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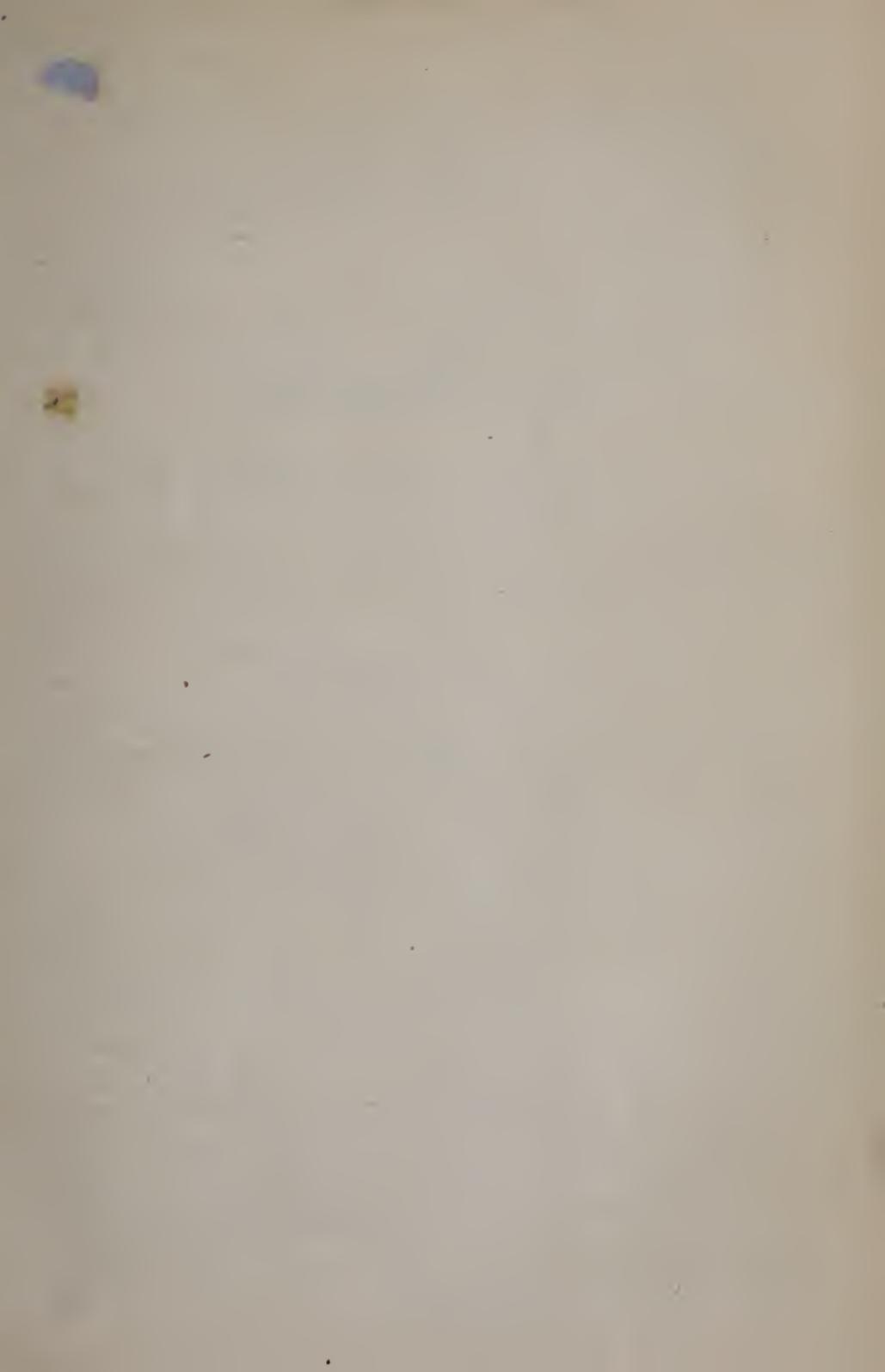
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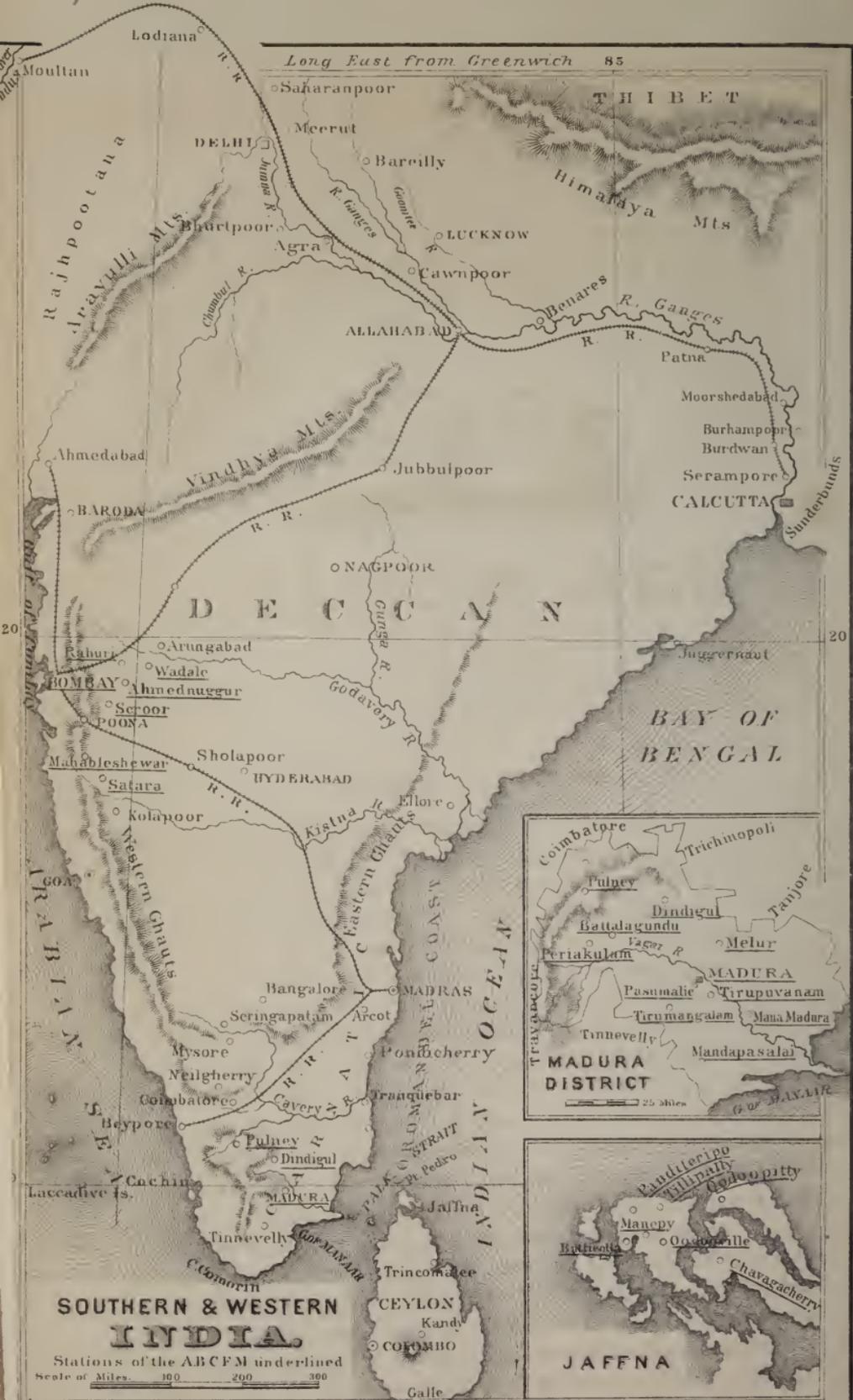




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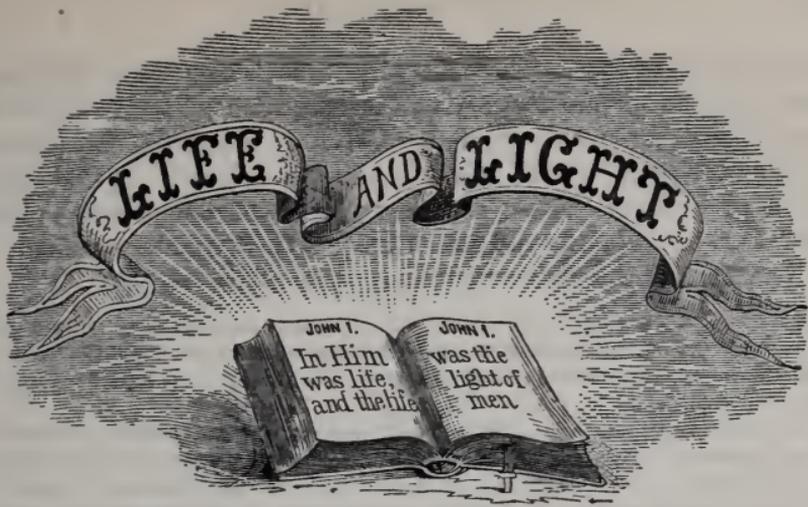
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FOR WOMAN.

VOL. VII.

JUNE, 1877.

No. 6.

INDIA.

THE MADURA MISSION.

FROM the last Annual Report of the Madura Mission we glean the following items, showing something of the present state of the work in that mission, more especially among the women. We trust that the accompanying map will serve to fix in mind the names and location of the different stations. We must ask our friends, as they read, to bear in mind that it is only about eleven years since there has been sufficient access to these secluded women to warrant the sending out of a single lady, who should devote her time exclusively to labor among them. In ten years' time we find ten married and five single lady missionaries, pressed with work on every side, and unable to meet the demands from houses constantly opening before them. There are also ten regularly appointed Bible-readers, besides many other women, who have been induced to give up their superstition, and the religion that has held them so long in bondage; who have toiled patiently through the slow process of learning to read; who have been so thoroughly trained in gospel truth and doctrine, that they can compete in argument with astute and wily men; and who have reached a point of consecration that enables them to brave opposition, contumely, and the hatred of their nearest friends, to carry the despised gospel

from house to house. There are girls' schools connected with every station given on the map, with the exception of four. In these schools, girls are given a thorough Christian education, fitting them to be Bible-readers, and teachers of native schools, or to become the wives of native pastors and catechists, — true helpmeets to their husbands in spreading the gospel among their country-women.

The work at the different stations is as follows:—

MADURA.—Missionaries: Rev. John Rendall, Miss Rendall, Mrs. Capron, Miss Sisson, Dr. Ogden. 3 churches, 2 native pastors, 8 catechists, 5 Bible-readers, 11 school-masters, 10 school-mistresses, a girls' boarding-school with 54 pupils, 3 Hindu girls' schools.

