



Library of the Theological Seminary,

PRINCETON, N. J.

Division.....I.....

Section ... 7.....

Shelf.....

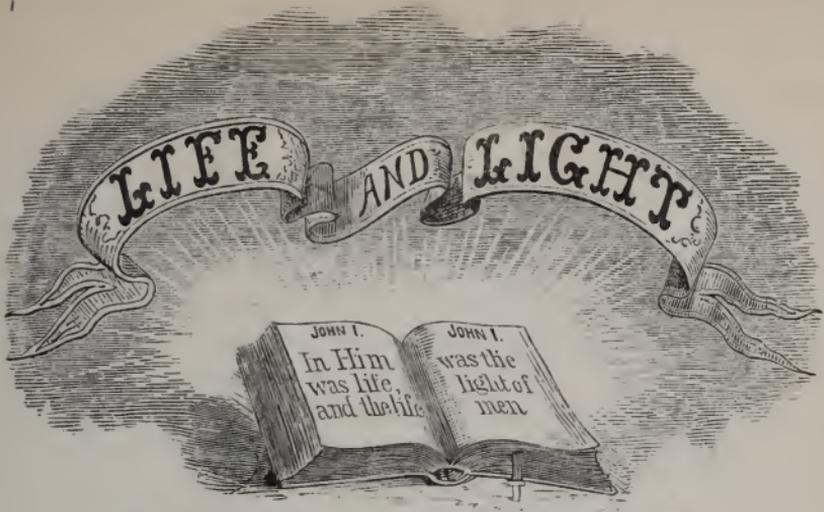
Number.....





Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome712woma>



FOR WOMAN.

VOL. VII.

DECEMBER, 1877.

No. 12.

HOW THE HEATHEN PRAY.

NUMBER FOUR.

IN INDIA.

BY MRS. LEMUEL GULLIVER.

IN the rooms of the Woman's Board at Boston a beautiful model of a Hindoo temple often attracts the eye of the visitor.

The traveller in India finds many such edifices of imposing aspect, beautiful in decoration, endowed with the gifts of the rich and poor. As in Judæa of old, the morning and evening sacrifice is here offered, the festivals of the new moon observed; but these are not places for the assembling of the people for praise and prayer, for that uplifting of the heart which purifies the life.

They are simply shrines and palaces for India's idols, which are as hideous in aspect as they are vile and cruel in the character attributed to them by the sacred books of the Hindoos.

Of the Hindoo triad, Brahma, Vishnu, and Siva, Brahma has no temple and no image. Temples and images of Vishnu and Siva abound. The number of other gods and goddesses worshipped by various sects is estimated by millions. The ceremonies of worship vary greatly, but are, in most cases, puerile and debasing.

Among the many sects, the ritual of the Brahmins, though bur-

densome in the extreme, is, perhaps, purest of any. They are required to rise before daybreak, and, as represented in our cut, to repair to some stream of water. If neither the Ganges nor any other sacred stream is accessible, the Brahmin invokes that holy water, saying, "O Gungu, hear my prayers! For my sake be included in this small quantity of waters with the other sacred streams." Then, standing in the water, he recites inaudibly sacred texts. He sips water, and sprinkles it eight times in certain directions prescribed by his ritual, praying, "O waters! since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters, grant it to us."

After further sipping of water, and bathing, the Brahmin gives himself to profound meditation, striving to realize that Brahma, Vishnu, and Siva, all dwell within him. He repeats mentally the Gayatri, the most sacred text of the Vedas. "O earth, sky, heavens! we meditate on the adorable light of the resplendent sun: may it direct our intellects!" He repeats also the mysterious names of the three worlds, the august syllable *Om*, type of the triad, and the sacred text of Brahma. The mental repetition of this syllable *Om* is held to be of great importance. To the devout it is what the unspoken name Jehovah was to the Jews of old. After a variety of gestures, bathing, and prayers, the Brahmin concludes his devotions by worshipping the rising sun. To secure the highest merit, these ceremonies should be performed three times a day. In view of this unmeaning and wearisome repetition, how precious is the record of one, who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner; and went down to his house justified!"

India knows no sweet sabbath of rest: but its festival days are very numerous; so that the demand upon the time and the purse of the devotee becomes a grievous yoke.

No village would dare to be without its temple to Kali, the wife of Siva. In time of cholera, her shrine is thronged by the multitude, offering sacrifices of goats to slake her thirst for blood. Thieves and murderers pray to her for help in their infamous deeds. She is represented as cruel and bloodthirsty to the last degree, as Durga. A splendid festival of fifteen days, is annually held in her honor in Calcutta, in which, Dr. Duff tells us, two millions and a half of dollars are expended.



Special reverence is paid to cattle; and sacrifices and prayers are offered to the heavens to secure abundant rain. Brahmin and Buddhist, differing in all other points, unite with all the sects in belief in the transmigration of souls. The highest happiness anticipated by any, after an indefinite number of transformations to expiate sin, is absorption by the Supreme Spirit, or annihilation. The Parsees claim to be worshippers of the one God; but their great reverence for the sun, moon, stars, and fire, seems scarcely to differ from homage paid to them as deity. There is scarce a creature which does not find its worshippers among the different castes. One of our missionaries, Mrs. Winsor, writes from Sartara, Aug. 2:—

“The fear that a second famine would be the result of the very small quantity of rain has filled our hearts with much anxiety; but God is hearing the prayers of those who are calling upon him, and for five days has sent us plentiful showers. For this we all rejoice, and thank God. The church met last evening for a season of thanksgiving and prayer. All have been led to feel the necessity of divine aid; and even the heathen about us are beginning to say, ‘It is the Christian’s God that sends the rain.’

“Chundraban, our colporteur, lately returned from Râmutpoor, a town about sixteen miles from Satara, had quite an interesting experience there. It seems, that, when he arrived, crowds and crowds of people were gathered around a frog, begging it to cry out; because, by their heathen prognostics, it is understood, that, when the god in the frog cries out or speaks, there will come an abundance of rain. So the people were gathered with their *gurus*, or teachers, around this frog, praying to the god in him to speak, saying, ‘*Jangal suka bail bhuka. O alla, pami de.*’ ‘The fields are all dry: the cattle are all dying with hunger. O God, give us rain!’

“‘That is not the way to pray,’ said Chundraban. ‘Pray to the good, all-powerful God of the world, and he will hear.’

“‘But how shall we pray to him? Will you show us?’

“Without waiting for a second invitation, Chundraban removed his turban from his head, and prayed to our heavenly Father; first for the poor people about him, and then for the needed rain. It is good to be able to say, that, about five hours after this occurred, rain was sent in rich abundance upon that village, and upon the parching fields around it. Then the people called for the praying-man, and begged him to live with them. He had a ready sale for his Bibles; and, when he had promised the people to come again, they allowed him to come away.”

TURKEY.

WAR EXPERIENCES.

BY MRS. M. W. RAYNOLDS.

VAN, Aug. 8, 1877.

I KNOW many of the good ladies of your societies are praying for the missionaries in Turkey; and I want to tell you how the Lord has answered some of those prayers, that your faith and gratitude may be increased as well as our own.

After the Russians took Byzid, which is not a hundred miles from Van, the Turks began to collect troops to oppose their onward march, most of whom were Koords. Their first rendezvous was Van, where they received their arms, and were sent on to the Turkish camp at the north end of the lake. About the middle of May, these Koordish irregulars began to arrive; and we soon heard that they were utterly lawless in their passage through the country; that they stole every thing they could lay hands on in the villages; that they seized animals to load with spoil, and send to their homes; that they turned their horses into fields of green wheat to graze, violated the women and girls, and, in a few cases, murdered individuals, and burned houses.

The inhabitants of many Christian villages fled from their homes, and have not yet returned. Not long since, I saw a woman who had fled with the rest; and she said they went in such haste, that her grandchild, a year old, had accidentally been left behind in the house. When the fact was discovered, the Koords were so near, that no one had the courage to return and rescue the child: neither had they since dared go back to see what had befallen it. My first thought was, "What a mother, to go over the door-sill without her child!" But then I remembered that the younger women are the slaves of the house, and perhaps heavier burdens were put upon her. I remembered, too, that we were in the same land where our Saviour's mother went a day's journey before she discovered that her son was left behind; and I never heard her accused of a lack of maternal love.

Here, in the city, the Koords roamed the streets in groups of from three to a dozen, entering and pillaging shops and houses which were open, or insecurely fastened, stripping people of their clothing in the streets, and beating any whom they pretended to suspect of being Russians. They were everywhere present, ready to pounce upon an unsuspecting or weak victim, often robbing in the

very sight of the police, or zabtiers; and it was currently reported that they even stole the pasha's horse, standing in front of the government building.

