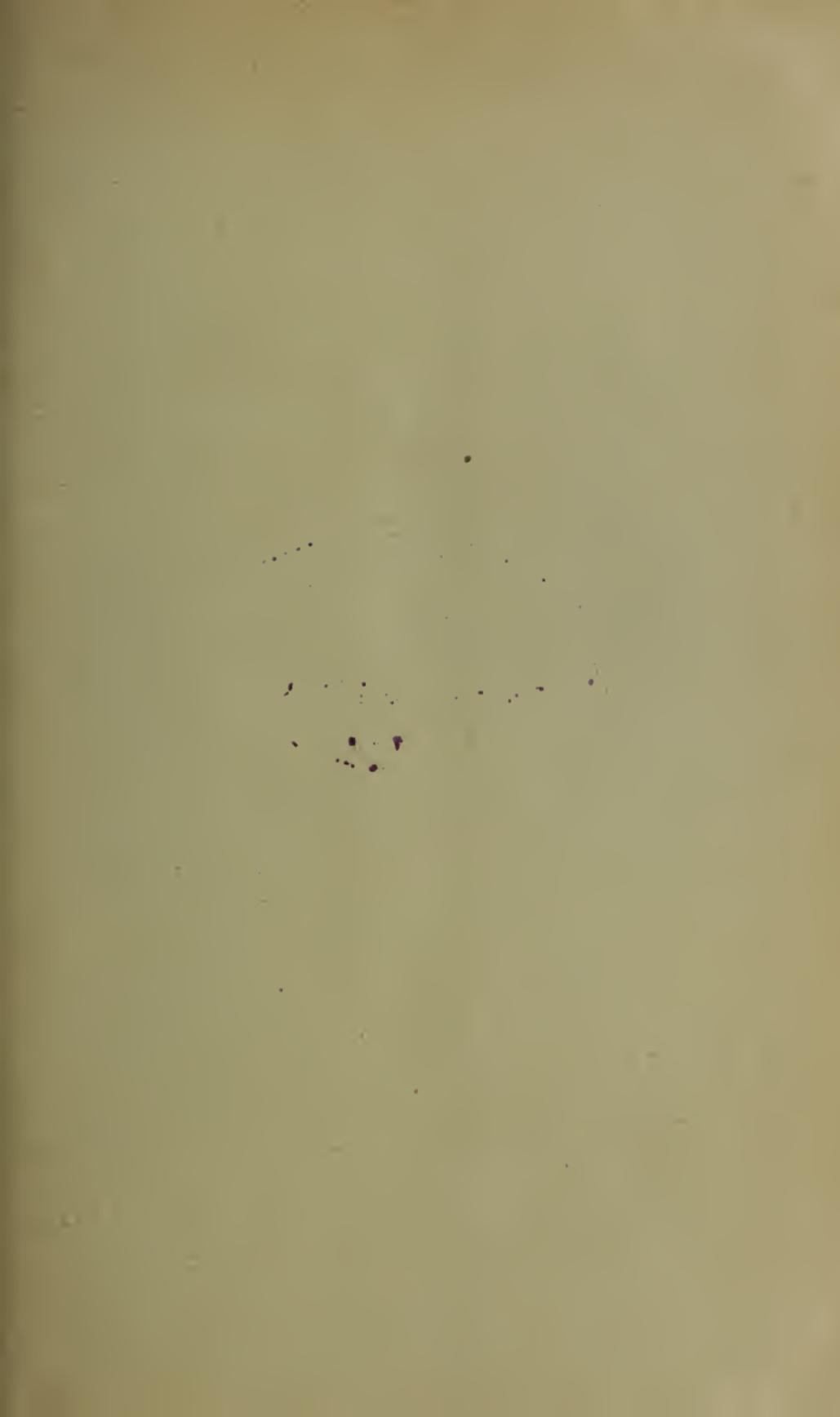


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# Woman's Work for Woman.



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## Abroad.

### *NORTH AMERICAN INDIANS.*

It is cheering to note a more encouraging aspect in our Indian affairs than in any previous year in the history of Indian civilization in this country, and it is to be hoped that the dawning of a more just policy from the United States Government towards our Indian tribes has appeared.

While the reproach of wrongs inflicted upon the native owners and occupants of our soil can never be removed, nor the righteous retributions of Heaven averted, it is cause for thanksgiving that the conscience of the country seems at last quickening. A visit to us of the representatives of the Ponca Indians, and especially the eloquent pleadings of Susette La Flesche (Bright Eyes) on behalf of her injured race, have moved the sympathies and aroused the exertions of the community, and it seems to us certain that a brighter day is about to dawn upon our Indian tribes. We can scarcely over-estimate the importance of being thoroughly awake to the opportunity, to the solemnly imperative duty of the hour, enforced as it is by the consciousness of past neglect and the appalling fruits of past injustice.

The decision of the United States Court at Omaha, as announced

by the public press, "that the Indian is a *person* within the meaning of the United States laws, and has an inalienable right to life, liberty, and the pursuit of happiness, so long as he obeys the laws," is a recognition that lies at the root of a just Indian policy. The Indian must have a legal standing in the country, he must have the protection of law, he must have a *home*, and be subjected to the restraints of a just government, in order to make it possible for him to become a *man*, and to prepare himself for American citizenship.

For the first time in the history of the dealings of the Nation with the Indians of this country a blow has been struck at the tribal and reservation system—of course with consent of the Indians, as only could justly be done—and a system of individual possession of property is inaugurated, thus furnishing opportunity for agricultural and pastoral pursuits, for which the tribes are to-day steadily asking.

That the Indian is preparing for this new policy may be gathered from the history of the Industrial Schools recently established at Hampton, Va., and Carlisle, Pa., an account of which appeared in "Good Company," published at Springfield, Mass., and from which we make the following extracts :

"The first of Hampton's pupils were taken there by Captain R. H. Pratt of the United States Army, under whose charge they, with some sixty others, had been held for three years as prisoners of the United States for their conspicuous part in a revolt of Cheyennes, Kiowas, and Comanches in the Indian Territory. Carried to St. Augustine in chains, filled with burning hate and deep revenge, trying to commit suicide by the way, knowing no word of English, wrapped in Indian blankets, adorned with scalp-locks braided to their knees, this horde of sullen, desperate savages was brought back by their captor in just three years, and landed free, from the little coast steamer at midnight, on the grounds of the Hampton Normal and Agricultural School. And for what purpose? To leave fifteen of their number at school, eager to learn the white man's road, and then go on to ask 'Washington's' blessing before returning peacefully to their homes. No one touch gives a more vivid illustration of the change wrought than the scene of the parting on the wharf at Old Point, between those who were going on under charge of another officer and their old captor and guardians. Where now was Indian stoicism? Every man of them put his arms around Captain Pratt and wept like a child to leave him, and even Howling Wolf revealed a lamb couchant somewhere in his nature, as clasping his kind teacher's hand, he sobbed, 'Good-bye. Me love you—me love you!'

"A few more days, and other conventional ideas of Indian

nature were somewhat shaken, when fifteen braves fell cheerfully into line with spade and hoe in the working squad. An Indian working is about as unexpected as an Indian weeping, but it is no longer a question whether Indians will work. The Indians who to-day are anxious to engage in civilized labor are largely in the majority." (See Annual Report of Indian Bureau for 1879.)

"The enterprise at Hampton, at first one entirely of private benevolence, had been watched with closest interest by the Government, whose approval had made it possible, and after some delay an order was given to Captain Pratt to collect fifty more Indian youths from the most numerous and troublesome tribes in Dakota Territory and take them to Hampton, the Government agreeing to pay \$167 yearly towards the support of each while it should keep them there. The encouraging results of this interesting experiment led to the establishment of a Training School for Indians at Carlisle Barracks, Pa., where 140 Indian children, representing eleven different tribes, are placed under religious influences, and are being trained in the habits and acts of civilized life, the boys being instructed in trades, the girls taught housework and sewing, and all learning the English language. Captain Pratt, who, with his wife, is a devoted Christian and a member of the Presbyterian Church, is persuaded that a great work may be done for the Indian race, for this country and for the cause of Christ, by means of these training-schools."

A valuable testimony has lately been given by a member of Professor Powell's Ethnological Bureau before the Ponca Investigating Committee of the Senate, stating the opinion that all our northwestern tribes are predisposed to civilization and may readily attain useful and respectable citizenship.

Encouraged by these considerations, and by the prospect of a permanently improved governmental policy, shall not we, as a church, arise to more earnest and extended efforts for this one Providential charge? The church in the United States is bound by the most solemn obligations to send the gospel and its attendant blessings to every Indian in our country. God has established a special relation between His church in the United States and the native tribes of the country; and while our duties to the Indians are neglected, we cannot expect the blessing of God in full measure upon our foreign operations. God grant that we may so feel and act toward this suffering race, that their blood may not be required at our hands!

A special obligation arises from the fact that when our fathers came hither it was with the avowed purpose of giving the gospel to the natives. "In pious society it was resolved, if possible, to redeem these wrecks of human nature," and the colony seal was an

Indian erect, with an arrow in his right hand, and the motto, "Come over and help us!"

In 1681, Penn writes to a friend in England: "For my country (Pennsylvania) I eyed the Lord in obtaining it, and more was I drawn inward to look to Him and to it, more to His hand and power than to any other way. I have so obtained it, and desire to keep it that I may not be unworthy of His blessing, but do that which may answer His kind providence and serve His truth and people, that an example may be set up to the nations."

In his treaty of 1682, Penn thus addresses them: "I will not call you children; for parents sometimes chide their children too severely. Nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain; for the rains might rust, or the falling tree might break. We are all the same as if one man's body were to be divided into two parts: we are one flesh and one blood!"

While the charge of neglect of the Indian tribes has justly been brought against our American Christianity, we are not without precious records of long-suffering, loving work among them. The labors of Eliot, the Mahews, the Brainerds, and the Moravian missionaries, inspired as they were with apostolic zeal, form some of the brightest, tenderest chapters to be found in the annals of Christian missions. As early as 1643, John Eliot had been through "varieties of intercourse with them night and day, summer and winter, by land and sea, and had had many solemn discourses with all sorts of nations of them from one end of the country to another," and "had in 1674 a circuit of fourteen villages and four hundred praying Indians." A monument of Eliot's work was the famous Indian Bible, the first and long the only Bible printed in America, 3500 copies of which once issued from the Cambridge press. In 1816, Cyrus Kingsbury laid the foundation of the Cherokee Mission, in which, "from the first, there was no year without conversions, and where the brothers all became lay missionaries at once." And where one of their own number constructed the Cherokee alphabet in so simple a manner that in three days a bright learner could begin letter-writing, and in three or four years half the nation could read, and in the solitudes of the forest one might often see the trees inscribed with Cherokee; and where within a year of the translation of the four gospels the national council were appropriating money for a printing-press and types.

In the following year the Choctaw Mission was begun, where "more than 1000 children were waiting and looking up to their white brethren for instruction."

Early in the present century the Rev. Gideon Blackwell, of the

Presbyterian Church, labored successfully among the Cherokees, in five years enabling four or five hundred youth to read the English Bible, and receiving several as hopeful and exemplary Christians; nor can we fail to remember the patient and earnest efforts of our own church under the guidance of Walter Lowrie.

