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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME V.

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MISSION HOUSE, 53 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. V. JUNE, 1890. NO. 6

THE total contributions for the year, sent from seven Woman's Boards of the Presbyterian Church to the Treasurer of the Board of Foreign Missions, are $280, 285.51, being a gain of $1,381.34 over the amount acknowledged May 1, 1889. This is an eighth off from the sum called for as their share by the recommendation of General Assembly and, as the churches in general have fallen below by one-fifth of their share, the goal of a million dollars is still out of sight.

FOUR men are under appointment for the Gaboon and Corisco Missions, three of whom will go out married.

JOYFUL tidings from the Nestorian churches of Persia, in ten of which there has been "a deep work of grace and marked interest in five or six others." Since the year began hundreds have been converted, among them some notoriously wicked persons. Fifty were to unite with the Church in Goolpashan at a recent communion and subscriptions in the same church had doubled.

AMONG incidents of the present revival in Persia, peculiarly pleasant is this, mentioned by Mr. Robert Labaree, of Oroomiah: "Our printing office has become a veritable Bethel. Printers and binders alike seem animated with a purpose to improve every opportunity to speak for Christ. No one drops in on any sort of business, scarcely, who does not have some helpful word addressed to him. It was not so in former times."

MISS NASSAU, who went to Africa in 1868 and has spent long years at a lonely station on the Ogowe River, left Gaboon about the middle of March and by the time these words are in print will probably have landed in New York.

THE nice new Baraka church building, completed less than a year ago, was put up entirely by African workmen. The pulpit furniture was contributed by the woman's society.

THE missionary lady who bravely holds Angōm, West Africa, this year, wrote of the death of a young English trader, at her house, on January 13. He was stationed at Nengenenge, ten miles below Angōm and, when ill, thankfully accepted Mrs. Ogden's invitation to come up to the mission. Should any chance to read these lines who are knowing to Mr. Worsely's name or his father's family in England, they may rest assured that the last week of his life was passed cheerfully and made home-like and comfortable in a missionary's own room, provided with such delicacies as his stores contained and nursed with tenderest care by a gentle, white-haired lady, who wrote of him:

"Mr. Worsely was a Christian." "He has been like a son to me since you went away, in so many delicate ways." "I never in my life found it so hard to say, 'Thy will be done.'"

OF those received into the Mission Church in Canton, China, last year, nine were women from the training class under Miss Lewis and thirteen, girls from the boarding school in charge of Miss Noyes and Miss Butler. Since the beginning of the seminary in 1872, one hundred and fifty-three connected with it as teachers or pupils have confessed Christ, of whom eighty have engaged in direct evangelical labor. This is a great chapter in a few words. Might we not well lay down the page here and do a little meditating, then lift a thanksgiving psalm and go forward with an access of confidence, to maintain the mission boarding schools?

A CONFERENCE of all evangelical bodies in China convenes at Shanghai this May, 1890, for the purpose of promoting co-operation.

Anybody going to London this season should be sure to visit the "Stanley and African Exhibition" in Regent Street.

A ladies' missionary prayer-meeting is conducted every Friday afternoon at Brighton, England, by Mrs. Hannington, widow of the Bishop who was murdered near Uganda in 1885.

Mr. A. M. Mackay died of fever in February last on the south of the Victoria Nyanza. Not until we saw the *Tribune's* notice of his death did we realize how large that forceful man stood out to us upon the horizon of hopes for Africa. For twelve years his prudence, ingenuity, firmness and courage have tided the Uganda Mission over crises of difficulty. Was Mwanga capricious, it was "Mackay" who controlled him. Were the Jesuits scheming, it was Mr. Mackay who could match them. Did Arabs take advantage of the Africans, they had Alexander Mackay to settle with. It seemed as if there were nothing in wood or iron that he could not construct, and to his patient teaching and translation of the Gospel many Baganda owe their souls' salvation. His name stood for invincible fidelity—in a word, he belongs where Mr. Stanley ranked him: "Moffat, Livingstone, Mackay."

The situation at Uganda is this, at last accounts: Mwanga is re-established on his throne by force of arms, having been supported in the effort by his Christian subjects and the Jesuit priests, while the English missionaries refused to countenance fighting. On this account the king, who has been successively a heathen and a Mohammedan, now announces himself a Roman Catholic. English missionaries are reduced to three on the Victoria Nyanza.

Five unmarried ladies represent the Baptist woman's societies (American) on the Congo. A house was built for some of them on a hill whose name means "Hill of Death," being a reminiscence of the evil days of violent deaths caused by witches. The chief in those parts, though a bad man, proposes a change of name, "as it has now become a hill of life."

One of our subscribers in "Huguenot Seminary" for young ladies, Wellington, South Africa, writes that they have more than one hundred house pupils and a still larger number of day scholars. The high religious character of the school is maintained. Their missionary society sustains two ladies from their own number, one in Bechuanaland, the other in the Transvaal.

An authorized list of medical missionaries in service with British qualifications, was furnished at the last annual meeting of the Edinburgh Society. From this it appears that out of the whole number, one hundred and twenty-five, only twelve are women.

In the same connection it was stated that there are "one hundred and forty American medical missionaries, of whom twenty-five are fully-qualified ladies." We have not taken measures to certify the number of medical men representing American missions, but it is a long time since there were so few as twenty-five women. There were forty American women physicians last year in the service and there are now forty-three, all fully qualified.

We learn that the Woman's North Pacific Board of Missions had a most helpful and encouraging annual meeting in April, at Portland, Oregon. This Board, which is two and a half years old, is not yet in the federation represented by this magazine, although working in the same spirit.

Mr. Neesima, the last morning of his life, called for maps of the different provinces of Japan to be brought to his bedside and carefully marked the places which ought to be occupied by Christian teachers, grading them in the order of their importance, with three different colored inks. Having for three hours exerted himself and, literally with his dying breath, planned and plead for the evangelization of his country, he passed away at two o'clock the same day. Among many banners borne in the remarkable funeral procession that followed his body to its burial was one inscribed, "From the Buddhists of Osaka."

The Germans are pouring liquors into Africa and the Portuguese join hands with Arab slave hunters.

The British East Africa and the South African Companies are trying to exclude gin and firearms and resist slavery.

The Royal Niger Company claims to have vastly reduced the import of liquors to that region; at the same time they are charged with pledging themselves and all their employees to abstain from attempting the conversion of Mohammedans.

OUR MISSIONARIES IN AFRICA

AND POST OFFICE ADDRESSES.

All letters should be addressed Gaboon, West Africa.

Mrs. B. B. Brier,	Batanga,	*pronounced* Bah-tàhn-gah.
Mrs. W. C. Gault,	Gaboon,	*pronounced* Ga-boòn.
Mrs. T. Spencer Ogden,	Angōm,	*pronounced* Ahn-gòm.

In this Country: Mrs. De Heer and Mrs. Reutlinger, Clifton Springs, N. Y.; Mrs. A. C. Good, 53 Fifth Ave., New York; Mrs. Marling, Hygienic Institute, Geneva, N. Y.; Miss Nassau, shortly expected.

THE MASTER'S WELL.

[THE following lines were written after reading in the *N. Y. Independent* of February 13, 1890, the beautiful poem by Whittier entitled "The Captain's Well." The tale which our beloved and venerated poet tells is that of the shipwreck of Captain Valentine Bagley on the coast of Arabia. While enduring fearful sufferings from thirst he vowed that if God would deliver him he would dig a "wayside well." He was saved and fulfilled his vow.]

'Tis a lovely tâle, "The Captain's Well,"
The poet's verse is like a spell;

But I seem to hear, like an old refrain,
"Who drinketh of this shall thirst again."

A vision comes of a festal day,
Full many a century far away,

When the Master called to an eager throng,
As Siloam's waters flowed along,

And told of a sweeter, fresher draught
Than ever earthly pilgrim quaffed.

However weary, faint and sore,
Who drank of this should "thirst no more."

And still this living water flows;
"The well is deep," nor failure knows.

To shipwrecked souls on desert strands
These waters gleam athwart the sands.

The "brazen sky" of doubt and fear
Is changed again to azure clear.

Earth's sorrowing ones here bending low,
Where these fresh waters freely flow,

Lift up to heaven their weeping eyes
And think of life beyond the skies;

And sinful souls, in deep despair,
Come scorched and faint in the judgment glare;

They, panting, quaff these waters clear,—
Fresh strength returns and hope is near.

But some are worn with battle's strife
And know not of this draught of life;

And many a parched and thirsty heart,
Sore wounded with the archer's dart,

Half frenzied with its feverish pain,
Of other waters drinks in vain.

And those there are, on many a shore,
Who thirst and thirst forever more.

Afar, lift minarets and domes
But few "well-sweeps" beside the homes.

Oh, friends, who know this living well,
We, too, should all its virtues tell

And dig the path for many a rill,
That crystal waters, flowing still,

Might wander on through desert sands,
In torrid climes, in foreign lands;

That still its streams might glide along
Wherever toil the thirsty throng.

"The Captain's Well"—'t was a grateful deed
In memory of an hour of need;

In agony was made the vow,
'Twas kept in true oblation now.

Are there no vows for those to pay
Who've slaked a fiercer thirst than they

Who, wandering on some desert vast,
Have felt the simoon's withering blast?

The blessed water welleth still;
Oh, let it flow in many a rill,

That thirsty souls on every shore
May drink and "thirst again" no more.

BEIRUT, SYRIA. *Mary Pinneo Dennis.*

A PREACHING TOUR IN AN AFRICAN FOREST.

[THE missionary who sends us the following account accompanies it with the remark that "though written several years ago it is not unsuitable for publication now, as most of its descriptive details are as true to-day as they were then."]

OUR home is sixty miles from the coast. A river passes by us which rises about thirty miles above. Eastward our land is bordered by a forest which is continually traversed by natives, but which the foot of no white man has ever trod, except that of your humble correspondent, and his only for a short distance. This is but a part of the huge forest with which the whole of Central Africa is covered. Here and there throughout this forest are scattered native villages where are black beings descended from the same first father and mother as ourselves, having souls which, like ours, are destined to an immortality of weal or woe; but who in this region, except a few lately reached by me, have never heard the name of Christ, and do not know that such a person ever lived.

My work hitherto has been in the three villages in our immediate neighborhood, and in those a short distance above and below us on the river. Our villages are continually visited by strangers from the interior, many of whom come to see the white man that has come to live among the Fang, and we thus have an opportunity to preach to them.

The difficulties of travel in the bush (a term synonymous here with "forest," having no allusion to underbrush or thicket) and more immediate duties in the easily accessible places just mentioned have, till lately, prevented me from entering the forest. But I have recently made three trips there, and of the last I will try to tell you something.

Before starting, preparations had to be made. The only vegetable food obtainable in Fang towns is cassava and green plantains, neither of which, nor both together, would keep a white man in good living and working condition. As for meat, a fowl can be bought for four yards of cloth (print) which, bought wholesale, costs us about thirty-six cents. So it is best to take provision along. Expecting to be absent a week, I took the following: one two-pound tin corned beef, one two-pound tin smoked beef, one two-pound tin

Finnan haddie, one one-pound tin potted meat, some home-made biscuits, one loaf brown bread, one and a half loaves brown bread sliced and baked a second time to make it last, three pounds rice, one bottle cranberry sauce, one small tin condensed milk, some leaves of a native plant of which we are in the habit of drinking an infusion, instead of tea or coffee, on account of its influence in preventing fever, some limes (African lemons) with which to make limade, knife, fork, spoon, can-opener and matches. You see a missionary is not, as some good people suppose, a kind of ethereal being, but dwells in a tabernacle of flesh and blood which imperatively demands that its wants shall be supplied, as a *sine qua non* to the granting of its aid in furthering the aspirations of the soul.

The above articles I packed in a small tin trunk about one and a half feet long. Besides this trunk I took a soldier's knapsack in which were the following articles of trade to buy food for my native attendants: eight yards (print) cloth, one bar soap, some fish hooks, five small butcher knives, three small bottles pomade; also the following things for myself: handkerchiefs, socks, towel, soap, medicines, oil for rifle, kerosene for lantern, cartridges for rifle, a mouth organ, and a small clock (watches do not run well here).

Besides these things I got ready also a bundle wrapped in oilcloth containing a warm coat, an extra shirt and a pair of trousers; also a basket containing two bottles of limade prepared, extra shoes, cartridges and ripe plantains; also a pair of rubber boots reaching to the knee for use in muddy roads and in crossing brooks; also a Remington carbine rifle, and an umbrella.

It was then necessary to secure carriers. As I expected it to be as much as I could do to carry myself along, I had to get porters for the traps just mentioned. I secured four, and an extra young man (a Christian, one of my first fruits) as guide and subordinate leader of the expedition.

On Tuesday morning, February 1, I rose early and had breakfast at 5.30. After our regular morning prayers at 6.30 (at which all Natives on the premises are present) and private prayers with my dear wife, I bade an affectionate farewell to her and our dear little child, and started with my traps in a canoe for the town some distance above us, from which our land journey was to commence. Here I found porters and guide ready, and proceeded to distribute the traps to the various ones who were to carry them and, these preparations finished, we all joined in a hymn and I offered prayer for God's care and blessing. We then started on our way, leaving the village at 8.30 A.M. Soon we entered "the bush." The path for the first two or three hours was very good—for Africa. The tall trees all around us afforded shelter from the sun, and under foot the path was unusually smooth. The ground rose continually as we proceeded until about 11 we reached a steep descent; before going down we had a magnificent view; for miles ahead and to each side stretched the low land which constitutes the basin of the Como River; beyond this was the beautiful sight of many mountains stretching as far as the eye could reach, both to right and to left. It was one of the most striking views of natural scenery which I have ever witnessed. My heart adored the mighty and blessed Being whose handiwork it was, and I called upon my companions to unite with me in praising His name.

We began to go down. On the way I thought of the great labor which Fang men and women have in bringing ebony (one of the principal articles of export) up such hills as this. One man — in many cases one woman — carries, strapped on the back, two large pieces of ebony as thick, and two-thirds or three-fourths as long, as a piece of cord-wood. The combined weight of these is such that I, who am of average strength for a white man, can hardly lift them; but these people carry them a distance of one or two days' journey along most difficult roads.

On arriving at the foot of the descent we entered upon a characteristically bad African path. The width is so small as to allow of walking in single file only (even the good paths agree in this particular). Under foot the ground is painfully irregular. The water from the heavy rains of the rainy season has run along the middle of the narrow path and made for itself a channel of about four inches in width and of a depth varying from four to six inches. In places of lower level this water has collected and saturated the ground, making a mud sometimes shallow, sometimes reaching to the knees. Roots of trees in countless numbers lie across the path, many of them considerably above the surface of the ground. Trees which have been struck by lightning, or which have fallen through age, lie stretched in the way. Many shallow streams add to the variety. Instead

of feeling the security natural to a man walking along any of the well-paved streets of an American city, who does not find it necessary during the course of his progress to be continually thinking about the nature of the pavement, but feels at leisure to turn his mind to other topics — instead of this, one must cast the eye about at every step for a suitable place to set the foot and carefully avoid the innumerable obstacles which lie in the way. The path is, moreover, often very slippery from recent rain, so that it becomes difficult to avoid falling. I have been thrown upon my back several times. When you reflect that one must walk in such a path hour after hour, you will believe that bush travel in Africa is not a mere pleasure excursion. But in the service of Christ all these things seem of small account. One needs, however, to be in a fair condition of health, and to have fair strength in the legs to accomplish much travel of this kind successfully.

After an hour of this we arrived at the outskirts of a village called Anongenzawk (*pron.* an-oñg-[as in song] en-zawk). A man caught sight of me and shouted at the top of his voice that the white man, the minister, had come. The village thereupon became greatly excited ; women and children beat a hasty retreat ; men came to greet me. It was quite an event for them. Their village lies on the river, and the gunboat occasionally passes up beyond it, but I doubt whether a white man has ever stepped in their village before. A crowd soon gathered about me. They said I must sleep there two or three nights, but I told them that as the journey was long and the day as yet only half gone I would first speak to them the Word of God and then proceed on my way. So they gathered in and about an *mbanja* — one of the palaver-houses of the village—and brought me a chair (a rare article in a Fang village, unknown farther in) on which I sat and allowed myself to be well observed by the curious crowd about me, while I myself studied their various forms and faces. The only clothing of most of them was a small piece of coarse cloth about the middle. Many (as everywhere here) had fairly intellectual features. Indeed I see very few here that resemble the ordinary picture of the African type of head as generally depicted in books on ethnography. On the contrary, the average brow is just as well developed among these people as among whites ; but most have the characteristic broad nose, and the lip is thicker than a white man's. Ignorance, superstition and, frequently, wickedness are stamped upon their faces.

Having given them an opportunity of satisfying their curiosity by a good stare at me, I proceeded to my business as an ambassador of Christ. Beginning, as is necessary, at the foundation, I spoke to them of One God as Creator of heaven and earth and sea, and of all things that are therein, as their own creator and preserver. "God is very great and powerful," I said. "He made yonder mountains. He is very good. He gives you your cassava and plantains, and everything you have. You make your plantations and plant your various kinds of food, but God makes the sun to shine and the rain to fall, without which your food would not grow. God sees all things — everything you do. He hears every word you speak. You have never seen Him, for He is a spirit. But He is here in your town — in this very house. He is everywhere — in every nation, this same God. Many years ago God sent his Son down to the earth to teach man. He lived in the white man's country and taught man the words of God. Men heard His words and wrote them down in a book. We of this day have this book and read it. It teaches us God's words, and it tells us that we must go and make them known among all nations. Therefore I have come here to you to-day. I am but a messenger, an ambassador to bring you God's message. Thousands of others like me have gone elsewhere for the same work ; so that God's words are to-day being told to all nations." I then told them of God's love of what is good and holy and true, and his hatred of sin. Then, more particularly, I told them of the ten commandments and showed how they conflicted with many of their practices — fetich worship, murder, polygamy, adultery, theft, covetousness and many other things. I told them that God had pronounced against sin the penalty of death. Then I told of the mercy of God in sending Christ to save them ; told them of his heavenly origin, of his incarnation, his wondrous life, his cruel death, burial, resurrection, ascension and glorification, of God's now requiring all men to believe and obey Him, of the promise of forgiveness to every one that believes, of there being no other way of salvation, of the eternal blessedness of the righteous in heaven and the eternal misery of the rejectors of Christ in hell. I then urged upon them to hear and accept God's

call to-day, told them of the duty of confessing Christ, and called* upon those who would now repent of sin and accept Christ to say so.