The last of May a battle was daily expected, two days distant, which might decide the fate of Van. In case of a Turkish defeat, it was feared that the Koords might burn the city; and, as we could do no direct mission-work, the gentlemen judged it prudent to send the ladies and children to some place of quiet. After much planning and prayer, the Lord directed us to Aghtamar, a small island in the south-west corner of Lake Van, two miles from the shore. There is a notable monastery there, which was built twelve hundred years ago, and where the Armenian Cotholicos has his seat, ruling spiritually over twelve or fifteen hundred villages. The last day of May we left our house for the boat, the harbor being five miles away. Our train consisted of an ox-cart containing two ladies and the children, a driver, man-servant, and zabtier on foot, and a native wagon with the women-servants and a few necessary articles which had to go at the last moment; with these there were two men, — a friendly Koord well armed, and a mounted zabtier.

At the city-gate, which is half way to the harbor, a dozen Koords came toward us, eyed us closely, and questioned our zabtiers, but let us pass on unmolested. We felt that the place of greatest danger was passed; but as we neared the harbor, to our surprise and dismay, we saw nearly two hundred of the wretches, fully armed, lying around on the wharf and piers: a very few were washing and bathing. Turn back, or flee, or even make haste, we could not: we could only go on as if we feared nothing, assured that only the Lord could keep us from robbery, but that he could and would, if he saw it best. As we were ready to halt and dismount, they began to come toward us with an air that meant business. Our Koord and zabtiers called out, "These are English." "They are our friends, you are not to rob them." "This is the soldiers' doctor." Providentially the pier to which our boat came up was free from Koords, — the only one, I think, on which some were not sitting, — and the gentlemen helped us to it, while the zabtiers tried to keep the Koords off the pier. They only partially succeeded; and our gentlemen stood between them and us, talking with them as they pulled at the leather bags, took off the gentlemen's hats, and felt of their pistols. The boat was pulled off from the pier over the anchor; and, as the Koords had been stoning it,

the boatmen were in the cabin, and it was some seconds before we could make them hear. They were so frightened, that they went to work in a most awkward way to pull the boat in, carelessly losing the first rope brought to the pier, and having to row back for another. All this delay was unpleasant; and you may imagine, that, as soon as the boat touched the pier, we hurried on to it, pulled in the plank as soon as the last one stepped off it, threw off the ropes, and rowed out a safe distance from the shore. As the wind was against us, we could not go out of the harbor; but we were soon out of reach, and anchored, when we all drew a sigh of relief, and breathed a prayer of gratitude, feeling that we had as truly been saved from robbery as Daniel was from death in the lions' den. We had with us quite a sum of money, which the treasurer had laid in for the present year; and this greatly increased our anxiety and gratitude.

I cannot attempt to picture the scene for you; and, without the help of a picture, you can hardly imagine it,—between one and two hundred Koords on one side, a group of twenty, half women and children, on the other, and scarcely another person to be seen, for all had fled to their homes. The Koords had dark, desperate faces, and were almost clothed in arms, as most of them had guns, swords, pistols, yataghans, besides innumerable shot-bags and cartridge-boxes. As for clothing, an American child would have imagined that Mother Goose's beggars had come to town, "some in rags, and some in tags," and all in stolen gowns. As each one had on what clothing he had been able to steal, there was every variety of fit, fashion, and material; and as great a variety of rags was also visible. It was evident that they greatly desired to attack us; and we have since learned that they were restrained with difficulty. One of our zabtiers persuaded the most influential man among them, that we should certainly not allow such an act to go unredressed. After we were anchored, they gave us no trouble, as they had never seen such a body of water or boats before, and were afraid to venture out to us.

After a sojourn of five weeks upon the island, sickness among the missionaries necessitated their return to the city, when a second attack from Koords was narrowly prevented by the timely arrival of a guard sent by the government for their protection. Of this, Mrs. Reynolds goes on to say,—

"As our gentlemen were on their way to the boat, the tire of one of the cart-wheels came off; and the only thing to be done was to

take it into the city, and have it reset. Under the circumstances, this was a sore trial of faith and patience, as it delayed them an hour and a half ; but, when they reached the harbor, they saw that it was a kind Providence, as they knew nothing of the Koords' movements, and only reached the wharf five minutes after the arrival of the guard. Had they been there before, they would doubtless have been robbed, and been unable to get the friends on shore. The guard kept the Koords off, while the boat was brought up to the pier ; and, under their protection, our sick and helpless came up to the house as safely and comfortably as if the country were entirely quiet. The Lord provided a guard without our even soliciting it ; and the hand of a loving Father was so plain in it all, that it has greatly comforted us, and increased our faith in his kind care and protection.

. . . "Our city has been very quiet the last month ; but a Russian advance will bring the Koords through here again. Since I began to write, I have seen a hundred mounted men pass together across the plain. Our work among the women is mostly limited to the few living near our houses, as, when the Koords are passing through, they cannot come to us, nor we go to them : so our efforts have to be spasmodic, as opportunity offers. The general work seems more encouraging than at any time since the revival, eighteen months ago ; and our remaining here seems to draw the Christians nearer to us, and to break down the prejudices against us. Ask the Lord to bless Van work and Van women this winter. If the women are reached, it will be one of the greatest blessings this work can receive."

Our Work at Home.

HISTORY OF FALLOWFIELD AUXILIARY.

NUMBER FIVE.

THE question propounded at the close of our last chapter is, "Are there no evils connected with such sales as therein described?" Is the money expended in the purchase of those numerous "things" really, in the heart of the purchaser, devoted to God?

I am afraid not in every case: I am afraid it will be found to be so in but few cases. Yet I am not the judge of any. Whether we buy at the sale, or give at the collection, our aim should be to advance the kingdom of Christ, and glorify his name. But this objection bears almost as strongly upon a collection in the church as upon a sale in the chapel. In the former there may be in the heart no stronger desire for the promotion of the Saviour's work than in the latter.

But then, in the sale, those who buy do not actually and freely give unto the Lord; for they receive as much again.

It may be so; yet there are many who cannot afford to give, but who, by buying some useful article at a sale, may be fulfilling their very soul's longing to help onward the gospel of Christ. It is very desirable that these sales should be well furnished with useful articles, — clothing, especially children's garments, things which every mother needs in her family, and which her many duties may make her desire to have ready made.

There are some, who, having seen in sales much frivolity among young people, have condemned them altogether. But there need be no frivolous improprieties in conducting a sale. It may be so ordered, that while all is bright and cheerful and smiling, as it should be on such an occasion, there may be no objectionable conduct. Of course those who preside at the tables should be decided Christians, who love the Lord, and are living and working for his glory, without any undue gayety or nonsense.

Of course there should be no raffling, or any purchasings the result of which are made to depend on chance. We have never introduced even a "bran-tub," but have kept ourselves to plain, straightforward buying and selling at fair prices.

"Well, but," argues Miss Splash. "we took seven dollars in one evening at our sale by a bran-tub. Surely you wouldn't sacrifice that?"

Ah! that is just the point. If the object of the sale were to get as much money as we can, there might be some reason in what my friend Miss Splash has advanced. But the glory of God is our grand aim, and all must be subordinated to that end. Besides, where general attention is drawn to the laughing circle around the bran-tub, the real work, the selling, is retarded; so that the seven dollars my friend boasts of may have been taken by a sacrifice of twice seven.

Instead of being frivolous occasions, I have found our sales

means of doing real good to souls, and of promoting a spirit of cheerful harmony among those who fear God.

“But,” says Mr. Sharp, “if people have the money to spare, why shouldn’t they give it right out without taking any thing back?”

I have already answered this question, in part. But I have something more to say about it. We must consider the workers. They are anxious to do what they can, and this is all they can do. They can sew, and make up at small cost many articles, which, when sold, produce a goodly sum. They have time and fingers, and willing hearts; and, if they can turn these into money, who shall blame them? So, if Mr. Sharp visits our sale, let him buy something to enliven his drawing-room, or gladden his nursery.

“No,” says he: “I like to go in for usefuls.”

That is well; but remember that poorer people than you, if they buy at all, *must* buy usefuls. They cannot spend five dollars for some pretty ornament that kind and self-denying hands have made. Then a humble joiner’s apprentice and his sister have made and furnished with great pains a most elaborate doll’s house. It is the admiration of every one who sees it; and I am not sure that the tenth commandment has not had to bear some involuntary fractures in consequence. But the price is ten dollars; and it is cheap too.

Now, Mr. Sharp, don’t begin to turn over those plain pinafores. There is many a Mrs. Slater who will buy *them*; and, if they should be sold before she can find time to come, she will not be able to spend her dollar at all. But you can well afford to carry home the house, and will be well rewarded by the triumphant shouts of the nursery.

