





Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionarylink106unit>

THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 10.

NOVEMBER, 1879.

No. 6.

WE have again bid farewell to Miss Ward, one of our valued workers in India, who returned to the place she is glad to call home, September 27th. Accompanying her is a newly appointed missionary, who goes forth to the burden and responsibility of this calling, only in the strength of the Everlasting Arm. Let us daily bear these dear ones on our hearts, asking for them rich blessings of the Spirit.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

BEAUTIFUL STAR AGAIN.

In our busy lives here we have little time to look about us, or to know what is close by our doors. Calcutta abounds in walls. Everything is enclosed by bricks and mortar. Many a pretty view is shut out, and the heated air becomes more intense as all these walls give out the heat they day by day ab

sorb from the burning sun. A Yankee would soon perceive that light open iron or wooden fences would be cooler and more pleasing to the eye.

As we sit upon the verandah of the Home, the eye is refreshed by a very pretty group of palms that loom up nearly opposite us. They are separated from our street by a one-storied house and its high wall in front. Often have we rejoiced that there was that open space to admit the evening breeze. Sometimes we have heard a poojah bell, and wondered if there were a temple over there, but further than that we have never enquired how that open space came to be in the heart of the city, or what it was. We now learn this :

One day I accompanied one of our ladies to visit a very favorite Bo, who had invited me to call. After a very few moments drive around part of one block, we stopped at a two-storied house very much out of repair, entered a passage, leading to a large court, from thence up-stairs to the second floor. We saw some fine large rooms, and came out on the verandah above, and were shown into a room where the Bo soon joined us. She was a young woman, attractive in appearance, fair, with classical features, every motion indicating grace and refinement. This was Beautiful Star's younger sister, who is married and has two little girls. Her husband has his business in a distant part of the country, and to-day she is going home with him for a time. When this Bo was a little child, her sister, Beautiful Star, was married, and lived in the same place, but not having any children, she begged from her mother, who had many, this little sister to cheer her loneliness, and kept and cared for her until the child married and went to her husband's house. But now whenever the husband can spare her, the young sister feels it a duty to come back to Beautiful Star, on whom a great shadow has fallen.

Beautiful Star was, I think, the first Zenana pupil in whom the readers of the LINK became interested. She was intelligent, and learned readily with Miss Brittain, who thought she had a strong leaning towards Christianity. Some supposed the family persecuted her on that account, and that for this reason

in process of time she ceased to learn, and the house was closed to Miss Brittain's visits. That was a mistake, and now the truth comes out, which is as follows: Her husband is the sole heir to an immense property, the large homestead where they live being part of it. The place consists of four large buildings and gardens, with beautiful walks. A tank with broad steps, leading down to the water, part of which is walled in for the especial use of the ladies. The palms that delighted our eyes grow in groups about the grounds. The spot contains many acres, and is refreshing to behold in this populous part of the city.

In this land it is considered a great affliction for property to pass into other hands, or even to distant connections of the same family. Who is to inherit all his property, for to this wealthy man and his beautiful wife no heir is born? All these riches could give little satisfaction, so long as this gift was withheld. Beautiful Star grieved over this, until her reason gave way, and for many years in harmless, hopeless insanity she has wandered about this place, spending her time in bathing and poojahs. She gives no heed to her domestic affairs, and on the beautiful gardens and buildings blight and decay is settling. Her husband, though a disappointed man, is faithful to her, and will not take another wife. In this respect he is a striking contrast to other Babus. He is very benevolent, and permits his house to be used by some hundreds of Babus, who receive small salaries, and are unable to pay for lodging and food.

One feels inclined to question whether it might not have been otherwise with Beautiful Star if she had embraced Christ at the time her conscience was awakened. Had she made Him her friend, or in simple childlike trust cast all her cares on Him, would she not have been sustained and comforted by the love that passeth knowledge. These are depths we cannot reach. God alone knows, and with him we must leave her, with the prayer that even through this gloom she may be led to the Saviour's feet, and be one of those who will appear in white and praise Him day and night.

Letter from MISS CADDY.

A HOUSEHOLD DRUDGE.

My zenana work I find just as interesting as ever. A widow has begun to read in one of my houses who lives with her brother, whose little girl reads with me. My heart was never more touched for any one than for this widow. Her husband died when she was a little child, and you have only to look at her face to know what her life has been. She is extremely plain, and has a down-trodden expression. Her brother is of high caste and well off, but her position is that of a servant, not of a sister. Her sister-in-law sits upstairs in her fine apparel and jewels, with her children all around her, and will not look after the cooking half an hour, to give her poor sister a chance to read with the teacher. The poor woman has cast all her energies into learning to read. At my last visit she and I were alone, the others having gone into the country, and we talked long. She seems to receive the things of God simply, and take comfort in them.

An old woman comes to see me in this same house. Of her, I cannot but believe that she has taken the Lord into her heart. I have had some most interesting talks with her, and she has insisted upon our visiting some relatives of hers to talk with them of Jesus. The thought that you are praying for me is a wonderful help.

SEARCH FOR TRUTH.

I mentioned a very interesting pupil whose house is on the river side near the burning ghat. She has been in trouble and in wretched health, so that her studies have been suspended, but her interest in spiritual things is just as keen as ever. Two young nieces have come to live with her, and while they are waiting for eligible suitors to come forward, they continue their studies, begun at home in the country, with me. Very sweet, tractable children I find them to be, "Dalim" and "Krishto." Dalim means pomegranate, and Krishto is named after the Hindu god Krishna; she is learning to love our Jesus, and I trust that some day she will be called

a Christian, a follower of Christ, instead of "Krishna." The two children prepare their lessons well, and always give me a hearty welcome. When they come to the Bible lesson, the aunt, my old pupil, wishes to be called in, or if she is unable to sit up I am asked to come into her apartment and sit beside her. The children's mother, who is with them, comes in also, and often there are visitors. These the Bo herself always invites to stop and listen. After reading and talking over the children's chapter in "Peep of Day," the Bo says: "Now read from your Bible." After some further reading and talk, they want some hymns and then prayer. The Bo was in deep sorrow one day—a baby grand-child had been called away. Before leaving I asked whether they wanted me to pray with them. At the close, the woman said: "You must pray with us every time you come." The little girls say they pray every day now, and excuse themselves for former neglect by saying: "We never heard anything about it, but now since you have taught us we pray daily." They seem to understand acceptance through Jesus so simply and clearly, and their aunt helps and encourages them.

When first they came she said to me, "Teach them religion," and to them she said, "Children, pay attention to what the Mem teaches you about God, and remember it; you have never before heard anything like it." These children will be married in a few weeks or months, and we cannot but tremble to think what influence for good or ill their new surroundings and relations may bring to them. They are in God's hands, and there we leave them willingly and prayerfully.

CHANGE FOR THE BETTER.

More is being done in Calcutta now than ever before. And yet we only begin to realize how great and vast a field it is; and if it were not for looking up to the Lord of the vineyard, courage would fail. There are so many branches of Christian work, not among the heathen alone, but among Christians. There is much to be done among the native Christians, the poor Europeans, in the large hospitals and among the sailors.

and soldiers. Calcutta is a large port, and there are hundreds of sailors, apprentice boys and officers to be looked after. A large work is carried on among them, and a wonderful blessing attends it. I tell you of this, for I know it will cheer your hearts to hear of the Lord's work prospering among those who are worse than the heathen about them, and who have so long been a stumbling block to Christianity. The miracles of grace that are wrought among them must tell upon the heathen; they must acknowledge a power that their gods have never wielded.

