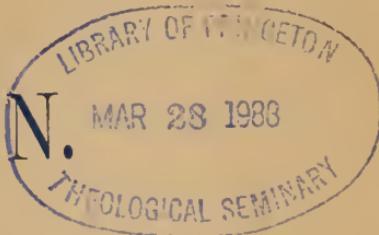


# WOMAN'S WORK

FOR

## WOMAN.

MAR 28 1988



### A Union Magazine.

PUBLISHED MONTHLY BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,  
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JULY, 1885.

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## WOMAN'S WORK FOR WOMAN

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# Woman's Work for Woman.



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## North American Indians.

THE work among the North American Indians is progressing with great rapidity, considering the trying though lessening difficulties with which our missiouaries must contend. Unlike other foreign fields, few Indian tribes have a written language of their own, therfore missionaries are compelled to formulate languages from oral communications with each tribe. For this reason the translation of the Bible, hymns, traets, etc., has been attended with the greatest difficulty. Mrs. A. E. W. Robinson's work in translating the Bible for the Creek Indians is going on. She has translated also many tracts and hymns. She writes that Mr. Perryman, a native Indian minister, gave her cheer by telling how well the people here are satisfied with her work. A large amount of work has been done, and already its good influence is seen.

The difficulty of translation is an obstacle, but the distrust and fear of the white man, which has been instilled into the Indian for years, is a hindrance to be met everywhere. They feel the wrongs done them, and know as well as we do that the government still owes them thirteen millions of dollars, and that they are not citizens of their own country and have no rights. The white man is protected from the Indian by law, but not the Indian from the white man. In the Indian question book recently written by Mrs. Herrick Johnson societies will find much useful information. She says: "They cannot buy lands, they cannot make contracts, they

cannot sell anything they manufacture or raise on their reservations except to the traders appointed by the government, they cannot sell their own cattle, they have no protection in the courts, and yet they may be punished at the agent's pleasure for crimes real or unreal." Bishop Whipple states that Indian missions, where there is faithful labor, are the most remunerative of any missions among heathen people.

In the ten years following the beginning of Grant's administration, when he appointed agents from the missions, there were over one hundred thousand Indians dressed like citizens. The number of houses had tripled—forty thousand; besides the five civilized tribes in Indian Territory could read, and they were cultivating five times the amount of land they had previously cultivated.

It has cost the government more than two hundred and seventy-three millions of dollars in ten years to fight and support the Indians. Five years schooling of twenty thousand children would cost but twenty-two million dollars. All the schools, including those of the government and those conducted by the various missionary boards, will accommodate only thirteen thousand pupils, while there are forty-five thousand children outside the five civilized tribes of the Indian Territory receiving no education. There are only eighty-one missionaries to one hundred and eighty-four thousand Indians! We need laborers; send us help! Five thousand in Arizona with no Christian influence! Seventeen thousand in Wyoming! Twelve new men are needed at once among the Dakotas! Where are they coming from? Who will heed this earnest, heartrending plea from the missionaries already on the field, and from the Indians themselves? They say, "Why don't you send some one to teach us? Why don't you give us school-houses? If you knew all this about Christ so many years, why did you not tell us before—before our fathers and mothers died, so they might know too?"

As soon as an Indian learns the precious truth he is ready to teach it to others. Miss Collins, of the Riggs mission, told of one poor old woman who learned to read one chapter, the Sermon on the Mount, which she called the "blessed" chapter, and then started out to read it in the huts and tents of others. She said that after a while her son, who could read all of the Bible, thought it "would not be wrong, although he was not a church member, for him to go too." So he went with his mother, and they sang a few hymns together, he read the Bible and she prayed, until they had gone nearly around the tribe; many conversions resulted. This same old woman is now back at the agency to "learn more, because she has read the 'blessed' chapter so much that they all know it now."

**OUR INDIAN SISTERS.**

It is not alone in India, China and Japan that we must labor, work and pray for the elevation of womanhood if we would have the gospel bear fruit in Christian lives and homes, as will be seen from the following extract from a letter of Miss S. L. McBeth, of Kamiah, Idaho :

I HAVE done what was in my power to teach the wives of our boys in matters pertaining to civilization ; yet one of our brightest and most gifted men has a wife who, in spite of patient instruction, cannot yet frame a sentence of a letter to her husband or children in their absence. As soon as she returns from the school-room she takes off the "long" dress she has worn there and resumes her "squaw" dress and habits, save that her husband now takes his proper place at the wood-pile and in the farm work. Yet this wife is no worse than many and better than some of my pupils' wives.

I need not say how this troubles me because of its hindrance to the cause and to civilization. As an illustration : the man to whom I refer has a little farm, which is too far away across the river for him to attend school regularly in the winter or when the river is high. As some others of my pupils are similarly situated, I rented a little house near me for the use of such pupils. This year he and his wife occupied it. I let him go home this spring to put in the crops, but when he was ready to return to study, his wife would not come with him. (The Nez Perce women were, and those who can manage it still are, the masters.) The *kans*, a wild edible root on the mountain highlands about twenty miles distant, was getting ripe. The Kamiah women, numbers of the pupils of the women's school among them, were taking their tents and camping on the *kans* grounds, digging and preparing the root, and this wife packed up and went with the rest, leaving her husband to do as best he might. The man was as anxious to study as I to have him, so he came over and took up his abode with one of our preacher boys whose wife is not strong and was already wearied with cooking for husbands whose wives had gone to the *kans* grounds. She demurred at this added burden until her husband had to tell his guest, causing trouble between these men, who had been friends for years. I am glad that he has gone with Mr. Deffenbaugh to the Spokanes, which is talked of as his future field. I have not heard from the wife, but suppose she is on the *camas* grounds, about twelve miles distant from here.

This *camas* is a wild root, looking something like an onion. It is roasted in large pits and is then ready for eating at any time, saving housekeepers much trouble of cooking. *Kans* is pounded in stone mortars, made into flat cakes, *upa*, and dried ; then it is packed away ready for eating. These two roots were the principal food of the Nez Perces in their wild state. Formerly the *camas* ground

was the annual gathering-place of the tribe, the men too going with the women, camping for a month or more, with dancing and all manner of wickedness. For years the Kamiah men, through the influence of our boys, have abandoned the *camas* grounds and taken their proper place on their farms; but the women, as a whole, have made scarcely a perceptible advance in their sphere, domestic civilization, keeping their old habits and customs in such matters in spite of the wishes of their husbands.

To-day, as I write, perhaps the greater number of the Kamiah women are on the *camas* grounds, or preparing to go, leaving husbands and houses—you would hardly call them homes—to take care of themselves. Last Monday morning among the group of women who rode past in the pouring rain, on their way to the camping grounds, I saw two of the pupils of the women's school in their blankets and *takmul*, head handkerchief, with their limbs and moccasined feet protruding far below their short, scanty "squaw skirt," as they sat astride upon their horses. They differed nothing in appearance from their companions, save that one of the other women had a man's old felt hat to protect her face from the driving rain.

Perhaps I ought not to send such pictures of Nez Perce woman-life; but the reality is so connected with my own work that I cannot forbear. These eleven boys who have been studying with me the past year must inevitably find in their wives helps-meet or hindrances in their usefulness for the Master.

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### THE CHEROKEE ALPHABET.

THE Cherokees are the only Indians who have an original alphabet for their language. The Greeks and Choctaws use the English characters, but the Cherokees have an alphabet of their own, invented by a Cherokee who could not speak the English language. His name was Sequoyah. This inventive genius—the Cadmus of his race—had none of the lights of science or civilization to guide him, but conceiving the idea of enabling the Indians to talk on paper, as he one day saw the agent of the United States doing, he shut himself up in his cabin for more than a year, and endured, like many other reformers and inventors, the gibes and jeers of the ignorant and thoughtless, who all pronounced him crazy, until he came forth with a perfect alphabet, and established his claim to be ranked among the first inventive minds of the century. He traced the characters of his alphabet on chips and pieces of bark. This alphabet was invented in 1822; it consists of seventy-eight characters, and, strange to say, is most easily learned by children. A newspaper is published in this character, called the *Cherokee Advocate*.

THE question of the transfer of the North American Indians seems to have been settled by the last General Assembly. The committee, composed of members of both the Home and Foreign Boards, to which the question was referred by the Assembly of 1884, recommended that

"Where work is done by the Board of Foreign Missions among the Indians on the fixed basis of the tribes and in their own language, no change be made; but that all other work among the Indians, where only the English language is employed, be under the care of the Board of Home Missions, and that local details be under the direction of the presbyteries, thus carrying out, so far as possible, the declared wishes of the General Assembly as to giving the Indians the privilege of citizenship."

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### **MISSIONARY LADIES AMONG THE NORTH AMERICAN INDIANS.**

#### **REPRESENTING THE W. F. M. S.**

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Mrs. M. F. Trippe, " "	Miss S. L. McBeth, Nez Perces "
Miss J. B. Dickson, Dakota, "	Miss Kate McBeth, " "
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Miss Cornelia A. Dougherty, Round Lake, Wis., Hayward P. O.	Mrs. A. E. W. Robertson, Okmulgee, Ind. Ter.
Mrs. M. E. Chapin, Poplar Creek Agency, Montana.	Miss Anna Skea, Tama City, Iowa.

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### **SCRIPTURE TRANSLATION.**

OF the Bible it has been well said that "the sun never sets on its gleaming page. A thousand writers come up in their century to be forgotten in the next, but the silver cord of the Bible is not loosed, nor its golden bowl broken, as time chronicles its tens of centuries passed by."

Says a professor in one of our theological seminaries, "The severest test to which a book can be subjected is that of translating it into other languages than the one in which it was written. The Koran is not much of a book in any language but the Arabic. Even Shakespeare is no longer Shakespeare in French. The Bible is largely Semitic and provincial, and yet in every language its voice is clear, ringing and majestic. It is the only book that has ever made the circuit of the globe, holding its own in every important language or dialect of men."

Dr. Van Dyck says: "The work of translating God's word into this difficult language (Arabic) is one the importance of which cannot be overestimated. It is not to be done with a *run*. In the first place the translation must be carefully made from the Hebrew. Then it must be compared with the Syriac version used in the Maronite church, and the Septuagint used in the Greek church, the various readings given, and, in difficult passages, the Chaldee Targums must be consulted, and hosts of German and other commentators, so that the eye is constantly glancing back and forth from one character to another, which is very trying to the sight. Then after the translation is finished and the sheet put in type, thirty copies are struck off and distributed to scholars in Syria, Egypt, and in some cases are sent to Germany. These all come back to me with notes, criticisms and suggestions of the various persons to whom they are sent. Every one has to be well weighed and examined, and a critic, with a single mark of his pen, done in a second, may make me a day's work in searching into a point to see what is right. After all this is done the proofs are corrected and the sheet is printed off."

Add to the great labor involved in *transcribing* the Bible from Genesis to Revelation the much greater labor of men like Eliot, the "apostle to the Indians," and Moffat, the "servant of the church" for fifty years in Africa, who had to note down phonetically the words used by the natives, mould them by degrees into a written language, and then cast into that rough mould the elevated spiritual conceptions of the Bible. They found no such words as atonement, righteousness, forgiveness, or even gratitude, and had to create the *idea*, and then invent words to express it.

Dr. Moffat tells the following touching story to illustrate the effect of the truths of the gospel upon the hearts of the benighted heathen of Africa. He says: "In one of my early journeys I came with my companions to a heathen village on the banks of the Orange river. We had travelled far, and were hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared

the fire and put on the meat. We asked her again and again who she was. She remained silent till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tears stole down her sable cheek, and she replied, 'I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received when in school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil which makes my lamp to burn.' I looked at the precious relic (printed by the British and Foreign Bible Society), and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our heavenly Father."

MINNESOTA.

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### GETTING ACQUAINTED IN PETCHABURI.

