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THE

MISSIONARY LINK

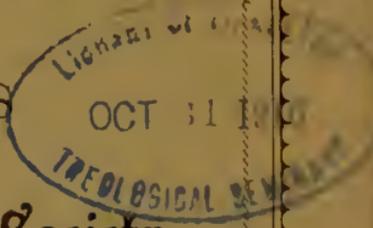
FOR THE

WOMAN'S

Union Missionary Society

OF

AMERICA FOR HEATHEN LANDS.



NOVEMBER, 1869.

Address Cor. Secretary, care of **DOREMUS & NIXON,**
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TABLE OF CONTENTS.

Foreign Correspondence.

Extracts from the Journal of Miss Hook	1
Extracts from the Journal of Miss Wilson	3
Extracts from the Journal of Miss Pilcher.....	4
Extracts from the Journal of Mrs. Nichols.....	5
Extracts of Letters from Miss Higby.....	7
Extracts of Letters from Mrs. Bonney.....	10
Extracts of Letters from Miss Douw.....	11
Reports from Bible Readers and Schools.	
Jaffna—Ceylon.....	13
Ningpo—China.....	14
Burmah—Rangoon	16

Home Department.

Articles of the Covenant of Brahma Somaj	17
Medical Missionary Ladies.....	18

Mission-Band Department.

The Stolen Child	20
New-Year's Day in China.....	21
New Mission Bands.....	23
New Life Members	23
Receipts into the Treasury	23

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The Missionary Link.

NOVEMBER, 1869.

As the year draws towards its close, it is comforting to review the mercies and benedictions which have marked every season. Among them is the rapidity of communication with lands whose former difficulty of access added to their remoteness. Before the autumn has fairly chilled us, we hear of the summer heat from Peking, India and Burmah, and can rapidly exchange experiences of mission labor and work, regardless of the thousands of miles which separate us. May our readers never forget, while reflecting on this progress, how instantaneously the distance between God's "throne" and "footstool" can be spanned by our humble petitions, and may they realize the necessity of constant intercession for our representatives, who are so dependent on His bounty and our sympathy.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Journal of Miss Hook.

AWAKENING OF CHILDREN'S MINDS.

OUR conversation at dinner is always about the experience of the day. I often think I will write the incidents related, but cannot always recollect them. I now, however, recall one little circumstance that I regard encouraging, from the fact that it

shows how soon the children get their eyes opened to the hollowness of their superstitious rites. Miss Thomas, one of our missionaries, has been teaching two little girls a short time. The mother told her to-day that although she hoped to receive visits from her, she could not let the children learn any longer. Miss Thomas asked the reason, when the mother replied, that when the man came to put charms in their ears to keep away evil, the children would not say "good morning" to him, although they once treated him most respectfully as an oracle. Also, that when they were called to perform poojah to their idols, they did not wish to do it, as they said it was of no use. She knew that this change was caused by the influence of the Christian teachers, and could not tell what the consequence would be if allowed to go on. Children here, as well as in Christian lands, are more easily influenced than those who are older.

Could you hear five little ones in my school answer questions, you would not think they belonged to some of the most bigoted of the high caste families. To-day they read in "Line upon Line" about the Israelites crossing the Red Sea, and when I questioned them on what they had read before, they replied very correctly and intelligently. For instance, I asked, "Why did not the first-born die in the houses of the Israelites? They answered, "Because the angel saw the blood on the door post." "Why did they sacrifice a lamb?" "To atone for their sins." "Why do we not offer lambs?" "Because Christ the Lamb of God died for our sins." The mothers sit and listen attentively, and although they are so bigoted I do not dare say much to them, I notice if the little ones make a mistake they correct and often shame them.

CURIOSITY ABOUT THE BIBLE.

In one house I examined a shelf of books and found works of French authors in the original; volumes on law, and on art; several of Dickens's books, Milton, "Uncle Tom's Cabin," and to my astonishment, our Bible in English. The women did not know it was there, but said the Babu had read them all, although not recently, which I inferred, from the books being black with dust. As some of the Babus are well educated, curiosity induces

them to read the Bible as they would any other book that they often hear talked about. Wherever there is a gathering of Babus, Christianity is the common subject of conversation.

