

**HISTORY**

OF THE

**WOMAN'S  
MISSIONARY**

**ASSOCIATION**

OF THE

**United Brethren in Christ.**



# A HISTORY

OF THE

## Woman's Missionary Association

OF THE

*UNITED BRETHREN IN CHRIST.*

HISTORICAL SOCIETY

"The Lord giveth the word: the women that publish the tidings are a great host." — Psalm 68: 11, Revised Version.

U. B.

1898

26666

U 58h

7, 271

DAYTON, OHIO:

UNITED BRETHREN PUBLISHING HOUSE.

1898.

METHODIST

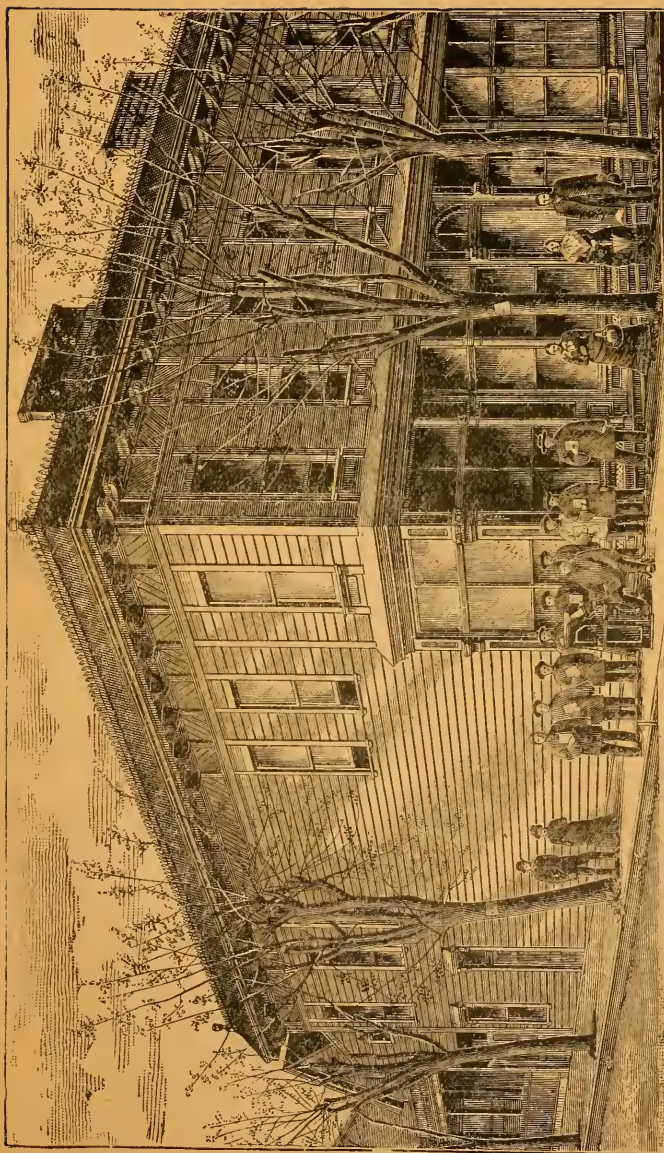
BY3442

A9

W6

H6734

1898



CHINESE MISSION BUILDING, PORTLAND, OREGON.



# HISTORY

OF THE

## Woman's Missionary Association.

---

"The Lord giveth the word: the women that publish the tidings are a great host." (Psalm 68 : 11, Revised Version.)

Whether the sweet singer of Israel meant to prophesy, or referred to the custom of the women proclaiming glad tidings after the victory, we live in a time when the words are literally true. The women of Christendom are awake and organized, sending missionaries to every portion of the globe. We are living in the times which the Revelator saw, when he said, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The women, by their offerings, prayers, and service, are giving wings to the angel. There are six thousand two hundred and thirty messengers from Protestant churches now preaching the everlasting gospel in twenty times as many languages as were spoken on the day of Pentecost. There are besides these many thousands of native converts preaching and teaching the Word. In the last twenty years, in a special sense, God has been pleased to call and make use of the women of Christian lands. Every denomination in the United States has now one or more woman's boards.

How shall we account for this general movement of Christian women in a new line, bringing heavy responsibility, requiring self-denial and the service of body and mind? It was

born from above. The thought was Divine. It came in the fullness of time. In every mission field there was an imperative need for the active sympathy and co-operation of women at home. Missionaries were sent home to tell the story of the degradation, misery, and darkness of women without the gospel, and to appeal to the love and devotion of honored Christian women to consecrate themselves to their elevation. In our country these appeals met with a ready response. God by his providence had during the Civil War developed the capacity and energies of the women in the great activities of the Sanitary and Christian Commission. In every town and village the women had gathered to furnish, with loving hearts, supplies for the "soldier boys." These trying times called women from the selfishness and frivolities of life, and discarding the conventionalities of society, they responded to the call of distress, and became experts in organizing and administering on a large scale. Besides this general preparation for the work, in every church there were a few hearts who were longing for more active service, and with prayer and supplication were seeking direction. The two Congregational women who met to pray weekly for eight months, before issuing a call to organize a woman's board, has a parallel in the beginning of our work.

#### THE BEGINNING.

In a little room a few miles north of Dayton, Ohio, Miss Lizzie Hoffman (now Mrs. Derrickson) spent the night in prayer. In response to earnest solicitation, she has given the following account of her experience:

"The beginning of my call to missionary work was a desire for a deeper work of grace in my own heart. I felt that there were joys in the divine life and attainments through grace that I was not possessor of, as well as duties to perform for which I was too weak. There was a burden on my heart. I took it to our Burden-Bearer in prayer, and the answer was a question, 'Are you willing to go to Africa?' I felt unqualified. The Lord's answer to Moses came. Thus I labored on for, I think, over one year. I sometimes felt as if I could not endure the weight. One evening I took my Bible, my best instructor, and read and prayed in my little room, determined to con-



quer or die in the attempt; resolved to wrestle and pray till light would dawn upon my soul. It was near the dawn of day when the Angel of the Lord rolled the burden off my poor heart. Abraham was not required to slay Isaac — only to become willing. I said calmly and peacefully, 'Lord, use me as seemeth to thee good.' Soon there was a prompting in my heart that the women of our Church should be organized for active and special work for missions. The duty became imperative. I revealed the fact to Father John Kemp. He at once became interested, and visited the most active workers in the First Church at Dayton, as well as in Summit Street Church, and prayed and planned until he succeeded in calling the meeting for the organization of the women of Miami Conference."

Prominent men and women of the two churches met at Summit Street Church, and spent a day and an evening in consultation. A woman's organization was effected for Miami Conference, May 9, 1872. The following preamble to the constitution then adopted is of interest:

"Believing that the promulgation of the gospel of Jesus Christ throughout the world depends upon the success of Christian missions, and that the responsibility of this success devolves upon all Christians, we therefore do, in obedience to the command of our risen Lord and Savior, 'Go ye into all the world, and preach the gospel to every creature,' in convention assembled at the United Brethren Summit Street Church, in the city of Dayton, on the 9th day of May, 1872, pursuant to proper notice given through the *Religious Telescope*, hereby, in the name of our Divine Master, and moved, we trust, by the Holy Spirit, organize ourselves into a missionary association, by the adoption of the following constitution."

A number of auxiliaries were organized in the conference. Money to the amount of \$328.13 was collected, but no mission work was undertaken. It was expected at this time that other conferences would organize. Nothing was done, however. For want of an object, all but two of the societies of Miami Conference ceased to work. These two were discouraged. A meeting was called in the First Church to consider the question of issuing a call for a general meeting. Six ladies responded to the call. Some timid, faint-hearted ones suggested that we could not work as the women of some of our sister denominations, and if we undertook it, there would be responsibility, and we would be sure to fail. Sister Sowers repeated after each one of these, "They cannot do our work."

If God calls, dare we falter?" All felt that God did call, and agreed to take steps toward a general organization. A number of articles were written in the *Religious Telescope*, asking for a meeting. The Missionary Treasurer, Rev. J. W. Hott, and the Missionary Secretary, Rev. D. K. Flickinger, pressed the matter in private and through the press. The General Board of the Church had recommended such an organization. Mrs. Hadley, returning from Africa, urged the project. Everything pointed to it as a duty.

The *Religious Telescope* of September 29, 1875, contained the following call, signed by Mrs. T. N. Sowers and Mrs. W. H. Lanthurn:

"For the purpose of creating a greater interest and zeal in the cause of missions, and laboring more directly in the work of the Divine Master by bringing into more active and efficient service the sisters of the Church, a call is made for a Woman's Missionary Convention, to meet in Dayton, Ohio, First Church, October 21, 1875.

"It is desired that the convention shall partake of the nature of a mass meeting. We therefore invite all persons interested in the work to be present."

The call was answered by the following conferences: Miami, Scioto, Sandusky, Michigan, Indiana, Western Reserve, Lower Wabash, Virginia, and Allegheny. Six of the nine conferences sent delegates. The last three were represented by ladies whose husbands were members of the respective conferences, and at that time resided in Dayton. Five States were thus represented, but only three by resident delegates, viz.: Michigan, Indiana, and Ohio, the last named State being represented by four conferences. Those in attendance at that meeting from Scioto Conference are now included in the Central Ohio Conference. Several other conferences appointed delegates, who sent letters of encouragement. Two days (October 21 and 22, 1875,) were spent in faithful, prayerful work. A constitution that had been previously published was discussed, amended, and adopted, and the "Woman's Missionary Association of the United Brethren in Christ" was organized by the election of officers: President, Mrs.

T. N. Sowers; Vice Presidents, Mrs. Z. A. Colestock, Mrs. M. H. Bridgeman, Mrs. S. Haywood; Corresponding Secretary, Mrs. L. R. Keister; Recording Secretary, Mrs. D. L. Rike; Treasurer, Mrs. W. J. Shuey. All started anew under the constitution adopted. The Miami Conference Society paid its money into the general Association, and reorganized. The officers in the new were about the same as in the old, the smaller only yielding itself to larger existence. Spring was decided upon as the time to hold the annual meeting. May, 1876, First Church, were the time and place agreed upon for the next meeting.

