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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

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VOL. IV.

NOVEMBER, 1889.

NO. 11

ALL the expected departures of missionaries up to September 25, have taken place as announced. The following have also left since that date :

October 2, DR. J. G. COCHRAN, HIS WIFE AND CHILDREN AND HIS MOTHER, MRS. D. P. COCHRAN (all returning), to Oroomiah, and MISS HOLLIDAY (also returning), to Tabriz, Persia.

October 3, MISS CARRIE T. ALEXANDER (returning) to Japan.

October 9. For North India. REV. C. B. NEWTON, D. D. (returning, and leaving his family in America), MISS DOWNS and MISS GIVEN (returning) all to Lodiana.

MISS JESSIE DUNLAP, MISS ELMA DONALDSON and REV. HOWARD FISHER.

For South India. DR. W. J. WANLESS AND WIFE and MISS JENNIE SHERMAN to Kohlapur.

For Japan. REV. C. M. FISHER AND FAMILY (returning).

October 16, DR. SARAH SEWARD (returning) to Allahabad, India.

REV. O. J. HARDIN (returning) to Syria.

MISS ELLA DE BAUN'S departure for Mexico City on September 9 has not been before recorded.

SHORT farewell services were held at the Mission House on September 25, October 1, and October 8, with missionary companies departing on or near those dates.

THE following persons expect to sail for the Shantung Mission, China, October 17 : Rev. J. A. Fitch and wife, Dr. C. F. Johnson and wife, Rev. William Lane, and Dr. W. R. Faries.

Dr. Mary L. Brown and Miss Emma F. Boughton go to Wei Hien.

THE perplexing intelligence is received from Constantinople that the Russian consul in that city has refused to *visé* a passport for Mr. Wright, of Salmas, enabling him to cross Russian territory from Ba-

toum, on the Black Sea, to the Persian border. The consul gave as his only reason that he had instructions from St. Petersburg to refuse passports "to any American missionary, man or woman."

As there are two other Persia-bound parties (in charge of Mr. Potter and Dr. Cochran, respectively,) following Mr. Wright and expecting to take the same route, no small solicitude is felt until the surprising restriction is explained and removed. The only other road from Constantinople to Persia is by caravan, 700 miles across Asia Minor, through exposures and dangers, particularly at this time of year, and as there are not less than eight ladies and six young children in these companies, this road is an alternative not to be thought of.

DR. ARTHUR MITCHELL and Mrs. Mitchell have arrived safely in Japan.

CLOSELY following upon the sad news of Miss Ramsay's death, communicated last month, the message has come that Prof. W. W. Findley, of the same party, died of the same disease, yellow fever, August 21. He and the Caldwell family had left Miss Ramsay, quite ill, with her sister at Barranquilla, and were proceeding by boat up the Magdalena River towards Bogota. There was no good physician nor remedies within reach. In the lucid intervals of the delirium which lasted most of the time from the 17th to the end, the sick man was sustained by Christian hope, and one of his messages to his friends was this : "I do not regret for one moment the decision to take up this work." His body lies at Port Sogamosa, on the Magdalena.

Prof. Findley was but twenty-five years old, and had been in charge of an Academy in Salem, Ross County, Ohio, where he was highly appreciated both for his talents and his worth.

ALTHOUGH the circumstances of the Colombia Mission are peculiarly depressing just now, Mrs. Caldwell writes from Bogota, September 12, that she hopes friends of that prospective Boys' School will not abandon it. They still expect to open the school with the aid of Colombian Christians. Her family were well, the girls' school flourishing, one man confessed Christ at the last communion, and, she adds: "With hearts awed by the Lord's mysterious dealings with us, we again take up our duties here, looking to Him who knoweth the end from the beginning."

NEARLY sufficient funds have been collected in Chili to rebuild the church burned in Santiago last spring.

MRS. LESTER met with a rude encounter in the streets of Santiago. As she was standing near a cathedral waiting for a car, a man dropping his head ran toward her, striking her heavily in the breast and throwing her off the pavement. It was not an attempt at robbery, because the purse in her hand was not touched. Not knowing the temper of the crowd which at once gathered, she escaped from it as soon as she could recover herself.

Two young clergymen, Virginians, have gone to Brazil to inaugurate a new mission, under the American Church Missionary Society. There is room for them, and welcome.

WE missionary folk are interested in the International American Congress called in Washington this season. The first thing we ask of that Congress is to provide direct transportation and postal communication between New York and Valparaiso. As it is, Chili is practically the farthest off of any of our missionary fields.

A NOBLE sight was that in the Academy of Music, in this city, on October 10. From parquet to upper balcony the house was filled with a great missionary meeting called by the Triennial Convention of the Episcopal Church. Noble was the volume of voice as we sang, "I love thy kingdom, Lord." Good and strong were the utterances of the Bishop of Nova Scotia and of Seth Low, of Brooklyn. Noblest of all, the impassioned speech of Phillips Brooks, who pleaded that the Gospel in its simplicity may be carried to the heathen, without the "trappings" and "elaborations of system which we have leisure to devise in this country." "I cannot think," he said, "that my Congregationalist or Presbyter-

ian brother in Japan, standing side by side with those of our own Church, doing the same work, in the same spirit and with the same blessing, have any less commission." Dr. Brooks did not approve when he found Episcopal missionaries translating heavy works upon "the Creed" into Japanese. He does not think it necessary to transport all our body of doctrine to mission fields, nor to make Japan simply another England or America. He believes that each nation may lend a chord of its own to the whole Christian harmony. "Is the chorus so complete, then," he asked, "that all we need is to have some tones a little louder, still more of just the same sound?"

THE Lake Mohonk Conference this year has reiterated its former demands for federal education for the Indians, but would also continue to maintain existing missionary schools.

IN a recent number of the *Independent*, Joaquin Miller said one of the best Fourth of July orations ever delivered west of the Rockies was by a Nez Percé, and

"Maybe it is news to the world that the first paper ever printed west of the Rocky Mountains was printed by the Nez Percé Indians. Father Spaulding brought them the printing-press, perhaps fifty years ago. Do you know, I saw a squaw with a sewing-machine on her back in Lewiston last week. She went down to the river with it, put it in her canoe and away she paddled up the Shoshone River, all alone, up toward the great black mountains."

WESTMINSTER HOSPITAL in Oroomiah, Persia, has received a gift of \$2,000, to be appropriated to an addition for the exclusive use of women, and will be called the "Howard Annex," from the giver, a lady in Buffalo. The Annex is to be furnished and equipped by several auxiliaries of the New York Women's Board.

A MISSIONARY CALENDAR for 1890 will be forthcoming in November. Its preparation has been in able hands and past experience will secure it a cordial welcome.

WE begin a series of occasional articles upon the Island World in this number, and are favored in having the first of them presented by one whose birth and inheritance entitle her to speak with authority concerning the Hawaiian Islands.

A LITTLE special interest centers about the Hawaiian Islands now that there is talk of annexing them to the United States.

As we go to press the American Board is holding its eightieth annual meeting in the Broadway Tabernacle.

OUR MISSIONARIES IN SOUTH AMERICA,

AND POST OFFICE ADDRESSES.

Mrs. T. H. Candor,	Barranquilla, Colombia.	Miss Mary Lenington,	Caixa, 14, San Paulo, Brazil.
Mrs. M. E. Caldwell,	Bogota, "	Mrs. John F. DaGama,	Rio Claro, "
Miss Maria B. Franks,	" "	Miss Eva DaGama,	" "
Mrs. J. G. Touzeau,	" "	Mrs. J. Beatty Howell, Jahu,	Provincia de S. Paulo, "
Mrs. J. M. Kyle,	Caixa, 254, Rio de Janeiro, Brazil.	Mrs. William B. Boomer,	Casilla, 19, Concepcion. Chili.
Mrs. J. B. Rodgers,	" "	Mrs. W. H. Lester,	Casilla, 231, Santiago, "
Miss Marcia P. Browne,	Caixa, 14, San Paulo, "	Mrs. William H. Robinson,	Copiap6, "
Miss Ella Kuhl,	" "		

In this Country: Mrs. G. W. Chamberlain, Northfield, Mass.; Miss Mary P. Dascomb, Oberlin, O.; Mrs. Emerson, Havre de Grace, Md.; Mrs. G. A. Landes, Gettysburg, Pa.; Miss Phebe R. Thomas, Wilkesbarre, Pa.

SOMETHING SERIOUS.

	Churches.	Sab. Schools.	Women's B'ds.	Legacies.	Miscell's.	Total.
1888	\$27,114	\$3,123	\$24,175	\$12,883	\$7,043	74,338
1889	27,822	4,091	21,764	26,351	10,039	90,067
	Gain, \$708	\$968		\$13,468	\$2,296	\$18,140
	Loss,		\$2,411			2,411
					Net gain, 1889,	\$15,729

As we came, last spring, to the annual meetings, one after another, of our several Woman's Boards, the announcement of the deficit in our contributions for the year caused general surprise and pain. None but the few who had kept their eyes on the treasury and anxiously watched the signs from month to month were prepared for the confession that every division of our host (except the smallest) had fallen below the offerings of 1888. As the word was carried back from the great meeting to the auxiliaries it checked their note of rejoicing, for every one recognized that a deficit of \$16,596.86 is a serious thing.

As we sat in the galleries at General Assembly, in May, and listened to the same report of deficit from the Standing Committee on Foreign Missions, we blushed for the share of our societies in it. The Secretary, Dr. Gillespie, touched upon our shortcomings as lightly as possible. "There are other yardsticks than money to measure by," he generously said. And so there are; but, after all, the fact remains that, for the first time in seven years, we have broken our record. Heretofore the officers of the Board have been able to say that they could depend upon the Woman's Societies as "*the most constant factor*" of their revenue and "the one most sure to bring an annual gain." The disappointment of that confidence is something serious.

Yet more! The Treasurer of the Board has issued a comparative statement of receipts from May 1 to September 1. It

stands at the head of this column, and the *only one* of these sources of income to fall below the mark of the same four months in 1888, is our Woman's Boards! Isn't this serious? Yes, enough to send us to our knees; to be a spur from this time onward; to rouse, to warn, but not to dishearten. This is a temporary lapse, but not an indication of the trend in our societies. Divide \$2,411 among our six Boards and it is quickly cancelled; so with the entire loss of last year. We are bound to retrieve ourselves. We dare to say for our societies that they will not permit the repetition of that record in the present year. Who would dry up running brooks in a desert? Or missionary agencies, like fountains of sweet water in a land where no water is?

Look at Kanazawa school: "Every girl went home a Christian at the end of the year." At the Chieng Mai and Osaka girls' schools: almost all confessing Christians. At the boys' school in Tabriz: every graduate this year a converted soul. Who would throttle at their birth little day schools springing up all over our India field, Syria and North China? or deny succor to Africa; or starve the new mission to Koordistan; or let any perish for lack of supplies at our dispensaries and hospitals? Not Christian women; especially when messengers of their own household of faith, who have gone at their own entreaty and under pledge of their support, call for help from these outposts.

No, our societies will maintain their

honor ; they will keep their pledges. Only, we cannot afford to waste a breath in grieving. We must fairly scrutinize the reasons for our behindhandedness and, at once, press forward with practical measures to change these figures.

We have been off our guard. While we were busy here and there we lost sight of our first aims. Some of us in a womanish way have gone about the streets clothing other children while our own shivered at home—kind-heartedness, but not wise motherliness.

Here and there, officers have not held on with quite enough grip to societies that were ready to perish. Here and there, God has called home some staunch dependence, and the woman who ought to have caught up the falling mantle excused herself. Now and then, perhaps, a woman too advanced in years has stood at the helm, instead of inviting a younger one, with more vigor and push, to take her place. In many cases, is it not true, the society has stood still—just the same saints at all the meetings as years ago, but no new ones? Then let us arise and build over our own house. *Let every member win another this year.* She may truthfully say, "Silver and gold have I no more to give than I gave last year," but she can give this effort, and its results will go on for generations, for a genuine love for missions begotten in a mother's heart is one thing a daughter can never get away from.

Uzziah's story is for us all. "He was marvellously (supernaturally) helped till he was strong." *II. Chron. 26 : 15.* It has

been just so with our societies. Every effective labor has been breathed upon from above. Every coin that was serviceable got its wings from love. Wonderful Power, that brings forces together, so unlike as love and money are, to push the wheels of the Kingdom of God !

A million dollars is the aim of our Church for its foreign missions this year. Upon the low basis of what they gave last year, the Woman's Boards are called upon for \$327,000. And it will be forthcoming, every dollar of it, if we seek "marvellous help."

This very month will tell upon results. If we, in hearty fellowship, follow the recommendation of General Assembly, to observe some time in November, especially the first week and particularly the first Sunday, in which to pray over our Lord's last command and its relation to the signs of these days, it will affect the current of the whole year. It may be that we shall find misty doubts about the final victory and chill of love for men's souls, have been settling upon our own spirits, hindered our offerings and fettered our prayers. But in that hour of holy communion they will brightly clear away, and in the light revealed we shall welcome the calls of our missionary brethren for enlargement, and among the pennons at our masthead we shall nail a cheery :

ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE.

NOT GRUDGINGLY.

FOR CONSIDER HOW GREAT THINGS THE LORD HATH DONE FOR US.

THE PROVINCE OF SAN PAULO.

"You are going to write me a lovely, wise, convincing, inspiring article all about San Paulo—its extent, its wildness and beauty, attractions and resources *and people*—those Indians that nobody knows about, those people that you know about and we don't ; the people that are learning to do well, and so on,—up to 2,000 words."

Did the Editor of *Woman's Work for Woman* weigh her words when she asked for so much in so little—2,000 words? No more did I when I humbly said, "Yes'm."