Extracts from the Journal of MISS WILSON.

HOPEFUL SIGNS.

The great subject for the past few days is the case of a man whose wife has been under the care of one of our missionaries. He would often linger and listen to the instructions given to his wife and daughter. About three months ago the wife said she did not wish to remain a nominal Hindoo, as she was in heart a Christian, and desired to make a public profession of it. The missionary said to her, "If you do so now, it will separate you from your husband, and you are very fond of him. For the present, I think you had better remain as you are, only read to him, teach him all that I tell you, and pray that God would convert him." She was gratified to find that the husband listened with eagerness to the wife's words. After a short time, they asked her to buy a Bible for them, and the wife committed a great many verses to memory. Last week the Babu came to the "Home" to ask advice, as he had determined to become a Christian. He was directed to a minister who speaks Bengali well, and the interview was very satisfactory.

FAITH IN THE BRAHMA SOMAJ.

I have had an interesting conversation with one of my women, whose husband is quite a prominent member of the Brahma Somaj. When we came to the "Golden Rule" in our Scripture lesson, I asked her if she did not think this would be a happy world if all obeyed these few words, and if it was not a proof of greater wisdom than man's. She told me in reply, that the "Articles of Faith of the Brahma Somaj" contained quite as good sayings. I accepted her offer to loan me the book, as I am anxious to know just what they believe, although I shall avoid a discussion; there are so many more effectual ways of spreading the truth. As I found some of the "Articles" were very remarkable,

I have copied a few, that you may see how nearly they touch the light.*

Extracts from the Journal of Miss PILCHER.

A GREAT STEP.

Yesterday I went to the house of one of my favorite pupils. She is at heart a Christian, as her eagerness to receive religious truths encourages me to believe. There are two other ladies reading in that house who are to-night to accompany me to church. I think it does them good to go out from their homes. They are like children in their delight at the different things they see.

CHANGE IN PUBLIC OPINION.

December 4th.—I went to one of the zenanas to-day and took two of the ladies to the museum. The eldest boy of one of the ladies accompanied us, who explained to them all they wanted to know, as he understands English very well. I am convinced they had never been on these streets before, for they looked upon the large houses, shops, 'ships, &c., as something entirely new. I was astonished to find that so many Babus approved of their wives going out, for we met many other native women walking about in the museum. Still all are not so liberal, as one zenana lady whom I invited to visit us on Christmas said, "the Babu would not like her to go out, as she is a Hindoo."

KANTO, THE NATIVE TEACHER.

Among the native teachers I superintend, is Kanto, whose photograph I hope to send to the kind friend in America who supports her. She is so good-natured, and has such a pleasant smile, all my women like her very much. Not only is she good and amiable outwardly, but I think she is sincerely converted. She always explains the Bible to my women when she visits them, and I think she knows and feels whose work she is doing, and this makes her patient and forbearing towards those who are slow to learn, and understand.

* See Home Department.

SPIRITUAL UNDERSTANDING.

I wish you could see a widow I teach, who has the peaceful and confiding look which generally belongs to spiritual people. She is a true lover of the Saviour, though so slow in learning, one at first is almost inclined to give up in despair; but when she does understand, she remembers, and it gives her great comfort. I have taught her ever since I have been in India, and love her dearly. I was telling her about Christmas, and asked her why it was so happy a day to believers. "Because," she said, "Jesus came to free us from Satan—Jesus was born to die for our sins;" and afterwards she added, "How good of Him." She especially loves to hear about Jesus, and never joins in the heathen poojah, or goes to bathe in the river as it is the custom for the women to do here on certain occasions. I asked her why not? "Because I do not believe in them at all." "Do you ever pray?" I said. "Oh, yes! often, often." "What do you say? Do you read from a book?" (I knew a little while ago she used to read prayers from a book, because she said she did not know what words to use). She answered, "Whatever is in my mind of sorrow or trouble, all I tell Him." Was it not a good answer? She lives with her mother, who is also a widow, and as there are no Babus to prevent her, sometimes the mother comes and listens to what we read. I am very thankful for so great an opening, and for so ready a listener. I have a new school in R—, in which are thirty-five children, of whom I am very fond. After I have taught there I go to a house near the school where there are sixteen women learning.