## ORGANIZATION.

The organization includes a Board of Managers, a Board of Trustees, Annual Conference Branch Societies, Local Societies, Young Ladies' Bands, and Children's Bands.

The Board of Managers is composed of delegates, elected annually by the conference branches. The Board of Trustees are elected annually by the Board of Managers. The Officers are elected from the Trustees.

The local societies hold quarterly meetings, and are the chief instruments in gathering money. The branch societies meet annually, as does also the Board of Managers. The Board of Trustees meet upon call, in the office of the society.

By the terms of the Constitution, the Association is under the direction of the General Conference, and submits quadrennial reports to that body. But in the election of officers, and in general management, it is independent.

The Constitution was printed and bound, with an address to the women of the Church, and sent out. Some societies were organized in various places.

At the meeting in May, 1876, Mrs. A. L. Billheimer, having returned from mission work in Africa, added new life to the meeting. It was determined to venture out and undertake some work. All seemed to feel the responsibility of appropriating the first money. There was a unanimous feeling

that our work should be among the women and children, and this sentiment assumed definite shape when Mrs. Billheimer moved "that the funds now in the treasury be used for the founding and support of a mission school in Africa." She then spoke of her personal knowledge of the need of such work, and of the feasibility of the plan; that it could be started on a small scale and enlarged as our means would permit. Our hope of helping Africa is through the children. The motion prevailed.

#### FOREIGN WORK.

##### AFRICA.

The first idea was to support a school under the control of the missionaries of the General Board, near Shaingay. It was agreed to support Miss Emily Beeken, then under appointment. But instead of this, by the advice of the officers of the General Board and the missionaries then in the field, it was decided to establish schools up the Bompeh River, in a thickly populated territory that was calling for light, and was without any missionary work. The General Board, thinking it not best to distribute their force over so much territory, urged us to occupy this new ground. With repeated visits and the supervision of Mr. Gomer, the mission was located at Rotufunk, on the Bompeh River, about fifty miles east of Freetown. Miss Beeken went to Rotufunk late in the autumn of 1877, at which time we undertook her full support.

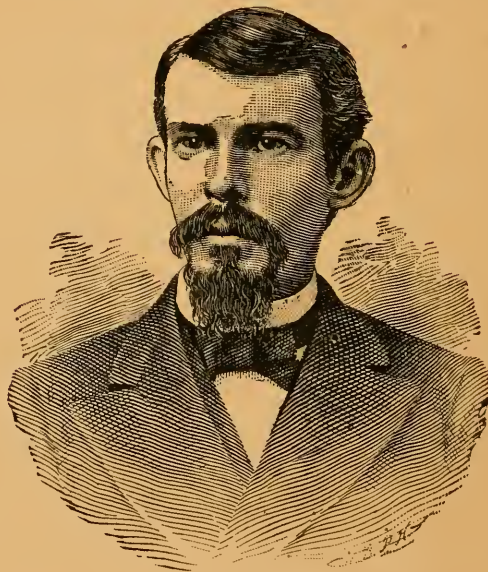
The pioneer work was difficult, but it was bravely accomplished. One with less courage than that of Miss Beeken could not have succeeded in starting a mission so far from any civilized help or protection. The head-man built a *barra* for worship, and the Association a mud house for the missionary on a beautiful elevated site near the town. Miss Beeken established two schools, and had public services in surrounding towns. Only those who have done such work, and those now in the field, can fully appreciate the service she rendered our Association in laying the foundation of our mission. She

made an urgent request for a large bell for the station. Through the solicitation of Mrs. Sowers, Mr. John Dodds gave one; and as the ringing of the bell from old Independence Hall, on the morning of our nation's birth to freedom, said more plainly than words could tell, that all men are born free and equal, so this bell proclaims liberty to the captive, and the striking off of the shackles of sin that so long have bound them.

Miss Beeken was succeeded at the end of nineteen months by Mrs. M. M. Mair, of Glasgow, Scotland. Mrs. Mair had an experience of twenty-six years on the West Coast of Africa, which enabled her to endure the climate better than new missionaries. She landed at Freetown, October 19, 1879, and went to Rotufunk the following month. The previous May, at our annual meeting, we had agreed to send to Africa from this country the material for a good house, so that our missionaries might have a comfortable home. Two thousand dollars were easily raised outside of membership dues, and Mrs. Mair superintended the construction of the building, and enjoyed living in it, as she so well deserved. She was indefatigable in her labors, and her influence over the natives was wonderful. She taught them by precept and example. She corroborated Dr. Flickinger's report, that of all dark places in Africa Rotufunk was the blackest. Mrs. Mair was almost overwhelmed with the responsibility of the work, with only native helpers, but she said, "I always made it the rule of my life, when I had anything to do, to *try*." She secured better teachers for the schools, and established two others. She had the confidence and co-operation of the chiefs and head-men, and such was her influence over the people in three years and a half, that she said she had been in but two towns in this country where the Sabbath was observed so well. Pa Sourie, the head-man of Rotufunk, gave up the use of strong drinks and tobacco, and compelled the people to desist from labor on the Sabbath day. Rotufunk was a station for slave traders when our mission was located there; but before Mrs. Mair

came away, this was broken up. A deed was received for one hundred and fifty acres of ground at Rotufunk and Palli, part of which was put under cultivation.

Early in 1882 we were warned of the declining strength of Mrs. Mair, and began to look for reinforcement. It was determined to send a man and his wife, as the work was too hard for a woman to carry. Rev. R. N. West and Miss Lida



REV. R. N. WEST.

Miller, students in Union Biblical Seminary, were chosen. Both had foreign missionary work in view, and were preparing for it. They were married in the summer, and sailed from New York October 2, 1882, arriving at Freetown December 3. Mrs. Mair remained a few months, and then came to America on her way home to Scotland. Her presence at our annual meeting at Westerville added new interest to the work.

At this meeting came the word from Mr. West, that so many persons gathered at the public services that in the rainy season no house was large enough to accommodate them, and many had to be turned away. He asked to be allowed to build a chapel. The Committee on African Work recommended the raising of two thousand dollars, the estimate of the cost of a suitable building. Cash and subscriptions were taken at once to the amount of eleven hundred dollars. The money was all raised and the chapel completed within a year, and — what was a new thing under the sun — at a cost of five hundred dollars less than the estimate. Mr. West described the building as follows :

“The building is a neat, substantial structure. The main room is forty-two by twenty-eight feet, with six large double windows on each side and two in front, one on each side of the door. These are made of wood, hung on hinges at top, and open outward. Behind the pulpit is a large double window of glass, hung on pivots. This gives a good atmosphere, and serves to prevent sleepiness in the pulpit. There is a large double door in front. The pulpit stands upon a raised platform. Its front and sides are like the five sides of an octagon and the back of one side. The three front sides are of counter, a native wood of great beauty, the remaining sides and top being beautifully marked pitch pine. The whole is nicely varnished. The benches are made of white pine lumber. They are ten feet long, with backs, and fastened to the floor. Mr. Gomer says they are the most comfortable seats he ever saw. The room will seat three hundred persons comfortably. To the left of the pulpit is a door leading into the primary class room. This room is twelve feet square, with one outside door and two windows. Mrs. West is especially pleased with this room, and says, ‘If a separate room is needed at home for children, it is needed tenfold more here.’ The building is upon a stone foundation, with stone steps in front, and a belfry over the steps. The entire cost of the building, including the coat of paint yet needed, is fifteen hundred dollars. God has surely been kind to us, and we feel like praising him for his wonderful grace.”

With the exception of a coat of paint, the chapel was finished by the 24th of February, 1884, when it was dedicated. Rev. J. Gomer, of Shaingay, preached the dedicatory sermon in a very satisfactory manner. After the sermon, an invitation was given for a free-will offering to the Lord, and the people responded by subscribing one hundred and sixty acres

of land at Palli; five binkeys of rice (from fifty to one hundred bushels); one cow, one country cloth, and thirty-seven dollars and fourteen cents in cash subscriptions. The people were glad for this house, and the missionaries were encouraged. The report said:

“The work has been prospering during the year. We have now, in connection with the work, fifty-four regular preaching places, being an increase of twenty-three during the year. In these places more than two thousand



MRS. R. N. WEST.

five hundred persons hear the word of God. The people are so ready to hear, and always say that they want us to come all the time. Fully one thousand persons every Sabbath hear preaching in connection with the different stations of the mission alone, and here and there is one who has given his heart to Jesus and is sincerely trusting in him.”

Our missionaries were to have a test of their devotion and strength, unparalleled in the mission work of the Church. Mrs. West wrote, April 4, first speaking of the work in connection with building:



“Then there were months of hard labor, only known to those who have had experience in heathen lands. But our congregations were increasing, and we scarcely heeded the toil, so anxious were we to get into our new chapel. Now it is completed—all given up to God. For two Sabbaths the house was crowded, and then the war came, and that dreaded disease, small-pox, has settled down over our town and surrounding country. Now we are but few who meet together; but only God knows how many petitions rise to him from suffering ones out in the bush, in the town, and out on the battle-field. We were much encouraged by the following testimony of a young man in our seekers’ meeting last Sabbath. For some time we have thought him a Christian. He was in the war, and distinguished himself for his bravery. He came back because of a wound received in the hand. After speaking of his trust in Jesus, he said: ‘When the war come, I no care to go; but when they go come for tear down this God’s house, I no agree—so I go. I take no country medicine, I trust in God. He hold umbrella over me,—he give me power. I kill plenty. I come back now, I kill plenty, now sin come on me. I’s sorry. I come here this morning. I beg Jesus to wash me.’”

The war, which it was thought would be short, lasted with all its attendant evils of butchery, famine, and plunder, with little abatement, for two years.

