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Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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To the pen of Miss Lathrop we are indebted for some of the legends of Buddha, with which all of our readers may not be familiar, and which will impress more vividly upon our minds the serious obstacles our missionaries meet in every direction.

Meantime, we rejoice to read in all our foreign letters that the zeal of our workers does not diminish in attacking prejudice and ignorance everywhere, and that blessings attend all that is done for Christ.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

MEETING OF BROTHER AND SISTER.

There was a touching little scene at the "Home" not long since. Our constant readers will remember Eliza, from early childhood an orphan of our mission. When she first came to us she was a poor, little, starved creature; a sufferer of the famine. When she was grown and able to teach, she was put

in the school at Allahabad, where she made herself useful, and remained two or three years. Then she was married to a pastor in the Wesleyan Mission, and she there became useful in taking charge of a school at his station. But, alas ! her happy married life did not continue long. During the first year her husband was taken away by the small-pox. After a while Eliza, with her child, returned to us, and we gave her work in a school. One day a servant came to me and said that Eliza's brother had come and wanted to see her. No one had ever heard of her having any relations, and I thought there must be some mistake, so I went down to look into the matter. There was a very black young farmer,—a Hindu,—but the counterpart of Eliza, so that there was no mistaking his relationship. The moment Eliza and her brother looked at one another both burst into tears. It was quite affecting. They sat down to talk ; he took the child in his arms, who at once accepted him for a relation, and clasped his arms around the coal-black neck of his uncle. At first I felt incredulous, and thought that Eliza must have been too young when she came to us to remember her family ; but when she asked after one and another of the family, and “the old black Caso,” I was convinced. All the family are members of the sacred class of the Santhalies ; their home is not far from Midnapore, where they own a tent, that they let to fishermen, and a little piece of land. There are two brothers younger than Eliza ; the elder can read and write a very little, but both are very ignorant. Some connections of the family reside in Calcutta ; in some way they discovered Eliza's whereabouts. She could not have been more than seven years old when she came to us, but she remembered her parents' death and the four children being taken to the house of an uncle, who had several children of his own. By and by the famine became very sore in the lands ; there was a struggle for life ; the aunt became cross, and said these children should not stay to eat her children's bread ; so they were sent away to an aunt who had no children and who was very kind to them. But poverty and want followed them there. One little girl died, and another uncle, who had work in Serampore, took Eliza there and cared

for her until his death, which could not have been very long after. The poor child must have suffered very much, for when she was brought to us by some person who had picked her up, she was fearfully emaciated by starvation. The younger brother has since been to see her, and although all look alike, still there is a vast difference. Civilization and education have put Eliza on a much higher level, but the ties of family affection are strong and lasting. Eliza went about singing all that day; it was a joy to find some who belonged to her very self. She told her brothers about Christ, and sent them away with many little gifts from her small possessions. How wonderful are God's ways! He marks one out for His own, and calls her out by a chain of circumstances, apparently disastrous, but really wise and merciful. We trust Eliza is God's child, and perhaps she may be used to lead her family to Him.

I have visited some of the schools, and presented the prizes that had been earned by diligence. One was for Scripture, as the pupils had read six chapters of the Gospel by St. Matthew, and answered questions upon them and in the Catechism very well indeed. Another was for sewing, and the happy little girl who received it wore a close-fitting jacket, made by herself, and very neatly sewed. The first half hour every morning is devoted to sewing; the last has a spelling-match, and a very small child was the successful competitor. This last was quite an excitement, as this American creation is novelty here, and will be assistance in the schools.

Letter from MISS MARSTON.

CAUSE FOR EXCITEMENT.

I attended the baptism of a native woman this morning, which took place under such interesting circumstances, I must transcribe them for you while they are fresh in my mind. This woman, some twelve or fourteen years ago, was the pupil of Miss Gomez, an earnest and most self-sacrificing missionary attached to the Normal School Mission; who has long since entered into rest, and is doubtless wearing a crown bright with many a gem rescued from heathenism.

The woman of whom I now write, about six months ago came under Miss Good's instruction ; the seed which had so long been buried had taken root, and was springing up to bear imperishable fruit. She had learned to love the name of Jesus, and to believe that His name was the only one by which she could be saved. Believing this, she desired to confess Him in baptism, and this could not be done while she remained in her own home. She walked eleven miles to put herself under the charge of a missionary, who brought her to Calcutta. On their way they were arrested by the relatives of the woman and taken to a police station. After some investigation of the case, as the woman was of age and the law could not meddle with her, they were released, and she was brought to Mizapore compound, where she has been under the care of Christian friends ; and this morning, in the little native church, she was baptized by the pastor, also a convert from heathenism. One could not restrain tears as one looked at this timid, shrinking woman, and thought of all she had undergone that she might confess Jesus and Him crucified. The struggle had been a sore one. She is a widow, but she has two sons, mere boys, whom she had been obliged to leave behind. To-day she has gone with missionary friends to her native village, hoping to rescue her children and have them with her.

This conversion has caused great excitement among the native population. Yesterday, in one of my houses, a Babu said to me :

“There is great consternation in our college to-day, because we hear that a woman has left the zenana and is to be baptized to-morrow ; and if we allow you to go on teaching your books, how can we tell that our women will not do the same thing ?”

“Babu,” I replied, “I earnestly hope they will.”

His face wore a very troubled expression, for I believe in his heart he thinks the Christian religion the true one. He went on to say that this teaching was giving his father great anxiety, as the grandmother, whose word is law in most zenanas, had written from the Punjaub by no means to allow missionaries to enter the house and give them two hours each day for teaching.

“Very well, Babu,” I said, “you must decide this matter yourself. If I come I must teach the Catechism and the Bible.”

He hesitated a moment, and then said: “You may come, for I know you love our women, and I will talk it over with father again.” So I went back and gave the Bos the fourth chapter of Matthew for their lesson, making the most, I assure you, of the time we had left to us.

In another house I was to open, the Babu desired to select the books which his sister should read, so I allowed him to make the selection, and they were all secular. I said: “I will teach these, but there is one other I must teach also, and that is our Bible.”

He greatly opposed it, but yielded at length, when he was violently assailed by several old women in the household, who protested that Christian books should not be taught in their house; and yet, by a power beyond themselves, they are at last induced to permit it. Can you wonder at this opposition, when you consider that we are overturning all that their hearts have held sacred for centuries? I cannot. But their cherished belief is tottering to its fall; there will be a mighty crash not long hence, and India will be a Christian nation. Oh! how dear and precious my work is to me,—never more so than just now,—and I have much hope in spite of fears! Houses are constantly opening, and we are all, I think, crowded with work; and yet the demand continues, and how can we say them nay?

I am to go at four o'clock to see a Bo who is ill. Some time ago she went to Benares, and on her return did not go to the pleasant home she left, but to a wretched, dirty abode, where there was absolutely no place to sit but in the midst of filth. She called me in as I was passing, and said she would like to read again. I said I would go to her, but she objected to my beginning at once, saying her place was too dirty; she was to move soon, and then would send for me. I heard nothing more until Saturday, when my teacher came to say she was very ill, and wanted to see me. On Monday I went and found her

in the same wretched place, and so changed I should not have known her. Her pale, wasted face lighted up with pleasure on seeing me, and I stayed long with her. Indeed, I felt as if I could not leave her in that malarious atmosphere; but where could I take her? They would not permit her to go to the hospital, and we had no place for her, if even she had been allowed to come. Yesterday I went again with Alice, who used to visit at the house with me, as interpreter. We read and prayed with her, and Alice sang some sweet Bengali hymns, which she seemed to like. On my way home, I called on Mrs. Wolsley, a medical lady, who has recently come out from England, and though not a missionary by name, has a thorough missionary spirit, and she has promised to visit her with me to-day.