The last annual report of the Indian Commissioners presents a steady and unparalleled spirit of progress, and a long stride taken by the Indians toward complete civilization and eventual self-support. "The substantial results of Indian labor show a large increase over the amount given in last year's report." "The interest of the chiefs and ruling men in the educational movements is very great. They have already expressed a desire to send school committees from their tribes to see and report upon the progress of their children in the schools, and it is a rare thing to find an Indian so benighted as not to desire to have his children taught to read and write the English language." An important step has been taken by the government in giving all wagon transportation to the Indians, and the result has been most satisfactory. That the social condition of the women is improving may be inferred from the fact that a teacher who lately visited a Kiowa agency observed a Kiowa husband placing a chair for his wife. In some stations baby coaches are found, in which an Indian mother now lulls her baby to sleep, instead of strapping it on a board or hanging it from the limb of a tree.

Let us glance at our own missionary operations at the present time.

#### SENECA MISSION.

The Seneca Mission, Cattaraugus Reservation, Western New York, was transferred from the American Board to our own in 1870. Rev. Wm. Barker and wife, with several native preachers and assistants, have charge of this mission. Mrs. Asher Wright, the faithful representative of the W. F. M. S., has an industrial school, and reports "signs through all the settlement that the Spirit is moving in many families. Some who have been the greatest opposers are opening their doors for religious meetings, and the mothers delight to have their children in the Sabbath-school." The Senecas are said to be "ripe for citizenship, and will soon provide for the support of their own religious institutions."

Rev. William Hall and wife are on the Allegheny Reservation, in New York and Pennsylvania.

#### CHIPPEWA MISSION.

Odanah, on Bad River Reservation, is the principal station. This mission, also, was transferred from the American to the Pres-

byterian Board in 1870. It is said of the Indians at this reservation that they evince an earnest desire for self-improvement. Rev. Isaac Baird, who, with his wife, labors here, says, in his last report: "For over six years I have labored with this people, and during all this time have witnessed a steady upward tendency. It has been demonstrated again and again that there is no civilizer like the gospel of Jesus Christ. We have a day-school and a manual-labor boarding-school, with 25 pupils enrolled in the boarding-school and 112 in the day-school. The Sunday-school numbers 50 or 60 scholars. A few Indian men and women are teachers in the Sunday-school. Religious services are well attended. Eighteen were added to our native church within the year.

Miss Dougherty, our missionary, has been cheered by the arrival of Miss McClarry, who writes thus hopefully: "Next Sunday we expect to have our communion; and for the past week or two our people have been holding nightly meetings. They do love their meetings—not being the hard, stoical Indians of fiction, but true human creatures, with minds and hearts as brimful and running over with joy, grief, and love as those of their more highly favored white brethren."

There is also an out-station on Lac Court Oreilles Reservation, where a day-school is held under charge of a native teacher from Odanah.

#### OMAHA MISSION.

The Omahas have turned their attention to agriculture, and are making rapid progress in civilization. Each head of a family has a grant from government of 160 acres of land. They are now self-supporting.

Rev. Wm. Hamilton and wife are the missionaries at this station in Nebraska.

#### DAKOTA MISSION.

The Presbyterian, American, and Episcopal Boards have flourishing missions in Dakota. The stations of our Board are at St. Peter, Minn., Yankton Agency (the main station), and Flandreau. Another station is now in contemplation. St. Peter, Minn., was the scene of the life and labors of the Rev. Dr. Thomas Williamson, and where, on the 24th of June, 1879, he exchanged the service on earth for the service above. It is good to contemplate the life and labors of such an one as Dr. Williamson. Led by a heaven-born sympathy for the victims of American greed and aggression, and burning with desire to make known to them a divine Saviour, he, with his consecrated young wife, turning from all that men are wont to seek, waited upon the Lord with the question, "Wilt Thou send us?" and received the answer, "Go!" in tones not to be mis-

taken. For more than forty years, through "journeyings, often in perils in the wilderness, in weariness and painfulness, in hunger and thirst," he labored for the people of his charge, cheered at last by being permitted to see the fruit of his prayers and toils in ten ordained native preachers entering the field, in eight hundred Indians turned from darkness into light and enrolled as church members, and in the completion of the whole Word of God in the Dakota tongue.

At Yankton Agency the Rev. John P. Williamson and his wife live and labor, and our brave young missionaries, Miss Jenny Dickson and Miss Helen Augie, patiently strive for souls as they that must give account. Seldom do we meet a more thrilling narrative than the story of the young teacher in her wilderness home, alone with the savage sons of the forest, and yet kept from fear and harm, because hidden in the hollow of her Saviour's hand. Miss Charlotte C. McCreight, of Buffalo Cross Roads, Pa., will join this mission in a few months.

We have an interesting account of a missionary meeting held by the women of Dakota, when many of them came hundreds of miles to attend the meeting, and where reports were given and addresses made, and the Lord's Supper was administered at the close. One society had raised \$50.

The following testimony we quote from the last report of the Indian Commission with regard to the Flandreau Sioux, who stand at the head of the Great Sioux Nation—the most powerful nation of Indians in the United States:

"Ten years ago these people were blanket Indians; to-day, great, noble-hearted Christian men and women. They are self-sustaining—own farms, pay taxes, go to the polls and vote as citizens, are upright in their dealings, and prove that the Indian is susceptible of being made, not only a Christian citizen, but a true type of gentleman."

During the past year one of the Dakota tribe, Henry Tawa Selwyn, has been ordained and installed as pastor of the church at Yankton, the congregation promising him support. This church comprises a membership of over sixty.

#### CREEK MISSION.

Tullahassee, Indian Territory, is our chief point of operations among the Creeks. The mission force consists of Rev. W. S. Robertson and wife, Mrs. A. A. Craig, Misses E. J. Baldwin, H. J. McCay, and Mary Irwin. The Tullahassee school is supported chiefly by the Creek Council, and reports satisfactorily.

A new station has been opened at Eufaula, and is under the care of Rev. R. C. McGee.

## SEMINOLE MISSION.

Wewoka, Indian Territory, is our station among the Seminoles, and is under the charge of Rev. J. Ross Ramsey and his wife. The boarding-school is supported in part by the Seminole Council.

The young teacher of the Woman's Foreign Missionary Society, Miss Maggie Ramsey, while she "labors and waits for the manifestation of the Holy Spirit among her pupils," is winning their confidence by her patient, loving work for them.

The missionaries report a marked religious interest; nearly all the boys in the school are inquirers, and six new members have been added to the church.

## NEZ PERCES MISSION.

The work among the Nez Perces is full of interest and encouragement. The tribe numbers about 400, and is making rapid improvement mentally and morally. Rev. George L. Deffenbaugh writes from Lapwai: "These people seem to be thirsting for the water of life, and the constant cry is, 'More, more, give us more knowledge of the way of life.' At this station, and also at Kamiah, sixty miles distant, there are schools under the instruction of Miss S. L. McBeth and Miss Kate McBeth. One of these is, in truth, a theological school, in which Miss S. L. McBeth has already trained a class of five Nez Perces men, all married, three of whom were, in the spring of 1877, examined and received by the Presbytery of Oregon, and licensed to preach the gospel; and, at that time, they preached in Nez Perce and in English to crowded houses in Portland, where the Presbytery was in session.

These five men, while learning two languages, and pursuing a course of theological study under their earnest lady teacher, were supporting themselves and their families by labor on their little farms, and have now gone forth to make known the good news to their tribes. For more than a year past, a second class of seven men—all full-blood Nez Perces Indians—has been under Miss McBeth's instruction. These, too, have families, and are supporting themselves and families while studying and preparing to teach and preach the gospel. Under date of January, 1880, Miss S. L. McBeth writes thus from Kamiah:

"The tribe has been passing through a crisis, caused by the expiration of their present treaty with the United States government this coming summer, which required all the wisdom and strength God gave me to meet; for, through my pupils, God has given me a strange position for a woman. This crisis threatened to involve the religious as well as temporal interests of the people, and led many away by some of the 'seed royal,' who thirsted for a return of their old heathen power, which was fast slipping away

from them in the new order of things. For a short stormy period there seemed danger of wreck; but that crisis has safely passed for the present, perhaps forever, please God, and we have clear skies and open seas once more. Thank God for giving us Robert Williams as a leader as well as teacher of the people. I would live another six years, I think, for the sake of another such as he.

“Last week there was a very important council at Lapwai, and I spared all my pupils to attend it. While they were absent, I had my sister bring her pupils into my school-room, where I taught them for three days, and straightened out some things which she was not willing to do or have done before. She had then eight pupils, she has now seventeen, which, with the two who are promised admission, and the four babies and one little girl of six or eight years, who cannot be left at home, is all her room can accommodate. She is becoming deeply interested in them, as they are in their studies; and they seem as quick to learn and as ‘hungry to know’ as the men. So I have another thanksgiving to raise for that.

“My sister has adopted the plan I proposed to her at first, and it is working nicely so far. All of her pupils, save one young girl and one widow, have husbands, many of them children, and household duties which they must not neglect; as my men must not neglect to provide for their families, even while studying. All the wives of my pupils (except Robert’s, who has weak eyes) are pupils of my sister. Their husbands come to me in the morning, usually as soon as it is light enough to read (about 8 A. M. these short days), and study without intermission for five hours or more, while the wives attend to their household duties, prepare the dinner for them, &c.

“My sister usually spends a good part of the forenoon in the school-room with us, acquiring the language by listening to the translations, &c. At 12 M. she opens her school, and teaches until about 4 P. M. without intermission. The men in the mean time attend to their out-door work, keep an eye on the little ones (if there is no one else to do it), get and chop wood, and have the fire burning and the house warm when the wife comes home to get supper and attend to her evening duties. The men are so glad to have their wives study, and the women, who (except two of the youngest, who have been in the government school for children) have never had school-days, scarce a girlhood, they married so very young, are living and enjoying their school-girl days now.

“I think these two schools must always remain separate, as long as they retain their present character; indeed, I do not know when it would be wise to mix the two sexes in a school-room, even if their studies were the same. Perhaps never, while teaching the present generation of adults, whose relations to each other were so mixed up in their heathen past.

"I have such a nice class: eleven regular pupils, besides several others whom I am testing before adding their names to my list. I had fourteen pupils yesterday, and I think the same number to-day, though I did not count them. The wives of twelve of these are my sister's pupils. Felix Corbet, the present Head Chief, is one of my class. (The Nez Perces elect a Head Chief yearly now.) I have no trouble with my class, only comfort and pleasure.

"The woman's school, I can see, is going to make my pupils have a harder time to provide for their families than in the past. Women's and children's garments require so much more material, cost so much more than the slips and blankets which have been discarded, and they need better dresses for the school-room than they would for their home work. They are wearing their Sunday dresses, principally calico, to school now.

"Yesterday two of the chiefs who lately tried to mislead the people applied for admission to my school. They are not Christians, and have held themselves somewhat aloof from those who were, hitherto. I told them I could not take any more now, but we would talk about it again in the fall, if God spared us. Meantime it would soon be time to begin work on their farms, which I wanted them to enlarge, &c., and we had a little talk with them about spiritual matters, to which they assented. They left, pleased with the half-promise that they might enter 'college,' as they call it, in the fall. They have been made to feel, by their late defeat, that 'knowledge is power,' and that Christianity is a *power* before which their old heathen tribal relations, and the supremacy which has its root in heathenism, must wane, is waning and passing away. Such a defeat would not have been possible five years ago, I think, without a miracle from God. Pray for them, that they may become Christians, for I am not willing to put the power of knowledge into the hands of any who may use it against the Master's cause. Pray, too, for the Nez Perces, for the little band of Christians with Joseph, and the still heathen Joseph and his followers; for the Nez Perces here, and the workers among them."