R—, and Villages near Calcutta.

Extracts from the Journal. of Mrs. NICHOLS.

PROGRESS IN SCHOOLS.

February 20th.—In visiting N—'s school, I found she had appointed her most forward pupil to teach the little ones, her salary being for the present one rupee (about fifty cents) a month! She is a bright girl, and will do her best, and the very fact of her previous education enabling her now to do something for herself, will I am sure, be an argument in favor of female educa-

tion among the people of R—. The brahmins in these villages have lately become much alarmed by the establishment of a Brahma Somaj. This will, no doubt, cause a great change among those old orthodox Hindoos, whose ideas have never extended beyond the religion professed by their forefathers for so many generations.

The school at H— now numbers about fifty pupils, for as it is held in a zenana, the girls are not afraid to attend. The room which we formerly used, is not large enough to contain them all, so that we have had the verandah floored and made comfortable for them, and will have it enclosed with mats during the hot weather to exclude the burning sun.

To our little school at E— a very interesting woman comes and remains during the whole time I am with the children. She brings a little daughter with her who always wears a dress. This dear little girl almost knows her alphabet, and although she cannot speak plainly, she has learned to repeat the Lord's Prayer in Bengali. One day the child wanted to go home, but the mother said, "Stop! we have not had prayer yet." I did not remember that the mother had ever been present when the children repeat their little closing prayer, but I notice now she always covers her face as they do, and engages in it very differently from Hindoo women who rather try to oppose such things.

I am very hopeful of K—, whose name means black, and of whom I wrote as having left off telling falsehoods. She is the best English scholar I have, and is very persevering. In speaking of the death of Christ, she exclaimed, "How wonderful that He should have said of those who crucified Him, 'Father, forgive them,' &c.—how different from what we should say of our enemies." This proved to me that she was in the habit of reading the Bible herself, as she had never read that portion to me.

INTERRUPTIONS IN WORK.

January 18th.—The Hindoos have a great many feasts in the Spring. Not much work was done to-day in the zenanas, as the women were preparing for a grand festival which I think must have been in connection with the harvest, something like the

Christian's thanksgiving-day. In one or two houses I saw a bundle of rice among other offerings to their gods, and as usual, the floor all round was marked with different devices in white chalk.

These interruptions are very detrimental to our instruction. A stranger who had been with me to-day, would have understood some of the difficulties we have to contend with in our teaching. In the first house, the woman said she had been much disturbed the night before, and as she had scarcely slept, she was drowsy over her lessons, and could hardly keep awake while I was talking to her. In the next house, which is a very small one, we kept hearing at intervals a confused noise of voices, as if many people were quarrelling and fighting outside. They told me it was in consequence of a feast having been held the day before, and many low caste people had been drinking too much. As their clamor increased, a great many women rushed to the verandah in hopes to see something—all which was not favorable to study. One pupil who was reciting to me, I could see wished to run about with the others, but I am glad to say she kept her seat to the end of the lesson, although I do not suppose she profited much by it. In a third house, after the woman had read, and I was telling her the story of Cain and Abel, all at once she remembered that her little girl had been away from home a long time, and she became uneasy, especially as she had some gold ornaments on. Every now and then she kept expressing her wonder where the child could have wandered to, until she made her appearance at last and relieved her anxiety. We must not be "weary in well doing," nor forget how untrained are the minds of these poor women, neglected for generations.

BURMAH--Bassein.

Extracts of Letters from Miss HIGBY.

SCENE IN A CHRISTIAN VILLAGE.