Then listen to a little quiet talk when the sale is over.

“I am so glad,” says Mrs. Stubbs, “your doll’s house was sold, John!”

“And so will Jane be,” says John, meaning his sister.

“I was rather afraid,” says Mrs. Stubbs again. “You know, John, ten dollars is a good deal of money. There are few of us who have gold to spend.”

“It was cheap at the price,” says a female friend of John’s, who was evidently afraid lest his work should be disparaged.

“And how pleased your mother will be, John, to think that Mr. Sharp’s children will play with the things that you and Jane made!”

Then John confesses that he had all along had a secret wish that the gentleman on the hill would buy it.

"Well, it's ten dollars for the Lord's work, Jack," says his fellow-apprentice, smiling.

Then they all smiled; and Mr. Sharp would have smiled too, if he had been there, and would have rejoiced that he had not bought the plain pinafores.

Still it is a risk, upon the whole, to expend much time on costly articles, at least in such localities as Fallowfield. Useful and little things are always in demand.

One branch of our sale operations has yet to be noticed. Besides our annual sale in the chapel, we have two or three "home-sales." Two sisters have a sale among their friends in their own house. The young ladies at the boarding-school furnish a table annually. Each of these attracts a circle of personal friends who are not sufficiently interested in ours to pay us a visit. One of these produced last year more than sixty dollars, and others have yielded almost as much. When these home-sales are held, as is the case with us, in homes at some distance from the neighborhood of the larger sale, they have a very good influence.

One thing is always necessary in conducting sales, and in all that pertains to them. Those who have to take the lead should be most careful to keep their hearts with all diligence. It is not merely secular work: it is for God. Let all be done in the spirit of prayer, "Not slothful in business, fervent in spirit, serving the Lord." This is the spirit we should breathe in all our ways, in all our life. When the fingers are employed in hemming a duster, or knitting, or such like, the heart is liable to forget the great end of it all, — the glory of God.

THE PROVIDENCE MEETING.

BY MRS. S. B. PRATT.

THE city of Providence, having opened its hospitable doors and warm hearts to the annual gathering of the American Board, the woman's meeting in connection with it was held in the Beneficent Church, on Thursday morning, Oct. 4.

Though the sky was overcast, all faces were radiant with sunshine; for had not the dark cloud of debt been lifted from the Board the night before, in the Music Hall, when, amid cheers,

and waving of handkerchiefs, and joyful tears, it was announced that the sum of forty-eight thousand dollars was raised, and the Board free from debt? A happy omen this, that, behind the war-cloud in Turkey and the famine-cloud in India, God's sun is surely shining, and shall yet break gloriously through the darkness.

Long before the hour for commencing the meeting, the large church was filled; and the opening hymn, —

“Kindred in Christ, for his dear sake,”

was sung with feeling.

The President, Mrs. Albert Bowker, read for the Scripture-lesson Matt. i. 23: “They shall call his name Emmanuel;” saying it was this “God with us” that was our strength in weakness; this the wonder of the angels, this the joy and hope of believers now and forever. If she could speak but one word to every worker at home, and to every missionary abroad, it would be the name of Emmanuel.

After prayer by Mrs. Gulliver, the minutes of the last meeting were read by Mrs. J. A. Copp, Recording Secretary.

Mrs. Rockwood, President of the Rhode Island Branch, extended a warm welcome to the Board, and gave an encouraging statement of their work, saying they had now an auxiliary in every Congregational Church in the State, with the exception of four. Mrs. Bowker replied with congratulations; after which Mrs. Moses Smith, President of the Woman's Board of Missions of the Interior, gave an eloquent greeting, saying, “Nothing gives such hearty love as the warm hand-grasp of a friend; and I stand here as a connecting link between the Board of the Pacific and your own, to extend a hand to each. Your hopes are our hopes; your griefs are our griefs; your joy is our joy. We are stronger for the union; and our prayers go up with yours, that we may together fill with our work the broad fields opened to us by the Master. There is a joy in the work which can never be told by all the words in our language, though it may be heard in the song of the hundred and forty and four thousand.”

Mrs. Smith closed by a warm tribute to the memory of Miss Emma Whipple, who, going from our missionary work last year to the upper home, left the gates ajar for us.

Miss Child, the Home Secretary, reported, with deep gratitude, progress in our work at home as well as abroad. There are now

sixty-seven missionaries supported by the Board, seven having gone out for the first time during the year.

Mrs. Bates, the Treasurer, stated that the receipts thus far this year compare favorably with last year; and though our appropriations call for twenty thousand dollars additional, yet, if all the pledges made are redeemed, the money will be forthcoming.

In introducing Mrs. Snow from Wisconsin to the audience, Mrs. Bowker alluded to the meeting in Brooklyn seven years ago, when Mrs. Snow, then just sailing for her distant field, said, "We shall meet no more on earth; but, in the mean time, there is a work for us each to do." Contrary to her expectations, she had come back, and was there to tell something of the work she had been doing.

Mrs. Snow said, if she were addressing a company of Marshall-Islanders, she should say in their native tongue, "Yokwe kom olenijej jelok," "I love every one of you." She was reminded of another and very different gathering, when, seven years ago, she landed from a canoe on an island of the Marshall group, among a crowd of women who had never seen a white woman before. They were dressed in their native costume, two mats covering the body from the waist down, while the chest and arms were tattooed. Those women are now listening to the words of life; and some of them have given their hearts to Jesus. When leaving her island home, it cost her more to leave these her spiritual children than it did when she left her own dear children in America, — not that she had not a mother's heart, but that for these there was no "Mother Walker" to take her place.

When she left Strong's Island, she said to a friend, she was leaving the dearest spot in all the world to her.

After singing by a choir of ladies, "I love to tell the story," Miss Porter from Peking, who is supported by the Board of the Interior, was introduced.

Miss Porter said, when she attended the meeting at Buffalo, ten years before, she hoped it would be many years before she should see America again; and it was the keenest disappointment of her life when sickness compelled her to leave her work in China. Her health was so far restored, that she could rejoice in the fact that her first meeting with us was also her farewell.

She could say with Mrs. Snow, that her mission-field was the dearest place in the world to her, just because it was such a desolate place, such a sinful, awful place. She could not draw a pic-

ture of it; did not understand it herself, until years of living among the Chinese had shown her the darkness, the impurity, the unhappiness, of their homes. But to some of them the gospel of Christ has been carried by weak lips and feeble voices; and, though only a little foundation-work had been done, they rejoiced in that. Now a burden was laid upon her, and she came pleading for more helpers. The field was so large, the helpers so few! Were there not some there ready to take up this work? Would not the mothers give their daughters? Were the young mothers training up their little ones for this work? for the missionary revival would never come till the mothers told their little ones, as they put them to bed at night, the story of those other children who had never heard of Jesus. She did not undervalue the *home* work; but oh! was there no other duty owed to the millions of homeless ones? Was it much that we should be homeless for a few years, if we might lead them to our Father's home?

Mrs. Farnsworth of Cæsarea, after an absence of twenty-seven years, brought salutations from the churches in Cappadocia. She rejoiced in being present, and seeing the work accomplished by the Woman's Board: yet she did not want to come home; and that she did so was owing to the fact that God, in answer to the prayers of Christians in America, had been carrying on the work so rapidly, that she had no time to hear her children's lessons. They were growing up in ignorance, and she had to bring them home to be educated.

Her work in Turkey was miscellaneous, — Sunday-school lessons, conversation, instruction to mothers. Education has such a foothold now in the country, that nearly all want their daughters educated. The time, too, she thought was not far distant, when the Turkish women will come to the missionaries for the words of life. It is such a glorious time to live, when there is so much work to do for Jesus, not as servants, but as friends!

Mrs. Schaffler, who has been laboring for forty-six years as a missionary, was next introduced. She said she could respond to Mrs. Farnsworth's words about the Turks, for she loved her Turkish sisters. She had often, in the palace of a pasha, had the women ask, "When shall the time come that we shall be as you are?" For three years she has been in dark, dark Austria, and cannot tell the pain it gave her to leave the work and the new converts there. They have much need of prayer in Austria: will not Christians remember them?

Mrs. Hartwell from Southern China gave an interesting account of some of the Chinese superstitions. They have a great deal of pride, — say they have no sins, therefore no need of a Saviour. The women say, "We have been blessed with many children, because we are so good." "Where will you go when you die?" is asked them; and the answer, given with a smile, is, "Don't know: does anybody know? Of course the soul dies when we die."

