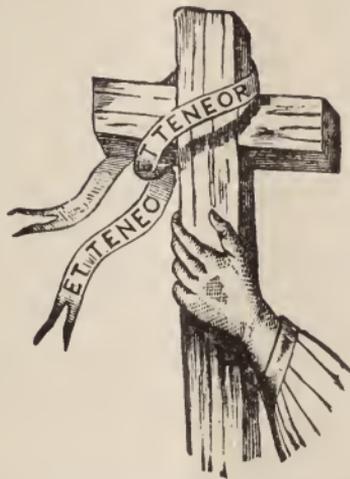


Division.....*SCC*
Section.....*9362*
No.....*V. 13*



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Woman's Work for Woman.



VOL. XIII.

OCTOBER, 1883.

No. 10.

Persia.

THE PERSIA MISSION.

REV. J. M. OLDFATHER.

AMONG all the Mohammedans of the world there are none more open to the gospel than those in Persia, except, perhaps, the Mohammedans of India.

The central station for Mohammedans is at Tabriz, among its Tartar Turks, while the work at Teheran and Hamadan is mostly for the Persian Mohammedans, though the latter stations labor mostly among the non-Moslem sects. The common people, both Moslem and non-Moslem, hear the gospel gladly.

During the late famine, which was most severe in the province of Oroomiah, about \$75,000 were received from Europe and America, \$35,000 from the former and \$40,000 from the latter. Through the aid of our native helpers and churches these funds were so efficiently distributed that every five dollars is said to have saved a life; hence 15,000 lives were thus saved. In contrasting this great charity with the miracles of our Lord, when on one occasion he fed 5000, and on another 4000, how plainly is seen the blessedness of the church's dispensation under the guidance and power of the Holy Ghost! It seems to be a case in which Christ's words are verified, when He said, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." And

again He says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Here certainly is an example of a greater thing of its kind than Christ ever did. These noble exhibitions of Christian charity have caused the Persians to say, "If there is a true religion, the Protestant missionaries preach it." The Hindoo says, "We can understand Christians giving sympathy and help to their fellow Christians in time of need, but it is, indeed, wonderful that they should show such great and noble compassion to the heathen. There must, indeed, be a mighty power in this religion." The Chinaman says, "We ourselves as well as our ancient classics know nothing of such disinterested charity." The good done in Persia by this means, in breaking down the wall of opposition between us and the old church, as well as destroying the prejudices among the Moslems, cannot be estimated; but that it is very great we have not the shadow of a doubt.

The Mohammedans are a people strictly opposed to wine and strong drink; hence our church takes strong ground on temperance, so as not to give offence to the great mass of the Mohammedans whom we wish finally to draw in with the gospel net. This rigidity will appear from the following rule among them in regard to defilement from wine. They say if a blade of grass should grow upon the ground where a drop of wine had fallen, and a sheep should eat said blade of grass, the flesh of said sheep should not be eaten—it is defiled. Or, if a drop of dew from said blade of grass should fall into a well, the water of said well should not be drunk—it is defiled. We should not be surprised, my friends, that in the organization of a new church, under such circumstances, a pledge of total abstinence is demanded from converts, for full membership.

Consecration to the cause of the gospel is seen in the fact that one of our helpers who, in that country, ranks as a man would in this worth \$100,000, gave all of his property to the use of the gospel. He is personally administering this property from year to year as he finds opportunity.

The following fact in the use of funds, which the church should know, is noteworthy. Every dollar that is contributed for mission work in Oroomiah accomplishes there that which would cost ten dollars for mission work here. So all the contributions made for our mission field are virtually multiplied ten-fold. This order of things exists at the present time, but will not long remain so, and is even now passing away as western civilization advances. Hence the urgency of the present to make the most of all our opportunities in giving the gospel to every creature.

The fact that the last ten years of progress in the mission station of Oroomiah, which has been under culture for almost half a

century, shows more development and growth than the first forty years of faithful toil, is cause for great rejoicing. Especially should the women of the church rejoice in this, for the life of women's foreign societies dates from the commencement of this period. And we may fairly say that the work among women in this station during the ten years specified shows a gain from 250 to 300 per cent.

Looking out upon the mission field we see forty missionaries occupying the chief centres of northern Persia; we see about a hundred out-stations clustered around the chief centres; we note there are nearly two hundred native assistants aiding to man these centres and out-stations, and there are nearly two thousand communicants strategically located at these points so as to form an excellent leaven for the whole mass. I am assured too, from what I have seen and heard, that there is an open door to the gospel in every house in all this great field.

We know Satan's holds are strong, and there are many hindrances to the progress of the gospel; but, my friends, for a moment contemplate that little band, its Leader, and the multitude that battle for them. If Russia, with her strong and numerous forces, should march down upon Persia and subdue it, that would appear natural and easy; but that this little band should gather about itself a host of friends and march on to the Persian Gulf and India, making full conquest of all Persia for Jesus,—how we should be amazed at this!

But with true faith in prayer, and perfect consecration of means among the soldiers of Jesus, the chief Captain, He would lead on to speedy and certain victory. Oh for a wisdom in the children of light which would surpass the wisdom of the children of the world!

GROWING IN FAVOR WITH GOD AND MAN.

MISS SARAH J. BASSETT,

Missionary in Teheran, Persia, since 1875.

AGAIN and again, as I have gone from place to place, the question has been asked me, Do foreign missions pay? Does it pay to send our young men and women to those far-distant lands, where they so often lose their health and return to us all broken down, or else are laid in graves so far away that no relative can visit them and keep guard over them? Is there not work enough for them to do here in their own land and among their own people? Does it pay to send preachers to those who, knowing not the law, will be judged but lightly in the last great day? In answer I would reply, Yes, there is much to be done in this great land of ours, and many

to do it, many who are not called to leave home and kindred to carry the glad news of a Saviour to the dark parts of the earth.

But we have the example of Him who left His Father and His home in glory, and not these only, but His throne, to bring the tidings of salvation to a people in darkness; and have we not His commandment, "Go ye, therefore, and teach ALL nations," and His promise also, "Lo, I am with you *always*, even unto the end of the world"? Having then this command and promise to encourage us, let us look at a few facts as connected with but one little spot, and see if missions do not pay; if it does not pay to give up our choicest sons and daughters, and give of our means also to fulfill this command.

In the capital of far-away Persia I have been laboring for more than seven years among the degraded women and children, striving to bring them into a likeness to the blessed Saviour. A school was established, and the poor, ragged, dirty waifs were gathered in, washed, fed and clothed, and while improving their outward appearance, and teaching them habits of cleanliness and order, instruction has been given them, Bible truths have been instilled into their minds until the expanding of the intellect, together with the food and cleanliness, has improved their personal appearance so that the question has been asked again and again by their parents, "What do you do to our girls to make them so pretty?"

I remember one day during my first winter there I was called into the court-yard by the gatekeeper to see a little girl who had been brought for the school. Running quickly down the steps, I saw a woman with a girl some ten years old. But such a dirty child I never before saw in Persia; clothes all rags and filth, head alive with vermin, eyes so sore from never being washed that she could open them but a very little way. For a moment a feeling of disgust took hold upon me; I could not touch her. But it was to try and serve just such children that I had left my pleasant home and beloved parents and gone there to labor. Inquiring her name, they told me it was Tah-koo-he, which means "queen," but a sorrier queen I never saw. Calling the woman whose duty it was to bathe the girls, I told her to take my poor little queen and wash her, but the child was so filthy that she refused to do it. Nothing daunted, I took Tah-koo-he's hand and led her to the bath-room, where, putting on a big apron, tying a towel around my head and rolling up my sleeves, I proceeded to bathe her myself. After she was bathed, her hair combed and clean clothes put upon her, I found my "queen" was already much improved in appearance. By patient daily care her eyes became well, and as they opened wider and wider I found that they were dark and really beautiful. Her mother dying soon after, Tah-koo-he was

given to us as one of our own; but she was so dull and stupid, having withal an impediment in her speech, that one of the gentlemen missionaries remarked, "If you wish to take a child, why do you not select one that will repay you for your trouble?" But her loneliness and wretchedness appealed to our sympathies, and we decided to keep the orphan (her father had been dead some time) and do the best we could for her, leaving the result with God. Day by day and week by week, as she studied, her countenance changed, the dull, stupid look left and she became fair to look upon. By patient perseverance her impediment gradually passed away. The best of all was that my "queen" acknowledged her allegiance to her king Jehovah, gave herself to Him, and promised to serve Him for ever and ever.

Year by year Tah-koo-he increased in stature and wisdom and in favor with God and man. One of the young men in the church became enamored of her and asked her hand in marriage; his request was granted, and the marriage ceremony was performed by one of the missionaries in the place.

One day word came that Tah-koo-he's husband wished to return to Bakoo, a city in Russia, where lived his mother and all his relatives. So they left us and took the long, slow caravan journey over the mountains to the Caspian Sea, going only at the rate of sixteen or eighteen miles a day, and stopping at night in some village. Very wearisome is the long journey; but in whatever village they stopped, Tah-koo he would gather the women around her and tell them the old, old story, which one who loves it never wearies of telling. At one place she stirred up the people so that they sent one of their number over the mountains to Teheran entreating that one be sent to break unto them the bread of life.

In Bakoo I hear of her as still busily engaged in telling the story she loves so well, herself a foreign missionary. Letters come telling of her work, of her home, and of a dear little daughter that has been sent to her, whom she has named Veronica, which means truth, and whom she hopes some day to send to the school in Teheran. She speaks often of her thankfulness that God so pitied her that He sent kind friends who raised her out of her degradation, and made her what she now is.