One asserted his faith. Another followed. We then sang a hymn, after which I again called for confessors, urging my plea by various arguments, but carefully avoiding any that might lead to worldly motives. (As an illustration of the state of mind we constantly meet with I might mention that we are frequently asked whether any one confessing Christ will receive pay or some employment at which he may earn wages. Of course I do what I can to correct such notions.) The number of confessors at last reached ten. I took down their names and called upon them to sit together in one place while I spoke to them more particularly about the privileges and duties of those who give themselves to Christ. After doing this I offered prayer. On our doing this for the first few times in a Fang town a scene always ensues, much against our desires. I tell the people that I am now going to speak to God, and that they must close their eyes. A number thereupon do it with all due decorum; but many of the women take fright and scamper off to their houses where they laugh over their narrow escape. It is their own superstitions that breed this dread in them. The men have a great fetich which it is considered very dangerous for women to see. So the latter fear danger when a white minister speaks of talking to God while the people close their eyes. Perhaps by more skillful management and more careful explanation I may be able to avoid this in the future.

Leaving here we were conveyed some distance up the river, in a large canoe. Landing at another village, we preached briefly, being weary, and then proceeded on foot till we reached Efobendama, where we were to stop for the night. At every village which we enter for the first time the same scenes of excitement occur, and the addresses we give in our first visits also bear a strong resemblance to what I have already told you, so that I will not repeat.

Arthur W. Marling.

ANGOM, AFRICA.

* Though I believe it a right and Scriptural thing, upon the first full proclamation of the Gospel in a heathen village, to urge men to an immediate repentance and acceptance of Christ; and although a beginning of the work of grace may be, and very likely is, wrought in the hearts of at least some of those who give their assent on such an occasion; yet much confidence cannot be placed in it, because of the dense ignorance of the people, of their very imperfect apprehension of what is preached to them, and of the selfish and carnal motives with which many of them give a ready assent to almost anything proposed by a white man. The proof can only come by future shepherding, when those whose hearts were really touched can be distinguished from the others.

The limits of our space oblige us to regretfully omit the continuation of the above account, which includes a visit to a further village, Ndoa, and the return journey; but Mr. Marling has kindly added the following notes in reply to our inquiries.—EDITOR.

The river route to Anongenzawk is much longer, because of frequent winding, than the route by land; and the rest of the district visited on that trip (and on several others) can be reached only by foot journeys. Hence, such journeys must be undertaken, or a large part of the field left altogether untouched. Many villages can, indeed, be reached by river; but many others lie far from any navigable stream. The latter are, moreover, in many cases, in higher and healthier country.

Women, as well as men, listened to my preaching. When the first fright, caused by the unaccustomed approach of a white man, was over, the women came about me with as much freedom as the men and manifested no more terror until I told them to close their eyes, as I was going to pray to God.

All those people spoke in the Fang tongue. No other is known among them. One may travel many days in any direction and hear no other language, except from a few Mpongwe-speaking strangers temporarily residing for trade among the Fang.

As for the salutation used on reaching a village, we are obliged to avail ourselves of that in use among the Mpongwe-speaking tribes — *mbolo*, plural *mboloani*, which means "may you grow old." The reply is an assent (a sort of nasal grunt), followed by the same word *mbolo*, to which the first speaker then replies by the same syllable of assent. Each speaker thus literally expresses a wish that the other may have long life, and each acknowledges the other's kind wish. Many of the Fang have adopted this salutation. They themselves appear to have no word of salutation in their language. Their mode of saluting is not by speech, but by action. If a visitor, newly arrived, enter a house where several are sitting with whom he is acquainted, he will go to each one in turn, sit in his lap for a second, at the same time putting an arm round his back. After a moment of silence has thus passed, he goes on to repeat the process with his next

acquaintance who happens to be in the company. Though no word is spoken, the sign is evidently one of friendship.

I never repeated that trip, although I made other similar ones in other directions. I often desired to go again to visit those villages, but was unable to accomplish it. Incessant demands from other quarters upon our time and strength made it impossible. One of the miseries of mission work is the inadequacy of the force to the field. The account I have given is valuable, not as showing results accomplished, but as showing the opportunities and openings that lie before us. The Church at home must send more laborers into the great harvest field, if much of the precious grain which is ready to be reaped is not to be wasted. *A. W. M.*

GENEVA, N. Y., April 25, 1890.

KEY TO THE MAP.

The stars twinkling in the blackness loosely indicate the locations of different Protestant missions in Africa, but the map is drawn on so small a scale that they appear too near together—almost as if they jostle one another, while, in fact, there are wide reaches between them. The missions may be identified as follows:

I. Gaboon and Corisco; *American Presbyterian.*
2. (To the North) The Cameroons; *German.*
3, 4. The Niger; *C. M. S.* (*Church of England*).
5, 6, 7. Yoruba Country; *C. M. S., Wesleyan and Southern Baptist of America.*
8, 9. Liberia; *Episcopalian and Lutheran of America.*
X. Sierra Leone; *C. M. S. and United Brethren in Christ of America.*
11, 12, 13. North African; *British.*
XIV., 15. *United Presbyterian* (*American*) *and C. M. S.*
16. Abyssinia; *Swedish.*
17, 18. Uganda; *C. M. S.*
XIX., 20, 21. East African; *C. M. S.*
22. Universities; *British.*
23. Lake Tanganyika; *London Missionary Society, Congregational.*
24. (To the South) The Garenganze; *Mr. Arnot's.**
XXV., 26. Lake Nyassa; *Scotch.*
27. *L. M. S.*

* See *W. W. W.*, August, 1889, p. 207.

28. East Central African; *A. B. C. F. M.*
29. *L. M. S.*
XXX. This one star must stand for many societies in the Transvaal, Zululand, Basutoland, Bechuanaland and Kaffraria, besides Cape Colony which, out of respect to Queen Victoria, has been left white. The only American mission is the *A. B. C. F. M.*; others are the *Moravian, French Evangelical, Wesleyan and L. M. S.*
31, 32. *German Missions.*
XXXIII. West Central African; *A. B. C. F. M.*
34, 35, 36. Congo; *Baptist* (English and American), *Balolo* (Mr. Guinness) and Bishop Taylor's *Methodist.*

WOMAN'S LOT IN AFRICA.

THE temporal penalties of sin seem to bear most heavily on woman. Everywhere and always heathenism means for her degradation and humiliation, although it takes different forms in India, China, Turkey and Africa.

Her lot in Africa is, perhaps, not so hard as in some other heathen lands. The soil is more productive and the population less dense than in China and India. As a consequence the struggle for the necessities of life is less sharp and pangs of hunger are less often felt than in parts of Asia. Then, too, woman is not in Africa confined like a prisoner for life in a zenana or harem, but has the fullest liberty to go about and can and does come to hear the Gospel as freely as the men. But in other respects her lot is a hard one and ought to appeal powerfully to the sympathies of her sisters in Christian lands.

Point a native of Gaboon or the Ogowe to his right hand and ask what he calls it. He answers: "That is the 'Man hand.'" And what the other? "This," pointing to his left, "is the 'Woman hand.'" "Why are they so named?" "Because," he explains, "this is the stronger and better hand and arm and is therefore the *man* hand. The other is inferior in strength and efficiency and hence is the *woman.*" Here we have embodied in an idiom of the language the African estimate of woman's worth.

At meal time, a plate of the best of everything is placed on the rude table and the man of the house sits down and eats in solitary grandeur. He may invite any male friend to eat with him, in some cases even his boys; but never his wife. She may wait till he has eaten, or she may take a plate of food and eat apart; but while her lord and master is dining she may expect to be called at any moment, in imperious tones, to bring him this and to do that. No matter how hungry or tired she may be, she must drop everything and obey at once, or she is wanting in respect to her husband. The arrogant tone and manner in which his commands are often uttered show a deliberate purpose to emphasize and render yet more galling her menial position.

Another illustration: A number of young men are always employed as laborers at our stations. I send them to clear the premises of grass and weeds for example. They come and say, "We will not do that work!" "Why not?" "Because it is a woman's work to cut grass and weeds. We will do men's work—fell trees, row your boat, build, etc., but we will leave rather than do women's work." Custom assigns certain tasks to men and certain other tasks to women and slaves and for a man to accept the latter sort is to perform menial service and incur the ridicule of the whole community.

Take a very common sight in Africa: On a forest path you meet a family returning home from the plantation. In advance stalks the man, a great, stalwart fellow, carrying a light gun that weighs five or six pounds. Next come the women, usually much smaller and feebler, every one of them panting and staggering under the loads they carry. On their backs, supported by grass ropes passing over their foreheads, are bushel baskets full of plantains or cassava roots and heaped until there is nearly a bushel on top and, perhaps, an additional burden in each hand, till they look like pack mules rather than women. You say to the man, "Why do you make your wives carry such heavy loads?" In surprise he answers, "Why, they are my women." "I know they are," you reply; "but why don't you carry the basket for that poor woman and let her carry your gun?" "Me! Why, I'm a man! It is the work of the women to carry the loads!" And so women are the burden bearers and they age rapidly under it. As a rule, youth is past at twenty-five, and at thirty-five or forty she looks sixty or seventy.

But it is in the marriage customs of Africa that woman's degradation is most marked. Betrothed when a mere child, she grows up bound to a man who is certainly ten or fifteen, and perhaps forty, years her senior. She may dislike him, even hate him, it makes little difference. She is taken from her home at the age of eight or ten and goes to live in the family of her future husband, where her mother-in-law teaches her that her great duty in life is to obey her husband and the great

business of life is to serve him. Here she begins at once to cook his food and to wait on him and, as soon as he chooses, she becomes his wife without any further ceremony. If she fails to show her husband due respect, if his abuse and imperious demands cause her to lose her temper (for she still has one, and a tongue, too), then he beats her. You remonstrate: "Stranger, why do you beat this woman?" "She's my wife." "Yes, but why abuse her?" "She did not obey me." "But why do you expect more deference from her than you show to her?" "Did I not," he replies, "pay for her more than two hundred dollars, the wages of years of work? She's mine." There you have the story. Greed prompted her father to sell her and he tries to satisfy his parental instincts by calling it marriage. Selfishness prompts her husband to oppress her, to take advantage of her weakness, to make her his slave, his drudge. The only remedy is the gospel of love which requires, "Thou shalt love thy neighbor as thyself," "Husbands, love your wives and be not bitter against them."

A. C. Good.

THE BISHOP OF THE NIGER.

[The principal facts herein referred to are gathered from publications of the Church Missionary Society, London, 1825–1890.]

Of all the distinguished figures which appeared in the great concourse of the Missionary Conference at London two summers ago, perhaps none was looked for with more genuine interest, blended with some curiosity, especially by the American delegates, than Samuel Adjai Crowther,* Bishop of the Niger Mission. Having seen him—tall, gray and venerable, and listened to his almost perfect English, his wise speech, his wit—the delegates have brought away most pleasant recollections of the Bishop and none more pleasant than that of the bearing toward him of other bishops and dignitaries of the Church of England. As one said: "They treated him as a man and not as a colored man."

The interest centering about Bishop Crowther does not arise from any phenomenal success which has attended the Niger Mission; for, while it may be called a fair success, on the whole the Gospel does not seem to have had special winsomeness for the West Africans because presented by men of their own color. The central interest of the Niger Mission is Bishop Crowther himself. His personal history offers such sharp contrasts and marked Providential governance as make him a conspicuous character. More than once a plebeian has been raised to the throne of imperial Rome, but there was never another instance of a slave boy made a bishop. Nobody else was both bartered for a horse and ordained in Canterbury Cathedral; or, was reared in savagery till he was eleven years old and in his manhood placed upon the same ecclesiastical bench with men who inherited the finest English culture.

While Bishop Crowther's name often appears in papers and magazines, it must be true that a considerable number of our readers have never seen a connected outline of the events of his life and therefore we have taken the pains to collect and set them down in order.

In 1821 Mohammedan slave dealers pounced upon the village of Oshogun, belonging to the Egba tribe in the Yoruba country, north of the Gulf of Guinea, and the same dreadful scene was enacted there which has gone on ever since under God's blue sky in Africa and goes on to-day, through Mohammedan slave-dealers, especially in East Africa. It was fire, plunder, butchery, captivity.

Adjai's father died defending his town; his mother, Afala, his two little sisters and himself were enslaved. The boy was exchanged, first for a horse then for rum, again for tobacco. Having passed from hand to hand, at the end of a year his worst fear, that of being sold to a white man, seemed about to be realized. At Lagos he was stuffed with 186 others into the hold of a slaver bound for the Brazils. That ship failed of its expected voyage. The *Myrmidon* of the royal navy bore down upon it and rescued its living cargo. The captives were distributed among the towns of Sierra Leone, for in 1808 (the year after the Bill for the Abolition of the Slave Trade was passed) the English government had accepted this province as a depot for liberated slaves, and in 1816 the C. M. S. began its work on this peninsula; at what cost of English life let the churchyard at Kissey tell.

Was not the Lord with Adjai that first day he was sent to school? The first taste of knowledge was so sweet that he ran off

Pron. first syllable to rhyme with how, and th as in thus.

to the town and begged a halfpenny with which he bought an alphabet card for himself. In six months he could read the New Testament well, was earning something as monitor and the schoolmaster's wife was giving him additional lessons in the evening along with a little captive from the same tribe, Asano, who afterward became his wife.

A BONNY CHIEF'S TRAVELING CANOE.—THE PADDLERS ARE SLAVES.

In 1825 Adjai was baptized and his Yoruba name incorporated with that of an English clergyman, but it is not until 1830 (so far as we can find) that he is mentioned in the annual records of the C. M. S. In the list of mission agents for that year appears "Samuel Crowther, schoolmaster," and in 1840 he is down as "a native catechist."

In 1841 the famous and disastrous Niger expedition undertook to open that river to commerce, as well as to strike a blow at the slave trade. The Society sent up with it two missionaries: the scholarly Rev. J. F. Schön, who has but lately died, and Mr. Crowther, whose ability and character were of great value to the expedition and were so recognized. In the following year, he was summoned to England to study at the Islington Missionary College, and twenty-one years from the time the frightened slave boy was led up on the deck of the *Myrmidon* he was ordained a minister of the Gospel. From that date on, there are no annual reports from which his name is omitted. Up to this time the Society had but one West Africa Mission; it now has three and the history of each is wrapped up with the life of Samuel Crowther. At Sierra Leone he was nurtured. As he answered loyally to one of the Plymouth Brethren who urged him to desert to their ranks, "I was nursed on the lap of my mother, the Church of England."

The Yoruba Mission was opened in 1845 by an Englishman, a German and an African (Crowther), who labored together on equal terms for many years. Upon entering Abeokuta,* a great town in this country, Mr. Crowther met with one of the most pathetic experiences of his eventful life. A passage from his journal will best describe the scene:

Aug. 21, 1846— The text for this day in the *Christian Almanac* is *Thou art the helper of the fatherless.* I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came with my brother (in law) in quest of me. When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at each other in silence and great astonishment; big tears rolled down her emaciated cheeks. A great number of people came together. She trembled as she held me by the hand and called me by the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still and cast now and then an affectionate look at one another—a look which violence and oppression have long checked, an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters are with my mother, who takes care

* *Pron.* Abe-oh-kootah.

of them and her grandchildren in a small town not far hence. Thus, unsought for — after all search for me had failed — God has brought us together again, and turned our sorrow into joy.

Afala became one of the first fruits of the Yoruba Mission and was baptized by the name of Hannah, the mother of Samuel. She died in 1883, over a hundred years old. She never adopted European dress or customs and, to the last, loved to sit at a little stall in the market at Lagos, like a true Yoruba woman.

In 1854 Mr. Crowther was offered a free passage with the second Niger expedition, which explored the eastern branch of the river for 400 miles beyond the Confluence; an important geographical fact. This journey also laid the foundation of the Niger Mission, which was begun three years after and is the third conducted by the C. M. S. in West Africa. The first baptisms occurred in 1862, when Mr. Crowther wrote:

Sep. 14.—This day, at the morning service, though with fear and trembling, yet by faith in Christ the great Head of the Church . . . I took courage and baptized eight adults and one infant in our mud chapel in the presence of a congregation of 192 persons. . . . Is not this a token from the Lord to the Society to persevere in their arduous work to introduce Christianity among the vast population on the banks of the Niger? More so, when the baptized persons represent several tribes of large tracts of countries on the banks of the Niger, Tshadda, Igara, Igbira, Gbari, Eki or Bunu?

In 1864 the minister was ordained bishop and the following year a new department of the mission, on the Lower Niger, was begun at Bonny. This was a cannibal town, where the children were thrown away in the *juju*, or idol, grove and the dreadful *ikubas*, or skull houses, reared their heads. The largest of these idol temples was adorned within and without with 1,000 skulls. The chiefs of Bonny asked for a missionary and the Bishop told them they were prospered in their palm oil trade with Europeans and were able to support a missionary, whereupon, heathen men as they were, they guaranteed £150 a year for a teacher. The mission thus begun was interrupted by fire, smallpox and civil war, and Christians were persecuted, martyred, banished; but the mission survived, and in 1879 a schoolmaster wrote: "Bonny has become a Bethel."

The entire Niger Mission in 1889 numbered 13 stations and 871 communicants.

SKULL HOUSE AT BONNY.

It has always been manned by Africans who have been able to live in the Niger Delta, where the malarious climate would be death to the white man. One of the greatest obstacles encountered is the liquor traffic on the coast. The Bishop is a total abstainer and rules his diocese on that principle. The great events of 1889 were the destruction at Bonny of the last venerated *ikuba* and the dedication of a new iron church which will seat 1,000 persons and whose whole cost, £2,000, was defrayed by the people themselves.