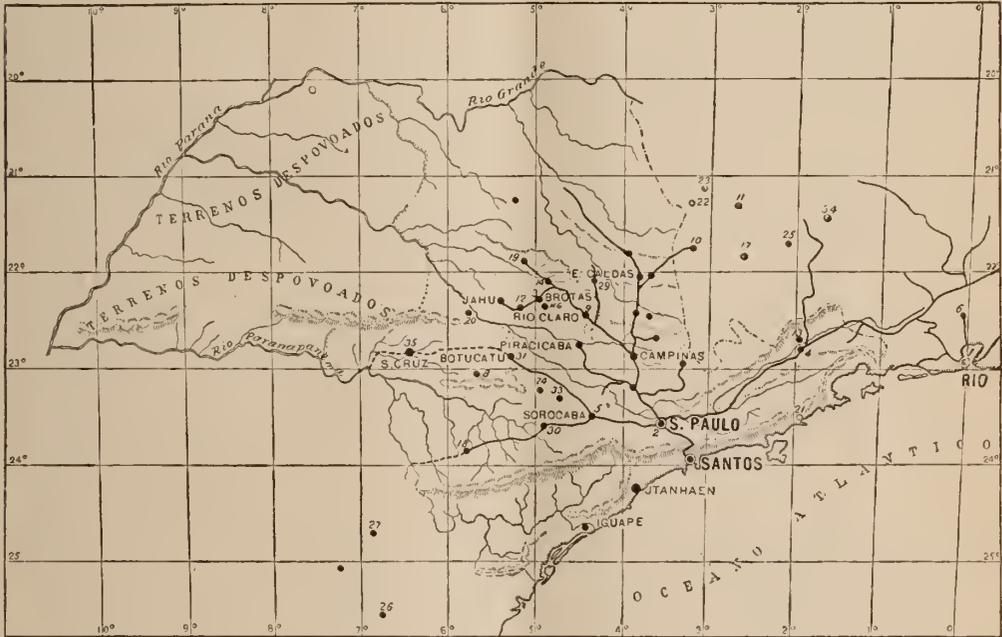
ALL ABOUT S. PAULO.

To begin at the beginning. Where is San (*Santo*) Paulo? Of course you know. It is not to be supposed that any woman who knows the Shorter Catechism is in as

gross darkness as that judge of the Court of Claims in the capital of our country who congratulated one of my colleagues on the completion of the Pacific Railroad because it would shorten the journey from New York to Brazil! Nevertheless, I am frequently asked: "Where do you live?" "At San Paulo." "Where's that?" Ask a denizen of "the Hub"—"Where's Boston?" Yet Boston is a modern town in comparison of S. Paulo. Even before Plymouth Rock was invented or the universal Yankee conceived, there was a "schoolmaster abroad" down there. Well, never mind, I suppose that even St. Paul didn't know. He was a "citizen of no mean city" himself, but he never dreamed that in a continent to be discovered there would arise a city bearing his name, of

such characteristics as to influence and mold an empire which should embrace the fifteenth part of this terrestrial globe. Yet, even as the history of the Apostle Paul is in a sense the history of the Christian Church, so it has been said by Brazilian historians that the history of S. Paulo (City and Province) is the history of Brazil. (*A Historia de S. Paulo é a historia do Brazil.*)

words, the province of S. Paulo, one of the medium-sized provinces of Brazil, could contain the whole of the present population of these United States, with a little more land for every individual inhabitant than Belgium now gives its people. Its population was estimated two years ago, just before the fall of slavery, to be 1,400,000. The year following abolition, there rushed (no other word will do) into this



List of Churches in Province of San Paulo indicated by black dots on the map. The numbers attached to some of these dots indicate the order of their organization, as follows: 2, San Paulo (that of Rio de Janeiro being No. 1), 3, Brotas. 4, Lorena. 5, Sorocaba. 8, Rio Novo. 9, Rio Claro. 12, Dous Corregos. 13, Cruzeiro. 14, San Carlos de Pinhal. 18, Faxina. 19, Araraquara. 20, Lençoes. 21, Ubatuba. 24, Guarehy. 29, Pirassununga. 30, Itapetininga. 31, Botucatu. 33, Taluhy. 35, Santa Cruz. The churches of Campinas, Penha, Mogy Merim, Amparo and others indicated by dots, not numbered, were organized by the missionaries of the Southern Presbyterian Church, which now are one with us in the Synod of Brazil.

Now, that no reader may remain in ignorance of the locality, we offer you a map of the province, which extends from 19° 45' to 25° 15' south latitude (or 5½ degrees in width), and from 45' to 10° 19' west longitude from Rio, or 9½ degrees in extreme length. Such is its

EXTENT.

In this somewhat irregularly formed territory, whose extremes point to the four cardinal points of the compass, you could place Portugal, Greece, Switzerland, Holland, Belgium, Servia, and a few islands of the sea. If it were peopled as Italy is to the square mile, it would contain over 30,000,000 of inhabitants. Peopled as Belgium is, it would hold 69,958,336. In other

province through its one seaport, Santos, a tide of human life which exceeded in proportion any that ever came in at Castle Garden in one year. Nearly 100,000 European emigrants, of whom 90 per cent. were Italians, were scattered over the coffee plantations, deserted by the former slaves. In October and November of last year I traversed a large section of the province, seeing everywhere Italian men, women and children picking coffee, where formerly the sons of Ham bore the burden and heat of the day. For the most part they are a very industrious and economical people from the farming regions of Italy, but with them came the scum of Naples and other cities, who are to be seen industriously grinding organs and teaching mon-

keys tricks for the delectation of the children, or irreverently peddling images of the "gods many and goddesses many" of Rome for the edification of the faithful.

A glance at the black lines on the map, branching out from the capital, will tell the tale of this disproportional increase of the population of S. Paulo over the rest of the twenty provinces of the empire. Facility of communication and transportation by rail distinguishes this province from its sisters, or brothers, who look on with admiration at "Brother Paul" (*o irmão Páulo*) and nickname it the "Yankee" province. Is not this spirit of enterprise in the very name of *Paul*, who could say: "I labored more abundantly than they all?" Account for it as you will, "*Go ahead*" has been characteristic of the *Paulistas* from the beginning of Brazilian history; and now they are picking up another phrase, and you hear them say: "*All right.*"

Look again to the termini of these railroads, and you will see that nearly one half of this territory remains to be possessed. It is marked *despovoado* (without people), by which you are to understand that it is yet in possession of its original inhabitants, who are "*no people*"—the Bugres (Indians), "whom nobody knows about." Yes, we know something *about* them which concerns us as disciples of Him who said: "Go, disciple all nations; preach the Gospel to every creature." We know that they have not the Gospel, notwithstanding the fact that it was the declared design of the school, which was opened on the 25th day of January, 1554, in the name and under the patronage of the Apostle of the Gentiles, to Christianize the *Gentios* of the Land of the Holy Cross, as they vainly called Brazil. I hold a catechism which the Jesuits published in parallel columns of Portuguese and *Guarani* more than two centuries ago, of which the following is a specimen of the Christian doctrine taught:

"How many places are there to which the dead go?"

There are five: Purgatory, Limbo of Infants, Limbo of the Holy Fathers, Hell and Heaven.

"*Hell*" is a fire in the center of the earth to which the souls of the wicked go.

"*Purgatory*" is also a fire above that of Hell to which the souls of the holy (*santos*) go to be purged of those sins for which they did not give satisfaction in this life.

"*Limbo of the Fathers*" is a cavern above Purgatory to which anciently, before

that Christ came to release them, the souls of the Holy Fathers were consigned.*

"*Limbo of Infants*" is a cavern above that of the Fathers to which go the souls of babes who die without baptism.

"*Heaven*," alas! according to this doctrine no one goes to Heaven, for even the souls of the holy have gone to Purgatory to give satisfaction for the sins which they could not "discount" here by their sufferings.

Does any one ask why the evangelical churches have not yet penetrated into these wilds with the Gospel? It is on the principle that an army of invasion cannot wisely leave its enemies in flank and rear; for the same spiritual pabulum has been, and still is, taught to white and black, as to the Indian, of Brazil. But now, with 62 churches in our Synod, like so many fortresses, the minds of many of our Brazilian Christians is turning to the "poor Indian," and we are ready for an advance. Look westward from Botucatu, along that projected line of railroad, to Santa Cruz. Just south of the church of that place—the most western and most recently organized of all our churches in the province, lies S. *Sebastian of Tijuco Preto*, and *Fatura*, where believers are diligently studying the Word. All around that region Indians are to be found in semi-civilized condition—the stepping-stone to work among those of whom nobody knows, and to be reached through "the people who are learning to do well."

Besides this Indian population we have now a large class of freedmen for whom we must care. In Botucatu last year a black member of that church asked me if I remembered having, nineteen years ago, when I stayed overnight at the house of his master, gone into the kitchen and taught the slaves the little hymn:

"*Jesus sendo meu, sou muito feliz.*"

He said: "I could never forget it, and it created in me a thirst for more knowledge. I learned to read by stealth, and bought a Bible. As soon as we became free last year I came to this place to make confession of my faith." All the believers, as well as the pastor of that Church, testified that he adorns the doctrine he professes by a godly life.

Those who have seen a photograph of the members of the Synod of Brazil, will have noticed one "as black as the ace of

* On the margin some one has pencilled: ("*Ficon para alugar.*") For rent.

spades." He is an elder of the church of the *Penha*, composed mainly of white people, and their choice because of the grace of God which is in him.

"Have you ever heard any objection to our schools because of the co-education of the sexes in them?" I said to a physician in large practice in the city of S. Paulo. "No," he replied, "I am often asked, 'Where is the best school?' and I answer, 'My children all go to the *Collegio Americano*.' 'Oh, they receive everybody there, even blacks,' is the only objection I hear."

"That is true, doctor," I replied, "we have occasionally a black skin there, and we have more mulatto, but the only boys we have expelled in fifteen years have been white—the sons of *Doutores*. If a boy has a black skin and a white heart he can stay. If he has a white skin and a black heart he must go."

And we still find that although our numbers, inclusive of the Kindergarten, now approach 400 boys and girls of all ages, yet the daily honoring of God's word among them leads them to honor each other and the School.

"Suppress the Bible, and you may count upon our protection," said His Majesty, Dom Pedro II., in 1879.

"Your Majesty, it would be easier to close the doors of the school than to close the Book which has been open in it from the first day, and, must remain open to the last. We teach nothing in religion but that

which the Lord Jesus bade us teach, and we count upon His protection."

He who prayed: Sanctify them through thy Truth; THY WORD IS TRUTH; and who said of his pupils: Now ye are *clean through the word* I have spoken unto you, has been with us until now. "Hitherto hath THE LORD helped us." Counting upon His protection we are about to move forward all along the line, and add to our primary, grammar, high school, and normal and theological classes, which already exist at S. Paulo, a thoroughly equipped and endowed Christian college in pursuance of the resolution of the late General Assembly, which recommended to liberal members of our churches such endowment.

We covet the prayers of all those women who labor with us in the Lord for—

I. MEN AND WOMEN.—God-given and God-endowed—who shall go forth thoroughly equipped to teach and thus to raise up the foundations of many generations, and who shall be called in generations to come: "Repairers of the breach, Restorers of paths to dwell in."

II. MONEY FOR BUILDINGS, and all necessary apparatus for teaching thoroughly the sciences of God's works, on the basis of His word which endureth forever, and for the endowment of professorships. May there not be among "the Mothers in Israel" who shall read these lines, some who are stewards of God's bounty for this work?

Rev. Geo. W. Chamberlain.

THE BIBLE A STUMBLING-BLOCK TO ROMISH DOGMAS.

BRAZILIAN life affords many instances to substantiate the frank confession made by Mr. Mivart, that able champion of the Romish faith, when he says, in speaking of the position of his Church in regard to the Scriptures: "It is a fact that in some respects certain dogmas of the Christian religion (the Christian religion being, of course, synonymous in his mind with the Romish faith) would be freer from difficulty had they never been written." Here, as elsewhere, the Roman Catholic Church puts a powerful weapon against herself into the hands of her followers when she claims to be the Christian Church based upon God's Word, while teaching much at variance with the Scriptures—much that the thoughtful inquirer cannot accept when he seeks to know for himself what has been "written." The following fact, chosen

from many similar cases, serves as an illustration of this truth:

A son whose father had always required of his children a strict observance of the rules of the Church, frequently objected upon the ground that he did not believe them to be commanded by God. He especially resented the restriction of fasting on Fridays, saying that as there were so many days they had no meat, he could not believe the Lord would object to their eating it if they happened to have some on Friday. The father always replied to his questionings that these things were taught in the Bible and therefore binding upon every true Roman Catholic; but the man resolved that if ever he could get possession of this book he would see for himself just what it did teach. One day, having gone into town to trade, upon entering the vil-

lage store he found the clerk reading, and inquiring what he read, the clerk replied that the book was called the "Holy Bible." "The Bible!" exclaimed the farmer, "that is a book that I have been wanting for years. Will you sell it?" The salesman, with an eye to business, seeing the eagerness of the man, said: "Well, yes, I suppose I might part with it, but perhaps you do not know how expensive a book it is. The price is \$5." His customer looked somewhat amazed, as well he might be, since the book, without doubt, had not cost more than a dollar, but so anxious was he to read for himself God's own Word, that he resolved to have it at any cost, so he replied: "I have brought a keg of rum with me to sell, and you know that the regular price is \$15; if you will take the rum, I'll take \$10 and the Bible." The bargain was closed and the man carried off his treasure.

After a careful perusal this honest doubter concluded that he had found nothing in the Scriptures to warrant the Church's rules about fasting, while, at the same time, he had discovered much that seemed quite contrary to its teachings upon other points. Being thoroughly in earnest he would not give up the matter here, and fearing that he might be mistaken, he carried his Bible to the parish priest, presented his difficulties, and inquired if he could have gotten hold of the wrong book. "Ah! I see how it is," exclaimed the priest; "you have a Protestant Bible, and they are all false." With a regretful sigh he recalled the sum wasted upon this imposture, but not caring to be ridiculed for his foolishness, he kept his own counsel, only replying: "This is false, is it? Where, then, your Reverence, can I find the true one?" "That," says the Padre, "can only be had by ordering it from the city of S. Paulo, and it would cost you \$20." Such a sum the farmer could ill afford to pay, but his reverend friend offering to advance the money, he resolved to have the book and begged him to order it at once.

IN Iguapè they were having a grand *fiesta* in honor of San Antonio. We sat on deck and saw the fireworks, and even saw a part of the procession. There is an image in the church there very much worshiped by people for leagues and leagues around. They make long pilgrimages and bring their offerings to *Bon Jesus of Iguapè*. It is said that it was found in the sea floating in an old oil box. It was taken to the

The "true" Bible, after some delay, arrived, and our inquirer at once set eagerly to work to compare it with his "false" Bible, and found, to his amazement, that the two were alike, except that the former contained the Apocryphal Books, and, as he added indignantly, "even *they* did not uphold the Church's teaching."

