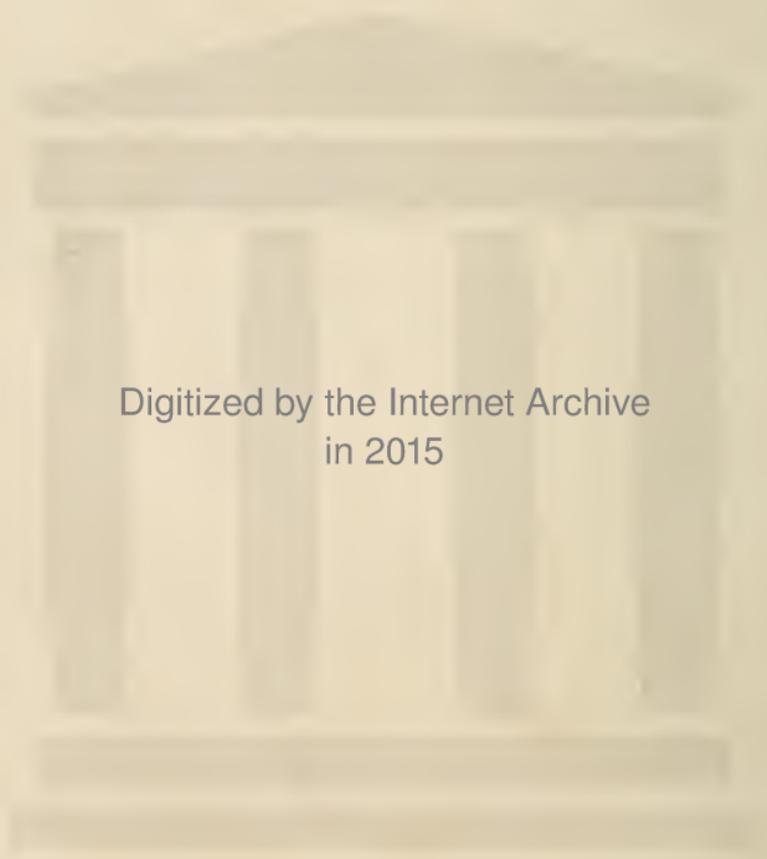


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# Woman's Work for Woman.



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VOL. II.

MAY, 1872.

No. 2.

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## Beyond the Seas.

*CHINA—Ningpo.*

*Letter from Mrs. MORRISON.*

TO THE LADIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH.

MY DEAR FRIENDS: You very kindly asked me to become your missionary, and in my reply I left the matter undecided, for I longed to accept the offer, and yet could not see my way clear to stay on account of the health of my children. If I could take them to the North each summer, I think we might spend the remainder of the year here in comparative safety, and troublesome and expensive as it would be, I feel willing to incur the expense myself, rather than go away and leave the work just now. The work in

which I am at present engaged will occupy some months longer, and at the end of that time I might remain two years or so without injury to the education of my children.

#### A PROPOSITION.

And now I have a proposition to make. Will you not try to establish a Ladies' Home here? If you will, and send out two ladies soon, or one soon, and the other a little later, I will gladly consent to stay awhile, keep house for the ladies until they have learned something of the language, help them all I can in acquiring it, see them started in their work, and then leave them to take care of themselves. It will be far better for them here to make their own home than to think of boarding in any mission family. The mission houses are near together, and all needed help and protection would be given them. The people are perfectly inoffensive, and though I have gone freely among them, I have never been spoken to unkindly. The house which I live in is roomy and pleasant, and it contains, besides the dwelling, rooms formerly occupied by the boys' boarding school, which might be easily fitted up for women's classes, day-school, &c., so that you need not be at the expense of preparing a habitation, it being already to your hand.

#### NEED OF MORE HELPERS.

Oh, that I could make you feel the need of more helpers, as we feel it here. Just think how few we are among so many heathen. Dr. and Mrs. McCartee are soon going to remove to Shanghai, then Mrs. Lyenberger and I will be the only ladies in our Mission. Mrs. Lyenberger has charge of the girls' boarding-school, but, as her health is very delicate, she is quite unable to do what she feels ought to be done for the girls. She joins heartily with me in this request, that one of the ladies will come expecting to devote much of her time to this school; and it is a very interesting work I assure you. We want to leave our impress on these girls, to do for

them what Miss Fiske did for the girls of Persia, send them forth with a sense of responsibility, and an earnest desire to *work* for their countrywomen. This can only be done by spending several hours a day with them, which is more than most married ladies are able to give. We hope the other lady might devote herself to more direct work among the women, forming them into classes, and teaching them in various ways. Just think of it, on the north bank of the river where we live there are hundreds of women who might be reached by tact and patience, and yet there is not a single lady working among them. Then if we cross the river into the city, there are thousands upon thousands, and though ladies of other missions are doing something, they are doing very little compared with what ought to be done. There is one single lady in the city belonging to the Church of England Mission. She is an earnest, busy worker, but her whole time is taken up with her school; so you see the field is very wide. I feel appalled when I look abroad and think of all their souls going down to death, and I feel that I must stay and do my little—and God helping me I will—that these transient labors may be followed up and blessed. *I beg* you to send help **SPEEDILY.**

#### HOW TO LENGTHEN LIFE AND LABOR.

This is an unhealthy climate, and the average length of missionary labor is short, but I think it might be lengthened greatly by leaving Ningpo in the unhealthy season. The trouble generally is, that we wait until we are sick, or have been repeatedly sick, and then a trip north is insufficient, and we are advised to go home. Our Saviour says, "The children of this world are wiser in their generation than the children of light"—and so it seems in China. England *requires* her consuls to return to England every five years, whether well or ill, and thus they are enabled to stay here longer in the long run than the average of missionaries. My idea is this: Let the Woman's Foreign Missionary Society

advise their missionaries, to Ningpo especially (for Shanghai has the name of being more healthy than Ningpo), to go north during the summer months, and allow the extra expense from their treasury. In this way our strength and spirits would be kept up, and a speedy return home prevented. The bugbear of the expense, as well as the waste of time of such a journey, has kept many a missionary here till it was too late, as I can testify from sad experience.

It is not every lady who will do for a missionary; let only those come who have *done self-denying work at home*, and *love such work*, or who have taught, and *love to teach*. If they are not workers for souls at home, it is probable they never will be here. May the Lord move some such to come to our relief, and we will give them a glad welcome.

In closing, let me say that nothing has cheered me so much for years as hearing of your "hour of prayer" for missions. Aye, it is a comfort to know that warm sisterly hearts are praying for us. May your zeal only increase until it is caught up by every church on our continent.

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### INDIA.—Kolapoor.

*Letter from MRS. WILDER, of Jan. 15th, written while at Mahableswar.*

I feel very thankful to our Heavenly Father for the increasing interest of the dear ladies of America in our work. Your letter brings us some of the sweet fragrance of your recent convention. My husband says, "India and the world will be evangelized just so soon as the Church resolves to do it, and goes about the work in earnest." The spirit that our American sisters are manifesting gives us hope that this earnest purpose is developing. As we are growing old and wearing out in this service we do long to see young, energetic and devoted workers coming to share our labors.

## THE WORKERS REQUIRED.

We feel it desirable, in a place like Kolapoor, that there should be a kind of balance maintained—men as well as women workers. What we would like at once is two married young men, able and devoted, and two young ladies. They could find abundant work here and in the region around us. We are grateful for your assurance of funds to build. My husband has the work going on. The doors and windows are making and material gathering. He thinks \$3000 will be needed as things now are. If two married young men will come at the same time with the young ladies, they need not wait till September. Let them reach here the last of May, at the beginning of our rainy season, and in the families of the young missionaries they can find quarters a few months in the military lines till the new house becomes ready. My husband and Mr. Seiler have drawn a plan of the new house much after that of our own, one story high, eighty-five feet long by some fifty-two feet wide, including verandahs. They think two families can live in it for a time quite comfortably.

As to the *kind* of workers needed, whether gentlemen or ladies, the indispensable qualities are true love to Christ and souls, true devotion in heart and purpose, with much energy and decision blended with untiring patience and perseverance, such as no difficulties or discouragements can ever tire or baffle. Then, the more perfect the education, and the greater the culture and refinement the better.

## FANCY ARTICLES.

As to the "fancy articles" some of the dear ladies have mentioned, I am sorry to say that our market is not good. We have very few Europeans, and these care very little for such articles; then our native people have tastes and customs so different from ours that we could not expect their patronage. I teach the little girls in my school to sew, but only plain

sewing, which will be useful for them in the kind of life they have to live.

#### AWAY FROM HOME.

I am now a hundred miles from Kolapoor, having brought our two dear children, Grace, ten years of age, and Robert, eight, up on this mountain for a little change, hoping thus to brace them up with this cooler climate, and keep them longer in India.

I have hundreds of natives—men, women, and children—about me here. I have just been reading one of our Lord's parables to a company of women, but am conscious of a deeper and more special interest in my girls' school at Kolapoor. I feel myself an exile from home here, and shall rejoice when our stay closes and I can return to the work of our dear mission. Let us share much and often in the prayers of our dear sisters at home for God's blessing to rest on our work in larger measure. My very affectionate Christian regards to all who pray for us and give to help forward the cause of our dear Lord and Saviour.

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#### INDIA.—Futtehgurh.

*Extract from a letter received from MRS. BRODHEAD.*

#### ZENANA VISITING.

“I will try to give you a description of one visit, which will answer very well for all. I took one of our Christian women with me: the women came in from the neighboring houses, and collected in the open court to the number of twenty or thirty. After making our salaam we entered into some general conversation, and asked if they ever went out of their houses. They said they went to *melas*, and to the Ganges to bathe. When we asked what good this did, and what benefit they received from it, they readily acknowledged that it washed away the *mail* of the body but not of the soul. This opened the way to read and talk to them,

and it would do your heart good to see their bright, eager faces, clustering about you as they listened to the story of Jesus, many of them for the first time. I have been surprised at the number of intelligent elderly women we meet with in these houses, and many of them are anxious to learn to read, and want us to visit them. The work seems to be growing, and more than one Bible woman could be fully employed."