Do foreign missions pay? If there were but this one instance to look back upon, I should say yes, most *emphatically* yes. But of the more than one hundred girls who during the past eight years have been in our school, there are many I could point out who, having given themselves to Christ their Lord, are serving and glorifying Him in their homes. There are others—*men*—who have come out and professed Christ in that far-distant city. Armenians, Turks, Jews, and even Mohammedans, have taken their lives in

their hands and joined themselves to the followers of the meek and lowly Saviour, who, when He was reviled, reviled not again.

In that day when God shall gather together the gems, and shall take one here and another there that through our instrumentality has been polished and become fit for His crown, shall we not rejoice and shall we not be very sure that all we did to carry the gospel to those who have it not has been more than repaid ?

PERSIA.

A RECENT correspondent writes, "It is just forty-six years since I first landed on Kansas soil as missionary to the Indians, and on the ground where the school now stands in which Miss Mary Clark received in part her education, and perhaps something of the missionary spirit which now controls her life. Now is it not marvelous that a country, itself so recently redeemed from heathen darkness, should be permitted to assist in furnishing missionaries to go and 'preach the unsearchable riches of Christ to the Gentiles'?"

For two years and a half Miss Clark and Miss Jewett have been alone in the Tabriz girls' school, but now they are beginning the work of another year with renewed courage in view of the coming of Miss Holliday. Under the date July 10 Miss Clark wrote:

"We greatly feel the need of some one to help us in our work; but if it cannot be, we will go bravely and cheerfully about our part, doing what we can, and trying not to worry about what we are not able to accomplish. It is 'not by might nor by power, but by my Spirit, saith the Lord;' and we need an outpouring of the Holy Spirit just now more than we need missionaries or human instruments.

"For a week past the weather has been very warm, and everything has a hot, dry look. We greatly appreciate the coolness and comfort of our new house, which is built so that we can have air from all four sides. Our first candidate for the ministry was licensed two weeks ago. He passed a most creditable examination, and we all feel proud of him, and wish that he could be twelve men. He will be stationed at a village near Khoi. The boys' school closed last week with interesting examinations. Since our school closed Miss Jewett and I have been visiting among the families of the Mussulman school-boys. They all live in one quarter of the city, seem very friendly, and we think there may be quite an opening for work there.

"The month of fasting begins to-day. Some, in order to lay up extra merit, began two days ago. It seems dreadful to think of these poor people going from early dawn until sun-down without a morsel of food or a drop of water. Many of the rich people sleep

during the day and feast at night, but the poor have to work on as usual. Poor deluded slaves! they will do anything to obtain salvation, except to believe in Christ and accept it as a free gift.

"Mr. Whipple met our American minister, Mr. Benjamin, at Rhesd, and travelled in company with him for two or three days. It is no child's play that he has undertaken. A man who is permitted to put on no more style than is allowed to one of our ministers will find it pretty difficult to command respect for himself and his country from these show-loving Persians. He must needs have a great deal of tact and that power of presence which will compel respect in spite of opposing circumstances. Mr. Benjamin had a very brilliant reception. He is stopping with the missionaries, and thus connecting himself with us from the first.

"The Armenians are awaking to the fact that we are really doing something here in the way of education, and they are becoming jealous and alarmed. Heretofore their schools have been only for the rich, who could afford to pay, but this summer they are raising a subscription in order that they may have a free school for the poor children, 'and keep them away from the Protestants.' We are very glad to see any advancement in the way of education among them, and we wish that to the secular branches they would add religious and moral instruction. Then there would be no further use for our school, and we could devote all our time to other work; but I do not expect to see the Armenians come up to this standard for many years."

One of the graduates of the Tabriz school, a very earnest Christian girl, aged sixteen, sends the following letter to the society by which that school is supported:

"DEARLY BELOVED RELIGIOUS TEACHERS:—Though my eyes have never seen you, your mercy has been poured out upon me by means of your gifts and your prayers. In this way you have caused to reach to me two kinds of blessings, the spiritual and the temporal. The fruits of your labor and trouble have not been lost, but, like the sun, they shine brightly in this dark land. Your goodness appears uncovered upon my forehead.

"I am a Nestorian girl, and my name is Hatoon. My father, Kasha Mosha, has been for twenty-four years a preacher in Persia. I am thankful to God, my heavenly Father, for all the blessings He has placed at my side. I am thankful to you for all your love. I am grateful to my loved teachers, Miss Jewett and Miss Clark, for all the trouble which by day and by night they have taken for me; and now we all with one heart give praise to God for His grace and mercy which I have received.

"I hope, dear sisters, that you will still remember me, as God shall make plain to you, and that the rich blessings of the Lord

may rest upon you. Now that I have gone out from this school, I entreat that when you go before the throne of grace you will bring me to your memory, and will pray that the light which I have received here may be shed not simply upon myself, but upon all those round about me, and upon all those who in this school shall hear the 'glad tidings of great joy.'

"Remain in peace.

"HATOON, daughter of Kasha Mosha, Nestorian."

MISSIONARY LADIES IN PERSIA.

REPRESENTING THE W. F. M. S.

Mrs. B. Labaree, Oroomiah.
Mrs. J. H. Shedd, "
Miss Anna Schenck, Teheran.

Mrs. J. L. Potter, Teheran.
Miss Cora A. Bartlett, "
*Mrs. J. M. Oldfather.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss Mary Jewett, Tabriz.
Miss G. Y. Holliday, "
Miss Mary A. Clark, "
Mrs. G. W. Holmes, "
Miss N. Jennie Dean, Oroomiah.

Miss Agnes Carey, Oroomiah.
Miss Sarah Bassett, Teheran.
Mrs. E. W. Alexander, Hamadan.
*Mrs. L. C. Van Hook.

* In this country.

Tidings from our Workers.

PERSIA.

Miss Agnes Carey, Oroomiah.—We have begun our long vacation. Except teacher Rachel, two little mountain girls and a mountain woman, our school-house is empty. The mountain girls always remain during vacations. The woman is one of many who came to the plain of Oroomiah during the famine, and has lived in mission families since then. She hopes to return to her home in Kurdistan next month, and wishes to learn to read before her return, and thus carry a light to her mountain home.

We had the pleasure of seeing our Persian teacher's wife and child baptized last week. This now constitutes a Christian family—our first fruits in Oroomiah from among the Moslems. After his conversion, about three years ago, his wife became interested and anxious to learn, so came to the seminary, where she studied with the class of Moslem girls. The opposition of her friends was so strong that she left school after a short time. She continued to receive instruction, however, coming to Miss Van Duzee's class for Moslem women, and having lessons given her in her own home by Rachel, who visited her two or three times a week. Her doubts and superstitions were many, and for a time her progress

seemed slow; but the Lord gave her the victory. "Can it be that our Mullahs, who are readers, are all wrong?" was her frequent question. She is now surrounded by relatives, in the same yard, who are not in sympathy with her. They make it difficult for her to keep the Sabbath by coming to visit her with their sewing and in other ways.

A young Moslem was beaten a few days ago for attending the Christian services. Another, who has become a Christian, had gunpowder put in his pipe because he keeps the Christian Sabbath and attends the services. One of our school-girls, who has just gone to her village, writes that she is teaching in the Sabbath-school and teaching two little Moslem girls to read. The light will shine. Every girl carries something to the Moslems, whether allowed by law or not. Our young Hanna, Rachel's daughter, is a very good teacher and fills Esyet's place well.

I hope to be able to study Syriac some this summer. I have been able to study that language very little, though, from constantly hearing it, I understand almost everything I hear. I think it a difficult language to speak correctly.

One of our little Moslem girls has just been in to bid me good-bye. She is going to her father's vineyard, where she works during the summer. She is greatly pleased at the prospect of teaching a little friend to read. We think her a Christian girl.

Mrs. Shedd, Oroomiah.—Your letter telling of the box (of books) with its precious contents was received this week. I have read it over and over, and enjoyed the rich feast planned and prepared by thoughtful hearts and loving hands. The same thoughts and suggestions which are often helpful to us in the struggle with sin are helpful to our sisters here. I have often been touched by the evident help and strength they derive from what to me has become almost commonplace. One little tract, which I prepared (that is, condensed and rearranged and adapted from one in English), on how to meet and overcome every-day temptations, was kept by some as a daily text-book, each head considered and prayed over for a day. Very many of the books you have so kindly selected will, I am sure, prove valuable to our people as well as to ourselves. Will you thank those who have added to this precious store? With the gift may your prayers be given for grace to use it for the upbuilding of the Master's kingdom in Persia!

Here in Oroomiah our work among the Nestorians is in the church, and in this respect does not seem so purely missionary as that in the other stations. It is a church made up of the poor and oppressed, and yet what may it not accomplish if filled with the power which made the early church irresistible? If only now, as then, every man, woman and child in the church received the

command "Go preach my gospel" as an individual responsibility, how soon would the world be won to Christ! It seems to me that this, with the gift of the Spirit so freely promised, is the great need of the church to-day.

This past winter has not been so rich in tokens of the presence of the Spirit as was the previous one. Our missionary force, which is too small, was much diverted from direct spiritual work by the severe pecuniary embarrassments into which the station has been plunged. Much time and thought was required to adjust the work to the necessities of the occasion. One cheering thing about it, however, has been the sympathy of the natives. In some cases this has led them to show their faith by works. The girls in the school all willingly added sixty cents to their tuition, and the boys have nearly all come back this term, paying their own table board. The chapel in the college needed new posts to support the heavy roof. One of the teachers spoke to Mr. S. of the bad appearance of the temporary supports; he replied, "They look better than debt, and we have no money." "Oh," replied the teacher, "we have bought new pillars, and they will soon be here." The preachers and some other old graduates had raised the money needed and made the purchase.

SYRIA.

Miss Sarah Ford, Sidon.—You know, I think, of the noon meetings which mother has held with the girls for three or four weeks. Many confessions of weakness and pride and testimonies to the help gained at these meetings have been heard. To-day we rejoiced in the confession of pride by one who had long felt it her duty to speak, but was ashamed to do so before her companions. She asked for the prayers of the others that she might overcome her pride.