MISS JENNIE B. NEILSON, who left her Michigan home last October, reached Bangkok the middle of December, and soon after began work at Petchaburi, the southernmost of the Siam mission stations, wrote February 23:

"I arrived here on January 16, and began studying next day. My teacher is a young man named Kling,—meaning to roll; he rolled about so much when a baby that his mother named him Kling. I read in primers and in the Siamese Bible. After being here three weeks I began to sing in Siamese. I enjoy this very much, as it is the only way in which I can join in the services. Mrs. MacLaren has about fifty pupils in her school on the compound, fifteen of whom are boarders, and are the sweetest, dearest little mortals! I have not needed the language to tell them that I love them, and oh, how glad I shall be when I can tell them of the One whose love is above all others!"

"I usually go to the industrial school at 3 p.m. and release Mrs. MacLaren. The children gather about me and talk at me, and in that way I pick up a good many words. Our youngest is named Ngooung (can you pronounce that?); she is but six years old, and is so cunning and loving. She does not yet chew betel, so her teeth are white, and that makes her pretty in my eyes. One day I told her that she was a chatterbox, and now whenever I ask her what is her name, she says, 'Tatterbox.' Once in a while when Mrs. MacLaren is busy I go up stairs and have prayers with the girls in the evening. We sing, I have one of the oldest girls read

a chapter from the Bible, and then we repeat the Lord's Prayer. I have almost mastered this, although it is very long in Siamese.

"The first Sunday in February was communion. This is the great day with our church people; they all appeared dressed in their very best. One man wore a lavender jacket, one a bright scarlet *panung*, another a green one, and some wore gray feit hats on the back of their heads. The service was very solemn. Four men, one of them past seventy, and one woman, were baptized and received into the church. The woman is the one who cooks for our girls; she has been very wicked, having gambled away all her children and sold herself. Since her conversion she is a different woman, gentle and Christ-like. A child was also baptized.

"On the following day the Dunlap family embarked on their little boat, which was to be their home for six weeks, and started on a preaching tour down the gulf. Gert, a student for the ministry, accompanied Mr. Dunlap to act as pilot and helper in the work. This man has a remarkable history; his house is quite a distance down the gulf, and he is a man of some rank and means. About two years ago he was very sick, and hearing of the foreign physieau in Bangkok, he determined to go thither for aid. Accordingly he and his wife set out, but had not gone far when they were captured by pirates, their boat and possessions taken from them and they themselves brought to Petehaburi and put in prison. In a few months they were released, and again prepared to go to Bangkok, Gert being still sick; but some one told him of Dr. Sturge, the physician here, who had cured hundreds of people, and he concluded to first try him. They came to the hospital, where Gert was completely cured, and both became Christians in the meanwhile. He was anxious to tell others of the precious Saviour he had found, and at once began to study for the ministry. After a time they returned to their home, stopping here and there (once on account of being shipwrecked) to tell the wonderful story of Jesus to those who had never heard, and God so blessed his labors at his home that about fifty persons are ready for baptism when Mr. Dunlap comes.

"We have no school on Wednesdays, as Mr. Dunlap then uses the buildings as chapels, going from one to the other teaching. Last week, in his absence, Dr. Sturge took Kli, one of our native preachers, and went to the two schools farther away, and Mrs. MaeLaren and I took Rit, the other preacher, and went to the other four. It was a long tramp of about three miles in the dust and broiling sun, but I enjoyed it. Our congregation consisted mainly of children, although a few grown persons came in, and more collected about the door, drawn by the singing. On the way home we visited two dwelling-houses. One was built on the ground, and had

no floor. In one corner was a fire on which boiled a rice pot, at one side was a rickety platform to sit upon, and on the walls were pasted pictures cut from *Harper's Weekly*. Some of the latter were domestic scenes, some ocean scenes, and some caricatures of Blaine. The other house was built on high poles, and we had to climb a ladder in order to reach it. In a very little room lay a young mother before the fire. Oh, cruel custom! The child was a boy, so she must lie there twenty-one days; she had six days remaining, and her stomach was literally burned black. She lay on a narrow bare plank, raised a few inches from the floor, and close beside her was the cruel fire. The little baby was sleeping on the floor, with some yellow powder rubbed all over him, to make him grow, I suppose.

"We had exciting times the first two weeks I was here. Mrs. MacLaren had a girl named Kim Hooa, who had been with her since she came to Siam, and was much attached to her. She was also in love with Kling; they were very fond of each other, something unusual among these people. Her mother, a wicked, avaricious woman, came and demanded her daughter that she might sell her as a wife to a Chinaman for two hundred and forty *ticals*. The girl refused to go. Being a Christian, the idea of being sold to a heathen was horrible to her. The mother threatened to take her by force, and the poor girl was much frightened, knowing that if she got hold of her she would be beaten and all but killed till she should consent to be sold. So we watched her very closely and did not let her go out of our sight a moment. The mother went away, but only to return soon after with several men, whom she kept concealed in her boat. She prowled about the house early and late, watching her chance. But we were too vigilant for her; we locked Kim Hooa up in Mrs. MacLaren's room, and I kept watch outside, and when we went to the chapel, we had the children form a circle around her; I went ahead to see that the way was clear, and Mrs. MacLaren brought up the rear. This lasted a week; the mother cursed and swore at us all—*uo*, I should except myself, she knew I could not understand a word she said, so only looked 'daggers' at me. Mr. Duulap summoned the parties several times and tried to make some compromise, but in vain. Kling is poor, and could not pay such a price as two hundred and forty *ticals* for Kim Hooa, and besides she would not let him pay a cent, as she said she wanted to be a wife and not a slave. I admire her spirit! Mrs. MacLaren trembled lest they should in some way get hold of the girl, but I was so sure that they would not that I rather enjoyed this romance in real life. Well, to make a long story short, Mr. Dunlap thought he had better marry them before going away, so that in case it became necessary,

they could flee to the mountains and hide, and so they stood up, and in presence of Mrs. Dunlap, Mrs. MacLaren, Kling's father and me, were made one. The bride looked so sweet and modest that I could not resist giving her a kiss on her brown cheek, probably the only kiss she has ever had. The enraged parents were at last to some extent pacified when Kim Hooa promised to pay them eighty *ticals* when she has earned it; and they left in the evening without regret on our side.

"The hot season is approaching, but I do not dread it. I am well, and as happy as the day is long. I would not exchange places with the king on his throne."

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### TEHERAN.

MISS S. J. BASSETT.

NEAR the close of last December we were troubled by hearing that the friends of one of our girls were planning to marry her to a man old enough to be her grandfather, and worse than that a worthless drunkard, devoid of all principle, who would make her life one of misery. As the girl herself did not wish to marry him, we determined to do what we could to save her, and refused to give her up when they came to take her home. Such is the depravity and lack of love in the hearts of these parents and relatives, who will give these poor girls in marriage before they are in their teens, to the one who will pay the most for them.

. . . Our Mussulman neighbor continues to annoy and trouble us. He built a room overlooking our yards, contrary to all rules of Oriental politeness; so we went to Mr. Benjamin about it. Mr. Benjamin interviewed the Minister of Foreign Affairs, the windows were ordered closed, which he did by piling bricks in them. Then as things quieted down out would come the bricks; so it has gone on for nearly two years. Now he wishes to purchase the premises. Mr. Benjamin advises our selling to him if we can get a good price, and purchasing in some other part of the city; but the *shah* has just issued an order to all his governors forbidding the sale of lands to foreigners, so we are just waiting to see what the outcome will be. We have a good attendance at our services, many Mussulmans come in. We hardly know how to look upon this, whether they are really seeking after the truth or are planning to disturb us. We think, whatever the reason, God can overrule it for good. Still, you know, if the *shah* should choose, he has a perfect right to turn a company of men in and command the chapel to be torn down. We hope nothing of the kind will happen. Mr. Benjamin is very wise, and has an interest in our work and does all he

can to help us. I hope President Cleveland will not take his office from him, for we dread a new man who might not be friendly.

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### CANTON.

MRS. A. A. FULTON.

OUR hopes of being able to enter Kwong Sai before long are not crushed yet. We are only awaiting the time when it will seem prudent to go so far away from a treaty port, to make a trip to that province. Kwong Sai is near the Tonquin borders, and it would be worse than folly to attempt anything of the kind at present. It would arouse curiosity and animosity among the already excited natives, and might permanently injure our work. A native preacher was sent to Kwi Peng to pay the rent of our chapel and inquire concerning other property. The man of whom the chapel is rented is one of the *literati* and apparently quite friendly, so much so that he sent word to us he had other property he would rent, in fact that he would give us our choice of three or four places. This was a great concession for a man of his standing to make.

Next Sunday, the 15th, is Chinese New Year's day. The amount of money which will be spent upon fire-crackers, feasting, etc., would astonish you, could you see how poverty-stricken most of these people are. The steamers returning from America are bringing hundreds of Chinese home to spend New Year's, the greatest day of the year to them. The second and fourth days after New Year's are the great days for visiting and feasting. At the door of each house and shop a piece of red paper is pasted, bearing the information, "Open the door and you have prosperity." The second day we walked out on the street for the purpose of sightseeing. It was the first time I had seen Canton quiet. All business was suspended and shops were closed. The Chinese who were out calling were dressed in their best. One might have had a picture of the Christian Sabbath in Canton as we hope it will be before many years have passed—the shops closed because it is a day of rest, and the Chinese, clean and tidy, on their way to the temple of the living God.

If you could see the miserable surroundings of some of our Christian women and hear their pitiful tales of suffering and persecution, you would think them brave and steadfast. How often I am put to shame by them!

If I could only tell these women the story of Jesus and His love, my cup would be full. One needs a good vocabulary in order to make this gospel plain to them and to answer their many questions.

Unite with us in praying for a safe and permanent settlement in our future field of work.

**"THAT LITTLE HALF BARREL."**

PARALLEL lines of joy and sorrow are ever and always being traced upon the surface of human lives. And thus it came to pass, in the early autumn of 1884, some of the loveliest of joyous Christian homes in America drew very near the sad death-darkened home at Talagugi in West Africa. Groups of loving and lovely women reached out their white, tender hands, while tears fell on the tiny garments that they were stitching, folding and packing for the baby whose mother lived only long enough to bless her. Love brooks no delay. The question is asked, "How can these be sent most quickly over the eleven thousand miles of stormy Atlantic?" The *little half barrel* was made ready, was sent, arrived safely at the baby's mission home.

But think you, dear sisters, it was valued only at the cost of those dainty garments? Oh, no! a thousand times no! That soft, warm afternoon on the veranda seemed a time of very sacrament, a sweet holocaust, wherein the tender sympathy and boundless love of our Saviour Jesus was made touchingly visible in these the gifts of His own—for there, gathered around the little opened barrel, were pure, sweet baby in good Christian nurse Harde's arms, the calm, lonely-hearted missionary and his sister. Every little garment seemed to breathe a sweet, glad message as it was taken out. We lingered over every one to hear its tale of who sent it, and of what it was to do for baby. And the sainted mother, known now to the ransomed ones by the name written on her brow while here, but which no mortal lips might frame—though all that was mortal of her is just up there on the hillside, under that luxuriance of cypress vine and bloom—does she not know all about it? Does she not understand this scene? It seems so to me.

Then with this sweet burden of seen and unseen love and sympathy we gathered at His feet and thanked Him, who gives and never fails, and who had, after many pages of tearful mystery, turned for us one so bright in our missionary life at Talagugi. J. A. N.

