

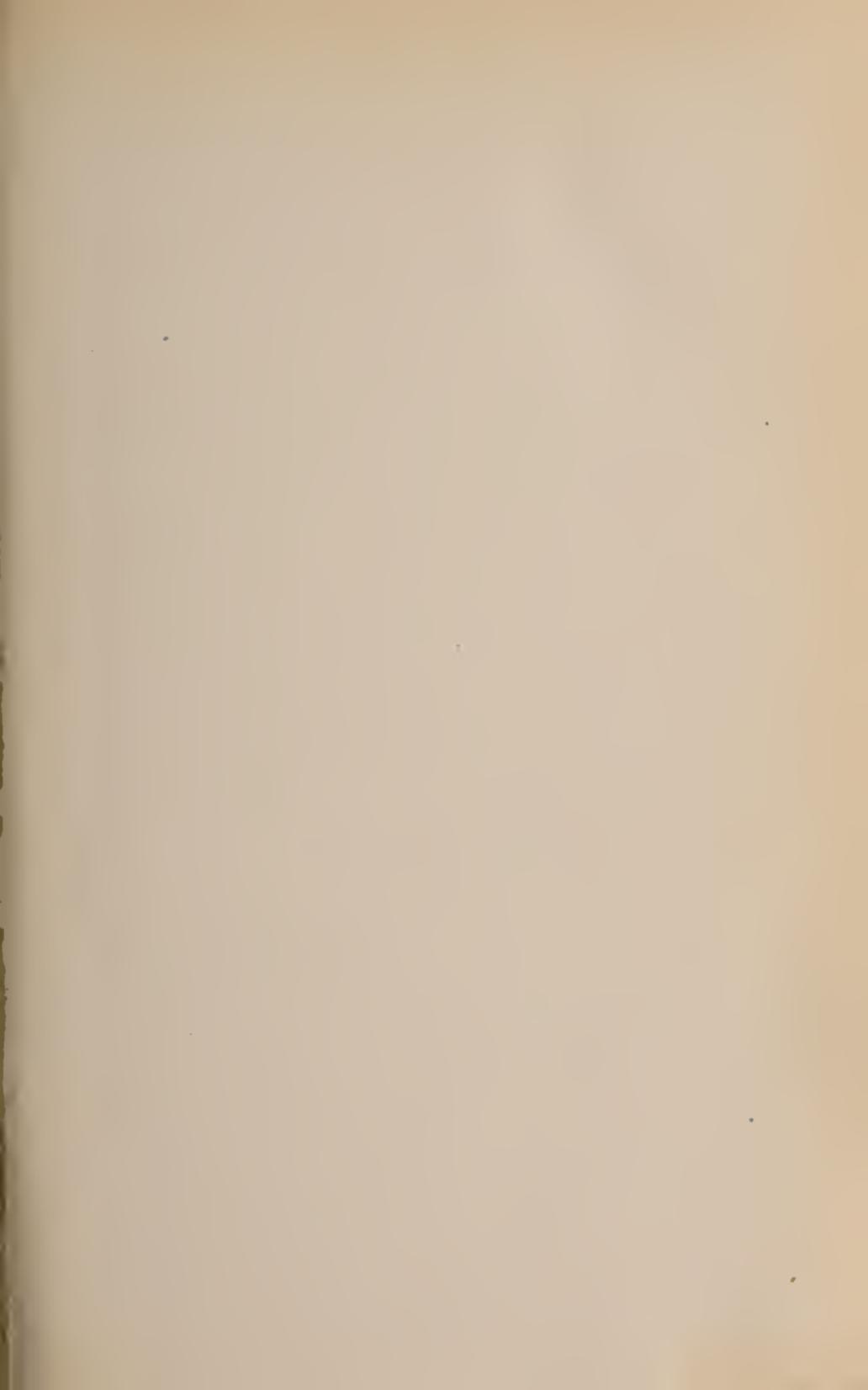
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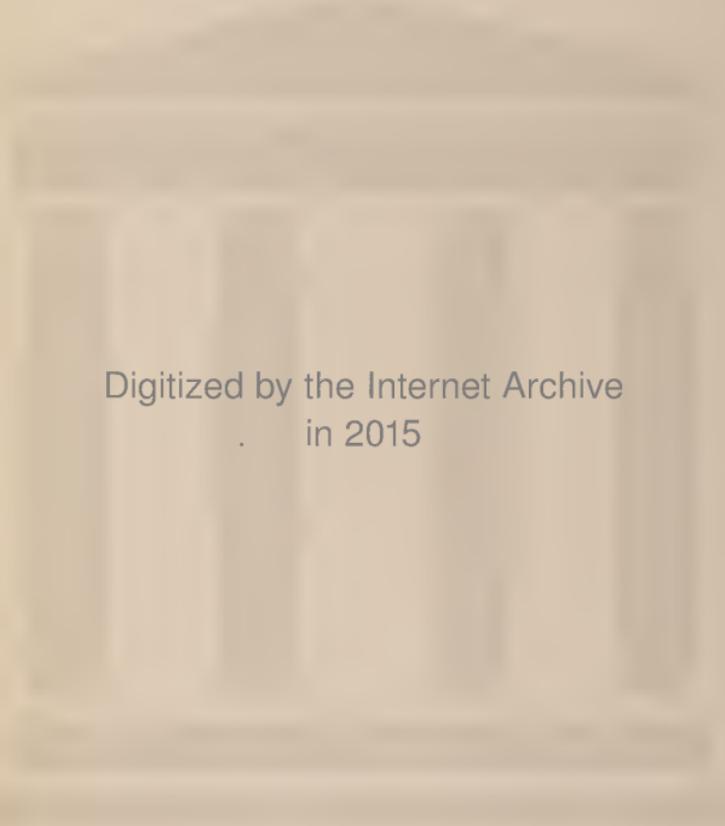












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# WOMAN'S WORK

FOR

# W O M A N .



## VOLUME VI.

Woman's Foreign Missionary Society of the Presbyterian Church,  
1334 Chestnut Street, Philadelphia.

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Woman's Presbyterian Board of Missions of the Northwest,  
Room 48, McCormick's Block, Chicago.

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Mission House, 23 Centre Street, New York.

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# Woman's Work for Woman.



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VOL. VI.

FEBRUARY, 1877.

No. 12.

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### *SIAM.—Petchaburi.*

MISS CORT.

THESE are glad, good times for the missionaries at Petchaburi, for we see the work of the Lord prospering in our hands. At our last communion, October 1st, ten natives were added to the church. Three of them are children of Christian parents, and two of them had been baptized in infancy. Now they are safe within the fold. We have five brave lads in our ranks, and we expect them to do good service for Christ in the future years, as well as at the present time. They have taken firm hold of prayer, which always proves a mighty weapon when used under the banner and in the name of our great Captain, Jesus.

. . . This is a special season for making gifts at the temples, and for days the river has been full of long boats, crowded with natives

gayly dressed, rowing with all their might, and shouting with every dip of the oars. When I see the old grayheads so intent on making merit, I comfort myself with the thought that although they may reject Christ, their children and grandchildren will press into the kingdom with glad and willing feet. The other day one of my old scholars, who was sold several months ago and had to leave school, came to see me, and before she left she asked me to sing "Jesus loves me." I sang it for her, and then I heard her humming several hymns that she learned here. I thought that, no matter what else they forget, these sweet tunes, with their good words, will linger long in their minds, and who knows but that in some time of sorrow and trouble they may yet lead their poor souls to the Saviour! Before they left there were several here together; we had quite a little talk about Jesus, and one of them said, "Why *mem*, I almost love Him now." This seems to be the children's time all over the world. Five little boys coming to the Lord's table for the first time, helped to make our last communion a day of jubilee. Let us throw wide open the doors of our churches, and let the children in, for "of such is the kingdom of heaven." They often shame us older Christians by their simple faith and earnest, Christ-like living.

Our schools have been very prosperous this year. We have had one hundred and nine pupils, women and children, since last October—fifty-one in my school, and fifty-eight in the other. We are having a little vacation now, as school closed the 19th of September. There was an examination the last day, with music, recitations and essays, to add variety to the exercises. The school room was decorated with flowers and evergreens, and crowded with visitors, while many stood outside trying to peep in at the doors and windows. In the afternoon, garments and various kinds of fancy work, done by the pupils, were offered for sale, and specimens of the children's sewing exhibited. The children's work was in two baskets, one for the girls and one for the boys, and it would be hard to tell which deserved the premium for the neatest stitches. Everything passed off well. We feel greatly encouraged, and shall begin the new year with hopeful hearts. We expect to have two

or three more Bible women at work in 1877, and to lengthen our cords and strengthen our stakes generally. Satan has had things all his own way in this land long enough. God grant that his power may soon be broken!

---

**UNITED STATES OF COLOMBIA.—Bogota.**

MISS MCFARREN.

I FEEL as though we had been in a state of war for a long time. However, it has been only a few months, and as we hope the worst is over, we certainly ought to be very thankful. We are in the midst of one of the most serious revolutions this country has ever passed through, and though the real seat of war is in a distant state, we are surrounded by guerrillas here, and the city is almost in a state of siege. There have been a number of little skirmishes in the vicinity, one in full view of the city, in which from twenty to thirty rebels were killed and sixty prisoners taken. The government forces lost but one or two men. There was a great deal of anxiety felt as to the result, and much alarm as to the consequences, if the conservatives should have even temporary victories. Things were in a very exciting state, but one decided victory, followed by others of less importance, has entirely changed the aspect of affairs. Now, though we are still surrounded by guerrillas, it is not supposed that they will attempt to enter the city.