The Bishop is now eighty years old, but still in the midst of large activities. Last year, besides ordinary visitations, he made an evangelistic trip occupying 17 days and opening new places to gospel effort. His wife died in 1880, having more than passed the golden wedding. His children arise to do him honor. Several sons are laymen and one is Archdeacon Dandeson Crowther, a most estimable man and a strong support of the Mission. The oldest daughter married a minister and another, Mrs. Thompson, is in the service of an American "Woman's Society," that of the United Brethren in Christ, for whom she teaches a large school at Bompeh, on the Bompeh River, Sierra Leone. The Bishop's literary labors have been noteworthy. He has produced a Yoruba grammar and dictionary and made translations into four or five other languages.

This short sketch shall close as it began, with Bishop Crowther at the London Conference, where he told the following interesting story:

The chiefs at Bonny had agreed to pay

£2 a year for each child who attended school, but when the time came they objected to pay for the girls on the ground that they could not afterward earn money like the boys. The Bishop then agreed to pay for the girls himself and directed that they should be trained to read, sew, knit and make bread.

A certain day came when the chiefs were entertained and Miss Susan Jumbo, daughter of Oko Jumbo, made the bread. When her father, not knowing this, was highly praising the bread he ate, the table were informed whose making it was. The chief was delighted and from that time native scruples as to the utility of investing money on the education of girls disappeared in that mission.

ONE OF THE SIGNS OF THE KINGDOM.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall it be said unto them, Ye are the sons of the living God."

When we first went to Africa, a quarter of a century ago, it was with the expectation of finding its people dark-minded and degraded, but the most vivid imagination would fail to picture their true condition. It was a darkness that might be felt. Beholding them thus sunken in the lowest depths of heathenism, our faithless hearts were tempted to question with sadness, Can these dry bones live? But in obedience to the great commission, "Go ye into all the world," His servants "went forth and preached," the Lord, in fulfillment of His promise, "working with them and confirming the word by signs following."

THE BENITA CHURCH, CORISCO MISSION.

In the little building, a picture of which accompanies this sketch, may be found one of these "signs." Over two hundred African men and women compose the Church worshiping there, not one of them born within its pale, not one gathered from that nursery of the Church, the Sabbath-school; none have heard in childhood the glad news of a Saviour born to redeem their souls, but, instead, their young minds were filled with superstition, witchcraft and fetichism. Now, upon even these darkened hearts has been written the name of Jesus, through the power of His almighty grace. A number of them have brought their charms and fetiches to their missionary, saying, "These have deceived me; I want nothing more to do with them." At first those who professed Christ from the different tribes of the vicinity were gathered into this church at Benita, but soon the place became too strait for them and two other churches were organized. While members of this one have been widely scattered, some have been appointed to minister in several neighboring localities, holding services on the Lord's Day and doing the work of Bible-readers. At each communion season, however, "the tribes of the Lord come up to Jerusalem to give thanks unto the name of the Lord." Glad days are these, giving foretaste of the joys of Heavenly communion. And from the worship of this humble sanctuary have gone those, who, witnessing here a good profession in the midst of a perverse and superstitious generation, now join the praises of the redeemed in the presence of the King.

This Church mourns to-day the loss of their earthly pastor and leader—a spiritual father to many of its members. To quote from a letter recently received: "When the news reached us the streams of love and sorrow ran from our eyes. The whole Church has thought best to hold special daily services in memory of its dear earthly shepherd, in which we bring his former teachings to remembrance, and all declare him innocent when he shall be called to give an account of us Africans."

Dear Christian sisters, whose faithful prayers and efforts have been a strength and incentive to the laborers in far-off Africa, who can tell how many of the sheaves there gathered may be placed to your account in the great garnering day? Will you not petition earnestly that the great Shepherd will care for this little flock

in the wilderness and raise up some one who shall minister to them in spiritual things? The faithful pastor now in charge there has unavoidably been much absent on account of ill health and the people write us they have had only one communion season in over a year. Pray that this Church may be, indeed, a burning and a shining light, and widely illumine the heathen darkness by which it is surrounded.

R. H. De Heer.

NEW MISSIONS IN AFRICA.

Exploration clears the track for missions. Livingstone's journeys set on foot the Universities Mission; his death was the beginning of the Scotch Missions. To find him, Stanley went first to Africa. Stanley's second journey opened Uganda for the C. M. S. Missions and the L. M. S. on Lake Tanganyika. On the same journey Stanley discovered the course of the Congo, which is now the highway of four missions. What is to be the outcome of his last magnificent exploit, by which Mr. Stanley has discovered tribe after tribe of hidden people, and through which he has safely come, as he says himself, under "Providence, in answer to good men's prayers?"

—Rev. Andrew Murray, author of "Like Christ" and other books, and founder of a group of schools in South Africa, has, with Mr. Vlok, an evangelist, opened the first station of "the Dutch section of the Livingstonia Mission" at Chewerè's, fifty miles west of Lake Nyassa.

—A mission was started last year by Dr. Grattan Guinness to the Mandingo-speaking tribes of the Western Soudan. He is now in this country for the purpose of calling out recruits, both black and white, for this enterprise and one man has already gone from the Kansas Y. M. C. A. branch of the mission.

—A mission to the Central Soudan, by way of the Niger, has been begun since the year opened. It is under care of the *C. M. S.* and is rendered possible by the existence of the Royal Niger Company, with its steamers plying the river. The first station is to be Lokoja, at the confluence of the two branches of the Niger, 275 miles above the Delta.

By wish of the leaders, this mission is based on somewhat "new departure" principles. Members of it will dress and follow a mode of life like the Hausa people, among whom they will dwell; they resign the privileges of British subjects in order that converts from Mohammedanism may be exposed to no suffering from which they are shielded, and, while supported on a special fund, they beg the society to make no appeals for it, desiring to trust to free-will offerings. The leaders of this mission are a layman, a friend of General Gordon, Mr. Graham Wilmot Brooke (who has taken a wife) and a clergyman, Mr. Robinson; and they are accompanied by two Cambridge men, a physician and a layman, and the sister of the last.

A PALM OIL FACTORY.

We catch here a glimpse of a common scene on the west coast of Africa not far from Gaboon and a little south of it. The cut represents a section of a trading establishment called a "factory," though nothing is manufactured here. The particular business carried on is purchasing and shipping palm oil. The people seen in the picture are workmen employed — coopers, carriers, canoe men. They are not natives of this place, but Kroo people; "Kroo boys," they are called. Their home is the region about Cape Palmas, in Southern Liberia. Large numbers of these "Kroo boys" are brought down the coast by traders under contract for a year. As a rule they are fairly well treated, paid what is promised them and sent back to their country when the year is up. They are stalwart, active fellows and considered the best workmen on the Coast.

The structures seen in the picture are mere sheds for sheltering casks, canoes, building materials, etc. The roofs are such as cover most houses, both of blacks and whites, in that part of the world. For rafters there are large bamboos; for laths, smaller bamboos, split and tied, flat side down, upon the rafters. The tying is done with long slender splints from a vine which is almost as pliable and certainly as strong as a hempen cord. This vine is called bush rope. Instead of shingles, mats made by sewing together leaves of the bamboo are used and these are tied on with this same bush rope. Not a nail need be used in such a roof and yet, if well made, it is very strong and will last seven or eight years.

In the foreground on the left we see protruding the bow of a canoe. They are of all sizes and many shapes. Some, like

this one, have the bow and stern rounded and high to adapt them for use in the surf along the coast. Those made for use on the rivers have the bottom flat and the bow made only with a view to cleaving the water easily. The latter kind is much steadier than this, but useless at sea. The bottom being flat and the bow made to cut into instead of rise over the waves, they fill at once in rough water. These canoes are sometimes forty and even fifty feet long and capable of carrying three or four tons of cargo and twenty-five or thirty paddlers besides. Such a canoe, made from a single trunk and with very poor tools, means an amount of patience and hard work that is certainly very creditable to the people of Africa.

A PALM OIL FACTORY BELOW GABOON.

The casks seen in the cut are, perhaps, already filled with palm oil, and over the roof of the central shed we see the feather-like branches of the tree from the fruit of which the oil is extracted. The wood of this palm is useless, being soft and spongy, but the fruit it bears is a great boon to Africa. If you stood under this tree, you could probably see from two to five bunches of palm nuts nestling among the fronds around the top of the trunk. You might see a bunch of blossoms, another bunch on which the nuts were just forming and so, through several stages of growth, up to the ripe fruit. The bunches are from the size of a cocoanut to that of a man's head, and the nuts, of the size of a hickory nut, are set solidly round a central core like grains of corn on the cob, only less regularly. The outside pulp, constituting more than half the bulk of the nut, when beaten up in a wooden mortar and the mass put under a rude hand-press, yields freely a reddish-yellow oil. This is shipped in immense quantities to Europe, where it is used in the manufacture of soap and candles. But this is not its only use. It is an important article of diet in Africa, where meat and animal fats are so rarely to be had. It replaces lard in cooking and gravy on the table. White men learn to like a fowl stewed in palm oil, well seasoned with red pepper and eaten on rice. The new-comer, when first brought face to face with such a dish, usually says, "I'll never eat that oily mess," but later on he learns to eat "palm chop" with a relish.

The seed of the palm nut contains a kernel which is also rich in a valuable oil. The Natives crack the nuts and bring the kernels to the "factories," where they are collected for shipment to Europe. The kernels are tough and hard, so that the oil cannot be extracted without the use of

machinery. Most of the supply of palm oil and kernels comes from the Niger Delta and the Cameroons, but the Ogowe and Congo regions also yield a considerable quantity. A cask of palm oil represents the labor of a great many people. It is brought often long distances, a gallon by this one and three or four gallons by that one, sometimes in jugs, oftener in gourds and bottles. They receive for it, nominally, at the rate of forty or fifty cents per gallon, but they are always paid in trade goods, the actual value of which is only one-third or one-fourth of the nominal price. They receive in payment such articles as calico, cutlery, plates, glasses, mugs, pots, kettles, fishhooks, etc., but more frequently, I am sorry to say, rum and gin. Here is the sad part of the traffic white men are carrying on in Africa. If they paid the people in exchange for the products of their country in articles of comfort and convenience all would be well. Then commerce would indeed be a civilizing agency and an aid to missions; but so long as the bulk of the shipment from Europe and America to Africa is drink, our boasted commerce will be only a curse to that land. *G.*

WHAT SOME MEXICAN GIRLS HAVE DONE.

Our girls deserve credit for the faithful work that they have been doing. The law prohibiting religious instruction in the public schools of Mexico and the sentiment which exists toward the Protestant religion has made it impossible, until quite recently, for Protestant teachers to obtain situations in government schools. The work of our graduates has consequently been confined to private schools in evangelical congregations. Here they have been able to do such efficient work that Roman Catholics living near, recognizing that their teaching is superior to that in public schools, have often braved the displeasure of the priests and sent their children to them. So, little by little, vantage ground has been gained and now two public schools in Northern Mexico are taught by girls trained in our mission boarding-school at Monterey.

The first to secure such a situation was Alejandra Fransto, of the class of '88. Soon after finishing her course she was sent to Allende to take charge of a private school. Her work attracted the attention of authorities there and the next November she was appointed a member of the public-school examining committee. In this position she did so well that shortly afterward she was asked to take charge of the public school. This she consented to do on condition that she be allowed to teach the Catechism and read the Bible. Her salary is still partly paid by the mission. The authorities, as their part of the contract, compel the children to attend and the parents to pay tuition.

Last spring the authorities of Estancia, a very fanatical village near Monterey, asked Mr. Boyce to send them a Protestant teacher. They were led to this from seeing the good work done in Mezquital, where a Protestant school has been open for three years. When the call came no one was ready to go. Bernabe Rodrigues, an undergraduate then in charge of the Saltillo day-school, begun at once to prepare for examination, hoping to be ready to open school in the fall. The authorities here (in Saltillo) would not allow her an examination; so she began school without a certificate and hopes to obtain one in Monterey at the March examination.

Her school opened in October, 1889, in the house that had belonged to the village priest before he was run out of town by the authorities a few years ago. The second day of school, two priests arrived from Monterey and, during Bernabe's absence, demanded the keys from the woman in charge. She, being in sympathy with them, yielded and these gentlemen proceeded to destroy the furniture in the schoolroom. The town officials interfered and finally the disturbance grew so great General Reyes sent troops from Monterey to preserve order.

Bernabe is just the girl not to give up. She is still teaching and lately has had no trouble. Her sister told me a few days ago that the school now numbers nearly fifty scholars. Her contract is very favorable. The town pays nearly all her salary, allows her to teach the Bible and Catechism and should she need an assistant will provide one.

Several other girls have been teaching private schools and from the reports all have done well. I might proceed with other examples, but this is sufficient to show that good and faithful work is being done. Shall there not be ways and means provided to place many more such workers in Mexican schools?

Mabel Elliot.

Saltillo, Mex., Feb. 28.

Letters from the Front.

AFRICA.

EVIDENCE OF NATIVE HELPERS' GOOD WORK.

Mrs. Brier wrote from Batanga, West Coast, Africa, January 15, 1890. It will be recalled that she went out a year ago and that we last heard from her while she was alone at Gaboon, Mr. Brier having gone on a preparatory visit to Batanga, of which she speaks in the opening sentences:

Mr. Brier moderated the session and on Sabbath day baptized thirty-one persons — eighteen adults, one of whom was King Madola. Five of his children were baptized. Now two kings and their families are Christians. We rejoice at having two such influential men in the Church. Mr. Brier found the work here very prosperous; it has been entirely in the hands of Native helpers. After two weeks' visit he was more anxious to labor in this field than before, so we took the first opportunity to come, after our appointment, and were landed here November 5, 1889.

The people are very different from the Gaboon people; those who are not Christians have a deep respect for the Church and its work. Sabbaths the church is always filled; on communion Sunday it was crowded, the space under the church and around the doors as well. I would that you might hear their voices as they sing our dear hymns in their native tongue. One is impressed at the first with their sincerity and devotion.

At communion in December, Mr. Brier baptized fifteen adults and received me and our nurse Hattie, whom we brought from Gaboon. She has been in the Mission since Mrs. Bushnell's time. She is a fine girl and of much service to us. On the following Sabbath eight children were baptized. Mr. Brier has performed nine marriage ceremonies. As soon as the people become Christians they want "church marriage," as they say. It looks odd and sad to see a man and woman stand to be married, the woman holding an infant in her arms. The native marriage is binding and, in the majority of cases, they are true to it.

AS CONTENTED AS CAN BE.

Don't think we are unhappy or discouraged, for we are just as contented as can be and long to be able to do much work for our Master here. Mr. Brier has worked through an interpreter, whose decision we are waiting, as we want him to come to our home and teach us the language. There is one woman who can interpret for me and I hope soon to be able to take her and Hattie and visit all the towns and thus work with the women. We have helped a great many with our medicine. We have eight Bible-readers stationed around us. They have morning and evening prayer, service on Sabbath, school and inquiry class.

The people must remain in the class one year before they can come before the session and then, perhaps, are sent back for three months. The church membership is about 175 and class, 100.

"BE IT EVER SO HUMBLE, THERE'S———"

Now a little about our home. Our rough walls are nicely decorated with pictures and fancy articles, matting on the floor and American furniture. Barring the rough boards and board windows you would think you were in an American house. We are about sixty yards from the great Atlantic, a grove of cocoanut trees just in front of us, and on the right, about thirty-five yards away, is the Batanga River. It is beautiful here. The coast is very rocky, the great breakers roll in, throwing the spray very high. It is a delightful climate, yet it seems more unhealthy than Gaboon. We hope to be masters of this fever by and by.

January 20.—Saturday evening, the 18th, we received our mail from Gaboon and found your letter of October 28 in it. We have only one line of steamers calling at this port—the Norman Line. The steamers coast along, taking perhaps six or eight weeks to reach the continent.

We were sorely grieved at the news of Mr. De Heer's death. Mr. Brier is going to have a memorial service for him. There are many here who can testify to his labors with the Benga people. He was greatly beloved by all.

At Sunday-school, yesterday afternoon, 209 were present.

SIAM.

A FLYING VISIT.

MISS CORT wrote from PETCHABURI, March 3, 1890:

Dr. and Mrs. Mitchell have come and gone. It seems like a dream. They were with us only two days and a half and one of them was Sunday, so there was little time for the thousand and one questions. Still they have seen us in our mission homes and will now understand our needs and letters as they never could have done at long range; but it seems too bad that they allowed themselves only a few days for Siam in the very hottest part of our year. Then, too, this is not a prosperous time for our mission. The wolves are among the flock of God, and Paul's most cutting letters are appropriate epistles to be read to all of our Siamese churches. Yet it is best that Dr. Mitchell should see all sides of mission work — the shadows as well as the sunshine — and I am sure they will not find a needier field than ours in all their journeyings.

An instance of Siamese superstition and enterprise occurred while Dr. Mitchell was in Bangkok. He tried to send us a telegram, but they had cut the wire down in a certain place in order that the king might cross and have nothing earthly above his sacred head. It was not repaired for nearly two weeks and of course all communication was suspended.

GIVING AS WELL AS TAKING.

On Christmas Day we had a service, tree and feast for our people and magic lantern at night. The Governor and fifteen or twenty of his large family were present. We hope we can have a larger crowd next year. It is such a beautiful festival; there is nothing else like it in all the world. For the first time our people gave us gifts. Heretofore it has been all "take" and no "give." I had a handful of fans and handkerchiefs and a cup, vase and candy from them. The next Sunday we had a Christmas service in the church. The children repeated the lovely old story and when they reached Matt. ii., 11, they went up and laid their Christmas offerings upon the altar. (See Rept., May *W. W. W.*)

Miss Small and I start up the river to-morrow on a mission voyage. I visited one of my village schools on Tuesday, going out alone on horseback. Held a service with over fifty listeners, seventeen of them pupils. I read and talked of the penitent woman who bathed Christ's feet with tears and wiped them with her hair.