DINDIGUL.—Missionaries: Dr. Edward Chester and Mrs. Chester. 2 churches, 3 native pastors, 9 catechists, 26 school-masters, 4 school-mistresses, a girls' school.

TIRUMANGALUM.—Missionaries: Rev. James Herrick and Mrs. Herrick. 2 churches, 1 native pastor, 14 catechists, 1 Bible-reader, 12 school-masters, 1 school-mistress, a girls' school newly started.

TIRUPUVANUM.—Missionaries: Rev. William Tracy and Mrs. Tracy. 1 church, 7 catechists, 4 school-masters, 3 school-mistresses.

MANDAPASALIE.—Missionaries: Rev. William S. Howland and Mrs. Howland, Miss M. S. Taylor. 9 churches, 3 native pastors, 23 catechists, 1 Bible-reader, 15 school-masters, 3 school-mistresses, a large girls' boarding-school.

MELUR.—Missionaries: Rev. Thomas Burnell and Mrs. Burnell. 1 church, 3 catechists, 6 school-masters.

PERIAKULAM.—Missionary: Rev. J. T. Noyes. 7 churches, 4 native pastors, 18 catechists, 15 school-masters, 1 school-mistress.

BATTALAGUNDU.—Missionaries: Rev. J. S. Chandler and Mrs. Chandler. 4 churches, 8 catechists, 1 Bible-reader, 15 school-masters, 1 school-mistress, a girls' boarding-school.

MANA MADURA.—1 church, 5 catechists, 1 Bible-reader, 4 school-masters, 2 school-mistresses, a girls' boarding-school.

PULNEY.—Missionaries: Rev. J. E. Chandler, Mrs. Chandler, Miss Etta Chandler. 1 church, 1 native pastor, 12 school-masters, 1 school-mistress, a girls' school.

PASUMALAI.—Missionaries: Rev. G. T. Washburn and Mrs. Washburn. 1 church, 3 native pastors, 6 school-masters, 1 Bible-reader.

The Report opens with a brief centennial sketch of the last hundred years as follows:—

“One hundred years ago, the people of this region were groping in the darkness of unrestrained heathenism. The faint light of gospel-truth had only begun to shine. The Romanists, with all their apparent success, had accomplished so little, that Xavier declared that few would reach heaven, whether of whites or blacks; and, later, the Abbé Dubois said of his two or three hundred converts, ‘I will declare it with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction.’ Heyder Ali’s son Tippoo determined to have no subjects save heathen, and well-nigh exterminated the Christians.

“In 1753 the kingdom of Madura was included in one of the five districts comprising the Tamil country, and visited by the Danish missionaries of Tranquebar. To Swartz was given the superintendence of all Christian schools and churches south of the Convery River; but the only results secured within the limits of our

mission were in Livagunga. There an assignment of two small villages and a thousand rupees was made for the establishment of an English school by the native authorities; and the government of Madras contributed eight hundred and seventy-five rupees more. These efforts, however, were not of long continuance; and until 1833, when Rhenius sent five catechists into the Kamtam Valley, and gathered two congregations, practically no impression was made in favor of Christianity.

"From that time, however, the influence of the Bible has been producing changes that are pleasant to record. In the Tirumangalam *taluk* there is a collection of small temples, each containing the images of a man and woman, to commemorate the decease of a husband, and the burning of his widow; and in many other places there are monuments of the same character. Such, and other cruelties, combined with a most superstitious belief in the presence and power of deities and demons without number, were rife then: now, not only have some of the worst practices been repressed, but education, civilization, and the knowledge of the Bible, have produced a lack of confidence in idolatry, a conviction, on the part of the people, that their own religion is passing away, a recognition of the Bible as the word of God, and the expectation of many, that Christianity will prevail. The government, the missionaries of other societies as well as our own, have all done more or less to bring about such results. But, however accomplished, the remark of a certain one is true, that 'light and truth have been shed abroad wonderfully the past forty years.'

"With regard to our own work since the year 1833, when the first nine communicants were received, there has been an almost unbroken series of gains. There are at present 1,969 communicants, and 8,327 nominal adherents to Christianity."

Some of the difficulties and encouragements of the work at the present time are mentioned as follows:—

"Among the prominent influences that have affected our work during 1876 are the prevalent scarcity of food, and the high prices in consequence of the failure of the rains. One result of this scarcity of grain is the digging and eating of a wild poisonous root by hundreds of the people. The fresh juice of this root will blister one's mouth. The work of digging is very great; and the process of rendering it eatable is long and tedious. Many have had little else to eat for many weeks; and now it is hard to get even this, as the lack of rain has kept it from sprouting. As a result of the famine, there is great increase of crime, especially of robbery and pillage. . . . The people in general are growing more sensible of missionary influence, and of the power of the Bible: still the spirit of intolerance breaks out among all classes more or less. Many facts testify, however, to a growing respect for Christians, both native and foreign.

"Evidences multiply also of an increasing regard and reverence of the one and only Creator of heaven and earth; and in many cases caste is the only hinderance to the outward profession of a belief in Jesus Christ. That the heathen denounce their own gods is not now a matter of surprise. The large temple in Tirupuvanum is reported as very hard pressed for means to carry on its daily worship. There seems to be less of a disposition to visit sacred places. Miss Sisson speaks of a man who came to a Bible-woman, and begged her to disabuse the mind of his wife of a superstition which led her to spend much of her time wandering from shrine to shrine with her votive offerings. Superstition is still exceedingly powerful, however. The failure of the usual rains is ascribed to the work of the survey and demarcation department, in fixing boundaries for lands all over the district. It is said, also, that the railroad has stopped the rain, the thunder of the skies having taken fright at the thunder of the locomotive.

“Caste has gained some ground, perhaps through the change of feeling on the part of the heathen. Formerly a man of any caste whatsoever, on becoming a Christian, was utterly thrust out from all connection with his friends. Now all that is changed: his friends will still grant him the amenities of life, if he will only observe the rules of caste. He may even marry a heathen girl, if he will do that. There is, consequently, a temptation to remain within one’s own people, and keep apart from all others. Family life is certainly growing more ennobling; and the idea of a Christian home is slowly developing. The members of one household are more apt to eat together; the women indulge less in vile conversation; the children receive better care, especially in regard to education; and the husbands less often beat their wives. In one church, all the families but two are said to have family prayers; and some of the educated men are accustomed to go to the house of one who cannot read, and help him in this matter. But irregular habits of life, and ignorance, are still a great bar to the united worship of God in many homes. . . .

“The spirit of benevolence has blossomed into some pleasant and interesting acts. In some churches every family contributes to church-expenses, and several of the gifts have been very touching. One was that of a widow, who said, that, before her husband’s death, he gave some fowls to the Lord. In the sickness preceding his death, the fowls were sold, and the money used to relieve the necessities of the family. A few months afterward she brought small sums to us, as she earned them, for church purposes. We hesitated to receive so much from her, because we felt she could not afford to give it. She said, however, that she felt in duty bound to carry out her husband’s wishes, and thus paid over the wages of nine days and a half. When one of the missionaries visited a little congregation where all the members are coolies, eight women came; and every one brought her measure of grain, although some had suffered from hunger at that time.”

Of the special woman’s work, the Report says, —

“The work for women has received a new impetus from the actual establishment of the Madura Home. Mrs. Capron and Miss Sisson are at present engaged in the work belonging to it. Until the erection of a suitable building, the West House will be used for their purposes. This work has extended rapidly, and produced gratifying results.”

In regard to the direct labor among the women, with its trials and encouragements, Miss Sisson is quoted as follows, —

“We have now fifty pupils in the city, and nearly twice as many houses where we can read the Bible. About three months since, a young Hindu teacher of a boys’ school told me that some women of the Chettian caste were very anxious to study, but were afraid of the persecution that might ensue upon admitting Christian women to their houses. At last they set a day and hour when they would see me, and talk about the matter; and at the appointed time I went to the house. A Hindu woman’s idea of time is often most indefinite. Having made themselves and their house ready for a visitor early in the morning, the hours of waiting seemed interminable; and, before the hour of appointment, they had started off for the house of the friend who was to bring me, to inquire the cause of my delay. While they were thus absent, my carriage drove to their door, only to find them out; and, the street being so narrow that I could not turn my carriage, I was obliged to drive its whole length. I regretted this very much, as I saw I was making a tremendous and not very happy impression in a street, where, perhaps, no white woman’s face had ever been seen before. It happened as I feared. When the women returned home, the people of the street (all relatives) crowded in, ridiculing

them, and laughing to scorn their plan of introducing Christian teachers, and, worst of all, a white woman, to their house.

“‘Frightened and depressed, they yet made another attempt to see me, asking me to meet them in the schoolhouse of their friend, which, being at some distance from their own place, they thought they might reach unobserved by their opposers. There I met them. Poor things! they were trembling from head to foot, and evidently thought they had taken a most perilous step. It greatly encouraged them to find that other women of the same caste were already studying in the city. Now it has come to pass as they were told, — the fierceness of the opposition has gradually died away; and three of them peacefully pursue their studies, and welcome us with beaming faces to their house. Even where the women will not learn to read, but only listen to the gospel, it is a significant fact, that God is opening so many Hindu houses to the voice of his truth.’

“Ten Bible-women have been employed during the past year, — one each in Mana Madura, Mandapasalie, Pasumalai, Tirumangalum, and Battalagundu, and five in Madura: of these, four were educated in Tinnevely, and the rest in the boarding-school at Madura. They are faithful in their work, and are gradually winning their way among the higher caste women. The work in which they are engaged is as yet neither so easy nor so common as to furnish employment for the inefficient or indifferent. There is a reluctance on the part of the men to have their women going about in this way. Many others, teachers in the schools for Hindu girls, wives of pastors and catechists, have acted in the same capacity, visiting the houses of the heathen women, and conversing with them about Christianity. . . . Some of the women are said to be like living sermons; and the remark is true.

“One of the Bible-readers who had died during the year is spoken of as ‘young in years, but ripe for the kingdom of heaven.’ When near her death, her thoughts found expression in the words of hymns learned in school; and she died, saying, ‘I am going home, I am going home. When shall I reach Mount Zion?’ Her female friends deeply felt her loss, and went about exclaiming, ‘Our precious one, our precious one, is gone!’ As a specimen of the amount of work done by these women, it is stated that a pastor’s wife and two school-mistresses visited about thirty villages in twenty days, and proclaimed the gospel to two or three thousand heathen women.”