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### *AFRICA—Baraka.*

*Extracts from a letter from MRS. BUSHNELL.*

The longer I remain here, and the more I know of the people, the more strongly am I convinced that the elevation of society here depends mainly upon the women. If they are educated and truly converted, their influence will be very great. They have always been slaves to the men, not always by laboring, but by being sold or selling themselves for the time to some foreigner, who having left his home and friends, also left his moral character. In years past, we have not been able to gain much influence over the women. Very few would attend church on the Sabbath if meetings were held in the towns; they cared not to listen to God's word. But very few girls compared with the boys have ever been to school. It has never been possible to have a girls' day school, and even now we could not sustain one. But a large number of females now attend church regularly, and from three to ten attend Sabbath-school. Several attend the female prayer-meeting, and a large number of girls could be brought into the school if we had accommodations, and strength to care for and teach them, and funds to support them. At twenty or twenty-five dollars a year, it requires quite a sum to sustain a small school.

#### THE WOMEN ANXIOUS TO BE TAUGHT.

The women now are anxious to be taught God's word in town; a number will join together to hear it read. All this

is encouraging to us. Five have been received in the church; all were formerly members of the girls' school; some of them had grieved us very much by their conduct. Others who were formerly our pupils are still in the broad road, but we pray that they too may be led by the Spirit to see the error of their ways, and turn them to the Lord.

I shall be most happy to join the ladies in the hour for prayer. But we are between five and six hours in advance of you in time.

" Though sundered far by faith we meet  
Around one common mercy-seat."

We have been very much blessed in our work since we returned, and we ought to take courage and work with more faith. Pray for us that still more fruit may appear. Twenty-two have been received to the church since our return. Most of them have been or are now members of our schools. One of our boys died a few weeks since of pleurisy; he died without fear, trusting in Jesus, as he repeatedly told us. He was expecting to unite with the church at our last communion.

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### **LETTERS FROM NATIVE BIBLE-READERS.**

The following letters are from two of our efficient Bible-women, under the supervision of Mrs. Walsh, Allahabad, India:

*From PUNDITAIN.*

DEAR MADAMS: I having been called upon to give account of the duties which I am intrusted with, most submissively beg to lay these few lines for your perusal and consideration.

I was formerly of Brahmin caste, and was converted and brought up in the mission, and now perform the work which not man alone but the Almighty likes, too. I go out amongst the heathen (I mean such as Mahajuns and others of high rank and position), and without any hesitation go to their

houses and fall in conversation with them, after which I take out my Bible (in Hindec language), and read one or two chapters and explain to them which way they should go, and where they shall find their Saviour; after this I sing a couple of religious hymns (Bhajeens), and am glad to say that they with their heart listen to what we say; besides this, in the houses where we go, should there be any such slight sick cases, requiring medical treatment, I prescribe Hindustanee medicine, and am glad to say I have been successful in almost all cases. The houses we visit are more than twenty in number.

I now having no particular thing to mention, conclude this small note of mine, with a hope in God that it shall find all our lady superiors in sound health. I am with best respects,

Your obedient servant,

PUNDITAIN.

*From* JUDITH MALLOHA.

DEAR MADAMS: Having been requested by our lady missionary to submit a letter of the duties I perform, I most humbly and respectfully beg to lay these few lines, with a hope that they shall be found satisfactory. From a small age of mine I was brought up and trained in the orphan school, but ever since my marriage I have been serving in the Mission. The duties at present I perform, are the following: I visit houses among the heathen, such as Mahajuns, Bengalees, and a few of Mahommedans. We give them Christian knowledge, read a chapter from the Bible, and explain it in their own language, so that they may clearly understand. Many have been anxious to read our religious books; they have been supplied with them and are taught by me, and I find them fairly improving. Those who are anxious to read the English language are also taught by me; many of them learn carpet works, knitting, &c.; whatever they wish to learn I teach them, and find them much improving. I have

nothing more particular to mention, but before closing this note of mine, I earnestly beg of all Christian ladies to pray to God to prosper us in our work, that we may by his help flourish and be an example to them for the true way.

I remain with best respects, your obedient servant,

JUDITH MALLOHA.

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**PERSIA—Oroomiah.**

*Extract from a letter of MISS N. J. DEAN, addressed to the Ladies of Clinton Street Church, Philadelphia.*

PERSIAN HOMES.

“I cannot tell you how greatly it adds to my interest and earnestness in the work here to know that so many ladies at home are giving and praying for us. . . Oh, how I long to help these Persian women, as they are struggling up through the deep darkness of ignorance and superstition. We are often discouraged that they rise so slowly. Yet, when we see them in their homes; ah, such homes as many of them have! we almost wonder that they have even the desire to rise. I presume I shall tell you nothing new when I say that there are often four or five, perhaps *seven* sons with their wives and children, all living in their father's house. There may be two rooms in the house, but oftener *one*. The only windows are small openings in the roof, which serve also as chimneys; earth-floor, in which is built the oven where all their cooking is done. One part of the room usually has a carpet spread on it; their beds are all piled in one corner through the day, and spread at night. Their dishes consist mostly of brown pottery bowls, while they almost entirely discard even spoons. As to knives and forks, they do not know how to use them. How destitute of all comforts these homes seem to me. I am not speaking of the higher classes but of the majority of the people. Can any of you, mothers in America, imagine the difficulty of training children in such

a place? And the mother-in-law always has more control over the children than the mother has. I often ask myself what shall I say to these mothers? I cannot understand their trials, and it seems to me I could not bear them. How much grace they need and must have if they live Christian lives under such circumstances.

#### THE SCHOOL.

“You may have heard that we have been repairing our school-buildings during the summer, on account of which, as they are not yet finished, the school will open late this fall. The religious interest among the girls last winter was very encouraging. There were seven who felt that they were converted, and from some of these I hear an excellent account of what they are doing in their homes and villages during the summer. We have several Bible-women who are doing a good work.”

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#### SYRIA—Beirut.

A letter from Miss LORING of February 28th, contains the following good news of a precious work of grace at the Seminary: One of the native teachers, Miss L. writes, “is thinking quite seriously about the condition of her soul.”

“Be assured our prayers *do* ascend with yours for her conversion, which, we have strong faith to believe, will take place soon. A delightful work of grace is going on in our school. Four lovely girls have yielded themselves to Christ since the new year began. They were the most hopeful ones and have long been thoughtful; for the rest we pray, labor and wait. Remember us often in prayer, will you not?”

“We are delighted to hear of the prosperity of your society, and seize with interest every item relating to it. We are glad your interesting magazine is to be published more frequently.”

## EXPLANATION OF WORDS USED IN PERSIA.

BY REV. J. H. SHEDD.

*Bazaar*, Market.

*Beg*, *Bey*, An order of nobility much higher in rank in Turkey than in Persia.

*Cajawah*, A pair of frames, covered and slung on a horse, in which women ride.

*Calecoon*, Persian water-pipe.

*Caravan serai*, *Caravan palace*, or public house for caravans.

*Casid*, Foot-messenger.

*Cazi* (*Cadi*), Judge; justice of the peace.

*Chapar*, Courier or messenger on horseback.

*Derweesh*, Religious mendicant.

*Ferrash*, *Carpet-spreader*, Armed servants of a governor or prince.

*Firman*, Royal order.

*Fursakh*, Measure of distance; anc. *Parasang.*, about four miles.

*Gholam*, Slave or servant; applied to carriers.

*Hajee*, Pilgrim, *i. e.*, to Mecca.

*Hakim*, Wise man; physician. *Hakim bashe*, Chief physician.

*Imâm*, A Turkish priest; in Persia, a departed saint.

*Irân*, Native name of Persia.

*Kasha* or *Kasheesha*, Syriac for presbyter or priest.

*Ketkhooda*, Chief man of a village.

*Khan*, pronounced *Han*, Lord; rank of nobility.

*Khanum*, Lady; feminine of *Khan*.

*Lootu* (*Lotiti*), Drunken ruffian.

*Madresseh*, School or college.

*Moharrem*, First month of Mohammedan year.

*Mohasil*, Sheriff or constable.

*Mullah*, Persian ecclesiastic.

*Mushtahud*, Chief ecclesiastic.

*Mukkadoosy*, Pilgrim to Jerusalem.

*Noros* (*New day*), New year's day, at vernal equinox.

*Peshkesh* (*Turkish*, *Baksheesh*), A present.

*Ramazan*, Month of fasting.

*Rayah* or *Riyat*, Subject; peasant.

*Sahib*, Owner or master; applied by Persians to Europeans same as *Sir*.

*Takht-ravan*, *Moving seat*; a conveyance carried by two horses or mules.

*Shamasha*, Nestorian deacon.

*Shah*, King. *Shah in Shah*, King of kings; title of king of Persia.

*Man*, Syriac for saint or bishop.

## At Home.

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### *PRAYING AND WORKING.*

Less than a year ago our call to prayer was sounded throughout the churches, and its effects have been unmistakably felt. Work has been performed in our Society since then—hard work and unremitting. Those at headquarters have freely expended of their strength, while our auxiliaries and bands have found it often no easy task to awaken in their churches an interest in missions, and to gather the mites that have together made the larger sums sent to our treasury. But this labor, like all else we do for the Master, is that of the husbandman; we plow and sow; we dig about and fertilize; God alone giveth the increase, and to him alone our success is due. Our readers see for themselves what that success has been, how the field is widening before us, and the work constantly increasing. We believe this blessing has come in answer to prayer. We believe that in our hour of prayer lies a power which none of us can estimate. Come, then, dear sisters, “boldly unto the Throne of Grace,” and with implicit trust make large requests of our Royal Father. Let the hour from five to six of every Sabbath afternoon be the hallowed time when we shall bring this mission cause to Christ; when we shall plead for greater devotion in our church at home; and when each of our missionaries with her field, her labor, and herself, shall be borne lovingly to the same Divine Master.

