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WOMAN'S WORK

FOR

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VOLUME VIII.

Woman's Foreign Missionary Society of the Presbyterian Church,
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Woman's Work for Woman.



VOL. VIII.

MARCH, 1878.

No. 3.

Abroad.

MEXICO.

THE sketches of missions given from month to month in *Woman's Work for Woman* are necessarily brief, hardly more than stereopticon views; outlines on the dark back-ground of heathenism, made sharp and clear by the light of the Cross as it falls upon the screen. But of Mexico we are not able to secure even this. Her chronic state of revolution makes it impossible to catch and retain any picture which for more than a brief period can be called the Mexico of to-day. Our glimpses of this country are more like the changing wheels in a kaleidoscope: now bright, now dark, each falling to pieces, that out of its ruins another may be combined. Revolutions are not reformations; and yet the history of all times shows that whatever the occasion of the former may be, religion is sure in the end to reap the advantage. The history of

the Old World proves this. It was so in the sixteenth century, and has been so, to a greater or less degree, in every subsequent shock that Europe has experienced. It is so in our own times, in nations remote and near; but in no country does the disintegrating process give greater promise of good than in Mexico.

Her curse is Romanism. Her priests have taken away the key of knowledge, and the people grope in darkness, gross darkness; but the course of free thought is opening the eyes of many who are beginning to know and understand that the superstition, bigotry and cruelty of the Mexican priesthood are remnants of the dark ages. From this they must be emancipated; and the power to set them free is, under God, in the hands of Protestant missions. What are the women of the Presbyterian Church doing to secure intelligent faith for the women and children of Mexico? Little, too little. May the letters which come to us and the prayers that are offered this month lead us to a more aggressive work in the year to come! If any are doubtful as to what woman may do for this country (Mexico) let them read Miss Rankin's "Twenty Years among the Mexicans," and then thank God and take courage for the future. Who can estimate what the results of missionary labor *might* have been had the women of our Church been as much in sympathy with this great work as she who was a whole generation ahead of her American sisters in her faith and love and zeal? Blessings upon Miss Rankin and her pioneer work in woman's missions!

In 1872 the Woman's Foreign Missionary Society of the Presbyterian Church sent Miss Ellen P. Allen, of Cincinnati, as its first representative to that country. Hers was pioneer work, too, and when she returned with shattered health, in the autumn of 1875, she had laid the foundations of our school in Mexico City, which will, we trust, be a memorial for generations to come of her devotion to this cause. Mrs. Hutchinson, who is still one of our beloved missionaries there, was her companion in travel, and together they lived and labored. In the fall of 1875, Miss Miriam Leason took up the work which Miss Allen laid down; and for the space of two years she carried it on with a courage and enthusiasm which bore fruit in great prosperity in her school. But over-work and

poor accommodations impaired her health; and to-day the sympathy and the prayers of many follow her to her home in Pennsylvania, to which she was obliged to return. When will the Church learn the lesson which this "twice told tale" should teach us? "Over-work" and "poor accommodations" are not the epithets which Christian hands should write over the names of her



honored sons and daughters. It came to be recognized that the policy of setting one woman to do the work of two was a short-sighted and destructive one. So the prayer of our Society during the last summer was, "Give us two for Mexico." God heard and

answered that prayer, and to-day we rejoice in the fact that at no time in the history of our work have the signs of present life and future harvest been as cheering as they are now.

The operations of the Woman's Foreign Missionary Society are confined to the city of Mexico; and thither, in the fall of 1877, Miss Mary G. Forbes, from the Presbytery of Cincinnati, and Miss Léonie A. H. Hennequin (who is fitted for her work by being herself a converted Romanist), went, with the prayers of many who are still following them with tender sympathy and love. The letters which follow this article will give our readers graphic views of their work, their aims, their needs. If we have taken to heart the *lesson* which was taught us in "over-work," let us now see to it that "poor accommodations" are as carefully considered. May Miss Forbes' "gentle hint" give us an impulse which shall be satisfied with nothing short of "a school-house for Mexico."

LETTER FROM MISS HENNEQUIN.

CITY OF MEXICO, Dec. 21, 1877.

AFTER a voyage in which we saw clearly the immediate protection of our God, we lauded safely at Vera Cruz, the 27th of last September. The next day, in the evening, we were in the grand old Aztec city of Mexico. The Rev. Mr. Hutchinson and his family received Miss Forbes and myself very cordially. I may say at once that we find in this family sympathy, protection, help; in a word, a real Christian home. The first day we busied ourselves in furnishing our respective rooms, and tried to get over the fatigue of the journey as quickly as possible. On the 5th of November we began our schools, in a large hall which Mr. Hutchinson had a good deal of trouble to get. It can contain several hundred pupils. Miss Forbes has the charge of the English department. Her pupils are the children of American families residing in the city. Some of those families had sent their children to other schools before we came, on account of their having no teachers in our own; consequently the number is now small. We hope the rest will return at the end of the year. All the subjects are taught in English. I give three French lessons a week in that department.

The Mexican boys' school is directed by a native teacher. It numbers about forty pupils. The Mexican girls' school is under my direction, and has forty-five pupils. Most of them are of Spanish descent. I have a few Indians. All subjects are taught in Spanish. I give two English lessons a week to the most advanced girls and boys. I teach them also some French songs, which they like very much. Every morning the three schools assemble in the Mexican girls' department, and, with the organ, sing Spanish hymns; then we separate, and each department has its own teaching according to the mind of the teachers. I begin by making my girls read a chapter of the Bible; after which I give them a Bible lesson of about half an hour: I close it by the Lord's prayer; then other subjects are taught. I have a native assistant who knows French and English, so that when I am short of a Spanish word she is my living dictionary. At the beginning I only knew a few Spanish words. I had to work hard to make myself understood, but happily, people of my nationality have the habit of speaking by gestures as well as by word. When the latter failed me the former did all the work. Now I may say that that difficulty is leveling itself.

My girls fail in thinking. If I would let them they would learn pages and pages from memory, without caring if they understood or not. I am working hard to set them to thinking. They mean to do right, but there is a good deal of slowness and laziness in them to be struggled with. Some of them are still Roman Catholics; others have no kind of religious influence at home. I seize every opportunity afforded me in school to bring out religious subjects. In fact the whole education is based upon that. It is sometimes heart-breaking to see their ignorance, but at the same time it is a great privilege to be called to teach such souls and to bring them to Christ. The girls require a good deal of attention as to cleanliness and order. Some of them would come in rags and without being washed, were they not reminded every day of their duty and privilege. Still, how repaying it is to watch the gradual progress in different matters!

One thing these girls and boys can do, and can do well when

they wish : they can sing. It is natural to them ; they generally have a good ear. Mr. Hutchinson assembles them every week in the church to teach them hymns. It requires much care to teach rightly ; for if once they get a false tone they will preserve it. It is the same with regard to other subjects. One must be very careful to give them exact notions of things at the very outset.

We have three native preachers here. One of them, Mr. Diaz, is a steady man of God. He bears in his body the marks of much suffering for the Lord. He has lost two fingers on his right hand and has a scar on his forehead. He was present two or three years ago at a persecution at Acapulco, on the Pacific coast. God miraculously preserved his life as well as that of Mr. Hutchinson, who was also present. God wanted them to be witnesses for Him some more years and teach this people here about the love of their own Saviour. Mr. Morales, another native preacher, is a man endowed, I may say, with all the graces of Christianity. He is zealous for the good of his fellow-creatures. His predications, his prayers are much liked. Some time ago he paid a missionary visit to some places at a distance. He had with him a companion in work, Mr. Matildo. In some places they were received heartily ; they could openly offer their thanksgivings to God and teach the people ; they even found a whole village converted through the reading of the Bible. In other places the whole population rose against them. Nothing less than the mighty power of God could save them from death ; but their God, whom they preached, was with them and preserved them. His power convinced some of the persecutors.

In one place, Mexicans, who had read the Bible, but did not know anything about church service, gathered with joy at night from remote distances, to hear the good news of the gospel. Old Indians of seventy years of age would walk four leagues, at night, through fields and bushes, to worship God with their brothers. The services were partly performed without light, not to attract the attention of those that were set against the Christians.

The third native preacher is a very young man who promises

much. May God grant him His Holy Spirit, that he may do much good among his own people!

Miss Forbes and myself feel that God is with us. He has preserved our health in a new climate and gives us strength to work.

LETTER FROM MISS FORBES.

CITY OF MEXICO, Dec. 21, 1877.