A Mohammedan priest from Arabia brought small-pox, and in a short time the whole town of Rotufunk and country around were infested with it. Mr. and Mrs. West did all in their power to alleviate the suffering. Mr. West was sick two weeks with this scourge, but recovered with the careful nursing of Mrs. West: It was estimated that fifty persons died. One of the mission children, Preston Edwards, was of the number. He died trusting in Jesus.

Two of our stations, Mo Shengo and Sumanosogo, were plundered, and the building at Mo Shengo was destroyed. The town of Marmoo was chosen as a safe and desirable place; so the children of both schools were removed there, in the care of Mr. Stewart. He opened school, September 29, 1884, Mr. Weeks giving his time to itinerating. Mr. West says of Marmoo: “It is a large town, midway between Rotufunk and the ocean, the home of Bannah Will Caulker, a warm friend of the mission, and has long been asking that we send them a teacher.” Besides these anxieties, our faithful missionaries were called to part with a little daughter, who, after five days of earthly

life, was taken to the heavenly home. Through these trials of disease, war, sickness, and death, our beloved missionaries were sustained by the abundant grace of God. During these trying times, the buildings at Rotufunk and Palli were unharmed. The itinerating was interrupted, but because of the mission and its influence, the country was not deserted. Mr. West wrote:

“Though two of our stations are broken down, and though we have been forced to give up preaching in forty-nine towns where before we had regular preaching, and though we are pressed to the wall, sorely perplexed as to the course to pursue, yet there is one thing for which we should truly praise God, and which should cause every Christian heart to take courage. Our people are scattered and in distress, but they have not turned away from the gospel. They are not willing that the mission should go away from them. The gospel has a deeper hold upon the people of the Bompeh country than it had before the war. Many cling to it with the energy of despair. Had it not been for the mission, the people would all have gone away from this country. Mohammedanism, which has had such a deep-rooted hold upon the people, has, I think, received such a check as will effectually destroy its power in this country. They have so completely deceived and defrauded the people, that they are sickening of their shams, and say that they want nothing more to do with them. Our influence seems to be increasing, and the people are more eager than ever to hear the gospel.”

Many instances have been related of the people giving up their *gree-grees* and country medicines, which cannot be repeated here. Our first and prominent work has been for the children. The older persons are so steeped in sin and entangled in the customs of the country, that it is almost impossible for them to break away from their habits. The schools are made up of children from the villages and those in the mission. As many children as can be cared for by the missionaries, are taken under their care and are taught to work. A portion of every day is spent on the farm or at some mechanical employment. The aim is to train the boys and girls in such a way that they may take care of themselves, and be able to develop their country. We are looking toward self-support. The children, with the help of a few men, have done the work connected with the mission. Large

farms are under cultivation. Orchards are started, and already they have a desire to have ground of their own for cultivation. These children are Christians — bright, earnest, and hungry for knowledge, using every opportunity to gain it. So eager are they that they will arise in the night and get to their books. On one occasion, when the missionaries told them that they should not do so, a boy answered, "No use to stay in bed when sleep no catch 'em." These boys and girls will soon become our teachers and itinerants.

Fearing that our missionaries might break down with the long strain of war upon them, the Trustees invited Mr. and Mrs. West to take a vacation before the expiration of their term, if in their judgment it was necessary. After considering the matter some months, they decided to come to America. They divided the work among the teachers, children, and laborers, and arranged with Rev. J. Gomer, of Shaingay, to visit the mission occasionally to see that all was well. They sailed, February 4, 1886, and arrived in New York, March 20. After spending several months with friends, they attended the Board meeting at Huntington, Indiana, adding greatly to the interest by their accounts of the work. During the summer they visited camp-meetings in the East, and did good work for the Association. They returned to Africa, September 18, feeling they were going home. They often spoke of being homesick for their boys and girls at Rotufunk. Mrs. West wrote, when about to leave New York: "We go back, feeling we are going home, back to friends, back to a delightful work. We go gladly." They had a long, tedious, uncomfortable voyage of fifty-three days.

This field is large, extending hundreds of miles, and everywhere people are groping in darkness. Our work in this field is limited only by our force of workers, and that depends upon our contributions of money. The report of the Shaingay Conference, December, 1886, gives five hundred and sixty-seven members, and preaching in forty-eight towns.

## GERMANY.

Our second mission work was undertaken at the annual meeting held at Fostoria, Ohio, in May, 1880. Rev. C. Bischoff, superintendent of the work of our Church in Germany, was present and addressed the meeting in regard to the great need of help for that work. Rev. D. K. Flickinger also spoke of the great opportunity of saving souls in the land of our Church father, Otterbein. We consented to support the work in Coburg, a city of about fourteen thousand inhabitants, with an appropriation of three hundred and fifty dollars. The name of our first missionary was Rev. G. Noetzold. He organized a church, March 27, 1881. He described the place as a moral desert. The state churches were given over to formalism. The pastors were neglectful of their flocks, and the common people had no gospel. The results of his labors were highly gratifying. The appropriation was soon increased to secure a larger hall. About the close of the first year Rev. William Mittendorf, then our German editor, visited the mission and wrote: "I thank the sisters in America, as the people here say, '*a hundred thousand times*,' for beginning this mission." At that time there were twenty members, and a good Sabbath-school, and the congregations were large. Preaching services were held at several large towns adjacent, but nothing permanent was done. There have been trials and persecutions here as well as in Africa. The meetings were often disturbed by ruffians; stones were sometimes thrown through the windows from the streets. The city papers contained articles against the work, probably incited by the state preachers who were hostile to our work. Of these the missionary wrote: "The Lord is on our side. In spite of all persecutions our meetings are increasing in numbers. Persecutions do not discourage our people, but strengthen them in the faith."

The women organized a sewing society in order to assist the mission. They meet one evening a week, and make articles for sale for the benefit of the mission.

The successor of Rev. Noetzold proved unfaithful, and was dismissed. Rev. H. Barkemeyer was appointed to Coburg by the conference in the spring of 1886. He is a tried man, and has been faithful to the work for many years. He says: "The conduct of my predecessor did much harm, but still I believe we will recover the loss in a short time. Here are good members who have a good influence, but some are not converted. I consider it my first duty to seek the conversion of these members." Later reports, December 6, 1886, tell of a good revival influence, and the contribution of two hundred and fifty marks (sixty-two dollars) by a lady in Coburg toward the erection of a chapel.

## HOME WORK.

## CHINESE MISSION.

From the beginning of our organization, the Chinese in our own country enlisted the sympathy of our ladies. The bishops, from time to time, as they visited the Western Coast, spoke of the utter neglect to give these people the gospel. Our ministers' wives on the coast asked frequently that we supply means for reaching these people; but for want of money and faith, years passed by with only talk and resolutions. Bishop Castle, by articles in the papers and by personal letters, awakened such an interest that at the annual meeting at Western, Iowa, in May, 1881, the Board passed the resolution: "That we request the Trustees to open a school for the Chinese on the Pacific Coast as soon as practicable." Letters were written to Bishop Castle, asking him to suggest a place. He visited San Francisco, and Portland, Oregon, as he could, consistently with his duties, and found a great many Chinese at both places who needed the gospel.

In Portland, Oregon, a Christian Chinaman by the name of Moy Ling had gathered his countrymen together and held a night school for six years. They had some school-furniture, and paid for their fuel, light, and room rent. They were taught in classes of from three to five, by voluntary teachers as they could be enlisted. The school grew to such propor-

tions that Moy Ling wanted some church to take hold of it. This came to Bishop Castle's notice, and he began to negotiate for it. Nothing very satisfactory could be arranged until a teacher could be secured. The school numbered from twenty to thirty. Moy Ling wrote a very intelligent letter, expressing great pleasure in the prospect of our control of the school. To have a school organized was unexpected, and we thought it too good to be true. But upon further inquiry we



MRS. GEO. SICKAFOOSE.

were convinced that this was the answer to our prayers, and decided to take the school, in October, 1882. After much thought and prayer we appointed Mrs. Ellen Sickafoose, of Buchanan, Michigan, to take charge of the mission, November 15, 1882.

Mrs. Sickafoose, after her appointment, upon advising with her friends, did not deem it wise or best to take that long journey in the winter, and with the consent of the Trustees deferred it till after the Board meeting, meanwhile working as

she could in her branch society. Bishop Castle and Rev. Mr. Watson, the pastor of the church in Portland, gave the school what attention they could. Moy Ling was asked to go on with the school, and remain with it as interpreter after the teacher arrived. Rev. George Sickafoose, the husband of the lady appointed to our mission, was appointed by the General Board of the Church to take charge of the mission church in East Portland. Mr. and Mrs. Sickafoose attended the annual meeting in Westerville, and then went directly to the work.

Mrs. Sickafoose took charge of the school, July 16, 1883, with twenty pupils. At the end of the first quarter there were fifty-eight pupils and seven teachers enrolled; at the close of the second, one hundred and thirty pupils and thirteen teachers; and at the close of the third, one hundred and fifty-seven pupils and twelve teachers, showing a steady increase. They contributed, themselves, for the support of the school, first quarter, eighty-three dollars; second quarter, one hundred and fifty-one dollars; third quarter, one hundred and seventy-three dollars, making the whole amount contributed four hundred and seven dollars. Moy Ling, who began and carried forward the school for some time, has been a most faithful helper. He gave all the furniture, consisting of an organ, tables, seats, chairs, clock, stove, lamps, and books, to the Association. The school is held every evening in the week, except Saturday, from 7:30 to 9:30. Five or six are taught by one teacher. A building was rented in a good location; but with the growth of the school the rooms were much crowded, and there was soon a pressing need of a better building.