It is remarkable that the conservative Catholic party have not had even a slight victory. Almost every engagement has ended like the one just mentioned, with heavy odds against the rebels. Even here people attributed it to their impious attempt to bring God's name in their party. There has been a great effort to make it a war of religion from the first, and most ridiculous stories are told of their having miraculous personages in their armies, &c.; prisoners taken are found with charms, one of which is a sort of passport to heaven, calling on Peter to open the gates immediately, as the bearer died in defence of the holy faith. Is it surprising that people are somewhat disgusted?

**CHINA.—Tungchow.**

MRS. SHAW.

DEAR FRIENDS OF WOMAN'S WORK:—No matter where the work may be, I never read our dear little magazine without feeling that those who write for it are near and dear friends, and many a time I have felt so interested that I thought I must sit right down and write to you about my little corner in this wonderful work-room. If it warms my heart so to read of how the work seems to you, and what you have to encourage you, you may be helped by a peep into my place and plans.

To-day has been a festival, and thousands of China's children have just finished their worship of the moon. As I write, the sound of music comes from the street. Their worship means a grand holiday and feast, if they can afford it. The people go out in their courts, and "*kâ to*," that is, kneel, and knock the head several times on the ground. This is also their way of worshipping their ancestors, and of acknowledging a favor from a superior. The other day I gave a few *cash* to a beggar child and she immediately kneeled. It was only by insisting that I *could not* allow it that I kept her from knocking the head to me—her highest idea of worship. When I talked to her about the one God, who is angry when we worship anything but Him, she said she knew that she ought to worship "Heaven's old gentleman," but did not think that was enough.

Usually the women agree to all we say, but once in a while, one more intelligent questions us in a way that shows she is longing for something better than the faith of her fathers, but dares not let that go. As I point out the window across the little court, they see the idols surrounded by wood and coal instead of the worshipping crowd which used to come here, and they have to own that it does not seem to make any difference to them, that they stand just as quietly now as then. The old stone dragons on each end of the temple roof have not moved an inch in all these years to punish the desecration of their property.

We are dreading to see the cold weather come on, for food is so very high that the people will find it impossible to get clothing or

fuel. Many must suffer terribly from cold and hunger, and we shall find it hard to send away the mothers who beg us to take their children to keep them from starving. Four of the missionary ladies have already taken children to be kept at their own expense, as the mission fund is too precious to be used on children too young to go into the schools. Yesterday a neighbor sent his two daughters to me. I told him I would give them something to eat when they were hungry, but could not keep them as he wanted. I hope to teach the little things something of the love of the dear Saviour, who never needs to turn any away, but is able and willing to do more than even they can ask or think.

Oh, dear friends, pray for us! We do need your prayers very much! Without the Holy Spirit our best efforts are useless, and we feel very helpless sometimes when our plans fail, and those we have trusted were the Lord's own children go back to their heathenism. You cannot realize what it is to be a Christian in this land. A few weeks ago my cook went home, and feeling that he could not go with his family to the grave of a relative who was just being buried (he knew he would be required to worship), he told them that the Heavenly Father would be angry with him, and he could not do it. The family were very angry, and went to law about it. The mandarins referred it back to the head man of the village, and he does not yet know what will be done about it, but the whole of his native village are incensed at the insult shown to the dead man's spirit, and it will be very unpleasant for him to go home any more.

He wants to join the church. Pray for him, that he may have strength and grace even unto the end.

---

### *MEXICO CITY.*

MISS LEASON.

My schools are increasing, I am most happy to say, but many come only to leave as soon as the way of "free salvation" is taught them, and the knowledge of this doctrine reaches the ears of the parents. However, others fill their places, and at the present I have seventy-nine pupils. Many of them are the quintessence of

filth when they come, but water, soap, towels, and vigorous scrubbing soon reduce them to the color nature intended them to be. This is a process I would gladly consign to some other hands, but I endure it, and am so thankful to see them clean, that I could gladly go through the operation several times a day. I make, and teach them to make, their own clothes. Many of my girls sew quite well. There is a great deal of human nature in them, as a matter of course, and often I am almost nonplussed. They do not love the Saviour as soon as the story is presented to them. No; it takes time, patience, watching, and praying to keep them in the right way. Some of them are truly Christians, and I hope to say this of all of them by-and-by. They all love me very much, and love to do what pleases me. Soon I hope they will do right from a higher motive—for the sake of the Lord Jesus. Some of my girls are pretty and very smart, and I really feel that they will be shining lights to lighten their benighted sisters. I need very much, more books for them, money to buy clothes, and fifty other things that go to make up comfort, and fill necessities. I cannot teach them tidiness with but one dress. They actually need *two*, for on Saturdays they do without while that one beloved garment is washed for the Sabbath.

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**WESTERN INDIA.—Kolapoor.**

MRS. GOHEEN.

You have doubtless heard before this of our safe arrival here. We were very thankful to see Kolapoor after such a long and wearisome journey; however, I enjoyed the sight-seeing very much.

Presbytery was in session at the time we arrived, so we had the pleasure of meeting all the members of the mission except Mrs. Barker. After staying with the Hulls three weeks, we came to our own bungalow, and were soon settled down to hard study. We felt anxious to acquire the language as soon as possible, for we found it quite a trial to be surrounded by a people we could not talk to, or understand. So we went to work at once, engaging a Brahmin

pundit to teach us. He comes to our bungalow and spends an hour daily with each of us. He is very kind, and tries to help us all he can. He has been in the mission employ for several years, but I am sorry to say that he has not yet given his heart to Christ. I have had some long talks with him, and have tried to show him the folly of idolatry, and also to point him to Christ. He at times seems serious, and we still hope that he may be led to accept Jesus.

We have just passed through our first summer here; the heat was very trying, and far exceeded anything I ever felt in America. Yet I came through it all, feeling rather better than I expected. We see many sad, strange sights, and although I find myself becoming more used to the ways and customs of these people, yet there are many things to which I would not wish to become accustomed.

We find much to do, and I often feel sad that I cannot do more when I see these poor women so distressed-looking, whose lives are made burdensome by hard labor, and with no comforts whatever to make life a pleasure. I long to tell them of Jesus, who alone can give the heavy-laden rest.

The lower classes of women who are the slaves of India seem to have despair and sorrow stamped upon their brows; none of them ever have a cheerful or happy countenance. Place beside them those who have been lifted out of the mire by Christianity, and you can see a marked change.

The Brahmin women are pretty, not so dark as the women of the lower castes, have black hair and eyes, and many of them are rather graceful. But it is sad to think of them all so ignorant and superstitious, devoted to their heathen worship. I have seen them before their gods (hideous-looking objects) presenting offerings of rice, flowers, etc.; others worshipping, striking their heads on the ground, and prostrated in the dust before these gods. I think if our dear home ladies could but see some of these sad sights, their hearts would be stirred up to labor and pray more fervently for the coming of that day when the heathen shall be given to the Lord for His inheritance and the uttermost parts of the earth for His possession.

I accompany Mrs. Hull when she goes to visit the women in

town. We generally have large crowds of women and children, and often men to listen to us. They interrupt us by asking questions. We sometimes answer them, but when leaving, we often hear remarks such as, "Oh, don't believe what they say; they have new notions." So we often feel that our talk is in vain, but we know that God has called us to sow the seed, and in due season we shall reap if we faint not.

The girls' school under Mrs. Hull's charge is doing very nicely, yet it seems hard to see the little girls taken away by some cruel mother-in-law just when they are beginning to read well. I would say here that child-marriage is one of the wretched customs of India, and I think there is nothing we should more earnestly pray for than that God would cause it to cease. So long as it continues to exist, there seems to be little hope, humanly speaking, of lifting these poor people out of their sad condition. On the mother largely depends the moral and religious training of her children; but how can these mothers train their children, who have been given in marriage at the age of eight or nine, and from that time have become the slaves of their husbands? I trust our dear ladies at home will especially remember this in their prayers.

On Sabbath we had a precious communion season. It was sweet to meet at the Lord's table and commemorate His dying love. The services were very solemn and impressive. One woman, who had been baptized at our last communion, was admitted to full membership. She bids fair to be an earnest Christian woman; another person, a young man, seemed much impressed, and said he would not let another such season pass without joining God's people. Dear little baby Hull was baptized, also one of the native Christian children.

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### **INDIA.—Landour.**

MRS. C. B. NEWTON.

. . . ONE must not look for gratitude as a reward for anything done for the natives. To be sure, they will call down all the blessings of heaven and earth on your head, but as to looking for any act showing that they *feel* grateful—well, there may be rare in-

stances where you will find it, but they are *very* rare. This applies to a great extent to the native Christians. I used to feel indignant when I was looking for gratitude, especially when I saw some self-sacrificing act of one of the missionaries utterly unappreciated, and worse—but now I see that it is all for my good. It is easier to do what we do “unto the Lord” when we know that there will be no thanks or praise from men.