WHAT word of cheer shall I send you, dear fellow-workers, from the Mexican field? I think I may say with confidence, "The morning light is breaking." There is darkness—deep darkness—as of the valleys in the early dawn; but the mountain-tops are glowing and a tender light is creeping down their sides. The brightness of the full day will come for Mexico, though the twilight shadows may linger long over the land. On the way to school, on the way to church, everywhere we see one sight which always brings back to me a certain road cut through Cincinnati limestone, on either side of which lie, naked and bare, the buried relics of the past: corals and enerinites and trilobites, the dead witnesses of what was once life and growth. So here, everywhere, have new streets been cut with sacrilegious hand, right through the heart of convent and of monastery. On either side of the road rise their inner walls, with here a window high up in the wall, closed with an iron grating, giving no outlook on God's beautiful world, and letting in only faintest gleams of His blessed sunshine; here the outlines of a staircase, up and down which restless ones have gone, seeking peace where no peace is to be found. One wall still bears in spots of blood sad witness to the scourging by which some sin-stained soul has thought to make itself white. But these are of the past; very fossils, showing what priest-ridden Mexico was and what God has brought to pass. And while He has been making human policy to praise Him, He has made His own truth powerful and blessed the work of His people.

By some chosen instruments whom the Church delights to honor, by others whose work has been without the sound of trumpet, the Lord has sent forth His Word, and it has accomplished that which He pleased. All over the land may be found little circles of those

who are reading and hearkening to God's blessed gospel of peace and hope. In rooms without seats, without lights but the candles which the people bring in their hands—miles it may be from their homes—they meet to hear what the good tidings mean for them. In many places they have no protection from government, and come together silently and in fear; but the eye of faith can see in these little gatherings the earnest of the future Bible-reading Church of Mexico.

The last three years have seen the opening of two Presbyterian churches here: the last only a few weeks ago. This one, called San Pedro and San Pablo, is near the great cathedral of Mexico, but it draws a fair congregation every Sunday afternoon of those who sit respectfully and listen to the preaching, while many gather about the door and windows to mock, perhaps to curse. But what matters that? many a one has come to curse, who went away to pray. The church of the Divine Saviour—*our* church we love to call it—seems to me the fit emblem of the religious faith needed here; pure and simple, but lofty and full of light. Here, too, many come from curiosity or worse motives; come once or twice and are seen no more; perhaps find a whole service too much for their patience, and retire bravely like men who are above the fear of disturbing others. Things are a little irregular, you see, but there is no danger of our going to sleep under monotonous church proprieties. If the reading and preaching in a foreign tongue should weigh upon us a little heavily, our "souls mount up on wings, as eagles," with the swelling forth of the precious old familiar hymns which we have heard from childhood, which dear friends are singing still in the places we call home. The Spanish idiom gives wonderful force to some of the thoughts, as, for instance, in "Almost Persuaded," the line "Some more convenient day on Thee I'll call," is rendered "*Hoy no mañana te seguire,*" "To-day, no, to-morrow I'll follow Thee." This seems especially forcible to those who know that practically with this people "*mañana*" means any time in the future. But there is a solid, permanent element in the congregation. The students from the Boys' Home turn out well, and some even of the very little ones of the girls' school are

among those who come. Mothers and fathers in Israel are to be found here, too; and if their voices do not add to the music, their presence rejoices the heart.

The Sabbath-school follows the morning service and draws under its influence the old with the young. Among the twenty or thirty who form the adult Bible-class are many whose faces and manners awaken deep interest. I recall one in particular whom we only know as Samuel. His dress, a loose shirt and trousers, which even missionary enthusiasm cannot call *white*, mark him out as an Indian. From the mountains near Puebla he came to the city looking for a Bible. He was told that there were no more Protestant Bibles, and, in fact, that the Protestants themselves had all disappeared. But our Indian was a man of intelligence. The French invasion had brought him new ideas, and some scattered portions of Scripture and tracts had brought to him the knowledge of the truth which makes men free. He was not to be deceived, and not many days passed before he was in possession of a Bible, and had found his way to our church and was baptized. For several Sabbaths I watched him in class, and his face was like an open book. His attentive look was full of intelligence, while, with his eyes brimming with tears and his lips repeating the words he heard, he followed the gospel lesson. He has gone back to his home with his Bibles and his tracts, and may we not believe with the blessing of the Lord?

My companion has written you of our school, and how she is battling (bravely) with the Spanish department. The English is still quite small, and I feel almost like apologizing for mentioning it, knowing how the interest of all must centre in the Spanish work; but as a means to the great end it is important. If it can be brought up to its old standard it can be made to pay a large share of the running expenses of the whole school. The English department well conducted will give tone to the school, and, we hope, draw in some from the better class of Mexicans. Not that we would exclude the poorer ones, or deem their souls less precious, but we want *influence*; we want to make the Protestant name and faith respected in this city, that they may be a power for good. I

would gently hint here that one thing we need greatly for this end is a school-house for Mexico City: a place of which no fanaticism can dispossess us; large enough for the boys' and girls' schools to be under one roof, and comfortable and warm for the health of teachers and scholars. This obtained we shall feel that the work is on a solid foundation. But, dear friends, what we need most of all, as you well know, is the abundant blessing of God. How shall we obtain it? Will not the Church go on her knees for Mexico this coming March? Cry mightily unto Him, that he visit this land with an outpouring of His Spirit. Pray for the weak, scattered churches, that the Lord would shield them from the malice of their enemies, if it may be, or in the time of persecution give them strength according to their day. Pray for the preachers and teachers who carry the gospel to the people, that while they teach others they may not themselves be castaways. Pray for the children, that they may be gathered into the fold of the Good Shepherd; and for us, that we may joyfully do the Lord's work in the way He wills it to be done, and that our Christian lives may be the bright exponents of our Christian faith. Sisters, pray for us!

BOOKS ON MEXICO.

For sale by the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia.

Our Next Door Neighbor. Gilbert Haven, \$3 50.

Twenty Years among the Mexicans. Miss M. Rankin, \$1 25.

RECENT MISSIONARY NEWS.

MRS. BALLAGH, YOKOHAMA, JAPAN.

"THE last four months have been full of cares and labors pressing so heavily upon us, that had we not been upheld by a strong arm, flesh and spirit both must have failed. Seven buildings to be put in order, after being shaken to pieces by earthquakes and typhoons, is no small task with Japanese workmen, in addition to teaching five or six hours a day, entertaining missionaries who may be passing through, and attending to all our other duties. It is a marvel that we (Mr. Ballagh, Miss Marsh and I) are in such per-

fect health, and we can but feel that the prayers of our friends are thus answered in our behalf. Our pupils number more than a hundred in daily attendance, and our Sunday-school and church congregations are larger than ever before. Miss Marsh has one weekly prayer-meeting and I another; also a monthly one at the house of the woman who said she had "plenty of sin," but who has given good evidence of being saved. She calls her friends and neighbors in, and among them are several aged men, who sit at a respectful distance, and who may never hear any other gospel invitation. . . . As to the social life of these people, the women of the higher class do nothing but make poetry or handsome embroidery, and very little of that; the next class look after the household, sew and teach the children to be polite; the third class do all the housework, and the fourth must earn money for the family support.

"One of our boys says of this last class: 'They are like civilization, for they answer back and quarrel with their husbands.' They call an animated discussion *quarrelling*, and no woman in Japan, except from the lowest class, would ever dare utter a word of protest against her husband's command. The family may and do eat together, except when the husband has guests, when the wife and daughters serve them. I am happy to say, that many of the customs which have been so cruel to women are passing away. There is a law now prohibiting the sale of wives and daughters, and high *yakunims* have visited us accompanied by their wives. Girls' schools are multiplying all over the land. The Empress's normal school numbers three hundred pupils; but the mission schools have taken the lead in elevating the women of Japan, the Bible being the chief instrument in the work, as with every other nation."

MRS. M. B. CAPP, TUNGCHOW, CHINA.

"Yesterday was a good day in Tungchow, being the day set apart by the Missionary Conference for special prayer for China. It was our communion Sabbath, and five adults and four children were baptized; among these were a man, his wife and two children. These persons have yet to be tried, but special prayer has been made for them, and we hope they will prove faithful. The greatest re-

joining was over the return of a young man from Mr. Mateer's school. Several years ago he was a pupil in the school, studied well, and was in every way so satisfactory that he was admitted to the Church; but leaving school before his studies were completed, and being subjected to heathen influences, he lost his interest in the doctrine, gave up trying to keep the Sabbath, and conformed outwardly to the worship of ancestors. A year ago, however, he came back to us, begged to be admitted to the school, and the effect of the recent death of one of his companions has been to rouse him to a sense of his danger, and to humble him completely. He met the session and asked to be restored to church membership, being willing to submit to any discipline they thought fit, and yesterday he again communed with us. I am sure it meant more to him than ever before. He has a fine mind, and many hopes are built on him."