**A Glimpse at our Missionary Letters.****NORTH AMERICAN INDIANS.**

MISS CORNELIA DOUGHERTY, a daughter of the first missionary to the Chippewas, has lately become associated with her sister in work for the same tribe in northern Wisconsin. Replying to a letter of welcome from one of the secretaries, she wrote:

How much closer actual work for the Lord brings one to the blessed Master! The sowing of the seed requires much care and patience often

we are ready to cry out, How long, O Lord, how long before this people will confess thee! Last night was made hideous with their drunken cries, so that we did not sleep at all. There was but one family of the fifteen that was sober, and to-day we hear that a son had stabbed his father in such a way that he will probably not recover. Poor old heathen man! he will not hear the truth, says he is willing to rely upon the teachings of the dance for his future. Oh how deceived! yet others will not take warning.

School has closed, and the people are about ready to move to the sugar bush. The children have done remarkably well; some are reading in the Second Reader, and write well. They all try their best to speak English, which we rejoice over. I always think of my kindergarten scholars as little seedlings. One of them, about three years old, who comes to both sessions of school and to all the religious services, is very fond of the organ; when at home she will put up a board on a chair for music rack and pretend to play.

MRS. TRIPPE, of Versailles, N. Y., writes, in a spirit of deep thanksgiving:

We have a band of about twelve young men who gave themselves to the Lord during the winter, and a large part of the number are very earnest Christians. They conduct weekly meetings from place to place, and their changed lives, the Christ-likeness of their appearance, their earnest words and fervent prayers, are a power felt by all with whom they come in contact. The blessing which we have experienced is not confined, of course, to these of whom I have written, for the whole church is quickened, and the work of the church prospers; but the marked earnestness is in the young men.

## CHINA.

A RECENT letter from Miss M. L. Berry gives us a delightful glimpse of the work she is doing among the children of Chefoo, in spite of ill health which would have laid aside a worker of a less determined spirit. Her method of instruction is especially interesting when we remember the great difficulty of getting *why* and *how* into the brain of a little Chinaman. Perhaps some of the little folks in our own land would be glad to have the "road to learning" made as attractive as the picture we draw from this earnest teacher's letter:

I have been working with the children since last autumn, teaching them geography. I have had them draw each map, and I colored them. Now I am teaching them to do that too; it is a great help to them in fixing places in their minds. I have made a little book with them, giving the position of all the chief towns, mountains, lakes, etc., in the Bible, with the references. They can now locate each place, and give some Bible incident which happened there. We had a little examination a few months ago, and Mr. Corbitt was so pleased with the little book that he wants it for his stations. It is good for reference. During the winter I had the children in my room almost every evening drawing maps, but now they can do this in the school-room by themselves.

I have a theory, and am trying to work it out with these children. We meet every Monday, after they have finished their washing, and work on embroidery. They put the stitches in very nicely, but, like all Chinese, have no idea of color or good designs, and so I am teaching them to draw. They come to my room for an hour and a half on Tuesday, Thursday and Saturday afternoons, and are getting on very nicely. As soon as the wild-flowers come I hope to go upon the hills with them and make some pretty designs and sketches from nature. By and by we are to sell our things, and then the children can give their money to the mission. They are very much pleased with the idea; and even though it should not amount to much, it makes them think that they are helping. But my real object in teaching them is to start this embroidery here instead of sending to Japan for everything, as foreigners now do. I want to teach these girls something, so that they could earn their own living if necessary, for they cannot all be teachers; and when they are married it is probable that they will have to live in a much poorer way than they do with us, although we try to have them live as plainly as possible. Perhaps this does not sound very much like missionary work; but Dr. and Mrs. Nevius want me to try and carry out my plans. I shall do what I can with them, and I only take them when they are not in school.

Next Monday and every week after that we are to open our little "society" with singing, reading and prayer, and then I am to tell them about the first missionaries to China. I think I shall have them make a little book about it, for they have nothing of this kind, and they ought to know these things.

A few weeks ago I went with the children to a village near here, where Mrs. Nevius has a house called "Bethany." We hope, just as soon as the days are warmer, to have some meetings for women there. They will be mostly praise-meetings at first, but I hope we may be able to do some good to the women of the village. I have a little organ which the San Francisco ladies sent me, and which I shall take with me, as it will help to interest the women.

## INDIA.

### THE YEAR AT WOODSTOCK.

MISS A. E. Scott, in sending the annual report of the school, gives this very encouraging report of its spiritual condition :

Shall I give you a little account of the year just closed? We began it cheerfully and hopefully, having again with us our head. It was in the main a prosperous year. We had a full house, and, with the exception of one severe case of bronchitis which soon yielded to treatment, there was no serious cause for anxiety on account of sickness among our pupils. Our work went on regularly, and our pupils made progress. The meetings of our missionary society were interesting, and we raised and gave to various objects over Rs. 250 (\$125). In spiritual matters we have cause for thanksgiving. God's Spirit has been with us, and about twenty of our dear girls decided for Christ. We follow them with our prayers, for many of them must be exposed to great temptations. As two of the number expressed a desire to unite with the Presbyterian Church, and as the church we attend is

called Union, but has a Baptist pastor, a very solemn service was held in our school-room by old Dr. Newton. One received baptism and both were received into the Church. On Wednesday evenings, while Dr. Newton was here, we had a most interesting service for our girls, and we believe that these meetings were the means of blessing to us all.

Our government inspector was pleased at his last visit, and in his report said that the school was carried on in its former "efficient manner." We had three written examinations during the year, at the end of every month a musical examination, and in October a concert was given. We are having new applications, and we expect a large number of our former pupils, which shows that our school is still having the confidence of the public and of our patrons. Can we doubt that this work which was begun with prayer, and is being carried on by prayer, here and at home, will have the blessing of Him who answers prayer, and that from our midst streams shall go forth to make glad the city of our God? We firmly believe in the result, and ask you to join us in more fervent prayers that all our girls may go out from our shelter with hearts and lives consecrated to our Master's service.

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TIMBERLINE is, as the name implies, up the mountains above "tree line," as they call it there, and as yet has no post-office; but a new church has been built, dedicated *free of debt*, and has started out independent of the Home Board. Think of that! A church higher than Mount Washington hangs out a banner which, as it unfurls to the breeze, proclaims the gracious invitation, "Whosoever will, let him come." And high up there the women are calling for an auxiliary. Let us do all we can to help them.

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MRS. W. J. P. MORRISON, of Ambala, India, writes:

"There are a number of zenanas in the bazaar that I have the superintendence of, and I have a class of ten women every afternoon in my own home. They are learning of Jesus and His love, and are going to learn to knit and to sing. I wish somebody who has spare wools would remember these poor women some time; they know so little and idle away much precious time. Yesterday Miss \_\_\_\_\_, an English girl, went with me to one of the zenanas. The *babu's* wife gave us tea in glasses. I am going to teach her to knit stockings for her husband, at which she is delighted. She has a little girl about nine years old, called Parmeshwari, who is also learning to read and write Hindi. They pay a fee of forty cents a month to us for teaching them."

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No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving and there is no music to cheer the weary feet.  
—S. J. Nicholls.

**CORRESPONDENCE WITH EUROPEAN  
SOCIETIES.**

AMONG the pleasant features of our work this year have been the foreign correspondence and exchanges, telling of the beginnings and workings of sister societies. We have been asked to make a few extracts from some of these letters, although they are mostly personal, kindly greetings from one society to another. One from Sweden we are tempted to give in full, so charming and touching is it in its simplicity of expression, showing, though wide apart in language and all else, how close heart and work are in the great cause.

STOCKHOLM, April 4, 1884.

Klara Narra Kyrkagartom, 29.

*To the Woman's Foreign Missionary Society.*

DEAR SISTER IN CHRIST :—Very glad and happy to be enclosed in your custom to send sisterly greeting to the Protestant Woman's Foreign Missionary Society. I will try to tell about our work here in Sweden and send you what we have printed; of course, it is in Swedish and not in very large scale, but every limb that works for the kingdom of our heavenly Father and prays for it has His promises. I have never studied the English language, so you must be content. I wish I could write German to you. So nice, this little "Giving like a Little Child"! What lovely, deeply-moving words for the heart! I like it so very much, and will try to get it printed in Swedish. Indeed, it is only Jesus who can help us. As you can see in our annual report, it is the 33d year that this little woman's society work for China. Mr. Gützlaf came to Sweden in 1850 to interest for China; he was in different places, and in Stockholm too; the fruit is now our work. He was in Berlin the same year, in which city there is a woman's society, whose secretary I think you know—Adele Döring, Schelling Strasse, No. 13, Berlin, W. They have a foundling-house in Hongkong, twelve ladies and one gentleman. Mr. Hamberg, from here, studied in Basel and went to China from there thirty years ago. Mr. Hamberg married one of the ladies, and, after seven years' good work in Hongkong, died. His wife with two children came home to Sweden. One of the children died on the sea. Mrs. Hamberg and the other child died of cholera immediately after coming home. They were soon all in heaven. Mr. Hamberg's work has been blessed with much fruit. The other lady was married to Mr. Lechler, a German. She only lived six weeks, thinking "Only a grave in China." Mr. Lechler is there yet, and is now married to a German lady; they have no children, but have 54 girls in their home whom they are educating for Christ. Mr. Lechler has been in Hongkong since 1846, and is the principal man for all schools and seminaries. He has a blessed work between the people; he is like a Chinese himself, and loves the people. He has been three times in Stockholm. It is so nice to know him personally, and pray and give to his work. Denmark and Norway are interested in our work too. I do not know about other W. F. M. societies in Scandinavia else; very few ladies go out from here; a little more from Norway. It would be good to make them understand that there is much for them to do. God help us to see that our sisters out there need to know and love Jesus. Two students will soon go to

China from here; but what is that among so many! We only come together praying and working to get the money together for our children in Hongkong. You will see the number and the names of them in our report. You will read about Hudson Taylor's blessed work in China. We have two children with him too. I cannot write about any experience by us, only my own experience that all work for the mission must come from the Lord. It rather goes difficult and we cannot do anything of ourselves; we must learn to pray and thank and take all of the hand of God; but he blesses every one that works for him like a little child. I ask God to bless your work; it is very lovely for me to read about it in the books you send me. Many thanks! I hope it will make us burning warm. God bless every one that is so happy to go out to the heathen! How lovely it must be to tell them about Jesus and live for that work!

In Christian love, your affectionate

ANNA SCHMIDT.

We also copy here, almost in full, a very interesting account of the Edinburgh Free Church foreign missionary work:

EDINBURGH, April, 1884.

DEAR FRIENDS AND FELLOW LABORERS:—The Ladies' Society for Female Education in India and Africa in connection with the Free Church of Scotland beg to acknowledge your kind letter of February 23. It gave us great pleasure to receive your sisterly salutations, and to be reminded that, as we have one Lord and Saviour, so our work for Him is one, and progress made by any of us is a gain to all the rest. Your periodicals are familiar to some of us, and we all rejoice in the spirit of faith and prayer and the energy and success which has characterized your share of the work.

Our society dates from 1837, when it was indeed the day of small things in respect of mission work among heathen women, especially in the East. The sowing was often with tears amid special discouragements at home and abroad; and many of those who took part in it now rest from their labors. But their works do follow them; and others who can remember the trembling joy and wonder with which the first green ears were waved before the Lord have lived to see the fields grow white to the harvest. It is our aim to maintain an agency for the female side of the work at all the foreign mission stations of the Free Church. These are situated in and around Bombay, Calcutta, Madras, Poonah, and Nagpore, in India, and among the Kaffir and Zulu tribes of South Africa. So far the women whom we seek to evangelize are our fellow subjects under British rule, and have thus a double claim on our compassion. But we are likely soon to have fresh openings for women's work in connection with our Livingstone Mission, founded nine years ago on the shores of Lake Nyassa, where the first two female converts have lately been baptized; and also in the New Hebrides, where our Church has lately become associated with seven other Presbyterian churches which maintain a conjunct mission, already largely owned of God. The work among women there has hitherto been done by the wives of missionaries and native teachers; and we are told, as we used to be told of China and India, that the employment of unmarried female missionaries would be inadmissible, but we believe this objection will vanish there as elsewhere. . . . You will be interested to hear that,

like our sisters of the United Presbyterian and Established Churches, we have this year taken a leaf out of your book; and, fortified by a recommendation of the last General Assembly, are endeavoring to form presbyterial auxiliaries, with the view of awakening and sustaining a livelier interest in our scheme. As yet we have only carried out this plan in about one-third of the seventy-six presbyteries of our Church, and it is too soon to judge how it will work. But we are greatly encouraged by the increased interest shown in the female side of our mission; and while we gladly hear of weekly or monthly pennies laid aside with prayer for it by some who have little of this world's goods, we were cheered the other day by a donation of £3500 from one contributor. Our workers abroad write hopefully, and altogether we feel that with all our shortcomings there is reason to thank God and take courage. We would ask your prayers, while praying for you that God may make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work; and we remain,

Yours affectionately,

JANE H. YOUNG, C. RAINY, E. CLEGHORN.