Letter from MISS HAMILTON.

ENCOURAGEMENTS.

Since my last letter to you I have access to another zenana, with five women to teach how to read and understand their language. These, with others who are their neighbors, are apparently interested in the Gospel. The first time I saw one of these pupils, she asked me to tell her at once about the creation. She had heard me tell some other women about it, and she was much struck with the story, and liked it much. Another woman in the same house asked me, the last time I was there, whether I could not give her a copy of the Bible, as she would like to read for herself all that I say. I said I should be most pleased to give it to her as soon as she can read and understand better than she does.

The teacher at Rajpore, who aids us, is teaching an assembly of women on the same theme. When urged to eat, after great exertion, she said she did not feel the necessity as she, to use her own words, was full of the subject I was talking on. I do love these dear women here, they are all so interesting and desirous to learn more of Jesus. The teacher took me to look at an ancient temple not far from her residence, which belongs to

her family, and no one knows when it was built. The construction is uncommon ; each brick has a representation of some kind on it, such as a long boat without a covering and a few men and women dancing on it, and a number of other scenes. There is no god in it, and it is on its way to be ruined, for far above, on the top, there are a few trees growing and sending into the different crevices their strong roots. One of these trees is a young banyan. I wish it were convenient to visit this place oftener than we do. There is much to be done here, and the women are desirous to know and learn more.

Last Monday night we received into the house a young native widow. She had been taught by one of the ladies years ago, and now she wants to stay here and be under instruction and then be baptized. She has a most pleasing appearance, and promises to be an able assistant to us, in time, in the work among her own people. We cannot know the struggles she must have gone through to have taken this bold step. Her mother must feel her loss, though we have not heard anything about her except that she is some miles away from Calcutta. I trust God will reward her desires by making Christ precious to her.

Letter from MISS SUNDER.

VAIN WORSHIP.

In one house where I visit, a woman has devoted herself to a religious life, and does not want to be troubled with the affairs of this world. Her time is spent in the following way : She rises about two in the morning and begins to tell her beads. These are about the size of peanuts, some fifty or sixty strung together. A little square bit of red cloth, caught up at the four corners and sown together, forms a bag in which the beads rest ; this bag is held on her left arm while with the right hand she holds each bead and repeats the following : “ Rane, Racie, Horie, Rane, Kristo, Kristo, Hone, Hone, Rane, Rane, Shettia Rane, Kristo, Kristo, Horie, Hone.” These are supposed to be her prayers. She keeps this up till the dawn of day, when a gardener, whom she pays, brings her a large nosegay. These

flowers, with a great quantity of finely powdered sandal wood, which has been mixed to a paste, she takes into the god's house and does pooja (worship). She is thus employed until nine in the morning, after which she will drink a little water, eat a sweetmeat, and anoint herself with oil ; then she walks down to the river-side and sits in the water, up to her neck, till two o'clock. As the tide recedes, she goes with it ; as it rises, she comes with it. At two she comes home with a barrel full of river water. She sprinkles a few drops on the threshold of the room she first enters, and carries the rest to the roof, on which, in a tub, she has a tulsie tree growing. This is considered one of the most sacred trees of the Hindus. Then she comes in, and in accordance with the rules for widows, which she strictly observes, takes her one meal of cooked food ; after it she sleeps for about an hour, rises, sits on a small bit of carpet meditating, and telling her beads, until nine or ten at night. She eats some calre or anything of that kind, drinks a little water, and goes to sleep until two in the morning. This is a picture of every day of her life, never varying except there is a fast, never changing unless she is sick, and even then her sons have to exert their authority to keep her from going to the river. Her dress is a coarse white cloth wound round the body and thrown over the head. As she is advanced in life, she is not required to be in the strict seclusion of the zenana. I asked my pupil if she never took cold from sitting so long in the water. The following was her reply : "Oh, Maim, she eats opium every day ; the heat of it keeps away any ill effects the water may have." I am tired of all these fasts and long prayers. No matter how urgent the enquiry we want to make is, we must wait, and not on any account disturb her at her prayers or meditations.

In this same house one woman has a horrid habit of eating something called gool ; it is the burnt tobacco smoked by the Hindus. After the tobacco has been smoked it forms into a dry cake ; this is finely powdered and called gool. It has the appearance of snuff, and is put into the mouth between the lower lip and teeth, in pinches, every now and again. One of

the ladies told me it intoxicated, so the next time I went to the house I said so to the woman, and tried to induce her to give up such a bad habit; but with no degree of success. Her reply to me was, "How do the boys smoke?"

I have often read of the way the Sudras reverence the Brahmins, but never was an eye-witness of any act till the other morning. As I was going along slowly in a part of the road, my eye rested on two old men walking toward each other on the sidewalk, when suddenly one of the two went down on all fours before the other. He had a small brass cup of water in his hand; this he put at the foot of the one before whom he bowed down, who dipped his great toe into it, and as the man stayed in a bent position, he rested his foot for a moment on his head, took it down, and proceeded on his way. The other old man took up the brass cup and drank of the water. I happened to mention this to one of the native teachers on my return, and she told me it was quite a common thing for the Sudras to drink the water in which the Brahmins' clothes were washed, as they believed it had a great purifying influence. The Hindus are divided in three classes: Brahmins, Sudras and outcasts. The first are priests; the Sudras comprise carpenters, masons, barbers, architects, etc.; the last are those who clean dishes, sweep streets, remove dead animals, wash clothes, etc. There is one class of Brahmins called Bhattucharjie; these are sacrificing priests, or those who slay the animals taken to the different gods. The India of to-day is very different from the India of Carey, Boardman, and Ward. Education has done much for the people. European dress and customs are greatly adopted, but the Gospel has not been accepted in all its living power. Falsehood, instead of being looked upon as a serious offense, is considered a very clever thing, especially if not found out. Mothers teach children to utter untruths. Sometimes it seems so discouraging to find how slow the progress toward a pure and holy religion is; but if this is the sowing time, then the sower and reaper will rejoice together.

INDIA—Allahabad.*Letter from MISS LATHROP.**(Communicated by the Philadelphia Branch.)*

LEGENDS OF BUDDHA.