The churches at Lapwai and Kamiah are both well attended. In addition to the three regular services on Sabbath, the Indians hold two weekday prayer-meetings, and almost every one present takes part in the religious exercises. Miss Kate McBeth writes from her station in Kamiah: "Two weeks after reaching this place my school began; and as I have never had an interpreter, the preparation each day for the next day's lesson has been quite enough to fill up every moment. The language is difficult, and but the little books of Matthew and John are printed in it. Although I do not wish to teach in Nez Perce, it is necessary that I should know something of it, in order to explain English words to

them, for which labor I am amply repaid when I look at their beaming faces as the precious truth dawns upon their minds in the translation.

### MISSIONS IN INDIA.

#### XII.—IDOL WORSHIP.

THERE is scarcely any sight more shocking to the feelings of the Protestant Christian than that of idol worship. The bowing or prostration of the body before a block of stone or wood is not only insulting to God, but the true Christian feels it to be degrading to man. Nothing serves better than Hindu idolatry to illustrate the truth of Heber's lines,

"Every prospect pleases,  
And only man is vile."

In India the sight of hideous figures, carved in marble or moulded in the potter's clay, representative of the gods, and especially of the Avatars or Incarnations, is accompanied by a sense of disgust. There is nothing to appeal to the æsthetic part of our being, as was the case with the idols of Greece and Rome. Everywhere the idols suggest that which is hideous and revolting.

The people of India everywhere regard the idols as representative of the gods. The images represent them in some attitude illustrative of some incident of their history. For instance, the idol of Hunimán, or the monkey-god, represents him as carrying a sword in one hand and a mountain in the other, illustrative of his exploits in filling the ocean between Ceylon and India by throwing the mountains into the sea, in the assault of Ram on its wicked king. Kali's idol represents her triumph over Durga, by presenting the goddess as standing on the prostrate form of the giant, and as holding in her hand the reeking head she has severed from the headless trunk with the sword which she holds in the other.

The worship of these idols, while regarded as right and proper, is not regarded as the only kind of worship acceptable to the gods, nor as even necessary to their worship. They are helps to devotion. Besides idol worship, the gods are worshipped by "taking their names," *i.e.*, by simply repeating their names a set number of times: "*Ram, Ram, Ram, Ram,*" &c.; or, "*Hari ji, Hari ji, Hari ji,*" &c.; or, "*He paráyau, He paráyau,*" &c.; repeated over and over, with the mind fixed on the god, would be very meritorious service and acceptable worship.

The following are some of the multifarious ways in which idols are worshipped:

First, at a meal, when the household gods are worshipped. The food being prepared and placed on a clean spot lately plastered

for the purpose, the idols are brought forth from a niche in the wall and placed on a *throne*. The Brahmin officiating then repeats lines in the Sanscrit language in praise of the deity, bowing before the idol. In this the members of the family may participate. Portions of the food and water are placed before or upon the image. The god residing in the idol is satisfied with the *sight* and *smell* of the offerings. This is a fortunate circumstance for the priest, who appropriates to himself whatever is left by the divinity in the idol.

Second, temple-worship, where the people come with offerings and prayers to the superior divinities. The offerings are of food, flowers, gold and silver, jewelry, cloth, etc. Every worshipper comes with his individual request, which is presented to the idol by himself or by the priest officiating.

Concerning the character of the prayers of the heathen, it may be said, in general, that they are requests for temporal blessings. A wife prays for the affection of a brutal husband. A husband prays for the birth of sons in his household. Prayers are offered for plentiful crops, for health and wealth, etc. When blessings are obtained, offerings are made to the idols in acknowledgment thereof. In addition to these more general forms of worship, idols are honored by the lighting of small lamps, which are placed in a niche in their temples or thrones; by beating of drums, cymbals and triangles before them; and by songs sung in their praise.

In the city of Jeypore, I had the opportunity of seeing idol worship within the Máharája's palace. The temple was a plain-looking structure about 20 feet square at the base, rising about 25 feet perpendicularly and ending in a sort of dome. The idol of Vishnu, under one of the incarnate human forms, stood on an elevated place and was of life size. The side doors of the temple were provided with screens which could be drawn aside at pleasure.

It was evening. The sacred conch-shell had called the worshippers to the temple. The Brahmins, *within the veil*, were walking about the idol with lamps in their hands, ringing bells and singing songs in praise of the god. The people stood reverently without, awaiting the sight of the idol. When the curtain was drawn aside and the idol exposed to view, the people suddenly became intensely excited, shouting the name of the god, bowing and prostrating themselves before the image, literally wallowing in the dust, rubbing their foreheads on the earth in lowest grovelling. Rising to their feet, many would run around the temple several times, again prostrating themselves before the idol. This continued until the screen again hid from view the hideous image.

I inwardly offered the prayer that these ignorant and deluded heathen might soon be made as earnest in the service of the true God.

PADRI SAHIB.

**NEWS FROM THE FIELD.****MISS M. RAMSAY, SEMINOLE INDIANS.**

WE had a very interesting meeting last Sabbath. Six persons united with the church; three of them were boys from our school—Henry Morris, Stanton Brown, and Samuel Young. Four others appeared before and were examined by the Session, but it was thought best to wait until the end of another month before receiving them. We can see a change in their conduct, and feel that they too are trying to follow Jesus. All who were received were baptized. The service never seemed so solemn before to me, and I think many others were as deeply impressed. Before closing the meeting, an opportunity was given to any who were seeking salvation to acknowledge it, and about thirty responded. Most of our boys were among the number. There is still much interest felt, and it seems to be increasing instead of diminishing. We feel that the Holy Spirit is being poured out upon us. The Father has seen fit to send me into a field ready for the harvest. Though I enter it with fear and trembling when I think of myself, yet, when I remember Him who promised strength in every time of need, I feel thankful and ready to do whatsoever He may give me.

**MISS SCHENCK, TEHERAN, PERSIA.**

Just now I am very desirous of beginning the study of Armenian, as Persian does not bring us near either to the school-girls or those women to whom we have access, as their own language would do. We do, of course, see something of Mussulman women, but our present work must be mostly with Armenians, they being really the prospective evangelizing medium to reach the Mussulmans, as the way shall open to give opportunity. Two Armenian girls just gone out from the school have a ready use of Persian, both in speaking and reading, and some confidence in teaching others. We have much hope in these active Christian girls. One of them is married and the other about to be, both to Christian men. A third girl from the school was married to a young man of the training class of the Mission some months since. She, too, we hope, is a Christian, though not yet a member of the church. For these three we ask your special prayers.

Our school is progressing in all good respects. We are much blessed in our building, and hope that year by year we may have the pecuniary ability to add the improvements needed to develop it into a first-rate school building. We have kept our number full this year, filling up the places of those who have gone out. The two remaining Christian girls seem earnest in their efforts for the others, and we think we see indications of religious interest among

them. Some are bright to learn, and others very dull. We are encouraging the study of English among them, in the hope that in future years that may be the language of the school.

Our regret at the loss our school work sustains by dispersing the girls to their homes for the summer only deepens with the return of each season. The girls do not leave the city during the heated season, and we are ready to remain here and hold the school together, if a third single lady could be sent to us. In that way we could relieve each other, one going out at a time, thus leaving the two others for protection and company. I see no other way to accomplish our object, any attempt to leave natives in charge being quite impracticable.

You no doubt are hearing of the famine in Oroomiah; we, too, only know of it from what we hear. We have for months had the fear of such a thing kept before us by the higher prices consequent upon unfavorable weather and poor crops. Nor are we yet free from our fear, as our winter is not favorable to a good agricultural year.

#### MISS CORT, PETCHABURI, SIAM.

Mr. and Mrs. McCauley have come here to take the place of the Dunlaps. Last week Mrs. McCauley and I were out at Bang Chun; we took a tent, and stayed all night. Over sixty came to hear the service, and we hope much good was done. We have quite a number of church members in this village, and we hope soon to be able to establish a regular service there.

Our church at Bangkokaboon has sustained quite a loss in the death of their elder. He died last Tuesday evening. He was a good man, and passed away full of faith and love. It is a comfort to know that by their deaths they can also glorify God. We believe that a great blessing will fall upon the village through this man's dying testimony for Jesus, and the teachings that Miss Coffman and Rev. Klai were able to impart during his illness. Crowds of people came to visit the sick man, and thus there was a chance to tell of Christ to many strangers they had never met before.

The First Church of Bangkok has lost an elder too, but not by death. Elder Nad is a backslider, and has fallen into gross wickedness. This loss is worse than ours.

I hope you will see and read the report of our station for 1879. I have not room here to give more than an item or two. We had seven schools with 194 pupils, six of whom joined the church. There were twenty-six converts from idolatry during the last year, much preaching and outside work was done, a new chapel commenced at Pahlatay, &c. The regular contribution from the church was \$60, besides \$37 73 given towards the new chapel.

Total, \$97 73. There is much to encourage and help; we have had one communion since, and there were four adults baptized and seven little children. Our church does not grow as fast as we would like to see it; there are some who prove unfaithful, and are dropped from the roll. We now count seventy-eight members here, twenty-six of whom are women; and seventeen at Bangkaboon, six of whom are women. Then there are many little baptized children at both places.

We are praying for a turning to the Lord here as there has been among the Telogoos, in South India; we feel that the knowledge of the Word has been carried far and wide, and many hearts know the truth, but have not yet felt its converting power.

MRS. GOHEEN, KOLAPOOR, WEST INDIA.

Our work has been moving on with about the usual proportion of encouragements and discouragements, and we have had no great changes in our Mission. The annual meeting and Presbytery was held last month at Ratnagiri, and we all attended it. It has not been the custom in this mission to have the ladies attend these meetings; but now we are so few in number, only three families, that they insisted upon the presence of all; and if the gentlemen did not allow us a vote, they at least encouraged us to *say our say* upon all points in which we were specially interested.

It was decided that Mr. Ferris take charge of Panalla Station; and though we are sorry to miss their help and society from Kolapoor, it is a great relief to have that burden removed from us.

In December, Mrs. Ferris and I introduced another innovation into this mission—that of going with our husbands itinerating. My sister and I had often talked of it, but we were unable to carry out our plans. This time there were no serious obstacles in the way, and so we gathered our goods into small compass and “went out and dwelt in tents.” That of itself is a pleasant novelty, and then we had such grand opportunities for talking to people.

Yesterday the communion service was held in the Home Chapel, and two of our little orphan girls were baptized and received into the church. They are only eleven and twelve years old, and I thought probably their youth would be considered an objection; but they answered so intelligently and showed so much earnestness that the examiners were well pleased with them, and it was a happy time to me when I saw them come forward and stand up in the presence of the little congregation, and profess Christ.

Our girls' schools have not been as well attended as usual during the last few months. I think it is owing chiefly to our absence from home, and I want to go soon to visit the parents and help the teachers to gather up the absentees. My sister, I think, wrote to

you of our giving a small sum of money to the scholars of the home school, according to their attendance, and the reasons for it. It must have been necessary at first in order to get scholars at all, but it seems to me the time has now come for a change. We want to open a school of higher grade than any we now have for our Christian children, and as my husband and I expect to give much time to it, we must have it here on the compound. So, should the other children all leave, we would still have a school; but I hope to persuade most of the parents to allow them to remain, and perhaps even to pay a small fee. We want to make our plans carefully, and will not hasten this change.

MRS. LEAMAN, HANGCHOW, CHINA.

The woman of whom I told you came to live with me in August of last year. She could then read a little, and she has been so diligent that now she can read pretty well. In having her with me, I have learned more about her than I could otherwise have done. She is a widow and childless. She buried her last child almost a year ago. I hope she will make a very good worker. I want her to begin work next week, as the Chinese New Year festivities are now over. She could find an entrance into the houses.