### SIDE LIGHTS ON MISSION WORK.

AN account of the first bequest made for Protestant religious purposes in Mexico comes from Zitacuaro, where a poor woman left \$100 to help build a church.

THE contributions from the mission stations of Syria last year amounted to \$6381, an average of five and a half dollars from every church member.

LAST year 209 Buddhist priests were among those treated at our hospital, Petchaburi, Siam.

THE *Pall Mall Gazette* says that one of the greatest boons England can bestow upon India is lady physicians.

IN Italy the rentals of confiscated church lands are devoted to public education.

IT is a significant fact that where 10,000 Buddhist pilgrims formerly attended the annual festival of Vishi Hong Wanjin, in Japan, only 837 were present last November.

DURING the late terrible epidemic of cholera in Peking, China, which carried off thousands of victims, the heathen priests took the opportunity of reviving the interest in the old religion. By weird ceremonies, wild music and offerings to the god of the pestilence, they succeeded in turning away the minds of many from Christianity.

WHILE the Dakota Indians were in a savage state it cost our government \$1,848,000 every seven years to support 2200 of them. Since the gospel has gone among them with its enlightening power it has cost only \$120,000 for the same length of time.

SUCH is the success of the South American Missionary Society among the natives of Terra del Fuego that the late Charles Darwin, after having pronounced them incapable of receiving Christianity or civilization, was obliged to acknowledge himself mistaken, even becoming a contributor to that society.

## At Home.

### THE WOMAN'S MEETING.

THE Woman's Foreign Missionary meeting held in the Second Church, Cincinnati, May 28, was indeed a reunion of rare enjoyment. The auditorium was sweet with the odor of the fragrant locust, and bright with the gay peony, the royal iris, the pure snowball and the modest daisy. Scripture texts upon the wall, such as "Rise up, ye women that are at ease," "Hear my voice, ye careless daughters," suggested serious thought, and intensified the solemnity of the hour, when the theme of the spirit of God was introduced as the key-note for the meeting.

Mrs. J. P. E. Kumler of Pittsburgh presided, and from beginning to close appealed earnestly to each individual to think seriously of her responsibility to do something for Christ: to do it at once; just where her life was passing, just as much as she could do, more or less, but to do something; to be no longer an idler.

The five Boards having decided to unite their magazines in one, under the old name *Woman's Work for Woman*, the pamphlet will be enlarged and made more attractive according to the increase of circulation. *Children's Work for Children* will improve under similar conditions, and earnest appeals were made for both, and the old request was renewed, that one member in each auxiliary be selected to make the securing of subscriptions her special duty.

The missionary work in general was powerfully set forth in an address by Mrs. Douglass of Chicago. Of course our missionaries were the greatest attraction. After the hymn "Work for Jesus," Mrs. Happer of Canton, China, told with a beaming face a little about her work for Jesus, and of the ransomed ones whom she was sure had already gone to be with their Saviour. Miss Cort of Siam, so well known through her delightful letters, alluded to a visit to Cincinnati last fall, when after addressing an audience, four young ladies said, "We have decided to dedicate our lives to the work in Siam." "Not one word have I ever heard from these young women to this day," she added in a solemn tone. "Oh, the need of teachers! but they come not." Miss Clark of Persia and Miss Cole of Laos pleaded for their beloved people, and who shall dare say, "have me excused" from following in their footsteps? Mrs. Shaw of China added to the interest of her appeal for China by appearing in a rich Chinese costume, a skirt stiff with gold embroidery and an upper garment of dark blue silk with silver embroidery. She mentioned the fact of their little chapel being so small that at communion service some had to sit on the steps outside until those within were

served and passed out. The borders of Israel must be enlarged as in the days of old. Miss Cundall from Syria, the land of Christ, the land of her heart, closed the missionary line, and asked that Syria be remembered, while Christians prayed for all the countries whose names appeared on the golden tablets hung about the galleries. By request she gave the Moslem's call to prayer, in the Arabic, with an intonation so musical, now like a trumpet call and again like a ripple of bird music, that one for the moment could forget it was a heathenish custom. So ended this blessed gathering, where the Boards of Philadelphia, Chicago, New York and St. Louis had been brought together by their representatives, and its influence must abide.

In the evening a popular meeting was conducted by Rev. Mr. Hamlin of Cincinnati, where we heard Mr. Johnson of India, Mr. Williamson from the Dakota Indians, and our noble leader, Rev. F. F. Ellinwood, of the Assembly's Board. Mr. Naomi Tamuri also gave an earnest, eloquent address, which was heard with the deepest interest.

#### PERSONAL CONSECRATION.

The following message from an auxiliary president to her co-workers, at their final meeting before disbanding for the summer, was not intended for publication; but it contains so practical a suggestion for those who make the summer a time of rest and recreation that we pass it on to our readers.

"THE hope of the Church in these times is in the extent and power of her missionary efforts. What then? Has the Church lost her power in high states of civilization like that in which we live? No; but the Church seems now to be undergoing a sifting process which tests those in it, and is not so much an aggressive force, compelling men to come in."

This is the word of our pastor in conversation with a member of this society. As the Church has broadened her borders and extended her influence, so she has increased in power, personal consecration and high spiritual life among her members.

No one can read "Twenty Years among the Mexicans," "Forty Years in the Turkish Empire," or the story of Albert Bushnell's life in Africa embodied in a small pamphlet entitled "A Consecrated Life," without feeling that a Christian life must be devoted to giving the gospel to those who have it not, in this land—in any land—to realize to itself its highest aspirations.

The reflex influence of activity in missionary enterprises can hardly be overestimated. So, before we separate for the summer, let me thank you for all the aid you have so freely given to make the meetings interesting; and let me ask each one here to devote a

portion of her prayers and time each day to the subjects that we bring before these meetings. Would it not be pleasant and profitable for each one to read during the summer some book relating to missions? As you leave your homes for the country or the seashore, tuck into your satchels one of Livingstone's books, or "The Land of the White Elephant," or something about China or the Indians of the Northwest, read it, and in the first meeting in the fall let us have a very general voice lifted up, each one bringing her sheaves of missionary news garnered from every clime, and rejoicing to present them a free-will offering before the Lord of the harvest.

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#### WHAT ONE PRESBYTERIAL TREASURER SAID.

IT was of the debt of the Foreign Board that a little group of women were speaking, and one and another expressed her sorrow and wonder that such a thing should be, with a rich church at home and a waiting world abroad. One timid voice ventured to say that probably very few persons at home had really made much sacrifice in giving, while a great many had given far below their ability. Then up spoke one in authority—an officer of the presbyterian society, the *treasurer* of the same—and all listened to hear how she would view the subject. And this was her word to them: "I can tell you why there is a debt; it is because those secretaries in New York have such big salaries. They are old gentlemen who cannot get anything else to do, and they just sit there and draw big salaries, and get the Board into debt."

Being an officer of the presbyterian society, and having to do with the funds, the speaker was supposed to know whereof she spoke; and while some turned away sad at heart for the ignorance shown by one in such a position, others probably thought, "I dare say she is right. Of course she must know."

The foolish speech would not be worth recording or refuting were it not for the fact that the speaker was, from her official position, a *leader* in this work. The officers of a society are largely its leaders. Application is made to them for information on any point touching the work in its bearings on the workers at home or on the field. They cannot, therefore, lightly or ignorantly make a statement concerning any part of it without the risk of misleading many who look to them for guidance.

While, therefore, it is distasteful and indeed scarcely necessary to say a single word in refutation of such a statement as the one quoted, we force ourselves to it because the fact that one presbyterian officer could make it brings the melancholy conviction that there may possibly be others equally ignorant, in similar places of responsibility. And yet we hardly know how to begin to correct

or instruct one who could utter such a succession of absurd propositions. Those who have listened almost breathlessly to the stirring, thrilling addresses of some of those "high-salaried" secretaries would find difficulty in recognizing them as the "old gentlemen" referred to; and even the beloved senior secretary, while he does indeed bear the weight and the honors of many years, hardly suggests the idea of age or infirmity as belonging to himself in his busy, useful life. They are all men who are where they are from no failure in any other walk or calling in life, but simply because they had the high talents, the peculiar gifts and the strong, true missionary spirit required in such office as theirs. It is probably at a sacrifice, so far as this world's goods are concerned, that each one of them is in his place.

As to "just sitting there" and drawing "big salaries," I wonder if that woman has the slightest idea of the correspondence, extending all over the world; the travelling up and down, hither and yon, at the beck of one synod or society and another; the interviews with countless people on all sorts of business, answering all kinds of questions of men and women who never look at the clock; the editorial work necessary every month to bring to her pastor his *Foreign Missionary*, and thus help him through his monthly concert (if he has one). Does this look like "sitting there and doing nothing"?

Then the "big salaries"! I will not say much about that, because it is well known that these are not big—that they are small for the work done—and that they have nothing whatever to do with any debt of the Board.

Why is there a debt? you may ask in all honesty, while scorning the explanation given by our poor ignorant presbyterial treasurer. In one word, it is because of the failure of many churches to give to this Board at all, of others to give as much as they ought or as they have in the past, and the fatal indifference of many to the pressing need which the very success of the work abroad brings. The work grows on the mission field so marvellously, under the touch of the Spirit of God, that the missionaries almost unavoidably stretch out their lines here and there where there is ground all ready to be possessed. Then they call for men and women and money, and those listening secretaries (not "sitting" but standing, and ready to run in the service) carry the message to the churches, and say, "The Board says we *must* do this and sanction that, or the work of years will be lost. Will you sustain them and furnish the means?" A slow, half-hearted, inadequate answer too often comes, while on the other side of the world the waiting missionary *had* to seize the opportunity or it would be gone—and it would break his heart to see it go.

But the Church does not bring out of its pocket enough to carry on the planned and undertaken work, and a debt is the result—to be paid, alas! unless the Church will do its part more faithfully, by sad and weary missionaries abandoning their new enterprises and doing what they can towards retrenchment. How gladly, knowing well what this means to their missionaries, would the secretaries of the Board—who stand between the Church and its missionary representatives, turn their own salaries back into the treasury, if they, any more than you or we, could live without the means of living!

To these “old gentlemen,” sitting in idleness and ease at 23 Centre Street, is committed the heartrending task of writing to missionaries all over our fields that they must turn away their eyes, close their ears, steel their hearts, draw back their hands from the earnest appeals and the new opportunities coming from among the millions around them—not following as fast as God seems to lead them, or asking of Him any further access to heathen villages or homes—because there is a falling off in the gifts of the Church and a debt on its Board!

But enough is said. Let us entreat all those who *lead* in this work, whether they have under them children or adults, to inform *themselves* on all vital points connected with it, and never to make careless, groundless, heartless statements regarding any portion of it, lest they thus bring harm to the cause and wounding to the Master.

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### ARE WE READY?