By the time of the Board meeting in 1884, the school had grown to such proportions that the services of Rev. Mr. Sickafoose were needed, and we were fortunate in securing them, the General Board having disbanded the mission in East Portland. At this time we also learned that our school was liable to be interrupted by the sale of the property, and began a sub-

scription for the purchase of a building, estimating the cost of one suitable for residence and school at six thousand dollars. It was agreed to raise this amount in two years. The sum of one thousand two hundred and ninety-one dollars and forty-three cents was paid and pledged at the meeting. The question of the purchase of the building in which the school was held, came before the Trustees early in Novem-



REV. GEO. SICKAFOOSE.

ber. The fact that the property was not suited to our wants, and would necessitate repairing or rebuilding at once, deterred the Trustees from undertaking it, and word was sent to our superintendent to try to rent a place. The necessity of a more suitable and a *permanent* place was felt by the friends of this good work, and many expressed their disappointment that a building was not purchased. We had hoped that some one would purchase the property, from whom we might rent, and not disturb the school. When there was no longer any



hope of this, Brother Sickafoose wrote us, describing a good piece of property, which was for sale at a reasonable price :

“The property is on Second and Mill streets, about four blocks from where we are now located. It is a corner lot of fifty by one hundred feet, with a new building, fifty by fifty, two stories high, with two splendid business rooms on the first floor, with stair-way in the center, and twelve nice living rooms on the second floor. This large, new building fronts on Second Street; has been put up and finished since we came here, and cost the man six thousand six hundred dollars. Back of this building, fronting on Mill Street, is a good residence of seven rooms.”

After much thought and prayer, and with the advice of warm friends, we secured the property. The cost, being eight thousand dollars, caused earnest solicitude as to whether the members would sustain the Trustees; but the advantages this property had over the other were, that it at once suited our purpose; the rents for the part not needed would secure the unpaid money, and, when the building was paid for, would go toward the support of the school; if at any time it would be necessary to dispose of it, being built for business purposes, it would be salable; the price was only one thousand five hundred dollars more than the other one sold for. The members and Board commended the Trustees, and went to work to secure the money. At the decennial meeting at First Church, Dayton, Ohio, in May, 1885, at a solemn, beautiful service, thank-offerings were made for this building which amounted to five hundred and eighty dollars. The first year two thousand five hundred and thirty-six dollars and ninety cents were secured. The unpaid amount was apportioned to the branch societies. It was expected that the whole amount would be in the treasury by the Board meeting in 1886; but because of a failure in some of the societies to raise their apportionment the full amount was not paid until December, 1886. People in the Church, and those not connected with us, speak in praise of our school, teachers, missionaries, and property.

Who shall be able to compute the good influence which shall go out from this school? Already fifty have rejected the Joss, and accepted Christ as their Savior, and between four

and five hundred have been instructed, both in the way of letters and in the way of life. But only a beginning has been made by any of the churches in this mission work. The great mass of the Chinese are learning only the vices of our civilization. The coming of the Chinese to America is one of the mighty movements of God's providence against which unbelievers rage and take counsel together, and which shortsighted Christians too often do not comprehend, but which will be recognized in centuries to come to be one of the principal means by which the final destinies of that great empire, and of Japan, and of all the nations of Eastern Asia, have been shaped. Having come in contact with Western civilization and under our institutions heard of the Savior of men, they can never be the same as they were before. Our hope is, that through those whom we bring to accept Christ, we may reach many others, and eventually those in the empire. The possibilities are great. Thousands are yet without a knowledge of a true God. Other schools might be opened if the money were in the treasury.

MOY LING.

It will be of interest to every one to know a little of the history of our faithful interpreter. He was born in Sun Ning County, Canton, China, in 1852. He attended private school in China three years, and grammar school four years. He has a good education in Chinese. His father was a farmer. He is the youngest of three brothers, and has one sister. His father died when he was fourteen years of age, and his mother when he was nineteen. He came to Portland, Oregon, in August, 1872, and has been there ever since. He had some idea of the great God when quite young, and believed the only way to worship him was through Joss. The first light that dawned on his mind in regard to the Christian religion, was from reading a Bible in Chinese, presented to him by General Howard in 1874. He attended mission school in Portland about four years, has a fair English education, and

is a beautiful writer. In the Bible that was given him he soon learned that the Christian religion was superior to the pagan, and in 1877 he accepted Christ as his Savior. He then became very much interested in his countrymen, and begun a school with ten scholars, promising to stay with them till some church would take it. He joined our church at East Portland in 1883, and when a Chinese society was organized he became class leader. He can read and speak our



MOY LING.

language well, and is a very fine interpreter. His people have great confidence in him. At first he worked during the day, and gave his evenings to the school. He had a great desire to study music and otherwise inform himself; and was of such value to the school in visiting among his people, that since 1885 his whole time has been given to the school. He has desired to go back to China on a visit; but feels such a responsibility about the work that we have prevailed upon him to remain with it. Very much of our great success is due to his ability and consecration to the work.

## WOMAN'S EVANGEL.

In the beginning of our work we used the *Religious Telescope* and the *Missionary Visitor* as our mediums of communication. At the Board meetings of 1879 and 1880, the question of a paper in the interest of our work was proposed; but fearing debt, it was not undertaken. The demand by the workers became so imperative that in 1881, at Western, Iowa, the Board adopted the following resolution:

“*Resolved*, That the books be opened for voluntary contributions, and that, when in the judgment of the Executive Committee a sufficient amount be secured, and one thousand subscribers be obtained, the Executive Committee be authorized, in conjunction with a committee appointed by this body, to publish a paper or magazine in the interest of the Woman's Missionary Association of the United Brethren in Christ.”

The movement was undertaken with such extreme caution, because all felt that no money raised for missionary purposes should be used for a paper, and we were told by the brethren that it would not pay for itself. A sixteen-page monthly, with home, foreign and children's departments, at seventy-five cents per copy, was determined upon.

Early in December the first number of the *Woman's Evangel* was issued, bearing date, January, 1882, with a subscription list of twelve hundred. By the Board meeting it was seventeen hundred. From the beginning it has paid all the expense of publishing and of editorial service. The price was reduced to fifty cents in 1886, with such an increase in the subscription list as to promise a profit for the Association. It has proved one of the best agencies for extending and establishing our work.

## SUMMARY.

About five thousand women, over two thousand children, and a few hundred young ladies, composed the membership of the Association in May, 1886,—only a Gideon's band, compared with the great number of women who are in the Church. But great things have been accomplished in His

name, which we have preached; three large, flourishing missions, in three quarters of the globe, with a membership of six hundred and forty — probably three thousand hearing the gospel that but for our work would be in utter darkness; property worth at a low estimate twenty thousand dollars; all this for a few prayers and the gift of a little money. What larger work is before us, we know not. There is no time for dreams. Millions of women and children are dying without a hope in Christ. The means to give them the bread of life are within the hands of God's children. We must hasten. Let *action* be our watch-word, and *forward* our marching orders. There is but one motive to actuate us. Being redeemed and blood-bought, we should take up the song of Mary, and let it girdle the world with blessing, until the women of every clime and nation shall hear it. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. \* \* \* He that is mighty hath done to me great things; and holy is his name."

We, as a part of the Christian Church, are under obligation to carry out to the extent of our ability the great commission of our risen Lord, "Go ye into all the world, and preach the gospel to every creature." The promise is, "All the ends of the earth shall see the salvation of our God."

Shall we not ask, "Lord, what wilt thou have me to do?" and joyously offer our best gifts for the service of the King of kings?

MRS. BENJ. MAROT,  
MRS. L. K. MILLER,  
MRS. L. R. KEISTER.

Publishing Committee

## CHRONOLOGICAL TABLE.

DATE.	PLACE OF ANNUAL MEETING.	WORK COMMENCED.	REC'TS
1875. Oct. 21.	Dayton, Ohio, First Church.	Organization.	
1876. May 11.	Dayton, Ohio, First Church.	Support of a school in Africa. Created Life-Directorship and Life-Membership.	\$458 50
1877. April 26.	Dayton, Ohio, Summit St. Church.	Two delegates to the General Conference—Mrs. Rike and Mrs. Billheimer. Mrs. Billheimer employed as traveling agent and organizer. Miss Beeken established Mission at Rotufunk.	325 74
1878. May 1.	Galion, Ohio.	Miss Beeken returned on account of ill health. Mrs. Mary M. Mair appointed to Rotufunk.	1,391 18
1879. May 21.	Dayton, Ohio, First Church.	A mission house for Africa ordered. Mrs. Billheimer to collect money for it.	1,985 68
1880. May 19.	Fostoria, Ohio.	Mission at Coburg, Germany, taken.	3,691 84
1881. May 11.	Western, Iowa.	Association incorporated March 28. Paper ordered started. Mrs. L. R. Keister employed as corresponding secretary and editor, June 15.	3,679 03
1882. May 24.	Lebanon, Penn.	Help ordered sent to Africa. Rev. and Mrs. R. N. West appointed, June 22. The work of organizing given to the corresponding secretary, November 15. Mrs. Sickafoose appointed to Chinese school, Portland, Oregon, November 15.	5,458 88
1883. May 16.	Westerville, Ohio.	Chapel ordered built in Africa; \$1,191.39 secured.	6,559 89
1884. May 16.	Hartsville, Ind.	Rev. George Sickafoose appointed superintendent of Chinese mission. A subscription of \$1,291.43 was secured to purchase property for Chinese school. Property purchased, February 23, 1885.	8,094 23
1885. May 7.	Dayton, Ohio, First Church.	Celebration of the decennial year. A thank-offering of \$535.10. Board endorsed the purchase of the Chinese property. \$3,000 raised in cash and pledges.	10,072 32
1886. May 19.	Huntington, Ind.	Help for Mr. and Mrs. West ordered, and that \$1,000 be secured by special effort for this purpose. Death of the president, Mrs. Sylvia Haywood, October 24.	12,054 72
1887. May 20.	Westfield, Ill.	"Mary Sowers Home for Girls" built. Rev. and Mrs. Sage appointed to Africa; sailed September 24. Mrs. L. K. Miller appointed president.	11,681 88