Mrs. Lyon, you know, is going home soon, and I hope to take charge of her school. She tells me that next year there will be five little girls in the school; that is quite an increase for Hangchow. One lady tells me that in a school of twenty-five one-third are girls, while only two years ago but one or two could be had. Here we have boys and girls in the same school, just as we do at home. I hope to open another school this year on our compound, if I can get the funds and a teacher.

MISS H. NOYES, CANTON, CHINA.

We have thought so much and for so many years about having a larger building for the school, and thereby increased opportunity for labor, and so often have been disappointed, that now that the desired permission has come, it seems almost too good to be true. I wonder if you can know how glad we are! The mission have appointed a building committee, and to-day Mr. Henry and my brother have been measuring the ground. The women and girls in the school are delighted. They feel that the answer has come to the prayers that they have offered *daily* for a long, long time.

You will soon be having your annual meeting, and we shall look forward with interest to receiving the report of your year's work. I think the work that has been done among the Christian women in our church during the last ten years is truly wonderful; quite as much so as anything that has been accomplished in heathen lands.

# At Home.

## HINDRANCES.

FIRST, we have *Want of information*. Some of our dear sisters are willing year after year to go on, without seeking to be informed. Now and then, incidentally, some fact is brought out, which astonishes these unenlightened ones, but does not stimulate to a thirst for more knowledge. Shall we not ply them with our *Woman's Work for Woman* and the *Foreign Missionary*, seeking a promise that they will read them *through*?

Next comes *Indolence*, which goes hand in hand with the first. It is too much trouble to read up the matter; it requires too much exertion to go to the meetings. "The work will go on," these slothful ones say; "the willing ones will do it, and we are *willing to let them*." Oh, ye that dwell at ease, will you not arouse to the honor of being "workers together with God"? In these days, when the fields are "white already to harvest," have you no sheaves to bind, no golden grain to bring into His storehouse, to the Master of the harvest?

Again, we have *Indifference*. Ah, how many are neither friends nor foes to the cause! They are content once a year, it may be, to drop their contribution, large or small, into the box as it passes them, and think they have done their duty.

Another hindrance is *Selfishness*. "The vital germ is 'the lust of the eye'—lust seeking to gratify self, where love should be glorifying God." The work must not interfere with our comfort—our spending our money as we please. "Charity begins at home," is the oft-repeated maxim of these selfish ones. Do they know that other one—a divine command—"Deny thyself"?

Still another great hindrance, we think, is a *Want of conscientiousness* about attending the meetings of our local auxiliaries. Everything else comes first. That must bend to our work, not our work to it. Contriving what to wear, and how to make it, ruffling and puffing it, intrudes much upon time which should be given to the Lord's work. Now, is attendance at the meeting a religious duty, or not? If it is, then can we not lay aside our household and other cares for a little while? Can we not spare *an hour*, once a month, out of the 7512 working hours of the year? Which shall come first, our work or the Lord's?

And last, but not least, is our *Want of faith*. We think the Lord's work cannot go on with all these hindrances in the way. Well might the Saviour say to us, "Oh, ye of little faith!" We,

poor, weak-hearted creatures, forget that the mighty God has promised to possess the kingdoms of the world, and that He has said, "Despise not the day of small things." We forget, too, prayer for the Holy Spirit's power. We may feel His presence, yea we often do, but we have not His power. We underrate the work of the Holy Spirit, or we would pray more earnestly, more unceasingly for His power and presence. Let the beginning, the middle, the end of every work, of every meeting, be prayer for the Holy Spirit.

Says a recent writer: "Oh, let our supplications be abundant and unwearied, that the Holy Spirit would make the Church of Christ more engaged; more self-denying, zealous, laborious, liberal, prayerful, wise, and enterprising in carrying forward the glorious work which the Lord Jesus has given her to do!"

Why should we let these hindrances discourage? We are told to "covet earnestly the best gifts." "Still God has His choice possessions, and He gives them to the willing and obedient. They belong to those who, while others are doubting or denying His word of promise, yet serve Him steadfastly in all good conscience. Such a faith fears not to claim its possessions." M. J. A.

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### BEYOND.

NEVER a word is said,  
 But it trembles in the air,  
 And the truant voice has sped,  
 To vibrate everywhere;  
 And perhaps far off in eternal years,  
 The echo may ring upon our ears.

Never are kind acts done,  
 To wipe the weeping eyes,  
 But, like flashes of the sun,  
 They signal to the skies;  
 And up above, the angels read  
 How we have helped the sorer need.

Never a day is given,  
 But it tones the after years,  
 And it carries up to heaven  
 Its sunshine or its tears;  
 While the to-morrows stand and wait,  
 The silent mutes by the outer gate.

There is no end to the sky,  
 And the stars are everywhere,  
 And time is eternity,  
 And the here is over there;  
 For the common deeds of the common day  
 Are ringing bells in the far away.

REV. HENRY BURTON, *in the Sunday Magazine.*

### A TOUCHING GIFT.

A COLORED woman, once a slave in Maryland, lately died, leaving a legacy to the Woman's Foreign Missionary Society, to be used "for her African sisters." It was wrapped up in prayer long before it was given, and its power for blessing to those who shall receive its ministry is beyond the ability of any to estimate. A little sketch of the humble yet honored giver is below.

Caroline Johnson was born at Churchville, Maryland, in 1813. Her mother was in servitude to Captain John Herbert, at whose death Caroline became the property of his son, James B. Herbert. Caroline was raised, trained, and taught to read and write, by the wife of Mr. Herbert, and was her life-long friend and companion. She never left the family, and four generations have testified to her worth and Christian example. She was always called "Mammy" by the children of the family, and no parent could have been more untiring in devotion to their interests than was this colored nurse and friend. The words of one of them to her when dying were, "Dear old Mammy, good-bye; we will meet in heaven."

To a reunion in Paradise with those who had gone before, she loved to look forward, saying, in her last hours, that they would "at the beautiful gate be waiting and watching for her." After arranging all her worldly affairs, she awaited with patience the will of the Lord, who, she said, gave her the victory through Jesus Christ.

The four sons of Mrs. Herbert she always spoke of as *her children*, taking as much pleasure and pride in caring for their wants, their moral and spiritual good, as could any parent. In her own little room (where all the household, as well as their guests, loved to gather), she prayed with and for these children. When at college they all corresponded with her, and felt sure that all that they left at home would be safe in Mammy's care. The eldest was travelling in Europe when she died, and her only desire to live longer was to see him once more in the flesh. He hastened home, but to hear, in answer to his first inquiry as he alighted from the cars, "How is Mammy?" "She left us a month ago."

She died of consumption January 3d, 1880, aged sixty-seven; was carried from the church to her last resting-place, to await the resurrection morning, by her six nephews. Rev. J. T. L. Kieffer committed dust to dust in the old graveyard of Churchville Presbyterian Church, of which she had been a member for forty years. She was devoted to the church in all its interests, and gave liberally to every good work; while with earnest zeal she let no opportunity pass to plead for her Master. It was said that the sermons she heard on Sundays, she preached to those around her all the week.

Every fair or church supper could tell of the skill of her hands and the largeness of her heart.

Long will her memory be cherished by her many friends and acquaintances. May the Lord bless the amount she bequeathed to be used for the benefit of her African sisters, and make it fruitful in the enlightenment and salvation of many now in heathen darkness!

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### BIBLE LESSON.

DIFFICULTIES in the Christian's life (2 Cor. iv. 7; 2 Cor. vii. 5; Jer. xxiii. 18-22).

In the Christian's work (Gal. iv. 13-20; 2 Cor. xii. 14, 15; 2 Tim. iv. 10-16; Acts xx. 18-31).

Their various causes (2 Cor. xi. 13-15; 1 Thess. ii. 14-18; Gal. iii. 1, iv. 8-17; Gal. iv. 1-12).

Their various effects (Heb. xii. 12-16; James i. 2-4; 2 Tim. i. 11-15).

Their various remedies (Josh. xxiii. 10; Isaiah vi. 5-11; Jer. xxiii. 28, 29; Dan. ix. 17-23; 1 Cor. xvi. 13).

ENCOURAGEMENTS in the Christian's life (Rom. xvi. 20; Rom. i. 16; Josh. i. 5-9; 2 Thess. ii. 13, 17; 2 Cor. xii. 9, 10).

In the Christian's work (1 Cor. i. 4-9, 18; 2 Cor. ii. 1-5, 14, 15; 2 Cor. iii. 11-14; 1 Cor. xii. 3-13; Neh. iv. 19-22; Jer. i. 5-9; 2 Cor. iii. 5, 6; 2 Cor. x. 3-5).

Their effects on both (Josh. i. 16; Acts. iv. 29-33; 1 Tim. iv. 6, 10, 15, 16).

“The work is not yours, but God's. The time is short” (Rom. viii. 37-39).

MRS. J. NEWTON.

LAHORE, INDIA.

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ART Thou not weary of our selfish prayers,  
 For ever crying, ‘Help me! save me, Lord!’  
 We stay fenced in by petty fears and cares,  
 Nor hear the song outside, nor join its vast accord.

Is not the need of other souls our need?  
 After desire the helpful act must go,  
 As the strong wind bears on the wingèd seed  
 To some bare spot of earth, and leaves it there to grow.

Still are we saying, “Teach us how to pray;”  
 Oh, teach us how to *love*, and then our prayer  
 Through other lives will find its upward way,  
 As plants together seek and find sweet life and air.

—*Selectæ.*

### MAKE THE VALLEY FULL OF DITCHES.

ISRAEL had departed from the Lord, and in the days of Jehoram, the son of Ahab, the old feud with Moab was revived. The heavy tribute of rams and lambs, with their wool,—200,000 in all,—which Mesha, the shepherd-king, was wont to render, was withheld, and, doubtless in the hope of becoming independent, the king of Moab rebelled against the new king of Israel.

Jehoram prevailed upon Jehoshaphat to help him, and, joined also by the king of Edom, went out to battle with Moab. But a seven days' journey brought the confederate kings to a desert valley, where there was no water for the host nor for the cattle that followed them. What could avail the marshalled army if they were without water? They were within sight of the enemy's land, and "no water" implied certain defeat and destruction.

What was to be done? The king of Israel despaired; the king of Edom is silent; but the king of Judah immediately turns his thoughts towards the Lord.

"Is there here," he asks, "a prophet of the Lord, that we may inquire of him?"

"Yes," answers one, "here is Elisha, the son of Shaphat, who poured water on the hands of Elijah."

With a withering rebuke to Jehoram, Elisha steps forward to seek for the perplexed leaders a word from the Lord. His spirit was probably excited; but, under the soothing influence of minstrelsy, he becomes calm, and the hand of the Lord came upon him. Then he speaks out his wonderful message—God would give an abundance of water, but not in the way they would expect. He is going to work for them in His own way, and He will give them not water alone, but victory! Only there must first be an act of faith and obedience on their part. "Thus saith the Lord, *Make this valley full of ditches.*"

What! work in this barren place when we seem to want water to drink at once! Why does not the prophet call for the showers to come down? Why does he not tell us where to find some springing well? What can be the use of making ditches in a dry valley? If such thoughts were in the minds of any of the host, they were doubtless overruled by Jehoshaphat. He had been accustomed to walk by faith, not by sight, and the helpless need of the soldiers around him brought all into submission to the prophet's word. They knew not why, but they obeyed the charge. With such implements as were at hand they broke the surface of the valley, and dug, and dug, till it was everywhere intersected with channels. Still there was no water; and if they slept at all that night, theirs must have been the sleep of the weary and the thirsty.