In your household affairs here you must have the natives to work for you, and if you manage the very best you can, a number of deeds must pass unnoticed. Your cook will steal part of the butter and spices that pass through his hands; the meat too is trimmed; in fact everything yields its percentage which cannot be brought whole and counted. But as you have more experience here, these things are easier to bear. You learn to pity the poor, besotted creatures who have no higher hopes or aspirations, especially when you have them die in your service, as they have done in ours. We try to teach them, but oh, you don't know what heathenism is! You have to *live* in a country to realize it, and it does grow on one so. As I came through Dehra Doon recently, I thought how different the huts looked to me from the first time I saw them. Then I thought them pretty, with vines, coarse though they were, running over them. But a knowledge of the degradation of the inmates even detracts from the beauty of the houses.

. . . I wonder if you realize the *extensiveness* of a hill station. Landour and Mussoori, which really form one station, I suppose extend over more space than any other except Simla, or perhaps Murree. Between Eastwood, which is one of the lowest situations, and the highest house, there must be a difference of 1200, perhaps 1500 feet in altitude, so that in visiting a friend you may experience a very perceptible change of climate. There are many houses over on the north side of the hill too. It must be nearly or quite seven miles from one end to the most remote house at the other. You understand the broken character of these mountains. In general as you approach them you see one long, high range, with peaks of various heights along its crest, and fringed with spurs, from which other smaller spurs proceed, these growing lower and lower, till

they slope down to the base. Going to the top of the range you have seen, you look over a vast expanse of hills and deep ravines, perhaps a nearly level valley in some part, then another main range. Could you go to the top of this, you would find a similar expanse intervening, and so on; only each successive range and valley would be higher than the last, until you reach the highest of all, which bounds your vision—the land of eternal snow.

The hills here are very precipitous, and the spaces for the houses exceedingly small. Frequently you see a level place dug out from the side of the hill, with only room for the house and four or five feet of level ground around it. Of course all are not like this. The situation of Eastwood, where I am at present, is very fine. It is on a little rise on a spur, so that the ground slopes down from the house in every direction, keeping it always dry. The houses built close up against a hill are very liable to be damp; then you have the fear of land slides, which isn't pleasant. To offset these dangers, you are less liable to be struck by lightning than on a ridge or peak. During the past week, the views of the snows have been magnificent. As to ever being able to give another any idea of the grandeur of these "perpetual hills and eternal mountains," it is out of the question. I have had my eyes and mind wearied almost to exhaustion with their overpowering magnitude and beauty.

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### INDIA.—*Futtehgurh.*

MISS BLUNT.

WHERE am I to begin in telling you of my work during the past six months? Bholapur school now numbers sixteen scholars. The woman teacher I had in March died, after a few hours of suffering, early in April. Some of the neighbors say that she died of cholera, and others hint that she poisoned herself. I did not see her, and only heard of her death after she had been taken to her burial. For six weeks I went to the village every other day and taught the school myself, as no female teacher could be obtained. A *pundit* who instructed me teaches the girls now. They are making slow but steady progress. I think I never came across such noisy, un-

ruly girls. You would feel quite amused to see half a dozen surrounding my knees, while the examination or singing is going on.

The bazaar school numbers fifteen scholars, four of them being women. They are making better progress than the Bholapur ones. The *pundit's* wife is their teacher. They are more intelligent and civilized than the others, as they live in the station.

My compound group of three boys and ten girls are doing pretty well. The teacher knows the truth and believes it, and will, I trust, before long declare herself a Christian. She helps me in teaching in the zenanas also, and is a general favorite.

“Kahar's Hollow” I teach three mornings in the week. There are three women, seven boys, and four girls in this school. With the new year I think of parting with those of my children who can read in the Testament, as they are thoroughly acquainted with the plan of salvation, and go more among the women. My zenana scholars number fourteen, four of whom are girls. I have for some weeks past had pressing invitations to visit zenanas in the city, but work nearer home needs my time, so I have been obliged to refuse. I do go to the city twice a week, and have a house where three women and two girls are being taught, so I tell them that if they want teaching, they may come there. They will not hear of any native Christian visiting, but say that they would learn from me. Alas, alas! how can I squeeze more work into the six days!

There were several cases of cholera in the city some weeks ago. The women and girls of the station were afraid of its visiting them, and from early morning to dusk groups went to bathe in the Ganges. They returned with small brass vessels full of the sacred water, and poured it over their goddess Gama Davi, in hopes that she would intercede in their behalf to get them released from the plague. Kahar's Hollow is situated on the banks of this river, and I often have opportunities of seeing and speaking to any who may visit me out of curiosity.

. . . Our hours for breakfast and dinner are quite different from yours. We rise and have *chota hazree* (little breakfast) by seven, then go to our work, and breakfast between ten and eleven o'clock. A little *tiffin* (lunch), and we are off again by four P. M. Dinner

comes at half-past seven. An hour's sleep at noon is an important item in this climate. I do not know how people in India could do without it.

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**WEST AFRICA.—Bolondo.**

MISS NASSAU.

. . . Miss Jones and I have had a little trip of about twenty miles up the river. The awning of the "Evangeline" spread, one chest containing our own food, one that of the crew; our bedding and clothing strapped in two large bundles; Miss Jones and myself and Frank, with five young men and one little boy, filled the boat comfortably full. The "Evangeline" has twice been stolen, but has not sustained any injury, and I do not much fear that it will again be captured. She is almost as white as when she came two years ago.

Everything about our journey was favorable. There was no rain, and all the company were respectful, skillful and obedient. In every town where we stopped, the people welcomed us. Nowhere did they hide themselves in fear as they did eight years ago. The first day of the journey we pressed on, not stopping at any of the towns, though everywhere the people would crowd to the river to see us. About five o'clock we reached a town where a Balongi friend lives, and he, having heard that we were coming, was standing on the brow of the high hill on which his town is situated, awaiting our approach. We see constant improvement in these Balongi people. They are the next inland tribe from the Kombe, among whom we live, and the language they speak is slightly different. There is increasing intercourse between these tribes.

Many people crowded into the house where we were lodged. When the young men had prepared our food, we were obliged to ask them to give us room to spread our table, which was a small chest covered with a towel. A few curious women still kept their seats on the opposite side of the room. Our food tasted *very* good, for we were hungry. We had visited this Balongi man before, and he knew that we carried our own lights, consequently I was not

surprised when Ekongwe came to me after supper and said, "Where are the lights? Let them be lit." I still have a few candles, and keep them carefully for journeying. We generally use kerosene at the station, and the more civilized of the people are anxious to buy lamps and oil, but with their unskillfulness, break many tubes. Candles lighted, Benga hymn-books, Gospel of John, and pictures brought out, the natives seated themselves on the beds, chests, and boards laid on the floor.

We must be sure to induce some solemnity in these wild, excitable people, or else talking or laughing will interrupt our exercise. Singing interests them, and we persuade them to join, repeating the words of each verse slowly. More did join in singing at that time than in any of our previous journeys. There were so many visitors in the small town, that we could not have this large room to ourselves, but divided it by a large piece of oilcloth that I had brought with me from England.

After a cup of tea and prayers, the next morning, we entered our boat and visited three towns across the river, while one of the young men was preparing breakfast, and returned by eight o'clock.

After breakfast, Miss Jones and Frank, accompanied by four young men to carry the hammock, started off into the forest to visit the falls. I did not go, as I have seen them twice, and wanted the time for visiting near towns. At this dry season the current is not strong, and the river, though deep, is not wide, and with one young man and a little boy at the oars, myself holding the rudder, we crossed and re-crossed the river three or four times. When our visiting was done, we moored the "Evangeline" under the shade of overhanging branches at the foot of the hill where Ekongwe's town stands, and talked while we waited the return of Miss Jones from the falls. At length, through the forest and over the quiet, but foam-flecked river, came the voices of the party. Miss J. was delighted as well as her party, who shared her enthusiasm. While we were rowing down, and were several miles distant, we passed a floating stick which the young men had flung into the whirling waters of the falls. I think it reached the sea before we did.

We turned our faces homeward, but as we planned to stop at

every town, it would be late before reaching home. We could not stay long in any one town, but a few words of "the story" told, a hymn sung, and, perhaps, a prayer offered, and we returned to the boat. At one town, two little girls came to me very smilingly, trying to seat themselves on my lap. I told them about our school for little girls; the mother, holding a baby in her arms, said that if the father were at home they might come. We returned to the boat followed by the town, and while delaying, the father came hurrying down and said that his child should go with the white persons. The woman began to cry, but the little girl was soon in the boat, and has since been the happiest girl in our company. We were all delighted to have a Balongi girl in our school. She is the first, and I hope that we shall have more soon. We cannot keep them long, but if they learn to read God's Word, we shall be most thankful.

About five P. M. we stopped at a town, bought *mevândâ*, cooked the last of our fish, ate all our food, and started in the twilight on a four hours' pull for home. By ten we were at the beach. The three young men who were keeping station were there to welcome us. The house was soon opened, and in about half an hour we were all comfortable in our rooms. Darkness and storm came, but we were safe at home and thankful for all the journey, especially the little girl.

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### SYRIA.—Sidon.

MISS H. M. EDDY.

. . . AFTER the boarding-school closed, I took charge of the day-school. The average attendance is about a hundred; as the warm weather begins, the number lessens. About the same time I began to call on the families of the day-scholars after school hours, taking one of the native teachers with me. I never before realized what dark alleys and passage-ways Sidon contains. We were everywhere well received. The Arab mothers always complain of their children's faults instead of trying to hide them, as American mothers do. They often bring them to school to have them re-

proved. One mother brought her child to be reprimanded because she had cursed the priest.