MRS. GEO. F. FITCH, SOOCHOW, CHINA.

"In addition to my school we have another under the charge of our young native Christian assistant. Wong-manna is my Bible woman now, and is excellent. She visits every afternoon, and has such an agreeable, winning way with strangers, that many have come into the Sunday-school through her influence. She is more afraid of *sin* than any one I ever knew, and I love to have her in the house. Her daughter, too, and daughter's husband are lovely Christian people, and I am very glad to be able to point my Chinese neighbors to *such* a Christian family. The stories I hear of quarrelling and fighting, of suffering and misery about us are heart-rending. Only this morning Mr. Fitch was called to save a man who had taken opium, after quarrelling all night. These people do not seem to have any idea of the *sin* of taking their lives, nor much fear of the next world. Indeed, many of them think that if they kill themselves after a quarrel their spirits will come back and get the revenge *they* never obtained. Next month we hope to begin to build a home of our own. After being seven years in China and having moved seven times, you can imagine how pleasant is the idea of a *home*."

MRS. J. S. ROBERTS, SHANGHAI, CHINA,

Though not adopted by any auxiliary as their missionary, is yet doing mission work in aiding her husband, in sustaining a women's prayer-meeting and in the duties and hospitalities of home life. She says: "I like to work in my home, and I feel that a Christian home in a heathen land, with Christian children singing of the love, and living in the light and knowledge, of Jesus, shining out as it does amid all the darkness and wretchedness of its surroundings, bears testimony of itself, and speaks volumes for Christianity. The famine still continues in Shensi, and is more horrible than ever. The people are living on dead bodies, and the stronger ones are killing the weak for food. The people here are doing all they can, but it seems like nothing."

MISS HATTIE NOYES, CANTON, CHINA,

Has returned to her former field of labor, was received joyfully by the missionaries and her Chinese friends, and found everything looking so familiar, that she could hardly persuade herself that she had been away two years. A formal reception had been arranged (without the aid of any of the missionaries) for her and Miss Happer by some of the Chinese women and girls, which she describes in this way: "They had a 'woman's meeting' in the chapel, conducted entirely by themselves. One hundred and fifty were present, notwithstanding showers. The meeting was opened by singing 'Praise God from whom all blessings flow;' then prayer and singing, after which each of the three women gave a short address of welcome, to which Miss Happer and I responded; and after another prayer and singing they closed with the doxology, when we adjourned to the school building for refreshments. Everything was as decorous and orderly as it could have been at home; one said that it was 'a very joyful day, better than a wedding.' I could not but contrast this scene with that of ten years ago, when only *two* women attended our Sabbath services. One of the Bible women, as she greeted me, told of twenty whom she has taught, who have been received into the Church since I left; another told of four."

MRS. D. M. HAZLITT, RIO DE JANEIRO, BRAZIL.

"Now that we are becoming familiar with the language, the days are not half long enough for our work. Mr. Hazlitt is now preaching in the native tongue, and often visits the out-stations. To-morrow he starts for Petropolis, and I am to accompany him. God seems to be blessing our work in a special manner. Last Sabbath three adults were received into the Church. Our Sunday-school increases in numbers every week, and the singing-school is well attended. Last Sunday evening Mr. Hazlitt preached in a room in the suburbs of the city to a congregation of forty, with others standing about the doors and windows. It is only once in three or four weeks that the pastors can preach to this little flock; but they hold their service regularly, one of the believers conducting the meeting and reading a sermon. This is but one of the many places where they are calling for a pastor and calling in vain. Oh, what a work could be done here had we the means and the men!"

MISS KATE C. MCFARREN, BOGOTA, U. S. OF COLOMBIA,

Writes that a church has now been organized by Mr. Weaver, with fifteen native members and four received on certificate; elders have been elected and \$408 60 raised towards the support of the church. This is very much owing to the devoted labors of Rev. Mr. Pratt, whom they are making every effort to secure as their pastor.

MRS. THACKWELL, RAWAL PINDI, INDIA,

Rejoices that the church in Wheeling is still desirous of retaining her as their missionary. She says: "There is such a warming influence in Christian fellowship, that uniting with a live, wide-awake missionary society is like drawing around a glowing fire on a cold winter's day." She hopes to begin zenana work at once, visiting at first with one of the Bible women till she becomes acquainted.

MRS. VAN DYKE, BANGKOK, SIAM,

Feels encouraged in her school work, having nineteen scholars, seven of whom are pay pupils. One has recently been baptized, making five in all since Mrs. House left.

At Home.

THE SECRET OF POWER IN WOMAN'S WORK FOR WOMAN.

MISS H. M. MERRICK.

READ AT THE SEMI-ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, HELD AT COLUMBUS, OHIO, OCTOBER 10, 1877.

I WAS in a manufacturing establishment not long since, and as I stood by a steam-engine and watched its operation in moving with such apparent ease the massive machinery with which the building seemed alive, I was impressed with a feeling of awe, and almost reverence, at its marvellous power. I stood again by the same engine, but it was still and motionless. It was accomplishing no work, it was only a cold, dead thing. Yet it was the same engine which had so impressed me with its wonderful power. All its parts were in order, the bands in place, the water was in the boiler, and fuel in the furnace. But there was no *fire*, and without this it would remain a useless thing, no matter how perfect its construction or how beautiful its finish. And I thought, how like this our missionary work is!

To the women of the Church has been given in these latter days a special work, that of extending the gospel light to our sisters in other lands who are sitting in darkness. To aid in this work, women's foreign missionary societies have been formed, with their auxiliaries, missionary periodicals, and other needed helps. Abroad they have missionaries, Bible-readers, native teachers, Christian books and papers, and above all, the blessed Word of God; all planned to work together for the desired end. We have all the machinery necessary; where is the power which shall make it work out the results for which it is designed? "Only send out missionaries enough with the Word of God," says one, "and the work would soon be accomplished." But would it? Possibly, if those to whom they were sent were all saints, pure in heart, longing only for truth, and ready to embrace it as soon as perceived. But when

we look at the work to be done, the countless myriads to be reached, the old systems of religion, deeply rooted in the hearts of the people, to be displaced by the spiritual religion of Jesus Christ, prejudices and superstitious fears to be overcome, and the innumerable obstacles to be met, we must feel that our feeble instrumentalities *alone* are nothing. But let the omnipotent Spirit of God work through them, and the power is supplied which shall overcome all obstacles, and accomplish the desired results. We are ourselves living witnesses to this mighty transforming power. If we look back through the dim light of history to the "hole of the pit whence we were digged," we find our own ancestors the most degraded and barbarous of idolaters, with their Druid worship, bloody rites, and human sacrifices. The same power which lifted them up from these depths, can lift up those whom we would reach.

At home, too, we need the same power to give strength and stability to our societies, and efficiency to all our home work. We need more than organization, more than numbers, more than talent, more than money. We read of the Spartan who tried to make the corpse stand, and was forced to exclaim: "It wants something within!" The kingdom of Christ, that kingdom which is "righteousness, and joy, and peace in the Holy Ghost," must be growing strong within us, to make us labor and pray in sincerity and truth for its coming without. We want more fervent love to God and a more real consecration of all to Him. We want a clearer conviction of the great truths of the gospel, and a deeper and more joyous experience of them in our own hearts. We want the "love of God" so "shed abroad in our hearts by the Holy Ghost" as to make personal sacrifice for the cause of Christ not a burden, but a loving, joyous service; the poor giving with joy of her penury, and the rich of her abundance, ready to deny pride, or appetite, or taste, if need be, in order to multiply the loaves and fishes for a starving world. This love-sacrifice will not be fitful or constrained, sending forth its waters only by force of hard pumping, but a living, ever-flowing fountain.