Of the boarding-schools we will give a brief sketch in the next number. The Report says, in conclusion, —

“We have reason to be encouraged; for we are assured of a spiritual life in our Christian community, and the blessing of the Lord upon our labors. Upon these facts, and many others not mentioned, we base strong hopes of an enlargement in numbers, and a growing accumulation of moral power in the future.

“The formation of one new church; the increase of communicants by eighty-nine, and of adherents by three hundred and twenty-five; the large accession, at the close of the year, of twenty-seven out of seventy families in one village; the additional sale, in a time of scarcity, of Bibles and other Christian books, to the amount of a hundred and eighty rupees; the gain by two hundred and twenty-four of those who can read the Bible; the addition of twenty-five rupees to the amount of fees paid for a Christian education; the increase in the number of those who have listened to the preaching of the gospel by nearly twenty-three thousand; the numbers in the several stations who are only waiting for the next administration of the Lord’s Supper to confess Christ before men, — these all are tokens, for the year that is past, of the presence of the Holy Spirit, and of the still small voice of God speaking in the chambers of many hearts.”

CHINA.

TENT-LIFE IN MONGOLIA.

BY MRS. WILLIAM P. SPRAGUE.

[Continued from page 139.]

JUNE 8. — I am sure every *lama* in the temple has visited us, except the "Superior." We have become very much interested in some of them. Many delight to come in, sit and chat, read, and listen to the organ, and look at pictures. One of our first days here, an old *lama* came in, and staid nearly three hours, reading and talking. He took a copy of Matthew away with him. The next day he came in again, bringing a friend. It is heart-stirring to see these two old men sitting with their Matthews in their hands, in front of Mr. Sprague, reading, questioning, and listening to explanations, with earnestness. They come in very often, and always enter into religious conversation. They are not the only *lamas* who come to talk daily. Many, to show their good-will toward us, bring in a plate of cheese, or a pot of sour cream.

After the *chagola* commenced, a larger number of laymen came to visit us. The *chagola* is held on the temple grounds. The governor and officials of the districts, and people from all the country around, gather here for the transaction of official business. They also constitute a sort of Supreme Court for trial of criminal cases. It is an occasion of a great deal of trading, buying and selling horses, paying debts, and other business. Chinamen establish here their tents, full of all sorts of merchandise, brought from Peking and Kalgan; and the large gathering gives a fine opportunity for seeing and talking to many people.

We saw but little of the public business besides the court trial. This was held in a large tent on the open plain, where all could see, and get the full moral effect of this execution of justice. Prisoners are first whipped to make them confess, whipped if they do not confess, and then whipped if they do confess, as punishment: many of them have all three. We noticed among the prisoners several who had been attentive listeners to our talks the previous day, one or two old friends, and one who came into Mr. Gilmore's tent last evening, and very anxiously asked for medicine that would enable a man to persevere in refusing to confess a crime. When told we had no such valuable specific, he asked if we could give him a medicine that would prevent whipping from hurting.

We could only promise him a salve that would help heal the wounds, if there were any. After the trial, we had many applications for the healing salve.

When we arrived on the ground, they were trying a gang of horse-thieves. One of the first we saw punished was an innocent witness, who, they thought, had testified falsely. He was ordered to lie with his face on the ground, and was held down by two men, who stripped his legs and thighs bare. Then the executioner, or lictor, struck his bare skin with the best whip I have ever seen in Mongolia. The lictor, when ordered to give him fifty good lashes, raised his whip high in the air with a flourish, shouting, "One, two, three!" as the blows came down; but they came down with all the gentleness possible: and most of their force was spent on the ground. Of course, the victim cried out as if in great pain. The lictor soon skipped "four, seven, ten, thirteen," and so on, at which all laughed. On another occasion the judges, differing from the lictor in estimation of deserts, made him repeat the blows with more severity. Usually the punishment was partly shammed. Such is justice among a rude people.

JUNE 17. — People have continued to throng our tents; and all our Matthews and catechisms were given away, so that we sent into Kalgan for more. One afternoon, when the tent was filled to its utmost capacity, the governor came in; and what an ado the people made when he entered! All arose from their seats, and presented their snuff-bottles, urging him to take the highest place. He staid a long time, looking over our books and pictures, listening to all explanations; but he said very little. His whole attitude, though respectful, seemed to bear a sneer, as much to say, "Do you think you can make me believe this foolery?"

One day a nicely-dressed man came in just as we had taken our seats at the dinner-table. We handed him some pictures; but they had no attractions: he was too much interested in watching us. By some mistake, our portion of rice and meat was smaller than usual; but we concluded to give him some of it. He willingly accepted the plate, and tried to use the knife and fork as we did, but soon gave up the attempt. He ate all the rice and meat, and then asked for some white sugar. His "stomach is sometimes very bad: white sugar is very good medicine." So, for his stomach's sake, we must give him sugar. He was very profuse with his thanks, and extended an urgent invitation to come to his house. The Mongols have great faith in eggs and white sugar as a medicine. We

have many applications for them, and also for soap and white paper. They use the latter to write their prayers on. Here, as everywhere, we are besought to relieve the sick. The Mongols have very little faith in their priest-doctors. Both Mr. Gilmore and Mr. Gulick have won most of their favor by curing sicknesses.

JUNE 19.—There are seasons when one's thoughts turn towards Christian homes with peculiar interest. Such was yesterday morning: it really seemed like an American sabbath, all was so quiet. Even the sun seemed to shine upon us with that balmy softness that is so pleasantly restful, which we feel through and through, but cannot describe. We thought and spoke of the people of God,—of their precious privileges in contrast with the scenes that surround us.

We bade adieu to the Haijiukerama Valley this morning. We are camped only ten *li* from the temple, and not far from a caravan of three hundred ox-carts loaded with salt, going south to the Chinese markets.

JUNE 27.—We have turned our faces toward Kalgan, and have stopped for our first encampment on the homeward journey. While I sit writing by the smoky fire, Mr. Sprague is talking familiarly with the servants about the coming of Chinese into their country. He is saying, —

“You Mongol people are almost helpless. You do not seem able to do any thing. The very clothes you wear you buy of Chinamen. The felt for your houses you all know how to make: yet even this the Chinamen are taking out of your hands; and you buy it of them at a great price, after having sold the wool to them for almost nothing. You allow them to come into your country, take your land, and sell the produce to you at an exorbitant price. You grumble, and complain of all this; but you take no steps to remedy the evil. Instead of this, you spend your time saying your prayers, twisting and twirling your beads or praying-machines, sitting cross-legged over the fire. The Chinamen are flocking in, crowding you out of your homes, and driving you farther north.”

“Yes, yes,” answers our *lama*, “that's so: that's just the way it is. You're a wise man. We all know it is just as you say, and things are getting worse every year. The people are getting bad. The *lamas* are very bad. There are almost as many *lamas* as working-men, and many of these *lamas* are very poor; for they can't work. Our religion tells us we must not work, but pray.”

[To be continued.]

THE DAKOTA HOME.

REPORT FROM MISS M. A. SHEPARD.

IN the monotonous routine of daily life at the Home, there is little to interest one who cannot look far into the future for results; but to one who can see the wild young life to be toned down, the undisciplined mind to be quickened and trained, and the wayward hearts to be won for Christ, it is full of interest.

We have now twenty-two girls, — the youngest five years old, and the oldest nineteen, with much the same difference in intellect and disposition as would be seen in as many white girls. Some are bright, active, and teachable; others are slow, dull, and careless: but kindness is sure to develop something to love in each one, from the gentle, brown-eyed Jeanette, to the reckless, headstrong Angelique. Seven of them have been in the Home steadily more than two years; others a year; and some only a few weeks; while several come from other missions once a year, and stay three or four months. All seem desirous to improve, and usually perform cheerfully any work assigned them, though most of them show a preference for certain kinds, particularly cooking.

When a girl comes into the Home, her improvement is usually quite marked for a few weeks, often changing the whole expression of her face, after which it is less noticeable. Except in marked cases, a teacher in any school has to look back over a considerable period to judge fairly of the progress of her pupils; and it is so here. Sometimes when my labors seem almost fruitless, and my faith begins to waver, I look back a year and a half, to the time when I first began to work here; and I am surprised that I ever should have been discouraged. There has been decided improvement in personal appearance and obedience; and the whole moral atmosphere seems to have changed.

Our first attempt at bringing the young men and women together socially in any thing like large companies was made some three weeks since, by inviting the young men from the boarding hall to spend an evening with the girls. The invitation was given a day in advance; and the older girls were eager to assist in the preparations; and all were anxious to be prettily dressed. At the appointed time the young men presented themselves, neatly dressed, but evidently rather uncertain as to what they were to do with themselves. A little sleight-of-hand directing from Mr. Riggs, however, removed all embarrassment; and we soon had the pleasure of seeing them

seated socially in little groups, looking at pictures, playing checkers, jack-straws, or other games; and all appearing well pleased. It was a pleasant sight to me, and would not have been altogether uninteresting to any observer of human nature. One young man, who had spent nearly the whole evening playing checkers with a young girl whom he had evidently thought very charming, said to me as he was about to leave, "I wanted to look at the pictures, but didn't have time."

An hour and a half passed quickly; and then refreshments were served. This was likely to be a little embarrassing at first; but Indians are good imitators; and they soon found out what to do with them. I was somewhat amused, however, by seeing one robust young Indian put his plate on the floor, in front of him, and stoop over to take each mouthful. Immediately after refreshments, we had singing and prayer; and our guests shook hands, and bade us good-night. Since the 1st of December there have been fifteen young men in the boarding hall, seven of them Teetons from Fort Sully, two of whom came to us in their blankets. The day school, also, has been very full, having numbered from sixty to sixty-seven the last four months.

The woman's prayer-meeting has been unusually well attended this winter. At our last one there were eighteen present; some of them coming two or three miles, though it was snowing and blowing so furiously, that we did not suppose any one could come. They are anxious to be taught, and say they have no words to say in prayer-meeting, because they know so little about the Bible. They want us to talk to them, and tell them what to do. These women need help sadly; and it is a great trial to me that my time is so occupied with other duties, that it is impossible for me to do more for them. May the dear Father, who is not unmindful of the least of his creatures, guide them safely into the kingdom!

I cannot report any particular interest in personal salvation among our girls, though some of them seem to be trying to be Christians. There is scarcely any play they enjoy so much as playing prayer-meetings; and in them they read the Bible, sing, and pray, and talk, with all the gravity and apparent sincerity they could manifest if they were real Christians. Sometimes, as I listen to them, I wonder if the Saviour does not see in these prayers and good words at least a reaching-out after him, and bless it.

Our Work at Home.

DO WE HELP, OR HINDER?