MRS. MCCLURE writes from PETCHABURI also, grieving that she has had little opportunity for aggressive work the last year; but she says:

Though doing so little, I am sure that I am learning how to be a missionary, and my earnest prayer is that I may be given health and strength to labor many years here, doing the work that comes to my hands faithfully.

Dr. and Mrs. Mitchell just left us. We were so sorry not to have them longer, but they brought a big blessing with them that will abide for many days.

THE DEATH OF HIS SAINTS.

A few weeks ago Pa Ang, a dear old Christian, went to his reward, faithful to the last to his blessed Master. He was converted thirty years ago by reading some books. His father was head man of the village and at his death the honor descended to him; but, because he was a Christian, he was so despised that when his younger brother seized his place (of head man) no one objected.

Miss Cort says that he was one of the twenty church members in 1874, when she came to Siam, and she is ready to affirm that he was the most faithful and consistent. Since I came here he has been too feeble to travel the five miles to church which he walked so briskly in his younger days, but he read his Bible and prayed at home and took comfort in God's promises. God grant that many like Pa Ang may go up Home from Siam!

KOREA.

WE are delighted to have a letter so soon from MISS DOTY, who has just gone to teach in the mission at SEOUL. It bears date February 13, 1890:

The two months, less three days, which it took to reach Seoul were long and, shall I say, a little tiresome; at least, I was more glad and thankful than I can tell you to find myself in my new home Saturday night, January 25. That was three weeks ago to-day. I can scarcely believe it, time speeds at such a pace.

I am not yet too much involved in the study of the language to enjoy my first attempts in it. Their spelling is phonetic, but, alas, for the uncertain sounds. For one just starting out it is hardly possible to write definitely of those things which we see—pardon me right here, there is one thing very evident, that my work will be with Mrs. Gifford instead of Miss Hayden. The change is in the name only; she is, according to present arrangements, to be married in about six weeks.

We are much occupied in our work, yet at our meals and in the few moments now and then we have the pleasantest of times and then it is so nice to know we are together, even when we are too busy to give it a thought. There are nine little girls in school, as many as we can possibly take in the winter. They range from four to thirteen years and are small of their age; this is characteristic of Koreans. They are bright, interesting little girls, much attached to Miss Hayden. Their hours of study are divided between Korean, Chinese and English. An educated Korean uses considerable of the Chinese language.

I have found the country and people just about what I was led to expect; if I am disappointed either way it will be pleasantly. There is Korean service every Sabbath afternoon. Since Mr. Underwood has been away a Korean evangelist has preached. They have prayer-meeting one night. The women's side of the chapel is curtained off, so they are secluded. Their side has been well filled since I came; I do not know about the attendance among the men. There is probably no people on the earth who come so near to having no religion as this one does. If they worship anything it is their ancestors; they have the Confucian code of morals. There are here and there heathen temples or ruins of them. Our schoolroom was formerly the private temple of a rich man.

INDIA.

THE WONDERS OF GEOGRAPHY AND DOLLS.

MISS MARY FORMAN writes by a recent mail from FUTTEHGURH:

To our ten girls' schools one more has been added. Last summer a Pundit in Yakutgany offered to open a school in his village if we would give him $1.25 a month, in addition to what he could collect from the parents. He has a class now of about twenty-five girls. It is too far away for me to visit regularly and though they get little direct religious instruction, as fast as they learn to read, our books are put into their hands. The children have learned four or five pages of Catechism and several hymns. They sing in a monotonous, chanting way, with no regard to time and pass from one hymn to another without a pause.

Some older pupils in the city have taken up the study of geography. The first time I showed the teachers a map of India one exclaimed, "Why, there is Lanka!" Lanka, or Ceylon, was the scene of the exploits of their great god, Ram; hence her delight on catching sight of it on the map. They were pleased with my globe and not a little surprised to find how small a portion is occupied by India.

I thought the girls might have better health if they knew how to take proper care of themselves, so I gave each of the teachers a Sanitary Primer, telling them to give a lesson every day. Shortly afterward, when I asked how they liked the new book, one of the girls answered scornfully, "Oh, that was written for rich people. It says not to eat indigestible food and to live in airy houses. We have to take what we can get!"

The girls would do almost anything for the sake of getting a doll — anything, I think, except learn the Catechism and it is the only thing for which I give a prize. They have offered numerous suggestions: if I would only give them the doll first I would see how fast they would learn afterward; or, would not I give it when they were half through, it would be such an encouragement? Some few have persevered and received the reward.

A FREE-AND-EASY CLASS.

On Sunday morning all the teachers (heathen women) come together for a Bible lesson in Acts. The interest they show is remarkable, especially when a bit of Old Testament history is suggested, when they are never satisfied until some one has repeated the whole story. It is not an orderly class. When one is reciting the others all correct and add to what she is saying; they all talk at once and the lesson is often interrupted for a bit of gossip. I prefer their friendly, free-and-easy way to the most perfect order. They seem really to enjoy the hour we spend together.

DOCTORING UNDER DIFFICULTIES.

I am constantly begged to prescribe for all manner of diseases. Not long ago a woman showed me a dreadful ulcer on her heel. I advised her to go to the Government Dispensary. She said she could not walk so far, carrying her baby, and besides she had no clothes fit to wear out of her house. The next day I went to her, taking with me ointment and medicine, soap and bandages. The courtyard was raised fully four feet from the ground and there were no steps; however, I managed to scramble up. The poor creature was dreadfully distressed; she had not even a mat for me to sit on. I told her it made no difference and asked for a little warm water. She had none and, moreover, there was no fire. Could she get me a vessel of any description to put her foot in while I bathed it? She thought she had one and brought an earthen jar half full of whitewash. We crouched down on the ground together. She dipped the water out of the jar with her hand (I dared not touch it, for fear of polluting the vessel) and poured it over her foot, and so, slowly, we worked on until it was finally clean. It was certainly working under difficulties, but fortunately that did not affect the efficacy of the medicine. She is now nearly well.

MISS DONALDSON, who went to India last fall, wrote from the DEHRA school February 3, 1890:

This is vacation, so there are only about forty girls here.

Dehra is a lovely place. I can truly say "The lines have fallen to me in pleasant places." We have all the necessary comforts of home life, and this winter weather is almost perfect. Opportunities for work are unlimited. I have not for a moment regretted that I have been led to come and hope to be able to spend many years in this land. I shall not say much at present in regard to my impressions of the people or the work, since first impressions are so often incorrect. When I have had opportunity to become acquainted with the real work I shall always be glad to give any information.

I expect to do some English work when school opens, but my principal work this year will be the study of the language. Miss Dunlap and I began the study with Dr. Newton, just after leaving New

York, and we owe very much to him for his assistance in beginning the language, which made it so much easier to go on with a native teacher.

Although we may not have as many physical discomforts here as some suppose, yet there are so many discouraging phases connected with all the work. We very much need all your prayers.

BRAZIL.

YOUNG BRAZIL BURNING TO GO TO SCHOOL.

MISS KUHL wrote from SAN PAULO, February 13, 1890:

School opened well. I suppose we have four hundred pupils (in all departments). For weeks before term began the papers were full of advertisements of schools and agents and friends busy trying to fill them. A few days before our opening, Dr. Lane simply announced we would begin on January 27, terms, etc. There was a rush; school halls, parlor, dining-room, all occupied by parents wishing to matriculate their children. One Sabbath we had to lock the gate a part of the day, although it is generally understood in this city that Sunday is kept holy at Collegio Americano. The books were to be closed on Saturday. Long before that time the house was overflowing and many went sorrowfully away. Can you not induce one of our good secretaries to come down to the new republic? I wish they could see how very anxious young Brazil is to study in the American school. I know every effort would be made to buy, rent or build at once. We could have a thousand pupils if we had the room. It is necessary to sow bountifully if we would reap also bountifully. . . .

We have rented a room in the new part of the town and Senhor Edwardo preaches there twice a week. Miss Kirk (a Southern lady) and two young Brazilian ladies from the Barros family have a school there four times a week and a Sabbath-school of twenty-two persons. Five people from that vicinity confessed their faith in Christ last Sabbath.

CHILI.

SCHOOL AND CHURCH ORGANIZED.

MRS. ROBINSON wrote from COPIAPÓ, March 20, 1890:

Two weeks ago I opened a school in my house, which gives promise of being well patronized. There are six scholars and several others have applied. The children are English, except one Chilian boy. As I have not yet secured an assistant teacher I have not wished to advertise the school very much, as I can, single-handed, take but a limited number of pupils.

The English work here is one with the Spanish. These English children are growing up and will be simply Chilians in everything but parentage, unless taught in an English and especially a Protestant school. There are two classes of schools in this neighborhood from which to choose—those conducted by priests or by people of infidel ideas. It is hard to tell which has the most pernicious influence. I am anxious to gather in both Spanish and English; then from the school to the Sabbath-school.

Since the New Year the English people have been organized into a Presbyterian church and last Sabbath one of our best members was ordained elder. There are many English-speaking people here, and were they all church people, we should have a pretty strong congregation, but many have left their religion in the home land.

A SPANISH CHILD'S QUESTIONS.

My husband has a licentiate to assist him in Spanish. There are many obstacles to be overcome before we have a Spanish congregation, but somebody must do the preparatory work in a new mission field. Rome has a powerful hold on this people, yet we fear more from indifference. Many who have been brave enough to throw off allegiance to Rome are nothing, religiously.

My husband had been seeing a man at the jail one afternoon and, as he was returning, a little boy, who lives a few doors from us, asked him, "Say, is there a God?" To the reply, "Yes," he inquired, "Are you Christians?" "Yes." "Then why do you not attend the church?" Mr. Robinson said, "I do; we have a Protestant chapel of our own." A mere incident, showing the drift of even a child's thought. Few boys, if any, go to the confessional after the age of fourteen. Then what are they? At our Spanish prayer-meeting a crowd of boys, from fourteen to nineteen, come in and, though not at all orderly—sometimes even a disturbance—yet I realize when I see them the possibilities, the great power for good they might become.

CUP OF GOLD.

Our home in Copiapó is very pleasant. We have a roomy, comfortable house, of Chilian architecture of course, but now that we have become somewhat naturalized, we are quite at home in it. Our garden is bright with flowers of every hue and fragrance and many of the fruit trees are full of ripening fruit. A long grape arbor on either side makes a nice *paseo* or walk. We are in an almost rainless district of Chili; but two slight sprinklings last year. The dew at night is quite heavy and in the early morning everything looks as if it must have rained. The town is irrigated by open ditches, into which is turned the water from a small mountain stream.

Copiapó is a rather fertile valley, considering the scarcity of rain, and is surrounded by high, bare hills. It is connected with Caldera, the seaport, by a railroad—the first built in the Southern Hemisphere. It is said that some Peruvian Indians, on first seeing the valley, called it "*Copa de Oro*," Cup of Gold, partly from its cup-like shape and from its rich silver and copper mines; Copiapó is the contraction.

HOME DEPARTMENT

MONTHLY MEETING.—*June.*

Scripture Text, Zeph. iii., 10.—From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

Scripture Reading, Acts viii., 26–40.

General Topic.—Our Missions in Western Africa.

Liberia Mission.—Liberia is a fact, an aggressive and progressive fact, with a great deal in the past, and everything in the future that is inspiring and uplifting.—*Rev. Dr. E. W. Blyden.*

What has been accomplished in Liberia through emigration? Opportunities for the Negro through the work of the Am. Colonization Society. (Read Annual Discourse at Seventy-third Anniversary of the Society.)

Our Missionaries in Liberia and their work; the Clay-Ashland High School; the schools at Glima and Mount Tabor. Opportunities for evangelizing inward from Liberia. (Glean from Annual Reports.) Letters from Liberia (*The Church*, July, '89). Africa's Bright Future (*The Church*, Dec.,'89, p. 550).

Gaboon and Corisco Mission. Items from all the Stations gleaned from Annual Report of B. F. M. Tell of the work done by African ministers and the French teachers; of the ingathering at Kangwe, Baraka, etc. (*The Church*, June, '89).

The Last Refreshing at Benita; first letter from Mrs. Brier (*W. W.*, Jan., '90). Later tiding from various Stations (Letter, March, '90). An Abyssinian Girl (April, '90).

Plans for enlarging the mission work; Batanga as a strategic point (*The Church*, Sept.,'89, p. 205). Notice of Mr. De Heer; also letter from Miss Nassau telling of the disbanding at Kangwe (Dec., '89). Boy Teachers in Africa (Jan., '90, p. 85).

The Devil's Missionary Enterprise in Africa (*The Church*, June, '89, p. 527). Mohammedans in Sierra Leone; a school opened for comparative study of the Bible and the Koran (*The Church*, Nov., '89, p. 408).

Decree of the Sultan of Zanzibar respecting slaves (*The Church*, Jan., '90, p. 16).

Return of Stanley; what results may we expect from his expedition? (*Miss. Review*, Feb.,'90.)

Recent Events in Uganda; restoration of Mwanga, etc. (*The Church*, March, '90, p. 225, also *Miss. Review*, April, '90, p. 281).

The United States and the Congo Free State. Is our Government responsible for the act of the Berlin Conference of '84 introducing liquor free of duty (*Miss. Review*, March, '90, p. 217)?

The Anti-Slavery Congress at Brussels; what countries represented; proposals submitted by Belgian Plenipotentiaries (*Miss. Review*, March,'90, p. 231).

Training of American Freedmen as Factors in African Evangelization (Rep. of London Conference, Vol. II., p. 300).

Be sure to read article entitled, "The Evangelization of Africa" (*Miss. Herald*, Nov., '89).

E. M. R.

THE GOLDEN RULE.

We have had a valuable Sunday-school lesson lately, which included in it the divine command, "As ye would that men should do to you do ye also to them likewise." It not only brought up many serious thoughts as to our failure in carrying out the injunction to give "good tidings of great joy to all people," but it also called to mind many incidents proving failure in carrying out this rule toward our missionaries also. I do not now refer to our neglect to follow them with sympathy, prayer and the furtherance of their work, but to our carelessness in what may seem trivial matters, but which often prove very annoying. Did I not "know whereof I affirm," I could hardly conceive it possible that such a great draft is made upon the time and income of our missionaries by travelers, many of whom take it for granted that they are to be entertained freely and are to be aided in sightseeing and shopping excursions, apparently regardless of the fact that missionaries' salaries are very limited, their expenses have to be carefully guarded and their time is not at their own disposal. I know of a family of large wealth from the United States who settled themselves down in a missionary home, taking the rooms of the teachers, interfering with study hours, disarranging the whole domestic economy of the establishment, almost demanding, and certainly expecting, that they should be constantly attended by their hostesses in their expeditions, as their familiarity with the place and language would aid them in seeing objects of interest and in securing bargains in the bazars. They evidently felt on leaving

that they had canceled all obligations by the gift of an article of furniture for the schoolroom! Could they not realize that their board for that time came out of the missionaries' slender personal allowance, that they encroached on time which should have been conscientiously devoted to work or given up to that rest so absolutely necessary to its successful prosecution?

As an offset to such an incident as this, I am glad to record that another family of my acquaintance, who made the tour of the world and were often entertained by missionaries, never left their hosts without also leaving for their personal use an amount more than sufficient to compensate for all expense connected with their entertainment. This was simple justice, not charity, and was so delicately done as to give not the slightest ground for offense.

Again, thoughtless women at home frequently send requests to our missionaries abroad to select for them such articles of native workmanship as will best illustrate in missionary meetings the customs and costumes of the people among whom they labor, or such curios, pictures and bric-à-brac as may serve to decorate their homes. Sometimes these requests are accompanied with an appeal to send quickly, so that they may be used at some meeting the next month, quite overlooking the distance to be traversed. Incredible as it may seem, such demands are often made with no provision whatever for the purchase and shipment of these articles; or, so many dollars' worth of goods are ordered with the statement that when they are received or sold the money expended for them will be refunded. Boxes have been frequently called for with such a variety of contents enumerated as would require for their selection many successive days of labor and much expense in going from one part of a city to another to collect them. Often the curios of one country are confounded with those of another and things asked for from India which can only be secured in Japan. Articles are sometimes called for which cannot be sent by mail and yet the additional cost of expressage might be seriously felt.

It is not from a lack of interest or from unwillingness to give one's self trouble that such requests seem burdensome to our missionaries, but from the unreasonableness of some of the favors asked and from sheer inability to find the time and strength after exhausting labors in home and school to attend satisfactorily even to their own personal needs, much less to execute commissions for those on the other side of the globe. Our missionaries should not be looked upon either as hosts or hucksters sent abroad for the convenience of the traveling public, or as collectors for those who would make museums of their homes. Theirs is a high and holy calling, to which they have consecrated all their powers, and they might well reply to all these unreasonable demands: "I am doing a great work and I cannot come down." Let us uphold this noble band of our representatives in their devotion to their "Father's business," and by no word or act of ours induce them to neglect it or to fail in securing for themselves the rest of mind and body so essential to their continuance in the service to which they have consecrated their lives.

A.

ANNUAL MEETING OF THE SOCIETY OF NORTHERN NEW YORK.

THOSE very necessary adjuncts of an Annual Meeting which one always sees in the hands of all delegates, a waterproof and umbrella, for once were not needed. Never did an April sun shine brighter than on the afternoon of April 16. Almost the first exclamation heard as the delegates from the incoming trains greeted each other in the Troy Depot was, "What a beautiful day we have!" If there was sunshine without, there was certainly sunshine in the hearts of the ladies of the reception committee, judging from the warm greeting they extended to the delegates on their arrival at the Second Church.

The first service was a devotional one, under charge of Miss Helen Wells, of Saratoga. It was very gratifying to see such a crowded attendance at this opening meeting and to hear new voices in prayer. The subject chosen was, the need of entire consecration if we are to do the Master's work, and here in the few words spoken by the leader and in the prayers that followed was struck the keynote of all the meetings until their close.