DURING the opening prayer-meeting of one of our annual gatherings a lady rose, and proposed consecration as the key-note for the two days we were to remain together; then called upon another lady to lead all present in a prayer of consecration. After this earnest prayer had gone up and the bowed heads were raised, I looked into the faces of these women, many of whom were mothers, and the question arose in my mind, Should one of you go back to your home after these meetings and these prayers to find your precious boy, perhaps your only one, alarmingly ill, and should you be called upon, after days and nights of anxious watching, to hold the little wasted hand in yours as the pulse grew fainter and fainter, then to press the snowy lids over the blue eyes that had so often looked lovingly into yours, clothe the little form in its last vestments, and lay it away beneath the springing daisies—would you recognize in this the answer to your prayer for more consecration? Or should another find herself prostrated by disease, and laid aside for months or even years, a helpless invalid, the busy

hands folded, the active brain weak and weary, the eager heart that so longed to serve, quietly learning its hard lesson of patience and faith—would she recognize in this the answer to her prayer for more consecration? And yet these are God's ways of answering such prayers.

When the two disciples asked for places attainable only through the highest measure of consecration our Lord asked, in reply, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Our Father is infinitely wise and infinitely powerful, and loves us with an infinite love. If there were any easier way to the same end, would He lead us over such a hard one? Oh no. He never inflicts a single pang His love could spare. This rough, thorny path, over which the saints of all ages have trod, is not only the best way, but it is the only way to complete consecration.

Sometimes, in the fervor of our love and zeal, we long to do or to suffer for Christ, and we pray for consecration, we make vows of consecration, we ask in song for

"A soul inured to pain,  
To hardship, grief and loss;"

and, in answer to our Lord's test question, we are even ready to say with James and John, "We can." But how our selfish, coward hearts start back affrighted at the very first blow, and we cry out, "Spare us, Lord!" How can He? We have asked Him to consecrate us, and now we ask Him to spare us. He cannot do both. If He consecrates us, He cannot spare us; if He spares us, He cannot consecrate us. Are we prepared for this alternative?

After all, do we not think chiefly, perhaps entirely, of *service* when we pray for consecration? We honestly desire to do more for Christ, to have wider opportunities to work for Him, forgetting or overlooking the fact that higher service demands higher attainments in grace, and, if we are to be promoted, we must pass through a preparatory training. The higher the place designed for us, the sharper the discipline in the training-school. If then, instead of more work being given into our hands, we find ourselves incapacitated for any active service, we need not marvel and be perplexed to know what the Lord means. He has just placed us under the necessary conditions for the strengthening and growth of our graces, so that He can answer our prayers.

A good old Methodist sister once said to a woman who had talked and prayed in a missionary meeting, "If I could talk and pray as you can, I would not do anything else but go up and down in the land talking and praying." The secret of this woman's ability thus to talk and pray was not hard to find. She never

knew respite from physical pain, the grass had not yet grown upon her husband's grave, her only son had recently been crippled and deformed for life, she was poor in this world's goods, and too much of an invalid to do anything for the support of her little family. No wonder she found and brought forth the hidden treasures of God's word. They were her sole inheritance, literally her meat and drink. No wonder she prayed with an unction which all felt. Prayer was in very truth her "vital breath." She lived in constant and intimate communion with the Father of the fatherless and the Husband of the widow, driven to Him by her entire dependence upon Him; and when she prayed she talked with Him as friend with friend, so that all who heard felt His living presence. Many doubtless longed for her power, but were they ready for her baptism?

J. M. K.

### 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.

THE EARLY RELIGIOUS DEVELOPMENT OF CHINA. Wong Chin Foo. *Independent*, April 30 and May 7, 1885.

INDIA: WHAT CAN IT TEACH US? *Westminster Review*, April, 1885.

NATIVE FAITHS IN THE HIMALAYAH. From *Contemporary Review*. *Living Age*, April 18, 1885.

THE VEGETABLE WONDER OF MEXICO. Mrs. Emily Pierce. *Leslie's Popular Monthly*, May, 1885.

THE NEW STATE OF CONGO. Alvan S. Southwick. *Leslie's Popular Monthly*, May, 1885.

MADURA AND ITS PAGODA. Bishop John F. Hurst. *Chautauquan*, May, 1885.

NESTORIAN MONUMENTS IN SI-NGAN FER, CHINA. *Missionary Review*, May, 1885.

AN ARTIST AMONG THE INDIANS. George de Forest Brush. *Century*, May, 1885.

EDUCATING THE INDIAN. Mary M. Maline. *Leslie's Popular Monthly*, June, 1885.

THE CAVE-TEMPLE OF KARLI. Bishop John F. Hurst. *Independent*, May 14, 1885.

WHO WAS JOHN ELIOT? Benson J. Lossing. *Independent*, May 14, 1885.

BIBLE SCENES IN A LAND WITHOUT THE BIBLE. Rev. J. D. Eaton, Chihuahua, Mexico. *Missionary Herald*, June, 1885.

SANTA FE DE BOGOTA. Lieut. H. R. Lemly. *Harper's Magazine*, June, 1885.

GOWANDA, N. Y. REV. A. B. ROBINSON.

### BOOKS RECEIVED.

LIFE AND WORK IN BENARES AND KUMAON, 1839-1877. By James Kennedy, M.A., late missionary of the London Missionary Society. Author of "Christianity and the Religions of India," etc. With an introductory note by Sir William Muir, K.C.S.I., LL.D., D.C.L., late Lieutenant Governor Northwestern Provinces of India.

Now, at a time when the eyes of all Europe and America are turned to India, we would cordially recommend the above work to our readers.

The descriptions of the people, country, institutions and great religious festivals are very clearly portrayed. The book is written in a lively, easy style. The writer, an English missionary stationed for over thirty-six years in Benares, the religious capital of Hinduism, shows that the great obstacle to Christianity in India is caused by the English themselves in the peculiar attitude and relation they have always held toward the native.

We desire also to acknowledge the receipt from Harper & Bros., New York, Young Folks' Indian History, and Old Mexico and her Lost Provinces, which we shall take pleasure in mentioning more fully in our next number.

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A NEW feature of the much-discussed "rink" question is hinted at by a good sister who, after mentioning the very encouraging state of a band in which she is interested, writes, "A rink is soon to be opened here, the influence of which I fear. If the money spent in such places could flow into the treasury of the Lord, the Board would not need to send such urgent appeals as they lately put forth."

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

1334 CHESTNUT STREET, PHILADELPHIA, PA.

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### **SUBJECT FOR PRAYER-MEETING.**

ASSEMBLY ROOM, JULY 21, 1885, 12 M.

NORTH AMERICAN INDIANS.—*Text*: "The needy shall not always be forgotten."

*Theme for Scripture Reading*: "Motives to service." 2 Cor. v. 14, 15.

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### **MISSIONARY WEDDINGS.**

IT is not often that circumstances justify the bringing into the light of publicity scenes or events in a missionary's life which would not be made public in that of any other person. But so touching and beautiful an account of a missionary's wedding has lately come to us, and shining through it such an example of joyful giving of the best and dearest for Christ and His cause, that we think we may be pardoned for sharing it with the readers of *Woman's Work*. The writer of the simple story will, we know,

permit this use of it for the interest it will awaken and the good it may do.

The wedding was that of Miss Hattie Gibson, of Jonesboro', Tenn., to Dr. John Heron, both being under appointment by the Presbyterian Board of Foreign Missions to labor in Korea. It took place on April 23, and we venture to quote freely from the letter above referred to.

"It is quite an event to our quiet little town to send out a missionary, and for our church to send out two of its members to help in forming the first church in Korea is interesting. And for the King of kings to choose our only daughter to carry His message to the 'hermit nation' is an honor. Yet we cannot keep the tears back! And though the birds sing among the apple blossoms in our yard, and H.'s beautiful roses are in full bloom, the sweet home is lonely and quiet. . . . We had the most blessed wedding I ever knew. The trees blossomed out all around us in pink and white, and our dear child was so glad to have nature put on bridal attire for her missionary wedding. She was married in our pretty new church by Dr. Heron's father, a man of seventy years, with a broad Scotch accent, who lived during all his early ministry near the home of Charlotte Brontë. Dear friends brought in beautiful cakes to grace our feast, our tables were loaded, and the Mountain Gleaners, a mission band which H. had led for some time, served the ice cream and other delicacies, and were so pretty and young and tender in their sympathy! But better than all, Christ was with us, and turned all our water into wine, glad wine!"

"On Wednesday came the parting. The farewell meeting was in the church, where there was a large company of friends. Prayers were offered, songs were sung, loving words spoken, blessings invoked—the last kiss, the loving embrace given, the sweet little face looking longingly out of the car window for a last glimpse of father and mother and little brother, and they were away, away!

"We trust you are praying with us very earnestly that they may be kept by land and by sea, and all needed grace be given to them that they may have strength and courage to do a noble part in conquering the kingdom of Korea for Christ. We have given our best, firstborn, only daughter, and she was very precious to us. But 'He gave His life for us.'"

A bright word comes back to us concerning these dear young missionaries from a friend with whom they tarried a few days on their way to the "Rockies," San Francisco, Shanghai, Korea. "They are less leaving the world than taking the whole world with them—youth, hope, young love, all theirs in their bright strength, and the future all untried. They have good courage, good spirits,

a good purpose, a grand work, and over all a good God. He will be with them all the way." "God bless and keep the precious children!" Do you respond with a heartfelt *Amen*?

It is with pleasure that we also insert the following notice of a marriage in the circle of our Syrian missionaries. We believe that as Mrs. Eddy our beloved Miss Nelson will continue to do good work for the Master in Syria, and with all our hearts we wish her "joy in service." The many friends of Sidon Seminary will rejoice to learn that the Lord has so directed the hearts of His servants that we hope very soon to announce that Miss Nelson's vacant place in the seminary has been filled.

**EDDY—NELSON.**—Married, in the American church, Beirut, Syria, April 20, 1885, by Rev. Henry A. Nelson, D.D., of Geneva, N. Y., assisted by Rev. W. W. Eddy, D.D., of Beirut (parents of the bride and bridegroom), Rev. William K. Eddy to Miss Elizabeth M. Nelson, both missionaries of the Presbyterian Board at Sidon, Syria.

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IN sad contrast to the above comes the news of the death of Mrs. M. E. Beall of Saltillo, Mexico, who, after a little more than a year of missionary work, was called away April 22.

### THE DEBT OF THE BOARD.

IN closing our year's account we find that though our receipts did not quite reach the amount at which we aimed, yet we have fully met all the pledges assumed at the beginning of the year. We have paid the salaries of all our missionaries, the outfits and travelling expenses of new missionaries, both married and single, the travelling expenses of those returning home for rest during the year, and the support of Bible readers, schools and scholarships, together with all the building funds for which we made appeals, and in addition have paid into the treasury of the Board about \$9000, without any reservation, for its general fund.

Therefore we do not wish it to be understood that we feel any responsibility *as a society* for the debt. But as loyal daughters of the Presbyterian Church and faithful auxiliaries of its Board of Foreign Missions, we are affected by anything that touches the prosperity of the Board and its work. Therefore we shall be very glad to receive contributions for the debt, and will cordially favor any effort made by our societies towards helping to relieve it.

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### NEW LIFE MEMBERS.

Alexander, Mrs. Dr., Canonsburg, Pa.	Jenkins, Mrs. John F., Syracuse, N. Y.
Boughton, Mrs. Lemira, Titusville, Pa.	

## NEW AUXILIARIES.

Carlisle Pres., Shermandale, Pa.

Washington City Pres., Darnestown,  
Md.; Eastern Cb., Washington.

## BANDS.

Dry Run, Pa., Anna West Bd.

Pbilada., Pa., Mantua Ch., King's Mes-  
sengers (boys).

East Pittston, Pa., Bethel Bd.

Merchantville, N. J., Harvesters.