OF the various questions constantly asked in regard to the Woman's Board, the following are among the most frequent: (1) Why should not the contributions from women for foreign missions go through the old channel, the American Board of Commissioners for Foreign Missions, thus saving the expense and machinery of a new society? (2) Does the Woman's Board trench on the receipts of the American Board? As the answer to these questions is of general interest, we give space to extracts from letters prepared for our bureau of exchange some months since, for the benefit of all. To the first question, in which is involved the subject of the advantages of the Woman's Board to the general work, the reply is as follows:—

(1.) We believe that no one conversant with the history of the American Board and with that of the Woman's Board will deny that the interest of women in the missionary cause has been greatly multiplied through the "machinery" of the Woman's Board,—its organization, its large lists of volunteer workers, its meetings for mutual help and acquaintance, its general and efficient supervision of the whole field, the free and constant communication between the centre and every division of the army of occupation. The emphatic indorsement of the secretaries of the American Board, and the testimony of members of the prudential committee on this point, place it beyond the need of further affirmation.

(2.) Not less marked is the fact that mothers are interesting their children in the cause of missions as they were not interested before this organization was effected. "I shall die easier," says the venerable Dr. Anderson, "for the work and promise of the Woman's Board." It is training up a generation which will take up and carry forward the work of the world's evangelization.

(3.) In connection with the strongest testimony on the other points named, our beloved senior vice-president, "mother of missionaries" the world around, says of the Woman's Board, "It brings the sisters of our churches heart to heart with our sisters in

the missionary fields;" and that between them now, "there is a constant flow of sympathy which could not be otherwise secured."

(4.) The pecuniary advantage to the American Board, derived from \$100,000 paid into its treasury by the Woman's Board in 1876, is more fully expanded in answer to the second question, "Does the Woman's Board trench on the receipts of the American Board?" To which the answer is given, —

"(1.) Those cannot have looked at the case in all its aspects who think there has been any pecuniary disadvantage to the American Board through the existence and work of the Woman's Board. In 1867, the year before the organization of the Woman's Board, the income of the American Board from all sources, including gifts from women, was \$438,000. Since then, it has witnessed the withdrawal of its Presbyterian constituency, which deducted nearly one-third of its income; the devastations of Chicago and Boston by fire, which deprived some of its most princely givers of their power to aid it, and much reduced the offerings of many more; and it has, during the last three years, been passing through one of the most extended and deeply-felt financial crises in the history of the nation: and yet, in the third and most stringent year of this great monetary depression, the treasurer's report for 1876 shows an income of over \$465,000. If we deduct one-third of the income in 1867, supposed to have been taken away by the removal of the Presbyterians, we have the income, from the present constituency, of nearly \$300,000, which, compared with the amount received in 1876, shows an increase of \$165,000, upwards of \$65,000 more than in 1867, aside from the \$100,000 contributed by the Woman's Boards.

"(2.) In some cases, doubtless, money is given through the treasury of the Woman's Board, that would have gone directly to the treasury of the American Board, if the former had not been in existence. And why should it not be so? The only difference, in reality, between a gift to the American Board and one to the Woman's Board, is, that, in the former case, money is generally given undesignated, and may be used for schoolhouses, theological schools, churches, support of missionaries, &c.; and, in the latter case, it reaches the same treasury designated by women for the work of the American Board among women and girls. While opportunity for reaching women in the foreign field has multiplied a hundred-fold the last few years, pressing on the parent Board in every direction, beyond the means to meet it, what more appro-

priate than that the gifts of women should be applied through the channel of the Woman's Board, to this great department of the work?

“On the other hand, it is easy to show, that, in a multitude of instances, interest in foreign missions has been increased and strengthened, and, in some cases, originally implanted, in the minds of fathers, husbands, brothers, and sons, through the impetus given to female relatives by the organization of the Woman's Board; also that the funds of the American Board have received large accessions through the gifts of men, which would never have reached its treasury but for the influence of women in this direction.

“The fact that the female membership of the Congregational churches of our land are gathering these large sums through the Woman's Boards, at a very small expense in so doing, speaks for itself. The gain is immense financially to the cause of missions as a whole, as well as to our representative part of it. We believe the history of the Woman's Board demonstrates triumphantly its right to existence; and, if it have a right to be, it has a right to the affectionate regard, the prayers, the labors, the gifts, of every woman in every Congregational church in our land.

“There is, there has been, there can be, no conflict between that great, good, and wise integer, the American Board, and that part of itself known as the Woman's Board. And since if one member suffer, the whole body suffers with it, our best way to help the whole is to keep our part of it in the conditions most helpful to health and growth.”

To this we add the copy of a letter from Secretary Treat, published in “The Vermont Chronicle” in June, 1876, which will be of special interest just at this time:—

MESSRS. EDITORS,—In regard to the expediency of the organization of the Woman's Board, I would say the question was maturely considered before any public steps were taken. Our committee, as you know, are very conservative. They were satisfied that it was best for the ladies to try the experiment. We are all perfectly satisfied now, that the measure was wise. The arguments for this new departure are much stronger than they were then.

I. The income of the Board is materially increased. While it is true that certain sums are diverted from Mr. Ward's treasury to the treasury of the Woman's Board, the gain on the whole, I am satisfied, is three-fourths of all the Woman's Board receives. It

is so at the East ; it is so at the West : but this is one of the weakest arguments in favor of the plan.

II. More important is the fact that the missionary interest developed among the female membership of our churches is much increased. We have been surprised, as well as gratified, by the abundant evidence which we have had in this regard. Ladies that took little or no interest in missions formerly are now becoming very active and very influential.

III. The Woman's Board is doing an exceedingly valuable work in the line of interesting children in missions. This has been a field which we have longed to have cultivated for many years, but which it seemed very difficult to reach. The ladies are interesting children through their mothers ; and the fruit of the effort will appear more and more in the future.

IV. The single female missionaries, and, to some extent, the married lady missionaries, are interested and benefited by this new organization. They feel that they have the support of a large number of Christian ladies, who sympathize with them, and bear them on their hearts continually.

As to the increase of expense, I doubt whether this is so. The ladies manage their operations with marked economy,

Very fraternally yours,

(Signed)

S. B. TREAT.

THE APRIL MEETING.

THE Quarterly Meeting of the Woman's Board, held in Pilgrim Hall, on the afternoon of the third of April, was one of unusual interest. The influence of the Holy Spirit, which so thoroughly pervaded the city during the great revival, was sensibly felt here also, particularly in the responses given to requests for prayer for missionaries in special need, sent in by Rev. Dr. Clark of the American Board.

Prayer was offered by Mrs. Steele of Wisconsin, Miss Willard of Illinois (who was doing evangelistic work in the city at the time), and Miss Gibbs of East Boston.

Mrs. Miron Winslow, with the aid of a large map of the world, gave a running account of the different mission-stations, showing the strong contrast between the few bright spots where Christianity had gained a foothold, and the immense territory, with its millions of population, that yet remains to be possessed. Mrs. Page of the Bul-

garian Mission made a most interesting address on the work among women at her station, its great progress, and the encouragements received for still greater efforts, notwithstanding the political disturbances. The receipts for the quarter were reported as follows:—

General Funds	\$16,385 86
Female Department Armenia College	641 50
Life and Light	3,895 91
Weekly Pledge Envelopes	45 80
Leaflets	16 87
Interest on Permanent Fund	450 00
Legacies	3,518 00
	<hr/>
Total	\$24,953 94

From the report of the Home Secretary we make some extracts that may be of interest to our readers. The tribute to Mr. Treat, that should find a place in these pages, was as follows:—

“There has fallen upon us all the shadow of a great bereavement in the death of the loved and honored senior Secretary of the American Board. So suddenly did it come, that we find it hard to realize that he has really gone from earth. In his death the Woman’s Board has lost a staunch and able friend. With his characteristic caution, he hesitated, at first, as to the expediency of our organization; but we very soon received his hearty approval and support. With tongue and pen he constantly gave us the weight of his influence among those with whom his opinion could not be gainsaid, so great was their confidence in his judgment. It is useless for us to attempt any thing like eulogy here, as that has been already done by able pens; yet we cannot refrain from bearing grateful tribute to this helpful, constant friend, this able, wise, and trusted counsellor, to whom we owe so much. Quietly and peacefully, as sinks the sun in a calm, clear evening, he has sunk below our horizon to rise again in that world where doubts and fears are laid aside, where he sees the Redeemer’s kingdom advancing in all its certainty and power, and where he is allowed, we cannot doubt, to further the cause he loved so well, more wisely, more efficiently, more gloriously, than ever before. Our loss is heavy: his gain is infinite.”

After a brief *résumé* of the home work, the Report says, —

“It is pleasant to recapitulate these successful workings; and

once more we wish to express our gratitude to Him who has so richly blessed our efforts; yet, when we sit down calmly to look over the field in this country, we are surprised at the much land to be possessed.

“Let us consider the actual facts of the case for a few moments. We have now connected with our Board twelve hundred and four societies, eight hundred and eight auxiliaries, and three hundred and ninety-six mission-circles, organized in eight hundred and thirty-three churches. If we allow an average of forty members to each auxiliary, we have a total of a little over thirty-two thousand out of the hundred and sixty-six thousand women connected with the churches within our limits. These are entitled to membership by the payment of the annual fee. But how many of them are thorough working members? How many are there in your own auxiliaries, who, if the work were dying down for any reason, would give themselves to it, heart and soul, to bring back the life? You may be fortunate enough to count them by dozens or by scores; but oftener they may be counted by the fingers on one of your hands. Sometimes we even find that it is by the persistent pushing of one determined woman that the society is kept alive. Have we a right to call others than these true laborers in the cause? If not, then our number of workers is brought down, with the largest margin, to less than ten thousand, — to one out of every sixteen of the women in our eighteen hundred churches. Is this the work that we are sometimes told is gaining too much prominence in the churches? Are there no laborers left for other causes? What are all these hundred and fifty thousand women doing? And all the philanthropic and patriotic women who have not enrolled themselves on our church-lists — are they doing nothing? Their charity is large and noble. All honor to them for it! But foreign missions will naturally be cared for only by professed followers of our Lord Jesus Christ; and among these alone how much land remains to be possessed! It sometimes seems that we must all be laggards and drones in the work, that so little has been accomplished.

“It has been estimated, that if every Christian now living would give fifteen dollars a year for ten years, and men and women could be found to bear the tidings, the whole world could hear the gospel in that time. The present generation of Christians, then, are responsible for the present generation of heathen. May God help each one of us to do our part in the great work!”

WE make the following extracts from the March number of "The Missionary Link," which comes to us clad in mourning on account of the death of the beloved president of the Woman's Union Missionary Society,

Mrs. T. C. Doremus,

WHO PEACEFULLY FELL ASLEEP IN JESUS JAN. 29, 1877.