But morning dawned, and with its early breath there went up to the Lord a sweet savor—an offering by fire, pointing to the great Propitiation for whose sake mercy can come to the most unworthy. At that moment, "*behold! there came water*"—a glad, full stream of refreshing water. There were no empty channels now; not one had been dug in vain, for "the country," we are told, "was *filled with water*," and as the sun shone upon it,—though in its distant view it was permitted to deceive the Moabites,—how delicious it must have looked and tasted to the thirsty host encamped beside it! how thoroughly the abundance of the supply must have rebuked the faithlessness of any doubting heart!

God taught king and people in that day two lessons: that in His hands the waters were held, but that their hands were to prepare channels for it; and the whole incident puts before us in a parable this principle of His government. There are many things besides water that God holds in His own hand—precious gifts that He is able to shower down when and how He will; but ordinarily it pleases Him to *dispense them through prepared channels*, and when we are greatly desiring some of these gifts, it will be helpful to remember this, and inquire, Are the watercourses made ready for the coming in of God's waters?

. . . And if in this story we find a personal lesson for the worker, there is also a very practical lesson about the work. Whatever be the character of the service to which God has called us, our united cry is for the living water. How powerless we are of ourselves to get so much as one drop! But what can we do without it in the dry valley, among souls perishing for thirst? Just this—"Make the valley full of ditches." Prepare the way of the Lord. Do everything you can for the souls you desire to save, and then pray and wait for that which the Lord alone can do.

. . . You may have to wait awhile, but some happy morning, when God's time has come, and the fragrant incense of Emmanuel's merit ascends with your earnest pleadings, behold, there shall come water; a life-giving stream of grace shall flow into souls for whom you have watched and prayed; and you shall find that your labor was not in vain in the Lord.—*E. C., in Woman's Work, London.*

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THE subject for the quarterly meeting of the Association of Female Workers, London, April, 1880, was

THE WAITING CHURCH.

*Waiting for* THE FULL REVEALING (John xiii. 7; 1 Cor. xiii. 12).  
THE REDEMPTION OF THE BODY (Rom. viii. 23; Phil. iii. 21).

THE TESTING OF THE WORK (1 Cor. iii. 13, and iv. 5; Rev. xxii. 12).

THE ABUNDANT HARVEST (Ps. cxxvi. 5, 6; 1 Cor. xv. 58; Gal. vi. 9).

When THE MASTER COMES (1 Thess. i. 10).

### NEW AUXILIARIES.

Huntingdon Pres., Martinsburg.  
Kingston Pres., Grassy Cove.  
Morris & Orange Pres., Schooley's Mt.

Otsego Pres., Unadilla.  
West Virginia Pres., Clarksburg.

### BANDS.

Chandlersville, O., Easter Blossoms.  
Danville, Pa., Grove Ch. Band.  
East Orange, N. J., Willing Workers.  
Fredericktown, O., Young Ladies' Bd.  
Granville, O., Female College Band.  
Newark, O., Willing Workers.

Philadelphia, Pa., Columbia Ave. Ch.,  
Carrier Doves.  
Utica, O., Cheerful Givers.  
Washington, Tenn., Monarch Band.  
Zanesville, O., Putnam Ch., Young  
Ladies' Band.

### NEW LIFE MEMBERS.

Adams, Mrs. J. W.  
Ford, Miss Emma  
Hair, Mrs. E. J. H.  
Hall, Miss Idelette L.  
Langdon, Miss Grace H.

M'Cauley, Mrs. M. A.  
M'Kallip, Mrs. Marion W.  
Thompson, Miss Clara S.  
Wait, Miss Annie F.

### *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from May 1, 1880.*

#### [PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Carthage Aux., .	\$5 00	Y. Dodd, Dec. thank-off.,	
BUTLER.—Allegheny Aux., .	31 00	\$5; Warren, Mrs. Henry	
CARLISLE.—Gettysburg, Miss		and Mrs. Wetmore, sch'p,	
S. M'Pherson, for Miss'y,		Gaboon, \$12 50, .	\$17 56
Woodstock, \$50; Green-		KINGSTON.—Unitia Aux., .	10 00
castle, two ladies, for chil-		KITTANNING.—Centre Aux.,	
dren of deceased B. R.,		\$10; Cherry Run, \$6 25,	
Mynpurie, \$4, .	54 00	Ebenezer, \$36, Eldersridge,	
CHESTER.—Media Aux., for		\$38, Union, \$14 50 (\$104 75),	
school bldg., Canton, \$11;		for Miss'y, India; Gilgal,	
Pres. Soc., add'l, for Dec.		\$10; Slate Lick, for day sch.,	
thank-off., \$2 50, .	13 50	Kolapoor, \$37; Srader's	
COLUMBUS.—Columbus, 1st		Grove, Emma, Ella, and	
Ch., Mrs. G. M. Parsons,		Etta Srader's mite box, \$2,	153 75
Dec. thank-off., .	20 00	LEHIGH.—Mauch Chunk, Lit-	
ELIZABETH.—Elizabeth, 1st		tle Workers for Jesus, for	
Ch., Mrs. C. H. Langdon,		Chapel fund Mexico, \$100;	
for L. M., Dec. thank-off.,		Coll. at Ann. Meet. of Pres.	
\$25; Woodbridge, Lilies of		Soc. for Dec. thank-off., \$25,	125 00
the Field, sch'p, Shanghai,		MAHONING.—East Palestine, .	16 08
\$40, .	65 00	MARION.—Liberty Aux.,	
ERIE.—Franklin, Mrs. S. C.		\$14 10; Milford Centre,	

Stars of Hope, \$2 50; West Berlin, \$11 60, . . . . .	\$28 20	\$10 90; New Castle, \$3 05; Senecaville, \$9 20; Short Creek, \$2, . . . . .	\$41 51
MORRIS & ORANGE.—Orange, 1st Ch. Aux., Miss'y, China, . . . . .	167 00	SHENANGO.—Beaver Falls, sch., Saharanpur, \$21 50; Enon Valley Aux., \$25, Band, \$5 (\$30); Mt. Pleasant Aux., for Miss'y, Canton, \$41; New Brighton Aux., \$39 43, Selma Bd., \$7 47 (\$46 90), for Nez Perces; Newport, \$11; Pulaski Aux., \$35, Band, \$6 28 (\$41 28), . . . . .	191 68
NEW BRUNSWICK.—Lawrenceville, Gosman Bd., for sch'p, Africa, \$20; Pennington Aux., for zen. work, \$17 76; Princeton, 1st, Gerald Dale Bd., \$70, . . . . .	107 76	SYRACUSE.—Oswego, Grace Ch. Aux., sch'p, Sidon, . . . . .	25 00
NEW CASTLE.—White Clay Creek Aux., \$18; Wilmington, Hanover St. Ch., add'l col. by Mrs. A. P. Foot, for Dec. thank-off., \$5, . . . . .	23 00	WESTMINSTER.—Slateville Aux., Dec. thank-off., add'l, . . . . .	1 00
NORTH RIVER.—Poughkeepsie Aux., sch., Syria, . . . . .	117 75	WEST VIRGINIA.—Clarksburg Aux., . . . . .	10 00
OTSEGO.—Delhi, a friend, Dec. thank-off., \$100; Worcester Aux., \$15, . . . . .	115 00	ZANESVILLE.—Pres. Soc., Dec. thank-off., add'l, . . . . .	7 38
OZARK.—Springfield Aux., for Miss'y, India, . . . . .	50 00	LEGACY.—Mary C. Reynolds, dec'd, late of Shippensburg, Pa., . . . . .	52 65
PHILADELPHIA.—10th Ch., ladies, for Miss'y, Mexico, . . . . .	29 00	MISCELLANEOUS.—Burlington, Iowa, Mrs. L. M. Baseom, \$5 60; Conshohocken, Pa., Mrs. J. H. Symmes, \$1; Manchester, Vt., Mrs. A. C. Reed, for nat. tea., Tokio, \$100; Philadelphia, E. M. H., \$1; Plain City, O., Mrs. Mollie Hager, Dec. thank-off., \$1; Sale of leaflets, \$14 69, . . . . .	123 29
PHILADELPHIA CENTRAL.—Columbia Ave. Ch., Little Gardeners, \$10; 1st Ch., N. L., Little Gleaners, for sch'p, Kolapoor, \$30; North Ch., session, for Bibles for sch., Jedaide, Syria, \$20, Aux. and Bd., <i>special</i> , for scholar, \$6 (\$26); Oxford Ch., Mrs. John Evans, \$25, Mrs. Pratt, \$25 (\$50), Dec. thank-off., . . . . .	116 00	Total for May, . . . . .	\$1,886 07
PITTSBURGH AND ALLEGHENY COM.—Allegheny 1st, Earnest Workers, sch'p, Sidon, \$50; 2d Ch. Aux., \$8 60; Cross Roads, \$23 42; Leetsdale, Bible Classes, \$5; Pittsburgh 1st, Mrs. Arthur Bell, Dec. thank-off., \$20; Westminster Ch., E. End, May Campbell Soc., \$20, Volunteers (boys), \$2 50, Valley Lilies (girls), \$2 50 (\$25), for L. M., . . . . .	132 02		
ST. CLAIRSVILLE.—Antrim Aux., \$4 36; Buffalo, \$12; Cambridge, Azalia Band,			

In May *Woman's Work*, \$30 acknowledged from Mrs. C. Orr should have been from Greenville Aux., Clarion Pres., and \$30 from Gleaners, 1st Ch., Harrisburg, Pa., should have been from Aux. Soc.

The Aux. Soc., Central Ch., Philadelphia, has sent a box to Mrs. Priest, Liberia, valued at \$60.

MRS. JULIA M. FISHBURN, *Treasurer*,  
1334 Chestnut St., Philadelphia, Pa.

June 1, 1880.

*Receipts for Famine Sufferers, Persia, since May 1.*—Erie, Pa., Park Ch., \$5; Huntingdon, Pa., Mrs. William Dorris, \$5; Germantown, Pa., col. by Mrs. Stroud, \$107 45; Oakland, Cal., Aux., \$5; Pisgah Aux., Pa., \$30; Elm Grove, W. Va., The Misses Atkinson, \$4; Gettysburg, Pa., a friend, \$4; Hookstown, Pa., Miss Jane Cowan, \$5, . . . . . 165 45

# Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF  
THE NORTHWEST.

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## Abroad.

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### JAPAN.

MISS ELDRED.

OUR school began for this year's work on the middle of September, and was in session until Christmas. We had fifty-three girls' names enrolled, with an average daily attendance of forty-five. The average was lower than it would have been had not sickness kept quite a number of the girls out of school a few days at a time during the first month or so. Our scholars are of all ages, from six and seven years up to twenty. We have, too, all grades of intelligence; but I was much surprised when I came here to find that the average student would compare quite favorably with the average student at home, in point of ability, I mean, for of course they have not had all the advantages of public school training, and could not be expected to have the same amount of knowledge.

It is particularly wonderful that the girls learn to sing and play the cabinet organ so readily, for the native music of this people would hardly be called music in civilized countries. I have twice had opportunity to listen to music that was considered the finest to be heard in Japan, and while it was many times sweet and plaintive, and sometimes, when made by reed or flute-like instruments, strangely sweet and almost thrilling, there was a sameness in the minor strains and a lack of melody in it all that is very different from what we are apt to consider necessary to good music. The singing is especially unmusical, and consists of recitations of poems or little stories in prose in a minor sing-song tone, that may or may not "chord" with the instrumental accompaniment. And so, as I said, it seems strange that the girls are able to sing and play so well. We have several girls who can play the organ for singing at prayers, at Sunday-school, and at church services, and with one or two exceptions the girls sing quite well.

