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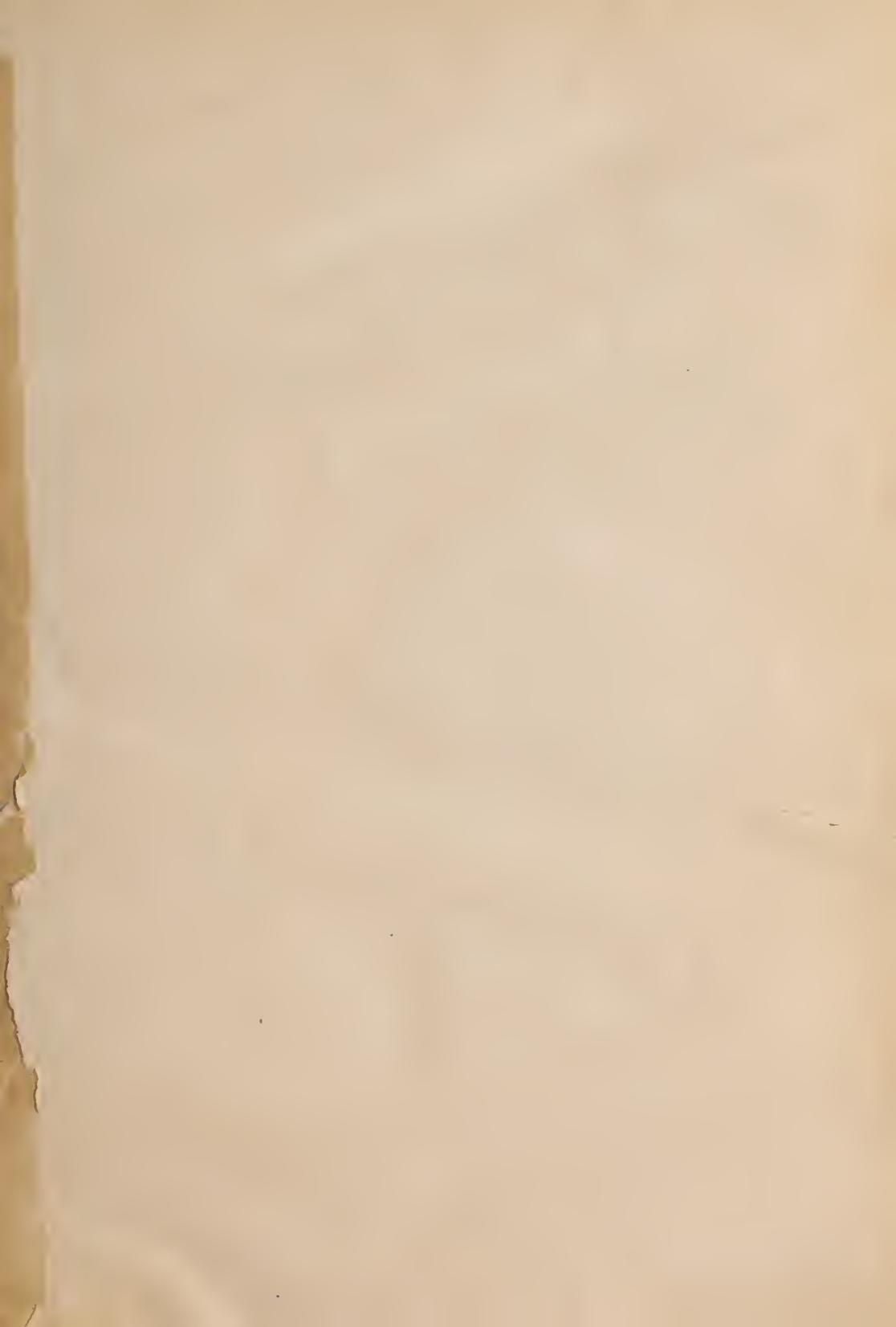
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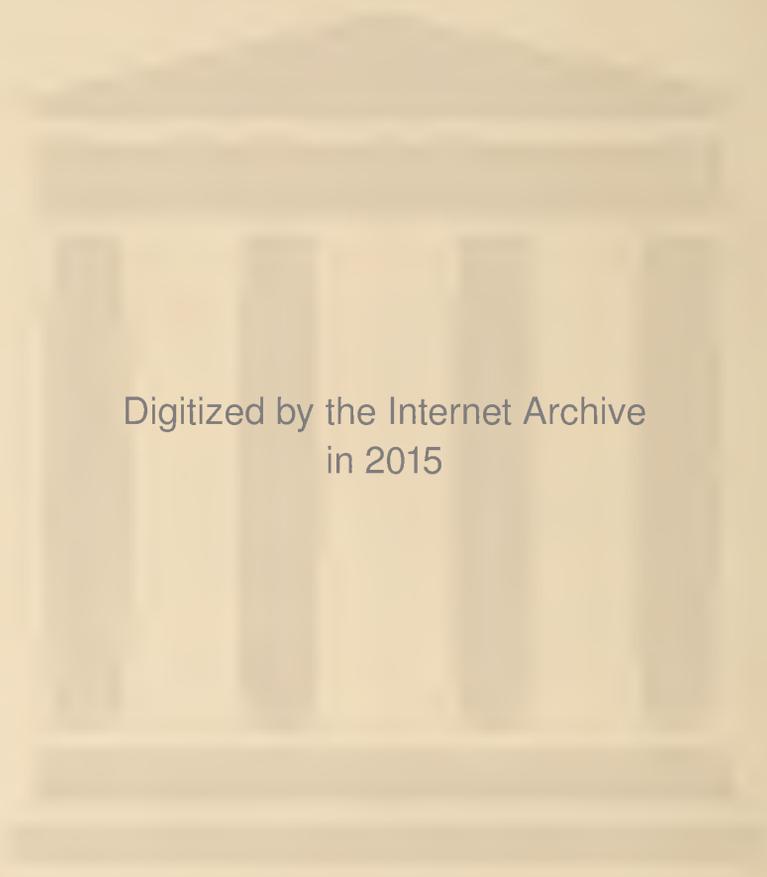
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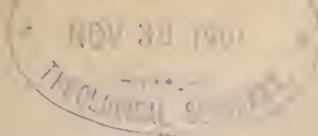








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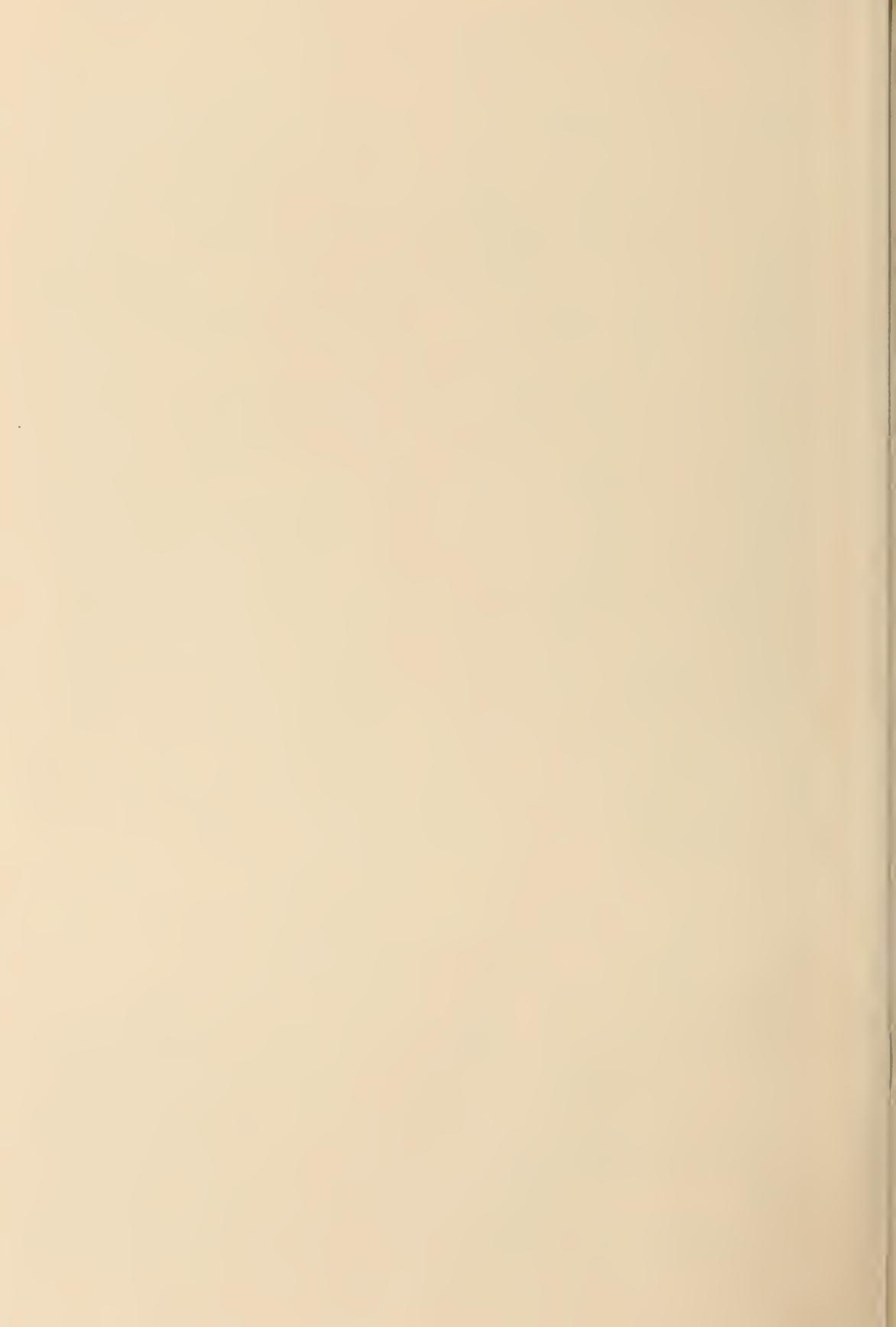
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WOMAN'S WORK FOR WOMAN.

Vol. XVI.

APRIL, 1901.

No. 4.

GOD has not set a uniform pace for Himself in the work of bringing in the kingdom of His Son. He will hasten it in His day. The stride of His church shall be so quickened that commerce will be the laggard. . . The ploughing and the sowing must be well done. These may be and should be judged—that is man's part of the work. But the care of well-planted seed is with God.—BENJAMIN HARRISON, at the *Ecumenical Conference*, 1900.

TEN inquirers of former days were baptized at Paotingfu by Rev. Walter Lowrie, about New Year's. This is the beginning.

WE expect to hear of Dr. and Mrs. Arthur Brown at Yokohama, next.

REV. COURTENAY H. FENN of Peking is conducting Secretary Brown's correspondence for the present.

THE treasurer of WOMAN'S WORK FOR WOMAN reports 453 subscribers in advance of last year. The gains were in Philadelphia Society 300, Board of the Northwest 210, Occidental Board 53, and Society of Northern New York 49. Hearty thanks are due to many faithful Secretaries of Literature, both where lists have gained and where they have only held their own.

MANY friends of India, like Job have not eaten their morsel alone, but are supporting half a dozen, a score, a hundred, or two hundred famine children. What an edge it must give to appetite as they sit down to their own loaded tables.

DR. AVISON of Seoul, Korea, having been very ill with typhus fever, a letter of Feb. 2, saying that his fever broke on the seventeenth day, brought glad relief to the "Rooms."

TAIKU Station, Korea, was swept with grippe this winter. The last to come down was Dr. Johnson, a letter

from whom we publish this month. His attack was alarming and Dr. Irwin of Fusan was summoned by telegraph.

ANNUAL meeting of Korea Mission removed Miss Nourse from Seoul to Taiku, and Mr. and Mrs. Sidebotham to Fusan.

THE wedding was at Saharanpur, of course—the calendar blundered last month—and the bride, though she preferred a private ceremony, having already given up everything else for India, threw in her last reserves and went to the church. This gave ardent joy to Native friends, as well as an object lesson in simplicity. It was the last of Miss Dunlap in that church—adorned with plants from the Botanical Gardens and echoing with the Wedding March—but Mrs. Newton of Jullundur will be no whit less dear to her friends nor less useful to India.

"WHAT, has our church 138 missionaries in India? Are we not rather crowding over there?" The danger is not imminent, for these 138 are thrust into a population of fifteen millions, not of all India but in their own fields.

THE Presbytery of San Paulo, Brazil, authorized the organization of ten new churches, last year. We venture to say this takes most of us by surprise; it is truly cause for thanksgiving.

THE American school for boys at Teheran had an attendance of sixty last year: Armenians 41, Moslems 22, Jews 2 and one Parsee. Two of the students are second cousins of the Shah, one is a *mollah*, three are *seyids*. On Commencement day, each of the two graduates delivered orations in both Persian and English, and the U. S. Minister, Hon. H. W. Bowen, presented them with valuable books. The school sang "Joy to the World" in Persian, the Doxology and "America" in English.

ONE of Dr. Mary Smith's recent patients, in Teheran, was a little girl of eleven years, who had been a wife three years.

WESTMINSTER Hospital, Urumia, Persia, treated over ten thousand patients of six races in 1900.

ATTENDANCE at Whipple Hospital, Tabriz, in charge of Dr. Mary Bradford, was 5,068, while outside medical visits, often tedious affairs, were 672.