In the evening the delegates gathered in the auditorium of the church to listen to an address from the Rev. A. C. Good, of Kängwe, Africa. This meeting was presided over by the Rev. Hector Hall, pastor of the church, who, in welcoming

the delegates, commended the zeal of the American women in all good works (Mr. Hall is a Scotchman), and emphasized the fact that in the foreign missionary work, as well as in all philanthropic movements, they lead the women of the world, hence their responsibility. The ladies had given the whole evening to Mr. Good, and none regretted that he was the only missionary speaker, for the hour seemed to those who listened very short, and, at the close could be heard on all sides one and another saying, "What made him stop?" We are very sure that a new interest will be felt in the work in Africa, more frequent prayer for work and workers will be offered by members of our Society, since hearing Mr. Good's wonderful story of what the Master is doing there.

Thursday morning prayer-meeting was led by Miss Waddell, of Albany, and all wished they could linger for a longer time together pleading God's promises in regard to prayer, which was the leader's subject. The morning meeting, while one of great interest, yet was pervaded with a feeling of sadness; for, while all had known that Mrs. Nason, for so many years our beloved leader, had declined a renomination, still, not until the meeting began did we realize this was the last at which she would preside. Her farewell address was, as all that have preceded it, helpful and suggestive.

The ladies of the Second Church and the other Presbyterian churches of Troy had a bountiful lunch ready for all in attendance, after which the meeting reconvened with our new president, Mrs. G. C. Yeisly, of Hudson, N. Y., who was elected by acclamation to the chair. The speaker of the afternoon, Rev. F. F. Ellinwood, D.D., needs no introduction to the readers of *W. W. W.*, and all will know without being told that his address was most interesting. By special request he spoke of the work of the Nez Percés. The account of his own visit to them four years ago and his warm commendation of the work done by Nez Percé pastors and licentiates, as well as that by Miss McBeth, was very gratifying to the Society so largely interested in the support of the work.

For several years one of the features of our Annual Meetings which has rested and delighted all has been the solo singing by Mrs. Bentley, of Albany, and again our hearts were lifted up to our Heavenly Father as we listened to her singing of "Jesus, lover of my soul." The Young Peoples' hour is always sure to interest every one, but the programme carried out by some of the members of the Young Ladies' and Boys' Bands of Troy proved to be more than usually interesting. Dressed in costumes representing the various fields in which the Society is interested, these young people made our work in these distant lands very real. As we were conducted by one of them to a school building in Tokyo it was hard to believe that we were not being conducted by a veritable graduate of the school; or, as we listened to the wee mite who told of what is being done for his people at Kängwe, that he wasn't one of those little ones of whom Mr. Good had spoken the night before. An admirable lesson was given by a young gentleman, president of the Boys' Band in the First Church, on the Bible idea of giving and, following his explanation of the blackboard exercises, we could not but hope that the day would speedily dawn when the Christian Church would give as the Jews of old gave to the support of the Tabernacle worship.

This was followed by answers to questions which had been put into the box by various delegates anxious for points in regard to their work, and, in the hands of our new president, this proved a most helpful as well as interesting feature of the afternoon meeting.

The Committee on Resolutions, through their chairman, Mrs. F. C. Curtis, of Albany, moved a hearty vote of thanks to the ladies of Troy for their kind hospitality, which all delegates were only too glad to indorse by rising.

A fitting close to our services was Miss Havergal's Consecration hymn, sung by Mrs. Hector Hall. Rev. Mr. Hall followed in prayer and pronounced the benediction, and the Eighteenth Annual Meeting was over. *Emily A. Darling.*

THE NINETEENTH ANNUAL MEETING OF THE BOARD OF THE NORTHWEST.

This meeting was held at Lincoln, Nebraska, April 22, 23 and 24. To condense into a meagre report all the delight, the earnestness, the tenderness, the spiritual up-lift of such a meeting is utterly impossible. Only the most salient features can be touched upon. The beautiful city of Lincoln welcomed us with the fragrance of

blossoms and the warmth of early June days. As we entered the First Church for the opening session — an informal reception — our eyes were greeted on all sides with mottoes, all clustering around the central thought of the "Name above every name." Beautiful music, cordial words of welcome from other denominations, with a characteristic response from Mrs. Rhea, and an object lesson in foreign costumes, managed by Miss Fannie Cundall, filled up a delightful evening.

In the absence of the President, Mrs. B. H. Douglass, who has removed beyond the bounds of the Board, Mrs. Herrick Johnson presided at the sessions of the meeting; her name alone is a sufficient guarantee of courteous, dignified, graeious leadership. During the sessions of Wednesday we listened to words of welcome spoken by the Lincoln ladies, although rendered unnecessary by the well-ordered arrangements for our comfort, the many outstretched hands and loving words. Miss Warner, of Japan, gave an account of her work in some of its details. The outlook gained from the synodical reports is favorable and encouraging: all the Synodical Societies are desiring and accomplishing *better* things from year to year. These facts were confirmed by the Home Secretary's report. There seems but one discouraging feature, the lack of a general circulation and *digestion* of missionary literature, as indicated by the report of the Publication Committee.

Mrs. E. S. Williams, of Minneapolis, read in a most effective manner a paper on "Oiling the hinges"; it was full of incitement to duty and increased spirituality in all missionary work. Miss Patton, of India, gave a pleasant glimpse of her work, and told of the difficulties encountered. A delightful hour for young people, conducted by Mrs. Pratt, and participated in by Miss Cundall, Mrs. Fulton and Mrs. Peoples, closed the afternoon session. In the evening, the Rev. Dr. Gillespie of the Foreign Board and Dr. S. C. Peoples, of Siam, spoke to a crowded house.

The Thursday morning prayer-meeting, led by Mrs Rhea, of Chicago, was a time of tender and strong up-lifting; may its memories prove a power to help, as we remember how "able" is our God. A talk on some practical features of the workings of local societies was given by Mrs. Wells, of Fort Wayne, Ind. The Question Hour was eminently practical and helpful, one of its chief discussions being on the question, "Why are there no *men's* missionary societies?" Miss Rhea redeemed Foreign Reports from a suspicion of dullness by the admirable manner in which hers was given; her sweet singing also contributed much to the pleasure of the meeting. Mrs. Fulton, of China, gave us a bit of a look into her home and her work, as also that of Dr. Mary Fulton. Very tender and beautiful were the closing words of Mrs. Van Cleve, Mrs. Oliver and Mrs. Johnson; as were those of Mrs. H. D. Penfield, the new President. How can any one stay away from such a feast when she can possibly attend?

Peoria, Illinois, was chosen as the next place of meeting. The pastor of the Lincoln Church, Rev. E. H. Curtis, D. D., was untiring in his assistance, and placed his usual Thursday night prayer-meeting in the hands of the ladies of the Board. It was a most fitting close.

Delphine B. Wells.

TWENTIETH ANNUAL ASSEMBLY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, PHILADELPHIA.

PERFECT weather up to the very closing hour of the meeting, perfect arrangements at the beautiful Church of the Covenant, cordial hospitality from the hearts and homes of Washington City made April 30 and May 1, 1890, very pleasant to look back upon as we took our last look up Pennsylvania Avenue at our beautiful Capitol and gave a good-by glance at the Washington Monument standing out against the clear sky.

And what had the days brought us? Tuesday evening the lecture-room was crowded for a prayer-meeting, opened with a few words of greeting from the pastor, Dr. Hamlin, and conducted by Mrs. Turner, of Philadelphia. The subject announced beforehand, "The Household of Faith," gave the keynote for the hour, and tender words and earnest prayer drew us close together, with thought for those near and those far away and of the dear ones who wait on the other shore.

The close of the twentieth year marked an epoch in the history of the Society, to which frequent allusion was made during the successive sessions. After the welcome on behalf of the Presbyterial Society of Washington City by the President, Mrs. McKnight, Wednesday morning was mainly

occupied with reports. The Treasurer gave as the total receipts for the year $141,487.88; the receipts from the societies are larger than last year, but, as no large legacy or special gift has been received, the amount is about $2,000 less. The reports of the Home and Foreign Secretaries gave a view of the work as it is being carried on in Presbyterial Societies, in Auxiliaries and Bands on the one side, and in mission schools and homes, in zenanas and hospitals on the other.

"Our Second Decade," a paper by Mrs. S. C. Perkins, was read on Wednesday afternoon and no one else could so well have pointed out the marks of progress in the work of the Society during the last ten years and the lessons to be learned from them.

Mrs. Pond, of Syria, Mrs. Butler, of China and Miss Davis, of Japan, were the missionary speakers of the day and for a few moments they stood together upon the platform with Mrs. Samuel Jessup, of Syria, Mrs. Bergen, Miss Scott and Miss Griffith, of India, and Miss Jones, of Africa, introduced by the Foreign Secretary, Mrs. Thorpe, that we might look upon them "for their work's sake," while we sang "Blest be the tie that binds." "School Work in Syria," "Homes in China," "Progress in Japan," the subjects announced on the programme, all told the same story of the transforming power of Christianity in heart and life, of prejudices overcome, of opportunities waiting.

Mr. Jessup's address at the evening meeting was eloquent in the facts presented, answering the question "Does it pay?" with incident after incident in connection with the work of the Beirût Press. Dr. Ellinwood's earnest words, telling of results already attained, commending the singleness of purpose that has marked woman's work for woman through "twenty years of grand success" and asking "What of the future?" brought the large audience face to face with the command "Go ye and teach all nations," as an answer to every argument against the necessity of foreign missions.

Conferences of Mission Band leaders and Presbyterial officers filled the hours unoccupied by the larger gatherings in the church and gave opportunity for interchange of experiences that should prove helpful to the workers.

Thursday morning's meeting was eminently practical. A paper on "Temptations," by Mrs. Scovel, of Wooster, O., was followed by a lively discussion on some of the points mentioned: the temptation not to realize the responsibility that their majority in numbers lays upon the women of the Church; to underrate the necessity for enlarged work; to neglect the opportunity to multiply her gift by any proper means; to divert funds pledged for foreign missions to other objects. An earnest appeal for effort to increase the circulation of the magazines, both of which report a diminished subscription list, gave rise to further discussion of ways and means that occupied the remainder of the morning. In the little season of prayer conducted by Mrs. Gillespie, of Elizabeth, N. J., before we separated for lunch, the privilege of Christian intercession seemed peculiarly precious.

"A Familiar Talk," by Miss Sherrard, of Washington, Pa., and Mrs. Bainbridge's "Rocks and Sands," with its illustrations from China and India and Japan and from human experiences common to all times and countries, gave the young people a special share in the feast.

The reports of committees brought us to the closing hour and to a realization of the fact that the close of this twentieth year was to bring a change to the Society. Tender, grateful farewell words to Mrs. Schenck for all that she has been and done during this score of years were spoken by those who have known and loved her through the years, working beside her or feeling her influence in the more distant parts of our territory. Very heartily the Assembly united in a rising vote to express the same feeling and then, with loving, loyal promise of faithful co-operation, turned to welcome Mrs. C. P. Turner, the new President, as she came to the platform, with a few words of greeting.

The benediction was pronounced by Dr. Hamlin and the Assembly separated, to follow the leadings of another year.

F.

SUGGESTION CORNER.

READ this letter. It blew down from North Dakota. It was written with a row of little heads around the writing table and a wee one in the cradle and a motherless one, besides, and it might tell something about those thank-offerings that it doesn't tell. Let the tired zenana teacher coming from her languid pupils brace herself for to-morrow with thought of our staunch prairie women:

"The ladies in town, instead of renewing subscriptions, waited for me to go in and look after it and it seemed that everything happened to prevent me—measles and chicken pox and la grippe and our intensely cold weather and, husband being alone and not strong, could not drive me in all winter till yesterday. I am sorry to be without the dear magazine and hope it may be along in time for our next meeting. We live five miles out on the prairie and it takes an immense amount of exertion to do a little work, and yet the Lord helps us.

"We had just eight dollars in our treasury and intended holding a praise meeting, hoping the offerings would make up our forty dollars pledged to zenana work, when a terrible blizzard set in and no one could go out. Two neighbors handed their thank-offerings to me and, with my own, I went to the regular meeting yesterday to see what was to be done, as the money must go off to-day. What was the joy of the members when I handed out thirty-two dollars to put with the eight dollars! There were moist eyes and thankful hearts, for one who gave ten dollars was thought to be dead to the cause.

"We shall still hold our praise meeting and have a little over the forty dollars, but it has been such a hard year that I hope those in more favored parts may double their gifts to make up for us."

A PAPER read at a thank-offering meeting in Delaware contains the following thoughtful passage:

"We make our years monuments of our blessings or our afflictions according to the different elevations from which we look up or down upon them."

BOOK NOTICE.

Korno Siga, the Mountain Chief; or, Life In Assam. By Mrs. Mildred Marston. With an introduction by the Hon. James M. Hoyt. (American Sunday-School Union, Phila.).

The author of this book is one of the pioneer ladies of the Baptist Mission among the mountain tribes of Assam and may be discovered without much difficulty, notwithstanding the disguised name under which she writes. The best thing she has told us in these pages is how the night after her husband died — she and her children the only white faces at the lonely station — fifteen native Christian women came with their babies to sleep on the veranda of the mission house, to relieve her loneliness. There is a great deal of interesting information about Assam in this book and it is adapted to the Sunday-school library.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. CHARLES P. TURNER.

Correspondence with Missionaries, Mrs. C. N. THORPE, Miss L. FLANIGEN, Mrs. M. NEWKIRK.

Concerning Special Objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young Peoples' 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.

THE report of the Annual Assembly of this Society given in the earlier pages of this magazine makes but brief mention of the most memorable fact of that Assembly — the retirement from office of our first and only President, Mrs. Wm. E. Schenck.

Mrs. Schenck's name and character have stamped themselves indelibly upon this Society during the twenty years of her devotion to its interests. Her voice has been the leading one at eighteen of our Annual Assemblies, her letters have been weighty and powerful in many lands and in many a time of need, and we express the sentiment of all when we say that we owe her not only the highest respect, but gratitude and love for all that she has done for the upbuilding of the Society from its feeble beginning in 1870 to the present time. She has ever been a fearless leader, calling us to follow and to enter the open doors set before us; her faith has never failed and who that has heard her inspiring calls to duty will ever forget them?

From the first, Mrs. Schenck's work among us has been a cheerful labor of love and now that home cares and, as she has to remind us, increasing years make her resignation a necessity, we cannot realize what change and loss it means to us—"the personal loss" of which our missionaries already write — the proverbial promptness of the presiding officer, the memory retentive of events and details to a surprising degree — all that went to make our President what she was.

This is not the place for eulogy and Mrs. Schenck would not desire it. She declines all honorary titles and retires to her loving home circle thankful for the years of service for her Master and with undying interest in the welfare of this Society.

Mrs. Chas. P. Turner, one of the Vice-Presidents of the Society, has been elected to the office of President thus made vacant. We ask for her your faithful, loyal, prayerful support in the new and responsible position to which she is called.

LISTS of Auxiliaries and Bands and all other notices have been deferred till next month.

Woman's Presbyterian Board of Missions of the Northwest.

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

President, Mrs. H. D. PENFIELD.

Correspondence with Missionaries in India and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; South 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.

PLANS and prayers for the Annual Meeting at Lincoln, Neb., pervaded the minds of those who met at Room 48 during April; plans for the best and most effective presentation of the cause for which we are working—the "whole wide world for Jesus"; prayers that the Father will bless the efforts made in His name and that many who "do not believe in Foreign Missions" may be converted.

WE were favored at one of the early meetings in the month with a delightful talk from Dr. Wherry, of India.

WE also had the great pleasure of seeing, and hearing from, several graduates of the McCormick Seminary, six of the class being under appointment to the foreign field. One of our number who had attended the graduating exercises said she had never been so impressed as she was when these six sang, "Say, brothers, will you meet us?" their classmates joining in the chorus. The feeling was so prominent that never until at the throne above would that class all meet again.

DR. EMMA MILLER, who has just graduated with honor from the Medical College (having taken two prizes) and is under appointment, although her station is not yet positively assigned, gave us a word and asked for prayers.

ALL were delighted to see and hear Mr. Dulles, Treasurer of the Assembly's Board, and Dr. Gillespie. The latter was en route for Lincoln, where he was to speak at our Meeting, making also many other needed visits on the way. Mr. Dulles met us for the first time and we hope there will be many more such visits from him.

REV. JOHN MCMILLAN, M.D., who graduated from McCormick Seminary and then entered the Medical College, from which he has just graduated, and who goes to join his friend, Mr. Brier in the West Africa Mission, said that when, as a boy, in a sparsely-settled neighborhood, he saw the distress caused by difficulty in getting a physician in time of sickness, he would think, "What must be the suffering in heathen lands where there are absolutely no physicians!"

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

232 STATE STREET, ALBANY, N. Y.

President, Mrs. G. C. YEISLY, Hudson, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Miss ELEANOR MENEELY, 30 Elk Street, 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. F. C. CURTIS, 136 Hudson Avenue, Albany.

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

Corresponding Secretary, Mrs. ARCH. MCCLURE, 232 State Street, Albany, N. Y.

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

THE Societies and Bands will please notice the changes, which a change of officers has made necessary, in the heading of this page; if the Secretaries will make a note of these, much time and labor will be saved to the general officers of the Society. All communications needing the personal attention of the President should be sent to Hudson, N. Y. All questions relating to the work of the Societies and Bands should be addressed to the Secretary having charge of the work in the Presbytery to which the Society or Band belongs. All general correspondence and questions can be sent to 232 State Street, Albany, N. Y.

WE trust that members of the Auxiliaries and Bands will bear in mind the words of our new President before taking the chair. They need to be emphasized—that the general officers, however efficient, do not make a society; its efficiency depends on the faithfulness of the individual members. No one can excuse herself from the monthly meeting of her society or band on the plea, "I am not needed," when she knows how much is involved in her unfaithfulness.

Let us also remember that we should go to these monthly meetings not from a sense of duty or because some friend has urged us, but because the Master has invited us to do this work for Him and we may meet Him there.

NOW is the time to get ready for our next Annual Meeting in Amsterdam. Don't wait until the last of March, when it is time for the Treasurer's books to close; then it is too late.