This letter has been interrupted by a call from the wife of the native preacher at Sidon. She came with her sister and two little boys from the Thursday afternoon meeting, at which fifteen were present. Last week there were at least twenty; and besides verses of Scripture, testimonies were heard from many of them—testimonies of God's goodness in answering prayer either for themselves or some member of their families. One had prayed for a brother who was sick in the Beirut hospital; another, for a son from whom she had received no news for a long time. One old woman testified to the wonderful care which God took of her and her little ones when her husband died years ago. Then she had nothing; but neighbors were kind in providing for her, and now she is comfortable, having her home with a grown-up son. Another son is one of the new elders appointed at the last communion,

and it is at her house that the prayer-meeting is to be held to-night. Im Anis, the woman who called here this afternoon, added her testimony to the others, for when she was young she was left an orphan, with two younger sisters and a brother to care for; but God had watched over them, and now she has a very pleasant home. The youngest of these sisters is in our boarding department, and a rare good girl she is.

INDIA.

Miss Lewis, Lodiana.—I have a blind woman in whom I feel a great interest. I visit her once a week, and my Bible woman goes there twice. This woman is always ready to hear one read the Scriptures, and asks questions about what she does not understand. She listens very attentively, and seems to enjoy Christ's miracles very much. She has a wonderful ear for music. It is surprising how quickly she learns the words and tunes. Her husband is blind also. They have a daughter, about twelve years old, who is very intelligent. This blind woman does her own cooking, washing and plastering. Lately she has built one or two little rooms to her house, and has really done them very well.

I have at present nineteen zenanas, in which fifty women and girls are under instruction, these receiving four lessons a week.

At the close of June last year Miss Wherry gave over her school to me, and opened another one nearer her zenanas. I have thirty-one girls in it, and most of these are getting on very well.

LAOS.

Mrs. McGilvary, Chieng Mai—The work never seemed to us more important nor more encouraging than it does now after a visit to our own favored land. The arrival of seven new missionaries brought joy to the hearts of the few who had been laboring in weakness, waiting and praying for help. The native Christians too rejoiced to feel that their prayers had been answered by the Lord of the harvest. Those of us who had spent many years among them received a welcome from old friends that did our hearts good. We were scarcely more than ready to begin systematic work—the new-comers in learning the language, and the rest in doing what our hands found to do—when we were nearly all prostrated by sickness. One of our number had small-pox; two more perhaps were cases of varioloid, and the rest malarial fever. For a time the outlook was dark, but the skies have brightened. With the extreme warm weather will disappear, we hope, much of the sickness from which the country has been suffering.

Pray for us that health and strength may be granted to us, and

that we may be entirely consecrated to the work for which we have been sent to this land. Above all pray that the Holy Spirit may be with us to bless us in our work, for without His blessed influence of what avail will be anything we can do?

Mrs. Hearst, Chieng Mai.—The queen of Chieng Mai sent a very kind invitation to the ladies of our mission to call on her one evening. Chow Doin, a princess, sent her ponies for the young ladies, and Mrs. McGilvary and I took *jirikishas*. We were shown into the outer court and there awaited the queen, who ushered us into her reception room. We there had a drink of water from the "royal urn," and a platter containing cigars and spittoons was brought forward. I neglected to say that my husband and brother accompanied the young ladies to guard their ponies; I presume this favor was for them, although they did not partake of the luxury. The queen is an exceedingly intelligent woman, and attends to nearly all the business that is transacted. She has promised to send her little girl, who is about eleven years old, to school. This is very encouraging if she but fulfills her promise.

AFRICA.

Mrs. Reutlinger, Benita, West Africa.—We have a good force of missionaries now, and there is a prospect of more coming. What we want, and what we need, is a steamer or a fast sailing vessel. Our "Hudson" is so dreadfully old and so slow, none of the missionaries are willing to sail in it. Just think, it takes from eight to twelve days to sail the one hundred miles from here to Gaboon. I wish we could walk it; but as Mrs. De Heer said the other day, our faith does not even come up to Peter's. The Lord is wonderfully with us in the work; there is a steady increase of inquirers after the truth, and at our last communion fourteen were added to the visible church, six men and eight women. We are very thankful for all the mercies we receive.

JAPAN.

Miss A. E. Garvin, Osaka.—Last month a union conference of all the missions in Japan was held here in Osaka. This is the first of a series of such meetings to be held once in about ten years, or oftener if occasion requires. Out of the one hundred and fifty, or thereabouts, of missionaries in the empire, nearly two-thirds were present. Notwithstanding great differences of opinion concerning certain vexing questions connected with the work, and differences of denominational belief, all was harmonious to the end. Perhaps this will not impress you so strongly as it did me; but I realize as never before that all we who are children of one

Father are indeed brothers and sisters in Christ; and especially here our common commission and common work draw us together as nothing else could.

After the convention-guests had all departed, Mr. and Mrs. Winn made hasty preparations to return to Kanazawa. In less than a week they had gone, taking with them Miss Hesser, who will remain with them through the summer. Mr. Winn is not yet fully recovered from his recent severe illness; at least he has not his former strength. We could not help a feeling of sadness to see them go back now, just as the heat of summer is coming on, to a region whose uncongenial atmosphere first brought on the fever. But if they could go, as they did, trusting all would be for the best, we ought to be able to trust for them—we, who risk not the danger. On their account I am very glad Miss Hesser could go, but she is woefully missed here. She is enjoying the visit and has an excellent Japanese teacher. I am again boarding at Mrs. Alexander's, our first Osaka home; but the most of the day is spent where we have lived all winter in this great house, upstairs, all alone except for the two little Japanese girls who come every day to be taught knitting, crocheting, sewing, etc., and English. We hope to train them up as helpers in the work. I wish some of the little boys and girls in America could see how eager these children are to learn. They never need to be told to "pay attention." While I am writing this they are sitting on their mats in an adjoining room sewing. Even while they work I can hear them reading over aloud the letters and sentences on the black-board before them. Two or three hours of every afternoon are devoted entirely to them; but in the morning they need very little attention now, and I devote the greater part of the day to study. Here I have all the time there is and an abundance of quiet, as you can well imagine. The perplexities and complexities of this wonderful language increase as we learn more about it. Difficult though it be, it is to me a delightful study. I have not yet advanced far enough in it to have reached the "despondent stage," and so can enjoy it thoroughly. Just at this point I heard the welcome cry of "*Yubin*," and in another minute had the American mail in my hands. This same *yubin no hito* (mail-carrier) would create a smile, I am sure, if you could see him come trotting up the street with the bundles of papers and letters hugged under his arm. He has a gentle little trot, all his own, but which makes small speed. Arrived at the door, he never rings the bell or knocks, but stands and calls "*Yubin, yubin*." He wears a black-butter bowl of a hat, and straw sandals, and tight-fitting garments instead of the awkward wooden *geta* and the *kimono* or loose-flowing robe. This difference is for convenience in running.

On Wednesday afternoons we have a woman's meeting at a Japanese house in the city. It originated in a desire of our Christian women and a few outsiders to learn to knit stockings and crochet, and make the, to them, wonderful things they see in our houses. So we meet once a week, spend an hour in such work as this and afterward an hour in Bible study and prayer. I wish you could for a few minutes imagine how we all look. A square room with *shoji*, or paper sliding doors, for walls, the floor covered with clean white matting, and the women sitting, or rather kneeling, in a circle around the room, their open Bibles on the floor before them, and their heads bent over them in study, or raised in the discussion of some difficult question. Our Christian women seldom refuse to lead in prayer; when they do, it is not from unwillingness, but because they deem some one else present more worthy of so high an honor than themselves. Unbelievers are attracted by our fancy work, and thus come under the influence of the religious meeting. Isn't it strange that even the knitting of a stocking may be the means of leading a soul to Christ?

The property for our school here has not yet been purchased, owing to necessary delays and difficulties. We hope to begin housekeeping as soon as Miss Hesser returns in the fall. There is abundant opening for work here in Osaka. It is ready and waiting, and we are impatient for the time when we can take hold of it with confidence and with a steady, firm hand. As yet we must be content with little besides study and preparation. It will not be surprising if the work progresses but slowly in this city, though it is especially encouraging thus far. It is well known that the people of Osaka, *i. e.*, the citizens proper, are slow in accepting Christianity. The greater part of the Christians here now, of whatever denomination, are people from the west or surrounding country; but the natives of this city, filled as it is with some of the most noted temples in the empire, have from their infancy breathed the atmosphere of its superstitions and idolatry, till it has become a part of their nature. What wonder that they look with indifference or contempt upon this new religion, brought to them by a handful of foreigners? Verily it is only the all-powerful Spirit of truth that can open their eyes and their understanding. It is refreshing to us here to learn of the rich blessings that are being poured upon some of the churches in the home land. It comes like a pure breeze from over the ocean. Under its influence I can thank God and pray with renewed faith for a like blessing upon Japan. An especial cause for thanksgiving is that the Father gives us a growing love for this work and people. It could not come except the Lord sent it.

A SKETCH OF THE CONFERENCE IN JAPAN.

BY A NATIVE CHRISTIAN GIRL.

GOD has been richly blessing our country, in that He has strengthened the faith, love and hope of Christians, awakening the unfaithful ones from their sleep, and making all more and more zealous of good works. The theological students and the students from Christian schools, together with the missionaries, go forth to proclaim the truth throughout the empire. Some go to sell the Bibles and tracts and different things.