We often hear it said that all our efforts will be unavailing with-

out the accompanying power of the Holy Spirit; but said in a tone which would seem to indicate that His power was so difficult to secure, that it was hardly to be counted on after all. But is it so? The answer comes from the lips of the Saviour Himself: "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "According unto your faith be it unto you." Could words express more fully the freeness of the gift? Do we long to see a great missionary revival at home which shall give greater zeal and efficiency to the members of our societies, and arouse to a loving, joyous service the multitudes of women in the Church who are asleep to the claims of Christ, and the lost world He came to save? God's Spirit can do it in answer to prayer. Do we desire success given to the labors of our missionaries, obstacles removed, blind eyes opened, dead souls quickened to life in Christ Jesus; the Spirit so poured out that a great harvest shall be gathered in heathen lands for the Lord? "Whatsoever ye shall ask the Father in my name, He will give it you," says Jesus. Looking at the promises of God, I can see no limit, but the limit of our desires and faith, to this omnipotent power to be obtained by united, importunate, persevering prayer. Of course it must be real prayer; not a mere form of words, or a passing wish, but the expression of real desire, offered in firm, unwavering trust in the word and promise of God. And we must work with our prayers, not against them. The petition, "Thy kingdom come," offered with the mental reservation, "if it cost me no self-denial," is no prayer. I cannot see how it can be offered with any degree of faith while conscious of withholding the means which God demands to aid in its extension. It is said that Dr. Sewell of Maine once came into a meeting just as they were through taking a collection, and was asked to pray for the cause for which it was taken. He fumbled a while for his pocket-book, and taking out a piece of money started towards the contribution-box. "Father Sewell," cried the minister, "I didn't ask you to give; I asked you to

pray." "Yes, yes, I know," said the old man, "but I can't pray until I have given." If the prayer means anything, the heart will be ready to respond cheerfully to whatever labor or self-sacrifice its answer may involve.

The want of true faith and the consequent neglect of real prayer are sure to lead to faith in instruments instead of God. If we are not living near the throne, we shall be very likely to trust in our organization, our president, our meetings; and to glory in our numbers, or contributions. These things are all important, and we should not underrate them, but give them their true place and value; our faith is sadly wasted if it rests in them. We cannot be too deeply impressed with the fact that all our missionary machinery is powerless without the mighty power of God's Spirit working in every part. It may make a great rattling and attract attention, and excite admiration even, but it has no real power.

The steam-engine is nothing without fire, but the fire will not accomplish the work *without* the engine; and in order to the best results, the engine must be in the best possible condition in all its parts. Let the water be out of the boiler, or any part be broken or out of its place, or if it become foul by neglect, or if the fuel is insufficient, the work, if done at all, will be hindered or marred. And so, though our missionary organizations are nothing without the Holy Spirit, it is just as necessary that our simple machinery should be all right. In organization we should rest short of nothing less than a society in every presbytery, an auxiliary in every church, embracing every woman in the church, and the children all gathered into mission bands. These should all have their regular meeting, to gain missionary intelligence and the inspiration which comes from Christian fellowship and united prayer. Money, time, and labor should be freely bestowed, and every part should be in harmony with the principles of the gospel. When Moses received divine directions for the tabernacle and its furniture, he was told: "Look that thou make them after their pattern shown thee in the mount." Let us be careful to model everything after the divine pattern. If we attempt to evade or hide out of sight the central idea of *sacrifice*, and substitute worldly methods

for raising funds, or if we allow our meetings to run into mere merry-makings, we introduce an element of weakness, and the work will be marred. If any selfish ambition, petty jealousy, or unholy rivalry be allowed, or if the necessary labor and money be withheld, the wheels will be clogged, and the Spirit's work will be hindered. If we would insure success, all our expectations and desires must be built upon the eternal rock of God's word. Resting upon "thus saith the Lord," and looking up to Him in unwavering, simple trust for the fulfillment of His promise of the Spirit, our missionary work cannot fail of success.

The practical recognition of this great, ever-present spiritual force, in connection with all our plans and efforts, will bring a new era in our work. It will not render us careless in regard to the instrumentalities, because we realize that we are *only* instruments, but rather the more careful that they shall be as complete and perfect as possible, because we ask Him to work through them. We surely would not offer for His use anything short of our very best.

How it will encourage those who have only little things to offer, little money, little talent, little time! St. Theresa said, when she started out to found a House of Mercy with only three half-pence in her pocket, "Theresa and three half-pence can do nothing, but God and three half-pence can do all things." Let those who have only three half-pence remember this. Let the women in the little churches which are struggling for existence, who are saying, "We are too weak to do anything for foreign missions," remember that none are too weak to do what they can, or too poor to pray. Their "three half-pence" may do but little in their hands, but let them bring them to the Master, and He can make them do what He will.

And what a significance it will give to our Sabbath "hour of prayer," which has become so precious to many in every quarter of the globe! Suppose on each Sabbath, impressed with this great truth, every woman in our churches, at home and abroad, rich and poor, the learned and the ignorant, the gifted and the simple, mother and daughter, mistress and maid, should be found each in her closet at that consecrated hour, pleading the promise of the

Father in the words of an old divine, "unalterably resolved that Heaven shall not withhold one single influence which the very utmost effort of persevering supplication can obtain." Who can place a limit to the results? What revivals we should hear of in India, in China, in Japan, in Persia, in Syria, in Africa, and in "the uttermost parts of the earth!" And what new life and growth at home!

In the unspeakable privilege of uniting our weakness to God's strength, must ever lie the secret of success in woman's work for woman.

A GOOD INVESTMENT.

"What shall I do with my money?

(I've a hundred or so to invest,)

For stocks and securities waver

And tremble when under the test.

"Dishonesty seems to be creeping

Like thunder-clouds over the land,

Temptation is felling its victims,

And few are the men who withstand!"

'Midst fires and robbers and failures,

Investments can never be sure,

Unless you will take as your banker

The One who can make them secure.

God's poor all around you are crying

For help from the hunger and cold;

"Hard times" mean for *them* destitution,

For *you* but a little less gold!

Take stock in the companies founded

To carry the gospel abroad:

'Twill yield you a dividend certain,

And never endangered by fraud.

Then lend to the Lord of the treasures

That fill up your eup to the brim;

Whilst He is the warder of treasures,

Their lustre will never grow dim.

WRITE, SISTERS, WRITE!

AGAIN and yet again do our missionaries ask, "Why don't our supporters write to us? One letter a year from them, and three or four from us, is hardly fair. Do they know how busy and weary we are, and do they realize what comfort their letters might give?" Let us Christian women at home remember that these are our *sisters*, that they are far away from home, that they hunger and thirst for *letters*, just such letters as we can write. Let several ladies in a society write to their missionary, always assuring her that a general letter to the society in reply is all that is expected. Do any ask, "What shall we say?" Tell her that we *care* for her and *pray* for her, that she is *something* to us; give her a picture of our own home life; enclose a photograph, and if a sweet poem, or a bright thing cut from a paper, or a joke slip in, so much the better. Give her a good laugh if you can, it will do her good. Please note Luke vi. 31.

IN a letter lately received from the secretary of an auxiliary society we find the following:

"At one of our largest gatherings the question came up, 'Suppose we raise more than enough to redeem our pledge this year, shall it be applied to making improvements in our session room, which are greatly needed, or shall it be retained for missionary work?' The reply from the large circle was almost unanimous, 'Let it not be diverted from the object for which it was designed.'"

MONEY "for an organ for Mrs. Van Dyke, of Siam," was some months ago acknowledged among our receipts. In a late letter Mrs. Van Dyke alludes to this, and wishes it to be distinctly understood that the organ is not for herself, personally, but for the girls' school at Bangkok, in which she is interested.

IN the article on China in the February number of *Woman's Work*, page 38, a typographical error occurs, which places Hong Kong 600 miles up the Yang-tse river. It should have been Hangkow.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Caledonia, O., Marion Pres.	Rehoboth, Pa.
College Corner, O., Dayton Pres.	Smyrna, Del., New Castle Pres.
Frankford, Pa. (reorganized).	Zion, Md., " " "
New Harmony, Pa., Westminster Pr.	

BANDS.

Circleville, O., Buds of Promise.	Steuenville, O., Busy Bees.
Mexico, N. Y., Faithful Workers.	Wellsburg, W. Va., S. S.
Norristown, Pa., Central Ch., Y. L.	Wheeling, W. Va., 1st Ch., S. S., and Miss. School.
Phelps, N. Y., Loving Hearts.	

NEW LIFE MEMBERS.

Dale, Mr. Gerald F.	Ely, Mrs. Ann
Dale, Rev. Gerald F., Jr.	Knox, Mrs. M. B.
Dobbins, Mrs. H. H.	

**Receipts of the Woman's Foreign Missionary Society
of the Presbyterian Church, from January 1, 1878.**

[PRESBYTERIES IN SMALL CAPITALS.]