A LETTER has been received from Mrs. Noyes, Canton, China, dated March 12. All desiring a copy may apply to Miss Wing.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

President, Mrs. F. V. L. Brokaw, 3200 Lucas Ave.

Secretary for Auxiliary and Miscellaneous Correspondence, Miss Agnes H. Fenby, 3116 Lucas Ave.

Secretary for Correspondence with Foreign Missionaries, Mrs. L. D. Hopkins, 1833 Schild Ave.

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

Secretary for Correspondence with Children's and Young Peoples' Societies, Miss Mary Parkes.

Secretary for Correspondence with Missionary Candidates, Miss Ganss.

Treasurer, Mrs. J. M. Miller, 1760 Missouri Ave.

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.

Missionary literature may 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."

Do all the auxiliaries know that we have raised our $1000 for the Medical Scholarship fund and have a surplus which is to be immediately converted into a sinking fund, from the interest of which we hope in time to partially support our medical students while in college?

Dear women of the Southwest, do we all remember our privilege in being able to join every Sabbath in the prayer hour — 5 to 6 P.M. — observed by all the Boards? Think what a delightful blessing; how we may help by joining our petitions for our beloved workers in the field with those of Christian women all over the land. Let us be faithful in exercise of this blessed duty.

After due deliberation it has been decided to add two new Secretaries to the working force of the Board; one for correspondence with missionary candidates. And let us hope her time will be fully occupied. Dear girls of the Southwest, don't you hear your sisters calling for help?

We send a warm greeting to little "Helen Frances" McClure, who came to the Petchaburi home in February and who was christened by Dr. Arthur Mitchell during the recent visit of himself and wife to that station.

Our Miss Annie Geisinger is on her way home, after seven years of zenana work in Dehra, North India. She is returning, as a wise precaution, for rest, lest further overwork cause a complete breakdown. She will be warmly welcomed by her many friends in St. Louis and vicinity.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from April 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Amesville, 15, S. S., 10; Athens, 27.83, Penny-a-Week Bd., 10; Barlow, 18.50; Beech Grove, 4.75; Berea, 6; Beverly, 6.90, Willing Workers, 5.82; Bristol, 22; Carthage, 5; Gallipolis, 15; Logan, 36.75, Young Folks' Circle, 15, Willing Workers, 20; Marietta, 100, S. S., 15; McConnellsville, 3; Middleport, 16.05, Perseverance Bd., 15; Nelsonville, 13; New Matamoras, 20; New Plymouth, 25; Pomeroy, 16.82; Tupper's Plains, 5.90; Warren, 6.50, 454.82

BALTIMORE.—Deer Creek, Harmony, 43.50; Waverly, 5, 48.50

BLAIRSVILLE.—Armagh, 5.50; Beulah, 61.40; Blairsville, Five-to-Six Bd., 3.22; Braddock, 9, Y. L. B., 16, Cheerful Givers, 31; Congruity, 15.50; Congruity, New Salem Br., 15.52; Derry, 21.29, Bessy Millikin Bd., 3.46, Theophilus Bd., 17.65; Greensburg, Foster Bd., 35, Sunbeam Bd., 25; Harrison City, 9; Irwin, 25, McGogney Bd., 6.25; Latrobe, 38; Legonier, 20; Livermore, 30; Manor, 14.15, Sparkling Dew Drops, 16.50; Morellville, 3.31; Murraysville, 100, Boys and Girls' Bd., 26; New Alexandria, 6; New Salem, 40; Parnassus, 57.70, S. S., 50; Pine Run, 23.50, Orr Bd., 4.50; Poke Run, 4.90, Y. L. B., 37; Unity, 14, Y. L. B., 37, 812.70

BUTLER.—Butler, 30.43, Girls' Bd., 15; Grove City, 38; Harlansburg, King's Children, 10; Muddy Creek, 35; N. Washington, 10, Children's Bd., 5; Prospect, 11; Scrub Grass, 36.75; Summit, 14.25; Sunbury, 17.50; Unionville, 21, 243.93

CARLISLE.—Carlisle, 1st, 76, Golden Chain Bd., 42; Carlisle, 2d, 64.26, Y. L. B., 14.20, Boys' Bd., 1.50; Carlisle, Metzgar Inst., 5; Chambersburg, Central, 32.16, Y. L. B., 5.77, Sunshine Bd., 12, Chapel, 3.50; Chambersburg, Falling Spring, 142.11, Y. L. B., 125; Wilson College, 30; Dauphin, 25, Children of the King, 15; Dillsburg, 11, Ch. Endeavor, 2.50; Duncannon, 12.10; Gettysburg, Master's Helping Bd., 40.10, Miss McPherson, 50; Green Castle, 41.30, Lilies of the Valley, 21.25, Y. L. B., 21; Harrisburg, Market Sq., 99, John A. Wier Bd., 28.82, Willing Helpers, 5, Macedonian Bd., 253; S. S., senior dep't, 40.38; Harrisburg, Pine St., 185.22, Whatsoever Bd., 26.40, Syrian Helpers, 50, Livingstone Bd., 15, Brave and True, 8.81, Gen. Fund Bd., 8.52, Anything for Jesus Bd., 7.50, Reapers, 5.96, Chambers Bd., 10, Y. L. B., 43.82, Mrs. J. M. Hamilton's cl., 20; Harrisburg, Westm'r, 42.50, S. S., 30.33, S. S. cl., 11.70; Lower Marsh Creek, 17; Lower Path Valley, 25, Willing Workers, 18; McConnellsburg, 18.50, Coral Workers, 10.35; Mechanicsburg, 60, Happy Workers, 20, Birthday Bd., 11.71, Boys' Brigade, 6; Mercersburg, 21.60, Y. L. B., 76, Thomas Creigh Bd., 37.03; Newville, Big Spring ch., 71, Wide Awake Bd., 11, Hope Bd., 36; Newville, Hopeful Workers, 100, King's Children, 33, Dew Drops, 13.86; New Bloomfield, 7.10, Early Blossoms, 1.64; Paxton, Cheerful Givers, 24; Petersburg, 10; Shermansdale, 3.56; Shippensburg, 73.75, Y.L.B, 30, Hall Bd., 30; Silver Spring Bd., 6; Steelton, 4.39, Cheerful Givers, 2.30; Upper Path Valley, 36.46; Waynesboro', 34, Y. L. B., 22; two ladies, 100, 2,655.96

CHESTER.—Avondale, 69.18, Harvesters, 4.06; Bryn Mawr, 56.60; Coatesville, 25, Labor of Love Bd., 40; Chester, 1st, 10; Chester, 2d, 10.16, Mary B. Reany Bd., 5; Chester, 3d, 25; Darby, 1st, Glenolden Bd., 30; Darby, Borough, 33.35, Sunbeam Bd., 55.35; Dilworthtown, 16, Downingtown, 31.10, Golden Links Bd., 1.35, Agnes Bd., 2.30, mite box, 5.67, S.S., 25.35; East Whiteland, 9.60; Fagg's Manor, 50, Good Intent Bd., 4.25; Fairview, 14; Forks of Brandywine, 59; Great Valley, 13.25, S. S., 10.65; Honeybrook, 75; Kennett Sq., 16; Marple, 26, Phebe Thomas Bd., 5, S. S., 25; Media, 39.54; Middletown, 4.43; New London, 28.44, Du Bois Bd., 15; Oxford, 1st, 207; Penningtonville, 25; Phœnixville, 35.37; Ridley Park, Dewdrop Bd., 5; Toughkenamon, 20.56; Trinity, 54.50, Boys' Bd., 5.25, Mustard Seeds, 5; Upper Octorara, 100; Excelsior Bd., 10, Marshall, 10, Willing Workers, 10, Octorara, 10; Wayne, 35, In His Name Bd., 14; West Chester, 57, Y. P. B. 37.50; West Grove, 29; a friend, 5, 1,525.16

CINCINNATI.—Avondale, 43.86; Bethel, Willing Workers, 1.07; Cincinnati, 1st, 30.50, Lights for Darkness, 165; 2d Ch., 161.50, King's Messengers, 30, Memorial Bd., 125; 3d Ch., 98, S. S., 20; 5th Ch., 10; 6th Ch., 36, King's Daughters, 40; 7th Ch., 46.15, S. S., 50, King's Messengers, 25; Bethany, 3; Central, 200; Clifton, 43.25; Cumminsville, 50, Y. L. B., 80; Mohawk, 23.63; Mt. Auburn, 79, S.S., 72, King's Daughters, 88.43; Poplar St., 45.14; Sabbath Day, 80; Walnut Hills, 237.91, Humphrey Bd., 50, Peacemakers, 36, Fullerton, 22, Acorns, 15, Gospel Heralds, 10, Bethany Chapel, 12; Cleves and Berea, 30, Birthday Bd., 22; College Hill, 93.75, Y.P.B., 50, R. H. Bishop Bd., 30; Delhi, 26; Glendale, 19.50, In mem. Mrs. M. S. Patterson, by her two daughters, 100, Earnest Workers, 20, Friends of Missions, 20; Harrison, 14; Hartwell, 40; Lebanon, 60; Loveland, 23.33; Madisonville, 4; Mason, 7.10; Montgomery, 11.70; Morrow, 24.63, Gleaners Bd., 15; New Richmond, 17; Pleasant Ridge, 15.50; Reading and Lockland, 5; Somerset, S. S, 4; Springdale, 24; West-

wood, 50; Westminster, 70; Wyoming, 61, Y.L.B., 18, Willing Workers, 5, 2,909.95

CLARION.—Academia, 12.50; Beechwoods, 76.40; Brockwayville, 11; Brookville, 110.39, Y. L. B., 115, Boys' Bd., 6.28; Callensburg, 6.55; Du Bois, 50, Stewart Bd., 25; Edenburg, 32.30, Mayflowers, 5; E. Brady, Beacon Lights, 20; Emlenton, 100.60; Greenville, 17, Y. P. S., 24.56; Leatherwood, 15; New Bethlehem, 36.85, Y. L. B., 13.95, Star Bd., 17.32, S. S., 30.58; Oil City, 2d, 66.30, S. S., 2.85; Pisgah, 30; Reynoldsville, 20; Little Builders, 3.75, King's Soldiers, 25; Troy, 9.25, 861.28

CLEVELAND.— Akron, 16; Cleveland, 1st, 283.35, S. S., 137.93, Calvary S. S, 50, Fidelia Fisk Bd., 50, Haydn Bd., 75, Sarah Fitch Bd., 30, Willing Workers, 1.65; Cleveland, Beckwith, 40.84, S. S., 22.50; Case Ave., 112.85; Euclid Ave., 206.60, Social Soc., 50, S. S., 50; Miles Park, 4.75; North, 24.25, Youthful Helpers, 20, Forget-me-not Bd., 31; Willson Ave., 7.87, Laughlin Bd., 10; Woodland Ave., 381.91, Sarah Adams Bd., 115, Bushnell Boys, 45; E. Cleveland, 38; Guilford, 15; Milton, 9.50; North Springfield, 7.75, Cheerful Givers, 2.60; Orwell, 23; Parma, 9, Gleaners, 3; Rome, 5.25; Willoughby, 28.40; Mrs. E. G. Benedict, 5, 1,913.00

COLUMBUS.—Black Lick, 5; Central College, 46.36; Circleville, 53.80, Y. L. B., 15.05; Columbus, 1st, 59, Delia Loving Bd., 33.83, Jesus' Little Ones, 20; 2d Ch., 107.71, Y. L. S., 25; Harriet Newell Bd., 10, Boys' Bd., 5, Primary S. S., 16.09; Broad St., 171.95, King's Builders, 10, Master's Legion, 25; S. S., 25, Y. L. B., 14; 5th Ave., 21.75, Y. L. B., 42.25, Children of the King, 16.15, St. Andrew's Bd., 40; Westminster, 89.25, Y. L. B., 74.78, Willing Workers, 41; Allen Boys, 12.55; Groveport, 7; Lancaster, 52.04, Y. L. B., 12, Boys' Bd., 1.62; Lithopolis, 20; London, 33.70, Finley Bd, 12.50, Golden Rule Bd., 5.15, Mrs. Finley, 7.50, Birthdays, 2.71; Lower Liberty, 18.25, Buds of Promise, 2; Midway, Aux. and Bd., 5; Mifflin, 20.25; Mt. Sterling, 56.07; Rush Creek, 16, Alice Jackson Bd., 13; Scioto, 6; Westerville, 26.50, Bushnell Bd., 5, 1,314.81

DAYTON.—Bath, 5.25; Blue Ball, 19.15; Collinsville, 2.50; Dayton, 1st, Y.L.B., 85, Henry Martyn Bd., 14; Dayton, 3d St., 327, Y. L. B., 75; Dayton, Mem'l, 30, Y. L. B., 60, King's Soldiers, 10, Light Bearers, 7.55; Dayton, Park, 122, Y.P.S., 125, Young Gleaners, 20; Franklin, Willing Workers, 5.25; Greenville, 13.80, Merry Workers, 4.11; Hamilton, 25; Middletown, 31, Willing Workers, 8.27; New Carlisle, 20; New Jersey, 23.10, S.S., cl., 4.06; Oxford, Howard Bd., 40; Piqua, S.S., 32; Seven Mile, 15.35; Springfield, 1st, 119, Y. L. B., 98.40, S. S., 70, Willing Workers, 75, Boys' Bd., 6.30, Jesus' Lambs, 45; Springfield, 2d, 5; Xenia, 67.70, S. S., 37.61; Yellow Springs, Fred. Coan Bd., 8, 1,676.40

ELIZABETH.—Basking Ridge, 40, Bd., 75; Bethlehem, 42.90; Clinton, 34.28, Boys' Bd., 15; Connecticut Farms, 32.75; Cranford, 25; Elizabeth, Assoc'n, 664.88; 1st Ch., a family, 60, Mary Morrison Bd., 145, King's Children, 19.50; 2d Ch., Bd., 58; 3d Ch., Willing Workers, 65, Youthful Pilots, 25, Westminster Bd., 15; Madison Ave., Y. L. B., 14.83, Inf. cl., 8.66, S. S. cl., 4.21, Happy Workers, 3, Ministering Children, 2; Marshall St., Cheerful Givers, 48.10; Lamington, S. S., 29.04; Lower Valley, Little Reapers, 5; Metuchen, 14, S. S., 17.77, Little Gleaners, 5, In His Name Bd., 3; Perth Amboy, 32.17; Plainfield, Assoc'n, 218.00, Bd., 170; 1st Ch., S. S., 60, Crescent Ave., S. S., 50, Sunshine Bd., 31.80, Earnest Workers, 34.33; Pluckamin, 72.50, Crescent Bd., 34.50; Rahway, 1st, 29.37, Sharon Bd., 50, Memorial, 25; Rahway, 2d, 60, Harvest Bd., 30; Roselle, 28.92; Springfield, 67, Y. P. B., 40, Primary cl., 15; Westfield, 13, Bd., 5; Woodbridge, 50, 2,588.60

ERIE.—Atlantic, 5; Belle Valley, 25; Bradford, 182.67, Silver Link Bd., 25.75, Busy Workers, 5; Cambridge, 39.44, Y. L. S., 35; Cochranton, Y. L. S., 5, Worthy Workers, 20; Conneautville, 21.96; Cool Spring, 1; Cooperstown, 23.65, Dolly Bd., 2; Corry, 25; Edinboro', 18.43, Y. L. S., 15, King's Builders, 5.80, Boys' Bd., 13; Erie, 1st, 73.50, Boys' Bd., 8; Erie, Central, 182.36, Mary T. Minor Bd., 133.60; Erie, Chestnut St., 14.55, Y. L. B., 24.25; Erie, Park, 141.50, Y. L. S., 32; Fairview, 22; Franklin, 270, Y. L. S., 86.37, Lily Bd., 25, S. S., 74.35, Jewels, 13.15, Olive Branch, 5, Mrs. S. J. M. Eaton, 20; Fredonia, 13.35, Y. L. S., 7.68; Garland, 10; Girard, 29.94; Gravel Run, Y. L. B., 24.25; Greenville, 131.45, Y. L. S., 29.10; Hadley, 17.94; Harbor Creek, 12; Harmonsburg, 16.40; Jamestown, 13.09; Kerr Hill, 30.28; Meadville, 1st, 15, Y. L. S., 25; Meadville, 2d, 68.17, Y. L. S., 2; Mercer, 1st, 40.05, Cheerful Workers, 25, S. S., 20.66; Mercer, 2d, 118.28, Y. P. S., 25, S. S., 38.97; Mt. Pleasant, 27.08, Apple Blossoms, 32.40; New Lebanon, 4.85; North East, 175.77, W. Workers, 30; Oil City, 1st, 181, Y. P. S., 42; Pleasantville, 42.58, Bartlett Bd., 3, S. S., 7.70, Inf. cl., 7.47; Pittsfield, Cheerful Givers, 2.40; Sandy Lake, 31.98, Y. L. S., 60 cts., Water Lilies, 6; Springfield, 31.03, Susie Cross Bd., 2.50; Stoneboro', 23.28, Rosebuds, 11.25; Sunville, 13.20, S. S., 3; Tidioute, 90, Y. L. S., 25, Wee Workers, 15; Titusville, 742, Y. L. S., 275, Alexander Bd., 65, Four Leaf's Bd., 30, S. S., 46.26, Mission School, 2.16; Union City, 28.13, Children's Bd., 23.50; Utica, 10.67; Venango, 8; Warren, Y. L. B., 130.95; Waterford, 32; Wattsburg, 7.90, S. S., 66 cts., Y. L. B., 2.91; Th. off., Pres. Soc., 28.94, 4,551.21

FAIRFIELD.—Columbia, Ladison Ch., 7.50; Carmel, 2.50, Bd., 2.50; Bethlehem, 75 cts.; Ebenezer, 6.73; Blue Branch, 1.50, 21.48

HOLSTON.—Elizabethton, 8.05, Golden Sunbeams, 25; Jonesboro', 9, Y. P. S., 13, 55.05