Mrs. Bissell from Madura said, one year ago she brought salutations from the sisters in India; now she was ready to carry back ours to them. Afterward, with the sweet voice we shall long remember, she sang in Marathi, "Shall we gather at the river?" following it with "Blest be the tie that binds," in the same language, the congregation joining with her in English. After a prayer of consecration by Mrs. Hooker of Springfield, the audience separated, never to meet again until they shall indeed "gather with the saints at the river which flows by the throne of God."

ANNUAL MEETING OF THE PHILADELPHIA BRANCH.

THE Seventh Annual Meeting of the Philadelphia Branch was held at Woodbridge, N.J., where the Secretary of the local society accommodated us at her own home, happily as capacious as the hostess was cordial. Gathering mainly from distant places, our numbers were limited, although eleven auxiliaries were represented by delegates. An especially welcome feature of the day was the kind loan, by the New Haven Branch, of our former President, Mrs. Hart, whose words of cheer and counsel stirred and helped us. The same sad record so prevalent must be our own confession: the treasury (our test before the world) is lower than ever before, \$1,402.48, a great disappointment; but, with the incentive afforded us by the meeting at Providence, we feel that the example will not be lost. Miss Proctor and Miss Gouldy wrote hopefully of their work; and we delight to know that "the Lord's arm is not shortened that it cannot save," even though we be brought sometimes to extremities.

Miss Lindley described to us the Zulu mission, and the light breaking in upon those dark regions by Christian teaching. By invitation of the New Jersey Association, meeting in the church, our last hour was spent in sharing with them the address of Mrs. Snow, telling the story of her work in Micronesia, with its blessed

results. The New York Branch, in session at the same time, sent us, in a telegram, 1 Thess. iii. 12. All testified that the impression carried away from our meeting was a profitable one.

A. P. HALSEY, *Secretary.*

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM SEPT. 13, 1877, TO OCT. 13, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas., Bangor, Aux., \$14; Skowhegan, Aux., \$18; "Mission-Circle," \$3; Bethel, 2d Ch., "Little Helpers," \$5; Madison, Aux., \$5, \$41 00

Total, \$41 00

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas., Acworth, Aux., \$18; Alton, Aux., \$2.75; "Gleaners," \$3.50; Amherst, "Carrier-Doves," pupil, Odooville, \$30; Bristol, Aux., \$17 00; Centre Harbor, Aux., \$8; Concord, Aux., \$4.50; Mrs. Bouton's S. S. cl., \$7; "Wheeler Circle and Helpers," B.R., Harpoot, \$40; Dover, Aux., \$27.50; Hampton Falls and Seabrook, \$11.75; Ilanover, Aux., \$33.50; Hinsdale, Aux., \$10.62; Kensington, two ladies, \$1.25; Lancaster, "Mission-Circle," \$20; Newmarket, Aux., \$10; North Hampton, Aux., \$22.40; No. Haverhill and Plaistow, Aux., \$50; Portsmouth, Aux., \$15 39; Rochester, Aux., \$25; Temple, Aux., \$8; West Lebanon, Aux., \$21.82; "Mission-Band," \$28.18; Winchester, Aux., \$6; Wolfboro', \$9.55, \$432 22

Total, \$432 22

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas., Peacham, Aux., \$7; Waterbury, Aux., \$11.25; West Westminster, Aux., \$4; Barton's Landing, Aux., \$5.75; So. Hero, Aux., \$27; Newport, Aux., prev. contri. const. L. M. Mrs. Olive M. Robinson, \$16.44; Royalton, Aux., \$15.33; Orwell, Aux. (of wh. \$25 const. L. M. Mrs. L. S. Heminway), \$41; Windham, Aux., \$11.20; Shoreham, Aux., \$47; "Band," \$5; Pittsford, Aux., \$48; Lyndonville, Aux., \$5.80; Holland, Aux., \$4.50; Waterbury, "Band of Faith," \$20; Rochester, Aux., \$18; Springfield, Aux., \$21; Fair Haven, Aux., \$2.20; Burlington, Aux. (of wh. \$8 by Mrs. H. M. Drury), \$40; Post Mills, Aux., \$21; St. Albans, 1st Ch., Aux., \$55; Stowe, Aux., \$11; Craftsbury, Aux., \$20; Rutland, Aux., \$35.05; West Westminster, "Mission-Band," \$10.71), \$503.29; expenses, \$25; balance, \$478 29

Fairfax. — Mrs. S. R. Southard, \$2; Mrs. Abigail Hunt, \$2; Miss Julia Gore, \$1, 5 00

Total, \$483 29

MASSACHUSETTS.

Barrington. — From the late Mrs. Sarah W. Bean, \$1 10

Berkshire Co. Branch. — Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., Aux. (of wh. \$25 by Mrs. H. M. Hurd, const. L. M. Miss Florence A. Dyer, Newark, N.J.), \$40.45; Dalton, Aux., \$21.72; Hinsdale, Aux., \$6.10, 68 27

Boston. — D. and I., 88

South Boston. — Phillips Ch., 3 00

Boston Highlands. — Eliot Ch., Aux., \$8; "Eliot Star Circle," \$7; "Ferguson Star," .50, 15 50

Burlington. — Aux., const. L. M. Mrs. Isaiah Reed, jr., 25 00

Dorchester. — 2d Ch., a widow's mite, 2 00

East Falmouth. — Aux., \$7.18; "Helping Hands," \$2.35, 9 53

Franklin Co. Branch. — Miss L. A. Sparhawk, Treas., Bernardston, Aux., \$16.25; So. Deerfield, Aux., \$10.75, 27 00

Granville. — Aux., \$5; "Carrier-Doves," \$5, 10 00

Hampshire Co. Branch. — Miss Isabella G. Clarke, Treas., Plainfield, Aux., \$20; So. Hadley, Aux. (of wh. \$25 const. L. M. Miss Larissa A. Clark), \$30; Amherst, Aux., Mrs. H. D. Fearing, const. L. M. Laura

G. Fearing, \$25; So. Amherst, Aux., const. L. M. Mrs. Asa Dickinson, \$25,	\$100 00
<i>Ipswich</i> . — 1st Ch., Aux.,	25 00
<i>Jamaica Plain</i> . — Boylston S. S.,	5 00
<i>Kingston</i> . — Aux.,	2 00
<i>Lincoln</i> . — Aux., const. L. M.'s Mrs. Ellen Prentis, Mrs. Roxa M. Brooks,	50 00
<i>Lowell</i> . — Aux.,	30 00
<i>Luxemburg</i> . — Aux.,	5 00
<i>Marshfield</i> . — Aux.,	12 00
<i>Maynard</i> . — Mrs. Lucy Maynard,	10 00
<i>Methuen</i> . — Aux.,	15 00
<i>Middleton</i> . — Aux.,	19 00
<i>Norfolk Co. Branch</i> . — Brockton, Aux., \$100; Easton, Aux., \$20; No. Abington, "Merry-Workers," \$12; East Braintree, "Monatiquot Mission-Circle," \$5,	137 00
<i>No. Leominster</i> . — Aux.,	7 00
<i>Provincetown</i> . — Aux.,	12 50
<i>Reading</i> . — "Reading Hill,"	129 00
<i>Rochester</i> . — Aux., of wh. \$50, const. L. M.'s Mrs. Charles H. Leonard, Miss Elizabeth M. Haskell, Japan Home,	65 00
<i>South Weymouth</i> . — Aux., const. L. M. Mrs. Rachel Rogers,	25 00
<i>Springfield Branch</i> . — Miss H. T. Buckingham, Treas., Springfield, 1st Ch., \$44.75; Circle No. 1, \$5.63; "Cheerful Givers," \$4; So. Ch., \$19.36; Young Ladies' Mission-Circle, \$16.80; Memorial Ch., \$46.80; West Springfield, Park-st. Ch., "Helping Hands," \$18; Palmer, 2d Ch., \$13.20; Blandford, "Cheerful Givers," \$10; Longmeadow, Aux., \$32.65; West Granville, Aux., \$9,	220 19
<i>Waquoit</i> . — Aux.,	5 50
<i>Weymouth and Braintree</i> . — Union Aux.,	23 60
<i>Worcester Co. Branch</i> . — Mrs. G. W. Russell, Treas., Princeton, Aux., \$10; Milford, Aux., \$20; Clinton, Aux., \$58.11; Athol, Aux., \$31,	119 11
<i>Yarmouth</i> . — Aux.,	6 00
Total,	\$1,185 18

LEGACIES.

<i>Wayland</i> . — Legacy of Miss Susan Grout,	\$50 00
--	---------

RHODE ISLAND.