BINGHAMTON. — Waverly Aux., sup. nat. tea., Kola- poor, \$82 00	Harmony, \$12 75 (\$62), for sup. school, Lahore, India, \$200 05
BLAIRSVILLE.—Beulah Aux., for Miss'y, Kolapoor, \$45; Ebensburg Aux., \$32 82, Mountain Rill Bd., \$19 68 (\$51 50), for sch'p, Sidon; Greensburg Aux., for sch'p, Sidon, \$50; Latrobe Aux., \$27, Girls' Circle, \$34 67 (\$61 67); Saltsburg, Little Sunbeams, \$15, 223 17	CINCINNATI.—Cincinnati, 2d Ch. Aux., \$37; 7th Ch. Aux., for Missionaries' chil- dren, \$25; Mt. Auburn Ch., Willing Workers, for Miss'y, Mexico, \$150; Lane Sem. Aux. (of which \$51 for Mis- sionaries' children, inclu- ding \$2 from "Baby Dick- son, a Missionary's grand- child"), \$130 08; Glendale Aux., \$80, Bd. Friends of Missions, for sch'p, Dehra, \$60 (\$140); Lockland Aux., \$10; Wyoming Aux., for sch'p, Yokohama, \$30; Sale of Mexican birds, for school building, Mexico, \$7, 529 08
CARLISLE.—Greencastle, Lilies of the Valley, for sch'p, Tunghow, \$40; Harris- burg, Pine St. Aux., sup. Bazar Sch., Allahabad, \$70, 110 00	CLEVELAND. — Cleveland Mem. Ch. Aux., for nat. tea., India, \$50; 1st Ch. Aux. and Little Rill Bd., for Missionaries' children, \$26, S. S., for nat. tea., Rio Claro, \$50 (\$76), for Miss'y; Woodstock, 1st Ch. Aux., \$173 48, Northfield Aux., \$5 85, Brecksville Aux., \$4 35, Parma Aux., \$14 55 (\$198 23); Orwell Aux., \$8, 332 23
CHESTER. — Avondale Aux., for Woodstock, \$78 55; Coatesville Aux., for sch'p, Futtehghur orph., \$30; Downtown, S. S., for sch'p Dehra, \$29 50; Fagg's Manor Ch. S. S. Bds.: Manor Bd., \$17, Hickory Grove, \$4 25; Villa Nova, \$2 50, Penn's Grove, \$2, Poplar Grove, \$5, Pleasant Garden, \$1, Cherry Grove, \$3 75; Coehrans- villo, \$6 75, Chestnut Hill, \$2 25, Centre Hall, \$4 75,	

COLUMBIA.—Ashland, Happy Workers,	\$5 00	LONG ISLAND.—Southampton Aux., \$38; An individual for L. M., \$25; Miss. Bd., \$10,	\$73 00
DAYTON.—Springfield, 2d Ch. Aux., sup. 2 schools, Saharanpur,	50 00	MAHONING.—Homeworth Aux., \$25, Leetouia Y. L., Miss. Circle, \$50 25, Warren Aux., \$24 14 (\$99 39), for Miss'y, Bogota; Warren S. S., for school, Bogota, \$21 06,	121 25
ELIZABETH.—Elizabeth, Westminster Bd., for school, Jedaide, Syria, \$100; Little Gleaners, for sch'p, Yokohama, \$30; Lamington Aux., \$23 35; Plainfield Aux., for Miss'y, Brazil, \$137 46, Miss. Bd., for sch'p, Beirut, \$100 (\$237 46); Rahway, 2d Ch. Aux., for sch'p, Ningpo, \$40,	430 81	MAUMEE.—Toledo, Pearl Gatherers, for sch'p, Yokohama,	5 00
ERIE.—Franklin Aux., for Day and Industrial schools, Shanghai, \$106 42; Warren Aux., for sch'p, Sidon, \$25,	131 42	NEW ALBANY.—N. Albany, 2d Ch. S. S., Inf. sch., sup. orphan, Saharanpur (in part),	10 65
GENESEE.—Batavia Aux.,	137 89	NEWARK.—Park Ch., Hopeful Workers, for sch'p, Sidon, \$25; Roseville Aux., for Miss'y, Sidon, \$230 26,	255 26
GENEVA.—Phelps, Band of Loving Hearts,	12 00	NEW BRUNSWICK.—Holland Aux., \$30; Milford Aux., for Bible-reader, Hangchow, \$70; Ringoes Aux., for nat. tea., Rio Claro, \$21 68,	121 68
HUDSON.—Washingtonville Aux.,	50 00	NEWTON.—Belvidere, 1st Ch., J. G. S. \$5; Phillipshurg Aux., for zenana visitor, Lahore, \$80; Stewartville Aux., for sch., Saharanpur, \$25,	110 00
HUNTINGDON.—Tyrono Aux.,	25 77	NORTHUMBERLAND.—Bloomsburg S. S., for nat. tea., Sidon, \$51 59; Williamsport, 2d Ch., Mrs. J. J. Ayres' Bible-class Bd., \$25,	76 59
JERSEY CITY.—Jersey City, 2d Ch., Mrs. Forman (in memoriam), for orphan, Saharanpur, \$30; Broughton Bd., for nat. tea., Mynpurie, \$30; Rutherford Ch., Young Ladies' Soc., for San Paulo school, \$10; West Hohoken, The Workers, for Miss'y, Persia, \$30	100 00	OTSEGO.—Franklin, Young Ladies' S. S. class, for San Paulo school,	20 00
KITTANNING.—Apollo Aux., \$50, Freeport Aux., \$37 50, Leecheburg Aux., \$25 (\$112 50), for Miss'y, Siam; Elderton Aux., \$15 25, Glade Run Aux., \$25 (\$40 25), for Miss'y, Brazil; Marion Aux., \$31; Jacksonville S. S., for sch'p, Beirut, \$50; Rural Valley Aux., \$30; Gilgal Aux., \$13 80; Mt. Pleasant Aux., \$6 20,	283 75	PHILADELPHIA.—Old Pine St. Ch. Aux., for Miss'y, Africa, \$350, Buds of Promise, for sch'p, Gaboon, \$30, S. S., for Gen. Fund, \$57 85, E. B. F., for school building, Mexico, \$5, Gen. Fund, \$5 (\$447 85); Centennial Bd., for Woodstock, \$25,	472 85
LACKAWANNA.—Kingston Ch., A few ladies, \$15; Wyoming Ch., Mrs. Matilda Bennett, for San Paulo school, \$10,	25 00	PHILADELPHIA CENTRAL.—McDowell Aux., for Miss'y, San Francisco, \$200; North Ch. Aux., for school, Jedaide, Syria, \$100, for San Paulo school, \$30 (\$130); North 10th St. Ch., S. S. class No. 20, \$2 50; Shepherd Aux., \$80,	412 50
LEHIGH.—Hazleton S. S., for school, Saharanpur, \$50; Mauch Chunk Ch., \$20; Master Andrew D. Carter's mite box, \$5 31,	75 31		

PITTSBURGH AND ALLEGHENY Com.—Bellefield Ch., Buds of Promise, for sch'p, Myn- purie, \$15 36; Com., for printing papers read at Semi-annual Meeting, \$10, "L" for Missionaries' children, \$3,	\$28 36	town Aux., \$5, Carrier Dove, \$5 (\$10),	\$231 00
REDSTONE.—Laurel Hill Aux., \$18 65; Mt. Pleasant, for sch'p, Dehra, \$60,	78 65	MISCELLANEOUS. — Philadel- phia, Mrs. E. L. Lin- nard, \$100, Miss K. M. Linnard, \$30, Mrs. C. P. Turner, \$20, Mrs. Dod- worth, \$3, Miss Sutherland, \$5, M. B. K., \$5, Mrs. Rowley, \$2, Mrs. Perkins, \$2 (\$167), New Year's Thankoffering; Mrs. S. Hood, \$10; M. A. K., \$1; Mrs. Gen. Stewart, \$1; Creston, Neb., Mrs. E. H. Williams, \$5; Churchville, Md., Miss L. Webster, Thankoffering, \$1; Oxford, O., Western Fem. Sem., for Missionaries' children, \$52; Pittsburgh, Pa., Wilbur and Emma Spencer, New Year's offering, \$5; Lexing- ton, Mo., Mrs. R. Taylor, for zenana work, \$4; Hunt- ington, L. I., Mrs. J. R. Rolph, \$3; Woodburn, Ill., Mrs. W. H. Bird, \$5; Wy- andot, O., Mrs. E. C. Jun- kin, \$10; Elizabeth, N. J., Miss Kittle, \$10; Syracuse, N. Y., Two Sisters, \$2; Morgantown, W. Va., Mrs. E. C. Wilson, \$5; N. Au- rora, Ill., Mrs. Chester Pierce, \$1; Beach City, O., Contents of Vivie's miss. box, 60 cents; Bryn Mawr, Annie Whitney, for child, India \$3 10; Benwood, W. Va., Jas. H. Brown, 50 cts.; Holmesburg, Pa., Miss E. F. Pattison, \$4; Easton, Pa., Miss M. L. Boileau, for Woodstock, \$4 40; Glenville, Md., Mrs. Benj. Silver, for Woodstock, \$5; A lady of Dr. Scott's church, \$1; Leaflets and hymn- books sold, \$4 81,	329 41
ROCHESTER.—Dansville Aux., for Miss'y, Liberia, \$100, for Gen. Fund, \$25 (\$125); Genesco, Central Ch. S. S., sch'p, Gaboon, \$25; Sparta, 2d Ch. Aux., for sch'p, Dehra, \$60, Agnes Aitken Bd., for sch'p, Benita, \$30 (\$90),	240 00	Total for January,	5,977 85
SHENANGO. — New Brighton Aux.,	39 00	Previously Acknowledged,	25,356 93
WASHINGTON. — Washington, 1st Ch. Aux., for Miss'y, Persia, \$60, for Gen. Fund, \$12, Cornes Bd., for 3 sch'ps, Mynpurie, \$25, June Rose Buds, for work, Cali- fornia, \$20 22 (\$117 22); West Alexander Aux., for Miss'y, Tunghow, \$50, for Gen. Fund (of which \$25 from a lover of missions for L. M., and 45 cents, pro- ceeds of little Rachie's flower-seeds), \$69 45, Orient Bd., Proceeds of Lecture, for Gen. Fund, \$38 (\$157 45); Wheeling, 1st Ch. Aux., for Miss'y, Ra- wal Pindi, \$200, Bd. of Hope, for Missionaries' chil- dren, \$25 (\$225),	499 67	Total Receipts from May 1, 1877, to Feb. 1, 1878,	\$31,334 78
WEST CHESTER.—Thompson- ville, 1st Ch. S. S., for sch'p, Dehra,	60 00		
ZANESVILLE.—Dresden, Mercy Drops, for sch'p, Beirut, \$60; Newark Aux., 1st and 2d Churches, \$61 53, Wil- ling Workers, \$25 47, Lift a Little, \$16 (\$103), for San Paulo school; Rose- ville Aux., \$5, Zanesville, 1st Ch. Aux., \$53 (\$58), for Miss'y, Chenanfoo; Union-			