Some months since I spent a few days in a region where Buddhism largely prevailed, and became deeply interested in it. While there, and since my return, I have tried to make myself acquainted with the leading features of this strange system which has, from so small a beginning, spread so far and wide, and to learn what I could of its founder. In many respects it is quite different from the beliefs we come in daily contact with among the Hindoos and Mohammedans of India, and one wonders that it had its birth so close to the heart of Brahminism. Gautama Buddha, to whose system of religious belief so many millions of the human race acknowledge themselves a subject, was born a prince in a ruling family of Oudhe, in the third century before the Christian era. Nothing comes down to us of his earlier years to distinguish him from others of like birth and circumstances in those times. But amid all the idleness and luxury of an Eastern court, his mind must often have been turned toward the suffering and sorrowful, and his heart have been pained at the evil which surrounded him. He had reached the years of manhood when the events which have passed into a legend concerning him are said to have occurred, and which determined him to renounce the world and its pleasures, and give himself to the search for true happiness for himself and others. On the night when his decision was made and carried into effect, we are told that, before leaving the palace for the life of an ascetic in the forest, he went to the chamber where his wife and infant son were sleeping, and bade them a silent farewell. The legend is in substance this :

Leaving his palace one morning in his chariot for a day in his pleasure gardens, as he passed out of the city gate he met a poor decrepid old man leaning heavily upon his staff, from want, age and infirmity, trembling in every limb, and his voice quivering with weakness, while every vein stood out in his

emaciated naked body. The prince anxiously inquired of his charioteer what such a forlorn spectacle could mean, and if his condition were peculiar to himself alone. The man replied that what he saw was merely the effect of old age. With strength broken by labor and suffering, in his helplessness he was scorned by his kindred, and cast out, like a worthless thing, to die. The prince at once ordered his driver to turn back to the city, as he had no heart for pleasure if he might one day be subject to such a fate. "Alas," said he, as he retraced his steps, "how ignorant is man who is so proud of the youth which intoxicates him, and sees not the old age which awaits him!" Another day, passing out of the city toward the same destination, he saw, lying near the road, a man severely ill, without shelter and alone, his face the picture of dismay. Again he inquired of his charioteer what this could mean, and being told that the state he saw the man in was nothing peculiar to himself, but that all might be subject to the same calamity, he once more turned back to his home sick, at heart, and disgusted with pleasure-seeking. Again, he saw a funeral procession. The dead man lay stretched upon his bier, his relatives following, beating their breasts, throwing ashes upon their heads, and loudly lamenting their lost friend. This last and most hopeless spectacle of all caused him to feel the incongruity of earthly pleasure-seeking and to bewail the fate of mankind. "Alas," said he, "for youth which old age shatters, for health which sickness invades, and for life which must end in death! I will meditate how to accomplish deliverance." In this determination he was confirmed by seeing a religious mendicant walking with the placid expression of a disciplined spirit, wearing his single poor garment with dignity, and carrying in his hand his alms-bowl. Again he inquired of his charioteer the meaning of what he saw, and was told: "This man walks through life with calmness because he has renounced its pleasures, and by the force of his own will conquers himself, and now lives without passion." "This," said the prince, "is the way of escape. I, too, will renounce life and its pleasures."

We have here the key-note of his after-life, a life of auster-

ities and self-denial, and of effort to escape from evil by extinguishing desire of every kind. Deeply moved by the miseries of life, he felt called upon to become a teacher and reformer; and first he must free himself from the evils he felt, and when that was accomplished he might hope to assist others. For six years the struggle lasted. During this time he lived in the forest, taking only enough coarse, unpalatable food to keep life within him. Already he had gathered a small band of disciples about him, and he was known far and wide as a wonderful teacher whose character gave force to his teachings; and many sought his aid. At the close of those years of severe mental discipline, the legends record his final conflict with and triumph over the tempter, Mara, who had persistently followed and tormented him all this time. Many features of this conflict remind us of the temptation of our Lord. He rises from it secure in having reached the goal and finding what he sought, "Nirvana." And now he calls his disciples, and commissions them to go and preach this doctrine to the world. He repaired at once to Benares, then as now the stronghold of Brahminism. Some have thought that at first he meant only to reform the religion he had known, teaching that by fixed contemplation and determination the mind could be entirely withdrawn from every outward desire, and, remaining thus, when this life ended there would be nothing left to live again, their favorite simile being that of a candle entirely burned out, which can have nothing to again relight. His method was the same as that practised by the Hindu sages; but the object he sought to obtain, differed. When they had, by fixed contemplation, withdrawn the mind from every earthly desire, they were ready for absorption into the Supreme Spirit, and lost only personal identity. He preached the doctrine of entire annihilation. As time passed on, more and more difference appeared between the two systems.

The Buddhists did not relinquish the idea of the transmigration of souls, one of the maxims they hold in common being, "A man is born into the world he makes;" that is, he must,

through successive existences, atone for the evil he has done, or in higher forms enjoy the fruits of former well-doing. Buddha proceeding upon the supposition that all existence is evil, tried to teach the way of escape from it in every form. One distinctive difference between the two is in the relation which man bears to man. Hinduism is only for the Hindus; no man from the outside world can be admitted within the sacred limits of caste; nor can a Hindu change his caste. If he loses his standing in the highest caste, he at once becomes an outcast. Buddha proclaimed the universal brotherhood of man, and thus forever delivered his followers from the heavy yoke of caste. His life is represented as one of great purity and self-denial, thus differing from the gods of the Hindu Pantheon. His efforts were earnest to work out what he believed to be a great salvation for himself and others. He gave his followers no god to worship and no form of devotion. He could never account satisfactorily to himself for the creation of things, animate or inanimate, but he took the world as he found it, full of sin and sorrow; and believing that the great evil, sin, accumulated upon individuals through successive births, sought for deliverance. His whole system was a simple one; but after his death his followers, animated by the religious feeling implanted in every human heart by one common Creator, felt the need of something to worship, and deified him. The Buddhist prayer and manner of using it, which have been engrafted upon the primary belief and ritual, are entirely original and peculiar to themselves. It consists of these few words: "Om Mani padima hum," which scholars render quite differently, and none succeed in giving a connected meaning. These mystic words, which to neither priest nor people contain much meaning, are printed upon cloth a thousand times over to form the Buddhist banner, which waves over his dwelling, over the place where the ashes of his ancestors are deposited, and over his temple, in such profusion as to look like a forest of flags. He fastens it to trees, upon rocks; and wherever it waves, his prayers are carried upward by every breeze. Upon paper, fold within fold, it is placed in revolving cylinders of all sizes. The devout ones

carry these small cylinders in their hands, and as they walk, keep them in motion ; even when conversing with one another these do not cease their work. Large ones are fixed in the walls of their houses and can be set in motion as often as a member of the family passes by. Huge ones adorn the temples and are kept revolving by whatever means is most convenient. Although Buddha was a native of India, and his system achieved a great victory over Brahminism, it has been, as a living faith, quite driven out from the field. Monuments in various places show where it flourished, but now, if we find the followers of Buddha, we must seek them beyond the borders or among the foreigners from Thibet, or Burmah, China, or the adjacent islands. From the monasteries of Thibet the priests cross into India and keep up a few temples for the use of those who, in scattered communities, are here for purposes of trade. The image of Buddha is little improvement upon the gods in the heathen temples, and I do not know that the character of the Buddhist of these days is higher than that of the ordinary Hindu, although at the outset his code of morals was far above. It lacked a firm foundation to rest upon, and has crumbled away. In exclusiveness they quite equal the Hindus, so that Christianity makes slow progress among them.

WORK IN THE HILLS.