Just now I am feeling much on the subject of Sunday-school work among the heathen children of both sexes. We have a girls' Sunday-school, in which two of us teach, taking native teachers with us if we need their help. Some little boys hung about the door to hear the singing, and we asked them to come in. Lately the number has increased to fifteen among whom are a few almost young men. They are very anxious that a Sunday-school should be opened for them, and I am sure that if suitable rooms and teachers could be procured, Sunday-school papers such as the Child's Paper, etc., would bring as many boys as we wanted. We could not take up this enterprise, but Dr. Thoburn who has done so much for Calcutta, hopes to be able to do something with it.

Letters from MRS. PAGE.

NEED FOR WORK.

You seem much interested in the high caste widows, while I must confess to quite an opposite tendency. I feel deeply for the low caste widows, who are entirely trodden down by their mothers-in-law and sisters-in-law. In the Ramagan, one of the sacred books of the Hindoos, this passage occurs: "He who kills a cow commits as great a sin as if he murdered one hundred Sūdras (low caste people). The murder of one Brahmin is as great a sin as the slaughter of one hundred women." Such words from a book which they hold in great veneration, contribute not a little to the depravity and callousness of the Hindoo community. It is considered a great honor for a Sūdra to be allowed to drink the water in which a Brahmin has

washed his feet, and I have often seen men prostrate themselves to the ground before a Brahmin on the public streets. Then again, an orthodox Hindoo never passes a Hindoo temple without saluting it by raising both folded hands to his head.

A Bengali professor who came here this morning was drawing comparisons between the present life and condition of native women and their former lot. "All the improvements are due to Christians, to you," he said. I replied, "We are only the branches; give praise and honor to God who is the root." I must send this old Bengali professor a Bible. I think it will touch his heart. Remember us in your prayers, as we remember you.

Letter from MISS SMITH.

DARK ABODE.

I visited a Hindustani house where I have three pupils, two of whom can read, are very intelligent and interest me greatly. They are poor, and live with several other families in a rambling sort of house entirely lacking comfort, cleanliness and light. The rooms and the few things in them are so dirty that I never venture in, but prefer sitting out in the court, not because it is cleaner, but there I get a little air and enjoy the sun whose struggling rays rarely enter the damp and dark apartments. In the centre of the court grows a forest tree, to which a half-starved pony is tied, there being no other place to keep it; in one corner there is a well and around it all the cooking vessels and plates are washed, in another corner sits an old cobbler mending shoes; and not far from me, invariably sit three or four women at their favorite occupation, combing each other's heads. In one sense this is one of my most disagreeable zenanas, but it is also one of the pleasantest, for the women are delighted at my visits, and do their best to please me, and there are so many who listen to the Bible lesson; even the old cobbler moves up closer when I begin. The first week I visited them the two that read showed me a Hindu Testament, and one said she read a portion of it every day with her husband who explained what she could not understand. It is very strange that

a heathen, and one belonging to the lowest classes should take the trouble to instruct his wife in the Christian religion. I soon found that both women knew of the love of God, and had a very correct idea of the love of Christ, but had never heard how sin came into the world, so I thought it would be well to give them Barth's Bible stories and let them know something of the Old Testament, before taking up the New. They are delighted with the book and are never satisfied with one lesson but always look ahead. The interest with which they attend is really very encouraging, I wish all my women would give me as much reason to be hopeful.

THE BABU'S INTEREST.

One of my pupils having gone to visit Benares, I spend my leisure hours in my last house, where a rich Babu, my Bo's brother-in-law, has instituted me his teacher. When first he came to the house he used to make me nervous by sitting near when I began the Bible lesson. I soon found he listened because he was interested, and not because he wished to criticise my Bengali, so I raised no objections, but went on with the lesson. One day when he took his accustomed seat, I saw he had the Bo's catechism in his hand. I thought he wished to speak, but he could not summon courage until it was nearly time for me to leave. He then told me he had read the catechism several times, but failed to comprehend the whole of it, and that he was studying the Bible, and was very anxious I should help him, for he wanted religious instruction. I said I was much pleased to hear he was interested in the Bible, and should be happy to help him. I explained the catechism and he asked a great many questions, and for the first time I gave a Babu a Bible lesson in Bengali. As soon as I found he knew English very well, I no longer spoke in his language. Since then he comes regularly to me with the Bos, and when they have finished he puts an English Bible into my hand, and reads from a Bengali one. He is reading the Gospel of St. Matthew. He is earnestly looking after the truth, and I feel sure the Lord will help him.

Letter from MISS HAMILTON.

A WORD IN SEASON.

I met an old woman in a zenana house, who looked so feeble and tired of everything, I asked her if she was not well. Her answer was that she had been suffering with one thing and another for years, and she would be glad when her time comes to leave this world. I then asked her if she hoped for anything after that took place. She said she hoped to go to the place where all go. Poor thing! I thought of the soul without an anchor, and told her of Him who was bruised for our iniquities, and of His stripes healing us. She seemed to drink in all I said, and also to acknowledge her own worthlessness in God's sight without His Christ. After a few minutes I heard her telling somebody in the next room what I said. I just caught these words: "She was saying I or nobody can go to Heaven without Jesus;" also "He died that we may be pure in God's sight to enter there." His words will not return void for He is faithful.

MISS HARRIS writes: I was much pleased at my Neenotollah School the other day. I was talking of the Temptation and asked the children if Jesus had listened to Satan, could He have saved us? "No," was the reply. "Why?" "Because He would have sinned." "But what has that to do with it. Could He not have saved us by giving His life?" A minute's silence and then came this answer. "Had He listened to Satan, He would have become sinful like us, and for our salvation, we need a pure, sinless atonement. He was without sin, and died for us, therefore God received Him as our atonement, and if we trust in Him, will forgive us for His sake." This assured me that they thoroughly understood it, and had thought about it, or they could not have spoken in this way. Will you not pray for these dear little ones, that the head knowledge may become heart knowledge, and that God will give them strength to stand up for Him throughout persecution, temptation or whatever may befall them.

INDIA—Allahabad.*Letters from* MISS LATHROP.

ORIENTAL ILLUSTRATIONS.

One must often be impressed, living in this country, with the imagery of the Bible borrowed from Oriental scenes and customs. Many illustrations which convey but a faint impression to an inhabitant of western lands are, by contact with the people of the East, made to appear in their full force and color. This shows that the Bible, although in language suited to all people, is, nevertheless, an Oriental book, and many of its lessons are drawn from scenes and usages which, owing to the entire absence of change in all these countries, one as clearly sees to-day as hundreds of years ago.

In the Saviour's parable of the great supper, mentioned in Luke XIV, we find the same customs for gathering the guests as prevail here among the Hindoos.

First the invitation, and later the bidding to the feast, when all is prepared.

While sitting teaching a woman a few mornings since I saw a good illustration of this. A servant from a neighboring house entered and said : " The feast is cooked and all is ready, come." My pupil rose at once, saying she must go. In reply to my question she told me that, according to their custom, some days before the invitation had been given to her friend's house and accepted, and now when all was prepared the servant was sent to call them. I asked her what her friend would say if she failed to go. She replied she would be very angry, because it would be treating her with great disrespect. Nothing but real inability to go would be accepted as an excuse.

The giving of wedding garments is also practiced here. Just now the marriage of a young boy living on our place has been celebrated, and numerous pieces of bright yellow cloth adorn the persons of some of our people, presents from the bridegroom's family to near friends who were bidden to the wedding feast.

Any day as we pass through the bazar on our way to work, we see hundreds of men sitting cross-legged on the floor inside a

little shop or verandah, or out on the pavement, with their "Turkey-red" covered books for recording their money transactions lying on the ground at one side, and on the other, or in front of them, piles of copper coins, and heaps of little shells, for smaller change. Whoever needs their services has to pay a good per cent. for them.

When a traveller arrives at the house of a friend in this country, one of the first acts of civility is to give him water to wash his feet.