Although Mrs. DOREMUS was for over fifty-three years a communicant of the South Reformed Dutch Church, yet her broad catholic spirit knew no sect, no dividing-lines. They were all melted away in the light of the truth she loved and lived by, — the oneness of all believers in Christ. . . .

"Scarcely a name among the living could stir so many pulses as the name of her, who, 'after serving her generation, has fallen asleep, and been gathered to her fathers.' The missionaries of all names and churches, whose comfort she watched over with minutest supervision up to the very hour of their quitting our shores, as with the tender love of a mother for her outward-bound child, — these, in their scattered homes in Greece, in India, in China, and Japan, and among the islands of the sea, will miss and mourn for her. . . . She often said that her first interest in the cause of foreign missions dated from 1812, when, as a child, her mother would take her to meetings held by herself and a few friends, — Mrs. Isabella Graham, Mrs. Divie Bethune, and others, — to pray for the conversion of the world. When the cause of foreign missions became more generally known under the formation of large Boards, she, who as a child had learned to love this work for the Master, at once contributed her full share of time and gifts."

Mrs. Doremus was the president of the Woman's Union Missionary Society from its formation in November, 1860; but her energies were by no means confined to this one cause. The home charities that received the stimulus of her energy and zeal were numerous and extensive.

"'Well,' said her pastor in the beautiful address he made over her remains, 'here is her epitaph, written eighteen hundred years ago by St. Paul, in his description of the holy widow: Well reported of for good works; she hath brought up children; she hath lodged strangers; she hath washed the saints' feet; she hath relieved the afflicted; she hath diligently followed every good work.

"Here was a life altogether womanly, yet how grandly useful, girdling the work as it did with blessing!"

PLEASE BE CAREFUL.

WE have now on hand five letters containing money supposed to be subscriptions for "Life and Light," as follows: three are entirely blank, merely sixty cents carefully enclosed in plain white paper; a fourth is sent with a business-note duly signed, but without name of town or state; a fifth, properly dated, reads, "Please find enclosed *my* subscription for 'Life and Light,'" without signature. Who shall be credited with these subscriptions? If, in these cases, the magazines should still have the due-mark stamped on them, we trust our friends will be patient, as it will take time to solve the knotty problem. Any suggestions that will bear on the point will be thankfully received.

Every subscription should be accompanied by the name of the subscriber in full, with the name of the town and state. We must also ask our friends once more to send their money by check or postal-order, if possible, to avoid losses in the mails.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18, 1877, TO APRIL 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas., Brunswick, Aux., \$54; Yarmouth, 1st Ch., Aux., \$62.30; Portland, State-st. Ch., "Mission-Circle," \$55.55; Bethel, 1st Ch., Aux., \$3.50; Bangor, Aux., \$5; Norridgewock, Aux., prev. contri., to const. L. M. Mrs. Delia E. Tappan, \$7; Waterville, Aux., \$24; Bridgeton, Aux., \$10; Phippsburg, Mrs. H. S. Loring, \$1; Limington, Aux., prev. contri. to const. L. M. Mrs. R. B. Osgood, \$10; Boothbay, Aux., \$7,		\$239 35
<i>Calais.</i> —Aux.,	17 00	
Total,	\$256 35	

Fem. Dep. Armenia College.

<i>Maine Branch.</i> —So. Freeport, a friend, to const. L. M.'s Mrs. Harriet A. Tyler, Monson, Miss Roxanna Chapin, Pownal, \$50; Mrs. Emily Soule to const. L. M. Mrs. Horatio Ilsley, \$100; Mrs. Andrus Osgood, \$5; Portland, Plymouth Ch. S. S., \$20, State-st. Ch., a friend, \$2; Rockland, Aux., of wh. \$25 to const. L. M. Miss Sophia Spofford, \$25 by Mrs. Thomas Frye to const. herself L. M.; Lewiston, Pine-st. Ch., Aux., \$13; Farmington, Aux., \$30,		\$270 00
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NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas, Bath,

Aux., of wh. \$5.50 for Kioto, \$11; Bedford, Aux., \$22.40; Brookline, Aux., Kioto, \$10; Derry, 1st Ch., Aux., \$62; Meriden, Cong. S. S., and other friends, \$16.80; Plainfield, Cong. Ch. to const. L. M. Mrs. Calvin Spaulding, \$25,

Total, \$147 20

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas., Enosburgh, Aux., \$30; Coventry, Aux., \$21; West Westminster, Aux., \$7; Ludlow, Aux., \$8.25; "Young People's Mission-Circle," \$26.25; Middlebury, Aux., \$2.50; Rutland, Aux., \$20 81; Bradford, Aux., \$5; Barnet, Aux., \$7.50; North Craftsbury, "Mountain Flowers," \$12.60; Royalton S. S. ch., \$1.53; "Lilies-of-the-Valley," \$11.75, \$154 09		
<i>Barton.</i> —Aux.,	8 00	
Total,	\$162 09	

MASSACHUSETTS.

<i>Boston.</i> —A friend, \$25; for work in Spain, \$4; Shawmut Ch., \$107.80; Berkeley-st. Ch., "Lamp-Lighters," \$10,		\$146 80
<i>Boston, South.</i> —Phillips Ch., Aux. (of wh. \$25 by Mrs. E. K. Alden to const. L. M. Mrs. Joseph R. Winch, \$25 by Mrs. Alvan Simonds to const. L. M. Mrs. Mary E. Patterson, \$25 by Miss Mary E. Simonds to const. L. M. Maud Winthrop Lin-		

coln, \$30 by Mrs. Calvin Shep- ard to const. L. M. Miss Lizzie A. Mace, \$25 by Mrs. Choate Burnham to const. L. M. Mrs. Albion Burnham, \$25 by Miss Lucinda Smith to const. L. M. Miss Clara A. Dawson, \$52 by Mrs. Jeremy Drake to const. L. M.'s Mrs. S. S. Drake, and Miss Grace R. Drake, \$25 by Mr. Geo. M. Amsden to const. L. M. Mrs. Ann M. Amsden, \$25 by Mrs. Shepard's S. S. cl. for B. R., Ceylon, for Mrs. Giles s'y),	\$402 00	<i>Milford.</i> — Cong. Ch., \$26 10 <i>New Bedford.</i> — 80 <i>Newton Centre.</i> — Little Woman's Mission-Circle, for Mrs. Gulick, Japan, 80 00 <i>Newton Upper Falls.</i> — A friend, 9 40 <i>North Falmouth.</i> — Aux., 8 25 <i>Norton.</i> — Wheaton Fem. Sem., 63 50 <i>Peabody.</i> — Aux., \$100; "Morn- ing Star Circle," \$125, 225 00 <i>Phillipston.</i> — Aux., 16 00 <i>Reading.</i> — Aux., 18 00 <i>South Natick.</i> — Anne Eliot Soc'y, 10 00 <i>Springfield Branch.</i> — Miss H. T. Buckingham, Treas., Spring- field, First Ch. (of wh. \$25 by a friend to const. L. M. Miss Mary B. Daniels, Northham- pton), \$46.63; "Circle No. 1," \$8.47; South Ch., \$86.54; Wide Awakes, \$22.20; Olivet Ch., \$10; Chicopee, First Ch., \$12- 40; Third Ch., \$40; Busy Bees, \$42.32; Holyoke, Second Ch., \$84; Ludlow, Aux., \$25; Mon- son, Aux., Kioto, \$35, 412 56 <i>Topsfield.</i> — Aux., pupil, Har- poot, 40 00 <i>Wagwoit.</i> — Aux., 5 50 <i>Wellesley.</i> — Wellesley College students, 300 00 <i>Williamsburg.</i> — Aux., to const L. M. Mrs. Lewis Bodman, 25 00 <i>Winchester.</i> — "Seek-and-Save Soc'y, 200 00 <i>Wollaston Heights.</i> — "Earned Pennies," 68 cts.; M. R. L., \$1, 1 68 <i>Worcester Co. Branch.</i> — Mrs. G. W. Russell, Treas., Athol, Aux., \$14.40; Leicester, Aux., \$12; Spencer, Aux., \$50; Petersham, Aux., \$5; Clinton, Aux., \$35.38; North Brookfield, F. A. B., \$3.01; Leominster, and No. Leominster, Aux., \$21; Millbury, 2d Ch., "Light-Bear- ers," \$65; Worcester, 2d Ch., Young Ladies' Mission-Circle, \$113; Union Ch. (of wh. \$25 by Miss Mary W. Brown to const. herself L. M., \$25 by Mrs. P. L. Moen to const. L. M. Miss So- phie Moen), \$206.50, 525 29
<i>East Boston.</i> — Maverick Ch., Aux. (of wh. \$50 by Mrs. Albert Bowker to const. L. M.'s Mrs. E. R. Montgomery, Marash, Turkey, Miss Etta F. Pierce); \$70 by Miss E. Hammett to const. L. M.'s Mrs. O. M. Hil- ton; Miss J. V. Hilton, \$30 by Mrs. Paul Curtiss; 67 ladies, \$106.50, 256 50		<hr/> Total, \$3,778 92
<i>Boston Highlands.</i> — Eliot Ch., Aux., \$5; "Anderson Circle," \$5; "Elliot Star Circle," \$5; Kioto, a friend, \$1, 16 00		RHODE ISLAND.
<i>Brimfield.</i> — Miss Eunice B. Wright, 5 00		<i>Providence.</i> — A very old lady for work in Spain, \$10 00
<i>Chatham.</i> — Aux., 5 00		<hr/> Total, \$10 00
<i>Chiltonville.</i> — Aux., 12 50		CONNECTICUT.
<i>Dalton.</i> — Aux., 15 48		<i>Cromwell.</i> — Aux., \$16 50
<i>Dedham.</i> — A friend, prev. contri. to const. herself L. M., 10 00		<i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Groton, Aux., \$24.50; New London, 2d Ch., \$22.73, 47 23
<i>Dorchester.</i> — 2d Ch., Aux. (of wh. \$150 by Mrs. Frank Wood to const. L. M.'s Mrs. Edwin P. Pronk, Mrs. William Tolman, Mrs. T. B. Bicknell, Miss Mary E. Edwards, Miss Mary Robin- son; Miss E. A. Robinson, \$50, Kioto; \$50 by Mrs. Nathan Carruth to const. L. M.'s Miss Sarah E. Dyer, Kioto, Miss Fannie M. Morris, So. Africa; \$25 by Miss Ellen Carruth to const. L. M. Miss Lily Hayden, Northampton, Mass.; \$25 by Miss Enima Carruth to const. L. M. Miss Frances E. Willard, Evanston, Ill.), \$611; Vil- lage Ch., "Band of Faith," \$5, 616 00		<i>Groton.</i> — Cong. S. S. to const. L. M. Mrs. Mariana W. Brown, 25 04
<i>East Falmouth.</i> — Aux., \$7.59; "Helping Hands," \$2.21, 9 80		
<i>Everett.</i> — Aux., 16 00		
<i>Hampshire Co. Branch.</i> — Miss Isabella G. Clarke, Treas., Amherst, Aux., \$49.25; "Mis- sion-Circle," of wh. \$40, Kioto, \$110, 159 25		
<i>Hanover.</i> — Aux., 15 00		
<i>Hopkinton.</i> — Aux., 34 00		
<i>Kingston.</i> — Aux., 4 51		
<i>Lawrence.</i> — Mrs. C. K. Pillsbury S. S. cl., 35 00		
<i>Manchester.</i> — Aux., B. R., Tur- key, 48 00		
<i>Medfield.</i> — Mrs. S. B. C., 5 00		