For our enlarging work we need the combined strength, in effort and supplication, of the 300,000 women of our church, instead of the small fraction of it with which our part of all church work is now done. We greatly need MORE LABORERS in the foreign field; let us pray for them with such fervor and

perseverance that the answer *will* come; and let each upon her knees make the solemn inquiry: "Lord what will thou have *me* to do?" Where hast thou appointed *my* work?

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### **THE PRESBYTERIAL MISSIONARY SOCIETY OF NEWARK.**

The Presbyterian (Woman's) Foreign Missionary Society, of the Presbytery of Newark, was organized in Newark, N. J., on April 5, 1872. They voted to become auxiliary to The Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, and adopted as their fields of labor,

1st. The Canton Mission, and pledged \$4000 to it;

2d. The Sidon schools (per First Church, Newark);

3d. The support of a missionary in Africa (by the Roseville Church);

4th. Support of a missionary in China (by Wickliffe Chapel congregation).

We rejoice in welcoming this strong auxiliary to our ranks, and believe these Presbyterian combinations will be found to be effective and earnest helpers in our work. Mrs. (Rev. Dr.) James P. Wilson is the Chairman of the Presbyterian Committee, and to her faithful, zealous efforts, the present organization is largely due.

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### **JERSEY CITY MISSIONARY SOCIETY.**

A Woman's Foreign Missionary Society, in connection with the Presbytery of Jersey City, was formed in Jersey City, April 10th. It is auxiliary to the Woman's Foreign Missionary Society of the Presbyterian Church. Mrs. Dr. Shelton, of Jersey City, is Secretary of the Society. We gladly welcome these co-workers to our ranks, and trust each church in this Presbytery will have its own organized society, and together they may be blessed in doing much to help on the coming of the kingdom.

The ladies were greatly aided in their organization by addresses from Rev. Henry M. Booth, of Englewood, New Jersey, and Rev. Dr. Imbrie, of Jersey City.

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### *THE SIDON SCHOOL.*

It will be remembered that we have undertaken the support of the girls' school at Sidon, under the care of Mrs. W. W. Eddy. This school, of which an account was published in the March number of the magazine, has found favor with the supporters of our Woman's Society, and we have great pleasure in announcing that fourteen of the twenty scholarships have been taken up by various mission bands. The school is not quite so large as it was last year, but it is doing a good work, and there are many encouraging signs of progress and religious growth. We hope our next issue will chronicle the fact, that the remaining six scholarships have been assumed by our energetic workers, and that we are prepared to aid the Sidon school in other important ways, such as assuming the rent of the school building, and other needful expenses; perhaps ultimately purchasing the houses now occupied, in view of the future enlargement of the work of our church in behalf of Syrian women and children.

We can scarcely estimate the good that may be accomplished by these young girls who are receiving religious instruction in the Sidon school, for good influences extend in an ever widening circle—so that one converted educated girl may be the means of blessing many others, who, in their turn, may become instructors in righteousness; yet the seeds which will produce so rich a harvest was sown in Sidon. As an illustration we give a paragraph from a letter recently published, addressed by the Rev. Mr. Strang, of the Alexandria Mission of the U. P. Church, to Rev. Mr. Hutton, of Paisley, Scotland. After stating that six new members had been received into the church in Alexandria, he says:

“Some account of these new members may be interesting

for various reasons, not the least of which is, that it will partially illustrate the mixed character of our congregation in this city, and of the Arabic-speaking population of Egypt. Mariam (Mary), is an Armenian widow, sister of Elder Carabet, and is brought in, like their mother some years ago, largely by his influence. Safsaf (Willow), is a Copt, and the wife of Deacon Abd al Malik. After a long struggle with her Coptic friends, she has yielded to the good example and instruction of her husband. Mariam Baseely, whose husband was received at the last previous communion, and her daughter Helena (Helen), are Syrians who have long heard the truth from Rev. W. W. Eddy, of Sidon. Helena was educated in the mission-school at Sidon, and is now teaching reading to several women, one of them her mother."

So we see that the results of this good work in Sidon are extending into Egypt. Let us go on in faith, asking God's blessing on every effort of our hands, and on every dollar in our treasury.

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### *THE SIDON NATIVE SCHOOLS.*

These schools are taught in the villages in various parts of Syria. The teachers are graduates of the Sidon and Beirut schools. In our March number we gave the names of five villages in which these schools are located, with the name of the teacher. The support of these schools, amounting to \$60 a year for each, is now secured, as follows: the school at Kanah, teacher Mariam Khaleel, supported by Mr. William Hogg, Philadelphia; school at Jedaide, teacher Tukla Nukhly, North Church, Philadelphia; school at Khiyam, teacher Mariam Abood, auxiliary at Mendham, N. J.; school at Ible, teacher, Mariam Najjar, First Church, Newark, N. J.; school at Rashaiyah, teacher Tukla Ide; also supported by our auxiliary in First Church, Newark, N. J.

Mr. Dennis, of the Syrian Mission, writes to us: "In these village schools in Syria, the Bible, the catechism, the hymn-book, and Scripture question-book are used as regular text-

books, and the children commit much to memory. Pains is taken to give them a knowledge of saving truth. In the regular examinations of these schools, which are conducted by the missionaries, whole books of the Bible, the entire catechism, often with proof-texts also, much of the hymn-book, and chapters of the Scripture question-book are admirably recited from memory. We regard these schools as a most hopeful agency in the mission work for Syria. They are really Sabbath-schools held every day in the week. Of course a good ordinary education is given, as well as religious instruction. They are absolutely free to children of any religious connection. Moslem boys often attend them."

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### CHINA.

Our foreign department will be found unusually full of interesting matter. We have letters from India and China, from Persia, and from Africa. We call special attention to the communication from Mrs. Morrison, of Ningpo, which opens the magazine. Our last issue contained a letter from Dr. Happer, of Canton, making a similar appeal, and we have yet another from Mrs. Mateer, of Tungehou. All these earnest letters ask for *more workers for China*. More missionaries—many more. Two are wanted at Ningpo, two at Canton, and four at Tungehou. Eight missionary ladies to work for Christ in China! Where are they to be found? Dear sisters, let us give ourselves to prayer, that God will raise up those whom we may send to that great country which is famishing for the bread of life.

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We have also an interesting letter from Mrs. Wilder, of

### KOLAPOOR.

You will see that your labor has not been in vain. The auxiliary societies who have labored so faithfully to secure the new mission house at Kolapoor, will learn from this letter

that the work upon the building is actually in progress, and that it will be completed before the fall. But our dear friend, Mrs. Wilder, asks that those who are coming to her aid will not delay their coming. She wants them to come in May, for the need is urgent, and the work is great. We hope to tell you, in our next number, the names of the ladies who are going to Kolapoor.

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### **OUR ANNUAL REPORT**

Will be in the hands of our contributors before the July magazine makes its appearance. It presents a gratifying statement of work and progress. It is a report full of blessing and encouragement—a report which ought to stimulate us to fresh efforts, and more earnest and faithful prayer.

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### **HOW TO GIVE INTEREST TO OUR MISSIONARY MEETINGS.**

If any of our friends have any suggestions to make upon this subject, we shall be glad to receive them. We think, that in the first place, these meetings should be held as often as once every two months; and, perhaps, once a month would be still better. Then they should be meetings both for giving information, and for prayer.

Recent intelligence from the foreign field is always accessible through our magazine, through the *Foreign Missionary*, as well as the newspapers of the church. But beyond this, the entire mission work of the Presbyterian Church should be made a matter of study. Take first the field in which your auxiliary is specially interested; India, for instance. Make yourselves acquainted with the geography of India, and its secular history, as well as the religious. Learn its products and commerce, the habits of its people, its old systems of mythology, and something also of its philosophic thought. All this will take time, but it will make you more intelligent workers when you learn the field in which you are

operating, and the magnitude of the error to be overcome by the entrance of the light of the Gospel. Then study the missionary history of India from its commencement to the present time. See what has been actually accomplished. Take into account the missions established by other churches also, and ascertain what is the present aspect of India with regard to Christianity. By the time you have learned this, you will be ready to feel your own utter weakness, and your *absolute* dependence upon God in your warfare with such mighty foes.

What we have said of India, will apply with equal force to China, to Persia, and to some extent also to Syria and to Africa. Make yourselves thoroughly conversant with the Foreign Missions of the Presbyterian Church. You can by inquiry find out the books containing the information you want. You can appoint some member of your society to bring in some paper to read at your meeting on a subject you may select connected with the general topic. These papers may be either original or selected. And above all things let your meetings be *largely* meetings for prayer. Everything depends upon this. You need God's spirit as well to quicken your own interest in the blessed cause, as to vitalize your efforts in the dreary waste of heathenism, in which you are trying to sow the seed of the kingdom. Work and pray! Above all things, in time of work as well as in time of rest, *pray*. "*Pray without ceasing.*"

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### OUR SECOND ANNUAL MEETING

Will be held (D. V.) on Thursday, April 25th, at 12 o'clock M., in the Assembly Room of the Board of Publication, 1334 Chestnut Street. All who contribute through our auxiliaries are members of the Society, and we hope to see this membership largely represented. The public anniversary of the Society is to take place at eight o'clock in the evening of the same day, at the Penn Square Church, Rev. H. C. McCook's.

*SOLILOQUY.*

AH! who can tell, as I can tell,  
 The depths, that in my bosom swell,  
     Of pure and fervent feeling!  
 Ah! who as I can ever know  
 How powerful its ebb and flow,—  
 How full its pulses come and go,—  
     No outward sign revealing!