This to a pedestrian who has come from far is an act of mercy and almost of necessity, as the only covering for his feet has most likely been the common wooden sandal which affords little protection from the burning dust of the Indian plains. One who comes but a short distance is not supposed to require this attention and is at once invited into the outer court where men of the family sit, and a hookah is placed before him with the tobacco. If the visit be a very formal one he is treated to "pan," which is betel-nut cut fine and with a little lime and various spices all wound up in the small green leaf of "pan." Rose water, or attar of roses is sprinkled on his garments.

"NOTHING TO DRAW WITH AND THE WELL IS DEEP."

No words of Scripture are more literally verified here than these. I have often seen persons walking, carrying their brass "lotas," (drinking vessels with a round bottom, narrow neck and flaring top), with a string attached wound in a ball. This "lota" they can lower into any well they may chance to pass. Without it they may not be able to get a drink. A well near a house I often visited had two distinct arrangements for raising the water, and I saw people going some to one side and some to the other to fill their brass or leathern pitchers. Enquiring why the well was divided in this way I was told one side was for Mohammedans and one for Hindus. The division extended only a little way down and all dipped water from the same source, but the vessels of the two parties could not be lowered at the same moment lest they should touch one another.

A school we have which is largely attended by high caste girls,

has to be furnished with a special bucket and rope for drawing the water from our own well for the children to drink. On no account would they touch the water drawn by our Mohammedan water carrier in his skin "moat," and he must never lay his hand upon their iron pail. A good caste Hindu draws the water for them. One morning he failed to come early, and the children were all clamoring for water but not a person on the place ranked high enough to get it for them. A public well has no "Moss-covered bucket" for holding water, but each one who would draw water must take his own from his house. A highly meritorious act among the Hindus is giving cold water to thirsty travellers, and sometimes a man devotes himself to this charity, or a wealthy man pays a Brahmin to do this work and they both gain merit. A Brahmin can give water to those of all castes, while from the hands of a lower caste man many would be debarred from drinking. The man with his supply of water takes his stand upon some frequented highway either in the open air beneath the shade of a spreading tree, or in a rude hut of bamboos and mats, and here dispenses this greatest boon to travellers over the dusty heated plains. All cannot drink from the same cup and they have ingenious devices to meet this. The thirsty man crouches down in a peculiar fashion extending his hands joined tightly in the form of a cup and into this, standing above him the lordly Brahmin who considers himself so much higher in the scale of being than his low caste brother that even his garments must not come in contact with him, pours the water which is skillfully conducted to the mouth. Another way of giving water to those of different caste is to have a bamboo placed horizontally a few feet from the ground, a little slanting, and into the upper end of this the water is poured and received from the lower end into the hands from which it is drunk. If the traveller has his own drinking cup it can be filled and he can refresh himself at his leisure. If the sacred thread is on his body marking him as one of the "twice born," as the Brahmin is fond of styling himself, he can drink from his host's own cup.

A Brahmin employed in this way will often receive adoration

and pice also, as he would never be too humble to demand the one, or too modest to beg for the other. Thus while ministering to human necessity by doing what would seem a praiseworthy act, he gains merit and works out a righteousness of his own, while at the same time he hesitates not to accept the worship due to that being in whose sight he hopes to gain favor.

“TWO WOMEN GRINDING AT THE MILL.”

The common as well as the better class of people in this country have their own mills, and the work of grinding the grain for their bread devolves upon women, either those of the family or the hired servants. These mills consist of two flat, round stones fitted one above the other, and having a hole in the centre, into which one of the grinders from her left hand continually drops the grain, while with the right hand she holds the handle, or stick, or piece of iron inserted in the upper stone near the edge, and by means of which it is made to revolve upon the lower one. If two women are employed, they sit flat on the ground with the mill between them, and one pushes the handle half way round when it is caught by the other and made to finish the revolution. Generally a monotonous singing is kept up by the grinders, as the mill is too noisy to admit of much conversation.

“ARISE TAKE UP THY BED AND WALK.”

How often, as we go in the early morning through the native quarters of the city, these words are brought to mind. Sometimes, if we drive down the narrow street, a person has to arise and remove his bed to make room for us to pass. It may be his bed is the common native bed, which consists of four legs a foot and a half high and resting on them very slender pieces of wood, while over these thin rope is wound closely. This is no weight for a man, and a child can easily lift it out of the way.

The bed oftenest seen is simply a mat or a sheet, which, during the day, does duty as a covering to the body. In the cold weather in place of the sheet a coarse cotton quilt is wrapped tightly

about the body and head as well. Stretched flat on the floor asleep they present the appearance of mummies, and when I first came here I thought, as I went to my work daily, I saw innumerable dead bodies laid out to be taken away to the burning ghat, as those we saw being carried away were wrapped in the same manner. Afterward I came to know only people were lying down for a little rest. It is a daily occurrence here to see a person arise, take up his bed and go his way.

“NO ROOM IN THE INN.”

Inns for travellers, under various names, are abundant through all this country. In these provinces they are called Serais. These, like mills, tanks, etc., are very often built by persons of means as a meritorious act, but not universally, as they are sometimes erected and kept as a means of gain. The accommodation is very simple, only affording shelter, and the traveller if not carrying his own grain and other provisions, can supply himself from a Bormiah's shop, which is sure to be at hand. For cooking utensils he can for a pice (less than a penny) buy mud chatties, and these are usually thrown away after being once used. As these Serais are seldom large, at the time of pilgrims moving toward some one place, all the rooms would most likely be taken before the latest comers, and they will often encamp under a tree. Mary's finding a refuge in the place allotted to the animals, to the women of this country seems but a natural occurrence, as it is frequently done here in their own homes when there is no lack of room elsewhere.

The incident related of Jesus twelve years later, being left behind when his parents began the return journey to their home from Jerusalem, was brought clearly to my mind by a woman with her little child coming to our door asking assistance to reach her home in a distant part of the country. It was just at the close of one of the great yearly Melas held here at the junction of the Ganges and the Jumna, and she said she had come with a number of her people to bathe; they had remained for some days encamped near the rivers, and when they moved off she chanced not to be on the spot, and they, she

supposed, did not miss her, so she was left behind in a helpless condition.

There is always so much confusion and irregularity attending the movements of the people, and the crowds at such times are so great, that an accident of this kind would not be improbable.

Illustrations of the events and parables of the New Testament from what comes under our observation here might be multiplied. The Old Testament also furnishes many proofs of the almost changeless state of society in Eastern as compared with Western countries, and a knowledge of the habits and customs of this people here brings out in beautiful distinctness many passages of Scripture, which without some such knowledge are obscure.

Letter from MISS JONES.

(Communicated by Philadelphia Branch.)

THE EARNEST WIDOW.

Some time ago a minister who works among the natives of this place asked me to go with him to visit a Bengali family in which he was much interested. The Babu is a very respectable man with good financial resources, and has for some time been aiding in the support of the Gospel. He is anxious to have the women belonging to his family taught, consequently I went with Mr. J. to see them. I found three women, the Babu's wife, his daughter, and daughter-in-law covered with jewels and dressed in their best for the occasion. They were ready and willing to be taught and seemed delighted when I told them I would come to them regularly once a week. The next time I went, there came into the room a widow belonging to the family. I was much impressed with the sadness of her face, and asked her if she could read. She told me she had never been taught by a lady but had taught herself, until she was able to read their religious books. I asked her if I might teach her, and she readily consented and began to learn immediately. When I was ready to give the Bible lesson, I wished

her to read but she said she could not read the Christian's book, and seemed quite frightened. I read to the others and gave them the Bible lesson, the widow listening attentively all the while. The next week she told me she wished to read the Bible herself and wanted me to explain it to her. Since then she has been deeply interested in the Bible lessons and remembers them well. Not long since, while teaching her she said to me,—“When the husbands die do your women have to fast and live as we do?” I told her “no,” and asked her something about her history. She told me that her husband died when she was a little girl about three years old. That now she was twenty-four or five. During her whole life she had never had all she wanted to eat. She measured on her hand what would be something more than a half of a handful of rice, and said she only got that much once a day, and that two days out of each month she did not dare to take a mouthful of food or a drink of a water. I felt very sorry for her and thought, as I looked upon her careworn, pinched face, what a release of body as well as soul it would be for her to become a disciple of Jesus. I believe she already understands much of the plan of salvation, and I am longing for the day when she shall know its blessed freedom. The other Bos are not so interested and seem much taken up with their “poojah” and religious festivals. I wish to ask you all to make this family a special subject of prayer.