New Haven Branch. — Miss Julia Twining, Treas., Cheshire, \$14.75; Clinton, \$61; Colchester, \$3.75; Deep River, \$20; Derby, \$50; East Haddam, "Willing Helpers," for Dakota sch'-ship, \$50; East Hampton, 1st Ch. (of wh. \$25 fr. Mrs. Chauncey Bevin to const. herself L. M.), \$58.40; East Hampton, Union Ch. (of wh. \$5 fr. "Earnest Mission-Helpers"), \$15; East Haven to complete L. M.-ship of Mrs. Chas. Woodward, \$21.40; Haddam, for Miss Strong's sch., \$30; Higganum to const. L. M. Mrs. A. G. Hine, \$26; Litchfield, Daisy Chain, \$10; Middletown, First Ch., for sch'-ship at Marsovan, \$40; Milton, \$12; Morris to const. L. M. Mrs. Sarah G. Leonard, \$32; Mt. Carmel, for sch'-ships at Ceylon and Ahmednuggur, \$53; New Britain, \$64; New Haven Centre, Ch. (\$15 fr. Mrs. and Miss Aphthor, and \$10 fr. Mrs. D. C. Collins), \$25; Church of the Redeemer (\$25 to const. L. M. Mrs. George Darrow; Aurora Society, \$50; Faithful Workers, \$50; \$10, Morning Star Circle), \$162.75; Dwight-place Ch., Mrs. C. S. Bushnell, for B. R., 10; Howard-av. Ch., \$8; North Ch., \$4; Third Ch. (\$25 fr. the S. S., \$20 fr. Infant Class for sch'-ship at Ahmednuggur), \$45; Yale College Ch., \$30; New Milford, \$13.51; Newtown, \$15; North Haven, \$15.29; Plymouth, \$10; Saybrook, \$5; Seaside Mission-Band, \$7.22; Sharon, to const. L. M. Mrs. Sarah Woodward, \$25; Stamford, to complete L. M.-ship of Mrs. Theo. Davenport, sen., \$14; Thomaston, \$79; Trumbull, to complete L. M.-ships of Miss Celina A. Fairchild and Mrs. Elam Sterling, \$38; Watertown, Aux., to support B. R., \$50; Juvenile Miss. Asso., \$11.25; Westbrook, for sch-ship and B. R., at Ahmednuggur, \$40; West Chester, to complete L. M.-ship of Mrs. J. A. Adams, \$10; West Haven, \$32.38; Whitneyville, for Marsovan sch-ship, \$40, \$1,251 70

Norwich. — Broadway Ch. S. S., 125 00

Total, \$1,465 47

NEW YORK.

New York State Branch. — Miss Myra Fritcher, Treas., Norwich, of wh. \$25 to const. L. M. Mrs. Harriet Beecher Scoville, \$37.25; Gloversville, \$20; Rochester, Mt. Hor S. S., \$32;

Mrs. J. A. Hodge, \$8; Jamestown, Aux., \$25; Binghamton, \$11.50; Saratoga Springs, Aux., \$23.10; Westmoreland, Aux., \$15; Aquebogue, Aux., \$25; Arcade, Aux., \$1.25; Mrs. Attwood's S. S. cl., \$6; Norwood, Aux., \$5.50; Antwerp, Aux., \$21; Sherburn, Aux., \$25; Moravia, Aux., \$6; expenses, \$2.96; balance, \$258 64

Total, \$258 64

PENNSYLVANIA.

Philadelphia Branch. — Mrs. A. W. Goodell, Treas. Jersey City 2d Ch., Aux., \$13; Herndon, Va., Aux., \$5; Newark, N. J., Aux., \$60.80; Paterson, Aux., \$7; Washington, D. C., Aux., \$21.10; Orange, "Mission-Circle," \$10; Phila. Central Ch., 13.60, \$130 50

Total, \$130 50

DISTRICT OF COLUMBIA.

Washington. — Mrs. J. P. Cobb, \$1 00

Total, \$1 00

OHIO.

Kinsman. — Cong. and Presb. S. S., for Miss Proctor's work \$51 50

Paddy's Run. — "Willing Helpers," 10 00

Total, \$61 50

MICHIGAN.

Detroit. — Mrs. C. H. Ladd, of wh. \$25 to const. L. M. Miss Martha Barrows, Kobe, Japan, \$50 00

Total, \$50 00

WISCONSIN.

Princeton. — A friend, \$1 00

Total, \$1 00

IOWA.

Neville. — "Tithe," \$2 40

Total, \$2 40

MISSOURI.

St. Louis. — Colored Mission, S. S. pupil Umzumbee, \$25 00

Total, \$25 00

General Funds, \$6,350 07

Fem. Dep. Armenia College, 270 00

"Life and Light," 488 15

Weekly Pledge, 8 00

Leaflets, 2 72

Interest on Bartlett Fund, 300 00

Total, \$7,418 94

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

CENTRAL TURKEY.

LETTER FROM MISS HOLLISTER.

AINTAB, Jan. 6, 1877.

I AM sitting this beautiful morning in the upper room of the seminary, looking out on the almost dazzling sunlight as it shimmers across the flat roofs below me. I am just far enough above the level of the houses to hear the sounds of the busy life around me, and not be disturbed by them.

It is the last day of our New Year's vacation. The week has been spent chiefly in receiving and making calls, almost by the force of circumstances.

Do you ask what I have seen in my round of calls this week? what have I done, and what good word have I spoken?

I have found some of our old pupils in their humble homes, quietly happy, rocking cradles, or busy about the house, or sitting on their Turkish rugs, sewing. I don't know as I have done them any good; but we have exchanged the greetings of the season, and our hearts have felt warmer and happier for the good time. In one place I met a bride. Would you like to know how she was dressed? I would not have supposed, if the family had sold their whole property, they would have mustered such an array of finery. The passion for display at weddings overrules and overshadows every thing else in this country. When I entered the house, I found the bride dressed in rich garments embroidered with gold, and a string of gold, together with a beautiful necklace, hung around her neck, and extending nearly to the feet. She retired for a few minutes, and came back arrayed in a still richer garment, — a pale-blue silk, with the richest gold embroidery I ever saw anywhere, except on the robes of the Bishop of Paris. The gold was wrought in the richest patterns of flowers; leaves and wheat-heads completely covering a considerable portion of the garment.

Oh! pray that the few here in Aintab who have wealth to use in this way may turn at least a portion of it into the Lord's treasury. My heart fairly ached to think of the poor girls we are gathering in, who might with some propriety say, "Oh for money enough to

buy me a little piece of rag to cover myself with!" and then to see this gold-bedecked, gold-bedizened young bride so stiff with gold she can neither walk nor sit comfortably. Well, so the world goes; and yet I have no doubt that same bride has hardly enough room or furniture in the house to approach our ideas of comfort. To offset this story of the bride, I must tell you some encouraging signs of the times in this our little world of Aintab. When we came back from our vacation, we found an orphan-school all established and in running order. While we were gone, some of our good people, of their own accord, hired a house, gathered together some fifteen orphans, and set about feeding, clothing, and training them; and they are doing it nobly. No mission money has gone in to help them, thus far. Since they commenced, four or five more children have been received, all bright, interesting boys. Our good motherly Vatena, of whom I think you have heard, is gathering in a few girls, clothing, feeding, and making a home for them. They attend the common schools. It makes one long to live several lives at once, and work several brains at the same time, to see work to be done in so many different directions. There is the school-work, the work for orphans, and the work among the women; work at home, in the city, and in the villages around us; work with the pen, with the brain, and with the hands. Oh, if we only knew what to do first, and how to do it well! There is little to be done for the Mussulman women around us but to pray for them; and that we must all do.

This last year has been one of uncommon trial and suffering to them, so many of their sons and brothers have been forced into the army, and so many families left destitute.

It is almost a miracle, that, in these times of turmoil and excitement, our work has been suffered to go on with no interruption. That the Moslems have looked on quietly, and seen these college-walls rise up steadily day by day, offering no serious opposition, is strange indeed. They grumble now and then, saying that "the government that grants an imperial firman for the building of a church is a thousand times cursed; but the government that orders the building of a college ten thousand times more; for out of the churches," say they, "come only dry bones; but out of these schools come living men."

They judge of the churches by what they have seen of the Greek and Armenian churches. But well may they fear the influx of modern life and thought on the Moslem faith. Far better would

it be for them, if, when modern thought has destroyed the foundations of faith in the minds of their educated men, they know of the faith of the gospel, the new life that is in Christ.

Our school is larger this year than last, while the number of teachers is less by two. None of us know how much can be crowded in here and there, until we feel the pressure of necessity.

LETTER FROM MISS SPENCER.

MARASH, Dec. 14, 1876.

OUR second stay at Hadjin was very short ; and, on the forenoon of Sept. 7, we again took up our line of march, this time towards Shar. Four hours brought us to a small village called Ooroomly, where we spent the night. It was one of those queer little herding villages that dot the narrow grass-plains lying between the mountains. One of the peculiar features of these villages is the hay-stacks, which are raised five or six feet from the ground by four heavy posts, and at a distance look like immense beehives. The reason of this unusual position is, doubtless, to put them out of reach of the cattle, which roam at will, through the streets and' on the plains, in the daytime, and are domiciled at night under the *front porch*. Storks, which in the city build their nests on the minarets, here find homes and resting-places on the poles which jut upward from the centre of the stacks, and which are often furnished with a piece of board for their birdships' accommodation. We used to wonder what the people of our homeland would say, if one of these villages with its little flat-roofed houses, its people with their queer costumes, buffalo-herds, hay-stacks, and manure-heaps, could be set down in one corner of the Centennial Grounds. I fancy it would make more of a sensation than the exhibit which Turkey has there now. This village was the early home of Mardaras, the teacher at Gurumze, of whom you have already heard.