WOULD I could give you a vivid picture of my surroundings, rude as they are. The afternoon sun looks down with burning

glare upon the bamboo walls of this Karen house. Fancy cannot paint the leaf-roof; the broken mats which, tied to poles, form the sides; the floor of split poles, ragged and uneven—the only entrance a ladder, eight or ten feet long. I am seated in the best room of the house, always left open on two sides, and on whichever side the sun falls most intensely the girls hang up my heavy curtain of Burmese plaid. Before me, stretching away to the river, lies a paddy field, brown and sun-burned, but bounded by a line of refreshing green trees that mark the river's course. Behind this group of houses the ground rises gently, and here stands the chapel in the midst of a pleasant grove. It is our custom to live in the chapel in our Christian villages. The chapel is usually much better built than the houses; and this one, though it has not a board about it, is cooler and cleaner than the room I am occupying. But the people will not go there themselves in the evening, and think it unsafe for me, on account of tigers and robbers. As the jungle comes down to the back of it, and there are no sides, only a net-work of cane for a floor and a leaf-roof, the tigers have free access. The first question the people asked: "Is not the mama very much afraid, as we are, of the robbers?" Last evening, when the Christian Karens came up to worship, each with his heavy knife in hand, the rude room, lighted with smoking torches, seemed a wild scene indeed. I hear that both nights since my arrival, bands of robbers have attacked single houses within a mile of the village. I was not much afraid, for we seldom carry anything of value on these jungle trips, and the robbers are so timid the discharge of a pistol would frighten them away.

As I write, I am surrounded by dusky faces looking on with curiosity. My good Na Lee is sitting near engaged in a kind of fancy-work with bright worsted and beads, that pleases and interests the girls, and is an inducement to them to learn to sew. By my side is a Burman reading aloud a "Life of Christ." Whether a Christian or not I do not know. He has been reading a long time. One of the girls is teaching some children a new hymn. Here sits a woman with a little, round-faced, black-eyed baby five months old. The little fellow laughs at me every time I look up, and his mother

says, when he is old enough to learn, she will let him study books with the "mama." A boy, whom I instruct in English, is displaying his proficiency in reading to an admiring crowd. He has been learning English four or five weeks only. Besides these are various groups amusing themselves with a magnet, a prism, or a little mirror. They are not silent enough to make writing very easy; but I am the more grateful when I reflect how quiet they were the night of my arrival, when I was suffering very much from headache. Two of my girls remained by me, doing all they could for me; and though the house was full of those who came to see and welcome "The Mama," there was no voice, not a sound to disturb me. On this evening of our arrival, part of the young women, the Burmese and the Karen preachers that came with me, went to visit a Burman village, where they talked to the people, read and prayed with them, they listening well.

WEDGES OF TRUTH.

The next morning I was unable to undertake the visit we had planned to a distant village, where the relatives of Nang-La-Wi lived. She is the Bible woman about whom Mrs. Van Meter reports, and as she finds it in her heart to read the Bible to her heathen relatives, and to speak to them about Jesus, we try to encourage her. She is very timid, and has not studied with "The Mama," as many of our young women have, and my object in visiting different places, is to encourage and assist her. We hope to have her one season in school learning the Bible; but she has an aged mother dependent upon her, and it seems hard for her to leave home for a long time. Her relatives listened earnestly, and say they intend to worship; but our visits are as wedges, and the influences brought to bear upon them are blows, the result of which we must wait with patience. Sabbath we spent in the pleasant chapel with a congregation of those who love Jesus. They meet for early prayer-meeting before sunrise in the morning, and I am very often waked from my morning sleep by some sweet but distant strain of music, the refrain of a similar hymn to that sung by our happy children in New York

and Brooklyn Sunday-schools. They meet again at 10, at 3 and at 7 o'clock, and if any are ill it is their custom to go and worship with them. The "Mama" always visits those that are sick or infirm, and it often happens that some simple remedy we can give them, relieves and comforts them. (*To be continued.*)

CHINA---Peking.

Extracts of Letters from MRS. BONNEY.

SITUATION IN PEKING.