To the priest again goes this resolute seeker after truth, notwithstanding his faith in his spiritual counselor is already somewhat shaken. Taking up special points, he begins: "How is it that this Bible which you say is the Church's guide, has a commandment against the worship of images, while those you teach the people omit this?" "The Church," explains her worthy representative, "says we must *venerate* the images, not *adore* them." The man thinks this is too fine a point for "ordinary folk" like himself, but passes on: "I find nothing about *Purgatory* here." "No," replies the vigario, "but in one of the chapters of the Apocrypha you will find the '*termo medio*' (middle term) mentioned, and that means Purgatory." "Well," says the persistent disciple, taking up the Bible which lay on the table between them, "show me where that is." "Oh!" said his instructor, "you can find that any time when you have leisure; I don't remember just the chapter and verse, and I haven't time to look for it now." A few more such evasive answers were sufficient to confirm the inquirer's suspicions, so, having paid for his Bible, he returned home resolved to hear what the "Protestant Padre" would have to say.

Welcome words the first Gospel sermon he heard brought to his hungering soul, as they told of "Him that loved us and washed us from our sins in His own blood," and Rome forever lost this adherent, as she is still losing many more, through teaching "dogmas" to maintain which she is forced to own "it were better the Scriptures had never been written."

Lizzie Day Howell.

interior, but grew so heavy that the people knew it did not want to leave the sea, so they brought it back to Iguapè. As soon as they began to return toward the sea the image grew lighter. It was put in the church, and now works miracles. The story is told by the priests, and the people flock to the place and bring their money with them.

Missionary's Letter.

CONCEPCION AS A CENTER OF EVANGELISTIC EFFORT.

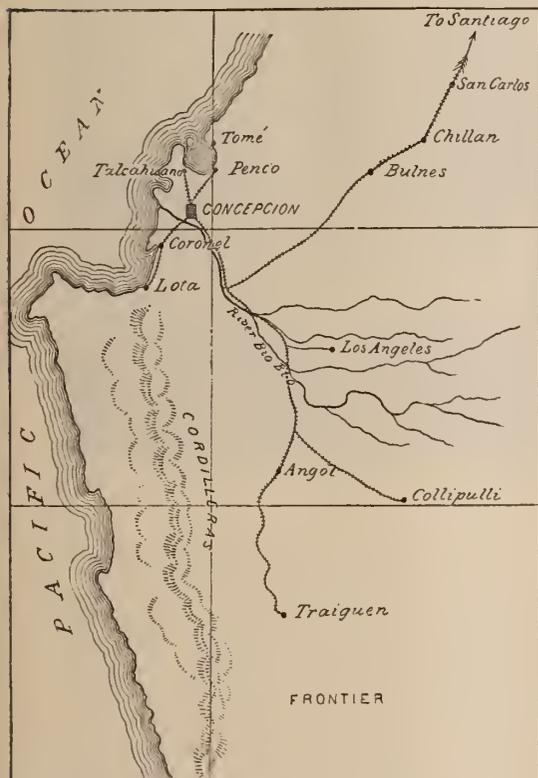
You want to know a little about the new field in which we are to labor, God willing, for the rest of our lives. This city is to be our home and the central station from

built which will directly connect this city and Coronel and Lota, from which places most of the coal used in Chili comes. To the northeast, Bulnes, Chillan and San Carlos are easily reached, and, continuing on the same road beyond the limits of the map, Linares marks the northern boundary of this station. Going south we find the little towns of Los Angeles and Angol, and come to the terminus of the railway at Traiguén, where may be found many colonists from Europe who have come to try their fortunes in an unknown land.

Concepcion itself is a clean, home-like little city of perhaps twenty thousand inhabitants (though it looks even smaller), situated on the Bio Bio River. From the top of a hill back of the town may be seen the ocean, Talcahuano Bay, and two or three small towns.

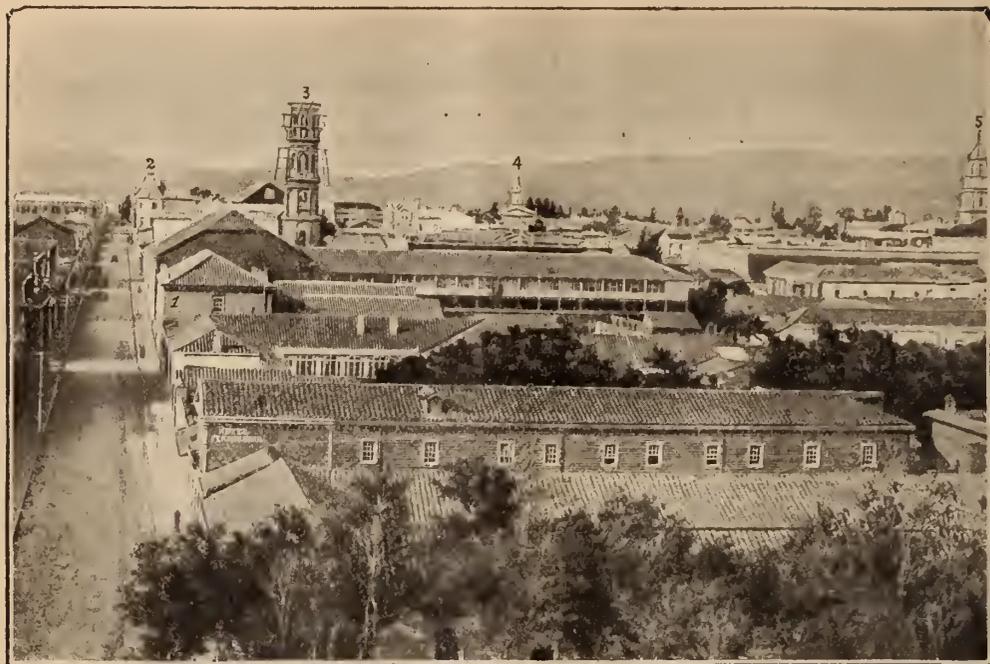
Within a year several English houses from Valparaiso have established branch houses here, new buildings are being put up, and everything wears an air of enterprise and thrift. New people are coming to make their homes here, realizing that here is a "boom," and they must get their share of the financial results. Prices for almost everything are high, notably for real estate and house rents. I think there is no place anywhere with a brighter outlook for the beginning of missionary operations, and I am hopeful that this temporal prosperity will be followed by a corresponding increase of spiritual interest.

The accompanying cut gives a good general idea of the city. The house numbered 1, is the American school for boys, under the Bishop Taylor Mission of the Methodist church, with whose teachers, as well as with those of the girls' school under the same mission, we have most friendly relations. The building numbered 2, is well known as "Gleisner's," a German house-furnishing establishment and one of the handsomest buildings here, where one can purchase almost anything from pins and needles to stoves and a pipe organ. Number 3, is a Roman Catholic church, with its tower unfinished, and in the doorway is a figure of San José (for whom the church is named) with a placard around his neck begging for money "to finish his tower," and at his feet a money box to receive the contributions. No. 4 is the Roman Catholic church of San Agustín, opposite which we live. In front of it is



which ten or a dozen smaller towns near are to be reached. Mr. Boomer expects to visit these, holding meetings from time to time in company with Mr. Jorquera (pron. Hor-kā-rah), the acting pastor of the Chilian church in Concepcion (pron. Con-cēp-see-ōn). As interest develops in these places, churches will be formed.

The map I send is in some particulars incorrectly drawn, but as it is not intended for use in surveying, but only to indicate the relative positions of Concepcion and the outlying towns, I hope home friends will excuse its deficiencies. As will be seen, Concepcion is a railroad center. Talcahuano, the port, on Talcahuano Bay, and Penco, a picturesque little watering place on the same bay, are reached in a few moments by rail. The road is soon to be continued to Tomé, another summer resort. A bridge across the Bio Bio is now being



CONCEPCION, CHILI.

an open plat of ground with a fountain in the center, where the poor people for a radius of many blocks get all the water they use. I can see from my window any day scores of people, within a few hours, coming and going with pails and pitchers on their heads. No. 5, is another Roman Catholic church, one block from which live Mr. and Mrs. Jorquera and their beautiful baby. In their house two rooms are nicely fitted up for a chapel. One is used for church services, and both are used at Sunday-school time. The photograph was taken from the railway station at the head of the principal business street, looking about northeast.

Looking at these buildings and meeting some of the people, one hardly realizes that this can be foreign mission ground, but living here and coming in contact with the ignorance and superstition and thralldom and low moral condition which have been fostered by long supremacy of the Roman Church, the need of earnest evangelistic effort is distinctly seen.

Some five years ago Mr. and Mrs. Garvin were removed from Concepcion to Valparaiso, and from that time until April 1st of the present year, when we were transferred from Santiago, this station has been without a missionary. A Chilian helper for a while held services, and about

two years ago Mr. Jorquera was sent to minister to the little Church. Since his coming it has grown in numbers and in spiritual strength. He has gained the hearts of the working people especially, and is thoroughly respected by all classes. Mrs. Jorquera, of German-Scotch parentage, is of great assistance to her husband. She was a teacher in Santiago, and has been warmly received into the homes of leading families there. Her influence upon the younger members of these families can scarcely be estimated unless one understands the utter ignorance, among even the better classes here, of the proper way to bring up children.

The church numbers forty. Sunday evening service is well attended by both English and Chilians, and I never saw more order and close attention anywhere. One pleasant thing here is the co-operation of English residents, some of whom are members with us. This Church is making an effort toward self-support, and, with some interested outsiders, has pledged about twenty-five dollars monthly. A fund is also growing for a new building, and at the time of the burning of the Santiago church, in April, about \$100 was sent from here to assist in rebuilding it.

The Sunday-school is just beginning to make regular contributions, and it is hoped

that a new organ may be the result of the combined efforts of teachers and scholars the coming year.

It may seem as if I have said too much about money matters, but please remember that about the last thing consecrated is the pocket-book and, with this thought in mind, the contributions are a very hopeful sign. There is in the Church a society formed on a sort of mutual insurance plan, by which members paying ten cents per week may be assured the assistance of

twenty cents per day in case of sickness. The poorer people otherwise would have nothing to depend upon in illness, accustomed as they are to living from hand to mouth. A sewing society is about to be started, under direction of the pastor's wife, for the purpose of supplying garments for the poor much cheaper and better made than if they tried to make them themselves. It is but a beginning, and the people are slow to take hold of a new idea.

Louise W. B. Boomer.

BEHIND THE SCENES IN CHINESE COLLEGE LIFE.

THIS morning, I watched with interest one of the regulations of our College, which I am sure is never mentioned in the catalogues sent home.

Every morning, after eight o'clock prayers, the students of the preparatory department under fourteen years of age, undergo a hair combing, which the boys in our more enlightened home land could not and would not stand.

Mrs. Le, a stout-armed, pleasant-faced Chinese woman, equips herself with a tin basin of water, one coarse and one fine-toothed comb, both wooden, and stands in the courtyard awaiting her victims.

There are twenty-two boys who are supposed to be unable to properly comb and plait their own hair, so this duty is performed for them every other morning by Mrs. Le, at the rate of eleven heads a day.

These little boys have their queues tied with red cord, unless they are wearing mourning, when white is used. Larger boys and men use black silk cord.

Many of the students are married men with several children. Some are engaged, and letters travel back and forth between this and the girls' school at Chefoo, but I am told these epistles do not agree with our ideas of love letters, but are dignified productions written in high *Wenli*, the book language worthy to be preserved among the classics.

One of the brightest students we have has a very interesting history. His father was never a Christian, but one of those whom the Chinese call "seekers after eternal life"—that is, unsatisfied with the beliefs of the common people and blindly seeking a better religion, visiting temples

and consulting priests. He died unsatisfied and left his only son to continue the search.

This son went to a temple among the hills and studied and meditated but found no peace. At last one of the priests said to him, "I have heard of Dr. Mateer's school at Tungchow, where a new religion is taught. I advise you to go there and see for yourself what this doctrine is; perhaps it will satisfy you."

The young man followed this advice, and a few days later, travel-stained and footsore, presented himself to Dr. Mateer, asking for help in his search after eternal life. He was given Christian books and a room to himself where he studied the new doctrine for several hours. When called to supper he ate ravenously, and the next day was so ill that the Doctor was called in and it was found he had eaten nothing for several meals preceding his arrival, having exhausted his scanty supply of cash on the road.

That, hungry and tired, he should sit down to hard study without first demanding something to eat, as most Chinamen would, was a strong proof of his sincerity and worth, and after some days it was decided he should enter college as a regular student. This he did about two years ago, and having an unusually quick mind, has made rapid progress and is highly thought of by all who know him. A few months ago he applied for baptism, having at last completed his own and his father's search, and found the only true way of eternal life.

Fanny Corbett Hays.

TUNGCHOW, CHINA, June 1, 1889.

AN amusing proof of where the point of view is to the Chinese is furnished by a German missionary of Canton. "What is the color of Europeans?" he asked of a geography class. "White." "Of Afri-

cans?" "Black." "Of American Indians?" "Brown." "Of Chinese?" "Why," (without a moment's hesitation), "*Yan shik*—man color;" that is, the standard color for mankind, all other peoples irregular.

THE INDIANS OF BRAZIL.

PEOPLE who do not believe in missions to Papal lands need not on that account pass by South America. Here is a chance for them. *Brazilian Missions** is authority for the statement that there are a round million of wild Indians on the plains of Brazil, besides so-called "tame Indians," a wretched class scattered throughout the empire. None of these are born Roman Catholics, but, like the Indians of our Western states and territories, are simply American pagans.

The Botacudos of our cut belong to the fiercer and physically better types north of Rio, and our man with his immense aloewood earring and lip ring, both of which he may displace at pleasure, is an elegant gentleman compared with many Indians of the southern provinces, who live like wild animals.

Indians south of the equator have always been found deficient in religious ideas. None of them, when first visited, betrayed those conceptions of the Great Spirit which marked the simple theology of the aborigines of the Mississippi and St. Lawrence. Thousands of these savages are within 400 miles of the emperor's palace, but "there is not a solitary American or English Protestant preacher or teacher of any description between Bahia and Rio de Janeiro."