<i>Rhode Island Branch</i> . — Miss Anna T. White, Treas., Providence, Beneficent Ch., \$106.11; F. M. C., \$15; Charles-street Ch., Aux., \$30.50; "Earnest Workers," \$12.20; "The Little Wilkinsons," \$5; "The Little Kings," \$2; Union Ch., \$225; S. S., \$50; "Elmwood Workers," \$37; "Capron Band," \$12.25; "Little Bobo-
--

links, Japan, \$6; No. Scituate, Aux., \$25; Tiverton, Aux., \$11; Little Compton, Aux., \$21; Bristol, Aux., \$30,	\$588 06
<i>Providence</i> . — A friend at the meeting,	50
Total,	\$588 56

CONNECTICUT.

<i>Darien</i> . — "Sunbeams,"	\$36 00
<i>Eastern Conn. Branch</i> . — Mrs. J. C. Learned, Treas., New London, 2d Ch., of wh. \$75, const. L. M.'s Misses Emma Douglass, Abbie S. Middleton, Lucy P. Butler,	112 12
<i>Hartford Branch</i> . — Mrs. Charles A. Jewell, Treas., Hartford, Pearl-st. Ch., Mrs. N. Shipman, \$10; West Hartland "Mission-Circle," \$7; Ashford "Mission-Circle," \$25; Rocky Hill, Aux., of wh. \$12 by Miss S. D. Baldwin, \$25.55; "Fragment-Gatherers," \$26.50; Terryville, Aux., \$30; "Buds of Promise," \$5; So. Windsor, Aux., \$10; Newington, Aux., \$85,	224 05
<i>Wethersfield</i> . — Ellen E. Welles' S. S. cl., pupil Ahmednuggur,	20 00
Total,	\$392 17

NEW YORK.

<i>New York State Branch</i> . — Mrs. T. H. Ruolin, Treas., Fairport, Aux., const. L. M.'s Mrs. C. H. Dickinson, Mrs. J. Butler, Mrs. Emma Brooks,	\$75 00
<i>Gloversville</i> . — Aux., India,	50 00
Total,	\$125 00

PENNSYLVANIA.

<i>Philadelphia Branch</i> . — Mrs. A. W. Goodell, Treas., Montclair, N.J., Aux., \$61; "Blossoms," \$267.86; Plainfield, Aux., \$15; Orange, "Mission-Circle," \$10; Phila., "Carrier-Doves," \$30; check, supposed to have been lost, \$10,	\$393 86
Total,	\$393 86

OHIO.

<i>Stuebenville</i> . — A friend,	\$5 00
<i>Windham</i> . — Young Ladies' Mission Band,	112 00
Total,	\$117 00

General Funds,	\$3,758 28
"Life and Light,"	239 82
Weekly Pledge,	6 61
Leaflets,	2 50
Interest on Bartlett Fund,	300 00
Legacy,	50 00
Total,	\$4,357 21

ERRATUM. — The item from Boston Highlands in the November number, reading Mrs. Elizabeth Davis, \$50, should have been, Aux. in Eliot Ch., \$50,

Department of the Interior.

JAPAN.

LETTER FROM MISS J. E. WHEELER.

WE are permitted to give below a part of a letter from Miss Wheeler, written to our Springfield Branch of the W. B. M. In speaking of the Annual Meeting of the mission she says, —

“The reports from the eight churches were, for the most part, very encouraging. During the session, a proposition was made for the organization of a missionary society, for the purpose of sending out missionaries from their churches, to spread the gospel throughout the land. I have no doubt that another year this movement will be perfected, and laborers sent forth to this glorious work. Just think of it!—a missionary society in heathen Japan. Indeed it was practically done this year; for, the day after the meeting, a large number of boys from Capt. Janes’s school went out in different directions to preach the gospel during the summer vacation.

“Let me say a word of the twofold work here, — in the schools and among the women in their homes. There must be schools to train Christian female helpers, to educate girls, and fit them by Christian culture to be companions for the young men who are to be native pastors. There is need of these girls’ schools, no less to raise up Christian wives for these young men than to train those who may work alone for Christ as we do; whose time will not be divided by household cares; and who will be free to go wherever they may to teach their own sex.

“But there is also just as imperative need for work among the woman; need that single ladies should be sent out to prosecute this branch of the work alone. What is to become of the millions of women in this land otherwise? If we wait till the girls in the schools can be sent forth to do this work, the present generation will have passed into eternity. Thousands, yes, millions, of children will be growing up in these dark heathen homes, where the light of life *might* be shining; where the mothers, taught how to rear their children by the precious Bible, might be showing to

heathen Japan what Christian homes may be; and might be working out their country's salvation politically as well as spiritually. This side of the woman's work must all be left undone, however, unless helpers are sent out who are not all to be engaged in school-work. Our force is so small, that not a single lady in our mission, save we in Osaka, can be spared for any other than school-work. In addition to the relaxing climate, the irresistible force by which we are impelled to the study of the language, the tide of events that bears us on in such a rapid current in Japan that we forget time and strength and every thing else in the eager desire to improve the opportunities, all tell upon our nervous American temperament to a degree that makes it unsafe to try both kinds of work.

"If our sisters at home could see and feel as we do the crying need there is of help for the women in their homes, I am sure aid especially for them would come. Your hearts would be touched with pity and sympathy for these multitudes of families for whom there is little hope. The work of sitting down among them to tell them of the Saviour who is so precious to us is very delightful.

"This work presses upon us from every hand. One woman who cannot come to the women's class on the sabbath, because of her little children, begged me to come and read the Bible with her: she could not understand it alone. I felt very incompetent to do so with so little use of the language, and I feared I could not help her much; but she was so much in earnest, that I could only say I would go, and trust the Lord to make plain his word through my stammering lips. I went twice a week to read with her, and, just before I left for my summer's rest, I was rejoiced to hear one of her neighbors say that there was a great change in her; that she was becoming a true disciple of Jesus. Her husband is already a Christian; but the husbands here do not deem it worth while to enlighten their wives much: they think the women cannot understand, therefore do not try to teach them. By the blessing of God here will be a Christian household, — a light in the surrounding darkness.

"Another unusually bright, interesting woman has the care of her aged mother, who is deaf, and she can only leave her when some friend comes to sit with the old lady. She always manages to come to the Bible-class on Sunday, and shows the most marked interest of any one I have seen in Japan. Not long since, we were reading the miracle of feeding the four thousand, and you

should have seen her face as she read on and on. When she read of the miraculous increase of the few small loaves, and the vast number of people fed, she almost dropped her book in amazement, and it was delightful to see the look of eager interest, and intense desire to know more. She is never ready to stop when the hour is over, but continues reading aloud, unconscious that others have closed their books.

“My teacher recently began out-station work at a town half way between Osaka and Kioto, at a place called Takatsuki. He went there to spend a month in the spring to teach the Bible, at the request and at the expense of the residents there. In passing through the place one day, my teacher asked me to stop over one train, and I did so. The crowd of women who flocked to see me, and the grand opportunity given me to tell them of Christ, is only another proof of the work of this kind waiting to be done. We have been besought for the last six months to open a prayer-meeting in a certain part of the city; and recently we have been asked to go to another house for this purpose, both of which invitations we have been obliged to refuse.

“But I need not multiply instances. Opportunities are crowding upon us. I sometimes fear that we in these latter days are too full of impatient haste. The long-suffering patience of God has seen it all from the beginning. Our poor finitude is pressed out of measure by the swift rush of events, while God looks down in his ‘eternal patience,’ counting a thousand years as one day.

“I do not know whether I have told you of the wonderful way in which Osaka has opened to Christian work. When I came here, less than two years ago, we scarcely dared to think of going into the city to preach: now there are many places where preaching is kept up without the slightest hinderance. One of our Christians recently applied for permission to hold religious services in his hospital which he had just opened; and he was told to hold them when and where he liked, and by the same governor who has been so hostile to Christianity heretofore. He probably dislikes it no less than he did before; but the spirit of the times is changing, and he must give way to it. The Lord is going before, and preparing the way for the publication of his own truth.”

Home Department.

MINNESOTA STATE BRANCH.

THE Woman's Missionary Meeting held in connection with the State Conference at Fairbault, Oct. 11, was attended by representatives from fifteen different churches, — a goodly number.

The State Secretary presided, and, after the usual devotional exercises, gave a brief report of the progress of the work of the Woman's Board of Missions of the Interior, in the State. Having received letters from the Secretaries in Chicago, advising the formation of a State Branch, and feeling very much the need of such an organization to increase the number of those "who will feel themselves responsible for the success of the enterprise," the ladies voted to adopt in substance the constitution of the Michigan Branch, and to choose officers for the coming year. The following officers chosen: Mrs. E. M. Morse of Austin, *President*; Mrs. J. B. Hanson of Minneapolis, *Secretary*; Mrs. James W. Strong of Northfield, *Treasurer*. Vice-Presidents to promote the interests of the Branch in the various conferences were appointed as follows: Mrs. Newton of St. Paul, Mrs. J. L. Noyes of Fairbault, Mrs. Briggs of Rochester, Mrs. Conant of Duluth, Mrs. Fonda of Morris.