We arrived at Peking, April 16, where for a few days, we were most hospitably entertained, until the house we call "Home" was arranged for our comfort. We are now living in a healthful location, a short distance from the U. S. Legation, which will be a protection to us should such be needed. The wall of the city is near us, which is a suitable place for exercise.

We have all commenced the study of the language, while I have just finished reading the Gospel of St. John, and find my acquaintance with the written character is a great help to me.

In a conversation I have had with the missionary of the English Hospital, I have been confirmed in my opinion of the importance of securing suitable lady physicians for our work. A medical man is often called in to prescribe for Chinese women, but never is allowed to see a patient; but a woman, fully educated for this department of usefulness, would have incalculable advantages, as she would have access to the women even of higher classes, and, when once known, could have such a welcome as none other could expect.

SOWING BY ALL WATERS.

Our custom is to have evening worship immediately after tea. One evening a servant came in as I was reading. As I knelt in prayer, feeling that one was present who could not understand, I concluded by repeating, for the first time, the "Lord's Prayer" in the Peking colloquial. When I rose from my knees, my heart almost stopped beating, as the woman came and asked me to

teach her that prayer. Since that evening she joins us in our devotions, which I close in her dialect. Oh, that God would bless and save this woman.

Extracts of Letters from Miss Douw.

FIRST IMPRESSIONS.

That God has prepared the way for us I doubt not, and our path is clear if not smooth. Our home is delightful—the pleasantest, to my mind, that I have seen in Peking; and, as day follows day, it brings with it unnumbered blessings, health, happiness and friends, and, I may add, flowers and delicious fruits. The location of the “Home” may not be a permanent one, as it is not altogether suitable for mission work, being too much on one side of the city, and surrounded by shops, with few families in the neighborhood. There are few two-story houses in Peking, and the roofs are not constructed very safely.

MISSIONARY CONFERENCE.

We attended an interesting meeting, where the subjects for consideration were: “What is the best way of raising up and training a native agency?” and “How shall we reach the women of China?” Some discussion was followed by interesting incidents and suggestions. One missionary mentioned the conversion of an old man of fifty-nine, who immediately began studying the character of which he was formerly ignorant, that he might read the Scriptures himself and teach them to others. He became so familiar with them, that he not only quoted them most freely, but often gave the chapter and verse. He was found dead upon his knees. Alone, in his hour of extremity, he had turned to the source of all strength, and being “dead yet speaketh.”

Some of the helpers trained in the school could repeat the whole of the New Testament and part of the Old. One was alluded to who had married one of Mrs. Bonney's former scholars, who was an interesting Christian woman.

A church was mentioned which, in 1861, had but one member,

and now numbered one hundred. The pastor of the church had the valuable faculty of giving work to each "according to his ability," and sent them out by two and two, teaching the Gospel to those around, for a distance of five miles. One man, a butcher, had given up his profession because it involved some idolatrous practices, and, being without a family to support, gave one-fifth of his possessions to the cause of Christ.

Mention was made of two classes, averaging from thirty to forty women, who met at Ningpo, and sewed while they were instructed. They were paid a small sum equivalent to what could be earned in the same time, and, when they were very poor, they were permitted to sew on their own garments, which were given them. At Tung-Chow the women had been visited in their homes by the missionaries, who were usually well received. Four women, it was hoped, had been gathered into Christ's fold, and several girls had been taught to read.

The difficulties of work among women were spoken of, among which were their prejudices against foreigners, and the ridiculous stories circulated, such as that they intended to make opium from their eyes. These fears often caused the withholding of the girls from schools, or shutting the doors against missionaries. The opium story seems to have spread far and wide over China, and has to be combatted and lived down in all quarters. Teaching English was generally disapproved of, as having been found on trial, prejudicial. We were reminded not to despise the day of small things; one servant or child instructed might seem a waste of time, when a class might be taught in the same hour, but results could not be judged from minor opportunities, which should never be neglected while searching for a greater.

Reports from Bible-Readers and Schools.

JAFFNA---Ceylon.

Extracts from the Journal of SARAH A. WHITE, sup. by MISS AGNEW, and supported by the S. S. of the 2d Pres. Ch., Cincinnati, O.