In May we had *dai enzeteukkuai* and *dai shinbokkuai*. As you may feel somewhat in the dark as to the meaning of these two words, please allow me to enlighten you. *Dai shinbokkuai* is conference, and *dai enzeteukkuai* is mass-meeting. Delegates attended from all parts of Japan, and surely God has been in our midst. We have had a joyful time. The Christians here have never dared to make such a prolonged demonstration before, and indeed it required consecrated hearts to do so now; but I believe there are many noble Christians here who would not count it dear to give their lives for the new religion which they profess if thereby they might be the means of leading some of their countrymen to a faith in the Saviour; and indeed it often amounts to almost that, for many are disinherited and cast out by their parents and friends. Nothing but the grace of the God of the Christians could sustain them under such trials. But they ever find God's promises true when they are faithful to Him, and often they have the joy of seeing their parents brought to a belief in the same true God through their unceasing prayers offered in their behalf.

The large theatre of Tokio was rented for two days, and about fourteen of the best Christian speakers, both foreign and native, sought to teach the people. The first day there were over a thousand present, but the second day the house was crowded to overflowing, and it is said to seat two thousand and five hundred. The preaching occupied five hours of each day, and the crowd did not vary, and, though so great, there was no disturbance, save once on the second day, when one of the speakers attempted to explain during his address that the only way of salvation is through Jesus Christ. Then some priests, probably Buddhists, as they are very zealous for their own faith just now, clapped their hands so that the speakers could not be heard. But God's ways are not limited, and He doth not forsake those who trust in their time of need. When the speaker, who was a native, saw that they were determined that he should not proceed, he just bowed his head and began to pray, when immediately all the noise ceased, and the house became perfectly quiet. It had been a moment of great

excitement, and I am sure that all of God's children present must have been crying unto Him, and He heard, as He always will, and the words that the people would not listen to they heard through the prayer, which seemed breathed through the Holy Spirit Himself. I hear and see that much good has resulted from this public preaching.

GUATEMALA.

THE long, long journey is at last finished, and we have reached our home. It is with glad hearts we thank the kind Father who has shielded us from every danger, for His watchful care over us. Verily we have been kept under the shadow of His wing.

Our sea voyage was one long, happy holiday, and with the exception of a few unavoidable drawbacks all went well. The four Mexican ports at which we stopped were Mazatlan, San Blas, Manzanilla and Acapulco. At all these ports, besides the custom-house officers, many Mexicans came aboard; sometimes as many as fifty would be wandering over the ship at one time. The ship was visited by quite a number of Mexican ladies, some of whom were really very beautiful, with their black hair and eyes and olive complexion, in spite of their ill-fitting clothes.

We reached Acapulco early Saturday morning, the 25th. As there is always a large amount of lading and unloading to be done here, the ship usually stays twenty-four hours at this place. The children had had the promise of going ashore here, so by nine o'clock we were off. The chief points of interest to strangers here are the plaza-market, the old Roman Catholic church, the fort which commands the entrance to the bay, and the ruins of the old Presbyterian chapel, where eight men were killed ten or twelve years ago. We gathered a few leaves growing on the walls as a memento of our visit to Acapulco.

On Tuesday, at 2 P. M., we sighted the pier at San José, where we anchored at 3.30, too late to take the train, so we decided to remain on board over night in preference to risking the heat on shore. On Wednesday, the 29th of February, we said "good-by" to the good ship "San José" and her genial officers and to some of the passengers, for many of whom we had formed a warm friendship, and at ten o'clock we were lowered by means of a tub into a "*launch*" awaiting us. The distance from ship to pier was soon made, and then came the novel vehicle, the "cage," in which having seated ourselves we were hoisted up into the freight-house. For one trembling moment we hung between sky and water, holding our breath; the next we were on our feet, hardly knowing whether to laugh or cry. Before the pier was built all the landing of pas-

sengers and freight was made through the breakers, which run very high all along this coast, keeping up a deafening roar through all hours of day and night. San José presents by far the best appearance of all the ports between San Francisco and Panama.

Leaving San José at noon, we arrived at Escuintla two hours later. From Escuintla to G. is twelve hours. The first twelve miles cover the roughest and most trying part of the journey. We had fine mules for the "*diligencia*," but it took us five hours to go the first twelve miles to the first stopping place, Palim, where we had coffee. We breakfasted at eleven o'clock at Amatillan, and between three and four o'clock P. M. we reached Guatemala City. We expected to be thoroughly tired out, sick and weary when we arrived, but strange to say we all endured the trip wonderfully, not one of us having even a headache.

We have rented a house which contains a large room to be used as a chapel. We bought chairs and lamps for the chapel in San Francisco. They have not yet arrived, so Mr. Hill rented enough for two Sabbath services, and by that time we hope to have everything settled and in order.

MRS. J. C. HILL.

A RED-LETTER DAY AT SIDON.

OUR last Sabbath was one of great interest. An annual general communion season had been appointed, when all the church members within the distance of five hours were invited to unite with us, including one organized church beside that of Sidon. There were over ninety communicants, twelve of whom were received, before the celebration of the sacrament, to commune with us for the first time.

We were deeply interested in some of them. One was a blind man who is very poor, and has endured much opposition for Christ's sake. He is learning to read in raised letters. Another is a woman from a village among the mountains, who was more than half a day on the way, having a heavy child to carry. He would fall asleep, and as she could not go on with him, she would lay him under a tree till his nap was over, and trudge on again, reaching Sidon just before night. She is an unusually intelligent woman, and, though poorly clad and not prepossessing in appearance, exhibited a singleness of purpose, earnestness and faith that were instructive and delightful. She has learned to read well in the Bible in mature years, and seems to desire nothing so much for her children as that they may learn to pray and love the truth. As a result of her self-denying efforts her oldest boy is in the Sidon school. One woman said, "Oh, I hope we shall have such a meeting as this in heaven, all of us with Christ."

Two young women who were educated by the Prussian deaconesses, in Beirut, came with their Christian father to the communion from their isolated home, six or seven hours ride from Sidon. They have no Christian privileges or society out of their own family, not even one Protestant neighbor. They had not attended church for three years, and seemed to enjoy this opportunity very much. An old woman of more than seventy years, who sits on the floor beside me as I write, came on foot from her home in the mountains over a rough, steep and stony road. She said that she and her friends feared that she was not able to take the walk, but she did not think of being tired, and thought perhaps God gave her strength. Her husband was for years the only Protestant Christian in the region where he lived, and was driven out of his home to another village on that account. He taught his daughters to read, and they are consistent Christian women. In the village from which he was driven there is now a Protestant church which has two ordained elders and over forty members. This church edifice was dedicated two years ago, and gathers those who love the truth from the villages and hamlets on the surrounding mountain peaks.

In March three elders were chosen by the Sidon church and set apart for their work. On Saturday P. M. they were occupied with the missionaries several hours, in the final examination of the applicants for church membership and decision as to the persons to be received and those who should wait till another time. Another session was held on the morning of the Lord's day for persons who could not come from their houses on the previous day. The women who are church members were invited to meet at the seminary before the morning service. They were accompanied by others, so that there was quite a large number. Our little church was well filled, and the audience quiet and attentive; the babies, even, of whom there were several, beside the children who were just old enough to run about, did not disturb us much. A small gallery was packed with boys who climbed to it by a ladder.

At noon a dinner was provided for the male members of the church, and sixty seven were served. The women—about twenty-five—were invited to the seminary, where the girls took pleasure in waiting on the guests. After one and a half hour's intermission, a second service was held, at which three babies were presented by their parents for baptism; and a boy and girl of the Metawaly sect were baptized at their own earnest request in the name of the Father, Son and Holy Ghost. I cannot tell you all that makes us interested in these youth, but ask you to pray for them. God is able to keep and enlighten them.

MRS. M. P. FORD.

"IF JESUS IS MINE, I AM HAPPY!"

BY REV. G. W. CHAMBERLAIN.

"ME CONHECE?" I said as I stood in the narrow doorway of the little room where I had unexpectedly come upon an old man whom I had before met—"Do you know me?"

"No," he replied, "I do not recall your voice, and I can no longer see clearly. I am eighty-four years old."

"Do you remember the man who tried to teach you to say,

'If Jesus is mine, I am happy;
I go to heaven, my beautiful country?'"

"The words are beautiful," he said, "but I do not recall them."

"See if you can learn them now."

Seated by his humble cot, with the light falling on his face from the doorway, which was the only "way of light" into those narrow quarters, I watched the play of features as line by line was repeated and then sung to "Home, sweet home." Light was evidently streaming into the spirit of the octogenarian and shining out of his face, though he had come to the age when "those that look out of the windows be darkened."

"Well," I said, "can a poor sinner say, 'I go to heaven,' as we have just sung?"

"None can be sure of it."

"Then no one should sing it. It is not right to sing a lie, and we must give up the hymn, although the words are beautiful. Where do you expect to go when you die? to hell?"

A dark cloud swept over his face as he exclaimed, "Oh no! I don't want to go there. I have heard that hell is forever."

"Our Lord says it is, and that we must go to one or the other."

"Ah, but I have heard that we may go to purgatory"

"The Lord does not say so, and there is no such place."

Again a shade of pain and bitter disappointment settled on the wrinkled face. I hastened to try the effect of a round stone from the running brook of God's word on the Giant Despair who spake by the old man's lips, "Oh, but I am not fit for heaven, and I do not want to go to hell."

"Hearken now for your life and with both ears. I shall tell you *good news*, rather St. John shall do it. Do you hear? 'The *blood* of Jesus Christ His Son *cleanseth* us from *all sin*.'"

As the truth was held before him and turned over and over, a light as of a great sun broke on him, and the darkness flew away.

"Now let us see if we can sing and say, *I go to heaven*. 'If Jesus is mine; is He yours? Do you take Him as God offers Him for yours?'"

"I do, I do," said the old man; "and oh, how good it is! Now I would like to go to-day if it were His will to take me home."

THE BIBLE IN INDIA.

The following article is quoted by the *Indian Female Evangelist* from the *Dnyanadaya*, a Mahrathi paper published in Bombay. It deserves especial attention as expressing the testimony of the more intelligent natives of India to the Bible as the great foundation stone upon which rests the greatness of the English nation. The closing sentences form a striking contrast to the sentiments advanced in some of our own cities in reference to the Bible in the public schools.