The Moslems cannot understand why a girl should learn to read. A father said to me, "I don't want my girl to learn to read; I have no books but the Koran, and no girl can be allowed to read that." I told him that there were books printed in Beirût that she could read, also, that we would teach her to write. "I don't wish you to furnish her books to read, nor do I want her to write," he said. "Then," I said, "you had better take her out of the school, for if she remains, you must pay for her primer." "Well," he replied, "as long as she keeps her clothes so clean in the school, and learns nothing bad, I will let her remain and pay for her books." . . .

We had a private examination of the children of the day-school in August, and they did very well. Those who cannot read are taught psalms, hymns, and the Bible question-book. The more advanced classes also commit Scripture to memory, have a higher Bible question-book, and study arithmetic, geography, grammar, and writing. As Moslem children never remain for a long time, we try while they are with us to store their minds with Scripture and hymns. The whole schoolsings half an hour every day. They also learn how to sew. We have had a large number of applications this year; we could have twice the number we have accepted. I look forward to this school year with fear and trembling—I feel so ineapable of guiding forty souls into the narrow path.

Have you heard that the ladies of the Roseville Church, Newark, N. J., have sent us a Mason & Hamlin organ for our Sidon Church? It will greatly assist father, and will attract the natives. It was quite a surprise, although I had expressed the wish that we had one.

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MRS. CONDIT writes from Los Angeles, California: "Our mission work is more and more encouraging; a number of boys are inquiring for the right way. My chapel for women has been open only a month, but has been well attended, and some of the women show interest. But how much we need your prayers! God only can reach these dark minds."

## At Home.

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### CHILD-MARRIAGE.

THIS subject is one much discussed just now in India, and it is of no small interest to all who are in any way concerned for the elevation and advancement of India's daughters. In two papers recently received—one, *The Friend of India*, the other, *The Indian Christian Herald*—entirely different views of the question are taken by writers, who yet agree in the belief that there are great evils in the system as it now exists. In the last-named paper, the writer objects to the legislative interference which has been proposed and strongly urged by some, on the ground that no law against the custom could be enforced, that parents would evade it, and still privately marry their infant daughters if they chose, unless the sense of society and the community could be so changed on the subject that they would not dare so to do. This writer also thinks that the abolition of this custom would render necessary a complete revolution in the whole structure of home and family life in India, as it would be a very different thing for sons to bring their wives to dwell as members of one family under the paternal roof, if those wives were already grown, with wills and characters of their own, instead of being, as now, infants who can be trained and moulded to suit the family into which they have come. As to the objection that their education is arrested by their early marriage, just at the time when they are beginning to profit by it and to care for it, this writer sees no reason why they should not continue their studies in the new home to which they go, just as well as in the one which they leave, as marriage is no obstacle necessarily to education in the case of girls any more than of boys. The article in the *Herald* closes with a protest against the idea that child-marriage produces more unhappiness in this relation than adult-marriage does, and thinks that if statistics could be consulted, the world might very likely be astonished by finding that child-

marriage resulted in "at least as many happy marriages as any other kind of marriage."

The view of the question taken by the writer in the *Friend of India* is that the system is one of unmitigated evil, and that it should be abolished at once by "prohibitive legislation." Not merely that those who choose to depart from the custom should be encouraged and protected in their choice, but that child-marriage should be prohibited by law. He also looks at the constitution of Hindoo families, and the advantage of bringing new members into those families at as early an age as possible; but he thinks that this, which he calls "perhaps the sole advantage of child-marriage," is "too insignificant when compared with the disadvantages arising therefrom." Among these "disadvantages," he mentions "the degeneracy of the race and its concomitant evils," "the custom of polygamy and the selling of girls," and he does not hesitate to call it an "abominable custom" and a "monstrous evil." Nor does he seem to think that education can be prosperously carried on to any great extent among Hindoo girls while this custom prevails.

He closes by saying that in his view the minds of men in India are prepared for the change, slow as they are to accept innovation of any kind; and he urges upon those in authority there to make it at once—"face the evil and relieve the women of India"—promising as the reward of such action, that "its praises shall be trumpeted from the Himalayas to Cape Cormorin.."

Both these writers are doubtless conscientious and thoughtful in the different views which they take of this subject, although the latter would seem to be the most practical and sensible, as well as far-seeing in his position. He is one, also, who has been at some pains, apparently, to ascertain the views of others (especially natives) in India, and he presents very clearly the reasons given by some against any change of custom in this respect, while he yet believes that these would yield without resistance to the pressure of authority.

We need not here, however, go into the argument on either side. It is enough to say that that *against* the system seems to us far stronger and more tenable than any plea that can be made in its

favor, even giving to this latter the full weight that it can possibly claim. Does the question now arise, "But what have *we* to do with all this? We cannot make or unmake the laws of India." No; yet the subject is one of deep interest to us, nor are we utterly powerless in the matter. The sad lament often comes to us from our missionaries, that just as the children in their schools begin to develop a desire to learn, and a warm attachment to their teachers and their books, they are taken away to be married, or, being already married, they are removed to the homes of their fathers-in-law.

It may not be in our power, by any means, directly to influence those who have the settlement of this vital question in India. With the English Government and its representatives there will rest the decision as to whether the law shall take hold of it at all or not, and it is a great responsibility which they have to meet in dealing with a question of change which, if made, will carry with it so many others equally important, and overturning to Hindoo ideas and customs. And what can we here at home do in the matter, we who are looking with such anxious, earnest eyes across the world to those little maidens in India, seeing in them the possibilities of noble womanhood, if only the gospel can reach and bless them? We want to set their little feet in the way of true happiness and peace, before they have done with childhood and its untrammelled life, therefore we would gladly see the whole system of child-marriage, with all that it involves, go down before the rising light of the gospel over India.

What can we then do but pray God most earnestly and constantly that He would turn the hearts of India's rulers, at this time, to a righteous decision of this question? What can we do but ask that the tender Shepherd's hand, so gentle, yet so strong, may be outstretched to these lambs who are far from the fold, and that it may at the same time break down every barrier that keeps them from being brought early in their young lives to His loving, everlasting care!

Thus may we, even at this distance, do our part towards the removal of this great obstacle to our work, and the redeeming of the women of India from the bondage that has so long held them.

Shall we not do it in faith and hope that our ears shall hear, if our eyes may not see, the triumph of the gospel in this great question of child-marriage in India?

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**FAR OR NEAR.**

BY MARGARET J. PRESTON

WHEN Mònica lay on her dying bed,  
 Beyond the walls of Rome,  
 And saw the blue Campagna widths that spread  
 Between her and her home;—

And missed the yearning eye and reverent hand  
 Of friends that would have striven,  
 Who, with love's privilege, should nearest stand  
 To one so close to Heaven;—

She heard Augustine sigh, 'twixt tear and tear;  
 —“ Ah, blinded that we are!  
 Had I but known,—I had not borne her here,  
 To find a grave, so far—

“ So far from home!”—She turned her luminous eyes  
 On her belovèd one,  
 With something of rebuke and strange surprise;  
 —“ *So far from home,—my son?*

“ Why, here I'll lie and sleep in very bliss;  
 Because this Ostian\* sod  
 Is just as close as home, to Heaven: There is  
 No far nor Near, with God!”

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A CORRESPONDENT says of a certain station: “ I cannot see why the effort there is not as hopeful as at almost any of our mission stations, and if it is *not*, what then? This is not our business; the gospel is to be preached to *every creature*, and our marching orders are ‘ Go ye!’ . . .

“ I think we too often forget that the reward is not to the *successful*, but to the *faithful*. We can all be that.”

\* At Ostia, Mònica, the mother of St. Augustine, was buried.

**EXTRACT FROM A PAPER READ BY THE  
BISHOP OF B— AT RUGBY, JULY 8, 1875.**

THESE thoughts may be roughly summed up in the following words: For the development of true life—of Church life—home life—women are needed everywhere; women who have realized the ideal of that life. If needed everywhere, then abroad as well as at home. And if women of the right sort, with leisure for work, are not to be found on the spot, then they must be sent forth from the mother-land. Some must go. And who? Not the *useless* members of home and church; not those who have a distinct home duty that none other can do for them: *e. g.*, a wife or mother, but *those who would be missed* wherever they have lived; and *those whom God has called* by His special inward vocation, and by His coöperating providence, giving them a “sound mind in a sound body,” and circumstances that leave them free to respond to that inward call. If we thoughtfully review these classes, we shall find among them *four* willing to go forth for the Master, yet commanded to stay. 1st. Those tied by untransferable home-duties. 2d. Those forbidden to go by parents or others in authority. 3d. Those who in whatever way are not strong enough. 4th. Those who are conscious of no vocation for this special form of work. All these from among even the small number of those whose wills are absolutely yielded to their Lord, so as to care little where or how they spend themselves for Him! Many more there are less absolutely given up to Him hitherto, and yet willing and able in the strength of the body of Christ to do something. Power is needed of every possible kind—physical, mental, moral, social, spiritual. And there are many in the body of the baptized, conscious of power in some way or other, and willing to put it forth, if under authority and without much of that dreaded, almost personal responsibility—many such there are who would be useless if alone. And every educated woman in England (and America), whether she realizes it or not, is daily helping or hindering the work of foreign missions. For it is not of men only, but of women also, that our Lord has said, “He that gathereth not with me, scattereth.”