Is there no one who cares for these poor Indians and would go to teach them? Yes, among the delegates to the famous Synod of Brazil last year was a young man with Indian blood in his veins, who wants to carry the Gospel to these people. He

will be finishing his studies this year. He is fitted for such work. But how shall he go unless he is sent? There is a tested Brazilian pastor at Macció, who wrote to the *Revista das Missões Nacionais* (published at San Paulo), last February, upon this very theme. "While there are three, four or five different corporations," he says (in Portuguese) working for



his countrymen, "there is not one representative among these savages." He offers to go himself, saying at the same time, "There are not such inducements as the conveniences, the blandishments and the attractions of cities. But lift up your eyes to the Coroados, the Bugres, the Bakaheris and the Serra de Tacaratú and other tribes who stand in need of the bread of life and the water of life."

* Published 372 Lewis Ave., Brooklyn, N. Y.

INSTRUCTORS OF THE PEOPLE IN MEXICO.

MISS COCHRANE, of Shawano, Wis., who has been spending some months with her sister in San Luis Potosi, Mexico, sent her mother the following translation from a paper circulated by the priests of San Luis and, as she says, "believed by all good Roman Catholics here :"

AN INTERESTING NOTICE

of the sad and lamentable event that happened in the city of Fresnillo, the 22d day of April of the present year with the Protestant Apolonio Santoyo who maltreated the Holy Sacrament; and the marvelous conversion of more than 400 Protestants.

Apolonio Santoyo, being one of the preachers of Protestantism, said to those who had been deceived by him that what Roman Catholics adore in the Eucharist is nothing else than a piece of flour paste, and to undeceive them of this which he told them, one went the other day to take communion and, without wetting the piece of wafer, he took it to this Protestant that he might convince them of what he had said. This he did, and having borne the Sacred Form, he laid it in the wicked hands of Apolonio Santoyo. In the same act this infamous man asked a day-laborer for some burning sticks, and without fear of the Divine Omnipotence, threw the Sacred Form of the Most Holy Sacrament into the devouring flame, and said to those who accompanied him, that if that was the true God it would not be consumed in the fire as it was about to be.

But behold, beloved Catholics, the marvels of the Lord! All that was thrown to the fire, the Sacred Form and the pieces of burning wood were converted into fragrant flowers. Upon seeing so wonderful an event the Protestants bent themselves to the ground, worshipping the true God, and were converted and became adopted sons of our Mother of the Holy Church.

And in the same act one of them gave information to the Bishop, Don José Maria, who happened to be in the above-mentioned place celebrating his missions of confirmation, and his Most Illustrious

Highness was accompanied by all his priests, to raise the Sacred Form, and he, having arrived at the house in which this event had happened, conjured unhappy Apolonio Santoyo, and by the act he was carried off by a legion of demons.

A very different sort of instruction do the people get from the Protestant pastors of Mexico. Miss Cochrane mentions one, a man of education and refinement of feeling, from a family, "as one might say, on the edge of aristocracy.

"After graduating at the scientific institute, a state school of high standing, he went to Mexico City and attended the highest school of learning there. When he was brought into the Presbyterian Church he took a theological course under Mr. Thompson. He married a woman of good family, and as they have no children they adopted a little boy. His wife's sister being a poor widow with three girls to support, he took them to his home and supplies what she cannot earn.

"He writes one sermon a week, teaches Sunday-school lesson to about fifteen men and women, prepares a talk or programme for prayer meeting, devotes two afternoons of each week to pastoral visits, and teaches a day-school, besides attending to the wants and needs of a congregation of poor ignorant people such as his. His heart seems to expand in pity and love for them all. He is a truly noble man."

THE HAWAIIAN OR SANDWICH ISLANDS.*

Of the eleven islands which form the Hawaiian group, but eight are inhabited. These include an area of about 6,000 square miles, lie in the northern tropics, and have a climate so charming and equable that, in the shade at Honolulu, the observed yearly extremes of variation in temperature are fifty-nine and eighty-eight degrees. But on Hawaii there are snow-capped mountains and all degrees of temperature, and the most characteristic feature is her volcanoes, which are visited by enthusiastic scientists from every land.

Mauna Loa is 14,000 feet high, and in 1852, for twenty days and nights, sustained a fountain of fiery lava 700 feet high, and from 100 to 300 feet in diameter. It was visible 100 miles away, and by its light fine print was easily read at a distance of forty miles.

On the side of Mauna Loa is Kilauea, the largest, constantly active volcano in the world. Here ancient superstition worshiped the goddess Pele; and from this crater, at various times, rivers of rock, a mile wide, have burned their way through forests and over villages for thirty miles; and then, for weeks, have poured into the ocean a "cataract of fire," killing the fish, changing the coast line, and heating the water for twenty miles along the shore.

But the physical charm of this island kingdom does not rest alone in its volcanoes. Some find it in the deep, cool valley with its wilderness of ferns and mosses, its noble forest trees, its richly draping vines and parasites, its brooks that ripple on invisible, because tropical growth conceals them, its ponds and cascades, its lights and shadows and twilight depths.

* For facts and figures the writer is indebted to the works of Miss Bird, Drs. Coan, Anderson and Bartlett, and to recent copies of *The Friend*, published in Honolulu.

In fact, every manifestation of herself proves Nature both wonderful and beautiful in this well-named "Paradise of the Pacific."

It is, however, as a mission field that the Hawaiian Islands have inspired the largest enthusiasm, and we turn instinctively from the country itself to study, briefly, the deeper problem of the development of a race.

Before their discovery by Capt. Cooke these islanders were a vigorous, unclothed, dark-skinned, impulsive people, who, though free from cannibalism, still brought human sacrifices to their idol-worship, and bowed before the merciless and inexorable laws of an elaborate tabu-system. Through this system, controlled by a powerful priesthood, numberless restrictions were laid upon the people. Women might not eat with their husbands, sons or brothers. To them nothing used as food for the gods was permitted, and dog-flesh was their principal animal meat. Houses, lands, places and persons were arbitrarily made tabu; and the man or woman who infringed was killed. Human life was lightly esteemed. Parents destroyed their infant children, and children buried alive their aged parents. Chiefs killed the common people, and priests demanded human sacrifices for their temples.

This was heathenism with its horror of superstition and cruelty. But, with Captain Cooke's discovery of the islands in 1778, there was introduced an added era of moral corruption. The woes of heathenism were multiplied by the blackest sins of civilization. Ten thousand seamen annually turned these beautiful islands into an hell of iniquity. Terrible diseases spread like fire from island to island. There was neither moral power for resistance nor physical power for endurance. Thousands died every year; and thousands more, sinking even lower than heathenism had carried them, transmitted to their descendants constitutions hopelessly weakened and diseased. As a result the speedy extinction of the race seemed inevitable. The death-rate so exceeded the birth-rate that, from Captain Cooke's perhaps overestimated population of 400,000, the Hawaiians had, in forty years, been reduced to 130,000. And, since then, Christianity has been able only to check, not prevent, the steady decrease of population.

In 1819 Kamehameha the Great, the "Napoleon of the Pacific," died; and the

people, not because they sought a truer faith, but because they were restless under the restrictions which even a heathen religion imposed, buried their idols or burned them, or cast them into the sea, and overthrew the tabu-system. They desired liberty—in reality license—and, at this critical transition period, the liberty of the Gospel was brought to them. In 1820, after a five months' voyage from Boston around Cape Horn, the first company of missionaries, reached the Hawaiian Islands. As we recall the prophecy made before they sailed from Boston, "Probably none of you will live to witness the downfall of idolatry," we may imagine the thrill of emotion with which they listened to the cry that greeted their landing, "Oahu's idols are no more."

Though this renunciation of idols and the tabu-system was the result of lower rather than of higher motives, still it no doubt accounted in large measure for the subsequent rapid spread of Christianity; yet history has demonstrated the pliability of the Hawaiian before stronger influence. Their very enthusiasm over reading, writing, and even the Christian religion, was an illustration of this trait.

Early missionary work in many lands has its similarities—a language to be learned and reduced to writing, schools to be opened, and heathen to be influenced individually. Often the higher classes are reached last. Here, however, king, queens and chiefs came first. The people that followed in multitudes soon learned to read and write, and demonstrated dawning thoughts of civilization by adding to their tropical destitution of clothing sometimes a silk hat, or a pair of stockings and bracelets. But this was during the transitional era. Later, all were neatly clothed, the women in loose-flowing, yoked dresses, the men in shirt and trousers; and to the present time this has remained the dress of the common people.

During the first eight years of missionary influence less than one hundred Hawaiians were baptized. Kamehameha the Second, acknowledging his obligation, said, "I cannot repent at once; my sin is very great; but in five years I will turn and forsake my sin." In less than five years he died in England still a heathen. But among the royal ladies we find several remarkable Christian characters. Keopuolani, the king's mother, and the highest chieftainess on the islands, was the first convert. And Kaahumanu, the Queen

Regent, who was by natural endowment a magnificent type of the absolute, heathen monarch ; who had been foremost in overthrowing the tabu, and for two years treated the missionaries with haughty disdain ; finally, at the age of fifty, learned to read and write, became a devoted Christian, laid aside her imperious manner, checked her violent passions, traveled with the missionary proclaiming the Gospel, was welcomed by an enthusiastic people as the "New Kaahumanu," and, eight years later, on a painful deathbed said, "I shall go to Him and shall be comforted."

Then there stands out in Hawaiian history the picture of that "heroine of the volcano," Kapiolani, who, in spite of the pleadings of the people, approached the dread crater of Kilauea, and—defying the power of the goddess Pele—ate consecrated berries on its edge, threw stones into the burning lake and triumphantly exclaimed, "Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power ; but, if Jehovah save me, then must you fear and serve Jehovah." And this but five years after the arrival of the missionary !

Until 1838 the progress of Christianity was steady and rapid. Then came that pentecostal awakening which electrified the Christian world. Hundreds were converted in a day, and ten thousand in a single year. Congregations were multiplied and churches so enlarged that, in 1841, Dr. Coan, in Hilo, was pastor of a church of 7,163 living members, 1,705 of whom were baptized at one time and were chosen from 3,000 applicants. For baptism, they stood in rows which Dr. Coan sprinkled as he passed ; then, standing in the midst of the vast assembly, he said, "I baptize you all into the name of the Father, and of the Son, and of the Holy Ghost, Amen."

There were thirty thousand converts between 1838 and 1844 ; in 1852 the Micronesian Islands opened as a mission field for Hawaiian effort ; in 1853 two missionaries were sent to the Marquesas Islands, and in 1863 the Hawaiian Evangelical Association was formed. With such a record it was natural that the American Board should now feel justified in leaving the Hawaiian Churches to care for themselves and for their own foreign missionary work.

Whether or not this withdrawal of home support were a trifle premature is, no doubt, still an open question. The fact,

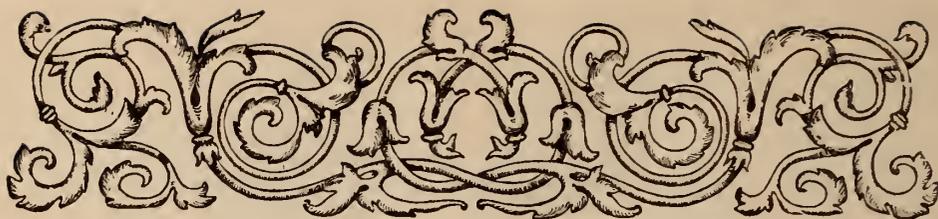
however, remains, that the development of Christian force of character among the Hawaiians has not, since then, been all that was anticipated. Corruption has crept into the Government. Ancient superstitions and heathenish customs have been revived. Blighting influences have come from foreign lands, and the descendants of those so easily influenced for good are no less easily influenced for evil. Seven thousand Japanese are there ; and the ubiquitous Chinaman, with his thrift, his enterprise, his opium and his vices, has come to the islands to stay. Twenty thousand are there whose wives are in China.

Naturally this foreign life brings shadows ; and one of the darkest has recently been made conspicuous by the death of Father Damien on the sad island of Molokai. There, 1,200 segregated lepers are to-day passing through all the successive horrible stages of a living death. Though provided with 1,500 acres of land, four miles of sea-shore, horses, and houses and gardens, still their separation from all that makes life precious is for life, and only through the gateway of death may a leper leave Molokai. This is imported physical evil, and terrible enough ; but Christians of the Islands stand appalled before the moral evil which is also transported there. This, too, though schools and churches, well-ordered communities, beautiful homes and increasing wealth mark the material prosperity of the Islands, and the predominating influence of American and English energy. Happily this wealth is largely in Christian hands, and nobly used. But the emergency is great, and the American Board again sends help.

Of native Hawaiians but 40,000 remain ; and in fundamental character, these are what they were in the beginning—generous, manly, affectionate, and lovable, but morally weak, and dependent as children on their immediate environment. They have fifty-eight churches, forty-three pastors, 5,235 church members and support nine foreign missionaries. Since 1837 they have contributed \$133,000 to foreign missions alone, and have sent thirty-two men and thirty women into foreign missionary work.

Thus has Hawaiian history been transformed and glorified by its chapter on Christian missions. And, from among a heathen people, thousands who have lived righteously and died triumphantly now shine as the stars for ever and ever.

Frances Gulick Jewett.



LETTERS FROM THE FRONT.

REPUBLIC OF COLOMBIA.

MRS. TOUZEAU, who with her husband has been holding the station all the year, wrote from BOGOTA, July 31, 1889:

I must tell you how bright our little church has been made. The room was so dark it was almost impossible to read in some parts of it, but as it would cost at least \$200 to put in gas, we thought we could not get it, almost all our members being poor. Still we took a paper and started out, and in less than two weeks had the money, \$200, and now have \$237. We have the gas in already, and feel sure the people will enjoy the pretty change more than if the Board had furnished the money. More than half of it was given by foreigners who are in business in Bogota. Our American Minister gave \$20, and other friends were very kind. Still, our Colombians did all they could.

A LOSS TO THE CHURCH.

We had another sad death in our little Mission. A gentleman who has been a member of the church for twenty-seven and an elder for two years, died with typhoid fever about a month ago. Mr. Touzeau went to see him every day while he was sick and read and prayed with him. The sick man told him that the words of our Saviour were a great comfort to him in his suffering. His wife has always been a zealous Roman Catholic, and would not stay in the room while Mr. T. was with her husband. I often went with Mr. Touzeau, and little by little she became quite friendly with us. Few people went to the house, for all are afraid of the fever. The night he died we had been there and had come home. Later the wife sent for us in great haste, and I think we shall never forget that night. She asked Mr. T. to pray that her husband might not die. Her crying could be heard all over the house. When we saw there was no one to do anything and death was very near, we sent for the old English lady who lives in our college. Although sick, she left her bed and came to help us. She always knows what to do and has helped me with all three deaths we have had in the past year in our Mission. When the man died the screaming among the children and servants was dreadful. A brother who had been sent for came,

and he and Mr. Touzeau dressed the body. Then came what seemed to us a strange request, that we would take it to the church that night, so that the people might not see a coffin carried through their store, because if they did they would never come into it to buy anything again. So Mr. T. held a short service, with no one present but ourselves from the college, two nephews, and the wife's father and brother. Not a member of the man's family saw him after death. After this my husband and the other gentlemen lifted the coffin and started for the church. It was the saddest little funeral procession I have ever seen, slipping the dead man out of his own home and taking him up the quiet, lonely streets at that hour in the night.