Aye,—never let a mortal guess  
 The gushing floods of tenderness  
     That struggle in my breast!—  
 But oh!—may He, whose sov'reign will  
 Once bade the stormy waves “be still,”  
 Control, and free from taint of ill,  
     These fountains scarce repress;—

Teaching some streams content to flow  
 Where *home's* sweet flowers and verdure grow,  
     And some, in silent round,  
 To wash the tired disciple's feet,  
 The sick and sorrowing soul to meet,  
 The widow and the orphan greet,  
     With sweet, refreshing sound:

Or, 'mid some moral desert drear,—  
 Perchance, far hence to glide, and cheer,  
     With news of Gospel grace,  
 The drooping daughters of distress  
 Low sunk in guilt and wretchedness;  
 To nurture “plants of righteousness”  
     Meet for the Father's face.

But, the *main* current, pure and strong,  
 Oh! Saviour! do Thou guide along  
     To Heaven's own blissful shore;—  
 There, the dark valley safely crossed,  
 At length, in *Life's own river*, lost,—  
 Nor turbulent, nor tempest-tost,  
     To flow for evermore.

**ONE WORD.**

There is often more power in a word fitly spoken, than in an argument drawn out at length, when the occasion is unfavorable for the laying down of steps by which a conclusion may be reached. That such words may be unconsciously spoken, does not weaken the force of this assertion, and to prove its truth, let me give to the readers of *Woman's Work for Woman* a word spoken quietly in the pauses of an exciting discussion during the sessions of the last General Assembly, which has stirred one heart from that time to this.

The Woman's Missionary Meeting had been held in the morning, and the heart of every sister in Chicago seemed filled with a new love for Christ, and for the blessed work He had permitted us to undertake for Him. The meeting was an inspiring one, and we saw, as we had never seen before, the glory of Christ's kingdom, and realized anew our privilege and responsibility as Christian women. How far the eye of faith penetrated that day! Persia, Japan, and Siam were brought nigh, and we said, as love and pity wrought together in our hearts, "God assisting us, we will help to lay these, and all other heathen countries, at the feet of Jesus." It was but meet that our brethren should take the sisters by the hand and congratulate them on the success of that which, by their own confessions, had seemed of doubtful issue. Many encouraging words were spoken, and perhaps we should have forgotten that success has its perils, had not Dr. Hall, of New York, whose words of commendation we valued none the less because he winged them with one of exhortation, said (and the way in which he spoke it was as much as the message itself): "I am glad you ladies have had such a meeting; but I want to say something to you. Perhaps one word will express it. *Make this thing a reality.*"

A year is nearly passed, but that word *Reality* has blazed upon the walls of my heart like the "Mene, Mene," in Belshazzar's palace. I have read it everywhere; in the crowded

thoroughfare; in the resort of fashion and pleasure; at the fireside, and in society; in the walks of charity; in the Sabbath-school; and even in the place of holy convocation its characters have not been withdrawn.

*Reality!* Is not this the great need of the times, in the Church, in the State, in our homes, in our schools, in society, and in the many benevolent associations through which men and women at home and abroad are to be benefited? We are too content with a mere *seeming* to be and to do. A sort of Mrs. Jellyby-way of looking at and talking of all religious work, shows that there is lacking in our lives that nerve force which, properly exercised, would stamp our work with such success as would leave no doubt as to the reality of our love and faith. Alas, that so much of woman's life is spent in aimlessly wandering about, now in one field, now in another, planting a vine to-day, and trampling it down to-morrow; attempting much and doing nothing, all for want of a fixed, unswerving purpose which shall keep her true to the principles on which God would have us do all, the least as well as the greatest, work for Him. If there was ever a time when Christian women were called upon to make the *reality* of religion conspicuous, that time is the present. How can we be made to feel the importance of living profounder religious lives? We cannot point to any one sin, or class of sins, and say, this is yours, these are another's, and this is mine; but the general tone is wrong. Let us make it more positive, yea, let us make it ring in notes so clear, that listening ears in other lands shall catch the message and send it on around the world. Then the stream of our Christian lives, instead of winding in a narrow channel circuitously about, and with such a feeble current, will flow full, deep and strong, straight on to the sea.

With the hope that some dear soul will take hold of this one word, and measure her life and purposes by its depth, is it given as a watchword for the readers of *Woman's Work for Woman*.

*TREASURES.*

MATTH. 6 : 19, 20.

BY M. J. H.

TREASURES on earth! Ah me! I often feel  
 They are a disappointment and a snare,  
 A load of weariness and anxious care,  
 For moths consume, and thieves break through and steal.

Treasures on earth! You tell me that they give  
 Great influence and power; applause of men,  
 And luxury and pomp: but ah! what then?  
 'Tis not by these alone my soul can live.

Treasures of earth! Like Solomon of old—  
 Though far less wise—I, too, have learned to find  
 That vanity, vexation of the mind,  
 Are hidden oft 'mid heaps of shining gold.

Treasures of earth! A mass of glittering dust  
 In deep distress they only mock my tears,  
 In times of dread they fail to calm my fears,  
 I could not if I would make them my trust.

Treasures in heaven! Dear Lord! I know and feel  
 That I can ne'er be free from anxious care,  
 Till my best treasures all are hoarded where,  
 Nor moths consume, nor thieves break through and steal.

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*OUR ROOM,*

In the Presbyterian House, 1334 Chestnut Street, No. 10, third floor, is open every day from 10 A.M. to 1 P.M. The editor will be there at that time to attend to any business connected with the magazine or the Society, and to welcome all friends of the cause who may favor us with a call.

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*NEW AUXILIARIES AND BANDS.*

Auxiliary of First Church, Honesdale, Pa. (To have two scholarships in Beirut Seminary.)

Auxiliary in Abington, Pa.

Auxiliary in Johnstown, Pa.

Walnut Hills Auxiliary, Cincinnati, Ohio.

Auxiliary in Ironton, Ohio.

- Auxiliary at Fagg's Manor, Cochranville, Pa.  
 Ladies' Missionary Society of Second Church, Williamsport, Pa.  
 Deerfield Auxiliary, Deerfield, N. J.  
 Auxiliary in Perth Amboy, N. J. [Beirut or Sidon.)  
 Auxiliary in Mendham, N. J. (\$60 to support a village school at  
 Auxiliary of Wickliffe Church, Newark, N. J. (\$100 per year for  
 Mrs. McCartee's school at Shanghai, China.)  
 Auxiliary in Upper Octorara Church.  
 Auxiliary at Rouseville, Pa. [sionary.)  
 Auxiliary of First Church, Springfield, Ohio. (\$250 to support a Mis-  
 Auxiliary in Towanda, Pa.  
 Auxiliary at Brookville, Pa.  
 Auxiliary at Plainfield, N. J.  
 Auxiliary at Lancaster, Pa.  
 Auxiliary at Livermore, Pa.  
 Bible Class Band of Seventh Church, Philadelphia.  
 Sunlight Band, Reeseville, Pa.  
 Mission Band in Rev. Mr. Norcross's Church, Carlisle, Pa.  
 Mission Band in Newville, Pa.  
 Taylor Mission Band, Wilmington, Del.  
 Mission Band, "Jesus' Lambs," in infant school of First Church,  
 Springfield, Ohio. (\$50 for child in Tungechow, China.)  
 Mission Band, "Watchers for the Morning," Livermore, Pa.  
 One hundred and four Auxiliaries and seventy Bands.

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### ADDITIONAL LIFE MEMBERS.

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|----------------------------|--------------------------|
| Rev. J. Addison Henry,     | Mrs. G. S. Benson,       |
| Mrs. J. Addison Henry,     | Miss Ella G. Benson,     |
| Mrs. M. Fullerton,         | Mrs. A. G. Durfee,       |
| Mrs. Mary G. Field,        | Mrs. W. L. Hildeburn,    |
| Mrs. Mary Ann Grier,       | Rev. Henry C. McCook,    |
| Mrs. Rebecca McCall,       | Mr. William Taylor,      |
| Mr. William Ivins,         | Mrs. S. N. Byington,     |
| Miss Mary H. Sterling,     | Mrs. William Adriance,   |
| Mrs. W. W. Cornell,        | Mrs. William Wilkinson,  |
| Miss Sophia M. Cunningham, | Mrs. C. M. Wright,       |
| Mrs. Sarah J. Rhea,        | Mrs. R. C. Andrus,       |
| Mrs. R. S. Hays,           | Mrs. Dwight C. Willard,  |
| Mrs. Sarah A. Gibson,      | Mrs. J. Price Wetherill, |
| Miss Hattie Noyes,         | Mrs. Maria L. Janeway,   |
| Mrs. William Strong,       | Miss E. K. K. Wetherill, |
| Mrs. Gerald Dale,          | Miss Rachel Wetherill,   |
| Rev. Z. M. Humphrey, D.D., | Miss Mary Clarkson,      |
| W. Dwight Bell, Esq.,      | Miss Mary B. Smith,      |
| Mrs. Thomas McFadden, Jr., | Mrs. L. W. Butler,       |
| Mrs. Lucy P. Moser,        | Mrs. E. H. Niven,        |
| Mrs. Sophia J. Doolittle,  | Mrs. W. W. Scarborough,  |
| Mr. C. H. Grant,           | Mrs. William Harvey,     |
| Miss Hettie E. Collier,    | Mrs. William Van Vleck,  |
| Miss Jennie M. McCord,     | Mrs. Richard Fulsom.     |

*Receipts of the Woman's Foreign Missionary Society of  
the Presbyterian Church from Feb. 24th, 1872.*