MISS CRAIG writes from Dehra :—" I think the people at home are not very fair—at least some of them ; they want us to keep on writing to them, and they either do not write at all, or very seldom. Our children would like to get letters from the children at home, but the most of the answers from America are written by parents or teachers. They are very interesting, and the children are very glad to get them, but I think the children at home ought to set our children a better example. They ought to write at least as often as they expect letters from us, and they ought to write for themselves.

" Now this is just a little bit of a lecture which you may repeat for the benefit of whomsoever it may concern, or you may throw it into the fire, just as you may think best."

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MRS. EDDY writes from Sidon, Syria: " A few days since, I received a package containing patch-work basted for sewing. It was unaccompanied by any note, and I had no clue to the place from whence it came, further than an express mark, showing that it had been sent from Cleveland, Ohio. A letter should always be sent by mail when a package or box is forwarded, to the person for whom it is designed. There is always a liability to packages being lost. The wrappings are sometimes removed in the custom-house. If we know about the things sent, we can make inquiries for them and acknowledge them when they come."

Will the ladies who sent this package to Mrs. Eddy please give us the address of one of their number, that we may forward her acknowledgment to them?

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IF you send currency to us in payment for subscriptions to our magazines, dear friends, please let it be such as we can use. We are constantly receiving mutilated notes, which are of no more value here than elsewhere.

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BLANKS for Reports will soon be sent to the Secretaries of Auxiliary Societies. Please fill them and return by the first of April, at the latest.

## NEW AUXILIARIES AND BANDS.

### AUXILIARIES.

Cincinnati, Ohio, 7th Ch.  
Springdale, Ohio.

Warren Co., Ohio, New Jersey Ch.

### BANDS.

Hollidaysburg, Pa., Willing Workers.

Toledo, Ohio, 3d Church, Pearl Gatherers.

## NEW LIFE MEMBERS.

Brown, Mrs. Elizabeth Nevin  
Choate, Miss Abby C.  
Choate, Mrs. N.  
Heany, Mrs. Ezra S.  
Hill, Miss Harriet Jessie

McCormick, Mrs. James, Jr.  
McLean, Mrs. A. W.  
Moore, Mrs. R. R.  
Sutherland, Mrs. R. R.  
Wurts, Mr. Charles S.

## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from December 1, 1876.*

### [PRESBYTERIES IN SMALL CAPITALS.]

<p><b>BALTIMORE.</b>—Baltimore, 12th Ch. Aux., for Miss Thiede's schools, Lahore, \$60; Belair Aux., for women in Persia, \$15; Taneytown Aux. (of which for sch'p, Oroomiah, \$35), \$49; Williamsport, Little Bd. of Helpers, for sch'p, Tungechow, \$25 75, . . . \$149 75</p> <p><b>BLAIRSVILLE.</b>—Beulah Aux., for Miss'y, Kolapoor, \$75; a member, Cent. off., \$5 (\$80); Irwin's Station Aux., \$50, . . . 130 00</p> <p><b>CARLISLE.</b>—Carlisle, 2d Ch., Pearl Seekers, for sch'p, Allahabad, \$15; Harrisburg, 1st Ch. Aux., for nat. tea., Beirût, \$109, . . . 124 00</p> <p><b>CHESTER.</b>—Great Valley S. S., for school, Bogota, \$30; Honeybrook Aux., for Missionary, Lodianna, \$100; West Chester Aux., for Miss'y, Syria, \$200; Miss E. C. Davis, for Chinese Home, \$1, . . . 331 00</p> <p><b>CINCINNATI.</b>—Lane Seminary</p>	<p>Aux., \$52; Mt. Auburn Aux., for Miss'y, Tungechow, \$112 50; 3d Ch. Aux., \$62; Wyoming Aux., \$8, . . . \$234 50</p> <p><b>CLARION.</b>—St. Petersburg, S. S., Christmas off., first gift to foreign missions, . . . 16 00</p> <p><b>CLEVELAND.</b>—Ashtabula Aux., \$42 92; Beeksville Aux., \$6 25; Cleveland, Euclid Av. Aux., \$30; 1st Ch. Aux., \$103 80; North Ch. Aux., \$5; Youthful Helpers, \$15 51; 2d Ch. Aux., \$45; Collamer Aux., \$6; Hudson Aux., \$6; Newburg Aux., \$10; Solon Aux., \$5, for Missionaries, China and Brazil, . . . 275 48</p> <p><b>COLUMBUS.</b>—Cireleville, Miss. Bd., for sch'p, Shanghai, . . . 40 00</p> <p><b>ELIZABETH.</b>—Perth Amboy, Thank off. from two members, \$6 08; Plainfield, Miss. Bd., for sch'p, Beirût, \$100, . . . 106 08</p> <p><b>ERIE.</b>—Georgetown Aux., . . . 20 00</p> <p><b>HOLSTON.</b>—Oakland Aux., \$6; Little Helpers 50 cts., . . . 6 50</p>
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HUDSON.—Washingtonville Aux., . . . . .	\$30 00	Miss'y, Japan, \$321 96; Market Sq. Ch., Mrs. Cowan's class, \$22 50, . . . . .	\$415 81
HUNTINGDON.—Bellefonte Aux., \$75; Huntingdon Aux., for Miss'y, Ningpo, \$100; Williamshurg Aux., for Chinese Home, \$13, . . . . .	188 00	PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st Ch., Aux., for Miss'y, Kolapoor, \$107 62, for Persia Mission, \$300 (\$407 62); Pittsburg, 4th Ch. Aux., of which \$1 Cent. off., Mrs. Moore, for Miss'y, Brazil, \$26; Sharpshurg Aux., for Mrs. Happer's work, Canton, \$43 50; Glenshaw, S. S., \$9 50; Emsworth Aux., for Beirdt Sem., \$50; Wilkinsburg Aux., qr. pay't on two sch'ps, Mexico, \$50, . . . . .	586 62
JERSEY CITY.—Paterson, Children of the King, for orphan, Sidon, . . . . .	50 00	PORTSMOUTH.—Mt. Leigh Aux., \$8; Winchester Aux., \$6 05, . . . . .	14 05
KITTANNING.—Brush Valley, Miss. Bd., for hoat hire for nat. tea., Petchaburi, \$10; Cherry Run Aux., for Miss'y, Brazil, \$15; Parker City Aux., for sch'p, Futtehgurh, \$7 80; Rural Valley Aux. (of which \$7 Cent. off.), \$46 70; Saltsburg, Little Sunbeans, for school, Bogota, \$10, . . . . .	89 50	REDSTONE.—Uniontown Aux., . . . . .	50 00
LACKAWANNA.—Wilkesbarré 1st Ch. Aux., for Miss'y, Kolapoor, . . . . .	150 00	ROCHESTER.—Dansville Aux., for Miss'y, Africa, \$100; Groveland Aux., \$42, . . . . .	142 00
IMA.—Findley, Lilies of the Field, for Tripoli House, . . . . .	28 00	ST. CLAIRSVILLE.—New Athens Aux., . . . . .	10 00
MARION.—Iheria Aux., . . . . .	25 00	SHENANGO.—Mt. Pleasant Aux., Mrs. White, Aunt Bcty Lowry, Mrs. Taylor, Mrs. Potter, Mrs. Donaldson, Mrs. Brittain, Mrs. Wells, Mrs. Moody, Mrs. Mansfield, each \$1, Mrs. Henry, \$2 50 (\$11 50) Cent. off; Neshannock Aux. (of which \$100 to replace outfit of Miss'y to Siam, lost by sea), \$107 60, Mrs. Moore, Mrs. Gibson, Mrs. M. Moore and Mrs. Thompson, each \$1, Cent. off., \$4 (\$11 60); New Brighton, Aux., add'l for Chinese Home, \$14; Westfield Aux., for Chinese Home, \$83, . . . . .	220 10
MONMOUTH.—Mt. Holly, A few ladies, Cent. off., \$25; A member, for Chinese Home, \$1, . . . . .	26 00	STEUBENVILLE.—Uhricksville, two Sunday-school classes, for Tripoli House, . . . . .	7 00
NEW BRUNSWICK.—Flemington Aux., for Miss'y, Brazil, \$149 85; Trenton, 1st Ch. Aux., for Miss'y, Yokohama, \$225, . . . . .	374 85	SYRACUSE.—Oswego, 1st Ch. Aux., sup. orphans, Sidon, . . . . .	75 00
NEW CASTLE.—Dover, Mrs. Huntingdon, Mrs. Massey, Mrs. Wharton, Miss Brown & Miss Billingham, each \$1, . . . . .	5 00	WASHINGTON.—Lower Ten Mile Aux., sup. B. R., Canton, \$25; Washington, 1st Ch. Aux., for Miss'y, Tabriz, \$60, Cornes Bd., for sch'ps, Mynpurie, \$25, Miss Baird, for Chinese Home, \$1 (\$86); West Alexander	
NEWTON.—Belvidere, 1st Ch., A member, . . . . .	50 00		
PHILADELPHIA.—Arch St. Ch., Mizpah Bd., sup. sch'p, Dehra, \$30; Calvary Ch., Day Dawn Bd., \$25; Miss Otto's class, \$25, for Miss'y, Sahathu, 10th Ch., Mrs. E. H. Creighton, \$100; Old Pine St. Ch., Workers for Jesus, for two Bible readers, Mynpurie, \$25; Helping Hands, for sch'p, Gaboon, \$30 (\$55), . . . . .	235 00		
PHILADELPHIA NORTH.—Bristol Aux., for sch'p, Dehra, \$60, for Chinese Home, \$11 35 (\$71 35); Germantown, 1st Ch., for			