When we went again to the house of death the piano, pictures, everything, had been covered with black, making it look sad and chilling. Although the wife is a Roman Catholic, all the children were baptized in our church. Since her husband's death she has been reading the Bible and told us that she finds comfort in the holy book.

THE OLD JESUIT TRICKS.

One of the churches was broken open by a robber last week. Trunks were opened and dresses of the saints taken out, also money. Last Saturday night a large package of the handsome dresses was thrown into our church, and the next evening another package of priests' clothing was thrown in; so the young men called the night watchman who, after looking at the things and hearing the account they gave, told them he would have to arrest them. They were taken to jail that night, and our lawyer, who is a member of our church, and Mr. Touzeau, had to offer \$500 bail, after they had spent a night and a day in the dirty place. To-day we hear that the thieves have been found. This is the second time our young man, Alvarez, has been in jail; once before he was arrested for selling Bibles.

Pray for us; we have many, many things to sadden and discourage us.

MISS KUHL wrote from SAN PAULO, BRAZIL, July 29th, of her cooking-class, held four times a week:

The class is very popular, and for want of space I

have to limit the number of pupils. Miss Corson's course cannot be followed to the letter. Instead of vegetables from a New York or Philadelphia market, we use mandiocco, ipim, cara, and mashushu, instead of apples and bananas. In making cake and biscuits it is necessary to reduce pounds to *kilos*, and pints to *lihos*. However, I think Miss Corson herself would be rather gratified to see the result of these Anglo-Brazilian recipes.

A physician in town sends a carriage load of children to school; two of the girls want to come as boarders, so they can attend this class. They would have to go home to sleep, as I have no room for them. Last term we had seven day boarders. The sewing class is doing well. Thirteen proud little maidens went to school in pretty dresses that they themselves had made.

Dr. Lane has a carpenter shop for the boys, where they work two hours a day. Our department of the school long ago outgrew the limited space allotted to it, and has been crowded into a corner by the ever-growing day school. What is to be done? I am holding on with both hands. We must have help, we must have more space.

We have been surrounded by pestilence and death, but a kind Providence has cared for us, and in spite of all the school has prospered. We are all rejoicing that General Assembly has voted for a college in this city. It makes us the more anxious to develop every branch of our work so that we may have living stones for the new institution.

LAOS.

ANOTHER SIDE.

MRS. S. C. PEOPLES, LAKAWN, wrote July 5, 1889:

(Alluding to her impression that some consider her letters "too cheerful") . . . There is a dark side, so dark it cannot be written. Many and many a time the billows have rolled over us and we have cried unto the Lord and He has heard us when there was no man to save us from despair.

Mrs. Rhea's parting words were: Trust the Lord. Oh, they are such good words. The early years of missionary life are pitifully hard; it is so much easier when we know the dear Lord and trust Him better. Very little of the sunshine we have known out here has escaped being gathered to brighten home letters. The gaps and suppressions make another history. This is our duty and privilege and we are only doing what all missionaries do, I believe.

"COMFORTED BY THE COMING OF TITUS."

Mr. and Mrs. Taylor prove the right people in the right place, and are dear fellow laborers. They are both making good progress with the language, although under serious restraint, with only a few written manuscripts and a very poor teacher.

Mr. Taylor has done nobly in building his house;

it is now about half done and will be a pretty home, at moderate cost. Meanwhile they are bearing the same discomforts of a Laos house, the same house, too, which we had the first year, but they will be fully prepared to enjoy larger, lighter rooms, as we do now, after a period of trial. Mr. Taylor will do the work of a minister when he has the language sufficiently. The care of a boys' school may also be his. Mr. Wilson preaches a Laos sermon once a week and is translating the Psalms. Mrs. Taylor is teaching two little boys daily in English for Dr. Peoples' use in the medical department. Miss Fleeson confines herself to learning the language.

PATIENTS.

My own efforts are so small they cannot be called work. Yet each day brings the question, what can I dare to leave undone? My husband's work is so important; I must make his home and table attractive to him when he returns from the dispensary faint with loathsome sights. Many a patient must depend on my nourishing care to tide over a critical point, and in the relatives of the patients who come here we have a very hopeful class. Four of them have lately expressed their purpose to lead Christian lives. There are always some at our evening worship. My class of little boys in the evenings are doing very well indeed. I wish you could see the little chaps down on their stomachs around the lamp, learning to read of Jesus for the first time.

A dear old mother, hearing of Dr. Peoples' skill in restoring sight, led her son, herself, ten days' journey to Lakawn. The case seemed hopeless, but one day Nan Tuma Chi told us he had been teaching mother and son about our Saviour, and after many days they decided to follow Him. The mother had asked whether she could pray that her son might have his sight, which led us to pray especially that the operation might prove successful. Yesterday the bandages were removed and he could see. Last night he came to worship, although the bandage had to be replaced on account of the unaccustomed lamp-light. "I am not ashamed," he said. "I am so glad to come." And although the little boys, boy-like, laughed, his face was bright with pleasure, and vividly the Light of the World shone to us all while Dr. talked.

MISS WESTERVELT wrote from CHIENG MAI, June 5, 1889:

Two or three weeks ago your letter reached me, informing us of the legacy left to the Chieng Mai Church. It is a real God-send. The foundation for the church is now being laid, but it will be a long time before the edifice will be completed and ready for occupancy. Things move slowly in this land, even if we do have a buzzing saw and a whizzing planing mill. The drying kiln was burned down some time since and from five to six hundred dollars worth of dressed lumber turned to ashes. The mill

had a very narrow escape. Had the fire occurred at night nothing could have saved it.

INDIA.

MRS. HENRY FORMAN, who went out to India last year as Miss Alice Bird, wrote from CHAKRATA, in the Saharanpur field, August 23 :

This is a military hill station. There are about 1,600 soldiers now, and no people here except those in some way connected with the army. My husband was asked to take the chaplaincy to the Nonconformist soldiers during the time Seminary (at Saharanpur) is closed—from the middle of July to October. This gives us a pleasant and helpful change from the heat of the plains. Mr. Forman preaches three times on Sunday, has two week evening prayer meetings, and visits the hospital several days. I am giving all the time I can to the study of the language. My work is made up of little things that are not worth writing about—going to see one who is sick, sending beef tea or medicine to another, helping my husband give a taste of home life to Native Christians by inviting a few at a time to take tea and spend the evening with us.

India is home now. I hope I may be able to spend all my life here ; but I like to feel that I am very closely united to the friends in America, that in the church circle, as in the family circle, we are all one.

MRS. HULL wrote from KOLHAPUR, June 24, 1889:

We are all hard at work again—my sister (Mrs. Goheen) busied with the school and the new baby, a boy, who came last month ; Miss Ewalt with the language and assisting in school ; I with school and visiting in town, also trying to get in a corner for my own boy's English lessons. A general complaint among missionaries is that the days are not long enough. Mr. Seiler was saying to-day that with two hours more than 24 he might hope to finish a day's work. You see there is no danger of our suffering from *ennui*. Mrs. Seiler, too, teaches and visits and conducts a Sunday-school. Miss Wilder has opened a day school for girls, and she and her mother are much interested in what they call week-day Sunday-schools, which they have opened in some of the near villages. These are well attended. More people about Kolhapur are hearing the good news than ever before, and the Light is reaching some dark corners. Some of our Christian families have scattered into different parts of the town, and in this way people are growing accustomed to having Christian neighbors and it makes the Christians more fearless and self-reliant. At our Wednesday evening meetings they often give reports of conversations they have had, showing that people are thinking about the Christian religion and inquiring into its claims.

We were all delighted that the April number of *Woman's Work* had such a "Kolhapury" flavor. It

was a feather in our cap, for you know we are a "little one among the thousands of Israel," and cannot expect to have large space given to our doings. We are looking forward eagerly to the arrival of new missionaries at the close of the year. Panhala is left desolate without Mr. and Mrs. Ferris and Miss Patton

Our new school buildings are a great comfort in this rainy season. Our next project is to repair the building in town which we use for Sunday-school. It is called by courtesy "The American Mission Chapel," but the interior is more like a barn. As it is in a very public place its defects are more noticeable, but even we fail to notice them of a Sunday morning when it is filled with children reciting, class after class, the Golden Text. That is a goodly sight. This is not a plea for money, because we hope we can repair without asking help. Perhaps if we do like those dear people in China, who went without new dresses and bonnets, the renovated chapel will be a fact. Mohammedans here, as a rule, keep their mosques so white and fair, outwardly at least, that I long to see a place used for the worship of God less shabby than this is.

CHINA.

OUR readers will be as delighted as we are to see a first (and we may promise not the last) letter in these pages from DR. MARIAN SINCLAIR, who went with Miss McKillican to the Peking Hospital a year ago. It bears date June 19, 1889.

. . . Our society here gave us nine months in which to apply ourselves to the language, and not be called upon for medical work except among our own foreign community ; thus we have had little real work among the Chinese. When it begins we shall be glad, indeed, to keep you fully informed about it.

A PROFESSIONAL CALL.

If it would interest you I would like to give an account of a professional call I made on a Chinese family the other day. The servant came with his master's card asking me to call and see his sick wife. We learned later that she is niece of the Viceroy Li. As she was suffering from some chronic trouble we promised to go the next morning at ten o'clock. I was to be accompanied by Mrs. Lowrie, of our Mission, who was to both add dignity to my "tender years" and help to my Chinese tongue.

My teacher, seeing the card on my table, with true Chinese inquisitiveness asked what it meant, and on my telling him, was seized with consternation for fear I might disgrace his teaching, and immediately began to instruct me in court etiquette and court language. But although we had many dialogues in which he alternately took the characters of hostess, patient and physician, like all crams, when the decisive moment arrived for me to use my hastily gleaned knowledge, alas ! it had fled.

The question of dress had also to be considered. We in America when we don our close-fitting, long-sleeved and high-necked dresses think we are in modest attire, and it is rather a shock to our sensitive natures to learn on arriving here that the Chinese look upon our clothes as exceedingly immodest. I have been trying to remodel some of my clothes to suit their fastidious tastes, but find it no easy task. I think that well-selected "Mother Hubbards," large and roomy, with a couple of yards in each sleeve, might look respectable in their eyes. But besides the question of dress we had to see that the cart was perfect after its kind, and that our servant had on his best clothes.

Behold us at length at the gate. After sending in our cards and being "Ch'ing"ed to enter, we alight from our carts and go through the great outer gate. At the second gate we are met by a fine-looking young man who, we afterwards learn, is the brother of our patient. He welcomes us in broken English and invites us into the next court, where we are met by the gentleman of the house, who is as strikingly ugly as his brother-in-law is handsome. We are conducted into the reception room where we are offered tea and cigars. The latter we decline with thanks, but show our friendliness by drinking the tea. Presently we are conducted through a large court filled with trees, shrubbery and flowers, to the apartments of the women. The furniture looks very commonplace to our western eyes, but our patient is very beautiful and we soon forget any criticism on the room when we receive her kindly welcome. I must confess we felt a wee bit awkward several times, for the lady (whose brother is Minister to England at present) had no doubt heard of English customs and was trying to entertain us according to them; whilst we, overflowing with our lately acquired knowledge of Chinese etiquette, did not realize until too late that two such forces acting towards a common center must inevitably follow the great physical law.

After examining our patient and promising to send medicine, we were regaled with a Chinese feast. After a vain effort to use chop sticks, our hostess, in compassion, presented us with foreign spoons which, to the best of my remembrance, were egg spoons. There was one kind of cake made of flour, honey, and fresh rose leaves, which I found delicious indeed and I find that some Chinese food not very agreeable in prospective, may be quite palatable.

No doubt our hostess thought us very strange with our bonnets and unpainted faces. We looked upon her as equally strange, for where but in China could you see such a woman? Her black hair put up in strange fashion and filled with bright flowers; her beautiful silk garments covered with fantastic embroidery; her poor, little, deformed feet scarcely three inches long; her long nails and painted face; all are still curiosities to us, although we see them daily. Miss McKillican joins in sending love to the ladies.

When we feel discouraged at this difficult language we fall back on the glad thought that many kind hearts in the home land are praying for our success. With that blessed thought we take up our crosses again to go forward to succeed, relying on the promise of the King of the whole earth.

JAPAN.

MRS. NAYLOR wrote from KANAZAWA, at the close of the summer term, of a blessed work of grace in the girls' school:

. . . There has been a deep religious interest in the school for several months past, and at no time have we had more cause for encouragement than at present. All of our boarders went home Christians. Quite a number of the girls are now ready to unite with the Church, but have not yet obtained consent of their parents. For weeks the burden of their prayers has been that the dear Lord would so change their parents' hearts that they would rejoice in, instead of opposing, their entrance into the Christian Church. They have had answers that have greatly strengthened their faith. In one of the most hopeless cases (to our eyes) consent was given. Another, whose parents were extremely bitter, had, in answer to her letter of request, the most unexpected news that both father and mother were now themselves interested in the truth and looking forward to being baptized this summer, and asked their daughter to wait until her summer vacation and be received into the Church together with them. Her face beamed with joy as she came running one day to tell me of the contents of that letter.

I have learned many a sweet lesson from these babes in Christ, and I trust I shall keep on learning them. The testimonies that these young hearts bear to God's love and mercy are beautiful to hear.

Among the conversions of this year are some of our most intellectual girls. Two, especially, have minds that I am sure would be regarded as superior even in a country where women have been educated for generations. For a long time these two have been a source of great anxiety to us. They were girls of much influence. Their knowledge of the Bible would have done credit to a careful student in a Christian land. Their recitations were perfect; yet they seemed to fail entirely to apply the truth to their own needs, and while never openly scoffing, showed plainly that they took no personal interest in it. Imagine how our hearts overflowed with joy when they came out among the very first this year. That strength of character which marked them so specially in other things now bears loving testimony for Christ.