Scranton, Pa., 1st Ch., Lowrie Bd.  
(boys).

Sunbury, Pa., Y. L. B.

*Receipts of the Woman's Foreign Missionary Society  
of the Presbyterian Church, from April 1, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

**SHENANGO.**—Beaver Falls Aux., sch.  
Sabaranpur, 29; Buds of Promise, sch'p  
Yokohama, 30; Enon Aux., miss'y  
Siam, 19 35, Bd.; Mexico, 3; Hermon,  
miss'y Siam, 22 23; Leesburg Aux.,  
sch'p Baneho, 27; Fidelia Circle, miss'y  
Siam, 10; Little Beaver, same, 13;  
Mahoning, same, 6; Mt. Pleasant,  
miss'y Canton, 49 50; New Brighton,  
Nez Perces, 14; Gaboon, 7; Newcastle,  
1st, miss'y Siam, 53; Newcastle, 2d,  
same, 10 75; Petersburg, same, 10 80;  
Pulaski Aux., 21 55, Bd., 3 85; Sharon,  
miss'y Siam, 20; Unity Aux., same,  
39 25, Bd., sch'p Tungebow, 40; West-  
field Bd., miss'y, 24 39; West Middle-  
sex, sch'ps Canton, 15. 488 55

**STEBENVILLE.**—Bethesda, 4 85;  
Buchanan, 31; Dennison, 22; East  
Liverpool Aux., 35; Hopedale, 24;  
Kilgore, 5; Linton, 15; Monroeville  
Aux., 13, Bd., 5; New Hagerstown  
Aux., 8 50; Mrs. S. Morrison, 5; Ridge,  
26; Salineville Aux., 11, Bd., 8; Still  
Fork, 6; Steubenville, Old, 30; Steu-  
benville, 1st, 32 75; Seio, 5; Two  
Ridges, 67; Wellsville, 37 62 (391 72),  
for miss'y California; East Liverpool,  
Cheerful Workers, 25; Buds of Prom-  
ise, 5; Long's Run Aux., 11; Youths'  
Bd., 65 90; New Philadelphia, 20 60;  
Oak Ridge, 17 50; Richmond, 9; Steu-  
benville, Old, Y. P. Bd., 8; Steubenvi-  
lle, 1st, Bd., 6; Steubenville, 2d,  
Aux., 93 40; Idaho Bd., 55; Waynes-  
burg, 5 (321 40), for miss'y Nez Perces;  
Bacon Ridge, work Canton, 35; Bethel,  
30; Buchanan, Corbett Bd., work Che-  
foo, 15; Mrs. M. B. Anderson, same, 5;  
Carrollton, 26; East Liverpool, med.  
fund, 6; Harlem, 26; Steubenville,  
Old, 8; Steubenville, 2d, B. R. Myn-  
purie, 50; Seminary Bd., B. R. Can-  
ton, 15 15; Toronto, 9 45; Uhricks-

ville, sch. Saharanpur, 15; Afrcia ship,  
4; Wellsville, Morning Star Bd., B. R.  
Canton, 18; Mrs. M. A. C. Beatty, 5;  
Pres. Soc. col. at Annual Meeting, med.  
fund, 685. 1016 74

**SYRACUSE.**—Fulton, 37; Syraeuse,  
Park Ch. Aux., 235, S. S., 65, miss'y  
Japan, a member, 3. 340 00

**WASHINGTON.**—Allen Grove, med.  
fund, 20 20; Limestone Bd., same, 2;  
Burgettstown, Golden Chain Bd., sch'p  
Canton, 3 50; Claysville Aux., miss'y  
China, 50, med. fund, 35, advance, 7 11,  
legacy Mrs. Sawhill, Afrcia ship, 25;  
Aftermath Circle, nat. tea., Sidon, 50,  
adv., 1 71; Cove Ch. (med. fund  
and adv., 13), 35; Cross Creek Aux.,  
11, Loring Bd., med. fund, 30; Cross  
Roads Aux., Lodiana bld'g and med.  
fund, 42, Y. L. B., med. fund, 26; East  
Buffalo Aux., miss'y Syria, 38, Y. L. B.,  
same, 5 25, med. fd., 12; Fairview,  
same, 18; Forks of Wheeling Aux.,  
miss'y China, 25, med. fd., 17, adv.,  
7 09; Bessie Shaw Bd., 11 20; Frank-  
fort, med. fd., 20; Hookstown (med.  
fd., 5), 20; Lower Ten Mile, B. R.  
Canton, 25; Mill Creek Aux., miss'y  
Chenanfou, 45 22, med. fd., 7 93, Bd.,  
saue, 9 45; Moundsville, 34 60; Mt.  
Olive, miss'y Chenanfou, 27; Mt.  
Pleasant, miss'y Tripoli, 25, med. fd.,  
2 25, adv., 2 75; Mt. Prospect, 50;  
New Cumberland Aux., miss'y Tripoli,  
38, med. fd., 10, adv., 11 13, Myrtle  
Bd., miss'y Tripoli, 10 06; Pigeon  
Creek Aux., miss'y Tripoli, 23 50, Y.  
L. B., same, 58 69; Three Springs,  
same, 21 60; Unity, med. fd., 12 43;  
Upper Buffalo, med. fd., 19; Upper  
Ten Mile Aux., 30 90; Busy Bees,  
sch'p Sbanghai, 40, S. S., dime off., 1;  
Washington, 1st, Aux., miss'y India,  
75, med. fd., 50, thank-off., 12; Sewing

Soc., med. fd., 12 15, Cornes Bd., 3 sch'ps Mynpurie, 25, June Rose Buds, 9 95, Washington Female Sem., 60; Washington, 2d, Aux., miss'y Tripoli, 50, Y. L. B. (med. fd., 27 71), 62 91, Pansy Bd. (med. fd., 3 70), 34 14; Waynesburg Aux., miss'y Tripoli, 35, Y. L. B., 10, children's mite boxes, med. fd., 17 25; West Alexander Aux., med. fd., 38 07, S. S., Lodiana bld'g, 5, thank-off. and adv., 48, S. S., sch'p Dehra, 40, Hold the Fort Bd., work Tungehow and adv., 26 70, Loring Circle, half sch'p, Beirut, 44 40; Wellshurg Aux., miss'y India, 20 17, Mackey Bd., med. fd., 6 71, Y. P. B., same, 4 30; West Liberty Anx., miss'y Tripoli, 22, Cunningham Bd., med. fd., 13 52; Wheeling, 1st, Aux., miss'y India, 128 23, med. fd., 67 35, a lady, 5, Sidney Ott Bd., sch'p Dehra, 20, Mexico, 10, Bessie Vanee Bd., sch'p Allahabad, 25, Cunningham Bd., Africa, 10; Wheeling, 2d, Aux., miss'y India, 68 13, med. fd., 18 50; Wheeling, 3d, Aux., miss'y Tripoli, 15, Bd., 5; Wheeling, Beach Glen Bd., med. fd., 26 76; a lady, thank-off., 20.

2172 81

**WASHINGTON CITY.** — Washington, 1st, S. S., sch'p Dehra, 40; 4th Ch. Aux., 65, Kelly Bd., work Talaguga, 14; Western Ch., Earnest Workers, Yokohama bld'g, 20. 139 00

**WEST JERSEY.** — Atlantic City Anx., 50, Seaside Bd., 50; Blackwood, Bd. of Hope, Africa ship, 79; Bridgeton, 1st, Aux., 66, Golden Circle Bd., 40, S. S., sch'p Lodiana, 30; Bridgeton, 2d, Aux., 68 84, Y. L. Soc., B. R. Ningpo, 51; Bridgeton, West St., Aux., 85 90, Willing Workers, 20; Camden, 1st, Mexico, 15; Camden, 2d, Aux., S. S. and Inf. Sch., 67 50; Cape Island, 19 50; Cedarville, 13 02; Clayton, 35; Deerfield, 50; Glassboro' Aux., 10 60, Bd., 7 91; Gloucester, 5; Greenwich Aux. (sch. Saharanpur, 50), 100, S. S. (sch'p Saharanpur, 30), 40; Merchantville, Mexico, 22 40; Millville Aux., 26 75, Park Bd., 14 22; Pittsgrove Aux., 38 75, Y. L. B., 62 10; Salem Aux., 78, Young Gleaners, 41; Swedesboro', 25; Woodbury Aux., 34, Y. L. B., 45 25. 1309 61

**WESTMINSTER.** — Chestnut Level, miss'y Nez Perces, 28 11; Columbia Aux., miss'y Woodstock, 100, Y. L. B., miss'y Nez Perces, 6, Little Workers,

same, 8 50; Lancaster, Y. L. B., sch'p Dehra, 25, share Nanking, 12 50, thank-off., 20; Leacock, B. R. Allahabad, 30; Little Britain, miss'y Nez Perces, 30; Marietta, 43; Middle Ootorara, miss'y Nez Perces, 21; Moneghan, Whosoever Will Bd., Afria ship, 5; Pequea, same, 26 15; Pine Grove, 10 60; Slateville, 60; Stewartstown, 51; Strasburg, 10; Union, sch. Lahore, 25 36; Wrightsville, 22; York Aux., 250, Niles Bd., 39 40, Always Ready Bd., 25, miss'y Afria; York, Calvary, 11 25. 869 77

**WEST VIRGINIA.** — Bethel, 6 10; Elizabeth, 5 90; Fairmount, 9 75; Grafton Aux., 17, Willing Workers, 14; Morgantown, 19 55; Parkersburg, Loring Bd., 5 82; Spence, 3; Milford, 4; all for zen. visitor Lahore. 85 12

**WOOSTER.** — Wooster, 1st, Anx., add'l, 10; Westminster Boys' Bd., Afria ship, 8 45. 18 45

**ZANESVILLE.** — Coshocton Aux., 42, Y. L. B., Africa ship, 20 55, Cary Bd., 12 55, Little Helpers, 1 85; Chandlersville, 23; Dresden, miss'y Canton, 25; Dunecan's Falls, 20; Granville, Earning Workers, miss'y, 11; High Hill, 20; Homer, miss'y, 10; Jefferson, 27; Jersey (miss'y, 20), 35 70; Keene, 58; Kirker'sville, Outville Aux., 25; Madison, 28 50; Martinsburg Aux., miss'y, 9, Y. L. B., same, 2; Mt. Vernon, same, 26; Mt. Zion Anx., same, 22, two classes, 1 50; Muskingum Anx., miss'y, 11, Y. L. B., 24 70; Newark, 2d, miss'y, 125; New Concord Aux. (miss'y, 15), 25 45; Pleasant Hill Bd., miss'y, 5, Yokohama bld'g, 5, gen. fd., 8, Mission Circle, Afria ship, 5; Norwich Aux., miss'y, 24, Bd., same, 9, Miss Shaw's class, 50 ets.; Pataskala (miss'y, 10), 22; Roseville, 5; Uniontown, 5 66; Utica Aux., sch'p Ningpo, 15, miss'y, 9 60, Helping Hands, sch'p Ningpo, 10, miss'y, 2 10, Cheerful Workers, Tungehow, 4; Zanesville, 1st, miss'y, 13 95; Zanesville, Putnam Aux., same, 19 75, S. S., sch. Mexico (2 years), 75, Y. L. B., 7 65; Zanesville, 2d, Anx., miss'y, 60, Y. L. B., sch'p Mynpurie, 25. 766 35

**LEGACIES.** — Mt. Pleasant, O., Mrs. Eliza H. McGee, 50; interest on Lapsley Legaey, 50; interest on Donaldson Legaey, 30. 130 00

**MISCELLANEOUS.** — Batavia, N. Y., M. M. Maxwell, Mexico, 20; Beaver Dam, Wis., Mrs. M. E. Stevens, 10;

Camden, S. C., Mrs. N. E. Brown, 60 cts.; Charleston, S. C., Anon., 10; Con- shohocken, Pa., Mrs. J. G. Symmes, 1;	5; a friend, sch'p Gaboon, 20; interest on deposits, 255 08; sale of Leaflets, etc., 60 96.	424 14
	Total for April, 1885,	\$52,998 47
	Previously acknowledged,	75,332 86
		128,331 33
	Less sale of Leaflets, etc.,	853 11
	Total receipts for year,	\$127,478 22

MAY 1, 1885.