S. S., for sch'p, Dehra, \$60;		
West Liberty Aux., for		
sch'p, Futtchgurh, \$20, .	\$191	00
WEST JERSEY.—Greenwich		
Aux., for school, Saharan-		
pur, \$65; S. S., sup. orphan		
boy, Saharanpur, \$35, .	100	00
WESTMINSTER.—Columbia		
Aux., for Miss'y, Futtch-		
gurh, \$50; Leacock Aux.,		
for B. R., Allahahad, \$32 45;		
Union Aux., for nat. tea,		
Lahore, \$25, .	107	45
WOOSTER.—Haysville Aux.,		
\$25; Nashville Aux., \$25, .	50	00
ZANESVILLE.—Dresden Aux.,		
\$25; Mt. Vernon Aux. (of		
which \$1, Cent. off., Mrs.		
Adams), for deht of Board,		
\$25 96; Utica Aux., ten		
ladies, each \$1, Cent. off.,		
\$10; Zanesville, Putnam		
Ch., Whipple Bd., for Oroo-		
miah, \$10; 2d Ch., for		
Miss'y, Tungchow, \$70;		
Busy Bees, two sch'ps, Kol-		
apoor, \$50, .	190	96
MISCELLANEOUS.—Andover,		
Ill., a S. S. class, \$1 65, A		
Mother and Daughters, \$5		
(\$6 65), for Chinese Home;		
Attica, Ind., S. C. E., for		
Spokan Mission, \$10 25,		
Cent. off., \$1 (\$11 25); Ba-		
tavia, N. Y., Mrs. A. V. S.		
Fisher, Chinese Home, \$10;		
Bloomshurg, Pa., Mrs. M.		
L. Neal, Chinese Home, \$5;		
Bruin, Pa., Miss Martin,		
Chinese Home, \$1; S. S.		
class, \$2; Cincinnati, O.,		
Mrs. Hicks, add'l for famine		
sufferers, Tungchow, \$4;		
Clifton Sp's, N. Y., Anon.,		
\$1; Cranford, N. J., C.,		
"The Lord's Portion," \$1;		
Dover, N. J., Mrs. J. R.		
Blake, Chinese Home, \$1;		
E. Derry, N. H., Mrs. M. E.		
Pidgeon, Chinese Home,		
\$50; Ellsworth, Ohio, a		
Friend, Chinese Home, \$2;		
Freehold, N. J., M. R. R.,		
Cent. off., for Chinese		
Home, \$1; Fort Wayne,		
Ind., Mrs. Jesse L. Wil-		
liams, Cent. off., \$5; Har-		
rrisburg, Pa., S. A. F., Cent.		
off., \$1; Homer, Mich.,		
Mrs. Fancher's B. C., Cent.		
off., \$13; Indianapolis, H.,		
Chinese Home, \$25; Kin-		
zer's, Pa., M. R. O., and M.		
J. S., Cent. off., \$2; Nor-		
folk, Va., Miss Gould, \$10,		
Mrs. Dorman, \$5, for Chi-		
nese Home; Phila., Mrs.		
Daniel March, \$5; Mrs. W.		
E. Schenck, for Chinese		
Home, \$50; Mrs. M. H.		
Crawford, sch'p, Dehra, \$25;		
Mrs. Semie Dexter, \$1;		
Princeton, N. J., M. B. F.,		
Chinese Home, \$10; Ply-		
mouth, Mich., Anon., \$1;		
Putnamville, Ind., Mrs. S.		
M. Hawley, \$1; Renssel-		
aerville, N. Y., Mrs. Conk-		
ling, \$1, Mrs. Huyek, \$1;		
Richwood, O., Mrs. C.		
McNeil, for work, Persia,		
\$3 40; Rushville, Ind., Mrs.		
M. Bodine, \$2, Miss Bod-		
ine, \$1, Cent. off; Rynex		
Corners, N. Y., Rev. R. A.		
Hill, to con. Miss H. J.		
Hill, L. M., \$25; Thompson-		
ville, Pa., Mrs. J. L. Parks,		
\$50; Wheeling, West Va.,		
Miss M. Ott and mother, for		
Chinese Home, \$15; York,		
Pa., Anon., for Woodstock,		
\$2; Ladies of South Orange		
and Fanwood, through Mrs.		
M. E. Morrison, for Chinese		
Home, \$9; Ladies of Bail-		
lie, \$2; through Miss Lor-		
ring, Erie, Pres., \$102 23;		
Shenango, \$77 30; Athens,		
\$34 83; Xenia Ch., O., \$8		
(\$222 36), . . . . .	\$583	06
Total for December, . . . . .	\$5428	31
Amount previously acknow-		
ledged, . . . . .	26,086	10
Total Receipts from May 1,		
1876, to Jan. 1, 1877, . . . . .	\$31,514	41

The auxiliary of Abington, Pa., has sent a box to the Odanah Mission valued at \$50.

January 1, 1877.

MRS. J. M. FISHBURN, *Treasurer*,  
1334 Chestnut Street, Phila.

W. P. B. M.

# Northwestern Department.

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## *PERSIA.*

TABRIZ, October 23, 1876.

ANNUAL report of Miss Mary Jewett :

“ Another year, freighted with its varied experiences, is numbered with the past. Its record is written above ; a mere outline can be given here. A small school was taught on the premises from the 8th of November to the last of July, when a vacation was given for two or three months. During this time my knowledge of Armenia progressed under the instructions of a competent teacher, which I had not been able to obtain previously. During the winter a woman (Armenian) came eagerly asking to be taught. Since then she has come regularly once a week for a lesson, and has attended nearly all the meetings, and brought others with her. A number of Armenian women have been induced to come to the meetings from time to time, and one Friday afternoon three Mussulman women were present. The school at Lalawa has prospered, with at no time less than twelve pupils. A good opportunity has been offered for meeting with the women, which I have endeavored to improve twice a week. I am glad to be able to report that the teacher, Miriam, has made a public profession of faith in Christ, and after examination, been received to the communion of the Lord's Supper.

“ August 1st, I made a short tour to some Armenian villages five and seven hours from the city ; was absent from home a week, during which time I was constantly employed in reading and talking with the women. At one Mussulman village, where I stopped for an hour, I had a crowd of Mussulman women around me, to whom I read the Sermon on the Mount. At one of the Armenian vil-

lages I found a woman who had learned to read when a child at a mission school in Oroomiah. She had neglected her Bible all these years, but she hunted it up while I was there, and became quite interested in reading it. She promised me that she would read it every Sabbath during the coming year, and two other women promised to listen to her reading. May we not hope that seed sown years ago in that mission school may yet spring up and bear fruit! The way is opening up more and more for visiting among the women at their homes. At several Mussulman houses I am a welcome visitor, and they are always ready to hear me read from 'my book.' At a larger number of Armenian houses I am cordially received, and now more so than formerly, since I can converse with them and read to them in their own language. As I become better acquainted with the people, I am more and more impressed with their deplorable ignorance and desperate wickedness. Beginning with universal Sabbath-breaking, all the long catalogue of sins, without an exception, are unblushingly practiced. When spoken to on the subject they shrug their shoulders, acknowledge that they are doing wrong, and say 'God is merciful.' Yet we are gaining ground when we can get them to listen to us and talk with us about these things. Onward is our watchword, as step by step we gain on the enemy's works, relying not upon our own strength, but upon that Almighty Arm which guideth and protecteth us all along our pathway. Ever looking forward to the future and hoping for better things, I am now rejoicing in the expectation of being joined by an associate very shortly, and I beg the prayers of all for a blessing upon our united labors among the women of Tabriz.

"Some come to our meetings hoping to get some money. We are glad they come and hear, no matter what the motives may be. Did not multitudes flock around Jesus just for the loaves and fishes? Yet we think it not for the good of our work to give the people the least incentive in the way of receiving money or worldly gain of any sort. We want them to feel that our work is purely a religious one. Thus many stay away because they don't want any better religion than the one they have."

**PERSIA.**

MISS BASSETT.

TEHERAN, September 18, 1876.

. . WE have just returned to our city home from the mountains, where we spent the summer. We have rented for three years a very pleasant summer retreat in the village of Tajneesh, half way up Mt. Shemson. The house is a long one-story one, situated in a large garden of trees, which are beautiful and green, being well watered. My time was fully occupied with my studies, from early morning until late at night, so that by this fall I might have sufficient use of the language to do more effective work in the Master's vineyard, which does so need laborers. All last week I was very busy preparing my rooms and getting settled; now I shall begin preparation for school; there is much to be done, provisions, fuel and many other things to purchase, besides house-cleaning I hope to finish this work in three weeks. My school is very dear to my heart, and I am anxious that this year we may receive a bountiful outpouring of the Holy Spirit. At the last communion before school closed in the spring, one of my girls was received into the church upon a profession of her faith. This is the first fruits, and I know you will join me in praying that others may be led by her example to consecrate themselves to the Master.