February 1, 1878.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

W. P. B. M.

Northwestern Department.

INDIA.

MRS. TRACY.

FUTTEHGURH, July 20, 1877.

. . . I AM glad still to give a favorable report of Kausilla. She met with a great loss about the beginning of the year. She was always accustomed to stay with me in the evening when Mr. Tracy was obliged to be out. One evening she came as usual and remained till nearly ten o'clock, when Mr. Tracy returned. She had been gone but a minute or two when I heard loud crying, and then some one came to call me, saying that Kausilla's door had been broken open and everything stolen. I went out at once, and sure enough "*everything*" was gone, and such a wholesale robbery I never before heard of. When she came out of her house she fastened the door as usual with a padlock; but the thief had wrenched the staple from its place and thus got entrance. I found her sitting on the side of her bed, desolate enough. On the bed was left an old, worn-out comfortable, and this, with the clothes she had on, was all that was spared to her.

In spite of my sympathy in her grief I could not help smiling at one thing. Among the Hindoos persons make little if any change in their clothing at night. They wrap themselves up in a blanket, sheet, or thick quilt, as may be necessary, and lie down on their bedsteads without any mattress or other covering. Now, this is one point on which I think an improvement might be made, but I have never been able to convince Kausilla of the necessity of a change of clothing; her excuse used to be that she could not afford to buy two suits at once. To obviate this I made her a present of two night-dresses, from funds kindly furnished me by friends at home. I did not think she showed any special gratification at

receiving them; she evidently did not appreciate them. One morning the truth came out. "I wish," she said to me, "you had made those night-dresses so that I could wear them in the day-time; they would have been so much more useful." And soon, while mournfully enumerating the articles she had lost, she turned to me, and in a particularly sad manner, said, "And those night-gowns are gone, too." I did not say much to her, nor could I reprove her for crying. To be sure, her loss as we look at it was not much—twenty-five dollars would more than cover it; but it was her *all*.

The next morning she was still in the same depressed mood, and then I talked with her about it, and reminded her how, only a few years before, she had come to us with nothing more than the clothes on her back. I asked if she had had a real want since that time, which had not been speedily satisfied? She answered me hesitatingly, "No;" and then I said, that God was doubtless trying her faith; could she not trust Him? and, more than this, now was the time for her to show how her religion could sustain her in trial. Her heathen neighbors were watching her, and if she grieved in this way they would say that her heart had been in her worldly goods; but if she would be cheerful under such a loss, they would think there must be something worth while in a religion which could make her happy under such circumstances. She did not make much of a reply, and I left her to think over it. Shortly after, Miss Scott, who was then with us, went out to see her, and laid her hand on Kausilla's shoulder, saying, "Poor Kausilla, I am sorry for you." All at once Kausilla's face brightened, and she said, "Oh, no! the same God who cared for me before will not forget me now;" and then she went on enlarging on what I had said to her. Since that day I have never seen a shadow on her face from that cause.

After this many considerations led us to think that she had better live in the city, where she would be under the protection, and have the society, of other Christians. She felt very bad about leaving, and when she went away, cried as a daughter might on leaving her father's house. At first she was quite unhappy, and for this reason she could find no work. There were plenty of houses open to her, where she might go and talk of Christ; but we have decided, as a

rule, to go only where the women are willing to learn for themselves, not merely to be talked to. Before long she found one pupil, then another, and she now has eighteen. This keeps her busy, for she cannot gather them all in one place; she must go to their houses and hear each one separately. I go with her when I can, and every time I do I am delighted with the progress of her pupils. She certainly is one of our very best workers.

INDIA.

MISS THACKWELL

RAWAL PINDEE, NOV. 6, 1877.

(SOME of our girls of seventeen will be interested to know that Miss Thackwell is just their own age. She has been added to our list during the present year.)

. . . On Monday morning, the 22d of last month, my aunt, Mrs. Kelso, and her family, all started for Lodiana, where they have been transferred, and the same day I took charge of the schools. There are two girls' schools here. In the one there are four teachers: Elizabeth Patterson, a native Christian woman, the wife of a man employed in the postal department in Rawal Pindée, and an old pundit, his wife and son. They are taught arithmetic, recitations, hymns, such as, "The happy land," "Joyful, joyful," etc., etc. School is always opened with prayer, the children repeating "The Lord's Prayer." The farther school is conducted in exactly the same way. There are three teachers in this school: Bessie James, Bible woman, wife of one of the native Christians, a Munshi and his wife. Bessie has for some time past been very, very ill, and we feared she would die. The whole time she had perfect trust in her Saviour, and said that she was "quite ready" to go to Him now if He should call her. She was removed to the hospital with her husband and four children, and is improving rapidly. We hope soon to have her among us again and about her Master's work. Many of the women and girls have pretty names, such as, Sundri, Chandi, etc. These are the names of two of the girls in our school. The first one is very applicable. Sundri means "beau-

tiful," and she is truly a beautiful child. Chandi means "like the moon." She is a very good girl. Most of their names have a meaning, but they don't always suit, by any means. Then the different servants' names have a meaning, generally, which is very interesting; for instance, the water-carrier is called a *bihihisti*, which means heaven—a gift from Heaven. The idea it is intended to convey is this:—On a warm, dusty day you see this man coming along with his bag full of water; and what is more acceptable than a drink of water? So he is a gift from Heaven.

AFRICA.

MRS. R. H. DE HEER, CORISCO, WEST COAST OF AFRICA.

. . . I WROTE to the "Little Sunbeans," through the secretary, Miss Scott, in April last, giving them a little girl in the place of Mapuli. The cause of her leaving was her mother's derangement. She still comes to our Sabbath-school, and we do what we can for her. I have faith to believe that these unavoidable changes will not dishearten or discourage them, because we do not let them take the heart out of us, to whom they come so much more keenly. The darker the features of the work, the more earnest and faithful should we be. Now, my dear friends, let us work on in love, work on in hope; strive to encourage each other; believe that great good is to be done, because the God in whom we trust is both able and willing to make it so. Let us have real, genuine sympathy for each other, too, and ever look upward for the Master's smile and approval. It is our privilege to remember you and your arduous duties at the twilight Sabbath hour, and to believe that we are remembered by you all.

PERSIA.

MISS SARAH J. BASSETT, TEHERAN.