The Session here decided not to receive any young girls into the Church without written consent of their parents. This is perhaps best for the present, but it is quite a trial sometimes to the girls. But they are learning sweet lessons of faith and patience during this waiting period.

HOME DEPARTMENT

PRaise MEETING.—November.

Scripture Text, Ps. xx. 5—We will rejoice in Thy salvation, and in the name of our God we will set up our banners.

Scripture Reading, Ps. lxxvii. with lxxviii. 32-35.

"Real prayer is a divine inbreathing, and therefore has a divine outreaching; it is of the essence of the miraculous, and works essentially miraculous results."—*A. T. Pierson.*

General Topic.—OUR MISSIONS IN SOUTH AMERICA.

The three countries in which they are found. Description of Barranquilla, the new station in Colombia; favoring circumstances under which work was begun there; missionaries in charge. The journey to Bogota described; the missionaries there, and the work. The Girls' School; prospect of opening a Boys' School.

The event of the year in Brazil in connection with our work; report of Committee appointed by General Assembly, to be present at organization of Synod of Brazil. Synodical Missionary appointed. The work at Larangeiras; at Bahia; at Rio Janeiro. Report from San Paulo; self-supporting church; installation of Rev. E. C. Pereira. Educational work at San Paulo; its scope and its needs. *The Imprensa Evangelica.* Work at Brotas; the Farm School. Work at Corytiba in Paraná.

Chili.—Death of Rev. Dr. Trumbull. Charter obtained from Government. New arrangements for facilitating the work; name the Stations; the Missionaries. Reports from the Churches; the Schools. Circulation of *The Herald.* Description of Santiago; the new work at Copiapó.

Information concerning the above topics can be obtained from Annual Reports, and from *The Church and W. W.*, for November, '88.

Notice the material as well as the spiritual needs of these Missions, and bear them on your hearts in

prayer through the month. Also pray for newly-appointed and returning missionaries.

Read article entitled "What Chili Needs" (*W. W.*, January, '89), "Christmas Eve at Baranquilla" (p. 30, February), "Letter from Bogota" (May), "A Glimpse of Brazil with a Visitor," and "Letter from San Paulo" (June).

Romanism in Brazil in its Influence upon National Development (*The Church*, December, '88). What rights secured by Charter granted to our Mission in Chili (p. 209, March, '89). Missionary Touring in Chili (Letters February and March). Letter from Mr. Kolb (April). Dr. Blackford's account of a visit to Sergipe (May). After Many Days (p. 532). Romanism in Chili (p. 556).

The Instituto Internacional at Santiago, and a plea for Day Schools (Letters, June). Church at Santiago destroyed by fire (p. 118). Description of Concepcion and the work there (Letter, August).

Brotherly words of a Methodist Bishop and report of the work of that Church (p. 190, *The Church*, February, '89).

The South American Society; mission to Tierra del Fuego (p. 352, Vol. I., *Report of London Conference*).

E. M. R.

SHALL WE SEND DELEGATES?

THE following extract from a paper read in the spring at the annual meeting of one of our presbyterial societies (will some member please tell us which one?) is upon a subject that is never out of season. We are very much obliged to the *Presbyterian Review*, of Toronto, for publishing this, as so many other good things:

Should auxiliary and Presbyterial Societies send delegates and defray their expenses to all important meetings; and should such societies bear the official expenses of their officers in the way of correspondence, etc., incident to their position?

The question naturally falls into two divisions—a question of *expenses* and one of *delegates*. I should answer the question of expenses with an unqualified *Yes*.

But, says one, "Our society is so small

and we are so poor; if we should pay the expenses of a delegate, and submit to a presbyterial tax, we should have no money left for Missions."

This might prove to be the best contribution that you ever made to Missions. The greater the famine, the greater necessity that the sisters should be sent down to Egypt to buy corn, and if at the same time you can send "a little present of balm and honey and spices," it will be well received and may prove a highway to the land of Goshen.

In our large, well-to-do societies there are those who are able, and who indeed prefer to pay their own expenses. To these I would suggest that, in order that all the members should feel themselves upon a common level, it would be a kind and beautiful thing, for such members, when

elected delegates or officers, to draw their expenses from the *general fund*, and make their contribution in some other way. But—Why *send* delegates? Trades, professions, politics, art, science, to ensure life and progress, must encourage study and experiment, and make frequent interchange of experiences and results. Hence, the political campaign; medical, musical, literary and scientific associations, from the most unpretending village club to the Royal Society of London or Paris. Missionary interest is no exception to this general rule.

These meetings stimulate and supply our first great want—Knowledge—Information.

Of that part of the work of Foreign Missions which has come so wonderfully and so exclusively to woman, in the last twenty years, that no Christian woman dare shut her heart to the call, how much there is to learn—of its fields, its subjects, their wants, the supply, our investments and the returns, our trusts and corresponding obligations, best ways of eliciting and continuing interest.

We need an *intelligent* faith. Twenty years ago the Mission fields of our Presbyterian Church were as much a *terra incognita* to most of our women as was the interior of Africa before we had a Livingstone or a Stanley. Our Sabbath-school children of ten years know more of our missions and missionaries than did their mothers a few years ago. This awakening is largely due to meetings where devoted leaders from various parts of our land, and missionaries from the field, have brought to *masses* of women the results of patient research, untiring effort, loving devotion, ripe experience. We cannot afford to lose the benefit of these Training Schools where, as Mrs. Willing so admirably puts it—"100,000 women are monthly bringing the best products of their brains, where 36,000 women are learning to preside, to keep secretaries' books and treasurers' accounts, and where all are learning to collect and judiciously expend several million dollars annually."

Who can estimate the possibilities of a meeting of one of our Woman's Societies? What our Methodist sisters call "sound conversions" often occur.

Send the sister whose horizon needs broadening—who does not believe in *Foreign Missions*.

Send the timid, modest, shrinking sister—so bright, active, efficient, so quick to perceive, so clever to plan, so brilliant to execute in the home and social circle, but who is tongue-tied in the missionary meeting. The dumb may speak.

Send your woman of *one* idea, she may come back with *two*; or the one who is all surface and no depth may return with *one idea*.

Send the critical sister who thinks that missionary societies are made up of very peculiar people, of women who are unfitted to shine in other walks of life. Her eyes will be opened.

Send the hard-worked, busy wife and mother, who treasures up her scraps of time and her bits of coin, that she may make an offering for the cause she loves. It will be a strengthening cordial for her.

Also send the sister whose graven brass, curtains, embroidery, fine-twined linen with open work rival the cunning work of Bezaleel or of the son of a woman of the daughters of Dan; she may become one of the "wise-hearted who did spin with their hands, and brought that which they had spun as a willing offering to the Lord."

Send the *girls* that in the fresh young life they are taking on, this great subject may have its place.

Do you wish to create a missionary sentiment in your community, to bring about a revival of faith and zeal, to draw out the latent sympathy and the latent talent of your Church, to educate your children, and enlist your young people? Do you desire a full treasury, to nerve the arm of the Foreign Missions Committee, to hold up the hands of the missionaries, to speed the coming of the King? If so, these meetings are of vital importance. Attend them, study for them, pray for them.

LETTER FROM AN OUTSIDER.

Miss West, well known as a missionary in the Turkish Empire of a period antedating the Woman's Boards, and only lately returned to this country, sends the following letter. It is pleasant to see our doings through the eyes of an outsider.

SARATOGA SPRINGS, N. Y., Oct. 9, '89.
MY DEAR MISS PARSONS:
I have just returned from the Semi-Annual Meeting of the Northern New York

Foreign Missionary Society, held this day in the First Presbyterian Church of this place, and it has indeed been a feast! The dignified bearing of the president and her

staff, and the marked ability of all the ladies who took part in the exercises of the occasion, impressed me strongly. I was struck with this in the opening devotional meeting. The able exposition of Scripture, on the "Anointing of the Spirit," and the prayers offered brought to mind very forcibly the prophecy concerning the outpouring of the Spirit upon the *hand-maidens* in the latter days. I note a marked improvement upon former years in the quality and compass of voice which enables our sisters to make themselves heard. And who shall say that this is not among the gifts conferred by the blessed Spirit? What a marvelous change has been wrought in the development of capacity, in organization, executive, administrative, and representative power among Christian women of our country within the last quarter of a century! What would our grandmothers, to say nothing of our grandfathers, have said of such a change?

The address of Mrs. Andrews, in its portrayal of the power of God's Word, unaccompanied by the living teacher, to change the hearts and lives of individuals and communities in remote heathen ham-

lets, was wonderfully convincing and encouraging, yet most pathetic in its showing the lack of the bread of life for starving millions of India. It laid the burden of our Saviour's command upon every Christian at home, "Give ye them to eat." "Opportunity and obligation." How these words ring in our ears and thrill our hearts! Siam with its millions and few ordained missionaries, and doors of opportunity thrown wide open by the king, as represented by Rev. E. P. Dunlap, powerfully emphasized the obligation.

A famine of material bread opens the hearts of the world to pour out thousands of dollars to supply food for perishing bodies in heathen lands, and why should there be such lack of "living bread" for famishing souls? Souls becoming conscious of their need, and turned away empty because, while there is "bread enough and to spare in the Father's house," "no man has given them to eat." God grant that soon there may be men and means enough to supply the lack in every mission field.

Yours most sincerely for the cause,

Maria A. West.

SUGGESTION CORNER.

Among the answers to our question last month, "Who asks to renew the subscription of *W. W. W.* for the University of Norway?" is one which we commend to our readers who have youth and eyesight. If they could see the sheet of paper on which the words are traced in pencil and with the trembling hand of age, the letter would be doubly suggestive. It is as follows:

RIDERS MILLS, N. Y.

I ask to renew a subscription of *W. W. W.* for the University of Norway. Send the dollar's worth.

I am an old woman, over eighty-seven, almost blind; write from memory, and then take a magnifying glass and read. That is the way I read *W. W. W.* I can only see with one eye; am very thankful to be able to do so. I prize the *W. W. W.* highly.

ANOTHER subscription for Norway comes from Illinois: "As a thank offering for a special blessing from my Heavenly Father." The latter, and still another from Long Island, are applied to former subscribers in Johnstown. Other recent

subscriptions from Oregon and Washington, D. C., have been turned over to home missionaries, as the senders requested.

A YOUNG doctor who sailed for Siam this fall, dropped into our Woman's Assembly in May, and heard something which roused his resolve to lift on the circulation of *W. W. W.* Accordingly, he wrote to the right woman in a Nebraska town; one who, having devoted twenty of her best years to an afflicted sister, is now caring for her aged parents. She responded with a list of *ten* new subscribers.

This gentleman then applied to "one of God's chosen workers," who was the only subscriber in her church in a large town, also in Nebraska. She went prayerfully about it, and returns a list of seventeen subscribers! The same efforts would be followed by the same results in many places, and—what a good missionary that man is bound to make!

WE find several suggestions in the little letters of some Sunday-school children of Victor, N. Y., who had multiplied their pennies to send to Africa. Do not the

words of these embryo women all unconsciously describe what most women's lives are spent on, sharing and bearing? One says, "I earned fifty cents for keeping my catalogue nice, and I send you half of that. The other half I gave to my brother, and he is going to send it to you."

Another "made a little bag and filled it with camomile blows for papa, so that he would stop using tobacco, and he gave me twenty-one cents for it, but (alas, little woman!) he didn't stop."

A boy of five says, "We each bought an egg for one cent, and put them under one of our hens. A chicken came out of every egg, so we chose the chicken we liked best. Mine was black, and my brother's was gold color. All the other little chickens died, but God didn't let anything hurt our mis-

sionary chickens, and they grew fast and *booful*. Papa bought mine for twenty-five cents, and Santa Claus sold Bushnell's for thirty cents."

A young man handed me the other day (not being present at the Missionary Anniversary a few weeks since) the following subscription—the price of two five-cent cigars for each day between March 3d and May 5th.—*Missionary Outlook (Toronto)*.

How many young ladies might substitute caramels for "cigars," or soda-water, or cologne, or — We forbear to go through the list—and between date and date (though not, we admit, day by day) accumulate a contribution that would vie with that of the Canadian young man?

BOOK RECEIVED.

John G. Paton, Missionary to the New Hebrides. An autobiography. EDITED BY HIS BROTHER. (Robert Carter & Brothers, New York.) Cloth, \$1.50.

Between the covers of this book is a story of heroism that is not easily matched. It is truly written "for the glory of God," as its opening sentence declares, and equally witnesses to His marvellous interposition to deliver His child "in deaths oft," and to His power to bear up the human heart in the test of deepest loneliness and discouragements. "But for Jesus, and the fellowship he vouchsafed me there, I must have gone mad and died beside that lonely grave" is one of many similar utterances of the stricken missionary. There is noble testimony here also to the steadfast character of converted cannibals from Aneityum. "Old Abraham" is a saint one longs to shake hands with.

Mr. Paton is a dauntless Scotchman who went from Glasgow in 1858, to preach the Gospel on Tanna, a cannibal island of the South Seas, from which the only missionaries who preceded him had been obliged to flee sixteen years before. His record covers a little more than three years, during which he disputed, inch by inch, with savagery and treachery, and the heathenism of white traders, for the possession of Tanna in the name of Jehovah. Though driven from the Island at last, it was not till Christianity had taken root, and Mr. Paton lives to see the triumph for which his labors and courage prepared the way. While the book has its flashes of humor, there are too many horrors in it for children's ears. It is for adults, and the very thing to kindle the manliness of adventure-loving boys.

CURRENT LITERATURE AND MISSIONS.

THE WASHINGTON CONFERENCE OF THE AMERICAN STATES. A group of interesting articles upon the subject, by Hon. Darwin R. James, and others, in the *N. Y. Independent*, September 26, 1889.

MY FIRST VISIT TO ZIMME.* Holt S. Hallett. *Eclectic*, October, 1889.

A GENERAL VIEW OF MISSIONS. Chas. C. Starbuck. *Andover Review*, September, 1889.

HOW I CROSSED MASAL-LAND. Joseph Thomson. *Scribner's Magazine*, October, 1889.

THE ANCIENT CHURCH OF PERSIA AND ITS REFORM. Rev. J. H. Shedd, D.D. *The Missionary Review of the World*, October, 1889.

CHRISTIANS AND KURDS IN EASTERN TURKEY. Athelstan Riley. *Contemporary Review*, September, 1889.