ONE of the saints in Persia died last year, the mother of Kasha Mooshee of Kermanshah. Mrs. Robert Speer wrote* delightfully of her, after being there in '97. She has been a tower of strength to Christian work in the city, while her "guileless, pure character and fervent piety of an attractive type" charmed every one. The roomful of people surrounding her peaceful deathbed admitted "This is not the time to weep and mourn."

EIGHT long months Mr. Coan spent in the mountain field of W. Persia last year, and every village that he visited had been "repeatedly plundered." He says "these simple, honest followers of Christ are suffering constant oppression, wrong and outrage, with no redress." Of the poor Hassan congregation whose flourishing church was broken up, Mr. Coan wrote: "I visited them in their hiding places in their rags, and in a beautiful garden above the smoking village they poured their woes into my ears. We could only sit with streaming eyes as we all realized our helplessness."

SOMETHING new at Hiroshima, Japan. The missionary advertised in the daily paper, offering to give Christian literature to any who would like to investigate Christianity. That first advertisement brought fifty-three requests, from all parts of the province. Two of the inquirers, a well-to-do farmer and a telegraph operator, have since asked for baptism. Further efforts on the same line have resulted in a considerable correspondence class.

UNEXPECTEDLY, the girls' school at Kanazawa, Japan, has become a leader of fashion. The introduction of calis-

thenics rendered a change in dress necessary. The tight, binding sash had to be dropped and the full skirt adopted, to permit freedom of movement. In less than a year this style has captured the city. Few girls of any school can now be seen wearing the old dress.

A BOY in a mission school in India complained to his teacher: "That boy called me a liar." "That was very wrong," said the teacher; "but it is often done in India, why do you complain of it?" "Because he called me a liar *in English*, and I won't stand it!"

A VERY interesting movement towards Christianity has taken place among the sweepers about Etah, near Furrukhabad. At the close of last year there were, in Etah and four other places in the district, 185 Christians. There are now 800 baptized persons, living in forty-two villages. A full account of this promising work may be found in the current number of the *Assembly Herald* from the pen of Rev. Henry Forman.

ELEVEN of the older school-girls at Kolhapur, W. India, united with the church last year. Mrs. Goheen says the school has known what it never knew before, "the terror by night"—dread cholera.

DEHRA school was closed in December on account of whooping-cough.

SEMINARY girls of Beirût, Syria, devoted their missionary offering of about \$25 to the India famine fund.

LORD CURZON says of the famine in India that none has been more intense and, in British India, in none have the deaths been so few." He contrasts this famine with one in Bengal in 1770, when, within nine months, death carried off ten millions of a population of less than thirty millions. "Particularly," he says, "must I mention the noble efforts of missionary agencies. If ever there was an occasion in which their local knowledge and influence were likely to be of value and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task."

* See WOMAN'S WORK, August, 1897, p. 309.

Our Missionaries in India

AND POST OFFICE ADDRESSES.

Mrs. J. C. R. Ewing, Lahore, Punjab.	Miss Mary Pratt, Ambala, Punjab.	Miss H. McGauhey, Allahabad, N.W.P.
Mrs. J. G. Gilbertson, " "	Mrs. Reese Thackwell, " "	Dr. Margaret R. Norris, " "
Mrs. H. D. Griswold, " "	Mrs. Marcus Carleton, Sabathu, " "	Mrs. Ray Smith, " "
Dr. Emily Marston, " "	Miss J. L. Colman, Dehra, N.W.P.	Miss Jane W. Tracy, " "
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Mrs. John Newton, " "	Mrs. Abbie M. Stobbins, " "	Kolhapur, S.M.C.
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Mrs. C. Forman, Sen., Ferozepore, " "	Miss M. E. Rogers, " "	Dr. Mary J. Stewart, " "
Mrs. Francis J. Newton, " "	Mrs. Chas. W. Forman, Saharanpur, " "	Mrs. L. B. Tedford, (Kodoli), " "
Dr. Helen R. Newton, " "	Miss Alice B. Jones, " "	Miss M. J. Thomson, " "
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Miss C. C. Downs, Jullundur, " "	Mrs. Chas. H. Bandy, Fatehgarh, " "	Mrs. R. G. Wilder, " "
Miss M. M. Given, " "	Mrs. John Forman, " "	Mrs. A. S. Wilson, (Kodoli), " "
Mrs. C. B. Newton, " "	Miss Mary Fullerton, " "	Mrs. Jos. P. Graham, Sangli, " "
Miss Caroline R. Clark, Lodiana, " "	Mrs. Henry Forman, Etah, " "	Miss Isabella Graham, " "
Miss Christina Herron, " "	Mrs. J. M. Alexander, Fatehpur, " "	Mrs. John Jolly, " "
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		Miss E. E. Scheurman, " "

In this country: Mrs. E. H. Braddock, 410 So. Broad St., Phila., Pa.; Mrs. J. B. Ely, Witherspoon Building, Phila., Pa.; Mrs. Arthur Ewing, 1216 Madison Ave., Baltimore, Md.; Miss Emily Forman, Miss Mary Forman, McAfee, Ky.; Miss Mary Johnson, 1306 So. Broad St., Phila., Pa.; Mrs. Warren, Schenectady, N. Y.

* Not in formal connection with the Women's Societies.

The Yoke Upon Women of India.

[The writer has been in India about forty years.—EDITOR.]

One Bible woman I placed at work among the "young girl wives" who have for the first time left the homes of their childhood and come to those of their husbands. As custom demands, these poor young creatures are not allowed to talk to a mother-in-law before other people, nor must they be seen talking to their husbands who may be mere boys. This unnatural state of affairs lasts till the young wife becomes a mother. In some zenanas where the mother-in-law is naturally kind-hearted, or brave enough to break through this wretched habit, she talks with her daughter-in-law when the men of the family have left for the day. As a rule, a female relative of the household conveys the girl's wishes to the mother-in-law. While I am in the house the young wife will make me her confidant or spokeswoman. Various and strange are their wishes. Generally, those whom we teach are anxious to learn some kind of fancy work. One girl wished me to ask her mother-in-law to have frills put on her jacket, such as I had on mine. Some wish for a hymn-book, and sing with the Bible woman. Many wish to be allowed to go home and see their

parents; this is never granted as there are set rules as to how long the girl is to stay in her husband's home.

The wretched life led by some of these girls undermines their health and spirits, and with others the loneliness is indescribable. It is therefore not wonderful that they like our visits and listen with softened hearts to the comforting words of the sympathizing Jesus, though I often feel inclined to ask myself, Will the work among them bear any fruit later on, or will thorns choke everything?

A few days ago I visited a Mohammedan house in which the young bride found herself to be the fourth wife. Disputes between the elder wives so frightened her that she attempted to run away. This of course she would have found impossible, but to keep her from losing health and spirits entirely, the "master" (a more appropriate name than husband) put her in a separate building. It is not unusual for the older wives to poison a new arrival.

Two Mohammedan women who were anxious to join us have been removed by their relatives and, being widows, made over to a rich man who keeps them in addition to numerous wives.

One forenoon while my Bible woman and I walked through a narrow lane, among high brick houses, dwellings of the wealthy, a servant called after us that his mistress wanted to see us. We followed him into a large building where about ten women lived (all near relatives). As usual, neighboring women began to drop in and soon we had a large number. Almost all were elderly women, mothers of sons and daughters, who could therefore afford to hold their

mark." We had been three hours talking, and as it was time for their mid-day meal, we left.

Although I felt grateful to our Master for the chance He had given to speak for Him, my heart ached to think that the woman who had made this "bold remark" will never be allowed to listen to us again.

These Saiyid women are kept under the strictest of the strict *pardah* system. None may ever leave her *mohulla*. Some are not allowed to leave their houses. One said to me, "Here to this house I came when I was twelve years old, married to my husband; here I shall die without even seeing a railway or telegraph."

Once an old woman of ninety-five years called out from the crowd, "I am ready to go to Christ, when will He call me?—take me with you to your house and let me die there." As her six sons, their wives and children and again their children were among our listeners, we could not encourage her to come with us, for although we may be convinced that such a woman is near the kingdom of Heaven we cannot urge her to be baptized, as her numerous relatives would certainly murder her rather than permit such a step. Only one woman in a thousand, on an average in India, having broken through the barriers of error and delusion built up by the Brahmins, can come out openly to confess Christ and be baptized.

At present six Bible women and myself manage to teach 200 scholars—inmates of about 130 zenanas.

Dr. Jessie Carleton went to Jeypore to gather orphans, both boys and girls, for the orphanages at Saharanpur and Hoshyarpur. She found them all perfectly naked, their clothing having been sold for trifles of food. It is not easy to imagine what these starved children look like when they are just rescued. They are mere skeletons, with hunger, as it were, staring out of their eyes, every feature distorted by suffering and want. When offered food they snatched it as wild animals do, and, if great care is not taken to give it to them in small quantities, the first meal may kill them. These precautions the poor creatures do not understand, and often complain bitterly of not being given enough to eat.



POOR WOMEN OF THE HILLS.

See Miss Rogers' letter.

heads up. They were all Saiyid women, the highest that a Mohammedan woman cares to boast of. One informed me that they consider themselves descendants of the Prophet Mohammed. I took the liberty of correcting this slight mistake and told her the relationship began with Ali, the prophet's Caliph and successor. They thought this a clever remark and I therefore told them more than this—the whole doctrine of their Koran and also that of our Saviour. I allowed them to tell me how they can make sure of salvation by saying or repeating seven prayers daily, by keeping all the months of fasting, by helping to build as many *mejeds* as they can afford and by supporting their *moulvies* regularly and well. The simple claims that our Lord makes rather took with them. All sat quiet for some time. One said, "I believe that Jesus is the Redeemer of us all." Some women then got up and went home and one other said, "This woman need not to have made such a bold re-

At Udahpore, Dr. Carleton went to the famine camp where the Government of India had made arrangements for giving one meal daily to the starving villagers of all castes. Here she came across half-starved orphan children, who seemed to have been left without any relatives whatever. She brought away twenty-five of them. Native Christians from Thanesar brought sixty-eight orphans from Udahpore only two weeks ago (October, 1900).

The Government of India and the missionaries do all they can to help and save, especially the women and children. Every Mohammedan and Hindu will do all he can to prevent girls, particularly young women, falling into our hands. As an instance: A large number of famine-stricken people (old women, young

girls and boys) were leaving a certain station in the N. W. Provinces where they were to be received into an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway policemen that missionaries simply wanted them to cut up and boil for the purpose of making medicine, or some other vile tale. They were all lured away, while the old women and boys were allowed to proceed. Once lost, girls are hard to find again.

In spite of opposition, thousands of orphans are still falling into the hands of missionaries all over India, and in twenty-five years they will add millions to Christ's Church in India.

(Mrs. Wm.) *Ernestine Calderwood.*

The Spice of Life at Kodoli, W. India.

So much has come to our little outstation in the past year that no one had time to write about it, but I am snatching an hour this morning, stealing it from my school, to tell you why the Golden Text for our Sunday-school lesson so perfectly fitted Kodoli. The text was: "Thou crownest the year with Thy goodness."

Plague has gone, the cholera epidemic is a thing of the past, the run of small-pox seems almost over and, not the least of our blessings, is the return of Miss Belle Graham to her own India and her own tongue. She is our second India-born American missionary to return to West India, Miss Wilder being the first.

Our crown of rejoicing is the addition of almost five hundred men, women and children to the native church in Kodoli. The grounding of these in the faith is now to be our work.

My 565 "Indian Brownies" give a spice and fascination to life in the Twentieth Century that kills the "blues," and, though light reading gets mostly laid on the shelf we are reading novels in real life every day. Tragedies not on the boards are enacted before our eyes. A woman, bewitched by the gilded promises that lead to destruction was taken off the other day to Bombay, leaving three beautiful girls

of her own to be cared for by strangers. A fatherless baby must be dressed for burial, the mother comforted by the thought that there are no *heathen babies*. A wedding must be planned so there shall be no debt, the monthly wage of one dollar and a half being laid in Missi Saheb's hand against the marriage day's expense. A hundred or so letters have to be penned to those who wish a picture of the famine waif sent in its "original state." With 250 girls to be taught in day-schools, where formerly we could barely get 30, life gets exciting, not to say thrilling.

I could not leave all these Brownies and go home this year but next year I go, and who is to be purse-holder and justice-dispenser to the bairnies then? Who will pat their little heads? We are building a bungalow, so there will be a den for that lover of children to locate herself when she comes from "somewhere" to Kodoli.

The *Christian Herald* has sent us funds, which must be used for orphans strictly. We have many other waifs, deserted and neglected children—father in jail or in Bombay or gone no one knows where; mother willing to work, but no work to be had and no food. Famine funds have come from generous givers, and we trust for the future.

A. Adelaide Brown.

A Forward Step—Results of a Little Firmness.

The missionary in charge of the zenana schools in Furrukhabad city reported to Mission Meeting, last November, as follows:

Before her departure for America, Miss Mary Forman gave into my care nine schools and about twenty zenanas for systematic visitation. Eight of the schools were aided by Government, taught by Hindu teachers in their own homes, and superintended by a Hindu pundit. The ninth had a Christian teacher, was not receiving Government aid, was under no superintendence but that of the missionary. With regard to the eight schools we felt troubled. They had been started in the early days, when education of girls was not considered desirable, when it was only by employing a woman of their own religion and caste that they could be brought under instruction at all. The average number of pupils was about 125.