HUNTINGDON.—Everett, Bd., 8.24

JERSEY CITY.—Arlington, 30; Englewood, 565, Wilder Bd., 85, Earnest Workers, 50; Hoboken, 1st, 78, Wood Violets, 42; Jersey City, 2d, 73; Jersey City, Bergen, 1st, 142.46, Steady Gleaners, 9; Jersey City, Claremont, 15; Jersey City, Scotch, 65, Willing Workers, 9; Jersey City, Westminster, 15; Newfoundland, 25; Passaic, 94.20, Pansy Bd., 52.50; Paterson, 1st, 47.11, Y. L. B., 37.56, Children's, 2.89; Paterson, 2d, 125; Paterson, Redeemer, 160; Rutherford, 93.37, Y. L. B., 75; Tenafly, 57.10; W. Hoboken, Workers, 118; W. Milford, 45, W. Workers, 30; Pres. Soc., for Life Membership, 25; Legacy, Mrs. Anna E. Miller, Jersey City, 2,000, 4,162.19

KINGSTON.—Bethel, Bd., 1.35; Dayton, Pearl Seekers, 1.34, 2.69

KITTANNING.—Apollo, 35.94, Hopeful Bd., 86 cts., Faithful Workers, 70 cts.; Boiling Spring, 18; Cherry Run, 16.35, Bd., 2.50; Clarksburg, 20; Clinton, 6; Concord, 18; Crooked Creek, 11; Currie's Run, 23.80; Ebenezer, 40; Elder's Ridge, 60.25, Donaldson Bd., 13; Elderton, 16; Freeport, 25, S. S., 40; Glade Run, 28.50; Harmony, 16.40; Homer City, 16.50; Kittanning, 1st, 200; Leechburg, 25; Parker City, 49.75, Ch. Endeavor, 5; Saltsburg, 48; Slate Lick, 33; Srader's Grove, 24.50; Washington, 30; W. Glade Run, 25; Worthington, 26.13, 875.18

KNOX.—Macon, Washington Ave., 5.50

LACKAWANNA.—Ararat, 3.26; Ashley, 28.62; Athens, 21, Bd., 5; Canton, 15; Carbondale, 37.40, Pansy Bd., 30, Mite Gatherers, 30; Dunmore, Try and Trust Bd., 15; E. Canton, 10; Franklin, 17; Great Bend, 30; Hawley, 16, Hopeful Workers, 4, Daisies, 2; Honesdale, 50.27, Mizpah Bd., 12.50; Kingston, 24.90, Torch Bearers, 10; Langcliffe, 37.50, Moosic S. S., Nassau Bd., 129.72, Mission Bds., 142; Monroeton, 14.50; Montrose, 67.41; Mt. Pleasant, Cheerful Givers, 1; Orwell, 10; Pittston, 1st, 36.45, Parke Bd., 100, Bethel Bd., 5; Plymouth, 29; Scranton, 1st, 114.71, Juv. Soc., 125, Seek and Save Bd., 60, Lowrie Bd., 7.50; Scranton, 2d, 172.11, Boys' Bd., 50; Green Ridge Ave., 59.10, Early Reapers, 30; Washburn St., 29.20, Kefr Shima Bd., 20, Gleaners, 32.94; Providence, 19, Guild Bd., 25; Slickshinny, 10.80, S. S., 5; Stevensville, 8.70, Free Will Bd., 4, Youths', 4.30; Susquehanna, 23, Y. P. B., 10, Mite Gatherers, 9.60, S. S., 12; Towanda, 50, Overton Bd., 15; Troy, 20, Birthday Bd., 21.25; Tunkhannock, 30; W. Pittston, 96.90, Y. P. B., 10.50; Wilkes Barre, 1st, 119, Mrs. Loop's Bd., 15; Memorial, 50, King's Sons, 60, Whosoever Will Bd., 61, Memorial Circle, 18.11; Wyalusing, 1st, 8; Wyalusing, 2d, 25; Wyoming, 20, Bd., 6, S. S., 5, 2,397.25

MCCLELLAN.—Abbeville, 5, Bd., 1; Mattoon, 3; Pisgah, 1.50; Salem, 50 cts., 11.00

MAHONING.—Alliance, 1st, 15; Canfield, 11.50; Champion, 9.50; Coitsville, 10; Ellsworth, 27; Hubbard, 10; Massillon, 20.25; Middle Sandy, 10; Mineral Ridge, 10; New Lisbon, 58.83, Gleaners, 32; North Benton, 16, Y. L. B., 12; North Jackson, 31; Poland, 21.49, Bd., 12.22; Salem, 27.75, Amaranth Bd., 12.25; Vienna, 4.65; Warren, 68.52, Y. L. B., 30, S. S., 46.81; Youngstown, 79.25, Y. L. B., 81.29, S. S., 60.03, 718.24

MARION.—Berlin, 12.50; Brown, 8.75; Cardington, 6; Chesterville, 17.67; Delaware, 134, Y. P. B., 68, Gleaners, 54; Delhi, 1.50; Iberia, 19.90; Jerome, 31; Kingston, 1; Liberty, 25, Y. P. B., 24; Marion, 118.20, Y. P. B., 7.75, Landes Bd., 35; Marysville, 58.50, King's Messengers, 1.55; Milford Centre, 20, McDowell Bd., 2; Mt. Gilead, 17.50, Y. P. B., 9.10; Ostrander, 22; Pisgah, 10; Richwood, 19.35; Trenton, 26; West Berlin, 12, Young Warriors, 13.50; York, 5, 780.77

MONMOUTH.—Allentown, 101; Asbury Park, 35, Gospel Bell Bd., 30, S. S., 4.15; Barnegat, 19; Beverly, 93.76, Mrs. S. P. Conn, 10.50, Willing Workers, 18, Grace Bd., 45; Bordentown, 50; Burlington, 100.16, Busy Bees, 37.62; V. R. Hodge Bd., 19.52; Cranbury, 1st, 50, Little Workers, 37.21; Cranbury, 2d, 133, S. S., 25, Bible cl., 10, Inf. School, 5, Fruit Gleaners, 107, Willing Helpers, 61; Cream Ridge, 8.50; Delanco, 4; Englishtown, Bd., 17; Freehold, 217.72, Y. L. S., 58, Girls' Bd., 50; Hightstown, 55, Amaranth Bd., 30; Jamesburg, 80, S. S., 60; Lakewood, 35.02, S. S., 33.81; Manasquan, 36.50; Matawan, 97.75, Holbrook Bd, 40, Glenwood Bd., 33, Willing Workers, 58; Mt. Holly, 51, S. S., 27.56, Holly Br., 30; Oceanic, Bd., 108; Plattsburg, S. S., 9 60; Plumstead, 16, Coral Builders, 27.42; Riverton, Earnest Workers, 25; Shrewsbury, 66, Eatontown Bd., 10; Tennent, 57.75, Bd., 30; Pres. Soc., *special*, 5, 2,336.55

MORRIS AND ORANGE.—Boonton, 48.02; Chatham, 70; E. Orange, 1st, 125, Y. L. B., 150, Willing Workers, 50; German Valley, Y. L. B., 8; Hanover, 75; Madison, 114.52, Y. L. B., 121.73; Mendham, 1st, 36.98, S. S., 10.47, Washington Corners, S. S., 8.10; New Providence, 30, Busy Bees, 5, S. S., 73; Orange, 1st, 125; Orange 2d, 282.60, Y. L. S., 25, Heart and Hand Bd., 36.12, S. S., 15; Rockaway, 48.25; S. Orange, 65, Vailsburg S. S. Bds., 6.95; Schooley's

Mountain, 19.31, Handful, 5, Light Bearers, 9, Boys', 9.61, S. S., 7.08; Summit, 80, Y. L. B., 2.75; Wyoming, 17, 1,679.49

NEWARK.—Bloomfield, 1st, 127.50; Bloomfield, Westminster, 112.50, S. S., 60, Y. L. B., 25; Caldwell, 84.30; Lyons Farms, 25 32, Twinkling Stars, 20; Montclair, 1st, Sunbeams, 33.58; Montclair, Trinity, 133.41, Bd., 12; Newark, 3d, 40, Crusaders, 36.34, Mrs. Brown, 15; Newark, 6th, S. S., 30; Bethany, 15, S. S., 30, two children, 15; Calvary, S. S., 25; Central, 50, Y. L. B., 15; High St., 106.20; Park, 150, Y. P. B., 60, Chapel S. S., 15; Roseville, 150, Heralds to Korea, 65; S. Park, 234.16, Bd., 15; Wicklifle, 36; Memorial, 19, Mrs. C. M. Northrup, 100, 1,865.31

[The balance of receipts for April will appear in the July No. of WOMAN'S WORK.]

Total for April, 1890,	$68,290.01
Total for year,	$141,487.88

MRS. JULIA M. FISHBURN, *Treas.*,
May 1, 1890. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Apr. 20, 1890.

ABERDEEN.—Aberdeen, 18.62; Groton, 12.50, 31.12

ALTON.—Carlinville, 2.05

BELLEFONTAINE.—Bellefontaine, 120, Y. L. B., 15.11; Bucyrus, 47.60; Buck Creek, 20; Belle Centre, 23.92, Y. L. B., 7; Crestline, 23.35; De Graff, 7.50; Forest, 5.75; Galion, 21.70, Faithful Workers, 22.87; Huntsville, 4.55; Kenton, 71.37, Happy Helpers, 16.63; Marseilles, 15, S. S., 3.16; Mt. Blanchard, 3.50; Spring Hill, 15; Sandusky, 35; Upper Sandusky, 18.50; West Liberty, 13, Y. L. B., 13; Urbana, 50, 573.51

BLACK HILLS.—Rapid City, Working Bd., 20.00

BLOOMINGTON.—Bloomington, 2d, 444.27, S. S., 20.83, Cheerful Workers, 9.40, Lamps of Love, 3; Farmer City, 5.50; Minonk, 6.46; Fairbury Ch., 6, Y.P.S.C.E., 4.50, S.S., 11.50; Normal, Shining Stars, 8; Piper City, 74.74; Urbana, 16; Presb. off., 338.01, 948.21

BOULDER.—Berthoud, 5.80; Boulder, 10, Y. L. S., 15; Ft. Collins, 41; Ft. Morgan, 27, Bd., 3; Laramie, 15; Longmont, 25.50; Timnath, 19, 161.30

CAIRO.—Centralia, 12.20, Morning Stars, 1.88, King's Birdies, 62 cts., th. off. of the three societies, 16.50; Du Quoin, 31.01; Golconda, 3; Grand Tower, 4.75; McLeansborough, 5.41; Nashville, 4.62; Salem, 1; Tamaroa, Rose Leaves, 10; Union Ch., 5.70, 96.69

CEDAR RAPIDS.—Anamosa, 6.15; Blairstown, Y. L. B., 7.22; Cedar Rapids, 2d, Westminster Bd., 11; Clarence, 11.13, Cheerful Workers, 11.92; Onslow, 11.20; Vinton, 94.49, S. S., 10, 163.11

CENTRAL DAKOTA.—Arlington, S. S., 2.65; Beulah, 1.48; Blunt, Golden Rule Bd., 9; Flandreau, 3; Huron, 1.00, S. S., 34.92, Cheerful Doers, 3.43, Madison, 9.55; Miller, 9.13; E. Pierre, 16; St. Lawrence, 2.50; Rose Hill, 5; Bal. 32 cts. 100.88

CHICAGO.—Arlington Heights, 22.35; Chicago, 1st, 10; 2d, 137.05, S. S. B., 52.18; 3d, 251; 4th, 1,025.88, Y.L.S., 5.50; 5th, 55.41, Rosebud Bd., 2.03; 6th, 105.83, Y.L.S., 17.15; Campbell Park, 40; 60th St., 10.11; Jefferson Park Ch., 88.50; Westminster Ch., 4.50; Evanston, 100.47, pr. off., 52.53, Y. L. S., 50; Highland Park, 40; Homewood, 7; Joliet, Central Ch., 199.07, Dean Y. P. S., 4.47, S. S., 16.24, bal. Christmas off., 7.38; Lake Forest, Mrs. S. J. Rhea, th. off., 50, Y. P. S., 25; Lake View, Early Blossoms, 17.68; Normal Park, 9.50; Peotone, Light Bearers, 5.50; Pullman, 36; Riverside, 26.25, Girls' Guild, 11.25; S. Evanston, 28.07; Wilmington, 14.35; Mrs. Lindsley, 1; Mrs. G., 10; Anon., 10.11; a friend, 40; Income from Pearson's Estate, 116.40, 2,716.66

CHIPPEWA.—Eau Claire, 29.69; Hudson, 21.12; W. Superior, Bd., 5, 55.81

COUNCIL BLUFFS.—Afton, 3.20; Avoca, 9.70; Bedford, 20, S. S., 5; Carson, 25; Clarinda, 13, Y. L. B., 10; Corning, W. W. A., 12.50, Y. L. S., 9.70, S. S., 15, Council Bluffs, 23.35; Creston, 4.35, Willing Workers, 3; Emerson, 4.55; Essex, 11.15, S. S., 3.65; Greenfield, 3.26; Guthrie Center, S. S., 11; Logan, 3.10, pr. off., 5.37, C. Workers, 2.05, Y. P. C., 1.15; Malvern, 13.15, S. S., 4.24, Y. Recruits, 1; Menlo, 21.70; Mt. Ayr, 2; Red Oak, 27 cts.; Shenandoah, 15.35; Sidney, 8.88; Walnut, 2.80; Woodbine, 5.60, S.S., 4.15; bal. 3 cts., 278.25

CRAWFORDSVILLE.—Frankfort, 49.50, Simpson Bd., 40, S.S., 45.78; Lafayette, 1st, 10; Lexington, South, 3, 148.28

DAYTON.—Oxford, Western Female Seminary, 76.29

DENVER.—Denver, Boulevard Ch., 6; Central Ch., 35.30, th. off., 270.80; Capitol Ave., 96.39, Mrs. Lake, 27, Busy Bees, 9, King's Sons and Daughters, 18.47, 23d Ave. Ch., 119, Helping Hands, 20; Westminster Ch., 42.22; Highland Ch., 17.15; Golden, 5, Earnest Workers, 10, Mrs. Smith's Bd., 20; Idaho, 7.85, 704.18

DES MOINES.—Adel, 4.57; Albia, th. off., 7.57; Chariton, Bd., 4.85; Colfax, 10; Dallas Center, 6.40, Golden Links, 7.13; Des Moines, Central Ch., 87 cts., S. S., 34.12; Westminster Ch., 6.57, S. S. M. S., 10.77; 6th, 2.23; Dexter, 5.45, Willing Workers, 5.41; E. Des Moines, 17.88, S. S., 18.88; Garden Grove, 6.06; Grimes, 5.29; Humeston, 11.52; Knoxville, 20; Leighton, 1.65; Leon, 16.81; Lucas, Heathen's Friend Bd., 1.14; Newton, 3.84; New Sharon, 97 cts., Rose of Sharon Bd., 1; Osceola, 8.27; Panora, 3.54; Russell, 11.38; S. Des Moines, 4.94; Unionville, 6.98; Winterset, 12.71; a friend, 10, 268.80

DETROIT.—Ann Arbor, 83.80, S. S., 31.41; Brighton, 10; Detroit, Calvary Ch., Cheerful Givers, 47; Central Ch., S. S., 25; 1st, Richardson Bd., 150; Fort St. Ch., 600, Rhea Bd., 50, Opportunity Circle, 80; Memorial Ch., Boys' Bd., 25; Trumbull Ave. Ch., W. C. W. S., 55, Y. P. S. C. E., 30; Westminster Ch., Ladies' Union, 25, Y. L. S., 40, Lyon Bd., 85; Holly, 16, S. S. Christmas D. off., 4.25; Howell, 106.63; Milford, 108.82, Y. L. S., 12, Will Whipple Bd., 13, Bacon Bd., 2.50; Pontiac, 48.08; Saline, 10; South Lyon, 8; Stony Creek, Y. P. S., 36.10, S. S., 5; Ypsilanti, 90, Little Gleaners, 30, Y. P. M., 100, India Workers, 20; Presb. off., 36.10, 1,992.69

DUBUQUE.—Dubuque, Y. P. S. C. E., 2.23, S. S., 22.80; Hopkinton, Y. P. S., 9.66; Independence, 43.20, S. S., 10; Oelwein, 85 cts., 88.74

DULUTH.—Duluth, 1st, 60; 2d, 12.20, Mission Brigade, 8.94; West Duluth, Westminster Ch., 8.23, 89.37

FARGO.—Fargo, 3.75, King's Children, 40, 43.75

FORT DODGE.—Ashton, 5.09, Bd., 1.71; Bancroft, Olive Branches, 58 cts.; Calliope, 4.45; Carroll, 12.90; Cherokee, 37.80; Ft. Dodge, 74.55; Ida Grove, 15; Inwood, 4.85; Jefferson, 7.56, S. S., 2.90; Larrabee, 2, Busy Bees, 1.67, Boys' and Girls' Bd., 1.94; Le Mars, 10; Lohrville, 9.45; Paullina, 5; Rockwell, 3; Sanborn, Merry Workers, 2; Sioux City, 1st, 46; Vail, 7 (less 5.45 returned for H. M.), 250.00

FORT WAYNE.—Auburn, 18.45; Fort Wayne, 3d, 43.95; Goshen, Y. L. S., 48.04; Huntington, 15.36, Y. P. S., 20; Lima, 27.10; Warsaw, 22, G. M. B., 8, 202.90

FREEPORT.—Belvidere, 3.55; Cedarville, Hopeful Gleaners, 36; Freeport, 2d. 25; Galena, South Ch., 27.50; Mareogo, Christian Endeavor, B., 8.60; Middle Creek Ch., 12.43; Ridgefield, 21, Willing Workers, 10; Rockford, 1st, 50; Westminster Ch., 73 cts., Y. P. S., 10; Rock Run Ch., 7; Warren, 8.50; Willow Creek Ch., 17; Woodstock, 10.40, 247.73