Market Square Ch., Germantown, Pa., Mrs. Geo. W. Toland,	\$25 00
First Ch., Rome, N. Y., Aux. Soc., 3d quar. pay't Bible Reader in Gaboon, . . . . .	15 92
Sag. Harbor, N. Y., "A Friend," . . . . .	10 00
First Ch., Mason, Mich., "Aux. Soc.," . . . . .	51 65
First Ch., Oswego, N. Y., Infant Class, for School in Sidon, .	8 75
North Ch., Alleghany, Pa., Aux. Soc., for Mynpurie, . . . . .	361 00
Phelps Ch., Ontario Co., N. Y., Aux. Soc., for Bible Reader, India, . . . . .	56 00
Second Ch., Wheeling, W. Va., "Martin Luther Band," for sup. Charity L. Sneed Bible Reader in India, . . . . .	60 00
First Ch., Alleghany, Pa., Aux. Soc., for Mynpurie, . . . . .	80 40
Newville Ch., Pa., "Young Ladies' Miss. Soc.," sup. Rufgar Cutter, native teacher, Beirut, . . . . .	100 00
First Ch., Watertown, N. Y., Aux. Soc., . . . . .	50 00
First Ch., Honesdale, Pa., Aux. Soc., Syrian & Persian Work,	256 00
Jeffersonville Ch., Pa., Aux. Soc., . . . . .	15 00
Findley Ch., Ohio, Infant S. School Class, Lilies of the Field,	7 00
Beaver Ch., Pa., Aux. Soc., . . . . .	37 30
Athens Ch., Pa., Aux. Soc., . . . . .	5 75
La Fayette Ch., Buffalo, N. Y., Aux. Soc., for Hamadan, . .	134 84
Bridgeton Aid Soc., N. J., for Mrs. Wilder's salary, \$300.00; for Kolapoor Mission House, \$139.50, . . . . .	439 50
Princeton Ch., Phila., Aux. Soc., . . . . .	143 50
First Ch., Cranberry, N. J., Children's Helping Society, for support of child in Dr. McCartee's School, China, . . . . .	55 50
Walnut St. Ch., Phila., Aux. Soc., sup. Miss Jackson, . . . . .	498 00
Green Hill Ch., Phila., Aux. Soc., sup. and ed. Miss Lydia Walker, . . . . .	120 00
First Ch., Chester, Pa., Aux. Soc., sup. Mrs. Frank A. Wood, Syria, first payment, . . . . .	50 00
West Arch St. Ch., Phila., Aux. Soc., sup. Mrs. Walsh, . . . . .	89 00
West Alexander Ch., Pa., Aux. Soc., first pay't for support Bible Reader, . . . . .	35 00
Seventh Ch., Phila., Aux. Soc., for support three children in Dr. McCartee's School, China, . . . . .	150 00
First Ch., Northern Liberties, Phila., "Fidelia Fisk Band," support a girl in Sem. at Oroomiah, Persia, . . . . .	32 00
West Spruce St. Ch., Phila., "Aux. Soc.," sup. Mrs. Nevius, " " " " for her school, . . . . .	350 00 50 00
Johnstown Ch., Pa., Aux. Soc., . . . . .	61 00
Reeseville Ch., Pa., "Sunlight Miss. Band of S. School," to educate girl in Sidon school, . . . . .	44 00
First Ch., Independence, Iowa, Aux. Soc., . . . . .	30 00
First Ch., Pittsburg, Aux. Soc., additional for Mynpurie, . .	50 00
Columbia Ch., Pa., Aux. Soc., half year's sup. Bible Reader,	25 00
Spring Garden Ch., Phila., Aux. Soc., support Miss Phillips,	100 00
Second Ch., Williamsport, Pa., Aux. Soc., . . . . .	50 00
Thompsonville Ch., Conn., "Morning Star Miss. Band," qr pay't, . . . . .	5 60

Twelfth Ch., Baltimore, Bible Class, S. School, \$25 00;	
“Friends of Woman's Work,” \$25 00; “Orphan's Workers for Jesus,” \$14 35,	\$64 35
Fourth Ch., Pittsburg, Aux. Soc., for Mynpurie B.,	52 00
Princeton Ch., Phila., “Fullerton Memorial Band,” for Armenian teacher, Persia, \$33 00; to ed. child at Gaboon, Africa, \$22 50; for Miss Phillip's School, Odanah, Wis., \$11 53,	67 03
Mt. Holly Ch., N. J., Aux. Soc., for pupil in training school, Sidon, \$45 00; scholar in Oroomiah, \$35 00,	80 00
Downingtown Ch., Pa, Aux. Soc.,	25 00
Seventh Ch., Phila., “Bible Class Miss. Band,” additional,	5 00
Shady Side Ch., Pittsburg, Aux. Soc., for Mynpurie,	170 00
First Ch., Princeton, N. J., Aux. Soc., for zenana work,	103 00
Old Pine St. Ch., Phila., Miss. Band, “Workers for Jesus,” 1st qr. pay't to sup. two Bible Readers in Mynpurie,	25 00
First Ch, Cleveland, Ohio, Infant School, to sup. child under Mrs. Eddy, Sidon,	45 00
Jonesboro Ladies' Miss. Soc., Tenn., for Persia,	11 00
West Spruce St. Ch., Phila., “Band of Love,” to ed. a little girl in Mrs. Walsh's school,	25 00
Kensington Ch., Phila., “Johnstone Miss. Soc.,” for Kolapoor,	88 00
Metropolitan Ch., Washington, D. C., “Band of Faith,” for zenana work,	30 00
Clinton Ch., Phila., Aux. Soc., \$311 00; Miss. Band, “Anna M. March,” \$75.00; for Persia and Kolapoor,	386 00
Calvary Ch., Phila., Aux. Soc., for sup. of Mrs. Janvier,	475 00
First Ch., Poughkeepsie, N. Y., Aux. Soc., for building at Hamadan, Persia,	110 00
Pine St. Ch, Harrisburg, Pa., “Syrian Helpers,” sup. a scholar in Sidon, <i>gold</i> ,	40 00
North Ch., Phila., “B. L. Agnew Band,” half year's pay't for pupil, Sidon,	22 00
First Ch., Scranton, Pa., four young ladies in S. School, for books for Miss Phillips's school, Odanah, Wis.,	20 00
Pana Ch., Ill., Aux. Soc.,	7 00
First Ch., Norristown, Pa., Aux. Soc., for sup. Miss Craig,	365 00
Portland Ch., Oregon, Aux. Soc., for sup. bazaar school, India, <i>gold</i> ,	50 00
West Arch St. Ch., Phila, Aux. Soc., bal. to pay Mrs. Walsh's salary up to March 1st, 1872,	12 00
Clayton Ch., N. J., Aux. Soc., part sup. Bible Reader in India,	30 00
Second Ch., Wheeling, W. Va., <i>gold</i> , “John Moffat Band,” sup. of Punditain,	50 00
Bakerstown Ch., Pa., “Bakerstown Aid,”	7 55
Wyoming Ch., Pa., “Miss. Band,” to sup. a child in India,	15 00
Parke Central Ch., Syracuse, N. Y., Aux. Soc.,	64 00
Scotchtown Ch., N. Y., Mrs. J. Marvin,	2 00
Cohoeksink Ch., Phila., Aux. Soc., additional for Kolapoor,	279 25
Plainfield Ch., N. J., Aux. Soc., 1st qr. pay't for sup. of missionary,	177 00

Deerfield Ch., N. J., Aux. Soc., sup. a Bible-reader, . . .	\$30 00
Aurora Ch., Ind., Aux. Soc., sup. pupil in Sidon, . . .	44 00
Livermore Ch., Pa, Aux. Soc., and " Watchers for the Morn- ing," to sup. a native teacher in Syria, . . .	50 00
Third Ch., Trenton, N. J., Sab. School, sup. of Anna Abram, Dehra, India, . . .	50 00
Seventh Ch., Phila., Aux. Soc., to aid in purchasing organ for Indian school, Odanah, Wis., . . .	33 00
Newtown Ch., Pa., Sab. School, \$21.25; " Kate Craven Band," \$17.00, . . .	38 25
Central Ch., Pittsburg, Aux Soc., for sup. of Miss Dickey, \$100; for sup. of orphan in Miss Dickey's school, \$30 00, . .	130 00
Oxford Ch., Phila., Aux. Soc., for sup. of Miss Beltz, . . .	100 00
First Ch., Northern Liberties, Phila., Aux. Soc., for Mrs. Wilder, . . .	60 00
Nebraska City Ch., " Mary Gregory Circle," for Miss Dean's school at Oroomiah, . . .	6 00
First Ch., Carlisle, Pa., " Golden Chain Mission Band," to ed. pupil. Persia, . . .	9 00
Walnut Hills Ch., Ohio, Aux. Soc., . . .	250 00
Mrs. T. R. Townsend, Meridian, N. Y., . . .	10 00
Mrs. S. S. Byington, Belpre, Ohio, to make herself a life member, . . .	25 00
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	\$7390 14

*Miscellaneous.*

Mrs. Joseph Potter, White Hall, N. Y., . . .	\$1 50
" T. F. M.," West Phila., . . .	1 00
" A Friend," Muscatine, Iowa, . . .	10 00
Mrs. R. T. McDonald, San Diego, Cal., . . .	5 40
" Two Friends " in Vincennes, Ind. (Miss Dickey), . . .	3 00
" Little Annie's Mother." for Dora's Slippers, . . .	10 00
From —, for Dora's Slippers, . . .	1 00
Mrs. M. P. Gault, Cross Creek Village, Pa, . . .	5 00
Mrs. Joseph C. Bright, Pottsville, Pa., . . .	25 00
Mrs. Clark Salmon, Meshoppen, Pa., . . .	1 50
Mrs. M. F. Eddy, Mexico, Oswego Co, N. Y, . . .	2 20
" A Friend," 50 c.; " A Friend," 50 c., . . .	1 00
Mrs. H. B. Myer, Phila., for Odanah, Wis., . . .	5 00
" Miss S. King," 50 c.; " Mrs. Sprogett," \$1.00, . . .	1 50
Miss Anna M. Hamilton, Chicago, . . .	50
Plainfield, N. J., 50 c.; " E. L. S. D.," \$1.00, . . .	1 50
From —, for Dora's Slippers, . . .	70
Mrs. William Jewitt, N. J., . . .	1 50
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	77 30
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	\$7467 44

MRS J. D. McCORD,  
*Treasurer.*

W. P. B. M.

# Northwestern Department.

EDITED BY

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

## PERSIA.

*Extracts from MRS. COCHRANE'S letters to her children in this country, of whom there are three, one being an invalid under medical treatment at Corning, New York.*

"Your father was much worn out when he left for Constantinople, and then had the care of the return party, and the exposure; water freezing in our tents at night. At noon the excessive heat quite overcame him; the last three days he was able to sit on his horse but a little while at a time, and then lie in the shade while I sent off for water for his head, then we would ride on again. Mr. Coan met us with the wagon, and we reached home more comfortably. For three days he kept up by excitement, but was finally taken down by what seemed typhus fever."