There could be no doubt that the schools had done a good work in undermining superstition, in making pupils acquainted with Christianity and teaching them to love and trust the missionaries. Notwithstanding, Miss Forman and I felt that the time had come for them to be brought into one central school, under our personal supervision. Accordingly, after Miss Forman left us, I continued to visit the schools and give religious instruction as she had done, and after a month announcement was made of the intended change. As was expected, great dissatisfaction was expressed. "Such a thing had never been heard of in the city." "The schools had done very well as they were." "Parents would never be will-

ing to let their children go out of the *mohullas* in which they lived." The reply was, "We have decided that it is best, and when you have tried it, you yourselves will like it." A suitable house was chosen, the day appointed for the change; but neither teachers nor pupils would yield. There was nothing to be done but close all the schools.

It was afterwards discovered that members of the Arya Somaj had offered one of the best teachers almost double her salary if she would keep the school open for them. Wealthy Hindus had promised to support another teacher. We cannot yet judge what the result will be.

So far the Report, now for the outcome.

Jan. 31.—The girls' school is to be opened next Monday. Notices announce the fact that Hindi, Urdu, English and needlework will be taught and that I shall myself be present throughout the sessions. As this movement is against all traditions, it is making quite a stir. Not one of the eight teachers, whom we had employed so many years, has had the courage to say she would come to the central school. One said: "I believe in Jesus Christ as my Saviour and I have prayed only to Him, but I am bound with chains. It is impossible to act in opposition to the male members of my family."

Feb. 4.—The school opened to-day and, notwithstanding the bad weather, we had fourteen pupils. This is a good beginning and I feel very thankful for it.

Feb. 5.—Twenty-eight pupils present.
Mary Fullerton.

Four Classes of Hearers.

The writer has been a missionary twenty-seven years.—EDITOR.

There are always the four classes to whom our message is always delivered. First and most numerous are those to whom life beyond is for all practical purposes non-existent. Their favorite motto is, "This world is sweet, the world to come who has seen?" which is the Punjabi equivalent of "Let us eat and drink, for to-morrow we die."

Fewer, but still numerous, are those who listen with good nature to what we have to say, but with no idea that it concerns them personally and no intention of being influenced by it. The character of Jesus they laud, his teaching they are willing to admit is on a par with that of their own religious guides. They will not deny him a

place in their pantheon, but the suggestion to confess him as the only Saviour of men they treat as a pleasant joke. These are they who in our Lord's parable made light of the king's invitation and went, one to his farm, another to his merchandise.

A third class, less numerous, comprises those who are actively hostile; and the remainder, not so few as we are apt to suppose, make up the fourth

class. These have in a measure grasped the situation and realize that Christ makes a claim upon them which they resist at their peril. They are found in all grades of life, but the most of them have received education in a mission school. The majority of this class would doubtless openly profess themselves Christians were it not for overwhelming social obstacles which bar their way. *E. P. Newton.*

Famine Children.

The outstanding fact of the year in India has been famine, and a large share of missionary energy has been expended in that direction. Rev. A. G. McGaw of Etawah says the most important work done at their station was the rescue of seventy-four famine children. Hoshiarpur orphanage admitted forty girls in September.

In the detailed accounts which follow, we are glad to present not so much the harrowing side of famine as the joyful results of rescue.—EDITOR.

KOLHAPUR CHAPTER.

There are now under our care at Kolhapur over one hundred famine children, having come from many castes and in various stages of want or starvation. I cannot give you the life history of each one but they were those, not that we sought but that we could not turn away, and we are assured that each soul is precious in the sight of Him "who came to seek and to save that which was lost." Most of these were hungry and thin and ragged or naked when they came, and it is a satisfaction to see them have enough to eat and wear.

We have separate buildings for the boys and girls, and they are situated about a mile apart, though all have school together in the girls' building which appears in the picture. (Page 98.)

Here they have for months been taught and are rapidly learning to read and write Marathi. So far as known, only one child could read out of all who have come to us. The older girls are learning to sew and all have two hours' daily instruction in the Bible, being taught by a native Christian.

I am sure the many who have con-

tributed to this work will rejoice to know that their gifts have accomplished much more even than the rescuing of these little ones from want and starvation, for they have come into living touch with Christ through the Word, and He is held up before them as the only Saviour. Many of the larger boys and girls now know Psalm xxiii and other passages they have memorized, and they are quite familiar with the life of Christ and would be able to relate many of His miracles. Small children as well as large, know the Lord's Prayer, and a large number of hymns which they enjoy singing. The majority are not orphans though they were truly destitute, and it may be that when the famine is over some will return to heathen homes. Among the girls in the picture, some are deserted wives and many are little widows.

A high caste girl was one of two wives and when the famine came her husband could not support two and so cast her off. She wandered into this city and found her way to the orphanage. A few boys and girls have run away—doubtless going back to their homes—but after a few days' wandering they have been glad to return to the shelter provided here. The two men with white turbans in the photograph are the schoolmasters.

Miss Thomson has general charge and management of all—not a light task. I have the medical work and supervision which, as the general health has been good, has not been heavy though furnishing enough material for a daily morning dispensary.

Mary J. Stewart.

We deeply appreciate the gifts for

famine children which have come from Montclair, Caldwell, Newark, Albany, and societies in New York and Brooklyn, as also repeated gifts from more distant places, as Chicago and Baltimore. If these friends would visit

Kolhapur, and did not know how much I had grown attached to the dear little girls until we parted. Twenty were deserted wives, their cruel husbands casting them off when famine began to be felt. Most of the others had one



FAMINE CHILDREN AT KOLHAPUR, AFTER BEING
"It is a comfort to see the little thin forms filling out and

Kolhapur they would find their one hundred children tenderly cared for by Dr. Stewart and Miss Thomson. The girls' home, a rented bungalow, borders our mission compound. We greatly desire to have a permanent home for these girls, and we covet for them all the privileges of the boarding-school. Mrs. Goheen and Miss Patton will plan for this as fast as they are able to build a new dormitory. In the photograph of the famine children the two ladies in the rear are Dr. Stewart at the right, and Miss Thomson.

Eliza J. Wilder.

I had the pleasure of superintending the girls' orphanage for a short time in

parent living. Parent after parent, who had lost life's companion, sometimes a father, sometimes a mother, would bring their children and beg us to take them. In some cases the true parent love could only part with their children one by one.

I have adopted a bright little widow, whose father in the last days of life gave her to a native Christian. The story is very pathetic as you hear the Christian tell it. The father said that bad women were tormenting him for his pretty daughter—"I am her father and how can I give her to such a death?" She is about ten years of age.

Here at Vengurle, I expect to help Mrs. Hannum with the children. She

has a boys' orphanage and the boys are doing splendidly.

E. Emily Scheurman.

VENGURLE CHAPTER.

Mrs. Hannum says: One boy died and carpenters refused to make the rude box

have done about three hours of manual labor out of school daily. Three have learned to sew with our tailor, one has made all their new shirts. They do all the school mending and I need not add that forty-two active boys have ways of splitting the backs of their shirts which are astounding. Besides the mending, outside of school hours, the boys have done all the grinding, water-carrying and washing, and we are training one to be a barber so *that* necessary expense will be cut off.

Mr. Hannum has the larger boys at six o'clock in the morning for military drill. This is counted a privilege.

Monday afternoon before Christmas was reserved for a frolic for the boys in the orphanage. They do not look like the same boys I saw in May and June, in Miraj, when we sent them on fresh from the famine district. Mentally and spiritually, too, they are much changed; they are learning to tell the truth, and not to use bad language. Some can read a little and, best of all, some seem nearly Christians.

But to come back to Christmas. This is the *first* Christmas for all but two or three of the boys. We wanted them to have a good, merry time and yet to avoid, as far as possible, their associating Christmas only with presents they would get; so it was announced

that at morning service they would all have an opportunity to give for those who are still famine sufferers. Mr. and Mrs. Hannum have started the good plan of a paper currency money (made on a typewriter), to try to teach the boys independence, economy and industry. They all have some assigned work outside of school hours for which they are paid, if faithful, one to three cents a day. With this they buy their caps, books and pencils. Of course, this paper money is of no value in the bazaar, so the boys cannot spend their money in a foolish way; they can buy only what Mrs. Hannum wishes to sell them. For the Christmas treat, she suggested the following plan which was successfully



CLOTHED AND NOURISHED.
the careworn look fading."

for the burial, unless exorbitant wages were paid. So Mr. Hannum took pine boards and made one, and we covered it with white muslin. The boys, with the help of a servant, dug the grave and carried the little box to the cemetery. With as tender touch as I have ever seen from older and whiter hands, they arranged all that pertained to the burial. They wept sore over the death of little Nagu, though they had never known the child before coming here.

We felt that our duty towards these boys was to give them the temporary care they needed, the spiritual teaching for which they had as yet no hunger, and a start towards earning an honest living. Six of the more sturdy lads

carried out. Candy was previously ordered to be made freshly in the bazaar, and several varieties we put into cornucopias. There were toys, dolls, caps and books (sent from England to the Zenana Mission ladies). With these articles we made a bazaar, and let the boys buy what they liked with their paper money. It was encouraging that, besides other things, five books of Bible stories and three little hymn-books were bought at their full price. The boys enjoyed the bazaar much, and there was no danger of their saying, "you gave this one more than me." Then Mr. Hannum came over and, after telling the boys something about dear Miss Wilder, her part in starting and carrying on the school and her prayers for them, presented them with a fine big ball that she had sent. You should have seen the mouths open and expand as the ball was taken out of its box; then there was a general shout and after the ball was by common consent intrusted to the biggest of them, there was a general rush for the door to try it. They have since spent many a happy, healthy hour with their new plaything.

Christmas morning we had a service in the school-room, the children having been previously drilled in a simple programme, which went off to the enjoyment of all—we older folks sometimes finding it hard to keep sober over the hitches. The Christmas songs, however, were heartily sung, and the boys seemed to enter into the spirit of the collection, some giving fifteen and even twenty-five of their precious pennies.

Alice L. Giles.

RATNAGIRI.

When we came to India it seemed as if it would be a trial to be still and allow others to do all the work. However, we were here but a few days before this famine gave us opportunities. During the rains my husband gave help to from 400 to 700 people. Friends at home have sent me money with which I have been enabled to clothe many naked bodies. I had jackets made for the women, shirts for the men, and clothed over 400 children. When the children came, I always gave each one a small piece of soap, and to each girl a wooden comb, and sent them off for

a bath. One requirement was that I should burn any old rag they had, and sometimes I found this difficult for they made such an effort to hide them.

One little girl heard in her village that children were receiving food and clothing from us and, one day, when left by her stepmother to take care of a younger child, she locked the child in the house and started. She appeared at our bungalow, her poor little naked body showing how much she needed help. She is still with us, such a bright, plump little girl now that sometimes it seems it cannot be that she was poor, little, filthy Sunnie.

(*Mrs. A. L.*) *M. M. Wiley.*

PUNJAB CHAPTER.

Dr. Forman has taken in quite a number of famine boys. It so happened that he was absent when the last lot came. Miss Jones and I had offered to look after the boys in his absence. You have no idea how awful famine is! It makes no difference how much you read about it nor how many pictures you look at, you will not know what it is until you see these poor starved creatures. They hardly look like boys; they seem all head. These new boys sit in a circle by themselves and have a special diet. When they are not eating they lie or sit around in the most lifeless fashion. Dr. Forman got some marbles for them, thinking that might arouse some interest. The orphanage has more than tripled in the last four years.

Dr. Maud Allen has been taking in famine children at Jagraon. One very strange fact about them, they cry for bread, bread, and it is with difficulty they can be induced to drink milk and eat the prepared rice which she gives them. The bread only increases the dysentery with which they all come and hinders their recovery. Yet these same children will go out and eat mud, pick green melons or gourds and seem to want everything but what they should have. You always think of starving people as willing to eat anything. They seem to have strong preferences. One of the boys soon after arriving, exclaimed, "Oh! see the trees, they are full of leaves! In my country the leaves were all eaten."

One feels so thankful when looking

at them. Each one is a possible soul saved from eternal death and a possible worker. All that Dr. Allen has were Hindus and all seem to have known nothing about Christ. Now they are beginning to sing his praise and learn his words and no doubt will one day give him their hearts.

Harriet A. Savage.

FATEHGARH.

Forty or more famine children were received into the Rakha orphanage (for girls), with their sores and sickness and starvation. They, with a few exceptions, were walking skeletons. Those "few" were so weak they could not

walk. Small-pox broke out among them, then a scourge of sore eyes which left six blind.

Recently, twenty-four of the older girls asked to unite with the church. Their devotion has manifested itself in one very practical way. The concrete floor of the church was badly broken. These girls, by sewing and other work, bought materials and hired a mason, to repair the floor, and, as we are leaving Fatehgarh for Annual Meeting, they are beating the surface down with their own hands, thus saving to the mission a good round bill for repairs. There are 154 girls in all.

C. H. Bandy.

IN THE INDIA MISSIONS—Churches, 25 ; members, about 3,800 ; added in 1900, about 800.

Three Sides of Life at Ambala, India.

I. THE YOKE ON THE WOMEN.

We have the shocking news that the wealthy Rajah of Patiala has died in a drunken sleep. There is strong suspicion of poison. He was cremated before the English officials could make any investigation. The heir apparent is a bright boy of nine. The Rajah was not quite twenty-nine years old. His beautiful wives, who always had been clad in the most exquisite silks and satins and whose pillows are all made of the richest brocades, are now to be imprisoned in a fort guarded by sentries. When they die they will be carried out at the back door of the fort and cremated. Meanwhile no one but menials must have any intercourse with them. The youngest wife has not been married to him a year. Lord, how long are such things to be!