Mrs. Wheeler of Harpoot rendered us very efficient service in the formation of our Branch, as well as by her admirable talk to the ladies on woman's work among the people of Eastern Turkey.

As the time came for closing, we sang, "Blest be the tie that binds our hearts in Christian love," and separated, feeling that the Master had been present, and that the service rendered for him during that brief hour would result in good.

By invitation of the ladies of Fairbault I remained to assist in the formation of an auxiliary, which started off with very commendable enthusiasm. The presence of Mr. and Mrs. Wheeler at the meetings cannot fail to leave behind an influence for good to the cause of missions.

MRS. J. B. HANSON.

A WORLD'S MISSIONARY CONFERENCE, to be held in London in 1878, has been proposed.

ANNUAL MEETING OF THE WISCONSIN STATE
BRANCH.

THE Annual Meeting of the Wisconsin State Branch of the Woman's Board of Missions of the Interior was held in La Crosse on Thursday, Sept. 27, Mrs. S. W. Eaton presiding, in the absence of the President, Mrs. Kellogg.

The meeting was opened by prayer and the reading of selections from the Scriptures.

The Secretary, Mrs. Coburn, then read a report of the last meeting, and also a report of the work of the Branch during the year. Her report was necessarily incomplete, because some of the Secretaries had not responded to the postal-cards which she had sent to every auxiliary in the State, asking for reports.

The District Secretaries had prepared reports from their several districts; but as there were present Mrs. Farnsworth of Cæsarea and Miss Van Duzee of Erzroom, both of the Turkey mission, it was deemed best to omit the reading of the reports for the rarer pleasure of hearing of the work abroad from the workers themselves.

Mrs. Alexander Kerr of Madison resigned her position as Recording Secretary; and Mrs. Judge Burton of La Crosse was chosen in her stead. Other changes were made on account of the resignation of some of the District Secretaries.

Mrs. Farnsworth was then introduced. After telling us something of her own work, she read a very interesting account of the flight of two missionary families from their homes, devastated by the war, and of their safe arrival at Constantinople.

Miss Van Duzee followed with a description of the manners, customs, and costumes of the Armenians, the people among whom she had labored for the last eight years. In this brief article there can be no proper report given of these addresses; but we are assured that meeting with these ladies, and hearing from them, must increase, in all who heard them, an interest, not only in the workers, but in their work. The meeting was a good one, and calculated to encourage all who have at heart the interest of Christian work in foreign lands. Had there been more time, it could have been profitably spent in hearing reports from the different auxiliaries, and in discussing the difficulties of the work, and the ways of overcoming them; but, as usual at conventions, time was limited.

THE YANKTON WILLING HEARTS.

THE "Willing Hearts" have just held their annual fair. It was appointed at our house for Wednesday evening of last week; but the rain poured in torrents, and the wind and storm were so severe, that not a single person could venture out. There we sat, with folded hands, the house lighted, every thing ready; and perfect silence reigned throughout the house. Not a single guest could break the quiet by a ring of the door-bell.

But, nothing daunted, we waited quietly until another and a starlit evening brought the children in crowds. I have not spoken of their disappointment. I am assured it was severe; but all clouds were soon dispelled.

Besides the sale of fancy and useful articles, the entertainment consisted of shadow-pictures, music, cake, and ice-cream. Counting children and all, there must have been two hundred and fifty present. The older ones paid fifty cents at the door for admittance.

The Shadow Pantomime in the January number of "The St. Nicholas" was successfully rendered by some of the young people. The pleasantest thing for us was the bringing together so many little ones for a good time.

By this entertainment the children send to the treasurer fifty dollars to be used for the Female Department of Armenia College.

S. F. W.

NEVER BE DISCOURAGED.

CHRISTIAN hearts who are denying themselves for the sake of giving into this treasury of the Lord, who are praying earnestly for the good of our Zion abroad, as well as at home, do watch also to see if any good does come out of it all. We have so little faith compared to what we ought to have, that unless some encouraging reports come to our ears, unless our pastor from time to time portrays the past and present state of missions and their operations, unless we are stirred up by meetings of the Board, or meet some returned missionary, we are apt to get sadly discouraged. The foreign work begins to look dim and cloudy in the distance. Home work appears more pressing: our own personal wants come up to our view, till the purse-strings are drawn tighter before we are aware of it, and our interest flags.

Now, dear sisters, let us just remember that the Lord is taking care of the work: he will see that the seed sown by faithful and self-denying missionaries will spring up in due time. *Our* work is to send forth laborers laden with the seed, — the word of God; and we are to pray the Lord of the harvest to bless the labors of his servants; we are *never* to be discouraged. E. A. D.

THE INFLUENCE OF CHRISTIANITY ON COMMERCE.

FROM the day when Paul was carried in a corn-ship from Melita to Puteoli, commerce and Christianity have been mutual helpers. Sometimes the trader has gone before the missionary, and been the means of introducing him to the district; but, wherever the missionary has settled and succeeded, he has by his very success given an impulse to commerce. Not only has he made it safe for the mariner to visit coasts where formerly every stranger would have been treacherously slain; but every Christianized heathen becomes a customer in the markets of our civilization. Thus the Christianization of the Sandwich Islands created a commerce which for the year ending 1871 amounted to \$4,406,426.00, which, reckoning the profit at ten per cent, would leave a gain to those engaged in it of \$440,642.00, an amount about equal to the receipts of the American Board last year.

It has been calculated, that, for every pound sterling England expends in missions, she receives ten in trade; and the same ratio will hold good in the United States. But that is a low and selfish view to take of the subject. Think of the effect which these commercial dealings must have on the communities among whom they are carried on! There is an elevating and a widening influence in buying and selling; and though it is doubtless true, that civilization carries its vices as well as its benefits in its train, yet, wherever it is the result of missionary activity, the effects are of the happiest sort. The preachers of the cross create an atmosphere around them which influences even those who are not converted by their agency; and the testimony borne by the Indian Government in the report laid before the House of Commons in 1873 would be confirmed in every mission-field on the surface of the earth. It is to this effect: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose

blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations, and are preparing them to be in every way better men, and better citizens of the great empire in which they dwell."—*Dr. Taylor, in Sermon at Hartford.*

AN EAST WIND IN THE EAST.

BY REV. HENRY H. JESSUP, D.D.

BEIRUT, Aug. 29, 1877.

HAVE you ever thought what is meant in the Bible by an "east wind"? Had you been here last week, you would have learned all about it by bitter experience. No wonder that Jonah's head was scorched by it. In the Arabic version we read (Jon. iv. 8), "And it happened at the rising of the sun, that God prepared a *hot* east wind; and the sun smote on Jonah's head, and he *wilted*, and he asked death for himself, and he said, My death is better than my life."

An east wind began to rage here on Wednesday, Aug. 22. A deadening and oppressive heat settled over the land. The next two days it grew more intense. The air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees. The green leaves of the fig-trees grew crisp, and dropped to the ground. Book-covers curled up as though they were being held by a coal-grate. Doors, bureaus, and tables cracked with a loud noise, and warped with the heat. Even the wooden ceilings creaked, as if the boards were in agony. Men and beasts panted, as if gasping for breath, and parched for want of water. Our children awoke almost every hour of the night, calling for cold water.

I have rarely enjoyed any thing more than I did the sight of a great flock of sparrows, driven by thirst to our yard, where is a long trough of water. They plunged in, drank, and drank again, flew around, and fairly exulted with delight at finding in this arid mountain, and on such a day, an abundance of water. A huge centipede plunged into our wash-bowl to slake his thirst; and, although obliged to despatch him for fear of his injuring some one of the family, I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, as the ink dried on the pen between the ink-stand and the paper.

I had to ride four miles on horseback during the heat. Return-

ing after sunset, I met Dr. Bliss just coming up from Beirut. His first question was, "Is anybody left alive on the mountain?" The heat in Beirut exceeded any thing in the memory of the oldest inhabitant. No wonder that Jonah wilted. Thousands of Syrians "wilted" on Friday; and I doubt not many said in thought, if not in words, "My death is better than my life," if this east wind continues. — *Christian Weekly*.

ITEMS.

MARASH. — A letter from Mrs. Coffing, dated Keshan, July 5, tells of their retreat from the heat of the city. They expect to remain there for three months or more "if the Russians do not drive them out," of which, however, she says they have no fear. As they cannot tour as usual, she hopes to have time for revising some Bible-lessons, — a work she has long wished to do. Of the war, she says they know a good deal less than we in America do; but they feel in no danger.