WERE the matter carefully investigated, it would be found that one of the greatest causes of friction between the rulers and the ruled is the ignorance of the religion of the rulers on the part of the people. The rebellion of 1857 would have had but little power had the people but known that it was directly contrary to the religion of the English people to force a religion on another race. It was this ignorance that was worked upon and which fed the flames of war. Had the Bible been known the rebellion could hardly have occurred. Even now only a very few people know what Christianity is, the mass having the most absurd beliefs, and such as can be worked upon by any scheming man. The people are suspicious of every act of government which has any relation to religion, and can be easily excited to frenzy. Did the people know what Christianity was, there would be far less friction and far more kindly feeling between the rulers and the ruled. The government commits a serious blunder in keeping the people in ignorance of the religion which is at the base of its motives, and the people in loving such ignorance do a great injury to themselves. But turning again to the student, the history of Europe must be incomprehensible to any one who knows not the Bible. England knows its power in her own case. Why should that knowledge be withheld from India? National progress is the question of the day. To learn from history is the great study for the present. Why should England allow India to misunderstand history by carefully keeping the Bible out of her schools? The result must be false notions of causes and effects, which is a most dangerous road for a nation to travel. The knowledge of the Bible would be a compass to India, starting on an unknown sea, but the Christian government cares not to put the compass in her hand. The Bible unread in the public schools means a hindrance to scholarship, a danger to the morality of a nation. It means continued suspicion in reference to every government act relating to religion. It prevents an understanding of the English character, and hence it engenders unfriendly feeling. The Bible unread causes history to be misunderstood and India to be launched on an unknown sea without a guide. It is time for government to change its timid attitude, to ignore with a firm hand those prejudices which are suicidal to India, and to place the Bible in the schools as a text-

book for knowledge and for guidance. It is time indeed for India herself to demand from the government that the Bible be read in her schools, and that she be not deprived of the same source that has made England great.

Mr. Darwin was not regarded as a Christian, but he had the greatest respect for all that was good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries:

THEY forget or will not remember that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.—*New York Weekly Witness.*

AN English gentleman in Roy Bareilly has placed in the hands of the mission the sum of 4500 rupees as the endowment of a perpetual native preachship for the benefit of the people in the Roy Bareilly district. He was moved to do this as a thank-offering for the great good he had received from the preaching of the missionary to the little English congregation to which he had ministered from Sunday to Sunday. This is but a specimen, one from a great many, of the advantages to the native mission work which are constantly accruing from the labors which the missionaries incidentally bestow upon the English-speaking people, in close and necessary connection with whom their lot in this land is cast.—*Lucknow Witness.*

I FULLY realize your difficulty in regard to gifts outside of the regular objects supported by the Board. I know that organized effort is much the most effective, and if we do not support our Boards in every way in our power, how can they be kept up? Miss Peabody's principle, which she used to impress upon us, applies here. "Girls, do not ask for anything that it is not suitable the whole one hundred and fifty should ask." So if we on the foreign field all ask for specials outside of the appropriations, and you at home grant them, what becomes of our Boards?

SIDE LIGHTS ON MISSION WORK.

THERE are 1000 Mohammedan girls in the Protestant mission schools of Syria.

THE contributions of the Waldensian Church have increased five fold in twelve years.

LEOPOLD, the Catholic king of Belgium, is, it seems, heartily in sympathy with Protestant missions. He is determined to open a highway into the interior of Africa through the Congo valley, and at the same time save that vast region from the awful blight which has fallen on other parts of the continent when opened to European traffic. Stanley is now developing this philanthropic scheme, which has already required an outlay of \$1,250,000 from the king's private purse.

AHMED TENFIK EFFENDI, recently baptized in Turkey, is from the very front rank of the Turkish hierarchy. No such convert has ever been won from Mohammedism.

MORE than 40,000,000 of infidel and immoral publications are yearly sent out from the London press. They outnumber the issues of the Bible and religious tract societies. They are largely distributed among the working classes.

WHOLE villages of Russian peasantry are now engaging in the enthusiastic study of God's Word. They bind themselves to give to it one hour a day. A new religious spirit, as fervent as that which marked the Reformation or the rise of Methodism in England, has been kindled in all directions, and is so anti-Nihilistic in its tendencies that Russian orthodoxy is silent and the national authorities look on with favor.

THE value of kid gloves imported into New York every year is ten times as much as is given by all the societies in America to foreign missions.

THE hostility of the Turkish government to English and Americans is especially directed against their missions. The authorities of Constantinople have requested Miss M. A. Wert to close her coffee-house and reading-room in that city, the excuse given being that it is used for proselyting purposes.

THE calculation has been made that every Protestant missionary in the South Sea creates on an average a trade of \$50,000 per year.

THE Annual Conferences of India and China, children of the M. E. missionary society of this country, each raise more money annually than was given by the entire M. E. Church sixty years ago.

UNPAID workers in France last year preached the gospel in 10,000 meetings and reached 1,000,000 people.

GLEANINGS FROM RECENT READING.

THE Parsee still faces some light-giving object, as the sun or fire, when he offers his prayer, and the priests cover their faces when they approach the flame, lest it be defiled by their breath. It is however untrue to speak of the Parsees as worshipping fire; they simply regard it as an emblem of divine power, and honor it

accordingly. Life being the gift of Ormuza and therefore dear to him, no sacrifice of blood was offered in the early centuries of the religion; but many corruptions have since crept in and overlaid this once purest and noblest of all the creeds of Asia. Since death was the dark deed of Ahriman, the dead body has ever been looked upon with horror; and as the Parsees believed that the evil demons had secured it, it could not be permitted to pollute the pure elements which Ormuza had created, earth, fire and water. So it was put on some exposed place, some "tower of silence," where birds of prey devoured the flesh and the sunlight bleached the bones, which were afterward buried in the earth; and such is the practice to this day. But the Zoroastrians had a good hope that the demons had not touched the pure soul, which passed away beyond the eastern mountains to the sunlit paradise of the holy, and there entered into rest.—*Edward Clodd in The Childhood of Religions.*

Let us observe the morality in which this religion issued. Closely connected with the principle that the elements fire, earth and water are holy, is the sacred duty of agriculture. He who tills the ground is as good a servant of religion as he who presents a thousand holy offerings or ten thousand prayers. *Arare est orare.*

What we can gather of ancient Mazdean morality proves it rather active than contemplative, such as became Persians, the most warlike of all the Iranian peoples. The struggle between good and evil raging through the whole visible universe raged also in the spirit and life of man, and in this conflict man was free and active, not passive. . . . Notwithstanding some appearances Mazdeism is not a cruel religion. . . . Fasting and self-torture were forbidden. Marriage was enjoined on all who could afford it. The widow's portion of an inheritance was assigned her before even the priest could be remunerated. Impure love was severely punished. Mazdean sacrifices were rarely bloody. One of the sins severely visited in the next life was to refuse one's cast-off clothing to the poor. But no Persian virtue is more praised by the ancients, perhaps none more astonished the cunning Greeks, than Persian truthfulness, which wins at this day the high respect of Indians dealing with Parsees. The most shameful thing in Persian eyes was lying. Debts and other faults were specially detested for the lies required to conceal them. Children were taught truth-telling as they were taught science. Ahriman is the liar of liars.

In the year 642 the Mohammedans conquered the Persian empire, and Islam became the established religion. In a century its truth, its simplicity and its likeness to the best feature of Mazdeism gained a large majority of the Persians. In our day a very

ignorant few in Iran still burn the Bahram fire and offer the *homa*, but Bombay and Surat contain nearly all, about one hundred thousand in number. There they refuse to admit into the body any one not of pure Parsee blood. Leaving religious formality very much to the priests, they distinguish themselves by very good morality, believing that there is one God and no devil, but that out of the heart proceed evil thoughts. They are diligent in business and very successful therein; trying in the spirit of their prophet to make life happy for themselves and for their brethren, with one result, that no Parsee is a beggar.—*Rev. John Milne in The Faiths of the World.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

SELECTIONS FROM CHINESE LITERATURE. *The Chautauquan*, June, 1883.

SELECTIONS FROM JAPANESE LITERATURE. *The Chautauquan*, June, 1883.

BUDDHA AND THE CHRIST. S. H. Kellogg, D.D. *The Presbyterian Review*, July, 1883.

THE RELIGIOUS BELIEFS OF THE TLINKITS OF ALASKA. Rev. S. Hall Young. *The Gospel in All Lands*, July 26, 1883.

INDIA: WHAT IT CAN TEACH US. Prof. Max Müller. *Standard Library*, No. 92.

THE ENFORCED OPIUM TRAFFIC. Notice of Rev. Mr. Liggins' pamphlet. *The Missionary Review*, July, 1883.

TWO IMPORTANT COUNCILS IN JAPAN. Rev. George W. Knox. *The Foreign Missionary*, August, 1883.

THE PRESENT CONDITION OF THE MISSION INDIANS IN SOUTHERN CALIFORNIA. H. H. *The Century*, August, 1883.

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THE MISSIONARY CONFERENCE AT CONSTANTINOPLE. *The Missionary Herald*, August, 1883.

WINTER IN INDIA. By Rt. Hon. W. E. Baxter, M.P. *Standard Library*, No. 93, July 16, 1883.

THE CHILDHOOD OF RELIGIONS. By Edward Clodd, F.R.A.S. *Humboldt Library*, No. 47, August, 1883.

ETCHINGS OF A SUMMER RESORT IN JAPAN. By Mrs. Helen H. S. Thompson. *Sunday-School Times*, August 11 and 18, 1883.

INDIAN WAR IN THE COLONIES. By Edward Eggleston. *The Century*, September, 1883.

GOWANDA, N. Y.

For the Young People.

FUNG SWEI.