GRAND RAPIDS.—Grand Haven, 50.00

HASTINGS.—Hastings, Y. L. S., 3.30

HURON.—Bloomville, 10, Bd., 7.45; Clyde, 2.75; Elmore, 4; Fostoria, 23.90, Doolittle Bd., 12.50; Fremont, 74, S. S., 13, Do Something Bd., 15.60; Huron, 35.52; Melmore, 6; Milan, 3.52; Norwalk, 35.80, S. S., 25; Olena, 3; Peru, 4.30; Republic, 5; Sandusky, 15; Tiffin, 54.71, S. S., 30, 381.05

INDIANAPOLIS.—Acton, 6; Columbus, 23.74, Shining Lights, 16.28; Franklin, Bd. No. 1, 25; Greencastle, 35.90; Indianapolis, 1st, 60, S. S., 93.50; Mem'l Ch., 60.20, Y. P. S. C. E., 29.75, Jun. Partners, 22.50; 2d, Y. L. S., 25; 4th, Children's Soc., 25 cts., Little Pickett S., 2.15; 5th, 10, 410.27

IOWA.—Birmingham, 6; Bloomfield, 3.50; Burlington, 79.70, Bd., 30.80; Fairfield, 90.50, Gleaners, 13; Ft. Madison, 54; Kossuth, Madison, 25; Keokuk, 34, Willing Workers, 10; Libertyville, 9.80; Morning Sun, 30; Mt. Pleasant, 50; Mediapolis, 23; Middletown, S. S. B., 7.50; Martinsburgh, Bd., 5.15; Ottumwa, 13; Spring Creek, 9; Troy, 10; Winfield, 10, 513.95

IOWA CITY.—Brooklyn, 46.45; Columbus Junc., 2.50; Crawfordsville, 10.50; Davenport, 1st, King's Daughters, 10, S. S. and Pansy Bd., 25; 2d, 6; Iowa City, 17.40; Keota, 4.50; Malcom, 5, Willing Workers, 4; Marengo, 7; Montezuma, 10; Muscatine, 65; Tipton, 7.82, King's Daughters, 6.10, Tamura Bd., 39.33; Washington, 45.13; Unity, 2.15; West Liberty, 7.65; Wilton, 1.06, S. S. B., 13.92; Williamsburg, King's Daughters, 3.30; Sigourney, 5, 345.71

KALAMAZOO.—Burr Oak, 3; Cassopolis, 15; Niles, 5, Y. P. S. C. E., 20; Paw Paw, 25; Plainwell, 5; Three Rivers, Y. P. S. C. E., 5; White Pigeon, 11.21, 89.21

KEARNEY.—Buffalo Grove, 10; Central City, 26; Fullerton, 20, Y. L. S., 6; Grand Island, 20; Kearney, 45.60, Altior Bd., 5; North Loup, 7.40; St. Edwards, 1.25; St. Paul, 75 cts., Bd., 15.43, 157.43

LA CROSSE.—Galesville, 5; La Crosse, 1st, 55; West Salem, 4, 64.00

LAKE SUPERIOR.—Escanaba, 6.50; Iron Mountain, 6; Menominee, 24.31, King's Daughters, 40; Negaunee, 10, 86.81

LANSING.—Albion, 33, S. S., 16.70. Daughters of the King, 20; Battle Creek, 36, Miss G. W. Wheelock, 19.40, Esselstyn Bd., 10; Brooklyn, 4.25; Concord, 10.90; Hastings, 7.35; Holt, 4; Homer, 10.57, Cheerful Workers, 2.90; Jackson, 32.72; Lansing, 1st, 15.81, pr. off., 28.50, S. S. Chr. off., 6.65; N. Lansing, 15, Y. P. S. C. E., 5; Mason, 17.48, Cheerful Givers, 6.40; Marshall, 54.67, Mrs. Haskell's cl., 27; Oneida, 7.45, S. S., 6, Y. P. B., 1.40; Parma, 10; Tekonsha, 4.28 (less Syn. exp., 5.96), 407.47

LIMA.—Ada, 22; Celina, 7; Columbus Grove, 16; Delphos. 58.62; Findlay, 82.90, Circle, 60; Lima, King's Daughters, 10.50, S. S., 50; McComb, 24, King's Daugh-

ters, 10; Sidney, 46; Shane's Crossing, 5; St. Mary's, Mrs. S. K. Jay, 25; Turtle Creek Ch., 10; Van Wert, 32.48, Helping Hand Bd., 3; Wapakoneta, 8; Middlepoint, 2, 472.50

LOGANSPORT.—Concord Ch., 2.25, S. S., 2.65; Crown Point, King's Children, 2.50; Kentland, 6; South Bend, S. S. Bds., 20; Valparaiso, 11.84, 45.24

MADISON.—Beloit, 20; Kilbourn, 21.75; Lodi, 24, Busy Bees, 11; Lima, 19; Mineral Point, 3; Prairie du Sac, Do-What-You-Can Bd., 2; Poynette, 7.40; Richland Center, 2, 110.15

MANKATO.—Delhi, 2.66; Jackson, Birthday Bd., 25; Tracy, Lights, 12.50, 40.16

MATTOON—Ashmore, 10; Taylorville, 14.13; Vandalia, 12.50, pr. off., 20.50, 57.13

MAUMEE.—Bowling Green, 2.32; Defiance, 19.25; Delta, 9.31; Grand Rapids, 1.12; Kunkle, 6.44; Lost Creek Ch., 19.70; Maumee, 7.64; Perrysburg, 1st, 10.35; Walnut St. Ch., 8.38; Toledo, 1st, 42.91, Cheerful Workers, 3.75; Westminster Ch., 15.82; 3d, 25, King's Gardeners, 5.57, Willing Workers, 2, Y. P. S. C. E., 1.73, Laos Bd., 18.25; West Unity, 24; West Bethesda, 5.91, Y. P. S., 15.76, 245.21

MILWAUKEE.—Cambridge, 2; Juneau, 2; Manitowoc, 6.50, Mrs. Sedgwick's cl., 3.58, Mrs. Luling's cl., 1.30, Mrs. Hubbard's cl., 5.20; Milwaukee, Calvary Ch., 10; Grace Ch., 1; Immanuel Ch., S. S., 5; Ottawa, Mrs. Stewart, th. off., 3.70; Racine, Y. L. S., 2; Somers, 70 cts.; Waukesha, 2, 44.98

MONTANA.—Bozeman, 6; Deer Lodge, 3.50, th. off. 10, S. S., 15; Miles City, 25; White Sulphur, 3.50, 63.00

MONROE.—Adrian, 48, S. S., 38, Willing Workers, 10, Y. L. S., 45; California, 5; Coldwater, 20, Y. L. S., 16.32, Willing Workers, 12; Erie, 6, Pansy Bd., 15.30; Hillsdale, 63.31, King's Builders, 2.26; Jonesville, 7.60; Monroe, 24; Quincy, 40, Legacy of Miss Mary E. Sutton, 10; Raisin, 14.09; Reading, 7; Tecumseh, 39.35, S. S., 50, 473.23

MUNCIE.—Anderson, 26.50; Jonesboro, 3; Kokomo, 3; Marion, 7.50, Girls' Bd., 7; Muncie, 78.90, S. S., 26.27; New Hope, 2.50; Noblesville, 22.50; Peru, 25.13, Gideon's Bd., 4.69; Portland, 17; Tipton, 15; Union City, 15; Wabash, 37, Cheerful Givers, 1, S. S., 35; Winchester, 3.40, 330.39

NEBRASKA CITY.—Adams, 2.50; Alexandria, 2; Auburn, 7.48; Beatrice, 38.07; Bennett, 3.02; Fairbury, 9; Hebron, 11.85; Hickman, 5; Humboldt, 7.50, Bd., 4.25; Lincoln, 1st, 71.82, Happy Helpers, 25, Everett Bd., 10, Y. L. S., 75, S. S., 22.82; 2d, 12.50, Eastern Stars, 17.66; Nebraska City, 17.75; Palmyra, Circle, 12.50; Pawnee City, 9.20; Plattsmouth, 18.45, S. S., 6.40; Seward, 3.25; Sterling, 4.15; Table Rock, 3 60; Tamora, 4.45; Tecumseh, 29.80; York, 11.28, 446.30

NEW ALBANY.—Bedford, 3, Golden Rule Bd., 5.17; Charlestown, 5; Crothersville, 14.06; Hanover, 17.25; Light Bearers, 6.25; Jeffersonville, 10.50; Livonia, 7.50; Madison, 1st, 12.50, Y. L. S., 25; 2d, 15; New Market, 10; Mitchell, 7.88, Bd., 62 cts.; New Albany, 1st, 43, S. S., 50; 2d, 40.70, S. S., 50; 3d, 47.08; Miss Ewing and Bd., 20, S. S., 50; New Philadelphia, Beech Grove Ch., 5.90; New Washington, 5; N. Vernon, 9; Owen Creek Ch., 8.64; Pleasant, 3; Rehoboth, 4; Salem, 5; Seymour, 18.60; Vernon, 12, Annie Fink Bd., 7.81; Vevay, 1.25; Presbyterial th. off., 6.25, 526.96

NIOBRARA.—Emerson, 3.85; Madison, 7.50; Oakdale, 3; Ponca, 10; Wayne, 11.45, 35.80

OMAHA.—Bancroft, 3.56; Blair, 2.50, Y. P. S. C. E., 2; Craig, 6.15; Fremont, 11.48, Mrs. A. E. Williams, 20, Mrs. Fife, 5, pr. off., 30; Marietta Ch., 18.60; Omaha, 1st, 53, pr. off., 15.35; Truth Seekers, 25, Y. L. S., 50, Missionary Helpers, 54.10; 2d, 35.55, Little Toilers, 1.50, S. S., 1.95; Walnut Hill, 15; Ambler Pl. Ch., 3.25; Castellar St. Ch., 5.03; Westminster Ch., 34, Golden Rule Bd., 5.75; Knox Ch., 7.30; Schuyler, 11.75; Waterloo, 6.92, 424.74

OTTAWA.—Aurora, S. S., 29; Aux Sable, 9.65; Granville, 5.10; Mendota, 19.72, pr. off., 82; Morris, 15; Oswego, 10, Bd., 4.25; Paw Paw, 30; Streator, Willing Workers, 2.75, 207.47

PEORIA.—Altoona, 2.25; Astoria, Brunswick Ch., 4.90; Eureka, 11.04; Low Point, 11.40; Oneida, 12.20, Bd., 9.09; Washington, 12, Bd., 14.25; bal. 3 cts., 77.16

PETOSKEY.—Cadillac, 19, S. S. Ch. off., 14.95; Harbor Springs, 2.76; Lake City, 5; Mackinaw City, 6, 47.71

PUEBLO.—Colorado Springs, Mary Rice Circle, 5.00

RED RIVER.—Crookston, Bd., 2.28; Fergus Falls, 21, Bd., 12.76; Fisher, 5; Hallock, 15.30; Moorhead, 9.25; Warren, 8, 73.59

ROCK RIVER.—Albany, 5; Aledo, 75; Alexis, 61.10; Centre Ch., 15; Dixon, 18.25, S. S., 18.18; Edgington, 10; Fulton, 22; Franklin Grove, 5; Geneseo, 21.05, S. S., 2.15, Y. L. S., 8; Garden Plain, 23.01; Kewanee, 10; Morrison, pr. off., 86.50, Gideon's Bd., 11.12, Little Helpers, 2.50, Y. L. S., 33.50; Munson, 6.25; Newton Ch., 21.35, Earnest Workers, 5, Mission Soldiers, 2.86; Norwood Ch., 10.85, Willing Workers, 1.50; Peniel, 5; Princeton, 114, Bd., 45; Rock Island, Broadway Ch., 97.82; Ruth's Bd., 22.78, Busy Bees, 3.27, Willing Workers, 5.90; Central Ch., 19, Bd., 9; Sterling, 47.41; Woodhull, 13.80, Bd., 11, 869.15

SAGINAW.—Alma, S. S., 5.50; Bay City, S. S., 54; E. Saginaw, Washington Av. Ch., 3; Ithaca, 7.50; Morrice, 10.20, 80.20

ST. PAUL.—Macalester, 10.75, Golden Rule Bd., 25.87; Minneapolis, Bethlehem Ch., Y. P. C. S. E., 8.75; Highland Park Ch., King's Messengers, 15; Stewart Mem. Ch., 31.25, Y. L. S., 16.50, Busy Bees, 75 cts.; Westminster Ch., 88.70; Andrew Ch., King's Daughters, 18.55; Red Wing, 19; Stillwater, Allbright Bd., 10; St. Cloud, S. S., 50; St. Paul, 1st, 15.82; Central Ch., Boys' Bd., 18.72; House of Hope Ch., 75; St. Paul Park, 5; White Bear Lake, 6.30, Girls' Come-and-Go Bd., 4.10, Boys' Bd., 2.40, 422.46

SCHUYLER.—Appanoose, Willing Workers, 7.50; Carthage, 13.12, King's Daughters, 52 cts., Dew Drops, 1.36; Concordia Ch., Burton, 8; Clayton, 5; Kirkwood, 20; Monmouth, Little Leaven Bd., 14.50; Plymouth, 2.50; Prairie City, 30.35, Shining Lights, 10.59; Rushville, 40, King's Messengers, 12.35; Sciota, Mrs. J. M. Painter, 20; Brooklyn, Mrs. Thompson, 2, 187.79

SOUTH DAKOTA.—Bridgewater, 15; Hurley, 2; Kimball, 2; Parker, 10; Sioux Falls, Mrs. S. Way, 5; Scotland, 7, 41.00

SPRINGFIELD.—Bates, 44.22; Chatham, Miss Van Daren, 5; Decatur, 68.20; Farmingdale, 45.25; Greenview, 2.25; Jacksonville, State St. Ch., 106.40, Y. L. S., 10; Central Ch., 15; Westminster Ch., 83.42; Portuguese Ch., 5; Lincoln, 14, Busy Bees, 3.80; Macon, 8.25; Maroa, 3.50, Bd., 7; Mason City, 28.84; N. Sangamon Ch., pr. off., 60; Pisgah Ch., 15; Petersburgh, 5.65, S. S. B., 20.04; Pleasant Plains, 17.10; Springfield, 1st, 81.50, pr. off., 72, Y. L. B., 104, S. S., 45, Busy Bees, 38.40; 2d, 71.16, pr. off., 28.20, Memorial Bd., 39.23, Y. L. S., 32.60; 3d, S. S., 25; Unity Ch., 8.25; Virginia, 2.50, pr. off., 55.50; Mrs. John Brown, 5, 1,172.16

VINCENNES.—Brazil, 15; Oakland City, Busy Bees, 2.37; Terre Haute, Central Ch., Hawley Bd., 3; Worthington, 4.70; Pres. off., 20.50, 45.57

WATERLOO.—Ackley, King's Builders, 5; Albion, 12; Conrad, 4.13; Grundy Center, 10.15, King's Daughters, 10, Crusaders, 1.62, Y. P. S. C. E., 2.06; Holland S. S., 36c.; Janesville, 5; La Porte, 10; Marshalltown, 18, King's Daughters, 1.04, Y. P. S. C. E., 2.91; Morrison, 6.80; Nevada, 13.14; State Center, 5, Cheerful Workers, 15 cts.; Salem, 9.68, Girls' Bd., 5.69; Tranquillity Ch., 22.42, Lower Lights, 23.12; Toledo, Y. P. S., 25 cts., 178.42

WINNEBAGO.—Appleton, 30, Bd., 8; Auburndale, 3; Y. L. B., 4; Fond du Lac, 3, Benita Bd., 50; Fort Howard, S. S., 12.25; Marinette, 38.87, Earnest Workers, 10; Oconto, 20; Oshkosh, 19; Stevens Point, 60.60; Wausau, 10; West Merrill, 10, 278.72

WINONA.—Owatonna, 12.12; Rochester, Y. P. S., 56.74; Washington, 5, 73.86

MISCELLANEOUS.—Merrillon, Wis., Mrs. A. Purnell, 5; Indiana, a th. off., 10; Wisconsin, a friend, 1; Mrs. Julia M. Moores, Ind., 1; By sale of A Brief Record, 1.20; Miscel., 40 cts.; H. M., 3.75, 61.95

Total for month,	$18,912.52
Previously acknowledged,	61,731.41

Total for year ending April 20, 1890, $80,643.93

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, April 20, 1890. Room 48 McCormick Block.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to April 30, 1890.

HIGHLAND.—Washington Clear Creek, 3; Atchison, Y. L. M. S., 13; Effingham, 2.60, 18.60

KANSAS CITY.—Brownington, 10; Montrose, 14; Osceola, 5.15; Creighton Olive Branch Miss., 2.05; Greenwood, 5 cts.; Rich Hill, S. S., 27, 58.25

LARNED.—Arlington, 2.50

OSBORNE.—Calvert, 3; Colby, 4.03; Downs, 88 cts.; Hays City, 13.75; Hill City, 2.85; Hoxie, 1.67; Norton, 4, Y. L. M. B., 6; Phillipsburg, 2.50; Russell, 7; Wakeeney, 8.05; Oberlin, 3.15, 56.88

PALMYRA.—New Cambria, Busy Bees, 1.00

PLATTE.—Hopkins, H. F. M. S., 5.00

OZARK.—Carthage, 25; Shiloh, 2.50; Golden City, 2.50, 30.00

SOLOMON.—Ellsworth, 4, S. S. M. S., 3; Minneapolis, 2.15; Wilson, 4.95, Y. P. S., 2.35; Abilene, 4; Lincoln, 6.50, 26.95

ST. LOUIS.—Cuba, S. S., 1.92; Kirkwood, 9.22, Seminary, 3; Mrs. R. O. C. Sneed, 5; St. Louis, Washington and Compton Aves., 70.75, 89.89

TOPEKA.—Armourdale, W. M. S. and Bd., 10; Topeka, 1st, Lend-a-Hand Bd., 24.20, S. S., 82.05; 2d, 5.66; Rossville, 10, S. S., Easter off., 3, 134.91

TRINITY.—Glen Rose, 1st, 1; Albany, 35, 36.00

Total receipts for Foreign Fund since Apr. 1, '90, $459.98

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