One of our older girls, who has been helping us in translation

classes, left us at the end of last term, and we were very much troubled to make necessary arrangements for the teaching of her classes. She was over eighteen years old, which is very old for a Japanese girl to be unmarried. She has been a Christian for several years, and although her father has several times intended to marry her to a heathen, she has in one way or another evaded doing so. In November last he told her that another man had asked to marry her. The man was an officer in employ of the government, but not a Christian, and the girl was not acquainted with him. She begged her father not to compel her to marry him, but her pleadings and tears had no effect, and the last of December she was married. The poor girl was nearly heart-broken; I think I never was so sorry for any one in trouble as I was for her. We called to see her two weeks ago. She has a nice house, but she is very lonely and homesick. Her case is only one of the many that are being settled daily in this land, where the girl has not a word to say in the event that concerns her all her life long. Oh, for the day when civilization and religion shall have changed the customs of this land! Another one of our girls was married the first of the month, but her husband is a Christian, and a member of the same church with herself.

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### *SYRIA—ABEIH.*

MR. BIRD has just read me your letter, in which there is reference to lack of interest among your ladies in missionary meetings. As a visitor from America among missionary friends here I venture to tell you a little of what I have seen of the life of missionaries in this country, sure that if any of you enjoyed a similar experience and knew for yourselves the Americans engaged here, you could not but be interested, in their work not only, but in kindred service everywhere, and would wish to share with friends at home the benefit of your opportunities.

The missionaries are too fully occupied to have much time for interesting those at home by detailed letters, and are too modest when they do write to give a true idea of their unselfishness, laborious lives, and, above all, wonderful patience with a people who are, as a rule, ignorant, conceited, and wearisome.

It touches my heart to see the gentleness of the missionary when interrupted in absorbing study or in the pursuance of active duties by native visitors, whose tediousness is only equalled by that of an occasional "agent" in America. These visitors come at all hours, and can scarcely be refused an interview, under any circumstances, without offence, often pushing their way into your privacy when denied access by your servant at the door, the plea invariably being,

“We were sure you could not have understood who it was, for you surely would not refuse to see *us*.” At the outset, they waste an untold amount of precious time in salutations and compliments, and only after telling you that your kindness and liberality are a proverb among them, and that they exist only when in your society, do they with much circumlocution arrive at a suggestion that they are in need of pecuniary assistance. It is a great mortification to them to beg without getting *something*, and their persistence after an hour of alternate refusal and deafness on your part is something almost unknown save in the East. The want of directness and simplicity in asking a favor, and in the most ordinary intercourse, is so foreign to the prompt American that only grace enables him to endure it with good-nature. Here, as at home, a readiness to see the humorous side is worth not a little to the bored missionary.

The poverty of the mountain people is sad to see. They must be poor while so many are to be supported from such rocky hill slopes, when a deficiency in the winter's rainfall destroys the hopes of the man who has sown his terraces in the late autumn, and when the culture of the silk-worms, one of the most precarious means of income, is the chief resource. It is a mercy that the taxes are not heavy in the Lebanon, and are all applied for the benefit of the people under the present excellent pasha.

In America we all know what hard times mean, when those most willing to work find no demand which they can supply; but, with our great West and sound national credit, our case can never be so hopeless as is that of the poor here. The missionary, with his regular salary and comparatively elegant style of living, is considered a man of endless resources, and a great burden of their poverty is constantly brought to him; and he listens and has patience, and seeks to relieve dire necessity by charity, and, if possible, help the people to help themselves. We all know that it is pleasant to direct the willing worker to some means of self-support, but the worst quandary always is how we may stimulate the shiftless to endeavor to live by his own thrift rather than by that of his neighbor. Imagine, then, the trials of living with a people whose avowed intent is dependence, so far as possible, upon the wits and thrift of others, where the rich man never helps the poor, and the poor man never loves the great.

The habit of untruthfulness and dishonesty in deed and word is so ingrained in the mental constitution of this people that it is very rarely that the missionary, save by approximation, gets at the truth of any story from their lips, unless his informant has been greatly influenced by the principles of the English-speaking residents. It is only by patient teaching, and much more by patient living, of Christian morality that these Orientals can be brought

to practice, or even appreciate, real integrity of speech and action. In the Bible story, Rahab's lies seem to be ignored, and only her faith remembered. She was doubtless quite unconscious that her disagreement with facts was anything blameworthy. She could probably have said, "Nobody tells the truth if he thinks anything can be gained by invention." So says the heathen of all lands and times.

It is especially discouraging that an Oriental will never confess he has been in the wrong, though the indisputable proofs may be put before him. Real humility was almost unknown before the day of Christ, who suddenly gave it the highest honor in his Beatitudes.

I have named some of the common traits of the people that you may appreciate in what condition the missionary finds them, and what his work must be; and you would rejoice to see the great change he has been enabled to accomplish, by God's help, in the appearance and principles and lives of very many.

The missionary lady at home is expected to give a hospitable greeting to native callers at any hour of the day. The uneducated women are not used to thinking; they come to be amused. They scan their hostess from head to foot; they ask her all sorts of curious questions—if unmarried, why no man in her country could be found to take her—if pleased with her dress, how much it cost her. They walk about the room examining the furnishings, but paying small heed to the pictures, which they have to be trained to understand, and, on leaving, peep about as much of the rest of the house as they can conveniently explore. You can see that no small tact and considerable resources are necessary to make such calls both entertaining and profitable! In paying visits, a strict attention to etiquette is required, unless you are willing to appear at a great disadvantage. Hospitality is a chief virtue with the people, and the missionary, who in her own house is a little more independent, must respond to an amazing number of *salaams*, and answer detailed inquiries about her family, and say all the polite things in return, before reaching any other subject. She is expected to partake of any refreshments that are offered, especially of the coffee as soon as it can be prepared. The last is often the means of considerable detention, but it is considered rude to hasten directly after eating, from all which you will discover that not many native calls can be made in one afternoon. Only those who have lived from childhood among these people can expect to know the proper responses for all the *salaams* and compliments, in many of which there is a true grace and delicacy.

May many of you have the privilege of seeing for yourselves the wonderful transformation in some of these eastern women, resulting from the blessing of God upon the endeavors of American ladies!

# Home.

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## PRAISE-YEAR.

ONE of the sweetest and most spiritual methods of raising money for the Lord's service was given at Springfield, in an account of a praise-meeting held not long since by one of our young auxiliaries, in Denver, Colorado. Its members had been praying for many weeks that, by some means, all their Christian sisters might be persuaded to share with them in the blessed privilege of giving to Christ. They thought over the matter, they prayed earnestly for guidance, and concluded to send out a written invitation to every one on their church-list, even those who were absent; and this was the form of it.

"The ladies of the Friday P.M. Prayer-circle have resolved, in remembrance of the manifold blessings God hath bestowed upon them as *Christian women*, to present unto Him a thank-offering.

"For this purpose a praise-meeting will be held in the church parlors. You are especially requested to attend that meeting. If not able to be present, will you unite with those who will meet and pray for an especial blessing—the outpouring of God's Spirit upon the women of our church?

"Please enclose your gift in this envelope, seal it, write your name upon the outside, and send or hand the same to our Treasurer, who will read the names of the donors at the praise-meeting.

"The amount of each gift will be known only to the Treasurer, as it is desired that each heart shall give just as God hath prospered, and shall now direct and bless.

"The offering will be forwarded to the Woman's Board of the Northwest, and we trust that, with the blessing of our Heavenly Father, it will bring some souls now in heathen darkness to rejoice with us through all eternity in Christ's redeeming love."

These invitations met with great acceptance, all seeming pleased with the remembrance, and there was a feeling of neglect if, through mistake, an invitation was not received.

At the appointed time many were gathered together, and from the beginning the presence of the Master at the feast was very evident. The exercises consisted in appropriate selections of Scripture (read by different ladies), songs of praise, and prayers of love and gratitude. Every heart was full of tenderness and joy, and all gladly brought silver and gold as an offering to the King. One of the most precious moments of the meeting was when a touching letter was read by one of the ladies from her mother, ninety years of age, living in the State of New York.

"It would take the pen of a ready writer," she wrote, "to express my feeling on the receipt of your truly welcome letter. For some time I have been feeling that I owed a thank-offering to my Heavenly Father for all His kindness to me and mine, for the gift of His Son, and for the hope of glory through Him, but I had not made up my mind where to bestow it that it might do the most good. I asked my Heavenly Father in the morning to open the way whereby I might decide, and at evening your letter was put into my hand, which decided me at once, and the text came into my mind, 'Do you now believe?' My heart responded, 'Lord, I believe,—help thou my unbelief.' Yes, I believe that while we are yet speaking He will hear. Take my mite—would it were a hundredfold more—and lay it with your gift upon the altar, for the sake of Him who loved us and gave Himself for us."

One hundred and seventy-five dollars had already been placed upon the table as a free-will offering—the expression of grateful love—and upon it they reverently laid, as its crowning glory, the ten dollars sent by this aged saint, while eyes were wet with tears, and God's blessing was invoked upon her head.

It had been decided before the money was given that \$50 should be used for a school in China; \$50 for making their quarterly payment, with 20 per cent. increase; and the remainder, which they prayed might be at least \$50, was to go to starving Persia. God doubled it, and Persia had a hundred dollars, the whole amount raised being \$197. Do you wonder that one present wrote, "I can never tell you how precious, how blessed a meeting it was. Our hearts sing for joy in remembrance of the sweetness of the feast. Join with us in praising the name of Him who hath blessed our plans and honored the name of His dear Son, who delighteth in filling the hearts of those who hunger for His love."

A lady visiting there from Ohio said, "I am in haste to return home and have a praise-meeting." A Scotch lady was present who spends most of her time in her mountain home, far up Platte Cañon, and on her return she attempted to give her husband some account of the meeting, but said, "Oh, I can't tell you how good it was!" "But try," said her husband. "Oh, I can't half tell it," she replied. "It reminded me of those meetings of the ladies in Chicago that we read about in the *Interior*. Oh, I wish I had more to give the dear Lord; it is so blessed to give." "Well, mother," said the husband, comforting her, "I am going to plant an extra field of potatoes for you this year, that you may have more missionary money." So the influence of that Woman's Praise-meeting reaches far up among the cañons and mountain gorges of Colorado, and a tithe of its virgin soil is given to Christ.

The church collection for Foreign Missions, taken up shortly

after, was better than usual, proving that this had been no drain upon the brethren, weakening their collection, as some would like to believe, but rather that their own benevolence had been stimulated by the cheerful, self-sacrificing gifts of their mothers, wives, and sisters. Now what hinders, that we women of the whole Northwest should not have a glorious praise-meeting of our own in April, 1881? We want our Decennial Year to be a year of blessings, pressed down and running over, that we may sing at the end of it, with more heartiness and enthusiasm than ever, "Praise God from whom all blessings flow." To do this there must be preparation, persevering prayer, and liberal, self-denying giving. Cannot we even now strike the key-note for that annual meeting? Who will make music to the tune of a hundred dollars as a free-will offering to the King? Who that has been blessed with health, estate, home, and children, is not willing to give to God a thank-offering therefor? Who that has been enriched in spiritual blessings will not gladly give this return as an evidence of the joy of her heart? Even if it involves self-denial, we will not give to Jehovah of that which costs us nothing. There are some who cannot personally give this sum, but who have perseverance, the gift of persuasion, and the grace of humility. For your dear Lord's sake, and for the sake of lost souls, you can stoop to ask such gifts from your friends and acquaintances. You have power in prayer, and faith to ask God to give you favor in their eyes. Ask those who have been blessed in their estates, who are "clothed in purple and fine linen, and fare sumptuously every day," to spare this crumb for the sake of Him who "though He was rich yet for their sakes became poor," and who "giveth them richly all things to enjoy."