DATE.	PLACE OF ANNUAL MEETING.	WORK COMMENCED.	REC'PTS.
1888. May 17.	Toledo, Iowa.	Mrs. L. R. Keister appointed organizer. Mrs. L. K. Miller appointed associate editor and publisher of the <i>Evangel</i> . Mesdames Miller and Keister sent as delegates to the World's Missionary Conference, at London, England.	\$11,448 44
1889. May 8.	Harrisburg, Penn.	Misses Frances Williams and Ellen Groenendyke appointed to Africa; sailed October 16. "Boys' Home" at Rotufunk built. Rev. Sickafoose and Moy Ling sailed for China, October 4, together with the appointed missionaries, Misses Australia Patterson and Lillie Shaffner. Aid Society formed at Rotufunk.	11,503 59
1890. May 21.	Dayton, Ohio, Summit St. Church.	W. C. T. U. formed at Rotufunk. German Chapel funds loaned. Rev. Jacob Miller and wife appointed to Africa; sailed November. Rev. Sage and wife returned to America in October; also Miss Shaffner. Mrs. Bertha Gerlaugh appointed secretary of the Teachers' Fund.	16,756 66
1891. May 19.	Decatur, Ill.	Assisted in opening a mission church at Portland, Oregon. Rev. and Mrs. West returned to America. Dr. Mett. Hatfield and Misses Elma Bittle and Ella Schenck appointed to Africa; sailed September 23. Dr. S. L. Halverson appointed to China; sailed November 28.	16,678 32
1892. May 11.	Baltimore, Md.	Cover ordered for <i>Evangel</i> . Dr. Regina Bigler appointed to China; sailed November 16. Rev. and Mrs. I. N. Cain and Miss Lydia Thomas appointed to Africa, and Rev. and Mrs. West returned; all sailed October 1. Death of Frances Williams, July 19. Death of Elma Bittle, August 7. Return to America of Rev. Jacob Miller and wife, October. Resignation of Mrs. Gerlaugh and appointment of Miss Marie Shank secretary of Teachers' Fund.	16,068 24
1893. May 9.	Germantown, Ohio.	Rev. and Mrs. E. E. Fix appointed to China; sailed October 10. Resignation of Mrs. L. R. Keister. Appointment of Mrs. B. F. Witt as corresponding and recording secretary in May. Appointment of Mrs. L. K. Miller editor of the <i>Evangel</i> . Resignation of Mrs. M. E. Sickafoose of charge of Portland school, to take effect October 1. Appointment of Mrs. Mary E. Henkle to Portland school. Last Sunday of September of each year set apart as "Woman's Day" by General Conference.	24,155 90

## SUPPLEMENT.--1888.

---

The preceding pages brought the record down to the close of the year 1886.

With a new edition a few pages are added, giving the new work done and proposed in 1877-1888.

### AFRICA.

Previous to the Board meeting of 1887 the question of doing more for the women of Africa was discussed in the *Evangel*. Mr. and Mrs. West had written and told us that we must do something for the uplifting of the girls in Africa, if we expected to accomplish anything permanently. Brother Gomer and other missionaries had told and written of the degradation of women till our hearts ached, and we said "What can we do?" Little girls are sold as wives, and whenever they are claimed by the purchaser they must go, and if in our schools, are thus lost to our mission. It is the law of the country, and we are compelled to submit. By taking girls into the mission, this selling can be prevented, and these girls can be taught in the schools with the other children, and out of school hours be taught by the missionary to sew, to cook, to keep house, and thus after a while to make homes in Africa. This matter was talked over, and many prayers offered for direction. To do this a separate house and additional missionaries would be necessary.

At the meeting of the Board at Westfield, Illinois, it was decided to put up a new building, to be called the "MARY SOWERS HOME FOR GIRLS," and to raise \$2,000 for the purpose.

Mr. and Mrs. Sage, graduates of Union Biblical Seminary, with experience in African work in the employ of the General Board, were appointed to go to Africa to build the house and take charge of it.



Mrs. Sage has had some experience with the training of girls, and is peculiarly adapted for the charge of the Home.

The money was all raised at the Board meeting of 1888, and the Home completed with the exception of a little painting.

Our leading object being to prepare the natives to evangelize their own people, we consider this project of vital importance as an agent in the establishment of Christian homes.

With the additional help of the new missionaries, Mr. and Mrs. West are able to give some time to teaching in the schools with the most gratifying results.



REV. W. S. SAGE.

Beside teaching, Mr. West is superintendent of the mission. Mrs. West has charge of the mission house and teaches.

Mr. Sage has oversight of the outside work and itinerating.

Mrs. Sage has charge of the girls' home. All have part in the religious work of the stations.

The statistics of May, 1888, are as follows: Mission stations, 4; appointments, 50; organized churches, 2; seekers' classes, 25; number of members, 37; seekers, 578; total, 615. Sabbath-schools, 4; membership, 180; day schools, 4; pupils, 132. A gain over last year of 2 preaching places, 3 classes, 48 members, 21 Sunday-school scholars, and 7 day scholars.

## GERMANY.

Because of a growing feeling among those having the German work most at heart, that to secure better results, we must



MRS. W. S. SAGE.

provide a permanent place of worship for our mission, and receiving encouragement from several small donations toward that object, the Board of Managers, in 1887, moved that "contributions be received, and that as soon as sufficient funds are in the treasury, a chapel be built or a house be purchased."

At the Board meeting in 1888, only \$500 having been reported for this object, it was urged that more vigorous efforts be made to raise the necessary funds, \$3,000.00, the coming year for the above-named chapel.

## CHINESE WORK.

During the five years of our mission work in Portland, Oregon, great prosperity has attended it. More than fifty have professed faith in Christ and are living exemplary lives.

As we had hoped from the beginning to be able to extend our work into China, either through these converts or by eventually opening a mission there; and as the "boys" returning to China are beginning to feel the need of a church-home, and as leave of absence, to visit his native land, had been granted Moy Ling; to use his experience and knowledge, the Board, in 1888, upon the urgent recommendation of Mrs. Sickafoose, who was at the meeting, decided to open a mission in China, and to send out Rev. Sickafoose with Moy Ling.

They were appointed to locate a mission if it be deemed advisable so to do

## SUMMARY.

We have now, in 1888, in all our missions, seven missionaries, seven native missionaries, five day schools with an attendance of 192, church membership of 706, value of property, \$26,000.

## HOME WORK.

Because of the facts that but a small proportion of the women of the Church are enlisted in the Women's Missionary Association, and that upon our increase of membership we must depend for funds to extend our work, the Board authorized the Trustees to appoint an organizer. On August 27th they appointed Mrs. L. R. Keister for this work, and Mrs. L. K. Miller assistant editor and publisher of the *Evangelist*, to take charge of the office work.

The association was represented in the General Conference of Missions, held in London, June 9th to 19th, 1888, by Mrs. L. K. Miller and Mrs. L. R. Keister.

## SUPPLEMENT.--1890.

---

### AFRICA.

The question of sending out teachers for our school in Africa had been discussed for several years, but not until the Board meeting of 1889 were definite steps taken. Mr. and Mrs. West had done what they could to carry on the school work themselves, but with their many other duties it became such a strain on their strength as to endanger their health permanently. Some of the young people were more advanced than the native teachers from Sierre Leone, who had proved very unsatisfactory.

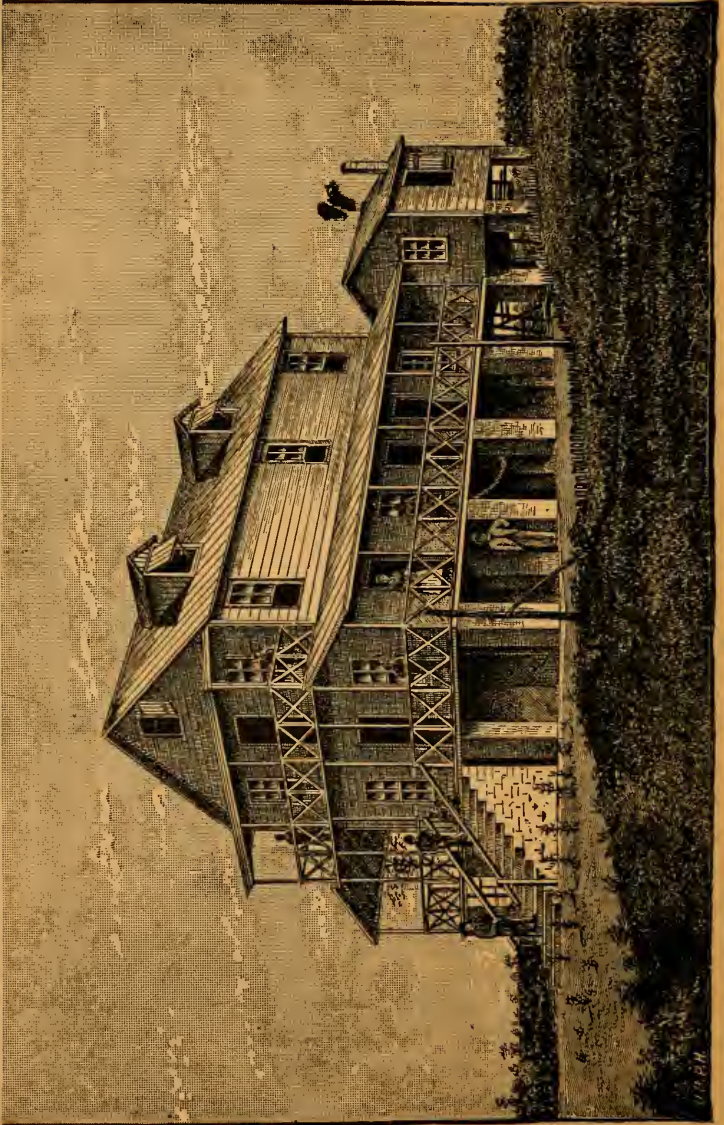
Miss Frances Williams, who all her life had wanted to go as a missionary to Africa, was appointed at the Board meeting, 1889. Miss Williams spent several years at Otterbein University in special study and two years in successful Bible work in the Moody Training School in Chicago, and is in every way fitted for the work. During the summer Miss Ellen Groenendyke was also appointed. Miss Groenendyke studied several years at the school at Hartsville, Ind., and for a number of years was a successful school teacher in the South. She is a good organist and vocalist, having completed a course in music. They sailed from New York *via* Liverpool, October 16, 1889, and arrived November 12th at Freetown, West Africa. After a few weeks spent in Freetown, they went to Rotufunk and soon had charge of the schools. Mr. West wrote of them after five months' residence there: "Our new teachers are making themselves very much at home

here. They are well received by the people, and give strong promise of being able to live here and do effective work."