MISS ANTHONY writes: An old pupil of mine has lately removed from the lane where she has always been living to a house which overlooks the main thoroughfare in the native city. She is as delighted as a child at being able to see something of the world, and told me that though her husband had not wished to take a house in such a public place she had insisted on his doing so, because they were always in such ill health, living in close, dirty lanes, and she felt as if she were going mad being shut in so, and never seeing anything or anybody to break the monotony of her existence.

JAPAN—Yokohama.*Letter from MISS FLETCHER.*

SATISFACTORY EXAMINATION.

Our examination took place on the 20th, 21st and 22d of May and afforded much satisfaction and cause for gratitude in the progress and attainments of the pupils, and the spirit of persevering industry which was shown in their efforts. If I were to attempt it I could not do justice to a full report of their recitations on this occasion. Prominent among them were those in Bible study and McIlvaine's "Evidences of Christianity." The former was a synopsis of ancient sacred history from the reign of the first king in Israel to the building of the temple under Nehemiah, together with events intervening previous to the time of our Saviour. These were taken up successively from topics distributed without previous arrangement, and recited sometimes in words of her own, sometimes from memorized paragraphs by each girl in turn, as her subject was denoted on the paper she held.

In the class in the "Evidences of Christianity," the same method was observed, and I think if the learned and saintly Bishop could have heard his arguments for the religion of Jesus Christ upon the lips of these girls, but for the mercy of God, accustomed to vain repetitions in religious things before their senseless shrined images, he would have cried out with the psalmist of old, "Not unto us, O Lord, not unto us, but unto thy name give glory."

The Japanese girls have a remarkable facility for learning by rote, and the manner of recitation of topics by whole paragraphs was an astonishing feat of memorizing, while their aptitude in the selection of their own words when giving free expression to the answers required, showed their patient application. Altogether there has not been before such convincing proof of their ability, and the blessing that has attended, intellectually and spiritually, the efforts put forth for their improvement.

With the exception of a class in Japanese beginning a course of Bible study, the examination was conducted entirely in Eng-

lish, and embraced the whole school, even to the beginners in the alphabet, of the present session.

At the closing exercises of Thursday, compositions were read, recitations given, and music, vocal and instrumental (on the organ), gave a very pleasant entertainment to those who were present. A lady in the audience was so much gratified that she gave the pupils an entertainment on the evening of the 24th, which was held on the lawn, and to which they had the privilege of inviting their friends of a sister school in the city.

The annual examination is placed thus early in May, on account of the heat which in the following months unfits the teachers even more than the scholars for extra exertion. I have known the weather at home for weeks as hot as I have experienced it here, but this is a kind of heat that the thermometer cannot indicate; for the dampness in the summer and winter gives to the atmosphere a character that defies moderation, and an increase and decrease of temperature to which the human frame alone seems sensible. The ordinary Japanese seems insensible to either, for he will meet you on a chance mild pleasant morning in winter, with his usual remark on cold days, "O samee gozaimasu;" and the cool days in summer are as a matter of seasonable congruity "Very hot to-day" in his polite phrasing. Their exposure to weather is a cause of wonder, as one thinks of their swarming in so many millions in their small empire, for infancy and old age among the lower classes are indiscriminately, we would think, permitted to perish by degrees. And yet, the same all-wise Providence that gives us comfort in our more temperate regions, has suited each animal frame for the climate to which He has designed it, and so the Japanese still calls his "the country of the gods."

Among the many blessings which mark our progress from year to year is the increase among us of those who love our Lord Jesus Christ, and give themselves to the study of His Gospel, that they may tell it to their country-women who do not yet know its power and precious value.

Some one has inquired if we have revivals among us. Not

in the sense in which we generally understand the word in America. We are being revived continually by the work of the Spirit in the hearts of those who comprise our household, and of those who remain with us any time there are few who do not give themselves to the Saviour at an early age. A few weeks ago, four of the pupils who have been in the school several years, and are about fourteen years of age, were baptised into the church. They are, among others, the fruit of years of instruction, followed by the blessing of the Gospel in leading young hearts to Himself.

There are now fifty-two pupils in the Home, all of them from the little one of six years studying English, with the branches taught in their own language. There is no prescribed course of study, few of the girls being able to undertake a curriculum in English, and those whose proficiency is greatest being specially interested in the study of God's word, and preparations for teaching it intelligently and with power, to those who have not had Gospel privileges within their reach. This is the case with the Bible Readers of whom there are now eleven engaged in outside work among the women.

THE LIGHT OF TRUTH.

As I write I sit within the sound of the singing, praying and reading of Scripture in a meeting for women which is held in the house every Tuesday evening. It is attended by the women of our household, and many from outside, who come regularly in good numbers, though limited principally to women within the immediate influence of Christian instruction. The women of Japan, though infinitely better in their condition than their sisters of China and India, are yet sunken in ignorance and darkened by superstition. Did you ever hear of the man who spent long years of his life in a dungeon, where no ray of light ever met his eyes in all that time? When old and gray-haired he was restored to freedom and once more went abroad into light and life, he found his family scattered, his friends in ignorance of him; and, with tears streaming from his eyes, blinded and dazzled by the unaccustomed glare of light around, he

went back and begged that he might have his old dungeon room again, for there he had learned to be contented and free from want. So it is with those that have had the darkness of centuries gathering over them, contented with the absence of want in their homes, and blinded by the thick walls of superstition that makes up their religion, they live satisfied that "where ignorance is bliss 'tis folly to be wise." They do not want a new religion ; their emperor is the Son of Heaven, and each person when he dies is to receive the worship of children and relatives. If such, until lately, has been the belief of the educated and learned among the Japanese, what must be the condition of the women upon whom we can bring so few influences to bear as reasonable or intelligent beings. But what we cannot do for them the Holy Spirit does, and to many hearts and homes, He has caused the light to arise, giving new life and energies with which to meet and conquer the impulses of the old nature that still remains. One of our girls has been telling me of an old woman in a house which she had been visiting for some months. The woman is very aged and has long been an invalid. In her anxiety to get well, she has inquired among her friends for a god who could cure her. Each one could tell her of a deity who would hear her prayers, and exercise miraculous power over her infirmity ; so she had gone through a whole catalogue of gods, to each of whom she set up a little shrine in her house and day after day made her offerings and said her prayers, thinking, she said, that if she worshipped all she would be sure to find the right one. When she heard of the Christian's God, she thought he was to be worshipped like the others and so she offered her prayers to Him, too. She was taken at last very sick, and in her time of trouble the God whom she ignorantly worshipped, revealed Himself to her, and answered her prayers, and those offered in her behalf, *not* by healing her bodily infirmity, but her sin-sick soul. She is longing to hear more of Him who can turn her sorrow into joy— for she is too blind to read, and the story must be told to her over and over again. This is one soul saved, and is it not worth more than our money and labor can ever buy ?

Letter from MRS. PIERSON.

FLORAL ADORNMENTS.

During the first winter month the chrysanthemum, the national flower, is in bloom. Cultivated carefully as it is by the Japanese it is still coarse and ungraceful, destitute of beauty and fragrance. It however adorns the home of the humble and the proud, ornaments in gold the choicest lacquered wares, and with the inimitable lotus blossom shares the admiration and devotion of the people. There are also a few camellias in the gardens, of the most delicate rose-color and pearly white. A connoisseur in floral beauties would be enraptured with their purity and loveliness. The great want of the finest specimens in Japan is fragrance, save a few indigenous to the hill regions. The Japanese love flowers and are not insensible to the grander features of this material universe, worshipping those things which excite their awe or admiration. Neither are their hearts cold and insensible, but easily swayed by the power of eloquence, by stories of suffering, bravery and virtuous deeds. I find in my work among the women that illustrations have peculiar charms for them.