We resumed our services in the mission room yesterday; had quite a good many present. I do not know what we should do without the organ. I am very thankful that we have it. We have some hymns translated into Persian, and I lead the singing with the organ. I wish you could hear the congregation sing "Hallelujah," "Pass Me Not," "Even Me," and others; it would do your heart good. We all have been well this summer, for which we have great reason to be thankful. . . . I am constantly receiving kind, loving letters from friends in America, full of comfort and encouragement. You know how precious these kind words are to one far away from home, and you know just how to sympathize with me in all my trials. I do not regret in the least that I left my dear home and came here, but there are times when I am, oh, so

lonely! If I had not my dear Saviour to go to, I don't know what I should do. I loved Him dearly in my own home, but He's dearer to me here; to feel that He ever sympathizes with me is a comfort. . . . God has been exceedingly kind to me in giving me perfect health, with the exception of now and then a sick headache, and I have not had those nearly so often as at home. He has given me a good constitution and great strength. I am careful to use this great blessing aright, and thus have it continued. I wish to do much for my Master while life is granted me.

. . . I am very glad that Mr. and Mrs. Ward are coming to Persia. Although they will not be very near me, still I shall feel that they are near. Mrs. Ward is a very dear friend of mine. I would have been glad to have welcomed her to this place. Is any one coming to help me in my school this year? I shall be glad of help, for the duties are arduous.

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### **INDIA.**

MRS. DR. WARREN.

MORAR GWALIOR, August 1, 1876.

. . . The hymn-books are *all* given away. Moody and Sankey live in India. We believe the time will come, and we long for it, when some one from among the Indian Christians shall be called by the Spirit to be the leader of his brethren. Perhaps an Indian evangelist could get closer to his countrymen and seem dearer to them. We feel much interested in the white soldiers. There would be no mission to-day in Gwalior if it were not for them. There are of white soldiers here one regiment of infantry, the 54th, also three companies of the 63d, guarding the fort. Besides these there are four batteries of artillery. I wish there had been more hymn-books, for some only catch the gospel as it is sung to them. We have two prayer-meetings every week with the soldiers, and we belong to their temperance society. We do not need to belong for ourselves, but I feel that the Lord will not hold me guiltless if I do not with all my soul help others to keep sober.

. . . Dr. Warren says that the Philadelphia Woman's Foreign Missionary Society gave more the last fiscal year than was given by the whole Church to the Presbyterian Board when first organized. I think if I were going to stir up in any church an interest in mission work, I would begin with the children. They are a wonderful power. A little child can get more with one look than a grown person can with much talk and entreaty. If they are interested, they are sure to tell of it in such a way that it is not soon forgotten. . . . Every Sabbath morning fifty or sixty beggars gather in our compound—some lame, some palsied, some leprous, some withered, and some blind—all of them tattered and uncombed, a most pitiable sight. They are from the various castes. One of the catechists preaches to them first, and then distributes among them two rupees, which is about one dollar. Although this is about \$52 in the year, it is but a pittance for so many. The beggars then go to the next compound, where a young lady gives each a eup of grain. Not one of these unfortunate poor people would taste of our bread, but any aid of dry grain does not put them out of caste. In this way these poor people, from compound to compound, gather their daily food.

. . . The little school that I commenced last fall is doing nicely. I have transferred it to one of the bazaars—a family came and asked to have a school there. It has taken nearly three years to gain this point. I have the use of one of the government covered carts with oxen, to take the children that first gathered together for the school in the compound to the one now in the bazaar. Most of the children are reading, all are repeating the catechism and hymns, sewing and making letters on slates. One little girl has finished her patchwork spread, lined with six yards of calico, and has knit a pair of stockings. I hardly think I am able to describe the struggle this has cost. Success bought with opposition overcome is very precious. I rejoice with trembling, for the customs of this country are a perfect network of tyranny. The parents are afraid that we will interfere with their caste and make Christians of their children. This only shows their sense, for we will do it if the Lord is willing.

. . . We wish we could have a little house of worship. We have worshipped nearly three years in the porch of the catechist's house, which stands back from the street, and for that reason, if for no other, is unfit for church purposes. We do not ask for stained glass windows or frescoed walls, but a plain, inexpensive building for public worship alone. We have asked the Lord to give us the church, before saying a word to any one else.

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### CHINA.

WE have been allowed to take the following from a private letter written by Rev. J. M. W. Farnham, of Shanghai :

"Mrs. Farnham has written a little to you, but she is very hard worked. Besides a large correspondence with numerous Sunday-schools and ladies' societies in different parts of the northwest, she has care of the school, Bible women and their schools, her class for the instruction of women and the oversight of their work, visiting the women and children at their homes, of which she is very fond and does a good deal. Then there are the three prayer-meetings a week that she attends, besides the care of the family; and mending and making for all (except one) is no small job. She mends for us all as long as mending is good. She used to keep a woman to mend, &c., who became very useful in many respects, but she found it necessary to let her go.

"During the past year we have both been greatly blessed, and have given ourselves to the work as never before. Mrs. Farnham has now gone to the female prayer-meeting, and no matter how many other duties are laid upon her, she will not omit these. . . . What we most feel the need of is that we and the native church members may all be sanctified. For this please pray, and ask all others who have come to take an interest in us and our work to do the same. We see signs of better things. Almost all the missionaries in China are longing for more holiness, and some of the natives have caught the same spirit. Pray, oh, pray for us, that we may all be filled with the Holy Ghost !

“Our work is increasing on our hands, and increasing in interest. From our schools we have a fine corps of native assistants. I wish you could have heard them as I did the other night at our outdoor meeting. During the beautiful autumn evenings we have held “open air meetings” in the space at the west of our house. It is a court with native houses on three sides, and ours on the fourth, or east. We carried out seats and placed them, and struck a gong as the signal for the service to commence. The seats were soon filled with an attentive audience of men and children; and women brought their own stools or chairs, and sat and listened to the gospel. I gave an introductory address, and asked some of the others to speak. Sometimes they volunteered to speak, giving faithful, earnest exposition of the gospel. We always began and closed with a hymn and prayer, and each night after the public preaching, Mrs. Farnham and I went with the native Christians among them, talking and trying to bring them to Jesus. It was a beautiful sight—the moon near its full, wading through the clouds, or bursting forth and shining clear and full upon the audience listening with fixed attention. When the moon failed we used lamps, and continued the meetings with unabated interest till the weather changed. Several seemed not far from the kingdom of heaven, and I heard one calling upon the name of the Lord.

“We have two young men who, after graduating at our school, have studied medicine as best they could, and now open a dispensary every day in connection with our chapel here at the South Gate. We have been able to pay for most of the medicine used from the small sum we like to give from our salary. There are frequently fifty or sixty in attendance. Mrs. Farnham and I go with some of the assistants and talk with them while waiting their turn, and tell them of Jesus.

“The Child’s Paper is having a greater success than I dared hope for it. We print 3000 copies each month, and I think about 2600 are taken by paying subscribers. I am sparing no pains to make it a success. Many thanks for the assistance your friends gave in the start.”

## Home Work.

OUR dear friend Mrs. J. G. Johnston, from her sick bed, sends us these stimulating and encouraging words. May the Lord bless her abundantly, sparing her precious life many years for the service she loves so devotedly!

“WHAT WILT THOU HAVE ME TO DO?”

Laid aside for a season by pain and suffering from all active service, I sought a “crumb of comfort” by remembering the story of the poor colored woman, who said with cheerfulness, when condoled with in time of sickness, “When I was well, I seemed to hear the Lord saying to me, ‘Betty, go here; Betty, go there; Betty, do this; or, Betty, do that;’ but now He says just as plainly, ‘Betty, lie still and cough!’”

But soon I took up my little “Thoughts for Weary Hours,” to see if it had any other lessons for me, and this was the first paragraph that met my eye: “Is there nothing, however small, that you can do with your *pen* and your knowledge? Is there nothing you could *write* which might reach some hearts, and find an entrance into some homes? *Try*; see for yourself what you can do ‘She hath done what she could,’ is world-wide encouragement. Work for God, and not for yourself. God never put one man or one woman into the world without giving each something to do in it or for it—some visible, tangible work to be left behind them when they die.”

“Something still to *do* or *bear*,” thought I. Well, this is a comforting assurance. Not a new thought, but one of the old ones that will never grow too old to meditate upon, either in sickness or in health, and to thrill us with an ever-present sense of our individual responsibility to God and to man. None of us so insignificant, so poor, or weak, or ignorant, or unknown, as to be forgotten in God’s great plan! And, suited to all circumstances, conditions and diversities of character, there is an equal variety of duties to perform, so that there need be no clashing or collision, if each will inquire, “Lord, what wilt thou have *me* to do?”

But God's commandment is exceeding broad, and there are some things that not one of us can neglect without criminality. We must each accept the gospel call for our own salvation, each by effort, example, and earnest prayer do what we can for those whom we may personally influence for good, and just as emphatically. Is not every one who loves the Lord Jesus bound to obey His last command, "Go ye, and preach the gospel to every creature?" "We cannot personally go!" Well, then, there is no alternative for us but to give, all that we possibly can of our substance, our sympathies, and our prayers, to enable our *substitutes* to enlarge and extend their labors. Let the "hard times" test our skill in saving the pennies, in contriving the little economies and self-denials, and in encouraging our children and others to do likewise. In the arithmetic of heaven, it seems to me that a penny each given by a hundred poor women, "out of their deep poverty," yet given gladly for His sake, and consecrated by fervent prayer, will count for far more than the dollar, or even five or ten of them, slipped carelessly into the treasury by the more favored child of fortune, to quiet conscience or to be seen of men.