OROOMIAH, Oct. 29th, 1871.

MY DEAR CHILDREN: I am seated by the bedside of your dear father, who lies in a heavy sleep. God only knows how this letter will close. My anxiety is terrible, and yet your father's confidence (expressed the night before he became delirious) that he would recover, however sick he might be,

gives me at times a hope amounting almost to certainty, that he will be spared. He said time and again, "I cannot believe God will allow me to be removed just as my family have made this long and perilous journey to get to me." He prayed most earnestly every few moments through the long and dreadful night after the doctor expressed his fears for him, "that for the sake of the little church here, and for the sake of the dear ones, life might be spared." I have seen so many cut down with this fever that I am appalled as I look at my precious husband in the grasp of this disease. I try, through my tears, to say, "Shall not the King of all the earth do right?" Yes, it will be right, though I be smitten. But I will hope that mercy is in store for mother and children. The missionaries say, "For the last two years his labors have been intense, and the last year his mental suffering in the absence of his family, and his constant anxiety, had brought him into a state just right for this disease." One of our circle told me to-day that he had said, during his year of loneliness, that he "could not live unless hard at work." His strength now, on the fourteenth day of his illness, is considerable. Doctor thinks the crisis approaching. Dear Josie (a son in this country) how I need you by me. God bless you, my boy, and may you not be written fatherless till your young life has ripened into manhood.

Evening. He is very poorly to-night. . . . Your father thought we were still on the journey, and tried to have me go and prepare an early breakfast since we "must go." Greater spirituality is his theme.

November 2.

Oh, my children! your father has gone. . . . I cannot realize that I have no longer a husband on earth, you no longer a father. He died about seven o'clock this morning, and the change that is taking place in the dear remains, from the violence of the disease, is so great that it is absolutely necessary that the funeral take place to-day. The last day I was able to have any conversation with your father he said,

“Tell Josie I love him to the last; if possible come back here. Dear Mary and Judie, I wish it were possible for us all to labor in the same work here. Tell them 'tis a flood of glory there (heaven).”

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*LETTERS FROM MISS DEAN.*

OROOMIAH, November 25th, 1871.

DEAR RICHARDSON BAND :

We are all feeling so sad just now because of the death of Mr. Cochrane. I presume some of you saw Mrs. Cochrane and little Emma when in Detroit, last spring. Now they are, oh! so sad, because a dear husband and father has been taken away from them. When the doctor said he had the typhoid fever, we were very fearful of the result. After two weeks' sickness we were called in one morning to see him die, but he passed away so quickly and quietly, that we could scarcely believe his spirit had fled. Poor little Emma, she wept as though her heart would break, for she had been so glad to be with her papa again, after a separation of more than a year and a half. At once a coffin was ordered, and just after noon a rude unpainted box was brought into my room, and two of the gentlemen missionaries covered it with black alpaca, and the ladies lined it with muslin, so that when the body was put in it just at dark, it looked quite like a coffin. Then the cover was screwed down never to be opened again till time itself opens and scatters hither and thither its particles. Ah! is there not something mysterious in death? I often think “what must it be to be there.” But we shall all be there soon. We are constantly reminded of death here in Oroomiah, where in our city this summer, two thousand have died of cholera, besides many in the surrounding villages. Yet for those who are ready to meet the dear Saviour who died for them, it is a glorious mystery.

. . . When we arrived at the cemetery, one of the hymns which Mr. Chad translated into Syriac, was sung, and the

body lowered into the grave, with no box for the coffin, but stones were placed at the bottom, sides, and over the coffin, with a plastering of mud, so that the dirt does not fall on the coffin. Many of the natives now have coffins, yet the poor cannot afford them, and the bodies are only wrapped in a cloth and placed in this stone coffin.

I have nothing new to write you of Dowara, your beneficiary. She is well and will be in school in a few days, when I shall be able to write you more about her. Do not forget to pray that she may become a Christian this winter.

With love to each of you,

JENNIE DEAN.

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DEAR MRS. NORRIS :

First, I would like to thank you for the kind letter you have written me, which so strongly reminds me of my own dear mother, whose letters I miss so much. I often think how many things she would write me which no one else thinks of, but it may be she is a greater blessing to me right there beside the dear Saviour. How impossible it seems to us to realize what it must be to be with Jesus, to be forever at rest—forever free from sin—but we shall know, and it may be very soon. Four have been taken from our small circle this last year; and it seems to me I can never realize that Mr. Cochrane has really gone, never to return to us. I long so to see him once more.

Dear Mrs. Norris, I know you will be glad to know that I am very, very happy in my work. I love so to talk to the women, for they listen so eagerly, though they have been so long in this degraded state, and have still such degraded surroundings, that we talk and talk and talk without seeing much of good as the result. Yet I can always say, my Father loves them more than I can. It is His work. I am only to be faithful in sowing the seed. It may be more will fall into good ground than I think. But, oh! how much

there is to be done. I wish that I were capable of doing the work of ten—still there is danger of helping them too much.

Yours, very truly,

JENNIE DEAN.

### SYRIA.

ABEIH, January 30th, 1872.

DEAR BROTHER M.:

The accounts you have given of the sad condition of all classes in Chicago, in connection with what we have heard from other sources, stirred up our little family to make a contribution to the amount of the order inclosed (\$25). Our daughter recently married wished to give \$5, and the three little ones gave \$5 more, and so we made up the sum. It may serve to alleviate the burdens in a small degree of some of your people.

C.

“He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again.”

SEVERAL interesting letters from missionaries must be delayed until the next number, in order to give room for the report of the *Annual Meeting* of our Board.

### HOME WORK.

The first Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, was held in the Third Presbyterian Church, Chicago, April 11th. A large number of auxiliaries were represented by their delegates. The morning session was occupied by the reading of reports from auxiliaries, the election of officers for the coming year, the discussion of the constitution, the Treasurer's report, and the

#### SECRETARY'S REPORT.

It is now ten years since the first organization of a Woman's Missionary Society in New York City, to work for the eleva-

tion of woman in heathen countries. Three and one-half years ago, the ladies of the Northwest formed a similar society in the Congregational and Presbyterian Churches, to labor under the auspices of the American Board of Foreign Missions. After the consolidation of the two branches of the Presbyterian Church, two years past, and the division of the Foreign Mission fields, it was deemed expedient that the Presbyterian ladies should co-operate with the Board of Missions of their own church. Three societies were accordingly formed, as centres, one in New York, one in Philadelphia, and our own in Chicago. Although we organized, December, 1870, only \$2 was paid into the treasury previous to April, 1871. Since that time the interest in the work for missions has increased in our churches, as our finances, the tangible result of interest, will show.

In drafting the constitution, a liberal discussion was held as to our work, and the double feature of Foreign and Home work was adopted. The Secretaries of the Assembly's Board for Foreign Missions recommend the reconsideration of this matter to-day. Experience has proved that in working for two objects jointly, one will suffer. The Board for Home Missions needs *money*, and out of the \$6334.42 received into the treasury during the past year, only \$140 has been given to them. Would they not receive more, if we worked separately for each of these objects? The valuable boxes of clothing that have been sent from very many of our churches give great comfort to the wives of our home missionaries, and we wish the number of these boxes might increase, but the Home Missionary Board do not recognize them, because they do not pay salaries. What is best for both causes is the question to-day.

The regular Annual Meeting of this Society should have been held last fall, and our arrangements were nearly completed for the same, when the terrible fires of October deranged all our plans. For a time we knew not what was left to us, but the God of Missions was strong in our weak-

ness, and He has sustained our work. Surely "He led us in the day by a cloudy pillar, and in the night by a pillar of fire." He sent clothing to the naked and bread to the hungry, by the hands of men throughout sympathizing Christendom. As in the time of Elijah, so in these times, there cometh "after the fire a still small voice." It bids us comfort others even as we have been comforted in our afflictions. It commands us to feed the starving and clothe the naked in Persia, Japan, Africa, India, in the islands of the ocean, everywhere.

During the year, your secretaries have copied and sent out missionary letters whenever they have received them, and did not publish them in the quarterly. We were able last spring to secure Mrs. Rhea, formerly of the Persian Mission, to make a limited tour of the churches. Her work was a labor of love, and the first fruits have already been garnered, as shown by the formation of auxiliary societies wherever she was able to speak. During the meeting of the General Assembly, held in Chicago last May, we had a "feast day," and the Master was present. We were permitted to listen to the voice of Mrs. Snow on her way to her Micronesian home in the Pacific. For twenty years she had labored there, and after a visit of a year in America she could leave her children cheerfully in her Heavenly Father's care, and return willingly to her life-work. Mrs. Rhea plead for Persia as a mother would plead for her child. Mrs. Carothers told us of the anxious waiting of our missionaries in Japan, for freedom to proclaim "the Christ is risen." The interest of the occasion was greatly deepened by the greetings of our Philadelphia sisters, and by our consultations in regard to our mutual work. Noble women, they were, we said. But when they gave our Society a donation of \$120, after the fire, so that we might be able to hold on our way in our work, what could we say? Words are useless. May the Lord bless them and their labor.

The records of the Society show seventy auxiliary societies,

and twelve mission bands. We are supporting seven missionaries, three Bible-readers, and seventeen native pupils.