FUNG SWEI (pronounced *Swa*) is a superstition peculiar to China and not easy for an outsider to understand. They suppose that there is a sort of living breath or spirit in the earth which retires to the south in the fall, and hence all nature becomes cold and dies. In the spring this breath comes north again, and hence

all nature revives and blooms. Of this breath men also partake, and it is the cause of health, happiness and prosperity. It moves back and forth in the earth and along the ground in the air, its motions being guided by hills, mountains, lakes and rivers, and, on a smaller scale, by trees, walls, roads, gullies, ponds, etc. All Chinese try if possible to get a house in such a position that it may catch and get the benefit of the good breath or spirit. They also arrange their doors, windows, yard-walls, gate, etc., with the same end in view.

This *Fung Swei*, however, concerns the dead even more than it does the living. If the grave is in such a place that it will get a large amount of this good influence, then the dead will be happy and grateful, and will bestow blessings on their children, making them rich and honored. Hence when a man dies his children are very anxious to get a spot that has good *Fung Swei* in which to bury him. The selection of such spots, as well as all other matters relating to *Fung Swei*, is in the hands of a class of men who may be called professors of *Fung Swei*. They are supposed to have studied the subject, and to be able to recognize the lucky spots. The theory of *Fung Swei* is derived from the oldest of Chinese classics, called The Book of Changes. The sun and moon, the points of the compass, rivers, mountains and valleys, and many other things, are brought into the calculation, and their combination and mutual relation determine the lucky spots. When a man wants a lucky spot for his own grave, or for the grave of his father, he calls one of these *Fung Swei* professors and bargains with him to make the selection. He takes his compass with him, walks round the man's farm, takes special notice of the direction in which it slopes, which way the water flows, what hills are near and in what direction they are, and whether any trees, caves, streams or ponds are in or near it. Then he looks wise, talks learnedly and announces the result. If no lucky spot is found, he goes round the neighborhood generally until he finds a place where the combination of signs is favorable, and then tells the man if he will buy there the family will certainly prosper and in a short time some member of it will rise to high official position. The man tries if possible to buy the lucky spot, and will often pay an enormous price for it. In the same way also if a man is about to build a house he consults a *Fung Swei* professor as to how he should arrange the doors, windows, chimneys and roof so that the good *Fung Swei* may be collected and the family be prosperous and happy. Generally when a man is unfortunate in business or his family are sick or his children die, it is attributed to bad *Fung Swei*, and a professor is hired to come and find out what is wrong. He examines and presently discovers that the door is in the wrong

place, or the roof is too high, or something else is wrong, and the man has the door moved, or his roof changed, or whatever the defect is he has it corrected and then looks for better luck. I will now illustrate these things by one of the stories I have heard from the Chinese.

Many years ago there was a very rich man named Yang, who, when his father died, engaged a noted *Fung Swei* professor to find him a spot with the very best *Fung Swei* in which to bury his father. This professor looked around far and near, until at last he chanced on a large and very deep pond. He at once said there was a stone dragon in the bottom of the pond, and that if he would burn his father's body and put the ashes in the mouth of this dragon a member of his family would by and by reign over China. He burned his father's body, but could find no one who would undertake to dive down and put the ashes in the dragon's mouth. At last he found a man named Chow who could stay under water a long time, and he agreed to do it. As it happened, this man Chow's father died about the same time, so he also burned his father's body and took the ashes along in a little bag under his clothes. When he dived down to the stone dragon he first put his own father's ashes into its mouth; when behold it closed its mouth tight. He tried to pry its mouth open so as to put in Mr. Yang's father's ashes, but it was shut so tight that he could not get it open, so he took the bag containing the ashes and hung it on the horn of the dragon. The result was that his own grandson became emperor, while Mr. Yang's grandson only became a high officer.

I do not say this story is really true; I simply tell it as I heard it to show you what the Chinese believe about *Fung Swei*. These *Fung Swei* professors do not always hit it so well as this, however. I heard a story in point a few months ago which I know to be true. A man not far from Tungechow had had bad luck in his family, and, as usual, it was supposed to be owing to bad *Fung Swei*; so he hired a professor to tell him how to improve matters. He examined everything, but all seemed to be right. He finally decided, however, that if the man had a living tree in his house it would counteract the bad luck. The man accordingly planted an elm tree in the middle of his house, letting the top of it pass through the roof. Bear in mind that Chinese houses are all one story and have no floors. Instead of better luck it was not long till the man's daughter-in-law hung herself on this tree. So he dug it up again and called in another *Fung Swei* professor, who told him if he would dig a well in his yard it would make matters all right. He dug the well, but it was not long till one of his children fell into it and was drowned. What he did next I have never heard, but I presume he believes in *Fung Swei* still.

A GLIMPSE AT MOUNT LEBANON SCENERY.

BY MRS. WILLIAM BIRD.

AWAY up among the mountains, near the base of the highest range of Lebanon, a fountain gushes out from the depths of the earth, through a hole in the rock. It comes forth as if glad to see the light, and leaps down in a pretty cascade, throwing out spray and liquid crystals over the moss-covered stones. Then it rushes down among the trees to find the valley, making little waterfalls in its rocky course, and after much ado in splashing and dashing, it reaches the bottom, where it meets another fountain or stream, which also gushes out of the rock, but more sedately and without such pretty surroundings. Joining hands they hurry on, making together the river Damur, whose first good deed, right there on the spot, is to turn the wheel of an old mill which stands by a bridge and grinds out flour for the adjacent villages. Then on, on it goes—in winter swollen by many contributions—winding here and there among the mountains, and making, with their steep declivities and rocky slopes, tempting pictures for the pencil. It has about twenty miles to go and 3000 feet to descend before it reaches and loses itself in the sea.

About midway down its course, and a little above one of its banks, there is a very romantic spot well worth the visiting. The natives call the place *The Fisoor* (the fissures). In some convulsion of nature a mass of rocks seem to have split off from the mountain, causing several chasms or fissures. The largest of these is about ten feet wide, with perpendicular sides from fifty to eighty feet high. It takes two or three minutes to walk through it, and as one looks up only a narrow strip of sky can be seen overhead. At one end, where the sides come nearer together, is lodged a boulder, like the keystone of an arch. There are caves and hiding places about the spot which are the haunts of leopards. Arab tradition says that a leopard rolled this stone to the edge in order to throw it down upon a man who lay asleep on the ground beneath. The leopard owed him a special grudge for having once tried to molest him; but the stone proved too large for the opening, so there it remains, and the man finished his nap, little dreaming of the danger which threatened him.

Below another fissure, which is only a split, is a chasm so deep that one may throw in a stone and count many a second before hearing it strike the bottom.

A visit to this spot in early spring is a treat, and amply repays one for the tiresome horseback ride down the steep, zigzag road from *Abeih*. Ferns and flowers grow about the rocks, and in

wandering among them one can gather material enough for a whole herbarium.

We never weary of the beauty and grandeur of these goodly mountains; but the people around us have little appreciation of natural scenery. They cultivate their terraces and pick their olives in charming valleys, but much like the man with the muck-rake. Missionaries lived here twenty years before they heard any one speak of "The Fisoor."

ABEIH, SYRIA.

SUGGESTIONS FOR STUDY.—PERSIA.

HISTORICAL DATES.

559-529 B. C.—Cyrus, founder of the empire. In 536, having overthrown the Assyrian empire, he releases the Jews from Babylon. (Ezra i. 2-4.)

521-485 B. C.—Darius, greatest of all the Persian monarchs, aids the rebuilding of the temple of Jerusalem. (Ezra vi. 8.) Defeated by the Greeks at Marathon, 490 B. C.

485-465 B. C.—Xerxes, called Ahasuerus (Esther i. 1), invades Greece, 480 B. C. Thermopylæ defended by Leonidas and his three hundred.

465-425 B. C.—Artaxerxes. (Ezra vii. 1.) The famous "Retreat of the Ten Thousand" from Persia occurs 401 B. C.

330 B. C.—Alexander overthrows the Persian empire.

250 B. C.—Persia subjugated by the Parthians.

226 A. D.—The new Persian empire founded by the Sassanidæ.

641 A. D.—Arab invasion. Moslem power established, with the capital at Bagdad.

1206 A. D.—Invasion of Jenghiz Kahn.

1380 A. D.—Ravages of Tamerlane.

1796 A. D.—Turkoman rule established, with the capital at Teheran.

THE PEOPLE.

"The Persian," says Dr. Shedd, "is a broad-breasted, strong-limbed, handsome person, with a carriage erect, dignified and graceful. He is courtly, polite, convivial and social as a Frenchman. He is called the Frenchman of the East."

Noted for their fondness for poetry. Give a sketch of Saadi (1194-1282), and see article on "Persian Poetry," by Rev. B. H. Badley, in *Methodist Quarterly Review*, January, 1883.

RELIGIONS.

Zoroastrianism.—For an account of this faith, which prevailed until the Moslem conquest, 641 A. D., see "The Religion of Zoroaster," by Mouier Williams, in *The Nineteenth Century*, January, 1881; "Persian Dualism," by Elizabeth Robins, in *Atlantic Monthly*, December, 1882; "Zoroaster and the Zendavester," by Rev. John Milne, in *The Faiths of the World*; "Zoroastrianism," a chapter in Clodd's *The Childhood of Religions*. Rev. J. Milton Green, in his "Historical Sketch of the Mission in Persia," says, "The only adherents of the system now left are some five thousand souls in Yezd, a city of Persia, and one hundred

thousand Parsees in Bombay." See article on "The Parsees," by Monier Williams, in *The Nineteenth Century*, March, 1881.

Mohammedanism.—"The faith which for more than a thousand years has swayed and cursed the millions of Persia."—*Green*. About ninety-ninths of the population are of the *Sheah*, or non-orthodox sect. State the distinction between the *Sheahs* and the *Sunnees*.