I have spent my vacation at Simla, where we have found some pleasant people. In one place I found a child who had been in one of our Calcutta schools. The whole family were delighted to see a lady again. The little school-girl's want was a Gospel of St. Matthew. I was glad to see she cared more for her religious books than any others. From a depository here I have been able to supply her want. I have been encouraged the past week by what has occurred here, showing that the Gospel leaven is working. A good man, a native, in the employ of Government, has for many years given his spare time to the work of evangelizing his countrymen ; and with such success that many Christians are scattered through the villages among the mountains, while a community of fifty persons are gathered

about him here in Simla. He has the entire confidence and sympathy of the best Christian people in the station, and by their help he has been able to erect a building on the hillside, the upper story of which is used as a chapel; the one immediately below this he and his family live in; and on the ground-floor, another Christian Bengali family. We visited them a few mornings ago, and as we were leaving, Mr. Shah asked us to come on Saturday to witness the baptism of nine persons who had gathered from different places in the mountains for this purpose. They had remained here a time for further instruction; and now he and others, who had seen and conversed with them, being satisfied with their sincerity and their knowledge of the truth, they were to be baptized and return to their homes, where we trust they may shine as lights in the midst of darkness. Mr. Shah promised, if possible, to visit them once each year, and they will try to come to him once in the year; the remainder of the time the Spirit must be their teacher, as I do not think one among them is able to read. This is not an experiment, as others have gone out in previous years and returned, bringing their sheaves with them. In fact, most of those now baptized have come in through the labors of those whom Mr. Shah has baptized in previous years and sent to their homes. So the great work goes on among all classes, and it is a privilege to be numbered among the workers.

I lately met a native woman who was baptized with her husband. She had been very ill, and during her illness had been more lonely than she could express to me, as she is away from her own country, and Bengalis never mingle freely with the natives of other parts of the country. During her recovery her friends came to see her, and proposed to them to return with them to Bengal, and they would buy back their caste, and they could become Hindoos again. Upon their refusing emphatically to do this, their friends left them in anger, saying they would never look upon their faces again. The woman said, "We can give up our friends if they will not have us with them, but we cannot give up Christ." Here is a case of giving up *all* for Christ.

INDIA—Cawnpore.*Letter from MISS WARD.*

CONTINUED INTEREST.

We are starting some three or four schools for girls, and are teaching in about fifty zenanas. In some of these zenanas we have four or six pupils really studying, and often quite a crowd about us when we give the Bible lesson. We will now make an effort for some Sunday-schools. I have just arranged to-day for Mohammedan children. Most of our work lies among the Hindus, but there are great numbers of Mohammedans all over India. In some places they are so opposed to the Bible that it is difficult for Christians to work among them; but here, through a Mohammedan princess, who is our friend, and who has gathered a little day-school for us, we are enabled to collect the children on Sunday, to teach them to sing hymns, and then they will also have a lesson about Christ. I was at the school this morning, and the pretty little black-eyed girls fairly won my heart, for all they wore pantaloons and short waists. The dress of the Mohammedan women is very different from that of the Hindu women. While the latter merely wrap themselves gracefully in yards and yards of muslin, the former have regular garments made, and look like men in their dress. They usually have a few yards of cloth thrown around the shoulders and over the head; but the little children dispense with this extra covering, and this morning I could more easily have imagined that a class of boys was before me than a class of girls. After leaving this school I went to a dear little Bengali woman whom I had not visited since our summer holidays. The warm greeting she gave me did me good, and she brought out her book with great willingness. She told me of the death of a young woman who had lived next door, and who had also read with me before the holidays. She was a sweet young girl of seventeen, living almost alone in her husband's house. She had read of Jesus and His love, but I cannot tell whether she had taken Him for her Saviour. The question comes home to me with great force: "Have I been faithful?" Dear friends,

pray for us, that we may be able to speak of the love of Jesus in such a way as to win these poor secluded women to Him.

I went to a house last week where an old Brahmin with his wife and two daughters live. I had no hope of their allowing their daughters to read, but as it was a call on business, I did not wish to leave without making an effort for their good. When I proposed going to them they readily agreed, and I found the two girls most anxious to learn. This morning I again visited them, and found four or five little girls, making a class of six or seven. One of the Brahmin's daughters had mastered the alphabet, and learned the first page of small words of two letters. They say she studies late into the night, and her book looks as though she carried it about with her all day. I wish I could say they were anxious for the Bible, but of that they have not known. Now they are willing to listen, and we hope the time is not far distant when they may believe. Will you make this family a special object of prayer?

We are starting little schools here and there over the city, and going into the inner home of the people, scattering precious seed, and we have the promise that the "word shall not return void." I wish to thank all who have contributed to our mission boxes. The dolls sent for the children have been greatly enjoyed, and if those who have made such earnest efforts could see the pleasure on the little faces when the gifts are received, they would feel amply repaid. Our work at Calcutta and Allahabad still keeps up its interest, and I am happy to say the starting of this new place has not drawn from the funds devoted to those older stations. Whether this work extends or not depends upon the people at home. So far we have taken all the pupils that have come to us, and our expenditures have not exceeded our receipts. New people are still coming. Can we take them all?

CHINA—Peking.*Letter from MISS BURNETT.*

WORDS OF CHEER.

Letters have been received from our pupils who returned to Shantung. I translate extracts from one :

“I, Dorcas, send greetings and humble acknowledgments to my teachers. The whole journey from the capital to my home was a prosperous one. It occupied twelve days. My mother died on the 27th day of the eighth month of last year. I have told my grandmother, my aunt, and my little sister, everything of my school life. With a true heart I reverently and sincerely thank you for your kindness to me. This is all I can do ; I cannot repay. Your kindness is like the Tai-shan.* I thank you without ceasing. All our family believe in Jesus, and have been baptized. Morning and evening we pray God to provide for and protect you, and make you strong, and give you peace. I will tell you of my home. The house we live in has eight small rooms. We have a little dog and six chickens. My heart is still thinking of you ; but what a pity the road is long—so long, I cannot see your faces ! All I can do is to pray. I beg you to answer this letter. I want to give another soon.”

The other girls each send loving messages, with expressions of gratitude for the advantages enjoyed while in school. We miss them much. More than three years they were with us, never leaving for a vacation. They were uniformly obedient and industrious ; as scholars, studious and quick to learn. Physically they were not strong, and one of the six, you remember, sickened and died. After this we watched even more tenderly over the remaining ones, who endeared themselves to all. We, therefore, welcome these letters, and wish you also to share the pleasure with us.

Copy of resolution passed at the district meeting of the Methodist New Connection Mission, held at Chu Chia, Shantung, on May 26, 1880 :

“That the warmest thanks of the Mission be given to Misses

* The Tai-shan is a celebrated mountain.

Colburn and Burnett for their kindness to the five Shantung girls just returned from their school in Peking. The good Christian and domestic training they have received, while reflecting great credit on the ladies, must prove a valuable and lasting blessing to the children, and we gratefully appreciate the benefits these children have derived from their self-denying labors.

“GEO. T. CANDLER,
Secretary.”

“J. INNOCENT,
Chairman.”

Letter from MISS KIRKBY.

A DAY'S ROUTINE.

Misses Colburn and Burnett have been in Shanghai taking the rest which they have needed for so long, and I am carrying on a small boarding and day school here in Peking. Although the school is small (fifteen boarders), I find plenty to do—in fact, about as much to do as any mother with fifteen daughters—for I have to clothe, feed, and train them all at once. This, with the limited knowledge of the language that I must have, not having been here a year yet, I do not always find easy. But I thoroughly enjoy the work, with all its little care, because there are so many joys to compensate. I think you would like to look into my little school, so I will give you an outline as it is likely to be to-day.

This is Monday morning. I rang the rising bell at six o'clock, and soon after opened the front door of the store-room, at which Lucy, the little girl whose work it is to take the rice, appeared with her basket to take away the morning's allowance of rice. I went with her to the kitchen and saw her pour the hot water over it; for although the school woman is a Christian, we do not like to place even small temptations in her way; and as stealing small things is the besetting sin of the Chinese, she might fall if we were not very careful.