A commodious native house was built at Rotufunk during the year 1889 for a residence for the mission boys. The native school building, having become unfit for use, was replaced by a good frame structure with modern conveniences and a special fund of \$2,000 was raised for that purpose. This gives us at Rotufunk, our principal station, all the buildings needed for years. There are now a mission residence, chapel, girls' home, boys' home, and school building, all in good repair.

During the year Revs. Sage and West, with the older mission boys, made an extended trip interior to the Mendi country. This is a large country lying east of the Sherbro and Timne countries. It begins about ten miles east of Rotufunk and extends toward the interior several hundred miles. The Mendi people are superior to most of the other tribes about. They show more intelligence, manufacture more cloth, and mine and work the iron ore which is found in great abundance in some parts of their country. The missionaries were interior about one hundred and fifty miles from Rotufunk. They found large towns; some they estimated contained six, nine, and twelve thousand inhabitants, and one as many as forty thousand. The people received them cordially when they understood their purpose. They found no Christian missions, but evidences of superstition everywhere. Every town, large and small, had its devil houses.

Mr. Sage made another extended trip into the same country in March, 1890, with good results, people begging him to remain and repeat his message to them. He could tell it but once, then pass on. At the Board meeting, 1890, the early occupation of this densely populated territory was looked upon with favor. The work of itinerating has been greatly



GIRLS' HOME.

blessed. A number of the older mission boys with the missionaries do this work

An aid society composed of the missionaries and native Christians was organized in 1889, and had in its treasury, 1890, \$158.42 to extend the work

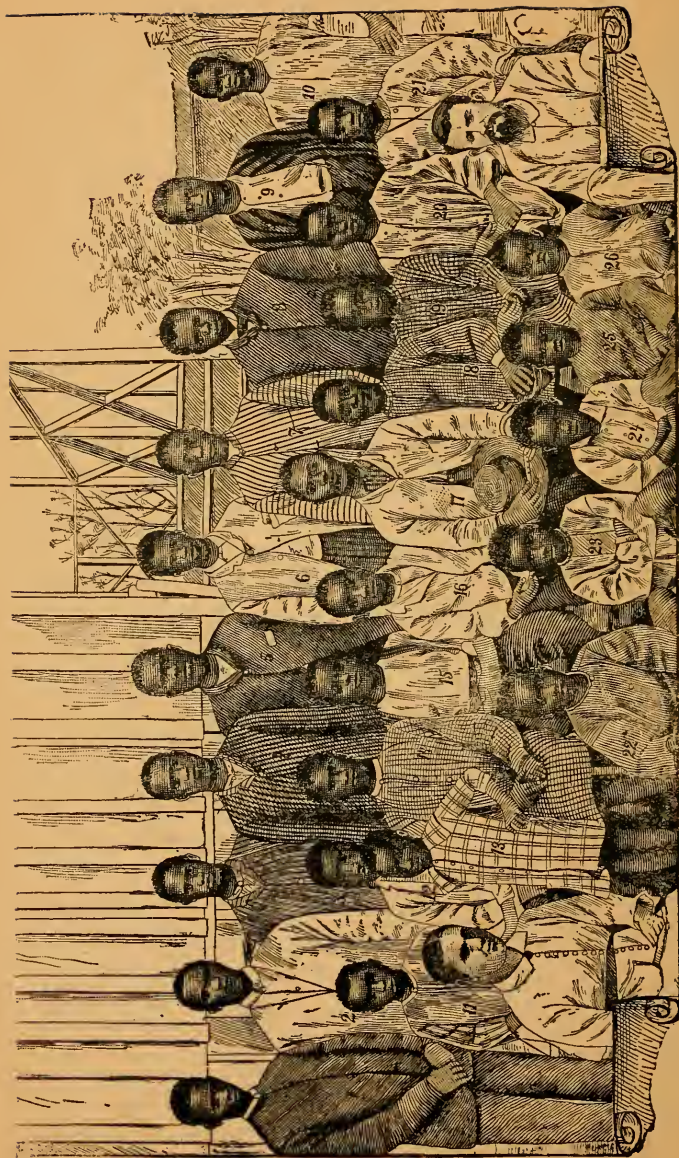
The mission boys do the work of the mission largely, and thus support themselves.

A visit in 1889 of Mrs. Amanda Smith, the noted colored evangelist, did much toward breaking up the popular idea that the gospel was better suited to the white man. After her visit, which was accompanied with great power, it was said, "The word the white people tell us, now the same word the black woman tell us."

During March, 1890, Mrs. Mary Clement Leavitt, the Woman's Christian Temperance Union missionary, visited Rotufunk, gave great help and encouragement, and organized a union.

The school at Bompeh has been in charge of Mrs. Thompson, daughter of Bishop Crouther, of the Niger Mission. This school numbers thirty. When Mrs. Thompson first went to Bompeh she said she did not wish the mission to furnish clothing for the children of the school. To the people she said that the mission was not to clothe their children, and that she would not have naked children about her, but that they must feed and clothe their own children and send them to school. At first they thought it hard, but they did it, and the plan is working well, though it would be hard to find another who could or would do as she has done. A class of seven full church members was organized December 22, 1889, and the general outlook for the place is exceedingly favorable.

Since the school at Palli was consolidated with the others, Rev. Johnson has given his whole time to itinerating, with excellent results. He has preached at fifty-five different



1, William Jackson; 2, George King; 3, Raymond Hedrick; 4, Jeremiah Rike; 5, Mr. Parks; 6, Immanuel Inskip; 7, George Keister, 8, Thomas Hollowell; 9, Daniel Reader; 10, Stephen Dodson; 11, John Kinsport; 12, Jacob Markwood; 13, Albert Pike; 14, Scott Gerlaugh; 15, James Lanthurn; 16, Preston Edwards; 17, Benj. Marot; 18, Baker Wyand; 19, Jonathan Weaver; 20, Mars Hill; 21, William Shuey; 22, Willie Keister; 23, Kirkley Little; 24, Oliver Branch; 25, George Rose; 26, Vernie Retew.



towns and visited regularly forty-eight towns, which is more than three men working in the same field had done before.

#### GERMANY.

For years very little success attended the mission in Coburg. We had employed a man in connection with the General Board; though faithful, only part of his services were given the mission of the W. M. A. and various obstacles arose. The trustees deeming it best, officially gave back the station to the General Board in the spring of 1889, which action was approved by the Woman's Board, at the meeting in Harrisburg, in May, 1889. Persons best acquainted with the field recommended that a mission be opened in Berlin. Not finding a suitable person, one thoroughly acquainted with German, and with the United Brethren Church as well, an evangelist, and a practiced business man, it was decided at the Board meeting in 1890, held in Summit Street Church, Dayton, Ohio, that the \$2,300 gathered for a chapel in Germany be kept for that purpose, and that we continue to keep a fund for the German work, and that this fund be left to the disposal of the trustees as to where it shall be appropriated.

#### CHINESE SCHOOL.

The mission work in Portland, Oregon, has gone on without interruption. The attendance has diminished somewhat because of the decrease in the number of Chinese in the city. The enrollment for 1890 was 80, with average attendance of 30; number of communicants, 64.

#### CHINA.

The visit of Mr. Sickafoose and Moy Ling to China was deferred one year. It was decided at the meeting of 1889 to send missionaries with them to remain with the mission when located. The perfecting of plans and appointment of



1, Mr. Sage 2, Mrs. Sage; 3, Emma K. Deiong; 4, Maggie Hamilton; 5, Alice Early; 6, Priscilla Braundt;  
 7 Mary Keister; 8, Mary Sowers; 9, Kansas Willard; 10, Lydia Jarvis; 11, Katie Beatty.

missionaries was left with the trustees. Inquiry was made concerning the qualifications of a lady at the training school in Chicago. A reply was received without her knowledge, giving most favorable recommendations. At the same time a letter was received from a committee of Western College students, stating they desired to contribute to the support of one of the graduates of the college in a foreign mission field and had a subscription of more than \$400. They had elected as their representative the same lady of whom we had inquired. They further wished to know on what conditions they could work through our Association.

We answered that we should be glad to have them work through our Association, we being responsible for the additional amount necessary, and they being responsible for the collection of the money. Then we wrote asking the lady of her call to the work, her willingness to go for our Association, and inquiring about company. To this we received word, indicating her willingness to go, either alone or with another lady. She wrote:

“I am sure that the Lord has called me to work in his vineyard wherever he may appoint my lot. My work among the Chinese here has quickened a desire I have had for years to help on his work in Asia. For the past few weeks I have been led to pray that if the Lord wanted me to go to another land than this, that he would open up the way and prepare the heart of my mother to let me go. When asked if I would represent Western College in a foreign land, the way seemed opening and I answered, The Lord willing, I will go wherever you want me. I am very glad I can go out under the direction of your Association.”

Considering all these facts, the three parties, trustees, Western College students, and the lady, without any communication, all led to the same end, what could we do but

acknowledge that God was planning for us, and with the acceptance of our proposition by both parties, appoint Miss Austie Patterson as superintendent of our mission in China?