GROUND was broken March 28 for the Livingstone Missionary Hall, which, it is hoped, will be completed by September, 1878. It is to form a part of Fisk University, at Nashville, Tenn., and is designed for the training of students for missionary labor. Besides instruction in theology, attention will be given to the history, geography, and productions of Africa, the remedies adapted to diseases of tropical climates, simple operations in surgery and dentistry, practice in the common trades, &c.

MISS CYRENE O. VAN DUZEE, while detained in this country by the disturbed state of affairs at Erzroom, has been doing efficient service for the Woman's Board of the Interior. In the early summer she commenced work by visiting several places in Ohio and Indiana. She then spent some time in Chicago and vicinity, visiting Milwaukee, Evanston, Wheaton, Lake Forest, and Crystal Lake. In August she went to Michigan, addressing meetings in Three Oaks, Jackson, East Saginaw, and Flint; then, after returning to Chicago for a few days, she entered Wisconsin, stopping at Clinton Junction, Shopiere, Beloit, Baraboo, La Crosse, Eau Claire, Hudson, Warren, and River Falls; then, passing into Minnesota, she visited St. Paul, Minneapolis, Winona, Owatonna, and Austin. She has received a warm welcome and much kindly hospitality everywhere, and in some places substantial contributions towards her travelling-expenses.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM AUG 15, 1877, TO SEPT. 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
Akron.—Aux.,	\$3 30
Centre Belpre.—Cong. S. S.,	22 20
Huntington.—Union Miss. Soc.,	4 00
Kent.—Aux.,	24 00
Milan.—Mrs. E. E. Walter,	1 00
North Bloomfield.—Aux.,	12 00
Pittsfield.—Aux., for pupil at Marash, and to const. Miss Franc Young L. M.,	35 00
Ravenna.—Aux., of wh. \$25 for Miss Parmelee, and \$10 for Miss Collins,	43 30
Springfield.—Aux., for Armenia College,	14 65
Wauseon.—Aux.,	18 00
Wellington.—Aux., of wh. \$35 for pupil at Samokov, and \$25 for Miss Parmelee, \$60; "Mite-Gleaners," \$5,	65 00
Total,	\$242 45

INDIANA.

Crawfordsville.—Mrs. S. M. Harter,	\$1 00
Michigan City.—"Grains of Sand," result of fair,	27 20
Total,	\$28 20

MICHIGAN.

Ann Arbor.—Aux., wh. const. M. S. W. I. Ryder and Mrs. Charles Adams L. M.'s,	\$53 19
Armada.—Aux., for Miss Pinkerton,	10 00
Bedford.—Aux.,	10 00
Charlotte.—Aux., for Miss Spencer,	16 02
Church's Corners.—Aux.,	11 00
East Saginaw.—Aux., for Miss Shattuck,	91 75
East Tawas.—Aux.,	7 25
Grand Rapids.—Aux.,	25 00
Greenville.—Aux., \$12.50; "Cheerful Toilers," \$6,	18 50
Hudson.—Aux., for Bible-reader at Marash,	20 00
Jackson.—Aux., toward salary of Miss Hollister, and to const. Mrs. Marcus Markham, Mrs. James DeLand, Mrs. Kate Gregory, and Mrs. Dwight Merriman, L. M.'s,	105 00
Litchfield.—Aux.,	9 00
Marshall.—Aux.,	7 57
Memphis.—Aux., for Miss Pinkerton,	3 00
Owasso.—Aux., for Miss Spencer, of wh. from "Ready Helpers," \$40.53,	81 89

Pinckney.—Aux.,	\$5 00
Pontiac.—Aux., of wh. for Marash school, \$4, the remainder for Miss Pinkerton,	17 64
Port Huron.—Aux.,	21 95
Raisinville.—Aux.,	6 50
Romeo.—Aux. for Miss Pinkerton,	25 00
Royal Oak.—Aux., for Miss Pinkerton,	5 00
Sandstone.—Aux.,	16 50
Three Oaks.—Aux.,	16 75
Union City.—Aux., for Kobe Home,	18 75
Vermontville.—Aux., for Miss Spencer, and to const. Mrs. M. L. Squier L. M.,	30 00
Total,	\$632 26

ILLINOIS.

Aurora.—New-Eng. Ch., Aux., \$30; "Pearl-Gatherers," \$7.20,	\$37 20
Batavia.—Aux.,	13 00
Champaign.—Aux.,	13 00
Chicago.—1st Ch., Aux., \$64.05; Lincoln Park Miss. Band, \$5; Leavitt-st. Ch., Aux., \$50,	119 05
Evanston.—Aux., for Miss Porter, \$66.50; Sunday school, for Armenia College, \$50; "Towel-Hemmers," for Bridgman school, \$3.72,	120 22
Galesburg.—1st Ch. of Christ, Aux., \$15.50; 1st Cong. Ch., Aux., \$30.25; Philægian Society \$10,	55 75
Glencoe.—Aux.,	14 00
Griggsville.—Aux., of wh. from Wm. Starr, Memorial Band, \$15,	50 50
Jacksonville.—Aux., for Miss Evans,	62 00
Kewanee.—Aux.,	14 00
Lisbon.—Aux.,	10 00
Oak Park.—Aux., for Manissa school,	27 25
Odell.—A friend of missions,	10 00
Ontario.—Aux., for Miss Chapin's school,	20 00
Payson.—Aux., in wh. Miss Ann Prince completes L. M.-ship of Miss Anna Louisa Robbins, Mrs. J. H. Scarborough completes Mrs. Almira S. Betts's L. M.-ship, Mrs P. E. Thompson const. herself L. M., and Miss Ellen Thompson const. herself L. M.,	32 00
Polo.—Aux.,	5 25
Princeton.—Aux.,	27 00
Quincy.—Aux., for Miss Evans,	10 00
Rockford.—1st Cong. Ch., Aux., for Miss Diamant,	79 00

Roseville.—Aux., for Samokov school,	\$13 00
Sycamore.—Aux.,	10 00
Waukegan.—Aux.,	5 50
Wauponsee Grove.—Aux.,	15 00
Total,	\$762 82

WISCONSIN.

Baraboo.—Aux.,	\$9 35
Bloomington.—Aux.,	7 00
Bristol and Paris.—Aux.,	3 30
Burlington.—Aux., of wh. \$10 for expenses of Miss Whipple,	13 00
Delavan.—Aux.,	32 25
Depere.—Aux.,	11 00
Eau Claire.—Eau Claire Helpers, to const. Mrs. A. J. Hut-ton L. M.,	25 00
Fond du Lac.—Aux., for Marash school,	52 27
Ft. Atkinson.—Aux.,	7 45
Hartland.—Aux., for Dakota Mission,	12 00
Janesville.—Aux., of wh. \$25 to const. Mrs. A. A. Jackson L. M.,	40 00
Kenosha.—Aux.,	15 40
Madison.—Aux., of wh. \$25 contributed by Mrs. John Bascom, and \$25 by Mrs. Wm. Jacobs const. themselves L. M.'s,	80 00
Mazomanie.—Aux.,	1 96
Menasha.—Aux., wh. const. Mrs. A. E. Rounds L. M.,	25 00
Milton.—Aux.,	15 00
Milwaukee.—Spring-st. Ch., Aux.,	3 35
Oconomowoc.—Aux., for Bible-reader at Casarea,	5 00
Ripon.—Aux., to const. Miss Martha M. Shepard L. M.,	25 00
Sharon.—Aux.,	31 67
Stoughton.—Aux.,	3 00
Watertown.—Aux.,	17 00
Waukesha.—Aux., including \$10 from the Sunday school, and to const. Miss Maria E. Tichenor L. M.,	25 00
Wauwatosa.—Aux.,	3 20
West Salem.—Aux.,	1 00
Total,	\$464 20

IOWA.

Belle Plaine.—A few friends,	\$10 00
Big Rock.—Aux.,	1 00
Chester.—Aux.,	25 00
Davenport.—Aux.,	13 00
Dubuque.—Aux., \$15; Cong. S. S., for miss. children, \$20,	35 00
Fayette.—Aux.,	4 62
Genoa Bluffs.—Aux.,	3 00
Grinnell.—Aux., for Miss Hillis,	58 00
Independence.—Aux.,	11 25
Marshalltown.—Aux.,	5 00
Mason City.—Aux.,	4 50
Monticello.—"A friend," for Kobe Home,	15 00
Mount Pleasant.—Aux.,	5 95
Muscatine.—"A friend," for Miss Day,	5 00

New Hampton.—Aux., for Miss Day,	\$3 25
Osage.—Aux.,	6 80
Sabula.—Aux., for Miss Day,	10 00
Sibley.—Mrs. B. A. Dean,	1 00
Waterloo.—Aux., of wh. \$50 is from Mrs. A. C. Miller for Bible-reader in Turkey; Mrs. M. B. Forry and Miss Adelaide Preston are made L. M.'s,	64 00
Waverly.—Aux.,	4 42
Wilton.—Aux.,	2 00
Total,	\$287 79

MINNESOTA.