The woman was ready then with several wadded garments

which she had ripped and washed ready to be made up for the next winter. I went with her to the store-room, and saw each garment put away with the cotton, to wait until she was ready for another one.

By this time my breakfast was ready, and I went over to the other court. At seven o'clock I was ready to come back again, for it does not take one person long to eat a meal when there is no talking to be done. The twenty spare minutes were spent in arranging accounts, etc., and at twenty minutes after seven rooms were to be examined. I found the girls had done their work nicely, which is not always the case.

At half-past seven the bell rang for prayers, when all gathered in the school-room, when the old school-teacher, who is still living in the place, led us.

After prayers, eight o'clock is the time for the girls' breakfast. The signal for breakfast is a round brass gong struck vigorously with a wooden wand—music to the Chinese ears, but not much to ours. It is now nearly nine o'clock; the girls are through their morning meal, and have, one by one, gained admission to my room by knocking at my door, until now I have quite a circle around me. Some are quietly amusing themselves; one is playing write a letter with one of my old pens; while a little tot is on the floor, singing an English cradle song she has learned. I think you would hardly recognize the English though. The clock will strike in a minute, and then all will go into the school-room and study at the top of their voice, taught by Ruth, who has been brought up in the Mission.

From nine till ten-thirty I usually prepare for their lessons. From half-past ten until twelve I have classes. I wish you could hear them recite; it is a marvel how they commit to memory. From twelve until half-past, they are taught by their teacher to write. At half-past twelve they prepare the chapter for morning prayers, and at one they are dismissed. When school is out they make as much noise as any children. Each one takes her cake, and the little day scholars go home. The older ones then come to me for anything they may need for their evening,

and after that I go to my lunch. At two o'clock, the programme is for me to call the teacher and study for two hours. This I very often find hard to do, as I am by that time quite tired. At four the girls' second meal is ready; they eat but two meals a day. Prayers at five. Ruth's music lesson at half-past five. After dinner my room is open to the scholars to come in until a quarter after eight. When they have retired, my time is my own; and thus ends our day's duties.

Rev. M. J. KNOWLTON says: "Some have supposed that the Chinese are not much attached to idolatrous worship. This is a mistake. If they were not thoroughly wedded to their idols, they surely would not spend so much time and money upon them. Nearly two hundred million dollars are annually expended in China upon idolatrous feasts and worship. For a period of over three thousand years idolatry, from small beginnings, has gradually been extending and strengthening its hold upon the nation. It has grown with its growth, and strengthened with its strength, until it has permeated every part of it, and interwoven itself into the very frame-work and texture of society. It enters largely into the customs and habits of the people, and constitutes a marked feature in all the more important transactions in life. It gives tone to every shade of religious belief and practice. Every pursuit in life has its own patron god. Even thieves and pirates have their patron gods, whose aid they invoke. Idolatry binds the minds with strong fetters of superstition; burdens them with a depressing dread of countless ills from fancied gods and evil spirits, besides the crushing weight of expense. Millions earn their living by manufacturing and vending shrines, idols, and other articles used in idolatrous worship. Their idolatry assumes a Protean form. The gods of their three religions, Confucianism, Taouism, and Buddhism, are worshipped indiscriminately by all. Many never visit an idol-temple to worship, yet they worship the 'kitchen god,' or the 'god of wealth,' or the 'local god;' and all worship 'heaven and earth,' and their 'ancestors.'"

JAPAN—Yokohama.*Letter from* MISS FLETCHER.

A FRESH EFFORT.

A part of my weekly employment is connected with teaching outside of the "Home." A brother of one of our pupils has a small school in the native town just below us, and he, as well as other Japanese, finds it to his interest in some way, to have his school under the patronage of foreign Christian teachers. His application for assistance came to us, and he now conducts his school under our supervision and control. I visit it once a week with one of the girls, and together we are trying to bring the children to Jesus, and get their minds out of the rut of indifferent and enforced study of mere words and characters. There are some twelve or thirteen pupils, none, I think, over twelve years of age, girls and boys about equally divided. They are in school from eight till twelve noon, and from one till three in the afternoon. Nearly the whole of this time is taken up in writing, which accounts for the extraordinary appearance of faces and hands the first time I found the school assembled. Since then, the "*Senseis*" coming is the signal for a run to the well, from which the children return in varied stages of attempted cleanliness. The low desks on which they write, sitting in the native posture, with their heels on the floor, are piled in a small open closet on one side of the room, and as we take our seats on the mats, the pupils as they return from their ablutions sit around. Each one, as he or she comes in, dropping on the mat, places the hands, palm downward on the floor, bows the forehead on the hands, and so bids us welcome and pays respects to the teachers. They have already learned many Bible verses, from the printed cards they receive each week, and are trying to repeat the Lord's Prayer with us.

We tell them stories from the life of Jesus, using pictures to illustrate and impress the truth on their minds. They like the pictures best of all, and we hope through them to make them acquainted with the Bible, and create an interest which shall warm into love for the Saviour whom it reveals to them.

I am very sorry that my absence during vacation will break into our work in the school, but the leaven has been put in, and we can leave it to its work of changing and diffusion.

SUMMER PLEASURES.

Nina, with some twenty of her young companions, remained as usual in the 'Home;' but their summer has been varied and brightened by the pleasures Mrs. Viele contrived for their amusement and as healthful changes during the intensity of the hot season.

A few hours' sail down the bay is a little fishing village, and its beauty and restful quiet attract many foreign families from the busy life of the city. * * * Tomioka is a collection of a few houses and one or two temples, which the inhabitants rent, temples and all, to the foreigners who come for a sojourn among them. A Japanese house is of highly elastic properties, for as soon as a bidder appears, a whole family will assume the most inconceivably small proportions, and space is made for any one who will take for accommodations a mat-floor and the picturesque surroundings of a Japanese house. One of these was rented for a few days, and the children under the care of two of our faithful women went for a visit to the sea-shore. Here they hunted jelly fish on the beach, went out for a bath at low tide, climbed the tall cliffs for ferns, and spent the long days in a luxury of amusement. * * I think it has brought a gladder light to their faces, and the hours of study will feel the benefit of the pleasant freedom of those never-to-be-forgotten days at Tomioka.

I remember a scene I witnessed on a high day of some festival that they celebrate with the greatest obscenity. The god was borne in a sort of car by strong men up and down the street of the village of Hakone. They pretended to be overpowered by the spirit of the god, and staggered from side to side of the street in the most hideous manner. The whole scene began, continued, and ended, in a carousal of the most revolting description. The god still holds annual revel in his stronghold, but an influence has gotten inside the walls, that

will shake his authority, and be the destruction of the evil done in his name.

The work among the women has become very interesting, and as none of us can go to carry it on personally, we want to send two of the girls under the care of some friends to help in giving instruction to those who desire it.

Letter from "HANA."

(A Native Bible Reader.)

Now I think you would like to hear about the wedding which took place in our parlor not more than three weeks ago. The bride was one of the dear schoolmates who have been studying for a long time with us; and also, she was very faithful in working for Christ; and the bridegroom is also a very nice Christian. He had been studying English under the instruction of Doctor Brown and Mr. Ballagh. Now he became quite a big merchant, and they made their residence in Tokio. I must not forget to tell you about the feast. After the ceremony took place we all came to our grounds, and we had Japanese entertainment, and those who were invited to the feast were over seventy persons.