. . . I FIND that I must be careful—I am not as strong as I thought I was; night after night I could not sleep, so Doctor is giving me opium. I dislike to form the habit of taking *anything*, and will not take it unless I cannot sleep. I think one thing was my great

grief of mind. Annie, my largest, prettiest, and most advanced pupil, has been sold by her mother to one of these miserable foreigners for his mistress. . . . We have had a great deal of sickness this winter among our own family and the foreigners. The winter has been so warm that the malaria has not been killed. There have been many deaths also, but God mercifully has spared us, though we thought little Mary and baby could not possibly live. In February the whole length of my school court-yard fell without a moment's warning. I was in the court, with all my girls around me, at the time. If it had fallen *face* downward we should have been injured, if not some of us killed; but it *slid* down, part into the street and part into the court, so none were hurt, but all very much frightened. I have had a larger number of pupils this year than last. . . . I am studying Persian, and have been doing so all winter. I need it very much, as many Mussulman women come to see me, and I must use an interpreter. I waited all winter for Aunt, but the children were sick, and she did not dare take baby or leave him; so I started by myself, and visited the women, Armenian and Mussulman. When I visited the latter I took an interpreter. Everywhere I was cordially met, and I was glad that I had finally summoned up courage to go alone. Next year I hope Miss Schenck will go with me. A young lady can go where a married woman cannot.

Home Work.

OUR ANNUAL MEETING.

It hardly seems possible it can be true, even as we write it, that *next* month—less than eight weeks from this time—the morning of the day will have dawned for another annual meeting, to be held this year at Cedar Rapids, one of our western centres. Again we hear the voice of our President, saying, “The Master is come and calleth for thee.” Is our answer ready? With these rapidly circling days, weeks and months, have we had our eye fixed, and kept

on with steady course in doing with all our energies what we could, that Christ's kingdom might be established on the earth? As presbyteries, auxiliaries and individuals, have we been faithful to our pledges? Have we been more importunate in prayer, that the millions who sit in darkness may see the great light that came to lighten every man, woman and child? Have we been more earnest in our strivings with those who have named the name of Christ, being enrolled among His followers, yet have no part nor lot in Foreign Missions, and are still ignorant of the meaning of those plain words—"Go ye into *all* the world and preach the gospel to every creature"? Once again, have we, in the midst of these financial earthquakes, thought *first* of what we owed to the Lord, giving up the new articles of dress, or furniture, or daily luxuries for the table, rather than make our monthly or weekly offerings less for the blessed cause for which the Master gave His own precious blood? Do we not remember the words of our beloved Mrs. Van Cleave, that, "The heathen themselves put us to shame in this matter of giving and doing as an act of worship"? Wonderful, indeed! that any disciple of Jesus should be in such bondage to the fashion of this world, that its dictates should be *first* obeyed, and the redemption of the world made secondary. What shall we think of such service when we look back upon it from the great white throne?

Even in these "terrible" times, we know, as we look around among the churches, that much more can be done than has been done in these last ten months. If, in the spirit of the dear sister who lately sent us two dollars, instead of purchasing the walking-shoes, all the members of our societies would send in such pure gold, instead of being several hundred dollars behind, as, alas! we now are, we would shout all along the lines, "Go forward—money, and to spare!" In these eight weeks remaining, shall we not be up and doing, making the most of every precious hour? Let the wealth of unused, God-given powers be newly consecrated and developed; then from this good hour a new tide of joy will flow out from us, blessing even the ends of the world. And thus, when those precious days in April come, will we be prepared to ascend the mount, sitting in the presence of the King, with new songs in our mouths.

AN APPEAL TO MOTHERS.

A CALL is now made by our Board for six laborers in the mission field. In what households shall we find them? Are you, Christian mothers, praying the Lord of the harvest, that He would "send forth laborers into the harvest"? and as you pray, do you look around your own home circle and say, "Behold, the children whom thou hast given me; honor them by choosing them for this glorious work!" Instead of this, have we not been trying to compromise with God? Have we not kept back part of the price of entire consecration of ourselves and all that is ours to the Lord's service? Have we not laid our hands on our children, and said, "*These* belong to me; they are peculiarly my own; a special gift from the Lord for my daily gratification; a joy and a comfort for me when I grow old"? If we hear conscience whisper, "The Lord hath need of them," our hearts tremble, and we stop our ears to the unwelcome sound. "It must be some one else's children," we say, "that He wants—not ours;" and as "we can bear the misfortunes of others with the most pious resignation," so we can send off other people's children with great complacency and satisfaction. But when it comes home to you and to me, "Can you give your best and your fairest to endure hardship as soldiers of the King on a foreign field?" we prefer to pay a bounty and secure a substitute.

And yet, how many mothers have been ready to give up their sons for their country, who would not give them up for Christ? making patriotism a higher motive than religion. A heathen mother could say to her son, when going forth to battle, "Return with your shield, or on it;" and Christian mothers should have more than Spartan heroism. The very flower of Europe could be sent forth with drums beating and banners flying, in useless crusades, to win from the infidel Christ's empty tomb; and Christian mothers should have more than chivalric devotion. But where is our eager haste to equip our sons and daughters to conquer nations for their Redeemer? If worldly fame, or honor, or gold, or fashion attract our children across seas or continents we let them go. There is sufficient recompense, we think; some advantage, something tan-

gible to be laid hold of and appropriated; but is the eye of faith so dim that we cannot discern a more glorious recompense, a sure reward from the inexhaustible riches of the great Captain of their salvation for those who have fought a good fight in the front ranks against his foes?

When the wheat, and the wine, and the oil were gathered in from fields and vineyards which the Lord had blessed, it was of the best and choicest that the Israelites brought an offering to the Lord. It was only the sacrifice without blemish that they laid upon the altar, only the choicest gums and costliest spices that were burned as fragrant incense, making "an odor of sweet smell acceptable unto the Lord." Can we render to the Lord our richest treasures, coining, as it were, our very heart's blood, that we may present to our Redeemer an acceptable offering? We are praying for a great missionary revival, that an enthusiasm for this work may be excited; that hearts may be stirred on this subject as never before; that silver and gold may be poured into the Lord's treasury, and that many may be raised up to proclaim the truths of the gospel as a witness to all nations. Let us each look into our home-field, and see that we bring *all* the tithes into the store house. Let us tithe our children and our grandchildren, our best and our fairest, and *prove* the Lord herewith, if He will not "open the windows of heaven and pour out such a blessing that there will not be room enough to receive it." D.

THE Seventh Annual Meeting of the Woman's Presbyterian Board of the Northwest will be held at Cedar Rapids, Iowa, April 24th and 25th. It is hoped that every auxiliary will send one delegate, or more than one. Send names as usual to Room 48, McCormick Block, Chicago, and provision will be made for entertainment.

SECRETARIES OF AUXILIARIES.—Please be prompt in sending forward your reports. Let us have them by the 1st of April, thus saving hurry and annoyance the last week. As usual, direct to 48 McCormick Block, Chicago.

HOW MUCH CAN I GIVE THIS YEAR?

THE "Thank Offering Circular" of the Woman's Board of Missions of the Northwest lies before me. It makes an earnest appeal for larger contributions to meet the pressing and increasing demand of those now in the field and those who are preparing to go out. What shall our answer be?

How much can I give this year? is a question that has sorely perplexed me, and probably many others whose husbands, like my own, are suffering from financial embarrassment. In the years that are past God has greatly blessed me with an abundance of this world's goods; and have I now no "thank offering" to lay on His altar? To me all is now changed. The prosperity that followed us through so many years has departed. But is there no way, in which, by self-denial, I can spare somewhat to give to this great work? Let me think. I had planned to buy a pair of new boots. Mine are old and shabby, and I have always worn handsome boots. On the street I wear over-shoes, and that will conceal them. In the house my long dress will usually shield them from observation. If I wear the old boots I can give something to the mission work; and how can I deny myself the glorious privilege of adding my mite to spread the gospel in heathen lands?

Sisters in Israel, One there is who gave all things for us; yea, His own life, also, and what shall we not render unto Him? Two dollars only from each of us blood-bought, ransomed sinners would roll up into many thousands, and be the means of saving many a lost soul. There are many of you, my sisters, who can give freely and not deny yourselves one luxury; but those of us who know what it is to be "perplexed on every side," let us come up to the work of the Lord by casting what we can, however small the sum, into His treasury, praying the Lord of the harvest to open wide the hearts and purses of our more favored sisters, so that they may give cheerfully their hundreds, where we can give only our mites.

As an earnest of my desire to do what I can I enclose two dollars, hoping many may "go and do likewise." A.

WE have to record that within the past three months Miss C. E. Eldred and Mrs. T. C. Winn have gone to Japan, and Miss Alice J. Schmucker to Soochow, China, as our missionaries. These ladies will be followed not only by the prayers of "loved ones at home," but by the prayerful interest of some whom they have met "by the way;" and we commend their names for remembrance at our hour of prayer.