During the summer vacation of 1872, a student spent several weeks there ; but the only apparent fruit at that time was the conversion of Mardaras. Now, however, we were much encouraged by the improvement in this young man's house. The house was surprisingly neat and clean ; and his married sister, a very bright, pretty little woman, showed a strong desire, not only to learn to read herself, but to have her little sister learn. If we had a teacher or Bible-reader to put there, there is little doubt, that having a foothold, as it were, in one family, a good work might be done. The next day's ride was brimful of enjoyment. The day was per-

fect, cool and sunshiny. The road was pleasant and comparatively easy ; and every one was in good-humor. Even the frogs seemed to have a more gleeful hop than usual, and that absurd Topsy had gone fairly wild.

During the forenoon an accident occurred, which did not tend to sober us. The plain over which we were passing, having been recently visited by heavy rains, was covered, several inches deep, with mud and water. The animal on which the servant rode was somewhat given to stumbling, and, just as we were passing through an unusually deep mud-hole, managed to throw his rider head first into the pool. The picture which the man made as he picked himself up, his long hair and clothes plastered with yellow mud, was ludicrous enough.

Farther on, the mud ceased, and the fresh green fields were dotted with sheep and goats. Once we met a shepherd taking his flock to water; and I never shall forget how *closely* the sheep followed their master. Turning neither to the right nor left, each one seemed *intent upon following*.

About one o'clock we reached Shar; and I must tell you that I enjoyed exceedingly the calls I made while there with Gohor Baju, both among the Armenians and the Protestants. I must also tell you of our visit to the shepherds. Those who have made for themselves a pleasant picture of the free, romantic life of these people, will be sadly disappointed on coming in contact with them. One's first sensation is that of disgust at the filth everywhere visible. The tents are small booths, not high enough to allow one to stand upright in them, covered with brush, or coarse cloth of goat's-hair; and every thing in or about them is permeated with the agreeable(?) odor of sour milk. Each tent is guarded by two or three fierce and dangerous dogs. We were in no case permitted to go from one tent to another without being preceded by one of their men with a heavy stick for protection.

But those things were soon forgotten in the hearty welcome we received; and as we listened to their earnest, hearty words for Christ and his cause, we felt that it was good to be among them. I was particularly attracted by the bright, intelligent faces of the women and children, and the enthusiasm which some of them manifested in their reading-lessons. I have said nothing of the interesting ruins in Shar, as you have doubtless already read the account of them in the September number of "The Missionary Herald" for 1875.

NORTH CHINA.

LETTER FROM MISS EVANS.

TUNG CHOW, Jan. 23, 1877.

I NEED not tell you how glad I am that Miss Andrews is back once more. Only those of you who have had to work on, months, yes, years, with weakened force, can tell what it means to have one return full of such earnest longing to be at work, and with the language all ready, as is the case with Miss Andrews. The Chinese gave her a warm welcome, especially the women, for whom she worked so faithfully for years before she went home; and some days we have more coming in to our meetings than for a long time before. The boarding-school was removed to Mr. Sheffield's, just before Miss Andrews's return; and now I can give the most of my time to work for the women.

One of the girls from Miss Porter's school in Peking was married to one of our pupils in the training-school; and, with her assistance, Miss Andrews has been able to start a little day-school for girls here in our court. It is small to begin with; but we hope much from it. Some large girls who used to come to us on the sabbath, some time ago, invited us to their homes, and are reading again. We are delighted to find they have not forgotten all they have learned. There are two native homes in the city, where we hold meetings for women; and on Sunday we have a meeting here, and one at the chapel. Miss Andrews conducts one, and I the other. The women meet, also, as a Sunday-school class, with Mrs. Sheffield as teacher; and on Friday Mrs. Chapin and our Bible-reader have charge of a similar class in my room. In this way we have access to quite a number of women. There was one place outside the city, where, for a time, they seemed glad to have us come; but all at once they did not want us. And so it is: we have access to them for a little while, then the doors are closed. I love to think God can and does care for the seed sown. I firmly believe it will yet bear fruit. There are very many that have heard the truth in this way.

The boys please us very much by their earnest, thoughtful manner. Some, we trust, are Christians more than in name; and others have asked us to pray for them. I want to ask you, and all the dear friends, to pray for them and for the women.

JAPAN.

THE JAPAN NEWSPAPER

[We are permitted to take a few sentences from a recent letter from Mr. O. H. Gulick of Kobe, which will be of special encouragement and interest to those who appropriated their centennial offerings to this object.]

THE "Shichi Ichi Zappo," or "Weekly Messenger," has completed a year of its course, and during that year has been the only Christian newspaper in the Japanese language.

We have heard of instances in which persons applying for Christian baptism, and professing their faith in Christ, state that their first knowledge of this way was gained, and their first interest in the way of salvation was awakened, by the reading of our paper. The teacher of a missionary mentions the case of a believer, in the heart of Japan, who had never met a missionary, but had first learned of Christianity from our paper.

One woman, who by profession of faith has become a member of the church, attributes her conversion to the "Shichi Ichi Zappo."

A wealthy young farmer, who seems to be near the kingdom of heaven, assembles his neighbors and dependents, to the number of forty or fifty, for a weekly evening meeting for reading and expounding to them our "Weekly Messenger."

A gentleman from the interior, after purchasing copies of all the Gospels, seeking for further means for gaining a knowledge of the truth, called at our office to subscribe for the paper, and to secure all the back numbers.

From another direction we have had a like call for a complete file, from one, who, ignorant, was desirous to learn of the way of life.

An earnest Christian watchmaker advertises at his door, on a busy street, the Gospels for sale within, and the free reading of a file of the "Shichi Ichi Zappo."

A city lawyer, a man of intelligence and information, said a few weeks since, that a year or two ago everybody spoke against Christianity, but now every one spoke well of it. Not the least among the many influences that have brought about a change in the popular sentiment in regard to Christianity may be reckoned the circulation by us of a newspaper that can be read by the more intelligent of the masses, and that spreads correct information concerning Christianity and its fruits.

Many a believing woman, many a child, after prolonged opposition from hostile husband or parent, has at length been permitted to join the church, and make profession of faith, by the modifying influences of a knowledge of Christianity brought into the family through the columns of this little paper.

We meet it occasionally on the cars; we find it in the drawing-room of the Inland Sea and Shanghai steamer, and on the Osaka River boat. For so small a luminary, its light shines far.

Its influence must widen as our theological students go forth to establish churches, and to lead the companies of believers. Through its columns they will feel the pulse-beat of Christendom. It must be to them the *Missionary Herald*, which shall bring them into loving acquaintance with all Christendom.

Our paper affords to-day the channel through which the members of our mission do reach and increasingly may reach, and affect with their best thoughts the whole of the coming Christian Empire of Japan.

The information which this paper has given to all the native Christians of Japan of the organization of the Naniwa Church in Osaka, and of the ordination of Mr. Sawayama, the first Japanese pastor, is of itself worth six months' cost of the paper; and the information of such an interesting, significant, and momentous step could in no other way so fully have reached the other Christians of the land.

We have been publishing for nine months in each paper a short instalment of "*Bunyan's Pilgrim's Progress*," in simple language. When the work is completed, it will doubtless be reproduced in book-form. We know of many readers who especially value this part of the paper; and we have a correspondent from a girls' school in Yeddo, who writes for a set of the paper, to begin with the first issue of "*Pilgrim's Progress*."

We have also commenced publishing a translation of Prof. Seelye's lectures to the Hindoos.

The effect upon the daily papers of the publication of such articles as we have issued must of itself be considerable. It shows them how Christianity may be discussed without giving offence, or incurring danger.

That such an outspoken advocate of Christianity exists, and circulates under government permission, is, to all who see it, more decisive evidence than any other of the tolerance of the government towards Christianity.

Home Department.

WORK ENOUGH AT HOME.

LETTER FROM M. C. COLLINS.

FORT SULLY, D.T.

How often is it said to us, "We have work enough to do at home. If we help those about us who need help, we shall have done our part. We do not believe in foreign missionary work: God will in some way take care of the heathen"! My dear friend, who takes care of you? Who answers your prayer for daily bread? It is the same Jesus who said, "When ye pray, say, Thy kingdom come, Thy will be done on earth as it is in heaven." Christ staid not in his own home, helping only those about him. He left his Father, left his beautiful mansion, for a homeless life, a bed in the manger, left his crown of glory for a crown of thorns, left the throne for a death on the cross. He died not only for you and me, not only for those near *our* homes, but for the world. "God so loved the world." Have we a right to chain the Bible? The truth makes us free. Do we enjoy our freedom more by having others bound in the strongest bonds of sin and misery?

Work to do at home!—yes, work at home, pray at home, "Whatever your hand finds to do, do with your might." If you do this, you can no more help being a missionary in spirit than you can help being responsible for sins of omission. All cannot go into the field to labor.

During our late war, as the women who staid at home to care for the sick, make lint and bandages for the wounded, prepare food for the hungry, clothes for the naked, and to pray for the success of the army, served our country, so may you serve the Lord by doing well the work at home. It may be that the tears and prayers of Christian mothers, wives, and sisters, saved the country.

We are on the field; but our hearts would melt within us, our hands fall powerless at our sides, were not the Christian mothers and sisters, fathers and brothers, praying for us at home. Work at home. There is much to do for the Master. Visit the sick, encourage the weak, clothe and feed the poor, speak kind words to those who mourn, lift up those who are seeking a higher life,

attend the sabbath services, attend the weekly prayer-meeting. Pray earnestly for the success of all these things, and you will be surprised to see how large your heart will become, and your ideas also will keep pace with it. You will find yourself interested in the salvation of the African, perhaps a neighbor. You pray for her, you teach her, you rejoice when she is able even to spell out one text in the Bible. When she has spelled and re-spelled, and finally reads slowly the words, "Go teach all nations," then, looking up into your face with wonder in her eyes, says, "What does that mean?" your heart will respond; and you will breathe the prayer, "Thy kingdom come," while your soul yearns for the uplifting and salvation of the whole African race. Will you limit God's power? Will you say, "I will only work and pray for those near me"? The greatest king is no nearer Jesus than the poorest heathen. He reigns God over all. He can as easily say to the poor heathen girl, "Be thou clean," as to say to a prince, "Arise and walk." If a mother does her whole Christian duty at home, her children will overlook the line entirely, and consider God's work their work, wherever it is. Those who are the most deeply interested in foreign mission-work are usually the workers at home. They can be depended on at all times for all kinds of Christian work. They never say, "We do not believe in home-missions." They have no dividing-line. "The field is the world."