I am going to spend my summer vacation with my family in Tokio, but I am hoping to do something for Christ; therefore, please, pray for me that I may do just what is right in the sight of God, and whatever I do may prosper well.

Now I hope all of you are well in these hot days; and I also remember you in my prayers daily.

HISA SARAKI *writes* :

While we were spending our Summer's rest in the mountains, we held meetings three times a week. In our every meeting the house was full of people, and they were very quiet and attentive. While we were there, two women and a man want to be Christians. The young man who wanted to be a Christian asked Miss Pierson to send him a Bible. She sent one to him as soon as she returned. A few days ago I heard that young man had gathered some of his friends and read to them the Bible, and had some sort of a meeting there.

CYPRUS—Larnaca.

Letter from MRS. FLUHART.

CLOSE OF WORK.

Our examination of the schools, which took place on the 3d and 4th of June, seems to have given general satisfaction. Our methods of instruction and plan of conducting the examination are entirely new here, and strike the people favorably. The civil authorities of the place honored us with their presence, as also the Bishops of Kitium, who congratulated us most warmly on the success. The singing pleased all, and I must say their progress in vocal music is somewhat remarkable.

From what I can learn, it would have been difficult to find a half dozen Bibles in the spoken language in Larnaca when the English came. Now our pupils who can read are all supplied, and the parents often express their gratitude to us for the Bible instruction.

We shall continue school until July 2d, if our health holds out, and I have been much surprised at the diligence of the pupils during the past week. The examination being over, I feared they would think it useless to apply themselves.

On the contrary, notwithstanding the thermometer has ranged from 98 to 101 degrees Fahrenheit, I have had good lessons.

We shall not have public examinations for our school for the poor children. It is so warm, and the parents who patronize that school need no evidence or display of their children's progress to induce them to send.

Next year, if the pay-school increases, as seems to be the prospect now, we shall probably have to give up the free school.

Yesterday morning, in our Bible lesson, the interest and astonishment of the girls were so great as I told them examples of the effect of regeneration upon the lives of girls and other persons, that I felt I could teach them all my life if they could only be led to a personal understanding of the power of the Holy Spirit.

Our landscape, under the scorching heat of the sun's rays, is

almost white, and the mud houses are quite bleached out, rendering the views very dazzling.

Before the sea breeze rises in the morning at half past eight or nine o'clock, one almost gasps for a refreshing draught of air. Mosquitoes have not appeared in great numbers yet, but a small insect, called "sand-fly," exists in thousands. They do not sing, and one is rendered conscious of their presence first by their bite. Strangers frequently suffer from them for weeks before discovering the cause, since they are very small and of a light color. Enormous spiders and centipedes, lizards, and various other formidable creatures are frequent visitors.

Letter from MISS THATCHER.

A CHILDISH SPORT.

The other day I witnessed a performance here, which was formerly practised in Athens, but has been abolished under the growing intelligence of that city years ago. I refer to the burning of an effigy of Judas Iscariot. The bishop is said to be opposed to it, as are all the more educated people; but the lower classes enjoy it highly. The effigy was made of straw and fantastically dressed, holding in its hand the thirty pieces of silver. It was fastened upright in a place prepared for it, and then six or eight young men shot at it with pistols charged only with powder, until it took fire and burned up. It was sad indeed to see a crowd taking pleasure in such doings, and still more, that they look upon it as a part of their religion. Under the present Christian rule, it is to be hoped instruction will be secured to them so that they will see the folly of such practices. Almost all the reports of Cyprus were so unfavorable, that I was really quite agreeably disappointed on my arrival here.

Home Department.

Thoughts not new but Needful.

In view of the rapid expansion of Christian missionary enterprise in all parts of the world, as the blessing of the Lord opens new avenues from all our centres of action, we are constrained to ask our friends to wake up their freshest enthusiasm in entering upon their share of the work this winter.

If the mountain springs fail us, the river shrinks within its banks ; but if they pour their pure waters freely forth from their thousand heaven-fed fountains, the waves of the broad river rush sparkling and strong on their mission of blessing to the lands.

Our friends know that this is the Mother-Society of all the "Women's Boards." Under her example and teaching they have developed into rich maturity, some of the daughters already reckoning a larger mission income than the mother. But has she no claim on the love and loyalty of her own children, thousands of whom are giving their strength to-day to denominational Boards,—the strength that was nurtured under the shadow of her wings? Shall not her broad, Scriptural, unselfish principles—of the united labor of Christians of all names *for* all—still receive the loving support of those who believe with us this is the way of working peculiarly dear to our Lord and richly endowed with His blessing?

There have been no activities and no results comparable to those of this age of the Church. Sir Bartle Frere, speaking simply as to matters of experience and observation, not of opinion, says : " I assure you, whatever you may be told to the contrary, the teaching of Christ among 160,000,000 of civ-

ilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Quiet and unobtrusive as our share of the work has been, the most trustworthy authorities bear witness to its value, both in India and Japan, in no measured terms. Never before were opportunities so grand presented to us; but they are opportunities rapidly passing. Shall we let them slip away from us unimproved, and leave to another generation the privilege of entrance on the glories of the promised land?

Will not every Mission Band put forth its energies to add at least a half to their last year's offering?

Now that the dear babies of "nineteen months" (as a lovely letter from a friend in Kentucky assures us in one instance) are beginning to have their mite-boxes, we may surely take heart of hope, and with a fresh inspiration begin our glad winter's campaign.

E. H. S.

An Edict of Government.

They who were present at the Convention in Brooklyn during those three days of precious privilege, or are familiar with the Report, will not soon forget the spirit and eloquence with which Miss Kyle described the obstacles thrown in the way of our Mission in Greece, and the marvellous way in which, for years, the attempts to disband our school were baffled.

The parents of her hundred pupils, some of them among the highest in the land, recognized her services with earnest gratitude, and maintained her cause with chivalrous zeal, even when antiquated laws and bigoted opponents demanded the closing of the schools.

The Word of God, so faithfully instilled into those young hearts, was not lost; the beauty and heroism of those missionary lives have left their impress. Is there no visible connec-

tion between those years of diligent improvement of opportunity under persecution, and the recent passage of an ordinance, by the government of Greece, *requiring* the New Testament in ancient Greek to be the class-book in all the higher seminaries and universities, and giving the fullest freedom to its circulation through the land ?

Ways and Means.

We have heard with great pleasure of the successful plan of our Cincinnati Branch, which has infused a fresh enthusiasm into their monthly meetings and augmented their treasury during the past year, and present it to our readers as among the many ways and means to promote the good cause. Their card of invitation reads thus :

“ You are cordially invited to attend the Monthly Meeting of the Woman’s Union Missionary Society, to which you are a Subscriber, on———at 11 A.M., at the Residence of———, and to remain to Lunch, for the Benefit of the Society.

“ Charge, \$1.00.”

To a tempting lunch, often an equally tempting table of beautiful articles of decorative work is displayed, and the social element throws a charm over a gathering which, too often, for want of tact, is made stiff and uninteresting.

One of our earnest friends in New Jersey suggests a plan which has succeeded admirably with her Mission Band. Instead of the wearying and spasmodic effort of a fair once or twice a year, every Saturday afternoon a table is placed in her parlor containing articles for sale. This is an institution in the place, and brings in a constant revenue to the Society. Sometimes fancy articles are offered, sometimes drygoods, and sometimes the young ladies make molasses candy, which always proves marketable.