II. A TEMPERANCE SOCIETY.

Mrs. Braddock and Rev. Durga Purshad organized a native Christian Temperance Society. The pastor, elders and their wives are most faithful in drilling the children to speak and read temperance pieces and in getting up interesting meetings. This Society has affiliated with one in England which has branches all over India and Ceylon. We now have Mohammedans and Hindus in the Society. They take an active part and make eloquent appeals for temperance.

If any one could send me pieces on temperance and children's action songs, they would be very useful.

III. THE SOLDIERS.

The Wesleyan minister's wife looks to me for articles for their monthly missionary meeting for soldiers. I lay by every nice missionary article I can, and make a programme for her. When the Black Watch was stationed here the men said to me: "We have enjoyed these missionary meetings more than any others in Ambala. We have learned to take an interest in the conversion of the black people and not think that Christ will save only white people. We Christian men will labor and pray for the conversion of natives of India." One of them gave me Rs. 25 to do good with, and I started a school for poor Christian children, wandering about the Ambala bazars, utterly neglected.

Two of these Black Watch men laid down their lives in South Africa. When the Boer bullets stopped the intrepid charge they were making, they died praising God.

If any kind Christian friend would mail to me nice papers like *Forward*, *The Child's Paper*, *St. Nicholas* or *Youth's Companion*, I will distribute them to British soldiers in camp, in hospital, in barracks, and even in jail.

(Mrs. Reese) *S. M. Thackwell.*

A Conference Worth Telling Of.

We are having a few weeks camping in the district before Synod and Annual Meeting in Lodianna in December. Misses Wherry and Clark are with us, and with the band of four or five young men we are quite merry. We have just been stirred up by another of our little conferences which closed this morning. They are held in different centers, three or four times in a year, and attended by workers and Christians, as many as can come. This was attended by about 110.

Just picture a long, narrow room, bare mud-plastered walls, two small windows, a small platform at one end with a table and a couple of chairs. The congregation sit on the floor, men behind and women in front. I wish I could convey some idea of the singing. I suppose the music of the darkeys in America comes nearest to it. The teacher, a blind violin player and composer of most of the stirring songs, is a wonderful man himself. A couple of

years ago he was a very popular singer at all heathen gatherings, feasts and weddings, where his obscene songs were in demand. Since his conversion he has consecrated his talent to the service of the King, thereby losing much in worldly means, as he made from \$3 to \$8 at each of these gatherings.

It is scenes such as these that encourage us. Ten years ago, with the exception of two or three, every one of these men and women were in heathen darkness. Now look at their bright faces! There are many wonderful histories behind numbers of these people, for not a few are brands plucked from the burning. The father of the conference, an old, white-headed man with eagle eyes and hooked nose, was once a highwayman and a murderer—now a humble believer. Two of these women were Magdalenes, now faithful wives and adorning the gospel of God their Saviour.

(Mrs. U. S. G.) *Ellen A. Jones.*

Hindu Proverbs.

A handful out of 3,000 which Dr. Johnson has translated.—ED.

The shrewdness of the Hindu comes out very clearly in his proverbial philosophy. Here are a few sayings which tell their own story so clearly that they need no comment.

If you get four and spend five, what need have you of a purse?

The single fagot will neither blaze, nor glow, nor give light.

Good economy is better than good salary.

God gave it good; man spoiled it.

If you drink too deeply, ambrosia becomes poison.

Every dog is a lion in his own alley.

As you do, you must chew.

At home, Mr. Do-less; away from home, Mr. Saint.

The pot boils best on the home stove.

A stone is crushing my hand: I will remove it to-morrow.

Eighty years old, but named Sonny.

When his gold was stolen, he sealed up the coal-house.

The fool grows without watering.

You can get some good out of a cow-

herd when you can churn butter out of sand.

Eggs and oaths break easily.

"Blind man, what do you want?"

"Two eyes."

There is enmity between fire and thatch.

The house burned down at the betrothal and lightning struck the wedding.

Free bird is better than imprisoned king.

There are men and men: one stone is a pebble, another a diamond.

Half for himself; half for the rest of the family.

He opens his mouth at sundown, to yawn at midnight.

In half the village it is Easter, in the other half Christmas.

He was drowning himself; he must needs drown others.

If the sky should fall, we will catch pigeons.

There is blue in the sky, though the blind man cannot see it.

The weevil gets ground with the wheat.

What dries quicker than a tear ?

Honor and profit are not dished out together.

Three things you can't conceal: love, fire, a cough.

If you put your own head in the mortar, why dread the pestle ?

Lending is buying a quarrel.

Lend not : you will lose both the money and your friend.

People can see his fine clothes, but not his empty stomach.

Sugarcane and mustard are best crushed.

He digs up the foundation to finish off the roof.

Tall house ; slim table.

When the camel was trying the ford, the ant cried, " I have tested it."

Better to lose the wool than the sheep.

Two swords won't go in one sheath.

One killing is murder: a thousand make a hero.

You cannot clap hands with one hand. In saving a drop he upset the potful.

One egg—and that addled.

Immodest for an hour: repentance lifelong.



MORNING IN ALLAHABAD, DR. JOHNSON'S STATION.

Photographed by Dr. Bertha Caldwell.

He was a fool to begin with: moreover, he was drunk.

Translated by *W. F. Johnson.*

Medical Work, India, 1899-1900.

In connection with missions of the Presbyterian Church, U. S. A.

Hospitals are located at Miraj, Ferozepore, Jagraon, Ambala, Sabatliu, Saharanpur, Allahabad. Four of them are exclusively for women.

Hospitals	7
Dispensaries	11
In-patients	1,499
Out-patients	102,405

The Sara Seward Hospital, Allahabad—Dr. Bertha Caldwell in charge. Dr. Margaret R. Norris arrived last fall, and is studying the language.

The hospital was not closed a day all the year, except on Sundays, and even then surgical work could not always be put off. The second story

was completed, thus allowing for four extra rooms. There is now accommodation for thirty-five beds. Total number of visits to Hospital was 17,140; in-patients, 250; major operations, 36; minor operations, 319.

The doctor reports two novelties: a training class instituted for nurses, and a charge of one *pice** each upon the hitherto free dispensary tickets. From the sale of these, from the small fee required of people of the country who are able to pay, and the fee, twice as large, which is required of Eurasians and Eu-

* Nearly half a cent.—EDITOR.

ropeans, the Hospital derived an income sufficient to cover the cost of all liniments, ointments, coal, account books and repairs. The largest items to be supplied by mission funds are salaries of the medical staff and medicines.

The Hospital has received seventy-eight famine patients, whose sufferings touched to pity even their poor fellow-patients. Seven girls from Rakha orphanage, who were under treatment for their eyes, when they saw the famine



SARA SEWARD HOSPITAL STAFF, ALLAHABAD.

At the right center, Dr. Caldwell; beside her, Dr. Norris. Extreme left, Miss Skilling, assistant; extreme right, with apron, Miss Smith, matron. Back row, middle, Christina, Bible woman; on either side, nurses Champa and Lydia. In front of Dr. Caldwell, nurse Saru; beside her, Ruth the sweeper.

One of the class for nurses, a Brahmin girl of twenty, is thus described: "She had been turned out of her home by her husband and told to make a living as best she could. I received her dubiously, thinking her Brahminical instincts would keep her from doing many kinds of necessary work. From the first I started her making ointments out of beef and pig fat and, though it nearly nauseated her, she stuck to it. Next day she had still more objectionable work, but she did it bravely and, when asked if she objected, she replied, 'The Dr. Miss Sahib puts her hands to even worse work, so why should I worry about my black hands?' Her work and conduct have been all I could desire."

children, contributed the *pice* which had been given them for sweets, and old Saru, by walking the long distance to church, gave the price of an *ekka* ride.

The following passages are taken from the physician's report:

"One case was a school-girl who because she was not allowed to go home at a certain time worked herself into such a passion that she burst a cerebral vessel and died. A similar case was a young woman from the Converts' Home, who beat her head with the dull end of a hatchet in a frenzy of anger, and was brought to the Hospital in a stupor. She recovered. I regard these two cases as demoniacal possession.

"I have made a pleasant acquaint-

ance in a Vaid (Indian doctor), who has a dispensary and treats women. When in doubt as to a diagnosis he sends for me, and has gained entrance for me into many rich homes. He is a big-hearted gentleman, though he prefers giving his own concoctions—oil of scorpions and powder of butterflies' wings. I have been asked in consultation with the Civil Surgeon, Vaid, Hakims, licensed midwives, even common *dais*, and have always met with the utmost consideration and respect. I have walked and driven through nearly every street and gully in Allahabad, on even the filthiest *mela* days, and never heard an insulting word."

Delhi Gate Dispensary, Lahore—Dr. Emily Marston in charge. Three Christian women assistants.

Mrs. John Newton, who keeps house with Dr. Marston in the city, regularly instructs patients in the Scriptures at the waiting-room.

Dr. Marston reports that her outside work is chiefly among Hindus of the Babu class, the men of whom have often been educated in mission schools and have confidence in missionaries. These people are also more willing to pay fees than richer people are. The dispensary attendance is Mohammedan.

From the Report: "In one Hindu house I realized that all the ladies were opposed to my coming. The men had called me; they had to submit. One old lady sat in a corner grumbling away in an undertone. She grumbled still more when I ordered a mustard plaster. The plaster was made, but it took one man and three women to apply it, one person at each corner."

Philadelphia Hospital and Dispensary, Ambala—Dr. Jessie R. Carleton in charge.

Beds.....	30
In-patients.....	210
Out-patients.....	7,597
Total visits.....	17,872

Hospital at Jagraon, near Lodiana

—Dr. Maud Allen in charge. Seven thousand were treated last year; 32 famine children were in-patients. The Hospital having been closed for over a year and a half, the Doctor says: "I had visions of beginning at the bottom again, but was happily surprised by a larger number of patients than ever before. A Mohammedan girl of twelve, who had been married and treated so cruelly by her mother-in-law that she



WOMAN'S HOSPITAL AT FEROZEPURE, DR. HELEN R. NEWTON in charge. In-patients last year, 184; Out-patients, 7,476.

was crippled for life, was taken by the loving Master soon after she had confessed him in baptism."

Presbyterian Hospital and Dispensary, Miraj—Dr. Wm. J. Wanless in charge. Miss Foster in care of nursing department.

Beds.....	50
In-patients.....	706
New patients.....	7,043
Total attendances.....	18,603
Surgical operations (all kinds)	989
Villages represented.....	500

The physician reports: "There is scarcely a class or caste in West India not represented among the patients. An increasingly large number of Indian Christians from Bombay, Poona, Ahmednagar and other places have come to the Hospital and the leaven of their presence has always been for good among the heathen and Mohammedan patients. The Hospital continues a growing leveler of caste.

"One of the greatest pleasures our surgical work has given has been to see so many people, who have come blind

to the dispensary, return to their homes with their own unaided vision. There were 216 operations for cataract, 41 of them done in a single month."

The first class of four medical assistants was graduated under the instruction of Dr. Wanless and Dr. A. S. Wil-

weeks after baptism. The whole family came together. Dr. Wanless says that Mr. Govandi appeared one Sunday and with joy and determination in his face said, "I want to be baptized." Dr. Wanless proposed to arrange for the rite on the next Sunday, but the man



PATIENTS IN THE WAITING-ROOM AT MIRAJ.

son. Another class was lately begun, composed of ten Christian students who were selected from twice as many applicants. Six of them are self-supporting or have a scholarship provided by their own mission. Two of the students are from our Mission, seven from the Maratha Mission of the "American Board," one from the S. P. G. A large amount of hospital work is done by the medical class.

A valuable accession to the Christian community at Miraj is an intelligent, active family, a Brahmin gentleman, his wife, his sister and three children. Mr. Govandi came to the decision to be sometime baptized after the recovery of his eldest son from pneumonia at Mahableshwar, where Miraj missionaries attended him. The family removed to Miraj for the sake of putting the sister into Hospital. She, feeling that recovery was impossible, desired to confess Christ whom she had learned to trust, and, though friends tried to dissuade her, she persisted in her determination. Her death occurred a few

answered: "I do not want Monday to find my family and myself members of a heathen community. We are ready. We want to be baptized to-day." Needless to say, a messenger was dispatched to bring Rev. E. M. Wilson from Sangli, and he examined and baptized the family that same evening. This man had been greatly influenced in his Christian experience by a Brahmin convert of the Mahratha Mission.

Miss Foster does nursing and trains Indian nurses. She has general care of the wards, beds and diet of patients. She prepares for, and assists in, operations and dresses wounds for the women. She taught a class in bandaging, and trained boys to care for the wards and operating-room and to wash operating linen, in all of which she found them amenable.

Mrs. Wanless had 36 destitute children on her hands. While the Village Settlement women stayed in Miraj, one taught the medical class in chemistry, another in the Bible; one distributed grain, another milk for little children.

CHINA SUPPLEMENT.

Wintering in Peking.

PEKING, Jan. 9, 1901.