Lately I visited another sick woman who is a Christian and the only believer in her family. She has also in the past suffered somewhat from her husband's opposition to the religion she professes. I found her very sick, but the few words that she uttered were replete with fervent love for Jesus. She said: "Perhaps my death may be a greater blessing to my family than my life has been; for when I am gone they will think of me and want to meet me in Heaven." I read to her that incomparable chapter, the xiv of John, whose tender cadences have soothed me when the billows rolled over my own soul. Her home and surroundings are comfortable, but the best of these Japanese dwellings are cheerless at this season of the year.

Letter from MRS. VIELE.

I have been particularly impressed with the *oneness* of the work since I have been here. *The world as a field* has a new

meaning to me, at this distance from home, still kept near by constant communication, and the song of the redeemed "out of every kin, and tongue, and people, and nation," has a thrilling reality, associated as I am with earnest Christian natives so lately brought out of darkness. The first dawning of gospel light and knowledge on their minds, their progress in divine things, and earnest desire to tell others the story of the cross, is a very interesting study; and often as they talk to me of their religious life, their joys and sorrows, their hopes and doubts and fears, I am led to notice how alike, on all hearts, is the operation of the Spirit. And when together we seek the mercy-seat and unite our faith and prayers for Christians in America, who are laboring so devotedly, and often under so great discouragement, for the support of the work in foreign lands, do not our petitions meet yours for the dear friends at home and help form the blessed chain of faith and prayer which shall belt the whole earth?

There is something touchingly beautiful in their expressed appreciation of the missionary's sacrifice in leaving his native land and coming to teach them of Jesus and his love. I said to one of our older girls, "Does it not seem strange to you that so many wicked people come from our country; would you not suppose that all who came from a Christian land would be good?" She thought a moment and said: "No, it seems like this, where is so much of gospel light there will be many devils of darkness about."

One came to me last Sunday evening and told me how the sermon preached in the morning, by a Japanese, had been blessed to her. He told them, she said, that the prodigal, when he came to himself, though he saw how dirty and ragged he was, did not stop to change his clothes, but went right off to his father, and he was so glad to see him he did not care how he looked. And Paul, though he was sorry for his weakness, did not stop to cry about it, but went right on, trusting and serving God; and so, said she, I will not stay, because I am sinful and unworthy, but will come right to Jesus and ask him to save me.

The little cottage home which I occupy is becoming more and more dear to me, and my love and care for my twenty-five children is my constant joy. It is wonderful how soon the new ones, who come from time to time, pick up my language, not so much from me, however, as from the children who have learned to speak English, though I think at play they generally use their own, and often the two mixed. Sitting on the floor at our worship hour, they watch my lips when I speak, and especially when we sing. They soon catch the words and join us long before they have an idea of the meaning.

I once enjoyed attending the Annual Conference of the Methodist Episcopal Missions in Japan, and gained a clearer perception than I ever had before of the sacrifices of the foreign field. As I contrasted the little company of Japanese preachers and laborers—Dr. Maclay, the superintendent, and the five missionaries present—with the assembled hundreds at home upon similar occasions, where the elegant churches and surroundings aid in inspiring a sense of the importance of the work which has called them together, it was with a feeling of reverence that I looked upon these young men of splendid talents and fine physique, who would have held their own among any organized body of ministers at home. They had consecrated the vigor and strength of their early manhood to the work, and leaving all the delightful associations of the home land, and every thought of worldly emolument behind, had cheerfully come to this field to spread the “glad tidings of joy which shall be to all people.”

The wife of Rev. W. C. Davidson, who came to the conference with her husband, told me that for the past few months they had been living in the interior, one hundred miles from any foreigner, and she had longed for the sight of a white face, and to hear her language spoken by other than herself or husband. Each minister has charge of an organized church and all but one, who has lately come, preach in Japanese. They report over one hundred per cent. increase of church membership over last year and say the fields are indeed “white unto harvest.”

JAPAN—Tsukiji.*Letter from MISS McNEAL.*

SCHOOL OF THE EMPRESS.

I accepted an invitation to visit the Empress' school, and found, to my astonishment, about seven hundred people, including the pupils of the school, present. Soon after we entered one young lady gave a lesson on the manufacture of ice, illustrating her subject by actual experiment with chemicals. Then followed a lecture by one of the teachers on "the circulation of the blood." After this, by request, I talked to the girls for a short time on "The right use of all our faculties." Teachers and pupils thanked me for my little effort, and invited me to be present at their next meeting, which will be at the close of the heated season.

You remember that the Empress of Japan gave from her own purse the funds for the organization of the normal school. She continues to aid it to some extent in the same way. She visits the school once a year; has her little speeches written, and reads the speech to the girls. The school sends out its first class of graduates this year; three of them go at once to America to complete their education.

SPEECH OF THE EMPRESS AT HER LAST VISIT.

"Since the time of the establishment of this school, the instructors have taught well and the pupils have learned well. Now some will finish their course of study (soon) and receive their diplomas. I shall be truly glad. It is common to be contented with a little learning. I hope that although you finish your course of study here, you will try to study more and more, and that in the future you do some great thing."

A POEM WRITTEN BY THE EMPRESS.

[Free translation.]

"If the crystal 'tama' and the mirror are not polished, they are useless. It is also thus with the way of learning."

This poem is written on red silk, framed, and hung in a large room of the Empress' school. 'The "tama" here mentioned is

an ornament used in the hair, and is made of crystal. The ancient Japanese mirrors, many of which are still in use, were made of bronze, and much labor was spent in polishing them. This poem, though seemingly brief, is long as compared with some native poems.

I enclose part of a copy of a letter written by one of the members of my Bible class to a little girl in New York, a member of a Sunday-school that had assisted toward making an appropriation for the *Sunday-school Magazine* we are publishing. You will discover a little of the Japanese idiom in this. We have just finished the study of the life of Paul, which may account somewhat for her singular comparisons.

JAPANESE LETTER.

I read your nice letter again and again. We are very glad you said so many kind things to us. I have not seen you, and, moreover, we are separated by great oceans and mountains, but you are like a true sister, as we have a great Father in Heaven. Now, our school was builded by the Empress. She comes once a year to visit us. We have also a woman's meeting the second Wednesday of every month; at that time we have more than four hundred and fifty persons present, and pupils and people visiting us make speeches. Also every Sunday we go out from the school at 7 o'clock, and go to Mrs. Sakurai's "Female School." and there we learn from Miss McNeal singing and lesson from the book of "Acts." Miss McNeal, teacher, comes more than one ri (about three miles), caring for neither wind, rain nor heat. Indeed, I could not tell with my pen how kindly she teaches us. This Bible class begins at 8 o'clock in the morning. In the beginning we pray to God; after that we sing a hymn, and then for one hour we study the book of "Acts." After nine o'clock we sing hymn again, and when all this is finished, McNeal, teacher, hears our questions (such questions as they may wish to ask). She works for God, and troubles her heart to teach the truth to those who do not know the true God, and to save the people. In doing this thing she is like Paul, as Paul preached all over the world.

Home Department.

Our Farewell Meeting.

On Friday, the 26th of September, many warm friends of the mission-work were gathered at the house of the Secretary of our Board, for a farewell meeting to our dear missionaries, "ready to depart on the morrow."