ATHENS.—Beverly, Cheerful Givers, Lodiana bld'g,	10 00	NORTHUMBERLAND.—Washington- ville and Derry Aux..	16 30
BALTIMORE.—Bethel Anx., 43 40, Bd., 10 60; Hagerstown Aux., miss'y Nez Perces, 12 50.	66 50	Occidental Board.—Vacaville Aux.,	4 00
CARLISLE.—Chambersburg, Falling Spring Ch., Y. L. B., Miss Nellie Craw- ford,	20 00	PHILADELPHIA CENTRAL.—Columbia Av. Ch., Little Gardeners of N. 22d St.,	5 00
CHESTER.—Chester 1st, Ruby Bd., sch'p Wewoka, 50; Coatesville Aux., 25; Frazer, 24; Honeybrook, Legacy of Mrs. Margaret Griffith, dec'd, 100; Nottingham Aux., 5.	204 00	PITTSBURGH AND ALLEGHENY COM.— Allegheny North Aux., miss'y India, 23 80; Canonsburg Aux., L. M., 27; Oakdale Aux., 8; Pittsburgh, East Liberty Aux., miss'y Kolhapur, 38 30; Lawrenceville Aux., miss'y Etawah, 100; Park Av. Aux., 12 18.	209 28
CHILLICOTHE.—Salem Ch., Bogota, 25 00		SHENANGO.—Clarksville Aux., sch. Lahore, 33; Neshannock Aux., miss'y Japan, 32.	65 00
CLEVELAND.—Cleveland 1st, Fidelia Fisk Bd., 65; South Ch. Aux., 1; Mrs. E. DeWitt, 3 (69), miss'y Woodstock; Cleveland 2d Aux., debt of Bd., 10; Ches- ter, Y. L. B., Sao Paulo sch., 17. 96 00		STEUBENVILLE.—Beech Spring Aux., 17; East Liverpool Aux., 11; Madison, 11 50.	39 50
DAYTON.—Yellow Springs, Mrs. E. F. Chandler,	5 00	SYRACUSE.—Syracuse, Park Aux., Mrs. L. Van Alstine, L. M. and miss'y Japan,	25 00
EAST FLORIDA.—St. Augustine, S. S. (sch'p Canton, 6),	10 00	WASHINGTON CITY.—New York Av. Aux.,	20 00
ELIZABETH.—Elizabeth, Siloam S. S., work Talaguga,	33 00	WEST JERSEY.—Pitt's Grove Ch., Mr. Craig's family,	5 00
ERIE.—Titusville Aux., Mrs. E. O. Emerson, L. M.,	25 00	WESTMINSTER.—Slate Ridge Aux., debt of Board, 13; York, Niles Bd., miss'y Africa, 37.	50 00
KITTANNING.—Eldersridge Anx., miss'y Dehra, 25; Gilgal Aux., 9 50; Homer Aux., 22 50.	56 00	WEST VIRGINIA.—Charleston Aux., 5 50; Morgantown, Anna Hunter Bd., 15; Ravenswood, S. S., mite boxes, 7; Summary collections, 52 60, all for ze- nana visitor Lahore.	80 10
LACKAWANNA.—Kingston Bd., sch'p Lodiana,	30 00	ZANESVILLE.—Brownville Aux., 23; Clark's, 15; Pataskala, 5.	43 00
MARION.—Brown Aux., 9; Carding- ton, 12; Iberia, 32.	53 00	MISCELLANEOUS.—Orange, N. J., C., 2; Philadelphia, Mrs. Jane Page, 10; Thompsonville, Pa., Mrs. J. L. Parkc, 20; E. O., Pa., 100; Col. at Annual As- sembly, less exp., 129 30.	261 30
MONMOUTH.—N. Egypt, S. S.,	5 00		
MORRIS AND ORANGE.—Chatham, Willing Workers, 25; Mendham, 1st, Aux., 10 10; Orange, 1st, Aux., sch. Sao Paulo, 250.	285 10		
NEW BRUNSWICK.—New Brunswick 1st Aux., debt of Board,	25 00		
NORTH RIVER.—Poughkeepsie Aux., sch. Syria, 175, work Chefoo, 9 24.			

The contribution from North Bergen, N. Y., in June *Woman's Work* should have been \$9 03 instead of \$0 03.

The Aux. of Columbia Av. Ch., Philadelphia, Pa., has sent a box to Miss Fulton, China, value \$15. A Christmas box, valued at \$40, was sent to the Sabbath-school at Zacatecas, Mexico, by the young ladies of Bethlehem Ch., Philadelphia, Pa. Happy Band, Belle Vernon, Pa., has sent a quilt to their missionary, valued at \$5. The Aux. Soc. of East Liberty Ch., Pittsburgh, Pa., has sent a box to the Indians, value \$100. The Aux. Soc. McClure Av., Allegheny, Pa., has sent one to Poplar Creek, value \$35. The Louise Band, North Ch., Allegheny, Pa., a package of clothing, value \$12.

MRS. JULIA M. FISHBURN, *Treasurer,*

June 1, 1885.

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 MEETING IN JULY.

Luke x. 25-37. *Golden Text for the Month.*—“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord” (Zeph. iii. 12).

### CHICAGO FOURTEENTH ANNUAL MEETING.

AFTER reading a letter from Mexico in which this paragraph had place, one hardly dares to particularize the programme of April 22 and 23:

“Probably the reports will say that servies were well attended, that it was estimated that between seven and eight hundred noble women met together in the interests of Christ's kingdom abroad. But ye were as the sand upon the sea shore and as the stars without number. All of the nations were represented, and could we have heard their songs, some sung by earthly voices, many by heavenly voiees, we would have been thrilled with joy unspeakable. God bless you in this eoming year and multiply your numbers, your influence and your gifts.”

The interesting reports of the seeretaries must be read in full, as given in the Annual Report, for any one to understand just what we are doing in trying to support our missionaries in foreign lands.

The 2d Presbyterian Church was plain in its adornments, but its ladies gave a very warm weleome to the delegates and the ten missionaries in attendanee. The president, Mrs. Hoge, opened the meeting and gave the annual address as usual, saying that a new inspiration came to her from a bouquet of Mexiean flowers in her hand. Later she gave over the care of the meeting to Mrs. Herrieck Johnson, who reeived the salutations of sister soeieties very gracefully. The drab of the Quaker, the red of the Methodist,

the deep green of the Baptist, the purple of the Episcopalian, the light blue of the Congregationalist and our own deep blue suggested to her complete mosaic work, or the beautifully-blended rainbow.

One candidate, Miss Bradford, who is studying medicine, read a poem written by Mrs. Ferry, who has given so much for medical work.

Miss Peabody, in her quiet, thoughtful way, presented our indebtedness to less favored women, and to our Lord who had freed us. Miss Annie Rhea pictured heathen girls in heathen households, where *home* is not known. How much ought we to do for these, and sometimes lift ourselves out of our ease!

Of course the central object was the missionaries. They had none of them grown gray in the work, but they were all weary in body, while the spirit within burned brighter. Maggie and Mary Wilson, the children lately bereaved by the death of their mother, sang in Laos, "Come to Jesus." Their brother Walter was in the audience. Miss Hartwell sang "Keep me near the cross" in Siamese. Oh, the melodies of that meeting were very sweet in human voices! The choir by request twice sang the "Syrian Melody," and Miss Cundall gave the Moslems' musical call to prayer. There was much praise mingled with prayer during the two full days. Besides this we heard plain facts from Miss Clark, Miss Carey and Miss Dean of Persia, Miss Cole of Laos and Mrs. Foote of Syria.

The charming story of "Pitchers and Lamps," written by Miss Kate W. Hamilton and read by Miss Faulkner, is for sale as a leaflet at Room 48, McCormick Block; price 2 cents.

Thursday morning was devoted to business, synodical reports and practical questions and answers that will help many a worker all through the coming year.

Two evenings were occupied by Rev. Mr. Henry of China and Rev. J. M. Alexander of India, assisted by Rev. J. H. Worcester of Chicago and Rev. F. F. Ellinwood, secretary, of New York. Space forbids due praise of these speakers. Rev. S. J. McPherson, pastor of the church, was untiring in his efforts to make all things delightful.

A sociable closed the exercises, all of which seemed profitable, and next year we hope to greet each other in Indianapolis, Indiana.

L.

#### NEW LIFE MEMBERS.

Mrs. J. A. Armstrong, Winnebago City,  
Minn.

Mrs. H. E. Henderson, Chicago, Ill.  
Mrs. S. M. Kimball, Pana, Ill.

Mrs. Hugh McBerney, Chicago, Ill.  
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Mrs. Geo. Ransom, Muir, Mich.  
Miss Mary J. Smith, Bridgeport, Ill.

**WAYS AND MEANS.**

## FROM RECENT LETTERS.

WHEN I received your letter in reply to my inquiries about securing some one of the Chicago ladies for our presbyterial meeting, I little knew what the Lord had in store for us. There were those among our people whom we desired to enlist in the cause of missions; but when we tried to present its claims to them, we had thus far failed to reach their hearts.

We found there was a Miss Bissell in Rockford, whose parents are missionaries in India, and who was herself born there and lived there till thirteen years of age. Our pastor offered to assist us in raising the money for her expenscs, so that we should not draw either from our own or the presbyterial funds for this. Accordingly I corresponded with our presbyterial officers with regard to it, and the result was, she came out Tuesday afternoon. Her subject was "High Caste in India," and she appeared in costume. We sent invitations to the societies of our two sister churches, and also invited the scholars from the public school to come especially that afternoon, though all our meetings were open. The presbytery kindly gave up the audience-room to us, which accommodates about four hundred, themselves taking the lecture-room, which can be thrown into the other by sliding-doors. During her talk they adjourned, and the doors were thrown open. The house was full, and I think the children as well as their elders will never forget the object lesson given them on the necessity of missions. Miss B. personified a high-caste mother with a family of two girls and one boy, the third girl having been sacrificed to propitiate Gunga, when the boy was very sick. She gave her story from babyhood up in a most impressive way, blending in their terrible customs and superstitions, and the value of the white missionary with the Bible. At the close of her talk, which occupied an hour, our pastor stepped forward, and, handing our collection-bags to our young-lady ushers, said they would pass through the audience, and any who desired could have the opportunity to aid with their contributions. As a result, thirty-six dollars and some cents were counted out to our presbyterial treasurer, and many regretted they had not more money with them. I never saw a more hearty free-will offering than it was all around. We had wanted very much to make an extra effort and raise more money when we knew the needs of the Board, but had not felt it wise to urge more upon our members. I dare to hope that the added interest will swell our contribution another year to two hundred dollars or more. I do feel very grateful that the way was opened, after all, for an extra gift. It is another lesson for us to trust the Lord, for He knows best how to work.

## NEW AUXILIARIES.

Ashmore, Ill.  
 Bloom, Ill., May Blossoms.  
 Bushnell, Ill.  
 Lincoln, Neb., Young Ladies' Bd.  
 Merriam Park, Minn.

Minneapolis, Minn., Highland Park Ch.  
 St. Paul, Minn., Westminster Ch.; Central Ch., Little Girls' Miss. Bd.

*Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to May 20, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

ABERDEEN.—Castlewood,	1 00	Bd., 4 80; Crawfordsville, Centre Ch., 25; Elizaville, 1; Eugene, 7; Lexington, 1; Rockfield and Rock Creek, 8; Williamsport, 7 10.
ALTON.—Carrollton,	6 10;	Chester, 7 10.
BELLEFONTAINE.—Bellefontaine,	5;	Kenton, 22 50; Urbana, 12 70. 40 20
BLOOMINGTON.—Thank-off., for the 22 per cent. increase,	10;	Blooming-ton, 2d, 10; Gilman, 8 23; Monticello, W. M. S. and Y. P. S., 4 30; Normal, 2.
BOULDER.—Fort Collins, Laos,	25 00	34 53
CAIRO.—Anna, 10; Bridgeport, 25; quilt money, 11 (36); Carbondale, 1 60; Du Quoin, 7; Enfield, 6 40; Friendsville, 14 55.	75 55	
CEDAR RAPIDS.—Cedar Rapids, 1st, praise off., 30; Clinton, 17 41; Marion, 10; Wyoming, 2 80.	60 21	
CENTRAL DAKOTA.—Altoona,	5 00	
CHICAGO.—Bloom, 10; Chicago, Mrs. Johnson, 5; 1st Ch., 109; debt, 5; anon., 10; Mrs. Pearsons, 20; Mrs. Nelson, 25 (169); 2d Ch., to prevent retrenchment, 65 35; Tabriz sch., 85 70 (151 05); Y. L. S., 25; S. S., 13 22; 3d Ch., sal. Miss Olmstead, 150; Wednesday evening collection for debt, 41 02; Mrs. C. N. H., 25; Mrs. Guffin, 5 (121 02); 4th Ch., 74 20; praise off., 30; sal. Miss Anderson, 72 (176 20); Ladies Bible Class, 14; 5th Ch., 7 85; Y. L. S., 25; 6th Ch., 25; Mrs. W. B. J., 10; Miss R., 1; C. W. Magill, 5 (41); 8th Ch., 10 63; Westminster Ch., 5 55; Entertainment Committee, 390; Evanston, 13 30; Y. P. S., 182 70; girls' fair, 5; Miss C., 2 (189 70); Hyde Park, praise off., 72; Y. L. S., 4.	1543 52	
CHIPPEWA.—Hudson,	12 20	
COUNCIL BLUFFS.—Presbyterian off., 64 27; Red Oak, 2 72.	66 99	
CRAWFORDSVILLE.—Attica, Anon., 20; Bethel Ch., S. S., 4 70; Covington		
INDIANAPOLIS.—Bloomington, Hopewell Ch., 14 10.	7 20;	21 30
IOWA.—Birmingham, 19 70; Burlington, 18 45; Libertyville, 11 10; Middletown, 10; Bd., 26 41; Morning Sun, 10; New London, 16 10; Mount Pleasant, "special, W." 10; Spring Creek Union, 6 35; Troy, 1 40.		
IOWA CITY.—Atalissa, 1 10; Keota, 5 05.	129 51	
KALAMAZOO.—Kalamazoo, 1st, 57 40; Schooerraft, 5; Sturgis, 7; Three Rivers, 2 60.	6 15	

KEARNEY.—St. Paul,	3 00	
LAKE SUPERIOR.—Florence,	3 50	
LANSING.—Albion, 5 20; Annual Report, 1.	6 20	
LIMA.—Ada, 18 63; Lima, Main St. Ch., sal. Mrs. Leyenberger, 2; Ottawa, same, 10.	30 63	
LOGANSFORT.—Lowell, 2; Monticello, 2; Plymouth, 10; Tassinong, 1 30; Valparaiso, 16.	31 30	
MADISON.—Cambria, 15 51; Thank-off., 10 50 (26 01); Madison, 9 61; Mrs. Winn and sister, 10; Oregon, 1 40.	47 02	
MANKATO.—Mankato, thank-off., 10; Mrs. Ray, 5; Winnebago City, 17 35; Y. L. S., 7 65.	40 00	
MATTOON.—Assumption, 5 50; Casey, 1; Charleston, 15; Kansas, 2 70; Neoga, 12 50; S. S., 1 50; sal. Miss Calhoun, Pana, same, 35 50; Paris, 28 50; Shelbyville, 7; Vandalia, 10.	119 20	
MAUMEE.—Bryan, 8 63; Defiance, Mrs. J. W. Peterson, 9; Willing Hearts, Laos, 20; Delta, 3 40; Napoleon, 11; Pemberville, Edna Cole Bd., 6 24; Toledo, Y. L., 1; West Bethesda, 14.	73 27	
MILWAUKEE.—Milwaukee, Calvary Ch., 30; Immanuel Ch., 24; Annual Report, 2 (26); Somers, 3; Waukesha, 3 25; H. M., 3 25.	65 50	
MONROE.—Adrian, Ruth Pettijohn, 2 50; Erie, 1 25; Monroe, 1st, 6. 9 75		
MONTANA.—Bozeman, 13 25; Mrs. Margaret Waters, 20; Deer Lodge, 5.	38 25	
MUNCIE.—Peru,	3 50	
NEBRASKA CITY.—Beatrice, 4; Nebraska City, 1.	5 00	
NEW ALBANY.—New Albany, 1st and 2d, 19 20; 3d, 17 30.	36 50	
OMAHA.—Emerson,	4 00	
OTTAWA.—Granville, Union Grove Ch.,	4 30	
PEORIA.—Eureka, 3; "From Peoria County," 7; Lewistown, 10.	20 00	
RED RIVER.—Fergus Falls,	5 00	
ROCK RIVER.—Aledo, 17 25; Fulton, 7; Hamlet and Perrytown, 5; Morrison, 3 11; sal. Mrs. Bergen, 5; Mrs. Brown, 1 50 (9 61); Norwood, 10; Princeton, 31.	79 86	
SAGINAW.—Vassar,	5 75	
ST. PAUL.—Duluth, 57 25; Litch-		
field, 122; Bd., 26 cts., Minneapolis Westminster Ch., 221; S. S., Dehra sch'p, 47 33; Mrs. Harris, 10; Miss Baker, 25; Mrs. Morgan, 1; Andrew Cb., 11 35; Bloomington Ave. Cb., 4 50; St. Paul, Central Ch., 18 65; Y. L. B., 127 68; Boys' Bd., 20; S. S., 22; Mission S. S., 3; Dayton Ave., S. S., Futtebgurh sch., 11 14; House of Hope Ch., 40; Union prayer-meeting, 8 89.	630 27	
SCHUYLER.—Appanoose, 2 25; Carthage, 13; Mt. Sterling, Mrs. F. D. Crane, 10; Quincy 1st, 25.	50 25	
SOUTHERN DAKOTA.—Scotland, 6 00		
SPRINGFIELD.—Bates, 5; Jacksonville, 1st, S. S., 15; Westminster and State St. churches, 55; Lincoln, 8 35; Macon, 3 15; Mason City, Dehra sch., 5; North Sangamon, 5; Petersburg, 13 60; Pisgah, Praise off., 10; Springfield 1st, 40; 1st and 2d, 21; Mrs. D. S. Johnson, 2; 1st, Y. L. S., 5 50; 2d, Y. L. S., Dehra sch'p, 32 83; Virginia, 5; Unity Ch., 2 10.	228 53	
UTAH.—Presbyterian Society, 9 50		
VINCENNES.—Terre Haute, Moffatt St. Ch., 3 60; Vincennes, 15.	18 60	
WATERLOO.—Nevada, 4; Steamboat Rock, 1 35.	5 35	
WHITEWATER.—Rushville,	11 00	
WINNEBAGO.—Appleton, Memorial Ch., 3 15; Ft. Howard, two members, 4; Neenah, 5; Woman's Christian Association, 10.	22 15	
MEMORIAL.—By sale of "A Brief Record," Laos Missiou,	7 80	
MISCELLANEOUS.—Miss Edna Cole, 20; Chesterfield, Ill., V. C. Harbet, 1 50; Hampton, Iowa, A friend, 2; A little boy's mite for the schooner, 50 cts.; Mrs. E. R. Platte, 6; Miss Dean, 2; Special offering from Colorado, 50; Mrs. Merrill, Wis., 6; Mrs. F. H. Williams, 10; Mrs. J. H. Morron, 5; Mrs. Mitchell, 1 25; M. F., Blairs-town, O., 2; Mrs. J. H. Smith, 1; Without names, at Annual Meeting, 300 85; By sale of Mrs. Van Hook's photographs, 5 15; Special memorial offerings, 11; From a friend in New Mexico, 20; Sand Beach, Mich., 2 31; Mrs. M. E. Chapin, 10; By sale of leaflets, 74 44.	531 00	
Total for month,	\$4601 33	

MRS. C. B. FARWELL, *Treasurer*,  
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**LETTER POSTAGE, PER HALF OUNCE.**—5 cents to all countries where our Board has missions, except Siam.  
 10 cents via San Francisco, and 13 via Brindisi. Letters for China should be marked "via San Francisco."

**PRINTED MATTER.**—1 cent for 2 oz. or fraction thereof.

Also,  
Synodical Secretaries.

# WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH.

✉ Correspondence with missionaries, and with the Board of Foreign Missions, is in the hands of Mrs. S. C. PERKINS, Mrs. S. KNEASS and Mrs. C. E. MORRIS.

✉ Those desiring special objects should address Mrs. J. DE F. JUNKIN.

✉ Mrs. A. L. MASSEY corresponds with the officers of Presbyterian Societies; Miss S. W. DU BOIS, with those of Auxiliaries; Mrs. D. R. POSEY, with young people and Bauds.

✉ Mrs. JULIA M. FISHBURN, Treasurer.

✉ All letters to be sent to 1334 Chestnut Street, Philadelphia.

✉ Monthly meeting, first Tuesday of the month, and prayer-meeting, third Tuesday, at 12 M., in the Assembly Room. Hour of Prayer between 5 and 6 every Sabbath afternoon.

**FORMS OF BEQUEST AND DEVISE.—*Personal Estate.***—I give and bequeath to the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of \_\_\_\_\_ dollars.

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## MISSION FIELDS AND SUBJECTS FOR MONTHLY CONCERT.

JANUARY.....	General summary.	JULY.....	N. A. Indians.
FEBRUARY.....	China.	AUGUST.....	Chinese in California.
MARCH.....	Mexico.	SEPTEMBER.....	Japan.
APRIL.....	India.	OCTOBER.....	Persia.
MAY.....	Siam and Laos.	NOVEMBER.....	South America.
JUNE.....	Africa.	DECEMBER.....	Syria.

**TEN HISTORICAL SKETCHES** of the Missions under the care of the Board of Foreign Missions, separately or bound in one volume, 50 cents per set; ten cents for a single sketch. Address the Treasurer, 1334 Chestnut Street, Philadelphia.

## WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

✉ Presbyterian Mission Room, 48 McCormick Block, S. E. corner Randolph and Dearborn Streets, Chicago, Ills., is open every day at 9 A.M. All letters to be sent to this room. The Executive Committee meet here every Friday, at 10 A.M. All persons interested in mission work are cordially invited.

✉ Correspondence with missionaries in India, Africa, and among North American Indians, Mrs. S. H. PERRY.

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✉ Correspondence with missionaries in Persia and Siam, and with and concerning Missiouri Candidates, Mrs. B. DOUGLASS.

✉ Correspondence concerning Special Objects, Mrs. H. D. PENFIELD.

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**FORMS OF BEQUEST AND DEVISE.—*Personal Estate.***—I give and bequeath to the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS, incorporated in the State of Illinois, the sum of \_\_\_\_\_, to be appropriated and applied to the mission purposes of said Board.

*Real Estate.*—I give and devise to the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS, incorporated in the State of Illinois, all that certain [here insert a short description of the house, lot, ground-rent, or other real estate], with the appurtenances, in fee simple, to be appropriated and applied, with full powers of sale or mortgage, to the mission purposes of said Board.

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