. . . It was a long time before any books could be had. Of course, to be found with a Bible meant death, in the summer, and very few Bibles were saved in the Legation; now we have books from Shanghai. Work has been very trying to the spiritual advisers of Chinese Christians. It has been more the work of a lawyer, managing affairs, advising the people and helping them to resist the fearful temptations thrown in their way at this time. There has probably never been a time when there was such a chance for gain after absolute poverty, such a chance for dishonesty, such temptation to impose on heathen and foreigners. Some people have been great disappointments, but some have shone out during the fiery trial brighter and truer than any one had hoped. There is now a large flock of Peking Christians, all self-supporting.

The school teacher, Wen Cheng, was at her home in the country during the trouble. A relative of her father was one of the head Boxers and tried his best to get the family to recant. They were put under such tremendous pressure that the brother, the printer in the S. P. G. Mission, could not stand up under it. He said he knew he should *kow-tow* if he stayed, so he fled to Tientsin. But Wen Cheng and her father were staunch and firm through all. The Boxer relative was degraded for being lenient with them. It is now very unsafe for Christians in the country and we have sent for Wen Cheng. Her father and brother went for her, taking with them a very nice letter from Mr. Conger and one from the British Legation, stamped with the seals of the Legations for their protection.

We were glad to see the Cunninghams, you may be sure. Mr. and Mrs. Killie were detained at Shanghai and reached us a week before Christmas. The Cunninghams arrived a couple of days later, and by Christmas we were settled and had a joyful reunion. We sat down fourteen at the table to a delicious Christmas dinner. There were the eight missionaries on our compound, the officer's wife who boards with us,

her husband and two other officers, Dr. Lewis of Chinanfu, now acting as surgeon in the army, and Dr. Gattrel, interpreter in the British Army. In the evening we accepted an invitation to a Christmas entertainment at camp, which we appreciated very much, as it was the first courtesy which the army had shown to the missionaries. All Americans were invited. The band gave us a musical treat, and Chinese jugglers, acrobats and wrestlers furnished the rest of the entertainment. We were given an opportunity of meeting the soldiers and non-commissioned officers, for which we were very glad as it gave us a chance to show our sympathy, and appreciation of what they have done for us. Services are held for them in the different camps on Sunday. A coffee and lunch house run by missionaries is to be opened for them; we hope it may be a substitute for saloons.

Yesterday was my birthday, and I was very much surprised to receive a note from missionaries at the American Board compound, enclosing a dollar for each one of my years, as a token of appreciation for medical services. I could not imagine how they knew the day and age, but people have a way of knowing things in China. Well, it was very nice of them, and I asked Dr. Wherry to put the money down on his books, for the beginning of a fund for the woman's medical work at Paotingfu. I have had some interesting work over at their compound for the school-girls. I am much interested in one bright, plucky little fellow about eleven years old. He was out alone in the summer, and the Boxers got hold of him, abused him and threw him into a pit where there was a heap of dead bodies, thinking him dead. He revived and crawled out. His leg was wounded, and he had blood poisoning, but strange to say recovered, except for a painful sore on his leg. Dr. Leonard and I operated for this, and he is better and always grateful.

The British sent an expedition into the country to clear out a nest of Boxers. The commanding officer climbed over a wall and found himself in a court

surrounded by Boxers. He was at their mercy, but they were so confused by his sudden appearance, that they made no attempt to do anything till they could appeal to their god for direction. The officer thought his end had come, but just as the Boxers had decided his fate, the company of Sepoys came over the wall. They killed every Boxer in the fort, 35 I think. (This was in late November, not far from Peking.) The women of the village were very much frightened and fled, leaving some of their children behind. Fifteen boys from six to fourteen years old had been gathered together to practice the Boxer art. The British took the youngsters and cared for them, bringing them to

Peking. They were put into the school of the American Board, and housed and fed in a Boxer temple near by. These tiny Boxers were as attractive, children as you can find. Some of their little faces were as sweet as any child's. Two had been wounded by the spears of Bengal Lancers, so I was called in to care for them.

Dr. Taylor at Paotingfu was ordering the drugs that have just come, for the comfort, health and life of the Chinese, at the very time they were planning to kill him. It is hard to understand such a thing in human beings. Still, great things may be expected at Paotingfu.

Maud Mackey.

Just One Echo from Paotingfu.

Wide circulation has been given to the remarkable experiences of Mr. and Mrs. Green and Miss Gregg, who were rescued from the Boxers by the military expedition to Paotingfu. They were of the China Inland Mission, and their station was 120 miles from Paotingfu.

The following letter from Miss Gregg to a missionary of the American Board in North China, appeared in *Life and Light* for February:

"I thought perhaps you would like to hear from some one who has been to Paotingfu since the massacre of the missionaries. I arrived there just six weeks after the death of your dear friends, where I remained between five and six weeks. I had two long talks with Mrs. Ma, who was school-teacher or Bible woman of the school under care of the Misses Morrill and Gould. The last day of June she and your two friends met together for prayer in the evening, encouraging one another in

the Lord, they feeling sure their days were numbered on earth. On Sunday morning, about seven o'clock, they met again for prayer. . . . A band of Boxers came and took them prisoners. When Miss Gould was carried out she was stiff in death [having a weakness of the heart.—Ed.] . . . As dear Miss Morrill was brought out to be executed, all those standing around said, She is a good woman. As I passed through (the city), without exception, in mentioning the death of the foreigners, her name was specially mentioned as one that ought not to have died. Women wept as they told me she was dead, and from the Mandarin down to the poorest all spoke so highly of her.

"While we were there the gentry of the city were talking of erecting a monument over her grave, as they had done for General Gordon at Tientsin. As I heard all this, and I had been saved, I cried to the Lord that He would baptize me for the dead, and that some of her lovely spirit might rest on me. Yours in His mighty love,

"Jessie G. Gregg."

About Christians Who Recanted.

Shantung missionaries addressed a letter to Governor Yuen Shih Kai, concerning the unfortunate position of Christians who were terrorized into recanting. Of the governor's reply, Rev. H. W. Luce says, "He has done all that we could ask."

Governor Yuen first throws the responsibility for requiring recantation upon the local officials. He says: "Their action was not on my instruction." He then authorizes the annulling of results, as follows:

All pledges of Christians to recant, whether

given to officials or to persons acting as security therefor, *all voluntary pledges of whatever kind to the same effect are null and void, and no further account is to be taken of them.* I have, moreover, instructed my subordinates to put out proclamations for public information, lest Christians be subjected to hindrance or annoyance in the matter.

The governor next commends the course of missionaries in his province, and concludes by assuring them that all is now quiet, and he invites them to return to the interior "to preach as formerly." Our brethren expect to do this, as rapidly as circumstances permit.



“EVERY DAY BRINGS A SHIP
EVERY SHIP BRINGS A WORD.”

NORTH INDIA.
ONE AMONG 80,000. -

MRS. BANDY wrote from FATEHGARH, the last week of 1900:

In Etawah and Etah districts are large numbers of new converts. It is impossible for men to reach these women, and just as impossible for native women to reach them unless the work is planned and closely watched by some missionary who gives to it her time and strength. The great city of Furrukhabad here is open for teaching and evangelistic work. Miss Fullerton alone is working. She has calls every day to visit in Hindu and Mohammedan homes, to teach women to read. Everywhere they are friendly and houses open. But what can one woman do towards teaching the women and children of a city of 80,000 inhabitants?

And the villages all around would welcome us. The call for laborers, reapers, is as loud as ever. Who will come? Who will send? We are obliged to put our women out into villages to be

LITTLE FLICKERING LIGHTS

before they know much. Three who were in my school a year, can read through the first book and a little in the second, have learned a bit of the old, old story and church decorum, these are put into a village to shine—to teach the first book and the few songs they know. They are only a year or two out of heathenism, and we are obliged to put them right back into the dark places to help enlighten and lift the others. We would that they might have at least three years in school and in a Christian community, before we make teachers of them.

We are thankful for our new missionaries, Mr. and Mrs. Smith who are stationed in Allahabad and Mr. Gillam who is with us. We feel refreshed by their fresh, Western enthusiasm and breeze. We are apt to stagnate in this hot, slow, lazy land and should much

sooner than we do, but for our recruits and sometimes a trip home. The Christians here have been much

INTERESTED IN THE CHINESE CHRISTIANS and have often prayed for them. Our pastor, Rev. Kidhar Nath, reads a great deal, and he has shown much interest and sympathy for the people of China. They speak of anything and everything in their preaching. We are sometimes shocked, but the congregation never seems to be. In praying for the sick one day, he aroused the risibles in us by saying: “O Lord, remember the sick; some have colds, some have fever and some have the itch.”

Well, I wish you could visit us and see and hear, and laugh and be shocked, and grieved and elated, by turns, as we are. There is something very fascinating about missionary work, and in spite of the heat we are contented and happy most of the time.

MISS M. E. ROGERS, who has done her first work in India on the teaching staff of Woodstock School, wrote to WOMAN'S WORK from LANDOUR:

We “Indians” eagerly watched for your report of the situation in China. Newspaper reports are meagre and unsatisfactory, often unreliable, but when the missionaries themselves are able to communicate with the church, we have trustworthy accounts of the terrible uprising. . . .

NATURE'S PICTURE GALLERY.

I wish you could see Landour as it appears now (in autumn) clothed in its best, with abundant verdure everywhere; hillsides dotted with dahlias of every variety, purple asters, wild hyacinths, and a dainty white blossom resembling the buckwheat flower, but much larger. Below the rocky shelf on which Woodstock is securely perched, stretches the beautiful Dehra Dun (valley), and above and beyond stand guard the perpetual snows,

looking for all the world in the light of the setting sun like great heaps of gold flung up by giant hands. Living here in Nature's picture-gallery I can appreciate Heber's words as never before: "Every prospect pleases and only man is vile."

DISENCHANTMENT.

While the hill people at a distance add to the picturesqueness of the landscape, on nearer approach they are often most repulsive, not only because of their unkempt locks and scant, dirty clothing, but because of the cruel, hardened expression of face which speaks louder than words of the awful soul-darkness within. The new missionary, ignorant of the native language, is burdened beyond measure in the presence of a people who know not that "God so loved the world." One longs for the time when her lips may be unsealed and the gospel story poured forth.

OUR ANNUAL CONVENTION

for Bible study has just closed. The attendance was good and included missionaries of all denominations. One feels in the presence of such a body, representing the various branches of the church, that a long step has been taken toward church unity. Good speakers have addressed our school each night, and many of the girls have been greatly helped. Those who were led to decide for Christ at last year's convention have stood loyally for Him ever since. After being with them seven months, I can see a decided change for the better, due in large measure to the wholesome Christian atmosphere of the school.

Our C. E. Society is supporting, entirely by their own effort, a day-school for native children of the neighborhood, having a superior Christian woman in charge. They contribute to the support of a little orphan in a charitable institution, besides having sent Rs. 115 to the famine-stricken.

DR. ALICE MITCHELL wrote also from WOODSTOCK about the school of last year:

We had about 75 pupils, ranging in age from 5 to 22 years and in classes from kindergarten to the first arts (corresponding to sophomore class at home). We teach three languages: Latin, French and Urdu. The year was very pleasant and satisfactory. The only untoward thing that I recall was the epidemic of measles. We had to clear out a part of the house and turn it into a regular hospital. Then Miss Sircar and I dropped our classes and went regularly on nursing duty.

Miss Sircar is our Urdu teacher, a Bengali

who was educated at an English school in Lahore and is as indefatigable and resourceful as any Yankee. She is always to the fore when there is sickness and, being the soul of jollity and good spirits, her measles ward was not a doleful place in the least. We had 25 cases, not more than 17 at one time.

I consider our Landour climate exceptionally fine for any part of the world. The elevation is about 7,000 ft. Except during the rains, I think we might safely challenge the world in the matter of climate. If you could drop in upon us to-day with its clear, crisp, autumn cold, its brilliant sunshine and deep blue sky—a real Oriental blue—you would agree with me.

As to our address, "Landour, N. W. P. India," ought to be sufficient, but it is a good plan to put "Mussoorie" also on our letters.

MISS TRACY wrote from ALLAHABAD about the school in which she is a teacher:

We are crowded for room on all sides. If the Board sends us our new young woman next year, I do not know where we shall put her. Every time we go out of the house we wonder where an added bedroom would least disfigure our patched-up old building.

I took a holiday to attend Annual Meeting at Mainpurie. I could hardly believe my ears when I heard the vote to ask for six new single ladies. Please try to let us have all; we can use them well.

The only real Hindustani work that I have is on Sunday, and some of that I am thinking of exchanging for English. I am sorry. I shall hate to give up my class of old blind women, but I am hoping that some one else will have the time to visit them in their homes, as I have not. Their talk is something to understand. The Urdu or Hindi one learns is grammatical, but the vocabulary of the women is terrible. One old body I never pretend to understand. We commence the lesson by exchanging greetings. Then I tell all the latest news about Miss Morrow, who used to be here and whom they love very much. Then I say, "Shall I tell you about the lesson?" They say, "Tell," and I proceed. Likely as not, one will interrupt in the most impressive part with "Are the school-girls well?" or "When did you hear from Miss Johnson?" When I have said all my say I turn to the most ignorant and ask, "What have you learned? *Bolo* (speak)." The others poke her up and she commences. Some of the blind people have succeeded, with infinite patience, in teaching

her the Creed, the Lord's Prayer and a part of the second Commandment. I am sure I do not know how they did it.