Nestorians.—Nestorius, patriarch of Constantinople, was excommunicated, 431 A. D., by the third General Council, at Ephesus. His followers flourished under favor of the Persian kings. Sent missionaries to India and China. Persecuted by the Moslems. Almost exterminated by Tamerlane. Present number, about one hundred and fifty thousand. Their religion became one of rites and ceremonies. The spiritual power of Christianity was lost.

MISSIONARY EFFORT.

In 1833 the American Board sent Rev. Justin Perkins to begin a mission, "with a view of enabling the Nestorian Church to exert a commanding influence in the spiritual regeneration of Asia." The attempt to reform the old Church was given up, and converts organized into distinct churches. Mission transferred to the Presbyterian Board, 1871. While effort has been chiefly confined to the Nestorians, some work has been done among the Moslems, Jews and Armenians. Of the latter there are about sixty thousand, while the Jews number fifty thousand.

For the early history of the mission, see Anderson's "Oriental Churches." Its later history may be traced in Green's "Historical Sketch," the reports of the Board of Foreign Missions, *The Foreign Missionary* and *Woman's Work for Woman*.

GOWANDA, N. Y.

REV. A. B. ROBINSON.

At Home.

"A CUP OF COLD WATER."

Matt. viii. 42.

THE Lord of the harvest walked forth one day
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn

Were reaping the grain in the noonday heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain :
"The Master hath given no work to me,
And my coming hither has been in vain ;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name.

"Dear child, why standest thou idle here ?
Go fill thy cup from the hillside stream,

And bring it to those who are toiling near.
I will bless thy labor, and it shall be
Kept in remembrance as done for Me."

'Twas a little service ; but grateful hearts
 Thanked God for the water so cool and clear ;
 And some who were fainting with thirst and heat
 Went forth with new strength to the work so dear ;
 And many a weary soul looked up,
 Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
 On those who were reaping the golden grain ;
 I have thought in Thy work I had no part,
 And mourned that my life was lived in vain ;
 But now Thou hast opened my eyes to see
 That Thou hast some little work for me.

If only this labor of love be mine—
 To gladden the heart of some toiling saint,
 To whisper some word that shall cheer the weak,
 Do something to comfort the worn and faint—
 Though small be the service, I will not grieve,
 Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
 And the laborers home from the field shall call,
 He will not look for my gathered sheaves ;
 But His loving words on my ear will fall—
 "Thou gavest a cup of cold water to Me ;
 A heavenly home thy reward shall be."

—*The Christian Giver.*

ORNAN'S OFFERING.

WE do not know much of this man Ornan, or Araunah. The only mention of him in the Bible is in connection with his giving to King David a piece of land on which his threshing-floor stood, and which was afterwards made sacred ground by the building of the temple thereon. I say "giving" to the king ; for although in the end David did pay him "the full price" for the land, yet it was in Ornan's heart to make a free gift of the whole. And there is a remarkable thing about his offering.

Look at the scene. An awful pestilence had been desolating Israel, and the angel who had been commissioned by God to carry on the work of destruction was commanded to stay his hand just as he reached Ornan's threshing-floor. Here David saw him "stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." What wonder that he and the elders who were with him fell upon their faces, or that David poured out his weeping petition to the Almighty to visit his wrath upon him alone, and no more upon the guiltless people !

Ornan and his four sons were quietly threshing their wheat,

when they too suddenly looked back towards Jerusalem and saw the angel pausing in his dreadful work. Terrified by the vision the sons hid themselves, while Ornan seems to have remained on the ground waiting for what would follow. Soon he saw the king approaching, and went forward to give him reverence, bowing himself before him. David asked him for the "place of the threshing-floor," that he might build an altar there, according to the command of God, and stay the progress of the plague, at the same time saying that he wished to pay him its full value.

Ornan's reply is remarkable: "Take it to thee, and let my lord the king do that which is good in his eyes; lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all."

David would not take it thus, but insisted on buying it, saying, with a noble rivalry of Ornan's spirit, "I will not take that which is thine for the Lord, nor offer burnt offerings without cost."

But what an example of *giving* Ornan's was! Certainly the sight of that terrible angel up there, with the possibility of destruction yet reaching himself or his dear ones, may have had an influence on his mind. But it does not appear that he knew of the command under which David was acting, or that his own fear was such as greatly to control him. Yet he hastens to give, not only what was asked of him, but a great deal more, even all that in any way belonged to the "place" which the king desired.

Is there not something for us in this story of Ornan? When we are asked by the servants of God, to whom is committed the care of His flock or His fold, to render a certain service in His name, we are most of us satisfied if we do just that and no more. It is not often that the hearty, free, glad response is heard, Take what you ask, and this, and this, and this besides; I give it all. We give the money, the subscription, the sum expected of us and given by others; but we withhold the prayer, the sympathy, the intelligent interest in the cause or the object which would add tenfold to the value of our gift. We say to the collector, or whoever appeals to us for foreign missions, "I will give this because you ask it and because I want to do my part in all that belongs to church work; but I don't know much about missions, and, to tell the truth, I don't care very much about them either."

How different would be our tone if Ornan's spirit were ours! Then our words would be more likely to be on this wise: "Here is my offering—I would that I had ten times more to give; but with it go my prayers, my deep love for this part of my Master's work, my influence on its behalf wherever I can use it, and my keenest interest in its progress and success everywhere—I give it all gladly."

Should there not be more giving like this? It seems as if the cold, stinted, heartless offerings which so frequently go into our Lord's treasury must not only grieve Him, but also fail of the blessing which would multiply their value many fold. Let us, like Ornan, give what we have to offer of the Lord's treasure, enriched by all that goes to make it valuable or useful in serving His cause. Then indeed a new altar of thanksgiving will be set up in our own hearts, and a temple may arise to the praise and glory of our God on the soil of some heathen heart in a distant land out of the prayerful offering which we have made. M. H. P.

“FOR ALL SAINTS AND FOR ME.”

So said Paul when exhorting the Ephesians to prayer. He would not have his readers, through any narrowness of view, forget to pray for the whole body of believers, nor, on the other hand, must they think to cover by one all-embracing petition the individuals for whom they should lift their supplications; and so he turns their attention from a general to a specific subject of prayer —“For all saints and for me.” The apostle was not content to have his own personal needs, as an ambassador of Christ, lost sight of by his friends. He insists upon a specific remembrance at the throne of grace. When his brethren are in prayer for all believers let them make mention of *him*, asking that utterance may be given *him*, that he may speak boldly, as he ought to speak.

Such is the desire of every earnest Christian laborer. He asks the prayers of God's people for himself in his special work. That request is not met by simply repeating the petition, “Thy kingdom come.” When our Saviour taught His disciples to pray He only indicated the *manner* of all their prayers and the themes about which they might pray. He by no means taught that prayer should be general and not particular. Indeed no one can truly use the Lord's Prayer who does not accompany it daily with more detailed ascriptions and petitions. His own soul will not be impressed or drawn out in ardent desire if he uses only these broad petitions. He cannot, for instance, ask with a full heart for the coming of God's kingdom with anything like a clear conception of what those words mean, unless he has thought of and prayed for that kingdom, as represented in his own church and town, in cities and on the frontier, in America as well as in Turkey and China. This petition, which seems so all-embracing, does in fact embrace nothing in the mind of the petitioner, unless he precede or follow it with remembrance of some specific work to be done for the hastening of that kingdom.

One of the missionaries of the American Board, writing recently in the heat of labor among the heathen, pleads for the prayers of Christians, but says, "All praying for heathen lands in the lump, without taking pains to learn their condition, without knowing something of those who are in the thick of the fight, is a style of praying that I for one don't thank anybody for." Is there not reason for this outspoken protest against much that is called praying for the conversion of the world? There are missionary concerts in which one who simply listened to the prayers would know that there was a world, but would never know that there were in the world such empires as Turkey and India and Japan needing the gospel. All missionaries are usually prayed for, but is it not seldom that any particular missionary is mentioned? The bane of prayer is indefiniteness. It robs it in the ears of men of life and interest. Does it not also rob it of power with God?

It is a prevalent custom in many churches to assign different portions of the missionary field to different persons, to report from at the missionary concert. It might be advisable in some places to change the plan, allowing the reports to be free, but assigning the fields to individuals to be prayed for. Why not? Is it not at least as important that these various portions of the great field be remembered specifically before God in prayer as it is that the story of their condition be repeated to men? and why in these meetings for the advancement of God's kingdom should not every report from any missionary be followed at once by prayer for him and for his work? That would make the concert such a meeting as Paul wished the Christians at Ephesus to hold when he asked them to pray "for all saints and for me."—*The Missionary Herald*.

NEW SERIES OF MONTHLY LETTERS.

THE fifth series of monthly letters commences with October. The subjects for the first quarter are announced as follows:

October.—"Our Girls' School in Teheran," by Miss Bassett.

November.—Letter on McAll mission, by a prominent worker in that field.

December.—Syrian letter, by Miss Eddy.

These letters are designed for the use of those who wish to provide new and entertaining matter for the monthly meetings of their societies, and will be found to answer the purpose admirably. They may be obtained by addressing "MONTHLY LETTERS," 23 Centre Street, New York. Price, 25 cents per year; five copies to one address, 75 cents; eight copies to one address, \$1.

THE time is past when the Orientals look up to missionaries as superior beings. The age of criticism has come in, as it surely will come wherever men begin to think independently. It will last and probably increase until they reach the higher degree of cultivation which more fully recognizes individual responsibility and liberty.—*Mrs. J. H. Shedd.*

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, OCTOBER 16, 1883, 12 M.

PERSIA.—*Text*: "And they shall build the old wastes."

Theme for Scripture Reading: Christian liberality (Matt. x. 8, last clause).

MITE-BOXES AND COLLECTORS' ENVELOPES.

THE little pink mite-boxes prepared for the use of our children's bands have become so popular that we are compelled to make some modification of our notice in regard to them.