A MORE THAN MACEDONIAN CALL. Rev. J. H. DeForest, Missionary of the American Board in Sendai, Japan. *The Independent*, October 3, 1889.

LIFE AT THE CAMEROONS. Robert Müller, M.D. *Popular Science Monthly*, October, 1889.

THE FIGHT AGAINST SLAVE TRADERS ON NYASSA. Capt. F. D. Lugard. *Contemporary Review*, September, 1889.

* Zimmé is Chieng Mai.

USEFUL BOOKS ON SOUTH AMERICA.

A Journey in Brazil. By Professor and Mrs. Agassiz (Harper's).

Brazil and the Brazilians. Kidder and Fletcher.

Brazil, The Amazons and the Coast. Herbert H. Smith (Scribner's).

Paraguay, Brazil, and the Plata. C. B. Mansfield, Esq., M.A. (McMillan's).

New Granada. Isaac F. Holton, M.A. (Harper's).
The Araucanians. Edmond Reuel Smith (Harper's).

The Capitals of Spanish America. W. E. Curtis (Harper's).

The Naturalist on the Amazons. H. W. Bates.

South Sea Sketches. Mrs. M. V. Dahlgren.

Countries of the La Plata. C. J. M. Clemens.

Fifteen Thousand Miles on the Amazon and Its Tributaries. William Brown, London.

Across the Pampas and the Andes. Robert Crawford.

Between the Amazon and the Andes. Mrs. M. G. Mulhall.

My God, it is not too late to begin anew. Let me start again on the path of existence, no longer in search of Thee but *with* Thee. Let me meet Thee at the door of life, that Thou mayst be my interpreter through all the way. When crosses lie before me and I call them accidents, interpret Thou to me; show me that the cross is the road to the crown. When weakness overtakes me and I call it failure, interpret Thou to me; show me that Thy strength is made perfect in weakness. When darkness hovers round me and I call it the

hiding of Thy countenance, interpret Thou to me; show me that with Thee the night is even as the noon. Teach me that all things are good and perfect gifts from Thee—even the terror by night and the arrow that flieth by day. Teach me that Thy love can have no variableness nor shadow of turning. Let me believe in Thy love *before* all events, that I may interpret all events *by* Thy love. The sacrifices of life's tabernacle shall be sanctified when I have met Thee at the door.—*Moments on the Mount, by Rev. George Matheson.*

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. Wm. E. SCHENCK.

Correspondence with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss L. FLANIGEN.

Concerning Special Objects, Miss M. D. PURVES; with Presbyterian Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young People's and Children's Bands, Miss F. U. NELSON; for copied letters, Miss A. BODINE.

Candidates will address Mrs. S. C. PERKINS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting, first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

assist Miss F. E. Porter. She is a Kindergartner, and goes to a school greatly in need of just such help as she knows how to give. May the blessed influence of the Holy Spirit accompany and enrich her and those to whom she goes.

MISS SOPHIE PRESTON, missionary in Canton, China, and Rev. O. F. Wisner, of the same mission, were married August 19th, in Canton. They will remain at this station for awhile, and eventually go to Lienchow, our new station in this mission.

MISS ADDIE C. RAMSAY, whose sudden death has been referred to in this and other magazines with so much feeling, was one of the tried and true missionaries of this Society. For nine years she has been "ours to love and cherish," working faithfully among the Seminole Indians, and this year appointed to South America, to join her sister, Mrs. Candor, in Barranquilla. That she, upon whom so many hopes were set, and who had proved her fitness for this highest work on earth, should have been called away from it so soon, is one of the strange, hidden things of God which are beyond our knowledge.

WITH the call for more money, and more missionaries to take the place of those who must return or who have been called to rest from their labors, ought we not to note from time to time, as the sign from heaven of God's approval, the news of revivals all over our mission fields? If we listen we can hear the sound of showers of blessing falling gently on many a thirsty land. Now it is Nanking, where the children in Mrs. Leaman's school are being led of the Spirit to give up old animosities, where "not one pupil has been punished for a year," and many are joyful disciples of our Lord; again it is Woodstock, where "six of the dear girls have this year for the first time sat down at His table, and others have expressed a wish to do so." Is not this the fruit for which we labor and wait?

A CIRCULAR LETTER from our home secretaries has come to be expected and looked for with desire by our auxiliaries and bands each Fall—an affectionate, plain word of direction and admonition from head-quarters. Such an one has just been sent, signed by five well-known names and carrying with it the approval of every officer and director, and the hope that it will be answered in the earnest spirit with which it was written.

The leaflet referred to, *New Buildings*, has not been sent to each auxiliary because many have already undertaken all the work they can do, and it is not intended to supersede or interfere with any established work. It is designed to reach the individual gifts, the thank-offerings, balances in the treasury, however small, and new auxiliaries and bands which have not yet pledged their money to any special object.

MRS. A. C. GOOD, of Kangwe, Africa, has returned to this country, owing to an alarming attack of African fever from which Mr. Good has suffered. We are happy to say he is convalescent, and it is expected he will be fully restored to health.

MRS. J. H. MCCOMB, of Lodiana, India, who assists her husband in care of the boys' boarding school has returned with him, and will spend the winter on the Pacific Coast.

MISS HELEN S. LOVELAND, of Lockhaven, Pa., has been appointed to Kanazawa, Japan, to

NEW BANDS.

New Jersey, Stockton, King's Sons and Daughters.
Ohio, Mingo, Willing Workers.
Penna., Frankford, Coral Workers.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, McCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in India, and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; S. America, Africa, Syria and Korea, Miss ANNE H. GILES; Persia, Miss SOPHEA RHEA; Mexico, Siam and Laos, Mrs. W. G. CRAIG; China, Mrs. L. K. STEVENS.

Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Special Objects, Mrs. N. W. CAMPBELL; With Young Peoples' Societies, Mrs. HENRY H. FORSYTH; Concerning Candidates, Mrs. H. T. HELM; Concerning Visitors for Societies, Mrs. GEO. BANCROFT.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

THERE seems to be a little misunderstanding about the salaries of ladies who are the wives of missionaries, and for the sake of those ladies who are paying these salaries we wish to make an explanation. Suppose, for example, an unmarried missionary receives a salary of \$600. When he marries, \$400 is added to his salary. Then this amount—the \$400—is assumed by the Woman's Board from whose boundaries the wife of that missionary comes.

SOCIETIES desiring information as to rates and routes for Christmas boxes, please notice the last item on the cover of this magazine.

WE desire to call special attention now to the series of Annals, eight of which are ready on our table. The price of each volume is only thirty cents, including postage, for the cloth bound, and eighteen cents in paper. The series includes the "Memoir of Robert Moffat," "Life of Adoniram Judson," "Woman and the Gospel in Persia," "Life of Justin Perkins, D.D.," "David Livingstone," "Henry Martyn and Samuel J. Mills," "William Carey," and "Madagascar." They are complete, accurate and convenient for reference, as well as bright and interesting reading to old and young alike. Enclose money for a sample copy, if you have not seen them. Send to 48 McCormick Block, Chicago.

FOR the encouragement of those who are struggling against obstacles, hear what has been done from a very small beginning. In the town of Independence, Iowa, there is a band of young people, between the ages of eight and fourteen, which was organized a little over a year ago with only five members. The first year they worked hard and raised \$10.78. Now, in one year and eight months, they number thirty-three members and have collected in the first six months of this year \$47.08. We hope they will reach \$100 before March 20th. How do they make their money? By taking orders for sewing aprons, quilts, afghans, anything the ladies want. They hold their monthly meetings at the home of their superintendent, Mrs. J. M. Ensminger. The girls take part in the devotional exercises, too. Can we not have more reports like this?

ANOTHER example for our emulation! In the Sixth Church of Des Moines it is reported that *every lady* in the church is a member of the Foreign Missionary Society!

THE Assembly's Board calls for a million dollars this year. Are you planning to raise your proportion of that million? It means advance. Give a little more than you did last year. Can you add a third more or a quarter? If every lady who is a member of a missionary society in the Northwest would give five cents extra this year it would pay for all the buildings asked for by missionaries. We are asked to raise for a house in Ningpo, China, \$416; in Wei Hien, \$690; in Lakawn, Laos, \$540; in Seoul, Korea, \$407; for repairing the building at Saltillo, Mexico, \$1,000; for furnishing that building, \$500; and for Dr. Bradford's dispensary work in Persia, \$616. Can this work go on at once? These are the Lord's buildings. Are we His faithful servants? Now that synodical meetings are nearly all past, we are looking for a fresh impetus. See that every lady is provided with some congenial work which she can do and enjoy and do well, no matter how small a detail it may be, for success can come only by having every part of the work done well. One may be able to sing, another to read, another to write a paper, others to solicit. The thing which you *can do* when it is needed is God's appointed work for you.

MISSES GIVEN AND DOWNS, at the last meeting they attended in "Room 48," before starting for India, presented us with a set of seventeen crayon sketches attached to a roller. They were drawn by Miss Downs and described by Miss Given, and consist of views of schools, of pupils, household utensils, the fan of India, etc. The pictures are numbered, so they can be described as they are shown.

MRS. W. E. KNOX will speak before many societies in Illinois during November. Having visited both in China and Japan, she has a vivid knowledge of the work of our missionaries and their needs. There will be good results manifest from these visits, in growth, knowledge and interest.

WE have purchased from the Baptist ladies two new leaflets, "A Transferred Gift," price two cents each, fifteen cents per dozen; "Wages," two cents each or fifteen cents per dozen. W. P. B. M. of the Northwest, Room 48, McCormick Block, Chicago, Ill.

NEW AUXILIARIES.

Bismarck Presbytery, Mamnorg Township, Union Society.
Black Hills Presbytery, Pleasant Valley.
 " " Rapid City.
 " " Sturgis.
 " " Whitewoods.
Huron Presbytery, Republic.
Nebraska City Presbytery, Fairburg Mission Band.
Potoskey Presbytery, Horton's Bay.

Women's Board of For. Miss. of the Presbyterian Church.

NO. 53 FIFTH AVENUE, NEW YORK CITY.

President, Mrs. HENRY N. BEERS.

The regular prayer-meeting is held the first Wednesday of every month at 10.30 A. M., lasting one hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N. Y. City.

THE MISSIONARY CALENDAR for 1890 is, we trust, a fixed fact. It is the hope to have it issued during November. We cannot say yet what the cost will be—probably about the same as the last. Full particulars will be given in the next number of the magazine, in time for all our societies to provide themselves a full supply of these "Daily Remembrancers" before the opening of the year.

THE circular about the by-laws and the building-fund leaflet, *With Hammers and Nails*, to which reference was made in the September magazine, have both been sent to the Presbyterian secretaries for distribution. Additional copies of either, as well as envelopes for the thank-offerings, can be had on application at our rooms.

THE Band Exercises reprinted from *Children's Work for Children* are for sale at our

Rooms. The "Thank-Offering Service" is particularly to be commended.

PLEASANT news comes from Guatemala City, in Miss Stimers' last letter of August 21st. The mission has been strengthened by the arrival of Mr. and Mrs. Iddings. Housekeeping troubles were proving slightly distressing, potatoes selling at 25 cents a pound.

MISS GARDNER, who went out to Korea, has settled instead in Japan, and is for the present rejoicing in the work she finds to do in Graham Seminary, Tokyo.

MISS YOUNGMAN confidently believes that she will raise the \$400 she so much wishes for the purchase of buildings for her Bible Institute, by November 30th. She says, "Believing this is the Lord's leading, I fully expect the money."

MISS ROSE (Tokyo, July 9, 1889,) writes that the girls who have been taking the post graduate course are greatly in demand for teachers, many positions of usefulness having been offered them.

MISS FORD sends a letter from a mountain retreat 3,100 feet above sea level—Duma, in Syria. From these mountain slopes over 300 men have gone to America during the past two years.

A MOST interesting report has come from Miss M. K. Van Duzee, of woman's work in Ooroomiah, for 1889.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Special Object Secretary, Mrs. JOHN H. DENNIS, Waterford, N. Y.

THE time for our semi-annual meeting has almost arrived. It is to take place at Saratoga on the 9th of October. The principal addresses are to be given by Mrs. Andrews of India and Mr. Dunlap of Siam. We are all looking forward to this reunion with the most delightful anticipations.

MRS. ANDREWS has just completed a most successful missionary tour among the bands and auxiliaries of Champlain Presbytery. She has spoken more than twenty times. One of our secretaries in this presbytery writes: "Through the kindness of Northern New York we have had a rare treat in listening to Mrs. Andrews.

At Keeseville she held her audience of three hundred spell-bound, and I can safely say that I voice the feelings of all the other places where she has spoken when I return to your society our thanks for sending us a real live missionary."

SINCE our annual meeting in April we have been obliged to accept the resignations of two of our most valued officers. Mrs. J. D. Paxton, of Schenectady, our general secretary, is to leave us, because her husband has resigned his pastorate of the East Avenue Church, and both are going for a long and much-needed rest to Europe and Palestine. Mrs. Paxton has endeared herself to all our officers and members. We have all enjoyed the annual reports which she prepared in so finished a style with her scholarly hand. Much as we regret her resignation, we are not so selfish that we cannot heartily wish her "*bon voyage*," and hope that, after very delightful journeyings, she and her husband may once more find a home within the boundaries of Northern New York.

Our much-valued friend and district secretary, Mrs. J. M. Chrysler, of Stillwater, has gone away from New York State, and out of the Presbyterian fold into a Congregational society at Blandford, Mass. For many long years, in season and out of season, Mrs. Chrysler has worked in her husband's church and in our general association for foreign missions. Only the president and

officers of Northern New York can understand how much her steadfast, earnest course has been an inspiration to them and how hard it was for them to let her go. But the continued illness of a dearly loved member of her household made the change from low river lands to a mountainous locality necessary, and we had to submit to the inevitable. The Congregational Church, with its extensive missionary enterprises, is to be congratulated upon the fact that Mrs. Chrysler is to be numbered among its workers. That Heaven's choicest blessings may attend the ministrations of both husband and wife in their new field of labor, and that health and happiness may be the lot of all the household is the fervent prayer of all who knew and loved Mrs. Chrysler.