Our old friend, the Jumna, has changed its course this year and is flowing on our side of the bank, about an eighth of a mile nearer us than usual. Last summer it flooded directly up to our house. One could almost have jumped into the water. Almost the only outing our girls get is to go up or down stream boating, once in a while. So the river proves a great comfort.

WEST INDIA.

MRS. TEDFORD wrote from KODOLI, January 17, 1901:

If you should call to see us where should I take you—into our little bedroom? Do not be shocked, it is here we receive Miss Brown and the Wilsons when they come over from the bungalow a few steps away. Miss Brown takes her meals with us in our small dining-room,* which is a verandah shut in with bamboo matting. Perhaps you would prefer to stop on the verandah in front of these two rooms. You could move around now without stepping on the babies, if you would be a little careful. A few months ago when the famine was so sore in the land it would have been more difficult. It is here that my women's classes meet and I want to tell you about them.

By the way, Mr. Tedford is building a beautiful new bungalow in which we shall simply luxuriate when it is finished, some six months hence.

But to my women. I have two classes—fifty in all—whom I am trying with all my powers to teach during this lull in famine work. A few women can read a little, but most are new converts or the destitute whom I have taken under my care. I had the great joy a few Sabbaths ago of seeing three women confess their faith in Christ. Two were high caste, and between them stood the third, a young Mang widow, one of the very lowest in the social scale. We stand amazed when we stop to think of the wonderful things the Lord is doing in our midst these days.

"THE LORD HATH DONE GREAT THINGS for us whereof we are glad." Would that we might multiply ourselves many fold to reach all the people who are accessible these days, and would that we might have many more native teachers to send out into the villages.

Our church was organized at Ayatavadi some fifteen years ago, but for some years has been worshipping in Kodoli, where the work

has wonderfully developed. Now, there are enough Christians for two or three organizations. No building that we possess is large enough to seat all the members of our one church, so it was decided to celebrate the January communion season in both Ayatavadi and Kodoli. Our good old pastor, a man of God, was present on both occasions, and baptized converts in both places.

PERSONAL CONTACT WITH A VENGEANCE.

DR. ALEXANDER S. WILSON of KODOLI has been one of the hard-pressed physicians. In addition to extraordinary medical labors, with epidemic small-pox in the town, he built a small hospital last year. He writes:

Another case of small-pox among some 250 famine people living a short distance from our bungalow. This morning I was called to see a case of cholera there. This famine has thrown us into personal contact with the people as never before, and we have tried to make the most of our opportunities and are hoping for great results.

There is a side to this personal contact which I have not seen emphasized anywhere, but which is very real to us. Old missionaries say they never had to fight vermin as in this famine. When you come in from a distribution of clothing or grain, tired in body and spirit but inclined to feel good at the thought of the suffering you have relieved, it is a little disquieting to find that your clothing is full of fleas and bed-bugs. But this is our daily experience, varied by occasionally finding what Bill Nye called "restless little stowaways" in our hair. We have learned to control the first feeling of utter loathing which used to seize us on making these discoveries and we try to be philosophical, but it is pretty tough on the children, who sometimes manage to get their share of the "white man's burden."

MRS. WILSON also writes: We boil and filter all the water and boil all the milk, including that from which the butter is made. You know we "stir" up or churn the butter every day, just the day's supply, in a bowl. If we could trust the woman who brings it to come here and water the milk from our filter, it wouldn't be necessary to boil it.

We have had good rains this week, for five or six days only seeing the sun for an occasional minute. Panhala is veiled in clouds, and we have the pot of charcoal in the house to dry things; but I have vowed that I will not complain even if I get mouldy myself, for the rains mean everything.

* These two are the only rooms they have —EDITOR.

We have men busy making garments. The coarse cloth which we use for men's shirts we buy from the Irish Presbyterian Mission in Guzerat, so that it is relief work to buy it.

REV. A. L. WILEY of RATNAGIRI:

We gave assistance to about 1,500 people. We carried on some relief work on the compound, taking out stone and grading. We planted several trees and quarried more than 4,000 stone for a fence, and the fence is begun. Outside the compound we repaired nearly three miles of road. The people whom we assisted represented 102 villages, extending north and south a distance of 150 miles, and back from the coast 40 miles, to Amba.

KOREA.

W. O. JOHNSON, M.D., wrote from TAIKU, Nov. 18, 1900:

Did you know of our proposed change of residence? Not into our new home, for that is not yet completed, but into the guest-room, carpenter shop, wood-house, and other out-buildings connected with it. They are not large nor elegant, but a delightful change from our house inside the city wall. Imagine moving from lower New York to the Catskills! We are on a hill overlooking the city, surrounded by fields, then rolling hills and mountains in the distance. Fresh air, sunlight, and something to see besides mud walls. We are enjoying it immensely.

The Chinese masons from Seoul are carrying our brick walls up rapidly, and if only I had enough tile to roof the house, we should move in this winter; we shall have to wait patiently till spring. The Christians pray regularly for the success of our building operations, and are of great aid in every way.

MECHANICS APPLIED TO SURGERY.

I have had to drop some medical work, but manage to keep a good many cases. One of them lately exercised my newly acquired skill as carpenter. He was a poor workman who, having drunk too much wine, attempted to carry a stone of 200 pounds up a steep hill. He fell and the big stone on him, giving him a badly fractured thigh. He was taken to his home and laid in a room 6 ft. x 5 and about 6 ft. high. I set the leg, but how to keep it so and get anything like a weight extension apparatus in position was a question. He lay upon a mat on the mud floor with only a few inches clear space at head and feet. Finally the thought came, why not punch a hole through the mud wall, run my cord out over a pulley and attach the weight outside? I suggested this to my assistant, but he said,

"You have forgotten the small boys of the neighborhood; they will play tug-of-war with any cord you put out there." "How about the other wall?" I asked. "There is the fireplace and the big iron pot where they cook the family rice." "Have they another fireplace?" "Yes, they have." So we proceeded to remove the rice pot, made our hole, drew the cord through and, attaching a couple of big stones, swung them into the empty fireplace. It worked like a charm. The only drawback, as I found out afterwards, was that when the family needed the fireplace they relieved my weights from duty for a while. Of course the man took off his splints several times when uncomfortable, as a Korean always will if he has a chance, but notwithstanding these little incidents he made a good recovery, and this morning his son, who is a soldier, came to church and thanked me publicly for his father's recovery.

SUNDAY AT PYENG YANG.

DR. ALICE FISH MOFFETT says:

The community here is so largely Christian that we are given a decided Sabbath atmosphere, and it is such a joy to see and know that the quiet, peace, rest and gladness of the Lord's Day have crept into the lives of the people. I thought of it anew this morning as I sat here during Bible study hour.

The whole neighborhood was as quiet as could be, except when the sound of a hymn came from one of the *sarangs* where I knew nearly all the people must be gathered. Presently they came pouring out—men, women, boys and girls; how it does delight our hearts to see them!

A HOME MISSIONARY.

One of our men went from this church to Taiku to help Dr. Johnson in his medical-evangelistic work. They have very few Christians down there. I suppose it meant fully as much to that man to start on such a mission to the southern part of Korea as it did to us to come across the sea, except that the people are of his own tongue.

A MUSICIAN'S CHOICE.

Very often as I go with you in thought to the San Rafael church, I am hungry to hear the congregation sing. And yet these Korean songs that are floating around us almost any time of day are so full of soul music that, when a choice has to be made between the two, it takes only a minute to decide that I would rather be here, though listening to an incorrect Korean hymn. Like the Chinese, Koreans naturally tend toward the minor key.

HOME DEPARTMENT

Christian Missions in the Nineteenth Century.

LESSON IV.—THE CENTURY IN INDIA.

PART II.*

IV. Missionary methods generally used in India, with five-minute talks on :

- (a) Educational methods as introduced by Duff, Anderson, Wilson, and as conducted at present. Reference No. 1, vol. ii, chaps. xxviii, xxix, xxx; No. 11.
- (b) Medical missions. Reference Nos. 1, vol. ii, chap. xxxi; 3, vol. ii, pp. 412-425; 12, chaps. iv, vii.
- (c) The development of Christian literature. Reference No. 1, vol. ii, chaps. xxv, xxvi; 3, vol. ii, pp. 35-39.
- (d) Evangelistic methods. Reference No. 1, vol. ii, chap. xxvii.
- (e) Beginning of woman's work in India. Reference No. 1, vol. i, p. 506; No. 3, vol. ii, pp. 180-189; 10.

V. Summary of the results of the century of missionary effort. This may be given on a chart or blackboard in the form of a comparison, 1800—1900. Reference No. 1, Statistical Tables.

BOOKS OF REFERENCE.

1. Report of the Ecumenical Conference.
2. "The Conversion of India," by George Smith. (Revell.)
3. "Christian Missions and Social Progress," by Dennis. (Revell.)
4. The Lives of Carey, Marshman and Ward.
5. The Life of Judson. (Baptist Society Publication.)
6. "Modern Missions in the East," by E. A. Lawrence. (Harper's.)
7. Butler's "Land of the Vedas." (Eaton & Mains.)
8. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller. (Revell.)
9. "The Cross in the Land of the Trident," by Beach.
10. "Within the Purdah." S. Armstrong-Hopkins, M.D.
11. Life of Duff.
12. "Medical Missions," by John Lowe.
13. "A Lady of England."

* Part I was presented last month.

Additional Suggestions.

IV. (a) Life of Duff, in *Annals* series, ordered from Women's Boards (paper, 18 cts.). Two Pupils of Dr. Duff.—See WOMAN'S WORK, Sept., '97, p. 245.

Life of John Wilson of Bombay, by Geo. Smith—sketch in *Encyclopedia of Missions*.

"My darling wife has six female schools."—Letter from Wilson, Bombay, 1830.

In 1840, only 500 girls under instruction in all Bengal.

Facts about schools.—See WOMAN'S WORK, April, 1900, pp. 94, 95, 98. Why have schools for children?—See pastor's answer, ditto, Sept., '97, p. 243.

Indian Student Movements.—See *Strategic Points in the World's Conquest*, by John Mott, chaps. 8, 9.

(b) See WOMAN'S WORK, Oct., '97, Oct., '98, April, '99, July, '99.

(d) City evangelization.—WOMAN'S WORK, March, '98, p. 65, August, '98, p. 211. Country work, ditto, April, 1900, p. 96, ditto, Feb., '97.

"Who rules India? Not Lord Lytton in the Cabinet, not politics, nor diplomacy, nor the bayonet—Christ rules British India."—Keshub Chunder Sen.

"Cast your eyes around. What has made England great? Christianity. Who began female education in Bombay? The good old Dr. and Mrs. Wilson—Christians again!"—*Speech of educated Hindu*.

(e) Early efforts to benefit women in India.—See, *Our Sisters in India*, by Storrow (Revell pub.), chap. 13, schools, pp. 189-206; in *zenanas*, pp. 207-215.

Eminent Missionary Women, by Mrs. Gracey, contains sketches of Hannah Marshman, first missionary woman to India, Mrs. Mullens, and Dr. Fanny Butler of Kashmir, first English woman physician to India.

Books named can be loaned from "Foreign Missions Library," 156 Fifth Avenue, New York.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. Where is the Banner Society of subscribers to WOMAN'S WORK? Page 114.

2. Mention seven ways in which the Indian woman's life is a bondage. Pages 93-95, 101.

3. What does a veteran missionary consider the proportion of zenana women who can be openly baptized? Page 94.

4. What kills the blues at Kodoli? What is the crown of rejoicing? Page 95.

5. What does a veteran missionary think would result, if "social obstacles" could be removed from Christian confession? Page 97.

6. What interests you in the last medical reports from India? Pages 103-106.

7. What was the outstanding fact in India last year? How was the claim met in our missions? Pages 97-101.

8. Quote some Hindu proverb—pages 102, 103—and give its equivalent among our English proverbs.

9. Tell of a Chinese girl who would not recant. Page 107.

10. How did the new year open at Paoting-fu? Page 108.

11. What does Mrs. Bandy say about "little flickering lights"? Page 109.

12. Where is a church not big enough to seat all its members? Page 111.

Question waiting for answer—What society will take the "Banner" from the Brick Church, New York?

BANNER SOCIETIES.

The publication two months ago of the number of subscribers to WOMAN'S WORK, in a few of our foremost societies, has drawn out gratifying announcements regarding some other cases. We wish many more had been reported.

WASHINGTON, PA., Miss Jennie W. Baird, Secretary of Literature, 30 subscribers.

FLEMINGTON, N. J., Miss Randall, 31 subscribers.

W. PHILA., Pa., Princeton Church, Miss Emma L. Burnett, Secretary of Literature, 51 subscribers. *Doubled* its former list in 1899.

NEW YORK CITY, Madison Square Church, Miss Pratt collector, 52 subscribers.

BUFFALO, N. Y., Lafayette Ave.

Church, 56 subscribers. A former Secretary, Mrs. Smith, by unremitting effort brought the list from a very small number to its present size. Name of present Secretary not known.

ORANGE, N. J., First Church, Miss Katharine Storrs, Secretary of Literature, 63 subscribers.

ORANGE, N. J., Central Church, Miss Tooker, Secretary (gain of seven since Feb. announcement), 69 subscribers.

NEW YORK CITY, Brick Church, 110 subscribers. This list was built up to above 100 and maintained for many years by the gentle, tactful labor of Mrs. Shedd. It is well sustained by her successor, Miss Prentiss.

The last is, so far as known to the editor's office, the Banner List of the whole Church.