Miss Lillie Shaffner, under appointment to Africa, had expressed a preference for China, and at her request we gave her the privilege of changing. After considering the matter prayerfully, she accepted the place to go with Miss Patterson. Miss Shaffner had almost completed a course of study in Lebanon Valley College. She had a varied experience in hospital and W. C. T. U. work and had succeeded well in organizing in our Association

With the sympathy and prayers of the Church, they sailed with Mr. Sickafoose and Moy Ling, October 4, 1889, and landed at Hong Kong October 31st. The ladies remained there a few weeks, visiting missions and making the acquaintance of the missionaries, while Mr. Sickafoose and Moy Ling went to Canton. By the advice of missionaries of experience, it was decided to locate in the city of Canton, the metropolis of Southern China. The protection of life and property, and the facilities for the acquisition of the language afforded here, make it especially desirable.

#### SUMMARY.

We have now in our employ in three mission fields 10 American missionaries, an increase of 4; 18 native helpers, a gain of 4; a membership of 1,484, a gain of 545, with property valued at \$28,500.

#### HOME WORK.

Each year has added to the number of workers at home, but the years 1889 and 1890 will be memorable for the increase of numbers and interest among the young people. The support of the four new missionaries was made the especial work of the young people—societies giving a pledge of one or more

shares of \$25 each. A large number of young people at home are thus holding the ropes for the gifted, devoted girls, who have gone into the pits of sin in Africa and China to tell the story of salvation through Jesus. There has been contributed by the women and children of our church, through the Association since the organization in 1875, the grand sum of \$110,637.09. How marvelously the Lord has blessed us; to him be all the praise.

## SUPPLEMENT.—1893.

---

### AFRICA.

At the time of the Board meeting in 1890 the missionaries had special services. One wrote: "You must have prayed for us, the way we felt over here. On Pentecost Sunday we prayed for a pentecost indeed in our little church here." All who have read the *Evangel* know something of the remarkable answer to the prayer.

On account of the ill health of Mrs. Sage, she and her husband returned to America in October, 1890.

At Rotufunk the new school building was completed, but there was some delay in getting it seated. Two rooms, however, were occupied June 1.

In church and Sunday-school work there has been a decided advancement. The itinerating work has had some drawbacks on account of frequent changes in workers.

In June, 1890, Rotufunk Aid Society employed James H. Parks as its missionary, and chose the Masimera country as its mission. This was the first practical work of our mission in self-extension. After six months' work Mr. Parks reported forty-six regular appointments, with one organized seekers' class of forty members. Five thousand five hundred and eighty-one had heard the gospel for the first time through the preaching on this work. The society raised the total sum of \$232.53, and expended on this mission the sum of \$61.60, leaving a balance in the treasury, December 31, 1890, of \$170.93. Such missionary work done by the native church is an incentive.

We secured the services of Rev. and Mrs. Jacob Miller, students in Union Biblical Seminary, to reinforce our African mission. They arrived at Rotufunk December 31, 1890, and on the first day of January, 1891, took up their residence in the Mary Sowers Girls' Home, and entered upon their work.

Marietta Hatfield, M.D., was appointed medical missionary to Africa.

Bishop Kephart made an official visit to Africa and Germany, and held a conference at Rotufunk, January 21 to 25, 1891.

Rev. and Mrs. West returned to America this year for a much needed rest. Before leaving, Mr. West employed for one year Alice Harris, M.D., a well educated teacher and physician of the Wesleyan Church, who by the return of her comrades from the field was left alone in Freetown. The trustees considered it fortunate that help at hand could be secured to lighten the extra burdens of those left in the field.

During the summer, Miss Elma Bittle, of Lewisburg, Ohio, and Miss Ella Schenck, of Lockington, Ohio, were appointed to accompany Dr. Hatfield. These three well qualified teachers sailed from New York September 23, 1891, and reached Rotufunk November 3.

Because of the continued sickness of Rev. Miller, and at the unanimous request of the missionaries, Miss Williams was given the superintendency.

At Bompeh station Mrs. Thompson has worked hard, and has also held meetings in three other towns near by.

In 1890 Chief Gbannah Will Caulker gave to the mission a fine plat of ground for a mission residence. The work so increased that it became necessary to employ a teacher for the school in order that Mrs. Thompson might devote her full time to church work. In April, 1892, her daughter, Miss Florence Thompson, was engaged to take charge of the school. She also held Sunday school in two of the villages.

The people at Bompeh have been doing what they could to help themselves. The enemy has been doing his utmost, it seems, to test the strength of the little band of Christians there. But the conflicts they have been called to undergo seem to have strengthened the faithful few.

They have built a little barra for a school-room, and begun building a stone chapel, for which purpose they had \$24 collected. When completed it will be a splendid building for the purpose, and will likely stand several hundred years as a monument to the enterprise and devotion of Mrs. Thompson. The trustees donated a Bible, and the First Church, Dayton, a bell, to this chapel.

On Bompeh circuit Rev. Johnson has been preaching regularly at sixty-two towns, besides occasional sermons at five other places.

At Palli the mission property consists of one hundred and sixty acres of land and a mission house and chapel combined. During 1891 the congregation so increased that the place of worship would not accommodate the people. Rev. Johnson and his people went to work, and before the missionaries at Rotufunk knew anything of their plans, had a chapel begun and a number of pounds collected toward its erection.

During 1892 Rev. Johnson's health was very poor, but he kept up his work in all the more important places. The chapel, called "Keister Chapel," was completed, and April 9, 1893, after liquidating a debt of £21, it was formally dedicated. Cost of chapel, £62.10s. A Bible and bell for this chapel also were furnished by the same parties as at Bompeh.

The school work at Rotufunk has been very materially aided by apparatus sent, and the pupils take a keen interest in the telescope, microscope, skeleton, etc.

It had long seemed marvelous to our friends on the coast



and in America, that in the thirty-seven years of our African mission, death had not entered our ranks. But the year 1892 marked a new era in our history. Frances Williams died, July 19, of malignant malarial fever, and Elma Bittle followed her, August 7, from nervous shock, and now we have two graves in Africa.

We had come to think our missionaries hedged in from death, as they had gone and come again so often; and with the cheerful, hopeful letters always speaking of good health, the cable messages were a great shock, and for a little time we were silent in the presence of this providence. Then we remembered the Lord of the harvest had promoted the reapers, and that he could fill the ranks, and would out of this, to us a great loss, bring gain and greater glory to his name.

These two deaths and the return to America of Rev. Jacob Miller and wife the same fall, owing to the illness of Mrs. Miller, together with the sickness of the other missionaries, greatly broke into all the work of the mission and almost paralyzed that of some departments.

The ranks were strengthened by the return to Africa of Rev. and Mrs. West, accompanied by Rev. and Mrs. I. N. Cain, graduates of Western College, who had been appointed at the Board meeting, and Miss Lydia Thomas, appointed in the fall. These five sailed from New York October 1, 1892, and arrived at Rotufunk November 13. School was soon reopened and all settled down to earnest work, Rev. West as general superintendent, Dr. Hatfield as physician, Miss Groenendyke as superintendent of school, Miss Schenck and Rev. and Mrs. Cain as teachers, Mrs. West in charge of the Girls' Home, and Miss Thomas in the Mission House. Miss Groenendyke returned to America in the spring of 1893 on vacation. Because of the depletion of the force, Rev. West had to delay going to the Mendi country.

During 1893 Otterbein University presented the mission at Rotufunk with a fine lot of band instruments; the Union Biblical Seminary donated blacksmith and farming tools, and Rev. Cain began the experiment of making brick there.

*Summary.*

We have in Africa, in 1893, Bompeh Mission, including the central station at Rotufunk, Bompeh station and circuit, and Masimera mission, projected and supported by the workers at Rotufunk. Fields, 4; appointments, 151; organized classes, 3; Sunday schools, 6; pupils, 260; day schools, 2; pupils, 145; native itinerants and helpers, 20; American missionaries, 7; ordained preachers, 5; American houses, 4; native houses, 5.

GERMANY.

At the Board meeting of 1891, it was decided to secure, if possible, the services of Mrs. Justina Lorenz Stevens to open work in Berlin. Mrs. Stevens had other plans, and the recommendations were not carried out. At the Board meeting of 1892 it was decided that the work must be carried on through the Parent Board. The trustees were therefore authorized to offer to that Board the money in hand for building a chapel in Weimar, and to appropriate \$200 for this year for the support of the pastor. The offer was accepted.

CHINESE SCHOOL.

The Chinese Mission, at Portland, Oregon, was visited in the fall of 1890 by the corresponding secretary, Mrs. L. R. Keister. In July, 1891, Rev. George Sickafoose resigned his position in the school to enter the active ministry. Mrs. Sickafoose and Moy Ling continued the school. Mrs. Sickafoose, who had been superintendent for ten years, was reelected for one year; but her health, which had long been poor, steadily declined, and she offered her resignation, to take

effect October 1, 1893. It was accepted, and upon very high recommendations, Mrs. Mary E. Henkle, of Philomath, Oregon, was appointed to the vacancy, with Rev. Moy Ling continued as interpreter and assistant. Mrs. Henkle entered upon her work at once, and reported the boys well contented and all doing good work. Enrollment, sixty.

## CHINA.

Miss Shaffner returned to America in October, 1890, on account of ill health. Rev. Moy Ling remained a few months longer and then Miss Patterson was alone. With a courage and heroism few possess, born of her deep conviction of God's call to her to work in that land, she cheerfully gave herself to the work before her. She began at once acquiring the language, and in addition superintended a Sunday school among the English and American children of commercial residents who were hitherto neglected. She also visited weekly two schools for girls taught by native Christian women educated in other missions, one in Canton and one on Honan. The interest in her Sabbath school greatly exceeded her expectations. Miss Patterson soon mastered the language sufficiently to do house-to-house visitation, with the aid of a Bible woman. Dr. and Mrs. Kerr, of the Presbyterian mission, invited her to board with them, which she gladly accepted, where she was among friends and at home.

In 1891 the Board secured the services of Dr. S. Lovina Halverson as medical missionary. She sailed from San Francisco November 28, and arrived at Canton December 24, and entered at once upon the study of the language.

Miss Patterson rented a double native house, making some changes for comfort and setting apart a room for a chapel. The location was in a part of the city where no mission work was done and where there was no medical dispensary.

