

In this way about 150 women were received and assisted. At luncheon my hostess, at my request, gave me her experience in starting this work that has grown to such a magnitude. "I have been repeatedly asked," she said, "by friends in Great Britain, France and Switzerland, to send them Oriental embroideries for Christmas or for charity bazars. So the idea at once occurred to me, when this necessity arose, to get them of the women. At once I bought a few materials and gave out the orders. As soon as this was known, crowds came with the unanimous cry, 'Oh, give us work; work!' Great was the joy in the community when it was announced that I would give them as much work as I could. Instead of sitting at home huddled together, moping and weeping, they were taken out of themselves by having something to occupy their minds. Not all the women could do the embroidery. It required nimble fingers, unspiced by hard work, and a long and careful apprenticeship. They cannot do it without at least three months' hard practice. They have to sit bent over a frame, and wear curious thimbles, to protect their fingers from the needle. But numberless women began to learn the work in the hope of finding employment. The first consideration was to settle the right price for labor. Considering that a dressmaker here gets 20 piasters a day (80 cents), and her food, and a washerwoman 15 piasters, it seemed best to allow a good, expert worker 10 piasters (40 cents) a day, less or more, according to the speed or quality of the work. Thus the Jews and Turks, who hire such work for the bazars and pay but one or two piasters a day—declared too much altogether—but I considered that a woman whose husband had been suddenly and innocently killed, and who is left with a family for whom she is willing and anxious to work, is certainly entitled to ten piasters at least. Very rapidly the work grew, until suddenly I realized that step by step I had committed my self to a very responsible position when it would require great courage and a larger capital than I had to continue. At the same time, what would become of the women if I stopped? One pouring, wet, cold day, many women had come for miles to beg for work, and it seemed hard to refuse.

"With what seemed to me a reckless courage, I told them to come back for work in two days. And when the last woman was gone, it seemed to me as if a power quite outside of me threw me down on my knees to pray for this and this alone, that the Lord might clearly show me what to do; to go on if He would bless it, and if not to stop where it was too late. To go on, I needed money—much money—and so much was already involved that it would have been difficult to retract. Towards evening, as I was still thinking on this, the bell rang and the servant announced a visitor. It was Mr. Stucky, president and deputy of the Swiss National Committee of Armenian Relief, of Berne. The following morning he watched all the women arriving with their work, and seemed greatly interested. On leaving he bought every stitch of work I had left in the house and deposited for me a sufficient sum to relieve me of all anxiety regarding the work."

To the question "May not the women find local employment?" she answered, "If they did they would come under the

horrible sweating system by which a large profit went into the pocket of the middlemen and the rest of the Turks and Jews. It was bad enough to work for such a pittance while yet their husbands and fathers were alive to give them bread. What would it be now, when they have to depend entirely on the labor of their own hands?" "Do I care for more orders? Yes; I have much to do but my heart is greedy for more—more—for numberless families now live by this." To the question, "What is the most efficient help that can be given to speed this labor of love?"—the reply was "help us to sell, to establish, if possible, permanent sales."

At Aintab, Mrs. Shepherd is employing about 200 widows to make exquisite embroideries, which she sends to Liberty's in London. At Oofa, the women are doing a very artistic work on the home-spun linen, which they make themselves; and these are being sold at the salesrooms in Constantinople, which the American and English ladies have opened, with Lady Currie at the head. The satin embroideries made by the widows of Samavia under the direction of the ladies of the American Mission Stamboul, are sent abroad wherever ordered; as also the exquisite satin work done under the guidance of Mrs. Bowen, Roumei Hissar. So far the great duties imposed have made it impossible to send much of this work to the United States; but it is hoped that some arrangement may soon be effected which will enable the American women to show their interest. In Aberdeen and Glasgow different shops have taken up the work, and in Paris a special store has been opened; while in Basle, Edinburgh, Neuchatel and other places, bazars have been held with the purpose of making known the work.

EMMA PADDOCK TELFORD.

#### FROM ALABAMA.

TOWNLEY, Ala., June 15th, 1897.

We take pleasure in submitting a few items from our diary which may prove of interest to the many readers of your valuable paper, who are interested in the missionary cause. As this is our first letter to the NWGS since entering the mission field some fifteen months ago, we trust that you will consider it as worthy of publication.

We have been laboring with gratifying success the past few months, in presenting the principles of a pure Gospel to the people of Walker county, and our experience has been varied and interesting.

The following incidents will illustrate, to some extent, the opposition met with at times by our humble Elders, and the manner in which the Lord prepares the way for the proclamation of truth:

Friday, June 11th, after a dusty walk of ten miles, we entered the village of Townley, pleasantly situated near the Kansas City R. R. The people of this settlement were principally Missionary Baptists, and were noted for their hostility toward other denominations, and especially against anything savoring of Mormonism. There being only one church building in the place, we failed to secure this to preach in, but we got permission to use their commodious schoolhouse, which served our purpose as well.

We held well attended meetings Friday and Saturday nights, and announced a meeting for the next morning

at 11 o'clock. Our Baptist brethren were becoming alarmed, and called a special Sunday school, and held services till 12 m. We postponed our appointment till 3 p. m., and attended theirs. After services we announced our meeting for 3 o'clock, and the minister appointed a singing at his residence for the same hour. Seeing that we were determined to hang on they thought to give us a quietus, and the news was circulated that the Mormons were to be annihilated. The house was filled to overflowing with people who had come to see the fun. When we had called the meeting to order a gentleman stepped up and handed us the following list of questions:

"1st. If the Book of Mormon is the word of God, by whom was it written? How was it given to the Mormon Church? 2nd. Give origin of the Mormon Church. 3rd. Does your Church believe in polygamy? 4th. Does the Mormon Church disclaim ever practicing polygamy? 5th. Are your Prophets, Apostles and Elders infallible? 6th. Why do you use the King James' translation of the Bible altogether? 7th. If it is the word of God, why not take some of your texts from the Book of Mormon? 8th. Give your opinion of Rev. xxii: 18-19. Please answer these questions in order that we may be better prepared to hear and receive your preaching.

"Yours, etc., Citizens of Townley."

We read the above to the audience, and told them that we would answer them then if they desired, but would prefer to appoint a special meeting Monday night for the purpose. This was satisfactory and we proceeded with our services, having their undivided attention for an hour as we spoke upon the attributes of justice and mercy. The effect was electrical. We were immediately surrounded by the leading and most influential citizens, and, with hearty handshakes, received cordial invitations to their homes. At night the people turned out en masse, and we addressed them upon the principle of repentance.

Monday night came, bringing the settlers for miles around, filling the house and leaving scores on the outside. The best of order prevailed, and the congregation discoursed sweet music. We took up the questions seriatim, and, for an hour and a half, the audience paid the strictest attention to our humble explanation of the principles. All the people were well pleased with our remarks, and we made scores of friends. We have now no difficulty in getting them out each night, and are successful in getting the doctrines of Christ before them. Aggressiveness and continuity are essential qualifications to the successful missionary. The people are ripe for the reception of the Gospel.

JESSE H. WHEELER,  
WALTER H. SLACK.

#### WHOM DO MEN WORSHIP?

Who do the nations of the earth worship? This is a serious question that confronts the religious sects, and all people that are in the flesh today. The Elders of Israel assert and know, those that have accepted of the divine mission of Joseph Smith, that the Gospel has been restored in its fulness, or at least sufficient of its fulness to lead and guide us into all truth. If we accept of the conditions that the true Gospel requires