MRS. GIBSON'S EXPERIMENT.

"No, I didn't say anything to Reuben about it beforehand, for fear he might be moved to ridicule the whole thing or else out and out forbid it; and as I had signed a contract of obedience nearly twenty-five years ago in the old church, which is not outlawed yet, it is about as binding in one case as in another, I suppose.

"However, I've never had any scruples against walking around it, when prudence seemed the better part of valor, and so, as I said before, I never mentioned my plan but fixed upon a time for carrying it out, when Reuben had gone off for a few days to look after some stock.

"You see, I had been chairman of the programme committee of our missionary meeting for the last year, and was almost tired to death as well as out of patience. We had worked very hard, the committee I mean, at getting up something each time which would interest the people and not be the least bit ratty and, if I do say it myself, with the exception of once or twice, we spread quite a tempting *menu* before them.

"We had heard a convincing paper read one day, about not always having the same things to eat for breakfast, dinner and tea, which the writer beauti-

fully applied to programmes, and we, as a committee, profited by the hint.

"I haven't time now to tell you one-half of what we had in all these months; it would really take less time, I suppose, just to mention what we have *not* had. I judge this by the way those head women talked out at the big missionary meeting in the city. They brought along a lot of plans all marked out with a cross, like Marion Harland's Cook Book recipes, which meant that they had been tried and proved satisfying. How those delegates took notes on them. All but me! I just sat and never touched a pencil to them, because we had had every one of them long ago.

"Well, after all of our efforts, there has not been a quorum (excepting when we had the free lunch) at any of our meetings. I asked Martha Bainbridge one day on the street why *she* didn't come, and she tossed her head and said, 'there were reasons.' And then it struck me for the first time, that as the others were to all appearance, in the long run, as reasonable creatures as Martha, *they* might have reasons too. So I made up my mind to ask them to give their reasons, and if they were not too mighty to handle, I would pass them over to the parson, and maybe he might

get a bundle of edifying sermons out of them.

"I started early in the afternoon, as there were a number of places to call at, and it wasn't long before I was sitting, as cosy as could be, in Lucretia Sloane's sunshiny kitchen, and she doing up the family mending.

"'Why don't I come to the missionary meeting?' laughed Lucretia, 'that is easily answered. It is because you persist in holding it on a Saturday. I have,' she continued solemnly, 'to leave something undone if I go out on Saturdays!' Here I saw her look complacently at her bright stove and illuminated tea-kettle. 'Hold it of an evening, or almost any other day in the week, and I would make an effort to be there.'

"'Pretty solid reason,' says I to myself, as I jot down in my note-book '*Wrong day,*' before knocking on Polly Jones' door.

"'To tell the truth, Sister Gibson,' says Polly, 'I always forget about the missionary meeting until the bell rings, and then it is too late to get ready. And sometimes I can't place the bell. 'What is going on at our church,' I say to myself, 'that they are ringing the bell?' Then all at once I remember the announcement of the Sunday before.'

"The entry I make this time is: '*Indifference,*' with a large capital.

"At the next place Mrs. Van Campus said: 'My dear Mrs. Gibson, you make your programmes too long. Really, I felt as exhausted the last time I was there as though I had personally walked those weary miles, and endured the dreadful things which those good creatures you tell of profess to having experienced. The whole thing was enervating in the extreme to a person with my nervous temperament, and—'

"I don't know how long she might have continued, but as I had no spare time I left her talking, while I went down the street studying to myself what to write about her case. I made it '*Selfishness,*' for I believe that quality keeps more people out of enjoyment, and plunges more of them into nervous prostration than any other word of its size in the whole dictionary.

"Mrs. Lamb, being quite outspoken, said she stayed away because she

couldn't afford to go. 'I pay my yearly dues,' said she, 'and I disapprove of the collection-box being passed around. A mite-box at the door, for left-handed offerings, is more Scriptural as well as more *drawing,*' said she.

"And now I and my note-book were in a quandary until I concluded to place the word '*Justice*' in front of Sister Lamb's name.

"Miss May Lillian Blake had had her feelings hurt; *somebody* had lacerated them. I told her it was better in all such cases to remember, firstly, the source, and secondly, the *bigness of the cause;* and after studying for a time on the secondly, the firstly would settle itself naturally. 'It speaks well for any circle of women,' I added, 'to be able to run a society as long as this has been going, with no more serious conflict and jealousy than we have had.' I have half a notion that May Lillian will come back, and I wrote '*Hyper-sensitive*' before her name.

"There were a good many who were afraid to come for fear the leader might ask them to do something, and they 'trembled so' at the sound of their own voices in such places. Moreover they were fearful lest they might call some of those foreign words the wrong way.

"'You poor dears,' said I, 'would it be a crime if you did? If you can keep up with all of those names, and they are changing right along, I reckon you will be the first one. Of course if you feel a weakness about the English words, Webster's Dictionary is a powerful tonic.' My note-book agreed with me on '*Timidity*' this time, although I did feel like singing along with John Bunyan:

"'Who would valorous be,
Let him come hither;
Let him quite constant be
Come wind or weather;
Then fancies'll fly away,
He'll not fear what men say'—
and so on; but not having much voice for singing, I refrained. Before I had been all around, as a matter of course I found a great many people who 'did not believe in missions,' and others who were skeptical about the money ever reaching its destination.

"That evening, though tired, I took time by the forelock and sorted out the

reasons I had collected, fastening a fitting text of Scripture to each, for it did not seem quite just to give the parson so much sudden material without accompanying it with a little lift.

"In front of 'Wrong day' I wrote 'Careful and troubled about many things.' Beside 'Indifference' I put 'Because thou art neither cold nor hot, I will spew thee out of my mouth.' 'Selfishness' fitted many texts but I thought 'Let him deny himself' was the best. When it came to finding a text for 'Justice' it was harder, but Isaiah helped me out: 'My people doth not consider,' that was it. 'Hypersensitive's' text was 'Be not overcome with evil.' 'Timidity's' was good, too,

'According to the proportion of faith.' There is so much back of these words. You can find them in the twelfth of Romans.

"As for the unbelieving ones, I had no time to waste with them, knowing if they would only read their Bibles a little oftener, a regular good conscientious read, they would drop such ideas.

"I had not more than gotten my texts arranged before I heard Reuben's step on the walk, getting home sooner than he had expected; so I told him the whole transaction after all.

"Somehow or other I never could keep anything back from that man."

(Mrs. P.)

——— Gulick.

CLINTON, New Jersey.

SUGGESTION CORNER.

FROM Tennessee:

My thanks to you for WOMAN'S WORK FOR WOMAN and *Over Sea and Land*. They come promptly every month. I never received them until you sent me the gift of them. After reading myself and using in our monthly meeting, I send them on to a mountain woman who has a band of country women. She says she could not conduct her meetings without them.

FROM Annapolis, Md.:

We, individually and as a society, thank WOMAN'S WORK for your extras on the China troubles, which interested all, though we were heart-stricken over

the accounts which you gave us. Wives of two naval officers are members of our society. The widow of Admiral Philip has lately become a member.

FROM Michigan:

Our society is giving a supper tonight to send money to starving people in India. It is good, but I wish it were not necessary to give suppers to raise money.

[It does seem rather in-apropos to eat in order to feed the starving.—ED.]

FROM Kentucky:

We have as contributing members almost every woman on our church roll.

SINCE LAST MONTH.

ARRIVAL:

March 10—At New York, Guy Hamilton, M.D., and wife, from Siam. Address, 624 Second St., Madison, Ind.

DEPARTURES:

February 23.—From New York, Rev. Arthur Ewing, returning to Lodiana, India, leaving Mrs. Ewing in Baltimore.

March 5.—From Pittsburg, Pa., Mrs. C. C. Millar to rejoin her husband in Mexico.

March 7.—From San Francisco, Mrs. C. F. Johnson and three children, to rejoin her husband, of Ichowfu, Shantung.

MARRIAGE:

March 1.—At Shanghai, China, Dr. Mary A. Ayer of Soochow to Capt. Alexander MacKinnon.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday and prayer-meeting third Tuesday of the month, each beginning at eleven o'clock. Visitors welcome.

April. Prayer Union.—*Our Annual Assembly.*

THE Thirty-first Annual Assembly of the

Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in Calvary Church, Philadelphia, Rev. J. Sparhawk Jones, D.D., Pastor, April 24 and 25, preceded by a prayer-meeting on Tuesday evening, 23d. According to the By-Laws: "One delegate may be sent from each Presbyterial Society, each Auxiliary Society, each

Young People's Band. Y. P. S. C. E. working with us are also entitled to the same representation.

Cordial hospitality is extended by the ladies of the Presbyteries of Philadelphia and Philadelphia North, to all *delegates* and *missionaries* who may attend the meeting. Board will be secured for others desiring it, at hotels and boarding-houses conveniently located.

The names of delegates and all applications for board or entertainment must be sent not later than April 8, to Mrs. D. Linn Coyle, 3745 Locust St., Philadelphia, Pa.

The usual reduction in railroad fare, good from April 19 to 29, has been secured. All persons on purchasing tickets must ask for a certificate which must be signed at the meeting, and will entitle bearer to the two-thirds reduction on return ticket. At the smaller stations notice should be given to the agent in advance that the certificates will be asked for. The reduction is available for every one attending the meeting, whether delegates or not.

The Tuesday evening devotional meeting has become a precious feature of our assemblies and as far as possible it is urged upon all delegates to be present.

Among the missionary speakers who are expected are Mrs. De Heer and Mrs. Reutlinger, Africa. Miss Hawes, China, Miss Milliken, Japan, Miss Johnson, India, and a score of others who will in some way have a share in the programme. A popular meeting will be held in the Academy of Music on Thursday evening, to be conducted by Mr. Robt. E. Speer, Secretary of Board of Foreign Missions. Rev. Eugene Dunlap, Siam, and others will address the meeting.

An exhibit of curios will be one of the interesting features during the sessions of the assembly and special preparations are being made that the conferences may be as helpful as possible.

May prayer, earnest and united, abound throughout all our territory during the coming week for the presence of the Holy Spirit upon all our deliberations.

Treasurer's books close April 20.

THUS far, receipts give no indication of the "at least two per cent. increase in regular contributions" and no foreshadowing of a goodly balance toward the Twentieth Century Re-establishment Fund for China. Approval of the plan has, however, been freely expressed, and as the report from each Presbyterian Society comes in, we look confidently for the glad fulfillment of our high aim.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

The Thirtieth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will open with a devotional meeting Tuesday evening, April 23. Let all who possibly can, get there in time for it. We all need the preparation which that will give.

Have you appointed your delegates and sent names to Miss Josephine Cable, 1219 Brady St., Davenport, Iowa? If not, do not delay another day. It is not just to the committee.

LAST year in these notes we asked for prayer that a less number of churches might be found upon the rolls which gave nothing to Foreign Missions. Did we pray without faith and works? Instead of a smaller number, there are over two thousand churches which gave not one cent. Is it *your* fault, is it mine?

CAN it be that the Presbyterial officers to whom the *Forty-Eight's Bulletin* is sent for distribution are not sending them out to the societies? We are getting letters asking, "What is the *Forty-Eight's Bulletin* and how can we get it?" from societies in Presbyteries where we know the Secretary gets a package each month. Every society should receive a copy *before* the first day of the month. The packages are sent from here not later than the 24th of the previous month, giving ample time for distribution.

THE Field Secretary reports attendance upon nineteen Praise Meetings in February, twelve hundred miles of travel with excellent financial results. At one meeting two little maids whose birthday it was, and who were born twelve years before on a Praise Service day, collected the offerings. To another, a sleigh load of ladies accompanied her on a twelve-mile ride.

THE devotional exercise *The Children of the Day*, 2 cts. each, is intended for an opening exercise. Two or three copies are necessary, the leader to have one and the others to be cut and distributed to those who take part.

Add One and Bless Three, 1 ct. each, 6 cts. per doz.; *The Wail of the Women*, 1 ct. each, 6 cts. per doz.

Address W. P. B. M., Room 48 Le Moyne Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-first Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held in the church at the corner of Warren and Woodbine streets, Roxbury, Mass., April 10 and 11. All desiring entertainment or information about hotels and boarding-houses are requested to apply to Mrs. James J. Dunlop, 43 Georgia St., Roxbury, Mass., Chairman of the Hospitality Committee.

The usual reduction of fares by the certificate plan has been secured and is available for all attending the meeting, whether delegates or not. Delegates living in small places should apply for their tickets and certificates several days in advance of the time of starting.

The programme will be an excellent one, including some talks by missionaries whom all want to hear, Miss Newton and Miss Hawes being among them. The conference will present some helpful topics for discussion, and at the evening meeting Dr. Dunlap will give his illustrated talk on Siam. Dr. Halsey of the Board will also address the meeting. Do not fail to accept Boston's hospitality if possible. The societies that fall behind in gifts and interest are not those that send full delegations to the Annual Meetings.

PRESBYTERIAL Treasurers are reminded that April 1, the day on which our books close, comes this year on Monday, and they are requested to mail their last remittances not later than Saturday, March 31.

WE hope to present a designated object for the Summer Offering for Medical Missions this year. The envelopes will be ready for distribution in April and should be returned on or before Sept. 1. The Summer Offering for the year just closing was \$2,056.64.