In May, 1892, they went, on invitation, to the Presbyterian Hospital to occupy the rooms made vacant by the return to America of Dr. and Mrs. Kerr. Dr. Halverson thus had a fine opportunity to obtain valuable knowledge of the special diseases of the Chinese, to observe and assist at surgical operations, as well as to be helpful to the physicians in the hospital, and care for sick missionaries. Here they pursued their study and superintended their schools as before, with cheerful and good sanitary surroundings.

At the solicitation of Miss Patterson and Dr. Halverson, Dr. Regina Bigler was appointed to China in 1892. She sailed from San Francisco November 16, and reached Canton in December, and entered upon the study of the language, giving her strength to it.

Dr. Halverson, after a year of study, had sufficient command of the language to begin dispensary work and give medical attendance. She secured the services of a Chinese woman who had spent five years at the hospital (three years as a student and two as medical assistant), and fitted also to do the work of a Bible woman.

A few months after Dr. Halverson reached China, she and Miss Patterson saw a boatman in front of their door preparing to drown his little son, aged thirteen, for a trifling theft. They pleaded for his life. The father replied: "I never want to see him again. If you want him, you can have him!" The girls took the forsaken boy, the father giving a paper transferring to them the right to him. Shortly after this, Dr. Halverson adopted him. His name is A Kam. He has become very dear to her, and has been placed in a good boys' school at Fa Ti, Dr. Halverson insuring his good behavior. The missionaries have great hopes for his future usefulness.

Miss Patterson has, to date, 1893, three schools taught by

native Christian women, with an enrollment of seventy-two. These she visits every week, examining the work done, talking with them, and making visits in the neighborhood among the families of the children in the schools, speaking to them of the "doctrine," as the gospel truth is called by them. At two of the schools Sabbath services are held. This personal house-to-house evangelistic work is a great power that will win souls.

When Dr. Bigler went out, the plan was to establish a home for children at Macao, a healthful seacoast city, but finding this impracticable, they decided to have all at Canton, where there is great need of such work as we propose to do. Our missionaries, acting upon their best judgment and the advice of friends of large experience, propose to buy ground enough in Canton to contain all the buildings that will probably be needed in the establishment of a mission, and to build first a home for the missionaries, with a small annex for a children's home.

Not finding just the location desired, or else meeting obstacles in the way of purchase, in the fall of 1893, Miss Patterson rented, for six months, a large house on Honan, whither they removed October 1.

Dr. Halverson has opened two dispensaries, one on Honan, and one in Wampo, about ten miles distant, where she expects to open a school with a native teacher, and go down once a week for dispensary work, and at that time dismiss the school and have the teacher talk of Christ to the women as they wait their turn.

In the spring of 1893 the Board appointed Rev. and Mrs. E. E. Fix, graduates of Western College and Union Biblical Seminary, to China, who sailed from San Francisco October 10, 1893, and reached Canton November 8, to set up a Christian home, and, we trust, soon to form a church.

*Summary.*

We have in China in 1893, American missionaries 5,—3 evangelists and 2 medical; native 5,—3 teachers and 2 Bible women; day schools, 3; pupils, 72; Sabbath schools, 2; dispensaries, 2.

## HOME WORK.

Among the workers at home there is a growing interest and enthusiasm, and a gradual increase in members and contributions. From the fall of 1890 to the spring of 1891, the corresponding secretary and general organizer, Mrs. L. R. Keister, was continuously traveling in the interests of the work in the middle West and on the Pacific Coast, encouraging the Locals and Branches organized, and organizing new ones, besides visiting our mission school at Portland, Oregon.

The visits of our returned missionaries, Rev. and Mrs. West and Mrs. Sage, and the outgoing missionaries, both to Africa and China, have given new life to our work East and West, and have stirred the people as nothing else could do.

The Association has received generous gifts of money, land, and valued articles from time to time.

Through the advice of Bishop Hott, the Board at Decatur, Illinois, May, 1891, decided, as special home work, to help the Oregon Conference to church property in Portland, Oregon, and agreed to raise \$3,000 for that purpose, and to contribute to pastor's salary for five years, Oregon Conference to appoint the pastor and erect the building. The Conference appointed a committee to locate the mission. November 13 an organization was effected with twenty-six members. A hall was rented and services held. Some time later a lot was secured, and in the spring of 1892 the work of building a church was begun. The location is considered a choice one.

In 1890 Mrs. Bertha Gerlaugh was appointed secretary of the Teachers' Fund. Her health failing, she resigned in 1892, and Miss Marie Shank was appointed to the vacancy.

Miss Groenendyke returned to America, and was present at the Board meeting in May, 1893. She was appointed field worker at home for the year, and after a period of rest, started on her work the last of July, and continued in it until Christmas, visiting camps and various Locals in Pennsylvania, then journeying westward, stirring up Branches, putting new vigor into almost dying Locals, and organizing new ones, reaching as far as the West Nebraska Conference. She met with success far beyond the expectation of the Board.

The Association sustained a great loss, early in 1893, in the resignation of Mrs. L. R. Keister, who had so long and ably performed the duties of corresponding secretary and general organizer, and who was largely instrumental in projecting the *Evangel*. June 14 she was married to Mr. William P. Harford. She was continued as trustee and *Evangel* correspondent.

In May, 1893, Mrs. L. K. Miller, associate editor of the *Evangel*, was appointed editor and manager of the same; and Mrs. B. F. Witt, a trustee, was appointed corresponding and recording secretary.

The General Conference of May, 1893, granted the request of the Association, made through the secretary, for a day, and the last Sabbath of September was set apart as "Woman's Day."

#### EVANGEL.

The circulation of the *Evangel* has steadily increased until it has reached 5,000. In December, 1892, the *Evangel* was issued with a cover.

## GENERAL SUMMARY.

Since our organization we have gathered the sum of \$161,224.52. We have in 1893—Branches, 42; Locals, 435; membership, 7,264; Young People's Bands, 37; membership, 847; Children's Bands, 86; membership, 2,642; total membership, 10,753. We have in 1893, in our mission fields, American missionaries, 14; native itinerants and missionaries, 26; ordained preachers, 8; medical missionaries, 3; organized churches, 5; full members, 136; appointments, 154; members and seekers, 1,679; Sabbath schools, 8; attendance, 345; day schools, 9; pupils, 262; valuation of property, \$38,000.

MRS. BENJ. MAROT,

MRS. L. K. MILLER,

MRS. B. F. WITT,

*Publishing Committee.*



# United Brethren Publishing House.

CHURCH AND SUNDAY-SCHOOL SUPPLIES.

---

## BOOKS FOR THE HOME.

---

### MISSIONARY BIOGRAPHIES.

A series of biographies of eminent missionaries, written in a concise and popular form, and published at a low price. There are included the lives of such persons as William Carey, Robert Morrison, Robert Moffat, James Chalmers, Bishop Pattison, Thomas J. Comber, Samuel Crowther, Henry Martyn, and others. Price, per volume, 75 cents.

### AUTOBIOGRAPHY OF JOHN G. PATON,

Missionary to the New Hebrides. Edited by his brother. New illustrated edition. Two volumes. Price, *net*, \$2.00.

"Perhaps the most important addition for many years to the library of missionary literature."—*Christian Advocate*.

**Any Book on Missions or Other Topics, if Regularly in the Trade,  
can be Supplied.**

---

## SONG BOOKS.

---

### THE OTTERBEIN HYMNAL.

For CHURCH WORSHIP, PRAYER-MEETINGS, MISSIONARY AND OTHER SPECIAL SERVICES. The best Hymnal now made, with old favorites and later popular songs. An edition with Responsive Services for general use. Plain edition, without responses, 75 cents; with responses, 90 cents. Various bindings at low prices.

### SPIRIT AND LIFE.

A new song book for SUNDAY SCHOOLS and SOCIAL SERVICES. Great care has been exercised in its preparation, and only such songs have been chosen as are worthy. The music is bright and fresh, while the spirit of the book is devout and evangelical. Price: Per copy, postpaid, 35 cents; \$3.60 per dozen, by express.

### MISSIONARY SONGS.

For the use of MISSIONARY SOCIETIES, MISSIONARY AND GLEANERS' BANDS, AND OTHER MISSIONARY MEETINGS, with special provision for Missionary Concerts. Prepared by Rev. E. S. Lorenz, A.M. *A most useful book.* Prices: Postpaid, 20 cents; per dozen, by express, charges unpaid, \$2.00.

---

### THE INTERNATIONAL BIBLES

AND TESTAMENTS are the best to be had. Text, Reference, and Teachers' Editions. Clearness of print is a feature of each book. The "Helps" in the Teachers' Editions are prepared by both American and English Scholars. An illustrated catalogue will be sent to any address on application, in which will be found styles and prices to suit all.

Address

U. B. PUBLISHING HOUSE, Dayton, Ohio.

# WOMAN'S EVANGEL.

A MONTHLY MAGAZINE,

PUBLISHED BY THE

WOMAN'S MISSIONARY ASSOCIATION OF THE  
UNITED BRETHREN IN CHRIST.

DEVOTED TO THE

## Interests of Missionary and Christian Work.

MRS. L. K. MILLER, Editor and Publisher.

---

It is the only woman's magazine in the Church, and should be welcomed in every Church home, and persons, whether engaged in missionary work or not, will be interested in reading it. Send for sample copy.

Names of subscribers should be addressed to

**MRS. L. K. MILLER, Dayton, Ohio.**

---

**RATES:** 50 cents per annum, in advance. One copy free for every ten subscriptions or renewals. For ten new names, in addition to the copy free, we will give a cabinet photograph of any of the missionaries.

Subscriptions may begin with any number.

Money must be sent by post-office money order, registered letter, or draft on New York.

In sending names, give name, post-office, county, and State, written plainly. State whether Miss or Mrs., whether renewal or new subscriber.

**THE HISTORICAL SOCIETY  
OF THE EVANGELICAL  
UNITED BRETHREN CHURCH**