If each auxiliary in our district secures even one Honorary Member, through a one hundred dollar donation, our thank-offerings for our Decennial Year would reach the sum of \$100,000. Perhaps some, not content with one, will secure ten. Already the list of Honorary Members is being enrolled. Whose name shall come next? Shall its numbers swell to a thousand before April, 1881?

J. A. D.

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### HONORARY MEMBERS.

All paying \$100 or more, at one time, are entitled to Honorary Membership in the Board of the Northwest.

Mrs. Z. Chandler, Detroit, Michigan.

Mrs. W. S. Culbertson, New Albany, Indiana.

Mrs. M. W. P. Lagon, Princeton, Indiana.

Mrs. Cyrus H. McCormick, Chicago, Illinois.

Mrs. Jesse Whitehead, Chicago, Illinois.

**THE COAN MEMORIAL.**

THIS poem, written and set to music by the Rev. Mr. Wishard, was sung by the author at the annual meeting in Springfield, Ill. He then donated it to the Board of the Northwest as a contribution from his wife. We received \$31 for it, including a thank-offering of \$5, before leaving the church, and it is now for sale at Room 48, for 10 cents a copy.

MRS. GEORGE CLINTON SMITH, of Springfield, donated "The Field is the World," being directions for entertainments for Bands. The pamphlet is for sale at Room 48, for 15 cents per copy.

A NUMBER of copies of the "Bushnell Memorial," which is being sold to defray the expense of removing Dr. B.'s remains to Gaboon and erect a monument, have been sent us to sell. Price, 25 cents.

**NEW AUXILIARIES.**

Dover, Michigan.

| Fountain Green, Illinois.

**NEW LIFE MEMBERS.**Mrs. Wm. A. Arms.  
Mrs. J. T. Baird.

| Mrs. E. C. Sickels.

**Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to April 20, 1880.**

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Troy, Excelsior Bd., sch'p, Bangkok, \$30; Cottonwood Grove, for Persia, \$20; Carrollton, sch'p, Africa, \$25; Jerseyville, \$1, pastor's wife, Persia, \$21 40; Alton, \$9; Butler, \$4; Edwardsville, \$7 75; Cottonwood Grove, \$2 50; Plainview, \$4; Walnut, \$8, Dr. Breath, \$2; Carrollton, \$10; Brighton, \$15; Hillsboro', \$7; Greenville, \$15, all sal. Mrs. Johnston; Greenfield, \$25 40, . . . \$207 05

BELLEFONTAINE.—Spring Hills, \$8 25; Rushsylvania,

\$13, both for Miss Cundall; West Liberty, \$5, sal. Miss Hartwell, . . . \$26 25

BLOOMINGTON.—Bement, \$90 42; Heyworth, \$23 58; Prairie View, \$3 70; Campaign, \$47 30; Cheerful Workers, for Brazil, \$23; Buckley, \$5 20; Waynesville, \$21; Onarga, \$36 53; Bloomington, 2d Ch., sup. pastor's wife, Persia, \$129 62; Lexington, \$33; Mills Mite Circle, \$3; Normal, \$2 50; El Paso, \$4 75, 423 60

CAIRO.—Carbondale, \$15; Olney, Constant. Givers,

- \$12 45; Carmi, for Mrs. Dr. Warren, \$24 85 (\$3 of am't for "Eddie"), . . . \$52 30
- CEDAR RAPIDS.**—Cedar Rapids, 1st, sal. Miss Jewett, \$50, sal. Miss Pratt, \$41, Miss Cochran, \$2 50; Vinton, sal. Miss Jewett, \$31; Lyons, \$2; Clinton, \$10; Wyoming, \$51 85, Mt. sch., Persia, \$11, Miss Cochran, \$10; Pleasant Hill, \$5; Mt. Vernon, \$14 50; Marion, B. R., Corisco, \$23 50; Shellsburg, \$10; Scotch Grove, sal. Miss Cochran, \$10; Blairstown, \$17 40; Pleasant Prairie, \$9; Anamosa, \$10; Bethel, \$2, . . . 310 75
- CHICAGO.**—Austin S. S., \$3 80; Bloom, \$15; Chicago, 1st, \$65 15, sal. Mrs. Jessup, \$12 35, sup. Darrood, Oroomiah, \$10, Scotia Sem'y, \$60; 2d, \$37 90, Mexico, \$1, H. M., \$1, 3d, S. S. Bd., \$30, 4th, \$175, special for Miss Anderson, \$150; Laos sch. bldg, \$50, Young Ladies Soc., sch., Rawal Pindi, \$85, S. S. Bd., The Pioneers, \$45 28, Mother's Mite Soc., \$6 68, Howe St. Miss. Bible Class sch'p, Bangkok, \$5 64; 5th, \$16 55, 6th, \$9 26, Mrs. Wishard, by "Memorial Hymn," \$26 53, Jeff. Park, Ponea Indians, \$40, H. M., \$50; Chinese Hymn Book, \$10, special, Mrs. N. B. Folsom membership, \$1, Mrs. Runnion, \$1, A friend, Mt. sch. Persia, \$5; Evanston, \$1, sal. Miss Bacon, \$61 02; Homewood, \$14; Englewood Miss. Bd., special for sch'p, Teheran, \$25; Elmhurst, \$33; Joliet Central, \$39 56, S. S., \$5 06; Manteno, Mrs. Van Hook, \$4; Riverside, \$14 05, I'll Try Band, \$6, . . . 1115 83
- CHIPPEWA.**—La Crosse, \$37; West Salem, \$6 50, S. S. \$4; Bangor, Little Helpers, \$1 50; Hudson Lit. and Miss. Soc., sup. pupil with Mrs. Murray, Chenanfoo, special, \$21, . . . 70 00
- COLORADO.**—Denver, 17th St. Ch., \$10; Pueblo, \$9 65, . . \$19 65
- COUNCIL BLUFFS.**—Afton, \$3; Corning, \$6 25; Creston, \$4 60; Clarinda, \$10; Red Oak, \$4 25; Shenandoah, \$4 50; Walnut, \$4 50, all sal. Miss Cochran; Council Bluffs, gen'l fund, \$31 70; Corning, sch'p, Chefoo, \$12 50; Creston, Rays of Light, Laos sch. bldg, \$10; Afton, \$1 75; Malvern, \$12, Pearl Gatherers, \$3 25; Red Oak, \$3 80, Pearl Gatherers, \$3 60; Logan, \$10, . . 125 70
- CRAWFORDSVILLE.**—Lebanon, \$3 50; Rockfield and Rockcreek, for China, \$20; Delphi, sch. Chimeh, \$30; Waveland, for Monterey, \$20, Mrs. Milligan, sup. pastor's wife, Persia, \$30, Willing Workers, for Monterey, \$3, for Oroomiah, \$3; La Fayette, 1st, sch'p, Dehra, \$60, gen'l fund, \$3, . . 172 50
- DAYTON.**—Oxford, Western Fem. Sem'y, . . . 50 20
- DES MOINES.**—Adel, \$30; Chariton, \$6 15; Des Moines, \$37 50; East Des Moines, \$10; Hartford, \$10; Indianola, \$6 25; Knoxville, \$18 86; Newton, \$3 25; Osceola, \$3 75; Oskaloosa, \$12 50; Russell, \$11 20; St. Charles, \$1, . . . 150 46
- DETROIT.**—Birmingham, Brownell Band, Laos sch. building, \$25; Ann Arbor, \$65 65, Willing Workers, \$60; Detroit, Fort St. S. S., tea. and two sch'ps, Bangkok, \$160, W. M. S., \$272 35, Westminster Ch., \$25, sch'p, Shanghai, \$40, 1st, \$53 11, Richardson Band, sch'p, Ningpo, \$40, sch'p, Oroomiah, \$30, Bangkok, \$30, for Dr. Jessup, \$9 80, Rhea Miss. Bd., sch'p, Tokio, \$50; Pierson, sch., Futehgurh, \$40; Stony Creek, \$10; Southfield, \$30, Busy Bees, \$4 10; Mt. Clemens, \$30 27; Pontiac, \$30, Young Pco. Bd., sch'p, Bangkok, \$7 50; Ypsilanti, sal. Miss Dean,

\$30, 20 per ct., \$3 75, India Workers, sup. boy, Saharanpur, \$20, Miss. Circle, sal. Miss Dean, \$30; Howell, \$85; Dearborn and East Nankin, \$22, . . .	\$1203 53	IOWA CITY.—Brooklyn, \$7 90; Washington, \$22 45; Wilton, \$27 90; Iowa City, sal. Miss A. Cochrane, \$5, gen'l fd., \$26 75. . .	\$90 00
DUBUQUE.—Lansing, sals. Miss Jewett, Miss Cochrane, \$19 25; Dubuque, \$4 50; Hopkinton, E. G. Wilson, \$1; Mt. Hope, sal. Miss Cochrane, \$8, . . .	32 75	KALAMAZOO.—Cassopolis, . . .	1 64
EMPORIA.—Newton, for Persia, \$11 57, gen'l fd., \$2 28; Peabody, \$10; Winfield, \$5 25; Belle Plaine, \$4 60, . . .	33 70	LAKE SUPERIOR.—Marquette, Laos sch. bldg, \$25; Ishpeming, \$5 40, . . .	30 40
FORT WAYNE.—Pierceton, \$4; Elkhart, \$10; Kendallville, \$1; Warsaw, \$10; Lima, \$42, . . .	67 00	LANSING.—Battle Creek, sal. Miss Baldwin, \$55; Lansing, \$12 55; Homer, \$25, . . .	92 55
FREEPORT.—Galena, 1st, \$15; Freeport, 1st, Miss. Bd., for Persia, \$28, 2d, \$30 50, Elliott Bd., \$12; Winnebago, \$116 44; Marengo, \$1 25, Young Ladies' Soc., \$15; Middle Creek, \$15 15, . . .	233 34	LIMA.—Columbus Grove, Mrs. E. C. B., for Rawal Pindi, \$3; Van Wert, for Siam, \$56 52; St. Mary's, \$25 50, Busy Bees, sch'p, Rio Claro, \$10 57; Wapakonetta S. S., \$2; McComb, \$5; Ottawa, \$10; Delphos, \$27 53; Findlay, \$14 35, Lilies of the Field, for Alaska, \$17 24; Sidney, \$25; Lima, sch. in Syria, \$62 55, . . .	259 26
GRAND RAPIDS.—Grand Haven, for Japan, \$75, for Persia, \$75, Miss. Bd., sch'p, Tokio, \$50; Ionia, B. R., Mynpurie, \$28 44, Young Ladies, sup. pupil Mynpurie, \$10; Montague, \$6 50, . . .	244 94	LOGANSPORT.—La Porte, \$35 15; Young Ladies' Miss. Cir., \$10 58; Michigan City, 1st, \$31 95, all sal. Mrs. Warren; Logansport, 1st, for Persia, \$5, for Training sch., Canton, \$45, Little Gleaners, same, \$5, Broadway Ch., sal. Miss Wheeler, \$5; Valparaiso, same, \$20; Remington, H. M., \$5 46; Monticello, gen'l fd., \$9, . . .	172 14
HURON.—Olena, sal. Mrs. Robertson, \$5; Norwalk, \$11; Elmore, \$10; Sandusky, \$10, . . .	36 00	MANKATO.—St. Peter's \$8 62; Amboy Soc., \$2 50; South Bend, \$3; Winnebago City, for Mrs. Holt, \$6 64; Mankato, Mrs. I. A. Willard, \$10, . . .	30 76
INDIANAPOLIS.—Franklin, \$150; Bloomington, Walnut St., \$12 30, Young Ladies' Miss. Cir., \$20; Indianapolis, 3d, \$63 75, 4th, \$21, 5th, \$9 15, all sal. Miss Bergen, 1st, \$191 37, S. S., \$15, Mrs. Burgess' Class, \$9 75, 11th, \$3, all sal. Mrs. Van Hook, 6th, \$4, 10th, \$23 44, Infant Class, \$10, Young Ladies' Union, \$35 05, 2d, sal. Miss Eldred, \$140, . . .	707 81	MATTOON.—Shelbyville, \$20; Vandalia, \$2, both sal. Mrs. Johnston, sch'p, Rio Claro, \$15; Taylorville, \$5; Pana, \$6 69; Charleston, sal. Mrs. Johnston, \$10 40, Young Peo. Soc., \$17 50; Kansas, sal. Mrs. Johnston, \$7 55; Morrisonville, same, \$8, . . .	92 14
IOWA.—Fairfield, \$2 25; Mt. Pleasant, \$16; Morning Sun, \$21 25; Kossuth, \$30, Willing Workers, \$12, Little Reapers, \$4 33, Helping Hands, \$1 66; Burlington, \$26 10, sal. Miss Cochrane, \$25, Children's Bd., \$52 61, . . .	191 20	MAUMEE.—Toledo, 20 per ct., \$10, Westminster Ch., \$50, Busy Bees, \$40, Young Ladies' Sale, Mod. Miss. Meeting, \$2 25, 1st, \$31 50, 3d, Laos, sch. bldg, \$18 45, ex. fd., \$3 13; Tontogany, . . .	