One of these, Miss Grace Ward, came back to us a year ago in sadly broken health, but with a heart "ready to give a hundred lives if she had them, to the blessed work in India for the Master's sake." Now freshened into vigor, with enthusiasm warmed and deepened by all that she had enkindled in homes and churches far and wide, during the interval of ostensible rest, but, in reality, of most precious work, she was returning joyfully to the scene of her brave and faithful labor of seven years.

With her, was Miss Gardner, a young lady of great promise, who enters for the first time upon a missionary life.

With these two dear friends was Mrs. Dr. Mitchell, who with armor of proof, well-trying in other scenes, goes out as a medical missionary to Maulmain, to carry gifts of healing for both soul and body to our sorrowful sisters in the East. The connection of this lady with another Board has not served to diminish her interest in the grand *Union* work for the Captain of our salvation. The charm and strength of this lies in the fact that while it has the clear sanction of the Lord, it brings into relief the grand and winning features of His Gospel which claim the sympathy of Christian hearts in every fold, and sinks out of notice all the less important lines which tend to divide.

Sacred and hallowing was the very atmosphere of our place of meeting. Again were those hospitable halls thrown open that in other years were wont to gather in throngs of the friends of the Lord Jesus, of every name, from many nations making them a synonym for comfort to the weary minister and missionary, and rich in every charm to all whom they welcomed. There was a hush over all the services, a tender solemnity and a holy joy, as if all felt the presence of the unseen yet unforgotten ones.

Shall we not bear the missionaries on our hearts in prayer without ceasing? Shall we not give tangible evidence of our personal interest by frequent letters without exacting replies, by collections of fresh and striking incidents in American life whether in books or papers, and by little gifts of graceful home-like decorations for their rooms? E. H. S.

Strong Words.

The account of a stirring anniversary in London of the "Society for Promoting Female Education in the East," was given in their organ, *The Female Miss. Intelligencer* for July. The distinguished speakers who added their testimony to the great cause advanced by the Society, made the occasion remarkable. But among all the addresses, none contained so many important hints as that of the renowned philanthropist the Earl of Shaftesbury, which we desire our readers to enjoy in a condensed form. After an introduction the Earl of Shaftesbury, said :

"But it is not necessary to convince me of the great value and indispensable necessity of your Association. Any person who knows the importance of education among women in England, knows that human nature is the same in all countries, and that the value of female education is ten times greater in India. What India wants at this moment is that force of mind which will devote itself to the social and eternal welfare of the country. We have had there a number of Governors-General, many of whom I personally know. There is Lord Lawrence,

with a greater heart than almost any man I ever knew. I always think he is the kind of man that John Bunyan must have had in his mind when he conceived that noble character in the 'Pilgrim's Progress,' Mr. Greatheart. Then there is Lord Northbrook, who, as I know, went out with the love of God in his heart, and an anxious desire to promote the welfare of the people of India, and at present there is Lord Lytton, whom I know very well, and who also went out to India with a determination to do what he could for the good of that country. I know Lord Lytton very well, and I am quite sure he has the interests of the people at heart. But the moment these men go out there they are wholly taken up with military and political considerations, and other questions of that sort, such as that 'scientific frontier' which has cost us no end of money and time, besides valuable life. I believe India will be thrown back twenty-five years, simply because we have engaged in these disastrous military speculations. What we want in India is a man like Lord William Bentinck. When he went there he found that he had some leisure, and by God's blessing he had an admirable and most religious wife to co-operate with him. What did he do? He directed his attention to the social improvement of India. He took the bull by the horns; he had no nonsense about him at all. People said it would cause insurrection, and India would be lost; but he cared nothing for these prognostications; he knew the great sympathies between nations and the great principles by which men everywhere are governed. And with one stroke of his pen he abolished Suttee, one of the most detestable practices that ever existed. Not a voice was raised against him. They fell into it readily, for their own hearts went along with what he had done. I am old enough to remember the time, for I was on the Indian Council, and also when Juggernaut was done away with. People said,—If you interfere with Juggernaut, India will be lost; but it turned out that they were wrong. Now I want a man who will come boldly forward and say, with one stroke of his pen, 'I prohibit polygamy in India; I declare it henceforth to be against the law that any man shall have more than one wife.'

“I recollect some years ago I invited sixty young men in my house gathered from all parts of India. They had come to this country to be educated, some to study medicine, some to study law, sculpture, painting, and so on. I asked them their opinions on different questions, and, amongst other things I asked them about polygamy. I never knew anything so consentaneous. They all said, “My Lord, if you will put it down, the whole of India will bless you. Polygamy is no part of our ancient institutions. It was forced upon us by the Mohammedans, and it is one of the greatest curses the Mohammedans ever introduced into a country.” I believe it might be put down with greater facility than were Suttee, or Juggernaut, or infanticide. The other day I was asking in the House of Lords for a limitation of the hours of labor for women and children in India, and I had collected evidence from all parts of India. It came to my knowledge that polygamy is increasing at such a rate that many of the young peasants have now got four and five wives. They found that the labor of these women enables them to live in perfect idleness. I believe that polygamy can be put down by the advancement of Christian education. I heard the other day that a native lady in Bengal is writing tracts, and is circulating them all over the country. That cannot fail to produce a great effect. If we can bring up sixty native women to write as women in England do, the benefits will be unspeakable. No man can write a tale as a woman can. By their minuteness of observation and delicacy of expression, and in ten thousand ways they can convey a meaning which no man can do. I want to get women in India to become authors as they are in England. Now, you know very well that as long as the women are degraded, the country will never be what it ought to be, and what it may be. The women have the command of the children from their birth, up to the time when they are eight years of age. And the impressions made upon them in those years can never be effaced. I have never known a man of any force of character but could trace what he possessed for service in life either to what he learned at his mother’s knee, or from some woman who had acted towards him in that sense as a mother.”

A Munificent Giver.

Since our last publication, another of the officers of this Society has been taken from our Earthly communion,

Mrs. R. R. GRAVES, Morristown, N. J., Vice-Pres.

Among our many friends who have by their personal activity and believing prayer contributed to the prosperity of this work, her name stands pre-eminent. Though her out of town residence, and a lingering, painful illness prevented her meeting with the Board, what she did in her retirement, shows the spirit that animated her heart. With a true, unselfish love she influenced her husband in the final disposition of his estate generously to remember the Society. And every succeeding year has brought a token of her own thoughtful devotion to it. Through other members of her family, imbued with her own loving interest, our treasury has been enriched from year to year. And now as the closing act of her earthly connection with us, is recorded the legacy of five thousand dollars, a sweet assurance that through His children, our Heavenly father is watching over and providing for His work. Such a discharge of one's stewardship must indeed bring its own precious reward. Shall not this bright example be an incentive to many another similarly entrusted to "do likewise."

"By their fruits ye shall know them."

Mission-Band Department.

A Strange Holiday.

The other day there was a festival among the Hindustani people, and my Hindu school teacher came to me to request me to give the children leave for that day. There was no use in refusing, as they would have kept away without permission, the festival being intended chiefly for children. However we visited our other pupils. In a Hindu house I found one little girl dressed in her holiday clothes, with jewels on her head and neck and arms, ready to go out, while her older sister, tho' but a child of twelve, is considered too old to go out, and was in her usual dress. The little one was delighted that my visit was so early, as she was most anxious to repeat her lessons before she went out on her holiday making.

During this festeval the girls take out their dolls, and have a gay time playing with them, and having a feast of sweets. They give their brothers presents, and the women give gifts to the men. After all this they dress their rag-dolls in bright colored cloths, and they, in their holiday attire, form a procession to some place of water in their neighborhood, followed by a crowd of men and women, and end by throwing all the dolls into the water. Some say the boys beat the dolls before they are thrown into the water. For some time after this great event, dolls are banished from among their amusements. The whole affair seems very silly. And one cannot understand what sense or meaning there can be in it.

IDA ANTHONY.

Amusements of India.