MISS HENRIETTA MORRISON, INDIA,

is supported by the First Presbyterian Church, Chicago. She is the daughter of one of the oldest missionaries in that country, was educated in America, and went back to fill her mother's place.

MISS EVA SLY, INDIA,

sailed last autumn for the field of labor, and is adopted by the Detroit ladies.

MISS C. B. DOWNING, CHINA,

left her home in Minnesota a few years ago, and is claimed by the ladies of her own state, in Red Wing, St. Paul, Rochester, and St. Anthony.

MISS MARY JEWETT, PERSIA,

sailed August 9th, 1871, with a company of returning missionaries. She had long desired this work, but had remained at home to assist a father in his home mission work. Since her departure that father has died, and she will learn her loss soon after her arrival in that strange land. We pray that the orphan's God will deal very tenderly with her. She is supported by the societies of Cedar Rapids, Vinton, Marshalltown, and Wheatland, Iowa.

MRS. SAMUEL H. MURPHY, AFRICA,

left us one year ago, and is supported in part by the society at Danville, Illinois.

MISS JENNIE DEAN, PERSIA,

went out from Michigan two years ago, and has been adopted by the society in Ypsilanti. So many of our societies are supporting pupils in her school that she must be generally known.

MRS. G. W. COAN, PERSIA,

is a pillar in this mission, having labored there fifteen years. The ladies of Saginaw, Michigan, claim her.

Two young ladies have recently offered themselves to our board for mission work, and I trust will be accepted by the Assembly's Board of Missions. Several societies desire individual missionaries, but there are not enough workers in the field to supply the demand.

A new mission has just been established at

TABREEZE, PERSIA,

and the W. P. B. M., of the Northwest has undertaken its support. \$1200 has already been paid towards it, \$600 of which was donated by the Second Presbyterian Church of Chicago. Miss Jewett is expected to superintend the school there, and our auxiliaries will have an opportunity to secure pupils, of whose progress from the lowest depths of heathenism they may learn.

In connection with our work, your secretaries have published a quarterly magazine jointly with the ladies of the Philadelphia Board. Through this medium we have endeavored to keep the auxiliary societies informed in regard to our home work, and the home life of our missionaries. Hereafter this pamphlet, *Woman's Work for Woman*, will be issued every two months at the same price, fifty cents, payable in advance. Will not all our members exert themselves to procure new subscribers? If there has been any failure in receiving this quarterly, it must be owing entirely to the loss of our subscription list in the fire last fall. It is time now for a renewal of the same, and we hope no one will forget it. Seven hundred and fifty subscriptions were received last year.

This is a brief statement of our work during the past year. One-half of our churches have not yet enlisted in this cause. What *can* be done to rouse them? Our success has resulted from our mutual assistance. Yet, as cheering as the facts appear, I think each one of you wishes to-day that she had accomplished more. It is always the feeling when we pause for a review of the past and an outlook into the future.

Is your regret sufficiently *real* to fire your zeal for the coming twelve months, so that the next anniversary shall find us far in advance of this? You know full well the responsibility that is devolving upon you. You know that nearly every country in the world is accessible to the Christian teacher. This is the field of labor, and the Lord, whose field this is, is calling for sowers and reapers. You have heard the query of your Saviour, "Lovest thou me?" You know the proof of that love; even feeding His lambs. Do you live according to your knowledge? It is a *privilege* that you are *permitted* to work with Christ, and for Him, and if you do not accept the opportunity another will take your crown.

Death has looked in upon many of our mission stations, and taken the precious life of many laborers this past year. For the dead there are no tears; they have gone up higher. But I entreat the *Lord* and *each of you* for the living, crushed with sorrow and borne down with double burdens. I charge you to exercise wisely your stewardship, and pay back largely on the Master's loan, that our treasury may be always filled. Then will our work go on successfully, and we can promptly respond whenever and wherever we hear the cry, "Give us the bread of life."

#### THE TREASURER'S REPORT,

And list of officers, will be published in *a circular*, which will be issued in a few days, containing a full statement of our position and work.

At noon a nice lunch was served in the church parlors by the ladies of the Third Church.

At 2½ o'clock an enthusiastic union meeting of the Congregational and Presbyterian Boards of Missions was held in the main body of the church, Mrs. Dr. Patterson in the chair. It was originally determined to have the meeting in the Sunday-school room, but the limited space proved scanty for the large gathering, which was transferred to the church.

After the customary tribute of prayer and praise, the Rev. Mr. Walker, of the Gaboon Mission, Africa, addressed the Board. He was followed by Mr. Barnabas Root, a native of Africa, and a graduate of Knox College, Galesburg, Ill. This young gentleman, who is now attending the Presbyterian Theological School in this city, spoke eloquently upon the great good being done by the missionaries in his native land. He regretted the false opinion held by Americans in regard to the position which women occupied in Africa. He contended that women were as much respected there as here; that a mother's influence was the same there as here.

At this time the gentlemen withdrew, leaving the ladies to listen to

MRS. HOUSE, OF SIAM,

who interested the ladies exceedingly for a half hour. I wish you could all have heard her pleasant voice and seen her face, which to see was to love. She intends to return to Bangkok in October. Must she go alone?

MRS. ARTHUR SMITH,

soon to leave for her foreign mission field, told us of the way through which she had been led to the work.

Miss Pollock, recently returned from India on account of poor health, had promised to be present, but was unable to endure the journey, and sent a very interesting letter, which was read by one of the Secretaries.

A letter from Mrs. Rhea was also received, which will be published in the next magazine.

The glorious reunion was so very interesting that great good must result from it. The meeting closed with singing the missionary hymn.

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### ***THE WILLING-HEARTED.***

Exodus 35 : 22.

Look at that company of women! They seem very happy. They have rings, ear-rings, and jewels in their hands. They

hasten along and joyfully deposit them upon a heap of similar treasures, and then return to their dwellings.

Who are these women? Why do they give up their jewels? Do they not care for them, or wish to wear them longer? O yes, they do care for them, they do prize them very highly, for they have possessed them but a few months. These women were slaves in Egypt just a little while ago. How they were redeemed, and how they obtained so many jewels, is a very interesting story, but too long for us to tell now. Our question is, why they give them away so soon? In few words this is the answer. A house is to be built for the Lord who redeemed them, that He may dwell among His people. A call has been made for gold to be used in the construction of this house, and it is in answer to this call, that the women bring so joyfully their rings, ear-rings, and jewels.

Willing-hearted women! The Lord, whose house ye build, blesses you in the sacrifice.

And now another house is being builded unto the Lord. This time the materials are *redeemed human souls*, which are to be built in as living stones into a spiritual house.

Is there any call for gold in the construction of *this* house? Can willing-hearted women aid now? *Yes, oh! yes.* In dark quarries of heathenism lie imbedded millions of stones which must be brought out and prepared for this temple of our God. This work is committed to us, and can only be carried on at great expense and labor. Workers must be sent and sustained, and for this gold and treasure must be expended in large amounts. Is there any use to which these can be applied, so worthy, so noble, so glorious, as the building up of this temple to our God?

Willing-hearted women of America, the Lord, whose house ye build, will bless you in any sacrifice you make for this holy cause.

L. A. M.

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### LAFAYETTE, INDIANA.

. . . . The society's plan for collection has been by the districting of the congregation, and giving to each collector a

dozen names, the entire list embracing *every* woman and child in the parish. These collectors endeavor to secure from each one on their lists, a monthly contribution, paying it over to the treasurer at the monthly meeting. These contributions have ranged from five to forty cents per month. The number of contributors during the year has been 130. Money received \$148.47, making with membership fees paid, a total of \$162.97, averaging \$13.58 per month. This has been secured *in addition* to the regular Sabbath collections, and is so much *clear gain*.

These results show two things,—the “power of the littles,” and that a *systematic plan* is most fruitful. The collectors must be *prompt, regular, patient, persevering*, and the unwilling might be won over, and the illiberal cultivated to generosity. This plan brings home to *every one* the duty and privilege of giving, and secures from each one *something*. It is, too, a work of training for Christian labor, in a department of effort peculiarly adapted to, and open for female usefulness.

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### **ROCKFORD, ILLINOIS.**

#### WESTMINSTER CHURCH.

Contributions in money, \$68.75. . . . If all has not been accomplished that we could desire, we still have reason for encouragement. Never has the heathen world seemed so ready of access.

The world calls for help—for human help as well as divine. The laborer! the laborer! from East to West the cry is heard. The sower, the cultivator, the reaper, and he that shall fill his bosom with sheaves. It is an age of intense activity. Mammon has only to shout “gold,” and the Wall Streets of the world rush to the scramble, regardless alike of toil and danger. But when the world calls for Christian laborers, how is the response? Shall *Christians* of this age alone sleep? Is this a time for rest? *Our work is fitted to our hands—to none others.* Are we doing it? Prayer and

effort must go together; if the fervor of our prayers, and the strength of our faith, and the work of our hands, have not been commensurate with our responsibilities, the hand upon the wall may well write against us, "Weighed in the balance and found wanting."

May the Lord grant us faith as a grain of mustard-seed which shall remove from us the mountains of indolence and worldliness, and waken in us and in His Zion universal, for the year to come, ardent desires for a fuller personal consecration, and for more earnest effort to save the perishing.

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**HEREAFTER**

Mrs. George H. Laffin will be addressed 585 Michigan Avenue, Chicago.