Hamilton.—Aux.,	\$11 00
Minneapolis.—1st Cong. Ch., Aux., \$3; a friend, \$25,	28 00
Owatoma.—Aux.,	14 95
Rochester.—Aux., for Miss Barrows, and to const. Mrs. Geo. Blanchard L. M., \$35.10; "Missionary Workers," for Kobe Home, \$15,	50 10
Winona.—Aux.,	100 00
Total,	\$204 95

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
Neosho.—Aux.,	\$6 00
St. Louis.—Pilgrim Ch., \$7; "Ready Hands," \$2.35,	9 35
Windsor.—"Merry Workers,"	17 00
Total,	\$32 35

KANSAS.

Coffeyville.—Mrs. H. M. Rogers,	\$5 00
Osawatimie.—Mrs. Mary E. Sears,	1 00
Topeka.—1st Cong. Ch., Aux.,	5 00
Valley Falls.—Aux.,	3 50
Total,	\$14 50

NEBRASKA.

Columbus,	\$1 00
Crete.—Aux.,	3 16
Weeping Water.—Aux., including \$2.65 from Sunday school,	17 00
Total,	\$21 16

COLORADO.

Boulder.—Aux.,	\$5 00
Colorado Springs.—Aux.,	4 25
Total,	\$9 25

MISCELLANEOUS.

Hanover, N.H.—Mrs. S. C. Bartlett,	\$10 00
Philadelphia, Penn.—Samuel A. Crozer,	50 00
—Miss Whipple, by Rev. T. L. Riggs,	17 28
Marash, Turkey.—"Little Beg-gars,"	27 50
Envelopes and pamphlets,	2 57
Total,	\$107 35
Total,	\$2,806 38

INDEX TO VOL. VII.

- AFRICA**, 225, 325; How the Heathen pray, 225; Letter from Mrs. S. W. Tyler, 325.
- AUSTRIA**, Letter from Mrs. Schaufler, 71.
- CHINA**, 42, 104, 135, 166, 227, 257; How the Heathen pray, 257; Little Ruth, 42; Tent-Life in Mongolia, 104, 135, 166, 227.
- DACOTA HOME**, 169.
- ILLUSTRATIONS**, Brahmins at Prayer, Maharaja Duleep Singh, 4; Van and the Gardens, 131.
- INDIA**, 1, 33, 161, 193, 265, 328; Christianity in India, 1; Famine Experiences, 328; How the Heathen pray, 353; One by One, 33; Letter from Miss Sisson, 193; The Christian Household, 265; The Madura Mission, 161.
- JAPAN**, 6, 69, 109, 195; A Prayer-Meeting in Japan, 109; Letter from Miss Wheeler, 195; Romance of Missions, 6; The Kioto Home, 69.
- OUR WORK AT HOME**, 11, 44, 74, 109, 141, 171, 199, 235, 267, 299, 331; Annual Meeting, 17, 74; Annual Meeting of the New Haven Branch, 208; Annual Meeting of the Philadelphia Branch, 367; Annual Meeting of the Springfield Branch, 49; Annual Meeting of the Vermont Branch, 16; April Meeting, 174; At Home and Abroad, 199; Berkshire County Branch, 242; Conference Meetings, 141; Death of Mr. Capron, 17; Do not all Church-Members do the same? 333; Do we Help or Hinder? 171; Gather the Sheaves, 145; Good Times, 338; History of Fallowfield Auxiliary, 235, 271, 299, 331, 360; How it may be done, 47; "I Can't take a Part," 44; In Memoriam, 80; May Meeting, 239; Meeting at Providence, 363; Meeting at Wellesley College, 241; Mrs. T. C. Doremus, 177; New Branches, 210; November Meeting, 15; Our Legacy: What shall we do with It? 109; Our Missionaries, 335; Please be Careful, 178; Read, Give, Pray, 113; "Whatever Things are Honest," 143; "When These Things come in My Way," 238; Why should not Christian Work begin and end at Home? 267; "Why Stand ye here all the Day Idle?" 304; Work for the Year, 11.
- POETRY**, 146, 305, 337; Caste, 305; God hath promised, 146; The Dying Buddhist, 337.
- RECEIPTS**, 18, 50, 81, 114, 178, 211, 242, 274, 308, 333, 368.
- SPAIN**, 107, 139; A Call for Help, 107; Another Call for Help, 139.
- SURVEY OF FOREIGN WORK**, 97.
- TURKEY**, 7, 36, 40, 65, 68, 125, 133, 231, 262, 289, 292, 298, 321; A Day on the Mountain, 262; Dark Days in Van, 129; Goolgaz, 36; Harpoot Seminary, 133; How the Heathen pray, 289; Letter from Mrs. Allen, 40; Letter from Miss Ely, 231, 292; Letter from Miss Proctor, 7, 294; The Constantinople Home, 68, 298; The Flight from Eski Zagra, 321; War Experiences, 357; Woman's Life in Turkey, 65.

DEPARTMENT OF THE INTERIOR.

- AFRICA**, 56, 83, 247; Extract from Miss Day's Letter, 88; Rain Doctor among the Caffres, 247; Vacation Work, 56.
- CHINA**, 85, 117, 185, 279; Leaves from Miss Shattuck's Journal, 117; Letter from Miss Evans, 185; Missionary Conference in China, 279; Visit to the Ming Tombs and the Great Wall, 85.
- DACOTA**, 89, 149; Extract from Miss Whip-
- ple's Letter, 89; Letter from Miss Collins, 149.
- HOME DEPARTMENT**, 24, 58, 90, 124, 154, 188, 221, 249, 280, 312, 343, 373; An East Wind in the East, 377; A New Leaflet, 351; A New Suggestion, 351; Annual Meeting, 318, 351; Annual Meeting of the Wisconsin State Branch, 374; Annual Meetings of the State Branches, 249; Another Baby's Money, 319; Armenia College, 127, 154; Arrival,

- 24, 63, 189; A Useful Life, 312; Death of Rev. Selah B. Treat, 190; English Church Missionary Society, 255; Envelopes, 222; Farewell-Meeting, 315; Fern-leaf Mottoes, 157; In Dutch Guiana, 255; Items, 287, 319, 378; Kansas Branch, 286; Larkspur-Seed, 350; Letter on the Death of Mrs. Doremus, 221; Little Grains of Sand, 349; Minnesota State Branch, 373; Missionary and Non-Missionary Religions, 223; Missionary Meeting, 223; Mrs. Sarah Holmes Hough, 190; Never be Discouraged, 375; Obituary, 318; Our Annual Meeting, 24; Our Work in Wisconsin, 156; Patchwork, 319, Perseverance of the Saints, 58; Presbyterian Woman's Board for the North-West, 223; State Missionary Meetings, 153; The Baby's Money, 90; The Great Meetings in Chicago, 92; The Influence of Christianity on Commerce, 376; The Yankton Willing Hearts, 375; Thoughts for Home Workers, 124; Train the Children to Work, 315; Two Entreaties, 316; Woman's Baptist Missionary Society of the West, 191; Woman's Missionary Meeting of Eastern Conference, Michigan, 94; Work enough at Home, 188.
- INDIA, 22, 120, 346; Letter from Martha of Mandapasalie, 22; Letter from Miss Taylor, 120; Visit to Sevalpatti, 346.
- JAPAN, 53, 123, 151, 186, 309; Extracts from Miss Barrows's Letter, 151; Items from Japan, 123; Letter from Miss Wheeler, 370; On the Mountains, 53; The Japan Newspaper, 186; Visit to the Temple of Kioto, 309.
- RECEIPTS, 31, 64, 95, 127, 160, 191, 223, 255, 287, 320, 352, 379.
- TURKEY, 21, 87, 153, 181, 183, 213, 218, 245, 311, 341, 343; Affairs at Aintab, 343; Beggars for Christ's Sake, 341; Letter from Miss Hollister, 181; Letter from Miss Nicholson, 277; Letter from Miss Patrick, 87; Letter from Miss Spencer, 183; Letter from Miss West, 21; Report of Woman's Work in Marash, 311; Sequel to Mrs. Coffing's Letter of March 29, 245; The Rag Carpet, 153; The Sword of the Spirit, which is the Word of God, 218; Turkey in Europe, 213.







For use in Library only

For use in Library only

I-7 v.6/7
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7246