The natives of India, both young and old, seem to find equal enjoyment in amusements, and by these their character is known as much as by its graver occupation. It is no rare occurrence in the lands of Allahabad to find groups of men, women and children in a bear or monkey dance. These bears are black and are from the Himalaya mountains. Starvation makes them tractable to their owners. The monkey being naturally more ingenious learns a few simple tricks, and is not so cruelly treated.

The different seasons have their different amusements. In the rainy weather swings are most in demand. The Bengali women never use them, but it is a favorite pastime with the Mohammedans who sing songs about their different games as they swing backwards and forwards. These songs are never sung out of their season.

Kite flying has its day to, as also marbles and pachisi. Jack-stones are played by every boy and girl with a skill worthy a better occupation. The old women in the zenanas find cards very interesting. There is scarcely a single zenana, where a pack of cards could not be produced at the moment it was mentioned. When their inclination leads them to adopt anything new, they seem to have no prejudice in doing so, as in the foolish game of card playing. But anything which would improve their minds, their conservativeness based on the customs of their forefathers are an insurmountable barrier.

Cock fighting is still in vogue among the Mohammedans, The bird being considered unholy by the Hindu, excludes them from taking a part in this show. Music, both vocal and instrumental, is their chief pastime, in which, if they do not excel, they think they do, I have heard it said, that the English excel them in everything but music and dancing. Horrid dances are part of the

entertainment at every native wedding or any other important ceremony. So great is their fondness for singing that our home servants who have been taught a few Hindu Bujhan, often sing them utterly regardless of their being Christian hymns.

Gambling is introduced in nearly all their amusements, although forbidden by government, except two or three days of the year, when it is permitted as the Hindu religion allows it. Even children take part in it then.

M. RODERICK.

How we dress our Hair.

By Kaku Sudo, a Japanese Pupil.

I want to tell you about Japanese hair ornaments. When we fix our hair we use five kinds of combs, and white and black glazed paper strings, and put on three kinds of oil. And we have many different kinds of hairpins or Kanzashi. Rich ladies wear tortoise-shell hairpins, but they are very dear. Others wear gold and silver, and poor people wear brass. Sometimes they put precious stones or coral in tortoise-shell and gold hairpins. And in each season the men who make hairpins manufacture them of flowers. In Spring they make them of cherry flowers.

NEW LIFE MEMBERS.

Mrs. O. B. Jennings, by Mission Band "Star of Bethlehem," Fairfield, Conn.

NEW MISSION BAND.

Ladies Missionary Society of Port Henry, N. Y. *President*, Mrs. J. S. Hicks *Vice-President*, Mrs. W. C. Hathaway; *Treasurer*, Mrs. R. C. Wait; *Corresponding Secretary*, A. F. Buckley.

MISSION BOXES.

Many thanks to the friends who have sent us the following boxes:

From Cincinnati Branch, for Calcutta and Japan.

Large miscellaneous package from Miss L. Halsted, New York.

4 dolls and paper dolls from four little girls and little boy of Hackettstown, N. J., by Mrs. Proudfit.

From Mission Band "Workers," per Mrs. W. LaGrange, Albany, N. Y., 26 dressed dolls for Yokohama.

Barrel and package from Mrs. Hine, Woodside, N. J., 66 calico suits for Calcutta.

From Mission Band "Earnest Workers," per Mrs. D. W. Berdan, 2 dozen dressed dolls, papers and toys.

From Peoria, Illinois, for Miss Staig's work, 28 dolls, clothing, scripture cards, paper, etc.

From S. Orange, per Mrs. L. M. Ball, box for Japan.

From Ithaca, N. Y., per Mrs. J. L. Hardy, dolls for Miss Ward's work.

From Miss Sarah Porter, Farmington, Conn., 46 dolls for Miss Ward's work.

From Carrie Fisher, Bethel, Conn., 8 dolls for Japan.

From Mrs. E. V. A. Chichester, Norwalk, Conn., dolls for Miss Ward's work.

From Concord Branch, children's suits, dolls, etc., for Miss Ward's work.

From Miss P. L. Smith, Walton, N. Y., dolls, Indian work, etc., for Miss Ward's work.

From Cold Spring, N. Y., dolls, children's suits and patch work quilt, for Allahabad,

From Miss Abeel, 8 needle books, book for Miss Lathrop.

From Chicago Branch, per Mrs. O. F. Avery, franked to New York, by the kindness of American Express Company, a large and valuable box for the Home and work at Allahabad, estimated at \$115, contributed by Miss P. L. Smith, Mrs. Freeman, Oakland Zenana Mission, Mrs. Foote, Miss Hunt, Gossage & Co., A lady friend, Mrs. Avery, and others.

From Mrs. W. W. Williams, Hackensack, N. J., 2 quilts.

From three little girls, Katie Rose, Katie and Annie Van Roden, Hackensack, 1 quilt.

From S. School, dressed dolls.

From "MIZPAH BAND," N. Y., 140 dressed dolls, for Miss Ward's work.

From "ROGERS BAND," N. Y., per Mrs. Lockwood, 66 dressed dolls.

From Franklinville, N. J., box of dolls.

From Trenton, N. J., 7 dolls for India.

From Ladies of 1st Cong. Church, Middletown, Conn., by Mrs. Mary B. Hazen, 25 dolls.

From Miss Wright, Washington, D. C., dressed dolls.

From Mrs. E. B. Munroe, Southport, Conn., dressed dolls.

From Port Henry, N. Y., box for Miss Ward's work.

From Mission Band "Spring Violets," and Ladies of Pres. and Epis. Churches, Ithaca, N. Y., 60 dressed dolls for Miss Ward's work.

From Mrs. Oihme, Newark, N. J., gifts for Waka Nakahara, Yokohama.

RECEIPTS of Woman's Union Missionary Society, from July 24th to Sept. 24th, 1879.

VERMONT.

| | |
|-------------------------------------|---------|
| Burlington, Miss Annie Ross, 1; | |
| Miss Benedict, 2; Miss Torry, 1; | |
| all for Miss Ward's work, | 4 00 |
| St. Alban's, Mrs. J. Gregory Smith, | 10 00 |
| | <hr/> |
| | \$14 00 |

MASSACHUSETTS.

| | |
|---|----------|
| Boston, Boston Branch, Mrs. H. Johnson, Treas. (See items below.) | 360 20 |
| Hatfield, Band "Real Folks," Miss Hattie A. Brown, Pres., for work in Yokohama, | 30 00 |
| Northampton, "Seelye Children," by Miss M. A. Allen, for "Mary Seelye," Calcutta, | 25 00 |
| | <hr/> |
| | \$415 20 |

CONNECTICUT.

| | |
|---|---------|
| Bethel, Mrs. G. A. Hickok, | 5 00 |
| Fairfield, "Star of Bethlehem" Band, Miss Mary A. Morehouse, Sec., to constitute Mrs. O. JENNINGS, Life Member, | 50 00 |
| Lyme, Mrs. Z. S. Ely, annual sub., | 40 00 |
| New Britain, Miss Eastman, for S. S. in Allahabad, per Miss Ward, | 4 00 |
| | <hr/> |
| | \$99 00 |

NEW YORK.