We hope for fresh suggestions, from this friend, of her ingenious and systematic efforts in the mission cause.

From the Secretary of the Chicago Branch we have the following: "I must tell you particularly of the lovely work of Miss Alice M. Orr for our Society. She has illuminated over fifty Bengali texts, and thirty-six additional smaller texts illustrated. She was offered twenty-five dollars for the large one, but refused, because she had promised it to Miss Ward when she was here. She consented to my reserving two small ones for ladies who have expressed a wish to purchase them. According to the prices that have been offered, what she has done in painting and illumination, is worth at least \$75.00."

Thanks to this generous friend who, struggling with delicate health, shames many who might give much of service to the Master, did they but realize that the consecration of every gift is precious in His sight.

Hong Kong to the Himalayas.

This is the suggestive title of a charming illustrated book, by Rev. E. WARREN CLARK, whose "Four Years in Japan" gave full proof of what could be done to bring life in the Orient vividly before the reader. This new issue does not fall short of the first volume in interest and variety, but is especially attractive to our friends, as it contains an excellent picture of our Calcutta "Home," and an account of a visit the author paid to it during his travels. A very warm tribute is given to the work of our gifted missionary, Miss Seelye, M.D., whose burial amid the Himalayas is described in tender and touching words. Indeed, the book will form a valued addition to the testimony of mission work throughout many lands. The book is one of the attractive publications for which the American Tract Society is so noted.

Mission-Band Department.

A Mountain Journey.

Suppose I tell you a little about our trip to the Himalays. Miss Lathrop was not well, and it was thought best for her to get away from the extreme heat, and for me to accompany her. So I met her at the Cawnpore dèpot at one o'clock one night, and a ride by train of about seventeen hours brought us to Saharunpore city. Here we rested over night in a "dak bungalow" (a house built at government expense as a traveler's rest-house). There was a cook in charge of the place, who brought us whatever food we ordered.

In the morning we again rode three hours in the cars, which are built after the English style. Here we engaged a small kind of stage-coach, and traveled over a flat country for about forty miles during the night.

We made up a kind of bed and managed to get some sleep while the gharry was rattling on. Every six hours we changed horses, and usually had a scene in getting started. Sometimes the horses positively refused to budge, and then five or six men would try to pull the gharry and so get it started; and when once we were off, it was indeed at break-neck pace. By morn we reached Kalka, the village at the foot of the hills.

From there, after a visit, we started off in "pam-pans," which are conveyances much like an easy chair, with a pole on each side, and each end of a pole is placed on the shoulder of a bearer or cooly.

In this way we went up the mountains as far as Kasauli, where a Pres. lady, Miss Bacon, has a school for English children. As Kasauli was so beautiful, we rented furnished rooms and kept house there for two weeks.

Our destination was Simla, the largest hill station in India, and at present the capital for eight months of the year. The Viceroy, members of council, and most of the government officers go up there for the hot season, and transact the government business there; so it is quite a fashionable place. We found a quiet boarding place at a low rate, and enjoyed a two months' stay there. Simla is between seven and eight thousand feet high, and situated quite in among the high peaks,—nothing but fold upon fold and peak after peak to be seen. We found some work among zenana women there, and visiting their houses and studying the language kept us from having many idle moments. Before we left we heard the rains had set in on the plains, and that the air was a little cooler. We started from Simla in a queer little conveyance, like a dog-cart, called a tonga, which is drawn by small horses. There is a narrow carriage road, built up over and around the hills, between Simla and the plains. Sometimes, as the ponies rushed on, we found ourselves on the edge of precipices, which was not conducive to quiet nerves. After nine hours we again reached Kalka, and the first thing that met our ears was that the river, about twenty miles distant, and which we had crossed, some weeks before, as only a dry river-bed, was now a fierce torrent. One gentleman said he had just crossed it on the back of an elephant, and that the whole body of the animal was under water, only the end of its trunk visible, and that it sent out nothing but trumpet sounds. As these Indian rivers rise suddenly and as suddenly recede, we thought it wise to wait a few hours rather than seek a dangerous experience for the sake of having one.

By noon we heard the river was lower, so again we made a fresh start in the stage-coach, or "dakyan," as it is called here. As we neared the river, we saw it was very broad, but as sand-banks were visible here and there, it did not look dangerous. By all the preparations we knew it would not be an easy matter. A knowing old elephant followed close behind, and four pair of oxen were hitched to the gharry. In this way we moved along slowly until we reached the last and deepest channel, and while we were in the deepest part, and the water in the gharry up to and a little over the seats, the conveyance stuck fast, and then such a scene!

The old elephant, understanding the situation, walked here and there, with his trunk first in the back and then under the wheel hubs, trying to lift up the wagon, and again walking here and there to find a raised place for a road.

Ten or a dozen men, up to their waists in water, were soon about us, two more pairs of oxen were sent, and soon, by a long pull, and a strong pull, and a pull all together, we moved out of that sand-bank. We felt indeed grateful when we reached the firm, dry land.

G. WARD.

Letter from a Little Girl,

Ukkamah (Blanche Mackay) in Miss Dawine's School, Nellore, India.

(Communicated by the Philadelphia Branch.)

Let the favor of God be upon you and upon us all.

My dear mother Miss Dawine, to you, Ukkamah, giving thanks, writes as follows:

Mother, the money you sent me came to me. One rupee I gave to the medicine man; one rupee went for

medicine expense and leaf; a rupee for healing leaves from the wilderness. I gave eight annas for cloth.

If my health was good, I would love to study God's Word. Pray all of you that God's love may be upon me. If I die I want to lie at the Lord's feet. Pray all of you for this. There is very much pain and trouble to me. I am not able to come to the Lord's Supper. Give my love and thanks to you all. Although I am not able to eat food, yet I read God's Word and I believe He will protect me. In writing this letter two days have gone. Mother forgive all the mistakes. 1879th year, October month, 28th day.

DONATIONS.

We gratefully acknowledge the following gifts for our Mission Stations :

Cawnpore, India. Box of candy, illuminated cards, plaque, etc., from Miss Williams, Hackensack, N. J. Hood from C. F. T. Dolls and bedquilt from Chase Band, Hackensack, N. J. Patchwork, pen, etc., from Miss Turrell and friends, Grassy Point, N. Y., for Miss Ward. Box of dolls from Mrs. Mairs, Irvington, N. Y.

Calcutta, India. Floral texts, cards, etc., from Mrs. A. P. Stokes, for Miss Caddy. Thirty-nine dolls for Miss Sunder, from Old South Union Band, Brooklyn, L. I. Fifty-two dolls from New London Band, Conn., and many framed mottoes, pin-cushion, etc., from Sister Ada Band, Newark, N. J. Box from Earnest Gleaners, Franklinville, N. J.

Allahabad, India. Box of dolls, etc., from Princeton Band, N. J., for Miss Ghose's pupils, and box from Mrs. William Lathrop, from Rockford, Ill.

Yokohama, Japan. Package from Chicago, Ill., for Mrs. Pierson. Worsted slippers from Chicago, Ill. Scrap-book, wristlets, etc., from Southport, Conn., and cards, leaflets, etc., from Mrs. Wyckoff, Brooklyn, for Miss Fletcher. A box of dolls from Mrs. R. R. Proudfit, Miss Gardner and friends in Morris Plains, N. J. Dolls from Mrs. J. LeRoy. A globe and stand from Miss Katherine Nivens, Motley, N. Y.