It is just as easy to go to a missionary meeting as to attend the weekly prayer-meeting. It is just as natural to love one as the other. If you are not a Christian, you will care for neither. If you are, and attend those meetings as regularly as you do the sabbath-morning services, you will be equally interested in them. You will pray for the success of the missionaries. You will want to know, if, even in your own land, all have access to the Bible. You will be eager to learn who is ready to enter the field, and if there is means provided for the sending. Work at home. Do not cease to labor and to pray; but, my dear friends, be careful where you draw your boundary-line, lest it prove to some hungry, starving soul the sad "dead-line." One just across your line may perish, because you refused to reach over, and give to him "even of the crumbs" that fall from your own bountiful feast.

ARRIVAL.

MISS MARTHA A. ANDERSON, returning from Ahmednuggur, India, on account of feeble health, arrived in San Francisco March 18.

MRS. SARAH HOLMES HOUGH.

[In view of the death of Mrs. Hough, the following resolution was adopted by the Executive Committee of the Woman's Board of Missions of the Interior, April 20, 1877.]

WHEREAS, we have learned with exceeding grief of the loss that has come to us, and to all friends of Christian work, in the death of our beloved sister, Mrs. J. W. Hough of Santa Barbara, we desire, as a committee, to record our sense of her personal worth and of her great helpfulness in the cause of missions. We cherish in grateful memory the untiring and vigorous efficiency which she brought to the service of this organization in its early days. The cheer of her strong courage, her clear vision of success, her fertility of resource, and power of communicating to other minds her own inspirations, her peculiar organizing and executive ability, her intelligent sympathy for the needy and degraded everywhere, and especially her thorough and glad consecration to the Master, all conspired to make her "a strong staff and a beautiful rod" throughout her connection with our Board. Though she has passed into the heavens, her work and example abide with us as a heritage of unspeakable worth.

We desire to make grateful mention of the close and cordial fellowship into which we were brought, chiefly through her, with the Woman's Board of the Pacific. Our own sense of loss is the measure of our tender regard for them in their bereavement. We offer to the stricken household now hallowed by the presence of this great sorrow our tenderest sympathy, praying, that, in the peculiarly trying circumstances of their affliction, the consolations of grace may be even more peculiar and abounding. We do not look on her, and the other missionary laborers recently departed, as lost to us, though gained to the Church Triumphant: we gladly believe that they are rather promoted to the mysteries of those heavenly occupations where they rest not day nor night in the grand unfettered service; and we may take courage, and put on fresh energy, because of these new celestial allies.

IN view of the recent death of Rev. Selah B. Treat, the Executive Committee of the Woman's Board of Missions of the Interior, at its monthly meeting, April 6, with a deep sense of personal bereavement, instructed its Secretary to send a letter of sympathy to the Prudential Committee of the American Board, by whom the loss must be still more keenly felt.

THE WOMAN'S BAPTIST MISSIONARY SOCIETY OF THE WEST held its Sixth Annual Meeting at Dayton, O., April 11 and 12, 1877. Mrs. C. W. Nichols and Mrs. W. H. Warren of Springfield, O., represented the Board of the Interior. The latter reports the meeting as "an earnest, helpful one, which must have given every Christian woman a desire to be more faithful in her Master's vineyard." One feature of the meeting was a request by the President, at the close of the first session, that any who had questions to ask should put them in writing, and lay them on the Secretary's table during the day; and they would be answered by competent persons the following day.

Another interesting feature was the children's meeting, the first afternoon. Two young girls, about sixteen years old, took the President's and Secretary's chairs, and conducted the meeting of the band. There were about thirty girls and little boys present. The usual opening exercises were followed by the Secretary's Report. Then two young misses read essays, taking two of their lady-missionaries for subjects, and weaving in extracts from their most recent letters. After a solo by one of the girls, — "What Shall the Harvest be?" — a young lady read an essay upon Mrs. A. H. Judson, which was succeeded by singing, and a recitation by a class of little girls.

The receipts of the Woman's Baptist Missionary Society of the West, for the year, were \$13,400.

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

FROM MARCH 15, 1877, TO APRIL 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.	MICHIGAN.
Mrs. M. B. Monroe, Akron, Treas.	<i>Adrian.</i> — Plymouth Ch., Aux., \$12 00
<i>Berlin Heights.</i> — Aux., for share in Japan newspaper, \$10 00	<i>Allegan.</i> — Aux., Mrs. E. Booth, to const. Mrs. P. H. Church L. M., 25 00
<i>Chatham Centre.</i> — Aux., 10 00	<i>Almont.</i> — Aux., for Miss Pink- erton, of wh. \$2.55 is from Sun- day school, 10 00
<i>Cleveland.</i> — Plymouth Church, Aux., 25 00	<i>Charlotte.</i> — Aux., for Miss Spen- cer, 41 89
<i>Columbus.</i> — 1st Cong'l Ch. Aux., 47 80	<i>Detroit.</i> — 1st Ch., Aux., for Mrs. Coffing, \$77.13; Sunbeam Band, of wh. \$23 is for school at Battalagundu, \$45; Wood- ward-ave. Ch., Aux., for Mrs. Coffing, \$50, 172 13
<i>Lafayette.</i> — Aux., for Samokoy school, 7 00	
<i>Rootstown.</i> — Aux., 31 50	
<i>Springfield.</i> — Aux., including 69 cts. from Charlie Warren, 12 39	
Total, \$143 69	

<i>East Saginaw.</i> — Aux., \$91.75; Teachers' Mission-Circle, for missionary children, \$10; "Faithful Workers," to apply on Miss Shattuck's salary, \$38,	\$139 75
<i>Flat Rock.</i> — Aux., for Miss Pinkerton,	5 00
<i>Greenville.</i> — "Band of Cheerful Toilers,"	8 00
<i>Hersey.</i> — Aux., for Miss Spencer,	8 84
<i>Jackson.</i> — Aux., for Miss Hollister, and to const. Mrs. Joseph D. Smith, Mrs. Truman Schram, Mrs. Charles H. Bennett, Mrs. Eugene Weeks, and Mrs. Arthur D. Lathrop, L. M.'s,	125 00
<i>Kalamazoo.</i> — Mich. Fem. Sem., Aux.,	23 22
<i>Pontiac.</i> — Aux., for scholarship at Marash,	14 53
<i>Rochester.</i> — Sunday School for Miss Pinkerton,	3 83
<i>Royal Oak.</i> — Aux., \$6; Sunday School, \$4 86, — all for Miss Pinkerton,	10 86
<i>Utica.</i> — Aux., for pupil at Erzzoom (of wh. \$4 is centennial offerings), and with prev. cont. to const. Mrs. Free love Chapel L. M., \$22.25; Cong. S. S. for Miss Pinkerton, \$1.15; "Busy Gleaners," for Miss Pinkerton, \$6.60,	30 00
<i>Wayne.</i> — Aux., for Miss Pinkerton,	11 50
Total,	\$641 55

ILLINOIS.

<i>Alton.</i> — Aux., Ch. of the Redeemer, for Bible-reader near Harpoor,	\$10 00
<i>Chicago.</i> — 1st Ch., Aux., \$37.45; Union-park Ch., Aux., for Miss Rendall, \$128.29; 47th-st. Ch., Aux., \$16,	181 74
<i>Evanston.</i> — Aux., for Miss Porter, of wh. \$40 is from the Sunday school,	91 04
<i>Fremont.</i> — Aux.,	4 00
<i>Galesburg.</i> — 1st Cong. Ch., Aux., of wh. \$10 is for Centennial Fund,	29 82
<i>Geneva.</i> — Aux.,	7 75
<i>Granville.</i> —	10 00
<i>Kewanee.</i> — Aux., for Kalutka of Samokov,	20 00
<i>Lyonsville.</i> — Aux.,	6 00
<i>Neponset.</i> — Mrs. Robert Prince,	5 00
<i>Oak Park.</i> — Aux., for Manissa School,	74 00
<i>Oneida.</i> — Mrs. Sophia W. Ford,	5 00
<i>Payson.</i> — Aux.,	10 00
<i>Quincy.</i> — Aux.,	10 00
<i>Sycamore.</i> — Aux.,	16 00
Total,	\$480 35

WISCONSIN.

<i>Beloit.</i> — "Thanks for mercies past,"	\$5 00
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<i>Brodhead.</i> — Aux.,	\$3 00
<i>Delavan.</i> — Aux.,	23 00
<i>Geneva.</i> — Young Peoples' Miss. Society of Pres. S. S., for pupil in Bridgman School, Peking,	15 00
<i>Hartland.</i> — Aux., for salary of Miss Whipple,	7 71
<i>Madison.</i> — Aux., for schools at Cæsarea,	40 00
<i>Milwaukee.</i> — Aux., toward salary of Stomata at Samokov,	25 00
<i>Oconomowoc.</i> — Aux., for Bible-reader at Cæsarea,	6 50
<i>Wauwatosa.</i> — Aux., for Miss Whipple,	19 50
Total,	\$144 71

IOWA.

<i>Eldora.</i> — Woman's Cent. Soc.,	\$3 00
<i>Fairfield.</i> — Aux.,	17 95
<i>Green Mountain.</i> — Aux.,	20 00
<i>Grinnell.</i> — Aux., toward salary of Miss Hillis, and to const. Mrs. G. F. Magoun and Mrs. S. J. Buck L. M.'s,	50 00
<i>Iowa City.</i> — Aux., for Miss Hillis, and to const. Mrs. A. C. Tillotson L. M.	30 00
<i>New Hampton.</i> — Aux., for Miss Day,	2 25
<i>Osage.</i> — Aux., for Miss Day,	3 40
Total,	\$126 60

MINNESOTA.

<i>Zumbrota.</i> — "Prairie Gleaners,"	\$5 00
Total,	\$5 00

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Breckenridge.</i> — Aux.,	\$11 00
<i>Springfield.</i> — Aux.,	7 50
<i>St. Louis.</i> — 1st Cong. Ch., Aux., \$75; Pilgrim Cong. Ch., of wh. \$25 from Mrs. W. G. Webb to const. Miss Ellie Webb L. M., \$89.50,	164 50
Total,	\$183 00

NEBRASKA.

<i>Fremont.</i> — Mrs. Isaac E. Heaton,	\$ 40
<i>Lincoln.</i> — Aux.,	10 00
Total,	\$10 40

DAKOTA.

<i>Fort Sully.</i> — Miss E. Whipple,	\$3 50
<i>Sioux Falls.</i> — Aux.,	1 75
Total,	\$5 25

MISCELLANEOUS.

Envelopes and pamphlets,	\$8 02
Total,	\$8 02
Total,	\$1,748 57

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Life and Light for Woman

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