Hereafter they will be sent *gratis only to children's bands*, the order to contain postage stamps at the rate of one cent for each five boxes ordered. Do not order by postal card and ask us to send a bill for the postage. That is a waste of time and money on both sides. And do not, because they can be obtained free, order more boxes than you really need.

For our own auxiliary societies we will supply the small printed envelopes for collections *gratis*, the order to include postage at the rate of three cents per hundred.

If any of our auxiliaries prefer to use the mite-boxes prepared for the children, we will sell them to the grown people at the rate of one cent each, all orders to be accompanied by the money.

These mite-boxes and envelopes are for the use *only of bands and auxiliaries belonging to the Woman's Foreign Missionary Society having its headquarters in Philadelphia.* We cannot afford to supply them to other societies.

NEW AUXILIARY.

Redstone Pres., Webster Ch.

BANDS.

Bellefonte, Pa., Beaver Bd.

| Murrysville, Pa., Young Ladies' Soc.

*Receipts of the Woman's Foreign Missionary Society
of the Presbyterian Church, from August 1, 1883.*

[PRESBYTERIES IN SMALL CAPITALS.]

COLUMBUS.—Columbus, 1st Aux., Miss'y Syria, 50; 2d Aux., same, 52, Earnest Workers, sch'p Dehra, 20 (72); Westminster Aux., Miss'y Syria, 9 42; Dublin, zenana visitor, 5; London, Finley Bd., sch. Futtehgurh, 12 50; Lower Liberty Aux., zenana visitor, 11 45. 160 37

ERIE.—Oil City, 1st, S. S., sch'p Occidental school, 20 00

KITTANNING.—Clarksburg Aux., sch'p Kolapoor, 25; Saltsburg Aux., sch. Bogota, 30, Panhala bld'g, 14 (44). 69 00

MAHONING.—Massillon Aux., Miss'y Bogota, 15; Youngstown, 1st, sch. Mexico, 58. 73 00

MORRIS AND ORANGE.—Orange Central Aux., Miss'y Laos, 200 00

NORTH PACIFIC BRANCH.—Tualatin Plains Aux., 10 00

OTSEGO.—Delhi, 1st Aux., Miss'y Chenanfou, 30 00

PHILADELPHIA CENTRAL.—North Ch., S. S. No. 2, sch'ps Dehra and Oroomiah, 35 00

\$50 acknowledged in the August *Woman's Work* from Slateville Aux., Pa., should have been from Slate Ridge Aux.

September 1, 1883.

SHENANGO.—Hopewell Aux., 18 70; New Castle, 1st Aux., 32; Newport, 21 83; Rich Hill, 28 58; Slippery Rock, 13 25 (114 36), Miss'y Petchaburi; Clarksville Aux., sch. Lahore, 54 45. 168 81

LEGACIES.—Ironton, O., Mrs. Almira Metcalf, dec'd, 50; Interest on Lapsley legacy, 50. 100 00

MISCELLANEOUS.—Detroit, Mich., Wm. T. Montgomery in mem. Mrs. Laura A. Montgomery, 23 85; Doylestown, O., a friend for Panhala bld'g, 10; Greene, N. Y., Mrs. W. H. Bird, 5; Knoxville, Tenn., Mrs. Sarah Bailey, ch. Sao Paulo, 25; Lake George, N. Y., 25; Orange, N. J., C., 1; Tarentum, Pa., Mrs. E. Dickey, 10; Tunkhannock, Pa., Mrs. H. D. Mills, 25; "C. B. A., N. C.," 25; Sale of Historical Sketches, leaflets, etc., 18 64. 168 49

Total for August, 1883, \$1034 67
Previously acknowledged, 897 05

Total from May 1, 1883, \$10,031 72

MRS. JULIA M. FISHBURN, *Treasurer*,

1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

ROOM 48, McCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN OCTOBER.

Psalm lxxxvii. *Golden Text for the Month.*—Malachi iii. 17.
"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

NEW LIFE MEMBERS.

Mrs. B. Pindell, Pana, Ill.
Mrs. Emma Ritchie, Lafayette, Ind.

Mrs. E. B. Wood, Tecumseh, Mich.

NEW AUXILIARIES.

Aberdeen, Dakota.
Bates, Ill., Mission Band.
Blair, Ill.
Logan, Iowa, Willing Workers.
Millar, Dakota.
Negaunee, Mich.

Minneapolis, Minn., Westminster Ch.,
The Gleaners; 26th St. Mission S. S.,
Van Cleve Band.
Scotland, Dakota.
Steeleville, Ill.
Washington, Ill.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to August 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

CHICAGO.—Chicago, 1st, Mt. sch. Persia, 5; 2d, Tabriz sch., 26 55; H. M., 2; 3d, 10 22; 4th, Y. L. S., 6; 6th, B. R. Persia, 35; Du Page, 10; Lake Forest, 14; Miss Lillie Ferry, Orooomiah hosp., 25; Y. P. S., 12 20; Mrs. W. H. and John Ferry, 25; Steady Streams, 6 55; Riverside, 18; Waukegan, Y. L., 31.	town, sch'p Gaboon, 6 75; Morrisonville, 13 25; Neoga, sal. Miss Calhoun, 10; Taylorville, same, 13 50; Legacy from Baby Michael, 50 cts.; Pana, 25; Paris, 7 45; Neoga, S. S. class of boys, 1 25; Vandalia, Laos women, 15.
	94 95
CRAWFORDSVILLE.—Delphi, W. M. and S. S., 20 05; Eugene, Bd., 2; Lafayette, 1st, sch'p Persia, 30; A. L. and J. M. Falley, sch'p Persia, 3; 2d, Little Helpers, sch'p Africa, 6 20; Links and Strands, Bangkok sch., 12; Thorntown, sch'p Laos, 12 50.	85 75
DES MOINES.—Chariton, 3 75; Des Moines, 37 50; Russell, 6; Winterset, 10, all sal. Miss Cochrane.	57 25
DETROIT.—Detroit, Fort St. Ch., Mrs. Z. Chandler to found the "Grace Chandler medical sch'p,"	1000 00
DUBUQUE.—Dubuque, 2d, 50; Independence, 10 85; Jesup, Africa, 6.	66 85
FORT WAYNE.—Goshen, boys' sch. Persia, 3; Laos sch., 12; sch'p China, 10; Lima, 20.	45 00
HASTINGS.—Hastings, Bd., 14 17; H. M., 24 18.	38 35
INDIANAPOLIS.—Bloomington, 6 50; Indianapolis, 1st, 126 25; S. S., 30 70; 2d, 20; S. S., 26; 4th, 7; 6th, 5; 7th, 3; 8th, 2; Memorial Ch., 10; Miss Annie Poage, 10;	256 45
IOWA CITY.—Davenport, 1st, Julia Anderson sch'p, 12 50; Sigourney, H. M., 7 50.	20 00
KALAMAZOO.—Decatur, 15; Paw Paw, 25.	40 00
LAKE SUPERIOR.—Ford River, 5; Menominee, 15.	20 00
LANSING.—Battle Creek, Mrs. S. A. Rhodes,	10 00
LIMA.—Ada, 28 30; Delphos, 25 92; Hardin, 10; Lima, 8.	72 22
LOGANSPOUT.—South Bend, Y. P. M. S.,	35 11
MANKATO.—Mankato, 15; St. Peter, S. S., 2 05.	17 05
MATTOON.—Casey, 2 25; Charles-	
	47 50
SAGINAW.—Flint, S. S., 22 50; Mrs. Holt's sch., 25.	47 50
ST. PAUL.—Duluth, 22 75; Minneapolis, Andrew Ch., sch'p San Francisco, 12; Westminster Ch., Y. L., sch'p Rio Claro, 30; St. Paul, Fort St. S. S., Osaka bld'g, 20; House of Hope Ch., Y. L., same, 45; Central Ch., Y. L., same, 25.	154 75
SOUTHERN DAKOTA.—Parker, 5 43	
MEMORIAL FUND.—By sale of "A Brief Record," Laos,	3 00
MISCELLANEOUS.—Rev. A. W., 9 52; By sale of leaflet, "For His Sake," 4 20; Societies—Denver, Col., Central Ch., 1; Canton, Ill., 1; Freeport, Ill., 1st, 1; Galena, Ill., 1; Joliet, Ill., 1st, 1; Kankakee, Ill., 1; Morrison, Ill., 1; Mt. Sterling, Ill., 1; Newton Ch., Ill., 1; Neoga, Ill., 1; Rockford, Ill., 1st, 1; Rockwood, Ill., 1; Springfield, Ill., 1; Taylorville, 1; Vandalia, Ill., 1; Willow Creek Ch., Ill., 1; Fowler, Ind., 1; Kendallville, Ind., 1; Lowell, Ind., 1; Vernon, Ind., 1; Independence, Iowa, 1; New London, Iowa, 1; Bay City, Mich., 1; Homer, Mich., 1; Menominee, Mich., 1; Blue Earth City, Minn., 1; Minneapolis, Minn., House of Hope Ch., 1; St. Paul, Minn., Central Ch. Y. L., 1; Clyde, O., 1; Delta, O., 1; Fremont, O., 1; Fond du Lac, Wis., 1; Lima, Wis., 1; Miscellaneous, 90 cts. (33 90), for publishing of Report; Morrison, Ill., 10 cts.; Newton Ch., Ill., 10 cts.; Peoria Pres. Soc., 1 50; Davenport, Iowa, 1st, 10 cts.; Fremont, O., 18 cts. (1 98), for publishing Monthly Letter.	49 60
Total for month,	\$2345 78
Previously acknowledged,	8759 44
From April 20 to Aug. 20,	\$11,105 22

MRS. HENRY M. HUMPHREY, *Treasurer,*

CHICAGO, ILL., August 20, 1883.

Room 48, McCormick Block.