Receipts of the Woman's Union Missionary Society from
July 25 to September 25, 1880.

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas. Through Mrs. J. D. Richardson, 12.80. Through Miss E. B. Barrett, Miss Taylor, 3,	15 80
Maplewood, Mrs. J. C. Gordon, for Miss Gardner's school,	50 00
Northampton, "Seelye Children," per Mrs. M. A. Allen, for "Mary Seelye," Calcutta,	25 00
	<u>\$90 80</u>

CONNECTICUT.

Fairfield, "Star of Bethlehem" Band, Miss M. E. Morehouse, Sec.,	\$50 00
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NEW YORK.

Brooklyn, Miss R. B. Anderson, per Mrs. R. L. Wyckoff,	5 00
Mrs. G. C. White, Jr., 28.25; Miss Minnie Orr, 1.75, for "Caroline Louise Slipper," Calcutta,	30 00
Ithaca, Mrs. J. P. McGraw, for Miss Ward, 50; for "Jennie McGraw," 50,	100 00
New Brighton, S. I., Mrs. S. N. Havens,	3 00
New York, Mrs. J. Van Vorst,	100 00
Sale of doll, 1.25: found in closet, 50c.,	1 75
Syracuse, Mrs. A. R. Hebbard, for "Henrietta W. Adams," Calcutta,	30 00
	<u>\$269 75</u>

NEW JERSEY.

Franklinville, "Earnest Gleaners" Mission Band, M. S. Parks, Treas. Proceeds of Festival, 23.25; Initiation Fees, 7.30; A Lady, 50c.; Total, 31.05. Paid for cleaning, 50c.; Balance retained, 55c. All for child in India,	30 00
Hackensack, Mrs. W. Williams, for purchase of bedstead for Miss Ward's work,	10 00
"Chase Band," for work in India, per Mrs. Williams,	17 00
Metuchen, W. U. M. S. of Reformed Church, Miss F. A. Wendover, Treas., for Miss Ward's new work,	18 25
Morristown, Estate of Mrs. M. J. Graves, her legacy to the W. U. M. S.,	5,000 00
Orange, Mrs. E. Austen, for "Lily Star Austen," Calcutta,	30 00
Roselle, "Earnest Workers of	

Roselle," per Mrs. D. W. Berdan,	25 00
	<u>\$5,130 25</u>

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. C. B. Keen, Treas:	
For Miss Lathrop, for six months,	392 00
" Miss Hook, " "	392 00
" Miss Jones, " "	392 00
" Mrs. Bennett's school, Ran- goon,	200 00
From Mrs. J. L. Richards, and friends, for "Louisa Cham- bro," Bible Reader in Calcutta	75 00
From the same, for child in Mrs. Bennett's school,	25 00
From Lambertville Aux., for Bible Reader in China,	56 00
From the same, for child in Yoko- hama,	65 00
From the same, for child in Cal- cutta,	30 00
From Miss Davidson, for child in Calcutta,	30 00
From Class of 1877, of Chestnut St. Female Seminary, for "Frances Bennett," Calcutta,	30 00
From Miss M. A. Longstreth, for child in Mrs. Bennett's school,	25 00
	<u>\$1,712 00</u>

MARYLAND.

Baltimore, Mr. J. R. Rogers, 12; Mrs. J. R. Rogers, 12; Charles Stephen Rogers, 6; Kate E. Rogers, 6; for "Katie Rog- ers," Calcutta,	36 00
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OHIO.

Springfield, Methodist Protestant Board of Missions, Rev. C. H. Williams, Sec., from Ohio An- nual Conference, for "Eliza Brown," 60; from Palo Alto M. P. S. S., Iowa, for "Mary L. Workman," 40,	100 00
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ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas., from Pri- mary class of 1st Cong. Church, for girl in Yokohama, 45; from S. S. of 2d Presb. Church, an- nual donation, "Mary Merri- man Memorial School," at Cawnpore, 30; Sale of Bengali text illuminated by Miss Orr,	76 00
Rockford, Mrs. Wm. Lathrop, special gift to Miss Lathrop, Allahabad,	30 00
	<u>\$106 00</u>

IOWA.		"Carrie Barber," 1; "Link,"
Mechanicsville, Woman's Missionary Soc., 6.50; "Earnest Workers," 1.20, per Miss C. Jennie Walmer,	7 70	2, 3 00
KENTUCKY.		KANSAS.
Louisville, Kentucky Branch, Mrs. S. J. Look, Treas., "Matilda Martin Memorial Band," Pee Wee, per Miss Alice Armstrong,	20 00	Oneida, Mrs. M. E. Ward, for sale of "Shoshie," 1; for Miss Ward's work, from her mother, 9,
MISSOURI.		10 00
St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., Mrs. Whittaker's Infant Class, for		SALE OF PUBLICATIONS.
		Subscriptions to "Missionary Link," in small amounts,
		Leaflets,
		"Kardoo,"
		\$13 16
		Total from July 25 to September 25, 1880,
		\$7,548 66

RECEIPTS of Philadelphia Branch from May 27 to September 23, 1880.

Through Miss Dillaye: Class of 1877 of Chestnut St. Female Seminary, for education of Frances Bennett,	30 00	John A. Howell Memorial Band, Mrs. Zophar L. Howell, Treas.:
Through Mrs. R. C. Matlack: Mary E. Patterson,	2 00	Mrs. J. A. Howell, 1; Miss Lizzie Howell, 1; Miss Emma Howell, 1; Mrs. B. F. Harper, 1; Zophar C. Howell, 1; Mrs. F. C. Howell, 1; Zophar L. Howell, 1; Mrs. Zophar L. Howell, 1; Miss Rebecca L. Howell, 1; George Howell, 1; Frank T. Howell, 1; William Howell, 1; Mrs. Wm. Howell, 1; Miss Belle T. Howell, 1; Mrs. G. M. Creary, 1; Mrs. Ross Hanson, 1; Mr. J. W. Patterson, 1; Mrs. J. W. Patterson, 1; Mrs. Wm. Campbell, 1; Mrs. Wm. M. House, 1; Mrs. R. J. Sharpe, 1; Mrs. P. M. Elsas-sar, 1,
Through Mrs. W. R. Nicholson, 2d Ref. Church: Miss S. H. Davidson, to support child in Calcutta Orphanage,	50 00	22 00
Through Miss M. A. Longstreth: Frances Lea, 15; Beulah Coates, 5; Marian P. Gibbons, 2; Alice M. Brown, 5; do. "Link," 50c.; Alice M. Whelan, "Link," 50c.; Miss M. A. Longstreth, for support of child in Mrs. Bennett's school, 25,	53 00	\$197 00
Through Mrs. D. C. Earley: Mrs. D. C. Earley, annual subscription,	20 00	
H. A. Boardman Band, Tenth Presb. Church, Miss Mary Burt, Treas.:		Mrs. C. B. KEEN,
Miss E. W. Bache, 1; Miss Theresa Espy, 1; Miss Caroline Espy, 1; Dr. H. A. Boardman, 5; The Misses Bush, 12,	20 00	Treasurer.

NEW LIFE MEMBER.

Mrs. J. E. Gordon, Maplewood, Mass.

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