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**COURAGE, SISTERS, LET US HAVE MORE FAITH.**

Having in mind our approaching missionary meeting in March, I have been so cheered with encouraging thoughts in regard to the progress of missions that I want to cheer others if I can. My heart throbs with joy exultant as I count "the tokens for good," and note "the signs of the times," that assure us the day is *fast hastening* when the gospel shall be preached to every creature. *God has heard* the prayer of his people. For long years the burden of that prayer was, "Give us access to the heathen;" and lo, what mighty changes have been wrought, casting up a highway for the heralds of the cross, to nations that long forbade their entrance. "India," that sent our first missionaries from her shores, says a missionary, "is so permeated with the gospel leaven, that it only needs men to take advantage of what has been gained, to shake her great systems of idolatry to their foundations." Despotic Turkey is learning slowly the lesson of religious toleration. Over Persia, the land of the sun, is dawning the rays of the sun of righteousness with

their enlivening power. Radiating centres of light have been established in exclusive China, and even intolerant Japan yielded to the demand of Prof. Clark that he be permitted to teach as a Christian. Honor to the courageous, consistent Christian who demanded the right to speak for Jesus, while we give God glory and thanks for this "token for good." Did not God incline the hearts of rulers to give their assent, and shall we not pray that, in that Sabbath morning Bible class in Shidz-u-oo-ka, the truth taught may result in the conversion of souls? Shall we not pray that God may give sustaining grace for the struggle that *may* come, before the death penalty for embracing Christianity shall be abolished? In papal Rome Jesus is preached; in Spain the Bible is sold and read; in Catholic Mexico missionaries are desired and welcomed. Christian churches are rising in Mormon Utah, and the long-abandoned mission in the Northwest, broken up by Jesuitical influence, has been re-established, and the veteran missionary has returned to his people, "greeted as a father by his children."

Is it not a token for good, that missionary societies are being formed in our churches, and women are awaking to new activity and interest in the missionary work? Is it not a token of good that God's people are giving new attention to the subject of systematic beneficence just at this time? Instead of giving from impulse, and in response to entreaty and appeal, the great mass are to learn to give from principle, steadily increasing their gifts as God increases their substance.

Courage then, my sisters; God has given access to the field (which is the world) in answer to prayer. He has enlarged the hearts and desires of His people in answer to prayer, and in answer to prayer He *will* keep His people from "*covetousness*, which is idolatry." The gold and the silver are his, and the hearts of the people are in his hands. Let us take courage, have more faith, and pray more earnestly.

## Our Little Workers.



### *THE SNAKE CHARMERS.*

Have you ever heard of the snake charmers of India? Here we have a picture of them, made from a photograph of the real men and real snakes, as you would see them if you were to go to India. The snakes are the cobras, which are very dangerous; their bite is almost certain death. They are found in nearly all parts of India, and, strange to say, the natives will never kill them. They even speak of them as the "good snake," for they fear that the cobra will bite them if they do not treat him with respect. But the men such as you see in the picture, have some way of preventing them from doing injury while they handle them, and are considered

very wonderful men by the natives on that account. They wind the snakes around their arms and their bodies as you see, and put them back in the basket or vessel they have to carry them in when the exhibition is over. Sometimes, however, the snakes prove that they are not *charmed*, by biting the man who is showing them, and thus causing his death. It is rather dangerous business, and certainly not very pleasant, but these men make a living at it. Great crowds gather around them whenever the snake charmers begin their performance. If the people were half as anxious to hear what the missionaries have to tell them, I am sure it would do them much more good than to look at men handling snakes.

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### **THE CHINESE BLIND GIRL.**

Rev. Dr. Happer writes about a little blind girl in Canton, China, in whom I am sure you will feel interested.

“The care of a little blind girl has awakened deep sympathy in all our hearts. When the school for girls was opened in March, 1871, in Twelfth Street, and the meetings for women were commenced, a little blind girl, of some ten years of age, was noticed to come in with the other children. She soon manifested great interest, but Miss Shaw and Miss Happer did not notice her much for fear her parents would forbid her coming.

“She attended very regularly, and gradually came up closer and closer to the ladies when they were talking. By answering questions that any new comer would ask about the doctrines, or the times of service, she showed that she remembered a great deal of what she heard. For several days she was absent, and at other times when she came in she was called out. The Bible-woman found, upon inquiry, that her father was strongly opposed to her coming, that he had forbidden her to come, and that he had beaten her because she *would* come; but she still comes, and we hope and pray that she may be so enlightened in her understanding as to see and know Jesus who has sight to give the blind.”

### A MOHAMMEDAN BOY'S COMPOSITION.

My young reader has heard of the Mohammedans, and could probably tell me many things about them. There are millions of them. You would find them in Turkey, in Syria, in Arabia, in Egypt, in Persia, in India, and in other countries. They do not worship idols as the Hindoos do; they pray to God, and think Mahomet was the greatest of the prophets, but they do not love our dear Saviour, nor think he was greater than any other man, so the missionaries do all they can to convince them that Jesus died to save them, and he alone can take away their sins.

In Mrs. Janvier's school at Sabàthu, India, are some Hindoos and some Mohammedans. One of the latter scholars wrote a composition on the Ramzán, a fast which lasts a month. I think you will consider it a pretty good composition, but will be very sorry for the boy who believes as Abdul does. You see how much he needs to be taught about Jesus, "the Way, the Truth, and the Life."

#### THE RAMZAN.

Mohamed Sáhib was once told by God to order his followers to fast for a whole year. But Mohamed Sáhib besought God to appoint a shorter time, for men cannot fast for so long. Then God accepted his petition, and appointed a fast of one month. The fasting commences when the new moon is seen, and ends the very night the next new moon is seen. This month of fasting is appointed that men may be obliged to think about God and their sins. We are to pray five times a day, and are to be more careful than at other times not to lie, or steal, or to quarrel, or deal falsely. Because God has granted this month for our redemption, as the fasting and the prayers of this month blot out the sin of many years. During this month we generally rise at two o'clock in the night to eat breakfast, after which we neither eat nor drink nor smoke our *hukká* until six in the evening. If we should break the fast through forgetfulness we would

not be considered guilty. But if we eat knowingly it is a great sin. The man who does not keep the fasts of this month is a great sinner. But he who has kept them all will receive a great reward in heaven at the last day, and is blessed in this world too. For God has told us in his word that he who faithfully observes these fasts shall be very happy in heaven. Whenever the month of fasting comes in summer then we suffer much more than in winter. When the fast is finished then a holiday comes when the Mohammedans wear fine clothes, cook fine dinners, and spend the day in rejoicings and giving thanks to God. At midday they all assemble on a plain to pray and to thank God for forgiving their sins. The *molvie* (priest) preaches to them, and the people give him money according to their power.

ABDUL RAHIM.

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### MARYAM, OF LAHORE.

MY DEAR YOUNG FRIENDS:

For several weeks I have been making regular visits to the city; let me take you to-day to see Maryam. She was a Hindoo of rather low caste, and her husband a Roman Catholic. A few years ago she was much injured by a fall, which left her so ill that she supposed she could not recover. But, poor, ignorant woman, her greatest trouble seems to have been the disposition of her miserable, suffering body after death. Having married a Christian, she could not have her body burned and the ashes cast into the Ganges, according to Hindoo rites, and, not being baptized, the consecrated ground which would receive her husband was closed to her. Her husband went to the priest, but he would not visit her. He then came to one of our missionaries, who, on going to her, found her exceedingly ignorant, but with little faith in her own religion.

He saw her several times and sent a native Bible-woman to her; a missionary lady also visited her. Her health im-

proved, and, best of all, her heart was at length opened to the truth. She has learned to read the Roman Urdu with ease, and now, after inquiring about our health, &c., she will bring out her Testament and read a chapter, stopping occasionally to ask a question, or for a word of explanation. We have a nice little talk with her over some portion of the chapter. She reads and spells a short lesson in English, for as her husband knows our language well, and she greatly desires to learn it, it seems proper to teach it to her. Then we make our salaams, enter our dholi, and are carried home.

I wonder if it may not be my privilege some day to welcome to India some of the boys and girls who read this letter, and in reality conduct you through some of the narrow streets of Lahore.

Praying that God will incline many hearts to this blessed work of missions, I remain,

Affectionately yours,

M. B. N.

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### ***THE BAND OF LOVE.***

The Treasurer of the Woman's Foreign Missionary Society has received a letter from a little girl, telling about the mission band to which she belongs, and I am sure it will help other little girls in their bands to read it. Here it is:

DEAR MRS. McCORD: I send you \$25 from our "Band of Love," and we would like to know something about the little girl we are to educate if you know who she is. Would you like to hear about our band? We have ten members, all little girls except Frank, who is our little gentleman, and the President, who is our Sunday-school teacher. She is not very big either. I am the Secretary and am nine years old. We each have a little mite chest to collect our money in, and when we meet once a month we open it and give the money to Susie, our Treasurer.

One little girl had so much money every time, that we asked

her where she got it all. She said, "Well, I'll tell you; I always keep my mite-chest on the mantle-piece, in a tempting place, then papa and mamma often put something in, and auntie comes in and says, 'Why, Annie, what is this?' I say, 'Oh, that's my mite-chest; we are saving our money to educate a little heathen girl;' so auntie puts something in it."

Our President thought this was a very good plan, so we all keep our mite-chests in "tempting places" now. One little bit of a girl, Lidie, gets ten cents from her father every week she has a perfect report. She gets one every week now and puts the money in her mite-chest. Jennie and Susie make book-marks and pen-wipers, and sell them for our band. We call it the "Band of Love," because we all love Jesus and are working for him. We hope the little heathen girl will love him too. We think she will, for we are going to pray for her at every meeting and at home.

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**"WHERE THERE'S A WILL THERE'S A WAY."**

A little girl nine years old, I won't give you her name, but we have it in our books, was very anxious to take *Woman's Work*. She can read very well, and wants to read about what the missionaries are doing, and what other little girls are doing at home to help them, but fifty cents was a large sum for her to raise. Her father and mother have other children to take care of, and they could not spare her so much for this purpose. Now how do you think she has got the fifty cents? It is money she earned by picking strawberries at a cent a quart. She picked *fifty quarts* of strawberries to be able to take the magazine, and she gives her cent a week for the missionaries besides. How many of our little workers are willing to work so hard for Jesus who was willing to die for them? I am sure there are many of them who will do what they can; they may not do it by picking strawberries, but if they ask Jesus what he would have them do, he will show them some way to work for him.