VERY interesting letters from the boys' school of Tabriz, Persia, and from Graham Seminary, of Tokyo, Japan, have just been received, and will be read at the meeting at Saratoga. Copies for our own auxiliaries and bands may be had on application to Miss Angie C. Wing. As many of our societies are interested in Mr. Wilson's

school at Tabriz, it may be well to quote a little from this recently received Persian letter:

"There are fifty boys and seven teachers, who have more or less to do with this school. Armenian, Turkish, Persian, Russian and English are the languages taught, though the Armenian is the language of the school. The closing day of the examination was given to the exercises of the graduating class of seven. There were five Armenian orations, one Persian and one English declamation. Only one was a Christian when he entered the school, but we hope now that all have become sincere believers, and all but one have professed their faith. They all go out this year to teach in village schools, and some will return to study theology.

THOUGH our secretaries wish to do all that is courteous and Christian, within their power, for sister organizations, they desire to say in the columns of this magazine that their time is so taxed with demands for copies of missionary letters from our auxiliaries that they cannot possibly furnish them to other societies.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

President, Mrs. IRWIN.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive Street, for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. ALLEN, 1107 Olive Street.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

It is with reluctance and deep regret that the Board announces the final resignation of its beloved and honored president, Mrs. Brookes. Her hand has been upon the helm all the years of the existence of the S. W. Board. All can testify to her far-seeing wisdom, prudence, firmness. We hope still for the inspiration of her gracious presence at our meetings, where she has always been a tower of strength and wise counsel. At a recent meeting of the Board,

Mrs. Irwin, of Lindenwood College, St. Charles, Mo., was elected president *pro tem.*, and has kindly consented to serve until the regular election at our next annual meeting.

THE first Board meeting in September was attended by a number of our workers who, having been out of the city during the summer, return to us with renewed energy and vigor for the winter's work.

ARE the committees on publications in our auxiliaries endeavoring to increase their subscription lists? Remember "if Christians are indifferent to missions, it is because they are ignorant of missions." And in this connection, would it not be well to form committees on *reading* our missionary magazines? Can any one send a suggestion as to the best way to get people to use their magazines?

MEDICAL SCHOLARSHIP shares continue to come slowly. Mothers, don't let the opportunity slip of giving your children a "share" in this blessed work.

THREE candidates for foreign work are awaiting the decision of the Board as to appointment.

IN St. Louis Presbytery the following new society has been organized: First Church, St. Louis, "De Soto" Missionary Society. President, Mrs. J. P. Watkins. Secretary, Miss Nora Slawson.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from September 1, 1889.

BLAIRSVILLE.—Beulah, 41, Band, 63.23; Blairsville, Noble Bd., 7.55; Ebensburg, 25; Greensburg, 25; Murrys ville, 30; New Alexandria, 11; Plum Creek, 10; Poke Run, 10.50, 223.28

CHILLICOTHE.—Chillicothe, 1st, 16.85; Chillicothe, 3d, 10.30; Concord, 22.05; Greenfield, 12.42; Kingston, 5; North Fork,

6, Cheerful Givers, 1.86; Pisgah, 7.50; Washington, C. H., 10, Y. L. B., 4, Alma Bd., 1.50; Wilmington, 2, 99.48

CLEVELAND.—Cleveland, 1st, 280, Fidelia Fisk Bd., 50; Cleveland, 2d, 40, 370.00

KITTANNING.—East Union, 4.10

LEHIGH.—Audenreid, 6; Bethlehem, 30; Catasauqua, 1st,

17.05; Catasauqua, Bridge St. Bd., 6.55; Easton, 1st, 35, Loring Bld., 30; Easton, Brainerd, 31.25; Hazleton, 29.64; Wild Daisy Bld., 5; Hokendaqua, Cheerful Workers, 5; Mauch Chunk, 20; Shawnee, 25, Sunrise Bld, 13; S. Easton, 4.50; Stroudsburg, 27; Summit, 15, 299.99

MORRIS AND ORANGE.—Mendham, Washington Corners S. S., 8.32; Orange Central, Y. L. B., 15, 23.32

PORTSMOUTH.—Jackson, 5.15; Manchester, 6.52; Portsmouth, 1st, 19.90, 31.57

SHENANGO.—Beaver Falls, 20; Clarksville, 20; Hermon, 13.60; Leesburg, 20; New Brighton, Mrs. Mary E. Palmer,

25; Neshannock, 33.66; New Castle, 1st, 32.50, 164.76

MISCELLANEOUS.—Johnstown, Pa., Miss Mary Purse, dec'd, 2.75

Total for September, 1889, \$1,219.25

Total since May 1, 1889, 12,879.95

The Handful of Corn Bld., Brown Mem. Ch., Baltimore, Md., has sent a box to Miss La Grange, Tripoli, Syria.

MRS. JULIA M. FISHBURN, *Treas.*,
OCTOBER 1, 1889, 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Sept. 20, 1889.

ALTON.—Virdeu, Bequest of Mrs. Ruth L. Gelder, 400.00

BELLEVILLE.—Belleville, 30; Bucyrus, 23; Galion, 15.52; Kenton, 12.16; Marseilles, S. S., 2.72; Spring Hill, 15, 98.40

CHICAGO.—Mrs. D. K. Pearsons, 500; Chicago, 1st, 15; 2d, 35.65, Y. L. S., 39; 3d, 20.00, Seed Sowers, 20; 4th, 204.56, Y. L. S., 24; 5th, 25; 6th, 105.00, Y. L. S., 27; 8th, 21; Ch. of the Covenant, 32.45; 41st St. Ch. S. S., 5.25; Evanston, Golden Chain Bld., 60; Hyde Park, 60; Joliet, Central Ch., 90.47; Lake Forest, 320, Y. P. S., 29.85, Ferry Hall, Socy, 31.64, Steady Streams, 11.25; Maywood, 6; Oak Park, 25.80, S. S., 20; Riverside, 31.25; South Chicago, Coral Workers, 5; Waukegan, 38.50, Y. L. M. B., 15, 2102.46

CRAWFORDSVILLE.—Bethel Ch., 8; Crawfordville, 1st, 5; Centre Ch., 6; Delphi, 60.75; Frankfort, 20; Lafayette, 2, 40; Lexington, North, 5; Newtown, 15, Buds of Promise, 5; Rockfield, 8.47; Romney, 20; Waveland, 5, 163.22

DETROIT.—Detroit, Hamtramck Ch., 15; Westminster Ch., 50; Northville, 14; Norris, 2; Little Gleaners, 2; Ypsilanti, 20, 103.00

DUBUQUE.—Dubuque, 2d, 25, Y. L. S., 15; Farley, 10; Jessup, 2.44; Oelwein, 2.50; Pine Creek Ch., 25, 79.94

FT. DODGE.—Alta, 97 cts., Ashton, 2.28; Boone, 10, Y. P. S. C. E., 4.85; Carroll, 10.67; Cherokee, 10; Ft. Dodge, 12.50; Ida Grove, 15; Inwood, 9.21; Jefferson, 5.34; Le Mars, 35.57; Lohrville, 6.50; Pautina, 2.91; Rockwell, 2.91; Sanborn, 7.26, Merry Workers, 15; Glidden, 3, 10 (less 27 cts. Pres. Ex.), 153.80

FT. WAYNE.—Ft. Wayne, 1st, 17, S. S., 15; Goshen, 19.76, M. S. and Y. L., 25; Huntington, 30; La Grange, 10; Pierce-ton, 10, 126.76

FREEPORT.—Argyle, 25; Freeport, 1st, 25; Galena, 1st, Y. L. S., 12; Middle Creek Ch., 181.50; Winchago, 24, Band, 5, 272.50

GRAND RAPIDS.—Grand Rapids, Westminster Ch., 8; 1st, 10; Ionia, 7.25; Ludington, 5, 30.25

INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 305.00

IOWA.—Burlington, 14.70; Keokuk, Willing Workers, 12.35; Mt. Pleasant, 25; Mediapolis, 6.40; Winfield, 13.51, 71.06

KALAMAZOO.—Kalamazoo, 1st, 16; Niles, 28.70; Plainwell, 10; Richland, 11.87; Sturgis, 10, 76.57

KEARNEY.—Fullerton, 13.00

LANSING.—Brooklyn, 32.75; Homer, 20; Lansing, 1st, 3.25; N. Lansing, Franklin St. Ch., 9, Coral Bld., 20; Marshall, 21.10, 106.10

LIMA.—Findlay, 50.50; Lima, 55, Infant Cl., 8, 113.50

MADISON.—Lima, Boardman Bld., 15.40

MANKATO.—Blue Earth City, 14; Mankato, 50.83, 64.83

MATTOON.—Neoga, 12, Bright Jewels, 10, 22.00

MAUMEE.—Paulling, 5.00

MILWAUKEE.—Beaver Dam, 2.29; Milwaukee Calvary Ch. S. S., 35; Immanuel Ch., 50; Waukesha, 3, 99.29

MUNCIE.—Kokomo, 10; Muncie, 7.31; King's Daughters, 2.19, 20.00

NEW ALBANY.—Charlestown, 5; Corydon, 5; Hanover, 2, 50; Jeffersonville, 12.50; Kossuth, 1.25; Livonia, 50 cts., New Albany, 95.40; 2d, 10; 3d, 15; Earnest Workers, 1.25; North Vernon, 5; Owen Ch. Ch., 5; Vevay, 1.13, 181.53

ROCK RIVER.—Aledo, 25; Dixon, 9; Milan, 12; Norwood Ch., 3.50; Sterling, 22, 71.50

SAGINAW.—Bay City, 18; E. Saginaw, 5.75; Flint, 35.55; W. Bay City, 5.25, 44.55

ST. PAUL.—Hastings, Sowers of Good Seed, 25, Boys' Brigade, 8.25; Minneapolis, Bethlehem Ch., 10.22; 5th, 3.35; Westminster Ch., 64.20; Mr. Beehee, 30; Stillwater, 5; St. Paul, 1st, 8.85; Central Church, 195; Dayton Ave. Ch., 60; House of Hope Ch., 184; East Ch., 6, 668.87

WHITEWATER.—College Corner, 11; Connorsville, 5; Ebenezer Ch., 5; Greensburg, 53.50; Knightstown, 5; Lawrenceburg, 3.60; Richmond, 34.89; Rushville, 3.20; Shelbyville, 12.50, S. S., 10.02, 143.71

MISCELLANEOUS.—4th Ch., Chicago, Int. suh., 1; By sale of life of Mary Campbell, 1.20; Mrs. John Cameron, Denison, Tex., 10, 12.20

Total for month, \$5,551.34

Previously acknowledged, 6,511.81

Total from April 20th, \$2,063.15

MRS. C. B. FARWELL, *Treas.*,

CHICAGO, Sept. 20, 1889. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September.

BINGHAMTON.—Binghamton, 1st, 87.50; North, 25, 112.50

BROOKLYN.—Brooklyn, Duryea, 10.50; Greene Ave., 8.75; 2d, S. S., 29.10; Throop Ave., 13.37; Girls' Bld., 2.33; Staten Island, Stapleton, 1st, 17.50, 31.61

CAYUGA.—Auburn, 2d, Individual, 50; Westminster, 5.05; Cayuga, 14.40; Weedsport, 13.72; Memorial Bld., 40, 123.17

CHEMUNG.—Big Flats, 37.50; Burdett, 4; Dundee, 12.50; Elmira, 1st, 54.09; Lake St., 50; Hector, 6; Horseheads, 17; Pleiades Bld., 17.50; Mecklenburg, 12, Monterey, 5; Moreland, 3.50; Newfield, 3.75; Southport, 6; Tyrona, 3.50; Watkins, 36.25, 268.59

HUDSON.—Florida, Gleaners Bld., 25; Nyack, S. S., 25, 50.00

LONG ISLAND.—Bridgehampton, 13.63; East Hampton, 45; Moriches (Center), Little Helpers Bld., 1.70; Moriches (East), 13; West Hampton, 14.79, 88.12

NEW YORK.—New York, 4th, Pansy Soc., 15.00

NIAGARA.—Albion, 6; Barre Centre, 3.55; Lewiston, 1.50; Lockport, 1st, one member, 13; Niagara Falls, 9.37; Youngstown Miss. Bld., 1, 34.42

OTSEGO.—New Berlin, B. B. Miss. Bld., 24.00

ROCHESTER.—Brighton, 8; Brockport, 25; Groveland, 21.27; Lima, 20; Mt. Morris, Cypress Bld., 35; Rochester, North, 19.48; Westminster, Miss. Bld., 10, 138.75

SYRACUSE.—Fayetteville, 31.20; Oswego, Grace, 25; Pompey, 10; Skaneateles, 30; Whitelaw, 5, 101.20

UTICA.—Boonville, 22; Knoxboro, 21.61; Lyons Falls, 12.79; Oneida, 25; S. S., 50; Rome, 10; Utica, 1st, Y. W. Soc., 30.85; Vernon, 10; Vernon Centre, Y. L. Soc., 28; Water-ville, 100; Miss Peck's Bld. of Workers, 25; Westernville, 10; 345.25

Legacy of Caroline H. Austin, dec'd, late of Barton, Tioga Co., N. Y., 426.82

Total, \$1,809.43

Total receipts from April 1st, 12,018.17

MRS. C. P. HARTT, *Treas.*,

MRS. J. A. WELCH, *Asst. Treas.*, 53 Fifth Ave., N. Y. City.
38 West 34th St., N. Y. City.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to September 20, 1889.

AUSTIN.—Austin, 8.65, S. S. M. S., 16.25, Birthday Offering, 2.10, 27.00

EMPORIA.—Derby, 3.87; Lyndon Bld., 4; Newton, 7; S. S. Inf. Class Birthday Offering, 3.58; Shady Side S. S., 5.25; Waverly Y. P. M. B., 1.45; Wichita, Lincoln St. Ch., 3.15, 28.30

KANSAS CITY.—Independence, 50; Sedalia, Broadway Ch., Willing Workers, 30; Raymore, 12.50, Y. P. Circle, 2.50, Busy Harvesters, 5.00, 100.00

OZARK.—Ash Grove, 8.75, Wide Awake B'd., 4; Greenfield, 2.50; Ozark Prairie, 3.50, 18.75

PLATTE.—Grant City B'd, 2.50

TOPEKA.—Clay Centre, 1st Ch., Willing Workers, 5.00

Total receipts for Foreign Fund during month, \$181.55

Previously acknowledged, 1,245.54

Total receipts for For. Fund since April 1, 1889, 1,427.09

MRS. DANIEL KUHN, *Treas.*,

SEPT. 20, 1889. 1608 Chouteau Ave., St. Louis.