WE have to record with regret the death of Mrs. F. Blume, one of the oldest managers of our Board in length of service. She has labored with us almost from its beginning. Gentle and retiring, of excellent judgment, she was a useful member until failing strength prevented her attendance upon Board meetings. The friend of the missionaries, her loving, prayerful devotion to the cause dear to her Lord never failed.

MANY will be pained to hear of the death of Mrs. Chas. P. Hartt, which occurred recently in New York. Mrs. Hartt was for long years intimately identified with the Women's Board of Foreign Missions. The records of her work would be a history of the early years of the Society, when woman's organized work for women was on trial. The few brave women who felt called of God to work together intelligently and systematically in order to send the glorious gospel to distant lands, met with scant sympathy. Of this small number, Mrs. Hartt was one. At the birth of the Society she took her place as treasurer by the side of her friend, Mrs. James Lorimer Graham, its first president. Clear, exact, painstaking, conscientious in every detail, she lived to see all prejudice against the organized work of women overcome and an honorable place accorded it. In 1896 she asked to be relieved of her duties, having served for twenty-five years. Since then, because of failing health, she has lived in great retirement, always maintaining, however, a warm interest in the work to which she had given so many years of loving labor.

NEWS has come of the great loss to the Transylvania presbyterial society of Kentucky in the death of Mrs. N. K. Tunis, Secretary of Literature and of Y. P. Societies. Her loyalty and enthusiasm for service made her a most efficient and faithful worker. For the present, Miss Emma Cowan is taking her place.

From Northern New York.

THE Twenty-ninth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the First Church, Gloversville, N. Y., April 17 and 18. A devotional service will be held at 4.00 P. M., on Wednesday, the 17th, followed by a missionary address. Train connections are made at Fonda via the N. Y. C. R. R., with the F., J. & G. R. R., as well as the electric road. Delegates can leave Albany at 1.15 P. M.; Schenectady, 1.53 P. M., and connect with the electric cars in Fonda at 3.10 P. M., arriving in Gloversville at 3.56 P. M. Delegates desiring entertainment are requested to

send their names in full to Mrs. J. P. Heacock, 31 Prospect St., Gloversville, N. Y., not later than April 8. Information in regard to hotels and boarding-houses can also be obtained of Mrs. Heacock.

NOTICES of the meeting, giving hours for the sessions, with names of the speakers, etc., will be sent to the Secretary of each Auxiliary and C. E. Society. Any failing to receive a notice by March 30 are requested to notify Miss E. A. Darling, Auburn, N. Y.

AGAIN we call attention of the Treasurers to the need of forwarding all monies by April 1. Societies are requested to see that their pledges are fulfilled, and to loyally support the object which was assigned to them at the beginning of the year, and not to divert funds upon which the general Society is depending, to other purposes, however worthy.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A. M. Leaflets and missionary literature obtained by sending to the above number. Visitors and friends cordially welcome.

THE Twenty-fourth Annual Meeting of the Woman's Presbyterian Board of Foreign Missions of the Southwest will be held in the First Church, Rev. H. O. Scott, D. D., pastor, Carthage, Mo., Thursday and Friday, April 25 and 26. Delegates should send their names early in April to Chairman of Entertainment Committee, Mrs. J. A. Mitchell, South Main Street, Carthage, Mo. One hundred delegates assures us reduced rates.

WHILE it is impossible to announce just what missionaries will be with us at the Annual Meeting and which of the Secretaries of the Assembly's Board will address us, we are justified in promising an interesting programme. Will not all the auxiliaries endeavor to send delegates to this meeting? We know many of you by name at Room 21, we read your letters, we are cheered by your successes and sympathize in your discouragements, and we should so like to see you face to face. Won't you try to come?

IN the next issue of the *Quarterly*, which will be in your hands by April 1, you will find a list of dates and places of assembling for the Presbyterial Society meetings. Please note them and endeavor to attend your own Presbyterial meeting if possible.

WE received a pleasant, chatty letter from Miss Margaret B. Axtell, now at San Felix, Bahia, in Brazil. She tells of her difficulties with the Portuguese language and of the exceeding kindness of the Brazilian family with which she is domiciled. Her testimony to the efficiency of Dr. Chamberlain's family is inspiring, and we hope to hear such "good words" often.

SOCIETIES contributing to the salary of Mrs. Miles of Colombia will be glad to hear that we have a letter from her ready for publication. She speaks of the difficulty of sending mail from Bogota and so accounts for her long silence.

WORD comes that our missionaries in China are getting back to their stations. We cannot realize how heart-breaking it is for them

to return to ruined churches, scattered congregations, dismantled schools and hospitals, and the averted faces of former friends. Let us pray for them that their courage may be strengthened and their faith increased. Let us hold up the hands of our substitutes in the battle of the Lord, that the hosts of Amalek may not prevail against the chosen of God. We must do this by prayer, by letters of encouragement, and by large increase in our gifts for work in the disturbed districts. Our martyr dead, both native and foreign, have left us a rich legacy of faith, love and devotion to their Master, and to those whom He called "brethren." Shall we let their blood be spilled in vain?

LEAFLETS for study of April topic: *Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Home Life*, 2 cts.; *Flash Lights*, 3 cts.; *Bartholomew Ziegenbalg* (a hero), 2 cts.; *Missionaries in India*, 2 cts.; *Fruits of Christian Science and Theosophy*, 2 cts.; *Foreign Mission Fields*, 1 ct.

NEW LEAFLETS: *Self-Denial*, 10 cts. per doz.; *Poem, Not I, but Christ*, 5 cts. per doz.; *How She Did It*, 8 cts. per doz., by Mrs. Meade C. Williams, is a reprint. These have been used Self-Denial Week.

Address orders to Woman's Board of the Southwest, 1516 Locust Street, St. Louis, Mo.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 a.m. and 1.15 p.m. All are invited. Executive Committee, third Monday.

THE Annual Meeting of the Occidental Board will be held April 3, 4, 5, at 920 Sacramento St.; San Francisco. On April 3, a reception to delegates will be given from 3 to 5 o'clock. We hope that fifty women and young people will come, to avail themselves of reduced fares at one and one third rates on the Southern Pacific R. R., or on the California and Northwestern R. R. Free entertainment will be provided during the session. Foreign missionaries from the field will be present, and a Young People's Hour will form a part of the attractive programme.

LEAFLETS: *Historical Sketch of India*, 10 cts.; *Questions and Answers*, 5 cts.; *A Bit of Zenana Work*, 1 ct.; *Medical Mission Work*, 10 cts.; *What is a Zenana?* 1 ct.; *Premadini* (a true story), 2 cts., 15 cts. per doz.; *Soobonagam Annal* (true story), 2 cts.; *Bartholomew Ziegenbalg* (Hero Series), 2 cts.; *Home Life in India*, 2 cts.; *Adoniram Judson, William Carey, Alexander Duff*, 18 cts. each, paper cover, cloth, 30 cts.; *Woman's Rights in India*, 1 ct.; *How Hindu Christians Give*, 2 cts. We furnish the whole list of *Missionary Annals*, viz. Duff, Carey, Judson, Mills, Martyn, Woman in Persia, Perkins, Moffat, Livingstone, etc., paper cover, 18 cts., cloth, 30 cts.

THE ANNALS will be invaluable to clubs, missionary meetings or in home study for all who join in the study of "Christian Missions in the Nineteenth Century." Send to Mrs. H. B. Pinney, Berkeley, Cal., for the Six Lessons.

NEW BANDS.

NEW JERSEY.

Englewood, West Side Ch.,
Junior Guild.

OHIO.

Mt. Gilead, Calvin Miss'y Society.
E. Palestine, Little Light Bearers.

PENNSYLVANIA.

Huntingdon, Earnest Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1901.

PRESBYTERIES IN SMALL CAPITALS.

BALTIMORE.—"From the mother of Wm. Cross Moore, Balt., for and in his name," \$151.00
BLAIRSVILLE.—Fairfield, S.C.E., 6.50
CINCINNATI.—Bethel (*8.36), 21.02; Bond Hill, *10; Cincinnati, 1st (*12), 18, Golden Circle (*2.15), 8.15, *King's Messengers (*7.65), 21.25, Lights for Darkness, *3, S.C.E. (*65 cts.), 7.65; 2d Ch. (*64.29), 11.0, S.C.E., 14, Y.L.S., 25; 3d (*12.65), 31.70; 4th (*1.65), 6.65, Y.L.B., 1.25; 5th (*5), 9; 6th, 11; 7th (*74), 94.75; Avondale (*53.51), 83.51, Central, *5; Clifton, *8.45; Knox (*5.29), 13.68; Mohawk (*5), 26.40, Hope, 1.37, Buds of Promise, 1.84; Mt. Auburn (*40), 100.67, Clifford Chapel, 4; North, (*14), 20.40, Thomson Bld., *2; Walnut Hills (*64.10), 98.10, Humphrey Bld., 12.50, Cleves and Berea, 5; Glendale (*12), 36.96; Harrison, *8.36, Hartwell (*5.32), 8.72; Lebanon, 5.50; Linwood (*4.75), 14.75, Calvary Workers, 2.50; Loveland, 6, S.C.E., 2.50; Madisonville (*3.55), 5.55, S.C.E., 2.07; Montgomery, *7; Morrow (*4.10), 25; Pleasant Ridge (*16.86), 21.43; Reading and Lockland, 3.50; Wyoming (*23.25), 62.15; Y.L.S., *6, S.C.E., 10; Plate Coll., *39.59, 1,043.00
CLARION.—Beechwood, S.C.E., 40.51
CORISCO.—Baraka, 20.00
HUNTINGDON.—Philipsburg, S.C.E., 2.37
KITTANNING.—Apollo, 33.06, Hopeful Bld., 3.25, Faithful Workers, 1.19; Elders Ridge, 10.50; Glade Run, 15; Indiana, 136; Leechburg, 60; Marion Center, 17.76; Rock Bridge, 4.75; Washington, S.C.E., 4; Whitesburg, 10, 295.51
LACKAWANNA.—Nicholson, S.C.E., 7.00
LEHIGH.—Shawnee, S.C.E., 4.70
MAHONING.—Poland, S.C.E., 5.88
MORRIS AND ORANGE.—Schooleys Mt., 1.00
NEWARK.—Arlington, S.C.E., 20; Bloomfield, 1st, 212, Ballentine Bld., 15, New Century, 11, Willing Workers, 7, White Guards, 5; Caldwell, 12.50, S.C.E., 25; Lyons Farms, S.C.E., 10; Montclair, 1st, 50, S.C.E., 12; Grace, 20; Trinity, 20, S.C.E. Jr., 30; Newark, Fewsmith, 10, S.C.E. Jr., 36; Forest Hill, 15; High St., 52.93; Roseville, 23, Mission Jrs., 60; South Park, 133.63, 830.06

* Indicates Thank Offering.

NEWTON.—Belvidere, 1st, Primary Bd., 1.35; Stillwater, 2.50, 3.85
PHILADELPHIA.—Tabernacle, Mrs. E. L. Linnard, 50, Walnut St., Mrs. Josephine Sailer, 30, 80.00
PHILADELPHIA, NORTH.—Coushohocken, 4.50, S.C.E., 4.50, 9.00
PITTSBURG AND ALLEGHENY, COM.—Allegheny, 1st, 250; 2d Ch. (*26), 36, S.C.E., 10; Brighton Road (*25.28), 29.68; Central, Macedonian Bld., 48.35; McClure Ave. (*24.60), 56.81; North, (*47.25), 401.50, Beaver, *60, Sunbeams, 25; Bellevue, 28; Bethel, *16.10; Canonsburg, S.C.E., 5; Charleroi, S.C.E., 15; Chartiers, 16; Crafton (*38), 42; Edgewood (*40), 70; Emsworth (*19.50), 20.50; Forest Grove, 8; Glenfield (*10), 14.65; Glenshaw (*30), 55; Haysville, *3.50; Ingram, *6.80; Leetsdale, *30.50; McDonald, 57.40; Mansfield, 12.50; Monongahela, *13.05; Mt. Pisgan, 11; New Salem, S.C.E., 23; Oakdale, *40; Oakmont, *10.50; Pittsburg, 1st, 400; 2d, 34.19, Adelaide Howard Bld., 75; 4th, 25; 6th, 60; Bellefield (*65), 83.05, S.C.E., 7.09; East Liberty (*273.82), 568.02, King's Daughters, 10, Signet Circle, 25, Y.W.S., 50; Highland (*57.25), 65.60; Homewood Ave. (*60), 66; Lawrenceville (*52), 84; Mt. Washington (*5), 25; Oakland, S.C.E., 5; Park Ave. (*180.35), 194.50; Point Breeze (*57.75), 107.75; Shadyside, *158; Tabernacle (*60), 73.50; Sewickley, 25; Sharpsburg, 28.30; Tarentum (*12.15), 47.45; Wilkensburg, 25, S.C.E., 100, 3,781.29
WEST JERSEY.—Fillwood, S.C.E., 2.63
WASHINGTON.—Mt. Prospect Ch., 13.00
MISCELLANEOUS.—Bal. Legacy Miss R. A. Dillaye, 198.89, Dillaye Est., bal. for L. M., 1.66; Phila., "G," 40, East Downingtown, Mrs. A. P. Tutton, 20; Toloona, Ill., Mr and Mrs. T. M. Salisbury, 270 530.55

Total for February, 1901, \$6,827.85
Total since May, 1900, 61,544.79

Mrs. JULIA M. FISHBURN, Treas.,
March 1, 1901. 501 Witherspoon Bldg., Philadelphia,