WHAT IS THE USE OF MISSIONARIES?

IT is often asked, "What is the use of missionaries? Why should we spend millions on foreign missions, when there are children in our cities who are growing up in ignorance and vice? Why should we deprive ourselves of some of the noblest, boldest, most ardent and devoted spirits, and send them into the wilderness, while so many laborers are wanted in the vineyard at home?" It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us a thousand dollars, and that, at the present rate of progress, it would take a hundred thousand years to evangelize the world. There is nothing at all startling in these figures. An intellectual or spiritual harvest must not be calculated by simply adding grain to grain, but by counting each grain as a *living seed*, that will bring forth fruit a *hundred* and a *thousand-fold*. True Christianity lives not in our *belief*, but in our *love*,—in our love to God and our love to man. This is the whole law and the prophets, the religion that is to be preached to the whole world, the gospel that will conquer all other religions, even Buddhism and Mohammedanism.—*Life and Light*.

AN aged Christian wept as he sat reading the promises of the holy Book. To one who asked the cause of his emotion, he replied, "Oh, it is *so true, so true!*" How delightful is this stage of Christian experience, when we can take our Saviour at His word, and rest with all our weight upon the sure rock of revelation, but how slow are we in reaching it! After we have thought and sung perhaps for years of Jesus' love and the great glorious hereafter, how like a flash of sunlight in a darkened room comes the

thought, "And this is true, *all true!* Jesus has saved me from sin and endless death, 'and all for love, and nothing for reward!' I have an advocate with the Father, and the Comforter has indeed come to teach us all things, and to abide with us forever!"

Yes, and another fact stands out in bold relief,—there are souls still unsaved! There are those who have never even heard of the Saviour of sinners! And soon the places which know us all now, shall know us no more forever! Let us believe with all our heart, and act upon that belief!

A list of names of subscribers to the magazines, sent from Chicago for Philadelphia, Dec. 29th, was lost in the mail, and as this loss was not discovered until some time afterwards, an unavoidable delay has been caused in sending out magazines to a number of our western subscribers.

NEW AUXILIARIES.

Columbus Grove, O., Band of Hope (boys).	Lansing, Mich., 1st Church
Greeley, Colorado	Manteno, Ill.
Kirkwood, Ill.	Williamsville, Ill.

NEW LIFE MEMBERS.

Mrs. Lizzie K. Austin.	Miss Katie Rankin.
Mrs. M. A. Boynton.	Miss Ella B. Rodgers.
Mrs. Charles E. King.	Mrs. J. B. Snyder.
Mrs. Wyllys S. King.	Miss Abby Trowbridge.
Miss Anna Lambie.	

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to January 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON.—El Paso, sup. sch'p at Chefoo, \$10 25;	est, W. M. S., \$10; Young	
Onarga W. M. S., \$23;	People's Soc., \$12 65; Steady	
Pierson Band, \$8, . . . \$41 25	Streams, \$6 21, . . . \$380 81	
CHICAGO.—Chicago, 1st Ch.,	DAYTON.—Oxford Western	
W. M. S., sal. Mrs. Jessup,	Fem. Sem'y, \$35; Children's	
\$167 61; Mrs. M. C. Pier-	fund, \$1, 36 00	
sons, sup. "Baby" at Coris-	DETROIT.—Detroit, Jeff. Ave.	
co, \$25; 4th Ch., \$54 13; 5th	Ch., Bee Hive Bd., sup. pu-	
Ch., sal. Miss Campbell,	pil in Syria, \$30; Fort St.	
\$35; 6th Ch., sup. pastor's	Ch., Young Ladies' Soc. sal.	
wife, Persia, \$35; West-	Miss Bassett, \$360 50; Rhea	
minster Ch., Primary class	Miss Bd. for Pierson sch.,	
S. S. for Chefoo fam. suf.,	Fattehghurh, \$50; for sch'p	
\$1 57; Evanston, sal. Miss	at Tokio, \$51 50; for Miss	
Bacon, \$33 64; Lake For-	Schmueker's passage, \$25, 517 00	
	DUBUQUE.—Dubuque, 2d Ch.,	

Armor Bearers, sup. pupil at Dehra Doon, \$30; Hopkinton, Peace Maker's Bd. for three Mt. schs., Persia, \$37,	\$67 00	MONROE.—Adrian, \$37 10; Marshall, Mrs. C. Clark, \$5; Monroe, \$25; Tecumseh, \$12; these three for Mrs. Ketchum, . . .	\$79 10
FORT WAYNE.—Fort Wayne, sal. Mrs. Farnham, \$225; Mr. Farnham, for publishing Child's Paper, \$20; special for Mrs. Farnham, \$20,	265 00	NEOSHO.—Iola, W. M. S., . . .	17 00
FREEPORT.—Freeport, 1st and 3d Ch's., for Miss Jewett's school, . . .	25 00	OMAHA.—Omaha, S. S., 1st Ch., \$18 80; Little Drops of Water Bd., \$5, . . .	23 80
GRAND RAPIDS.—Grand Rapids, S. S. class of Mrs. Rosa, . . .	6 50	OTTAWA.—Aurora Miss. Bd., \$4; Mendota, sup. pupil at Dehra, \$30 75; Gift to Miss Pratt, \$10 76; Union Grove Ch., \$3 20, . . .	48 71
INDIANAPOLIS.—Indianapolis, 1st Ch., W. M. S., \$76; S. S. classes of Mrs. Burgess and Miss Sharpe, \$27; 3d Ch., \$26 60; 4th Ch., \$9 77, all for Mrs. Van Hook; Memorial Ch., \$13 90; Bloomington, W. M. S., \$10; Young People's Circle, \$20; Whiteland, Bethany Bd., \$2 50; Columbus, \$30, . . .	215 77	PEORIA.—Peoria, 1st Ch., by Mrs. Griswold, \$25; 2d Ch., by Mrs. Griswold, \$25, both for sch. at Futehghurh, . . .	50 00
IOWA.—Burlington, \$13; Keokuk, Western Ch., for three Mt. schs. in Persia, \$40; Kossuth, for Chinese Miss. in Cal., \$60 50; for sch'p at Chefoo, \$10; Mediapolis, sup. sch. at Futehghurh, \$10,	133 50	SAGINAW.—Bay City, sup. pupil at Oroomiah, \$15 50; Flint, sup. pupil at Dehra, \$15; Saginaw, \$375, . . .	405 50
KALAMAZOO.—Decatur, W. M. S., . . .	25 00	ST. PAUL.—St. Paul, 1st Ch., W. M. S., . . .	15 00
LANSING.—Battle Creek, W. M. S., . . .	24 50	SCHUYLER.—Monmouth, a gift through Little Leaven Bd., \$50; Rushville, a thank-offering from Miss Lizzie Montgomery, \$18, . . .	68 00
LIMA.—Columbus Grove, Bd. of Hope (boys), \$5; Young People's Circle, \$15; Earnest Workers, \$5; Lima, sup. sch. in Syria, \$25; McComb, \$10, . . .	60 00	SPRINGFIELD.—Springfield, 1st Ch., W. M. S., . . .	48 05
LOGANSPORT.—Union Ch., W. M. S., . . .	25 00	VINCENNES.—Terre Haute, 1st Ch., \$12 50; S. S., \$1 90, both for Mrs. Dr. Warren,	14 40
MATTOON.—Charleston, W. M. S., . . .	5 60	WINNEBAGO.—Neenah, sup. pastor's wife, Persia, . . .	15 00
MAUMEE.—Bryan S. S. Bd., \$10; Bowling Green, \$3 32; Delta, Mrs. Tauner, \$2; Mt. Salem, \$8; Perryshurg, \$1 50; Toledo, 1st Ch., \$27 25; South Toledo, for Tokio, \$5 20; West Bethesda, \$2 56, . . .	59 83	WINONA.—Rochester, Downing Bd., sup. sch'p Chefoo,	40 00
		WHITEWATER.—Cambridge City, W. M. S., . . .	8 80
		ZANESVILLE.—Granville, Little Workers, sup. sch'p with Mrs. Farnham, . . .	5 00
		MISCELLANEOUS.—New Sharon, Iowa, Mrs. Eliza Ralycia, \$5 40; Cook-book, \$1; Philada., for Mrs. Rhea's appeal, \$1; Brooklyn, N. Y., Miss H. A. Dickinson, towards new L. M., \$5; Saved by "walking-shoes I did not buy," \$2, . . .	14 40
		Total, . . .	\$2740 52

The \$100 reported in February from 2d Ch., Cedar Rapids, Iowa, should have been 1st Ch.

CHICAGO, ILL., January 21, 1877.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