- for Persia, \$21; Lost Creek, \$15; Mt. Salem, \$7 75, 20 per ct., \$2 26; West Unity, Little Workers, \$1 75; Napoleon, \$13 15; Bowling Green, for Alaska, \$10; De-fiance, \$30 24; Willing Hearts, \$18 13; Bryan, \$11 37, sal. Miss La Fleseche, \$20; Perrysburg, 1st, \$13, Walnut St., \$16; Paulding, \$7 70, . . . \$342 68
- MILWAUKEE.**—Milwaukee, Immanuel Ch., schs. at Fut-tehgurh, \$70, sal. Miss Cundall, \$45, sal. Miss Dougherty, \$32 50, S. S., sch'p, Ningpo, \$30, Willing Hearts and Willing Hands, sch'p, Tokio, \$35; Calvary Ch., sch. in Syria, \$50; Beloit, Mt. schs., Persia, \$37 11; Somers, \$7, sal. Miss Dougherty, \$10; Janesville, \$17 65; Manitowoc, \$5 50; Delafield, \$2; Stone Bank, \$8; Ottawa, \$4, Mrs. S. Stewart, \$2; Geneva Lake, Starry Lights, sch'p, Dehra, \$20; Somers, *special*, for Miss Cundall, \$2; Stone Bank, same, \$3, . 380 76
- MONROE.**—Tecumseh, salary Mrs. McKee, \$50; Eric, \$6; Reading, \$5; Hillsdale, \$25, all same, Willing Workers, extra fund, \$8; La Salle, Y. P. Soc., \$5; California, \$9; Clayton, \$11 50; Raisin, \$7 50; Jonesville, \$10; Mon-roe, \$25, all sal. Mrs. McKee, 162 00
- MUNCIE.**—Muncie, \$43; Tip-ton, \$8; Wabash, \$10, . 61 00
- NEBRASKA CITY.**—Fairmont H. M., \$4 55; Alexandria, sal. Miss Estill, \$2; Pres. Soc., *special*, \$13 25; Hum-bolt, \$15 60; Falls City, \$5; Brownville, \$23 20; Platts-mouth, \$15 25, Inf. Class, \$2 50, Little Dew Drops, sch'p, Rio Claro, \$7 25; Nebraska City, \$7 40; Sew-ard, \$4; Lincoln, \$81 75, Miss. Bd., sch'p, Rio Claro, \$20; Ayr, Mrs. M. M. Rog-ers, \$5 (\$100 of above for Miss Estill, and \$60 sch'p, Rio Claro); Tecumseh, \$5, 211 75
- NEW ALBANY.**—Mitchell, \$8; Charleston, \$24, Band of Hope, \$10; Hanover, \$25; Madison 1st, \$50, Y. L. Soc., \$25; New Washington, \$15; Lexington, \$15, family of Rev. Campbell, \$15; Jeffer-sonville, \$35; Salem, \$12 30; Paoli, \$5; Greenville, Mrs. L., \$1; Owen Creek, \$4; Seymour, \$15 25; Vernon, \$21 30, Annie Fink Bd., \$7 17, all sal. Miss Camp-bell; New Albany, S. S. 1st Ch., \$25, 2d Ch. S. S., Pri-mary Class, \$4 12, 3d S. S., \$21 84, W. M. Soc., sal. Mrs. Morrison, \$231 90; Han-over, sch'p, Ningpo, \$41 75, Miss. Bd., Chinese Home, San Francisco, \$3 57; Paoli, H. M., \$4, . . . \$620 20
- OMAHA.**—Omaha 2d, \$66 30, Mrs. L. D. Collins, \$5, Western Lights, \$21 15; Silver Ridge, \$3, Miss. Bd., \$10; Schuyler, \$5 30; Pa-pillion, \$4; Tekamah, \$7; Omaha, Little Drops of Water, \$3; Schuyler, Little Sunbeams, \$1 55; Omaha, for Miss Downing, *special*, \$26 50, Miss Estill, *special*, \$25, Mrs. R., Miss'y, 10, . 187 00
- OTTAWA.**—Paw Paw Grove, \$15; Oswego, \$6 57; Men-dota, \$2 80; Union Grove, \$5; Granville, \$2 60; So-monauk, \$11 75; Aurora, \$3; Sandwich, \$10, . 56 72
- PEORIA.**—Galesburg, \$75, Pearl Seekers, Laos sch. bldg, \$17; Princeville, sup. B. R., Allahabad, \$50, Winn Bd., sal. Mrs. Winn, \$25; Lewiston, school, Ambala, \$24 45, Band, Laos sch. bldg, \$7 44; Oneida, sal. Mrs. Winn, \$25, by Interior, \$3, Carmel Bd., for Mrs. McKee, \$10, Prospect Ch., \$15 60; Salem, \$24; Canton, \$9, sup. tea., Rawal Pindi, \$50, Miss. Bd., Burnt Brick Sem., Persia, \$26 35; Dela-van and Mrs. Burlingame, \$11; Vermont, \$10 30; Elm-wood, \$21; Yates' City, \$5 75, for Alaska, \$5 75; Knoxville, for Persia, \$5;

Farmington, \$17 19, Miss. Bd., \$10 18; Brunswick, \$8 23, for Mexico, \$2; Brimfield, \$7 65; Green Valley, Mrs. Buchman and family, \$2; Peoria 1st, \$65 10, E. R. Edwards Bd., for B. R., Canton, \$36, general fund, \$31 81, Little Lights, \$8 60; 2d, \$29 04; Calvary Miss. Ch., \$5, Rays of Light, \$3, \$646 44	
ROCK RIVER.—Dixon, \$20 80, Willing Hearts and Ready Hands, \$6; Newton, \$10; Rock Island, Broadway Ch., \$7; Central, \$30, S. S., \$25; Norwood, \$2 80, . . . 101 60	
SAGINAW.—Saginaw, \$30; Vassar, \$32 80, Downing Bd., \$6; Flint, \$25, Y. L. Bd., \$15, both sch., Syria; Bay City, sch'p, Oroomiah, \$27, . . . 135 80	
ST. PAUL.—Minneapolis, 1st Ch., for Mrs. Holt, \$15, Westminster Ch., \$3, Andrew Ch., child in Home, San Francisco, \$18; Hastings, Vol. Bd., sch'p, Gaboon, \$25; St. Paul 1st, \$15 30, Infant Class, \$3 67, House of Hope Miss. Bd., \$3 50; Pine City, \$7, S. S., \$4; St. Cloud, \$9 60; Rice's Point, Bassett Bd., sch'p, Teheran, \$25; Stillwater, \$68 67, . . . 197 74	
SCHUYLER.—Perry, \$16 85; Monmouth, \$25; Clayton, \$20; Prairie City, \$18; Mt. Sterling, \$25; Bardolph, \$14 25; Rushville, \$18; Camp Point, \$18; Quincy, \$55; Warsaw, \$7; Fountain Green, \$18 50, . . . 235 60	
SOUTH OREGON.—Eugene City, 10 00	
SPRINGFIELD.—Jacksonville, sch. at Gwalior, \$25; 1st Ch. S. S., Laos sch. bldg, \$60; Springfield 1st, \$25 37, 2d, Y. L. Soc., Laos sch. bldg, \$50; Pleasant Plains, \$10, H. M., \$10; North Sangamon, sal. Mrs. Corbett, \$23 50; Lincoln, \$19; Unity Ch., \$15 70; Williamsville, \$10; Petersburg, Miss. Bd., \$9 41; Mason City, \$10, . . . \$267 98	
TOPEKA.—Lawrence, . . . 14 00	
VINCENNES.—Princeton, \$14 25, Mrs. Lagon, \$100; Upper Indiana, \$11; Sullivan, \$13; Fairview, \$2; Vincennes, \$19; Royal Oak, \$16 75; Evansville, 1st Ave., \$15 20, Grace, \$52, Walnut St., \$12 15, The Messengers, sch'p, Gaboon, \$5, . . . 260 35	
WATERLOO.—Ackley, sal. Miss Pratt, \$17, sch'p, Dehra, \$3 96; Waterloo, sal. Miss Pratt, \$15; Nevada, \$5, sal. Miss Cochrane, \$10; Marshalltown, \$22 95, sal. Miss Cochrane, \$5; Northwood, Penny-a-week Soc., \$5, . . . 83 91	
WHITEWATER.—Richmond, \$36; Sardinia, \$20 38; Knightstown, \$16 85; Cambridge City, \$6, . . . 79 23	
WINONA.—Oronoco, \$8; Owatonna, \$7 50; Claremont, \$11 50, both for Mrs. Holt; Winona, \$10; Kasson, for Mrs. Holt, \$15; Clyde, Mrs. D. Ferguson, \$5; Owatonna, S. S., for Mrs. Holt's sch., \$4 75, . . . 61 75	
WISCONSIN RIVER.—Lodi, \$17; Madison, \$19 16, Mt. schs., Persia, \$16; Baraboo, \$12; Portage, \$12, . . . 76 16	
MISCELLANEOUS.—Polo, Ill., Laos sch. bldg, \$16 50; St. Louis, Mo., Miss Emma Edwards' S. S. Class, for Miss Cole, <i>special</i> , \$7; Cleveland, O., S. S., for Laos sch. bldg, \$15; Caledonia, \$3; Los Angeles, Cal., Mrs. H. E. Cornwell, \$10; Famine Fund, \$4026 47; Sale of "Mother at Home," \$9 66; "Seeking Information," \$9 66; By "Interior" subscriptions, \$5; Societies for publishing Report, \$8, . . . 4110 29	
Total for month, . . . 14,547 21	
Previously reported, . . . 28,741 68	
For year ending April 20, 1880, . . . \$43,288 89	

MRS. JESSE WHITEHEAD, *Treasurer*,  
223 Michigan Avenue.

CHICAGO, ILL., April 20, 1880.