| | |
|---|-------|
| Albany, Albany Branch, Mrs. Fred. Townsend, Treas., Band "Willing Workers," of Port Henry, by Mrs. J. A. Hicks, for "Nettie W. Judd," Japan, and towards Life Membership of Mrs. F. F. Judd, Jewett, N. Y., of which subs. from Mrs. J. B. Spencer, 10, | 38 00 |
| Brooklyn, Mrs. J. D. Rushmore, from Miss C. Thurston, 10; Miss E. Thurston, 10; "Link," 50cts.; Dr. C. L. Mitchell, 5, | 25 50 |
| Miss Woodward, per Miss Ward, | 1 00 |
| Champlain, S. S. of 1st Presb. and Cong. Ch., Mr. M. V. B. Stetson, Supt., for "Zen Wiss," | 6 50 |
| Cold Spring, "Hillside Band," for Miss Ward's work, | 26 00 |
| Haverstraw, Central Presb. Ch., for Miss Ward's work, | 25 00 |
| Ithaca, A lady, per Miss J. L. Hardy, for Miss Ward's work, | 5 00 |
| New York, "One of the little Ones," for Miss Brittan's work in zenanas, | 5 00 |
| Mrs. Ely, | 2 00 |
| Per Miss Ward, Mrs. Pitkin, 10; A Friend, 5; for Miss Ward's work, | 15 00 |
| Plattsburgh, "Brittan Band," collected by Miss M. P. Westcott: Mrs. J. W. Nichols, 1; Mrs. Di- | |

| | |
|---|----------|
| elle, 1; Mrs. F. B. Hall, 5; Mrs. Dr. Nichols, 1; Mrs. Robert Meyer, 1; Mrs. Dr. Kellogg, 1; Mrs. Parmerter, 25c.; Mrs. Jno. Martin, 25c.; Mrs. Rowe, 1; Mrs. Hoak, 9; Georgie Kavanagh, 25c.; Bertie Heath, 25c.; Miss Crawford's S. S. Class, 50c.; Mrs. Thomas' children, 25c.; Mrs. Welch, 50c.; Mrs. Westcott, 5; Florence Ellerton, 1; Libbie Graves, 1; Louisa Graves, 1; S. S. Class of Mrs. Fuller, 1.35; Mrs. M. P. Myers, 5; Lizzie M. Kee, 90c.; Alice Utting, 75c.; Emma Manning (deceased), 30c.; Emma M. Kinney, 60c.; Fannie Sheldon, 1.25; Mrs. Norton's S. S. Class, 60c.; Robbie Parmerter, 15c.; Charles Brewster, 52c.; Miss Helena Augustine, 1; Helen Bixby, 1.58; Jennie Heath, 1.29; Carrie Chappel, 90c.; Louisa Mickle, 58c.; Mary Rock, 73c.; Jennie Rock, 48c.; Emma Fox, 28c.; Emma Goff, 30c.; Mrs. M. K. Platt, 1.18, | 50 00 |
| By Mrs. Moss K. Platt, for Miss Ward's work: A Friend, 15; Friends, 14; Mrs. C. Collins, 2; Mrs. Geo. Dodds, 2; Mrs. Parker, 35c.; Mrs. Hoak, 1, | 34 35 |
| Port Henry, Woman's Missionary Soc., per Mrs. Witherbee, for Miss Ward's work, | 20 00 |
| Syracuse, Zenana Band of 1st Presb. Ch., per Mrs. Nathan Cobb, including two "Link" subs., | 38 68 |
| | <hr/> |
| | \$292 03 |

NEW JERSEY.

| | |
|--|----------|
| Chatham, "Oak Ridge Band," per Miss Sarah Wallace, for "Champa," at Calcutta, | 50 00 |
| Elizabeth, S. S. of St. John's Parish, for zenana work, per Episcopal Board of Missions, | 57 |
| Hackensack, "Chase Band," per Mrs. W. Williams, for work in India, | 14 00 |
| Newark, Newark Aux., Mrs. E. D. G. Smith, Treas.: by Miss Sarah Wallace, "Little Leaf Blades," of Sussex Avenue Mission Infant School, | 30 00 |
| Collected by Miss Wallace: Mrs. Perdue, 1; Miss Strong, 1; Mrs. Dr. Allis, 3; Mrs. R. H. Allen, 3; Miss S. Wallace, 3; Miss Robins, 2; Miss F. L. Smith, 2; other sources, 5; collected by "Snow Bird" Mission Band, 15, | 35 00 |
| Roselle, "Earnest Workers," per Mrs. S. C. Berdan, | 20 00 |
| | <hr/> |
| | \$149 57 |

DELAWARE.

| | |
|---|----------------|
| Wilmington, Infant Dept. of Han- over Presb. Ch., by Miss Anna B. Porter, | 25 50 |
| Wilmington Branch, Mrs. Dr. R. P. Johnson, Treas., of which for 1878, 9; proceeds of lecture by Miss Brittan, 16.75, | 25 75 |
| | <u>\$51 25</u> |

MARYLAND.

| | |
|---|---------|
| Baltimore, Charles S. Rogers, 6; Katie E. Rogers, 6; Dr. and Mrs. Rogers, 28; all for "Katie," in India, | \$40 00 |
|---|---------|

ILLINOIS.

| | |
|---|-------|
| Chicago, Chicago Branch, Mrs P. A. Avery, Sec. & Treas. (See items below) | 67 55 |
|---|-------|

| | |
|--|----------------|
| Galesburg, "Joteringen Band," for Miss E. Roderick, per Miss Ward, | 20 00 |
| Mrs. Johnson, for Miss Ward's work, | 5 00 |
| | <u>\$25 00</u> |

SUBSCRIPTIONS FOR "MISSIONARY LINK,"

| | |
|------------------------------------|----------------|
| In small amounts, | 14 69 |
| Sales of "Kardoo," | 3 20 |
| Sales of Japan leaflets, | 3 49 |
| Sales of other leaflets, | 87 |
| | <u>\$22 25</u> |

| | |
|--|------------|
| Total from July 24th to Sept. 24th, 1879, | \$1,375 85 |
|--|------------|

MRS. J. E. JOHNSON,
Ass't. Treasurer.

RECEIPTS of Boston Branch.

| | |
|--------------------------------|--------|
| Mrs. Walter Baker, | 200 00 |
| Miss Cornelia Shaw, | 5 00 |
| Mrs. T. V. Shaw, | 5 00 |
| Mrs. Henry Smith, | 5 00 |
| Mrs. M. L. Bradford, | 5 00 |
| Mrs. M. P. Wilder, | 5 00 |
| Mrs. J. S. Kendall, | 5 00 |
| Mrs. Henry Mann, | 2 00 |
| Mrs. James Tucker, | 2 00 |
| Mrs. E. L. Pierce, | 2 00 |
| Mrs. John Dane, | 2 00 |
| Miss M. A. Vinson, | 2 00 |
| Miss C. A. Vinson, | 1 00 |
| Mrs. Albert Morse, | 1 00 |

| | |
|--|-----------------|
| Mrs. James Foster, | 1 00 |
| Miss E. Tolman, | 1 00 |
| Miss Cornelia Shaw, for Miss Ward's work, | 20 00 |
| Mrs. Walter Baker, for little "Eleanor," in Miss Higby's school in Burmah, | 90 20 |
| Subs. for "Missionary Link," | 1 00 |
| | <u>\$355 20</u> |

MRS. HENRY JOHNSON,
Treasurer.

RECEIPTS of Chicago Branch.

| | |
|---|-------|
| Mrs. B. F. Blackstone, | 5 00 |
| Mrs. C. H. Comstock, | 5 00 |
| Sale of 8 copies of "Kardoo," | 4 00 |
| Mrs. B. N. Young, "Link," | 1 00 |
| Other "Link" subscriptions, | 1 20 |
| Mrs. Erastus Foote, | 2 00 |
| Sale of Japan leaflets, | 1 60 |
| Sale of "Grandmamma's Letters," | 50 |
| Mrs. B. V. Page, for Miss Ward's work, | 10 00 |
| Mrs. Putnam, for Miss Ward, | 3 00 |
| Mrs. M. A. Farwell, for "Sato Saka- beus," in Japan, | 2 00 |

| | |
|---|----------------|
| Mrs. Henry W. King's semi-annual payment for "Fannie King," Calcutta, | 30 00 |
| | <u>\$68 30</u> |
| Expended for Miss Ward's box and exchange, | 75 |
| | <u>\$67 50</u> |

MRS. P. A. AVERY,
Treasurer.

For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library



1 1012 01046 6458