The times are hard and threatening! Money is scarce! Still, "where there is a will there is a way." He that "sits over against the treasury" is not an austere man, reaping where he has not sown. Oh, how much He has done for us; and how little, how very little, we can ever do for Him! "Lord, what wilt thou have me to do?"

PEORIA, ILL.

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### **CHILDREN'S WORK FOR THE SABBATH-SCHOOL.**

TO-DAY my little daughter and I welcomed our magazines, but were saddened when we read that possibly the *Children's Work* might be discontinued. Then I remembered, with great satisfaction, that I had ten dollars to be sent to-morrow for twenty copies for the Sunday-school, and the way I collected it I wish to recount; perhaps others may do likewise.

When the ladies in Philadelphia impressed upon my mind the

importance of placing a copy of *Children's Work* in every class in the Sabbath-school, I thought, "How can it be done, so little money and so many ways for that?"

But when I came home and distributed the copies which they had given me, and saw the evident pleasure with which they were received, I said, "It must be done; but how?" Our woman's missionary society have use for all their funds. Teachers and officers are heavily taxed.

My husband suggested that I ask the gentlemen who were not in the Sabbath-school, and said that he would head the list, which suggestion I followed. When I accosted these gentlemen with the remark that I was looking for those not in the Sabbath-school, it was amusing to see them draw back, and with one accord begin to make excuse for non-attendance; but when I assured them that I had nothing to do with any dereliction in duty on their part, but simply a little money which I wanted, it was most freely given. The amount was soon collected, and is now sent with the prayer that these magazines may sow seed which shall bear fruit through all eternity.

M. L. H.

### "PRAY FOR US."

BY S. E. F.

"PRAY for us," the words are coming

From a far-off heathen land;

They are echoed in our nation,

Heard in every Christian land.

"Pray for us" in far-off China,

Let your prayers for this ascend,

That the Holy Spirit's blessing

Speedily on us descend.

"Pray for us" in California,

That a Father's love descend,

That the right arm of a Saviour,

May our churches here defend.

Pray for Syria and Oroomiah,

For the far-off fair Japan;

Pray that all the heathen nations

Soon may know God's precious plan.

Pray for love our hearts to lighten,  
 Pray for light them to renew,  
 Pray for hope our way to brighten,  
 Pray for more expanded view.

Pray now that the Lord, descending,  
 May possess each Christian heart;  
 Pray for grace, our hearts defending,  
 Our soul from earthly love to part.

Then pray, without cessation, pray,  
 Pray for joy, for life, for love;  
 And while praying, be believing,  
 In the Lord who rules above.

HOPKINTON, IOWA, Dec. 15, 1876.

### NEW AUXILIARIES.

Columbus Grove, Ohio, Miss. Bd.	Vandalia, Ill.
Plainview, Ill.	

### NEW LIFE MEMBERS.

Mrs. A. Backus,	Miss Lizzie H. Newland,
Miss M. B. Dickinson,	Mrs. Anna Rose,
Miss Ruth M. Hull,	Mrs. Elisha P. Whitehead.
Mrs. S. R. McKee,	Mary Brewster Whitehead.
Mrs. Charles Miller,	

### *Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for December, 1876.*

#### [PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON.—Dwight W. M. S., for Pastor's wife in Persia, \$16; El Paso W. M. S., for Sch'p, No. 5., Chefoo, China, \$11 11; Onarga W. M. S., \$24 50; The Gleaners, \$2 16, . . . . . \$53 77	Bal, Syria, \$57; A Friend, for school at Karalan, Persia, \$5; Englewood W. M. S., \$75; Mrs. Geo. H. Hull, \$25, all for Mr. Bassett's school for Jewesses and Mussulmans; Hyde Park, The Reapers, for Tripoli, \$20 48; Young Men's Assoc., same object, \$10; Joliet, 1st Ch., W. M. S., school at Brotas, Brazil, \$25, . . . . . \$648 06
CHICAGO.—Chicago, 1st Ch., W. M. S., sal. Mrs. H. H. Jessup, Syria, \$122 75; 3d Ch., Young Ladies' Miss'y Soc., sal. of Bessie, Bible reader under Mrs. Kelso, India, and for two pupils in Persia, \$128 70; 4th Ch. W. M. S., \$104 48; 5th Ch. W. M. S., sal. Miss Campbell, \$75 25; 6th Ch., Helping Hands for school at Ain	COUNCIL BLUFFS.—Malvern, Cent. off., . . . . . 5 00
	CRAWFORDSVILLE. — Crawfordsville, 2d Ch. W. M. S., for Miss Bassett's school, Persia, \$19; Lafayette W.

M. S., balance, Mrs. Dr. Warren, India, \$50, . . .	\$69 00	MILWAUKEE.—Lima W. M. S., Mountain school in Persia, \$10 50; Milwaukee, Gift of Willie Farrill, for Chinese Women's Home, San Francisco, Cal., \$1, . . .	\$11 60
DAYTON.—Western Female Sem., Oxford, . . .	49 95	MONROE.—Quincy W. M. S., pupil in Mynpurie, India., \$15; Mrs. C. T. Hastings, for same, \$10, . . .	25 00
DETROIT.—Detroit, Rhea Miss. Band, Fort st. Ch., for Pierson school, Futtchgurh, \$40; Mrs. J. S. Farrand, sal. Mrs. Lucas, \$25; Y. L. Society, Fort st. Ch., sal. Miss Bassett, \$350; Howell W. M. S., Cent. off., \$40; Wing Lake Ch. W. M. S., \$16 07; Busy Bees, \$20 63; Cent. off., \$1, all for school at Oroomiah; Saline W. M. S., \$20 57; Cent. off., \$6 50, all for Tabriz, . . .	519 82	OMAHA.—Omaha, "Little Drops of Water," . . .	6 50
DUBUQUE.—Hopkinton W. M. S., for Tripoli Building, . . .	15 00	OTTAWA.—Union Grove W. M. S., . . .	15 00
HURON.—Norwalk W. M. S., . . .	12 75	PEORIA.—Princesville W. M. S., \$25; Peoria W. M. S., \$30 10; Yates City W. M. S., \$8 37; John Knox Ch. W. M. S., Oncida, \$20, . . .	83 47
INDIANAPOLIS.—Indianapolis, 1st Ch. W. M. S., sal. Mrs. Van Hook, \$110; 3d Ch., \$20; 4th, \$15 01; 5th, \$7; 6th, \$5; 7th, \$5; these all for Mrs. V. H.'s passage-money; 4th Ch. W. M. S., for Tripoli, \$2 35; Franklin W. M. S., \$44 75; Hopewell Ch. W. M. S., \$8 30; Aeton W. M. S., \$5; Whiteland W. M. S., \$5; all for Mrs. V. H.; Columbus W. M. S., \$60, . . .	287 41	ROCK RIVER.—Sterling W. M. S., sup. pupil in Dehra Doon, India, . . .	14 00
IOWA CITY.—Crawfordsville W. M. S., \$10 60; Davenport W. M. S., Julia Anderson sch'p, Gaboon, Africa, \$12 50, . . .	23 10	SAGINAW.—Bay City W. M. S., Cent. off., for Sem. at Oroomiah, . . .	15 00
IOWA.—Morning Sun, Cent. off. from thirteen ladies, . . .	13 00	SCHUYLER.—Quincy W. M. S., for work in Tabriz, . . .	130 00
KALAMAZOO.—Constantine W. M. S., sup. of Lulli, with Mrs. Alexander, . . .	25 00	SOUTHERN MINNESOTA.—Albert Lea W. M. S., sal. Miss Downing, . . .	10 00
LIMA.—Columbus Grove, A mission band of very earnest workers, . . .	5 00	SPRINGFIELD.—Springfield W. M. S., 1st Ch., sal. Mrs. Corbett, . . .	128 38
LOGANSPORT.—Logansport, Broadway Ch. W. M. S., Bible women in Canton under Miss Noyes, \$43 20; Valparaiso W. M. S., sal. of Mrs. Warren, \$25; for Bible Woman, \$7 25, . . .	75 45	WATERLOO.—Ackley W. M. S., Cent. off., \$5; Little Helpers, for sch'p at Dehra Doon, \$20, . . .	25 00
		WISCONSIN RIVER.—Kilbourn City W. M. S., for Mountain school in Persia, . . .	14 00
		MISCELLANEOUS.—Mrs. Nicholas, \$4 75; Mrs. Kellogg and sister, \$2; Garrison, Iowa, \$6 10; Brooklyn, N. Y., Miss H. A. Dickinson, \$10; Hixton, Wis., Mrs. G. A. and Mrs. Wm. D. T., \$2, . . .	24 85
		Total for December, . . .	\$2306 11
		Amount previously acknowledged, . . .	12,051 33
			<hr/> \$14,357 44

ERRATUM.—In the receipts for Nov., the sum from Joliet 1st Ch. for schools in Persia, should have been from Central Ch.