Aug. 21st.—After reading the tract “Friendly Call,” one of the women asked me, “How is it that the Protestants accept Jesus and deny that his mother has a divine nature?” I told her that Mary herself called Jesus her Saviour; that He became man that He might sympathize with us, suffer in our stead and redeem our souls by giving His life for us. Therefore we were bound to worship Him only.

Aug. 26th.—Visited three families. When I read on the subject of the reconciliation of sinners with God, I asked one of the women, who had lately made a pilgrimage to a holy place, if she thought her sins would be forgiven by bathing in sacred waters? She replied, “There is no benefit in travelling a great distance for our sins are with us.” I told her there was only one way to obtain forgiveness, and that was to repent and believe on the Lord Jesus Christ. She made no objection to what I said.

Aug. 28th.—A woman said to me, “What you have read is very good, but the religion we have already, is a stronghold whether good or bad. Our children learn in your schools; teach them your religion and what they ought to do.” Another mother remarked: “It is only a short time since my daughter went to your school. She now says that our god is a stone, and that your religion pleases her.” I replied, “If, by the instruction given, she understands that idols are nothing in the world hereafter, I hope she will impart more knowledge of our holy religion.

April.—When I visited one house containing eight persons, the head of it told me she must go to the temple, but she invited me to return. As I was going home after my day's duties, she called me to read a little to her. I read on the subject of

idolatry, when she remarked, "As there are interpreters to the king, so our idol gods serve the true God." I assured her that the only mediator between God and man was Jesus Christ.

On one occasion, as I read about female education, a woman asked what was the use of it, and if it would help girls to work in the kitchen, or if they could become eminent lawyers or appear before public assemblies? Then I mentioned several persons and places that had been greatly benefited by the labors of educated women. I succeeded in getting her daughter back to my school. Another woman desired me to teach her a prayer. When I repeated the "Lord's Prayer," she said, "I have already learnt that from the Roman Catholics, teach me something different." I then knelt and prayed with her, and she requested I would come again to teach her.

CHINA---Ningpo.

Report of Scholars in Ningpo supported by "Band of Faith," and "Howard" Band, in Syracuse, and Albany, N.Y.

THOSE friends of Mrs. Lord, who appreciated, with tender interest, her untiring missionary labors, and lamented, with keen sympathy, her sudden loss, will be gratified to read the following letters from her husband and daughter, which give promise of a continuance of her work:

Extract of a Letter from DR. LORD, of NINGPO.

Your letter addressed to Mrs. Lord, and inclosing the support of two girls in her school, came when she was not here to be made glad by it. She had been called to her home in that "better country" where such joys are unneeded. The help, however, is acceptable to us, who have to sustain and carry on her work. As heretofore, I have the responsibility and general control of the school; but the details I leave to my daughter, who will carry on her mother's work, and in whose ability and fidelity I have entire confidence. I requested her to name the pupils supported by the kind friends who contributed the funds you sent me, and to give some little account of them.

I thank you sincerely for the kind interest you have taken in us and our work. Much of this, I know, must have been on account of the dear one who is with me no more. But the *work* is still here—the *burdens* and the *sorrows* are here—and I feel sure that your kind heart will not turn from us.

Extract of a Letter from Mrs. BARCHET.

This mail brought us a kind letter from you, sending contributions towards the support of two of the school-girls. I could wish mamma were here to reply to your note, but she has been removed from us by One who “doeth all things well.” To us it seems as if others might be better spared from the field, but she herself desired to be gone, saying, on one occasion, “she had finished her work, why need she stay.” But leaning only on Jesus and his righteousness, she did not wish to hear of what she had done, interrupting one who spoke of it with exclamations such as—“My worthless name!” “Only Jesus!” Having been here two years, I had learned the ways of the school, and knew almost more of its daily work than any one excepting mamma. It seemed almost natural she should wish me to undertake this work; and as I had become attached to it and to the girls, I readily consented, and hope, by the help of God, to continue it as it was commenced. We still have thirty boarders, among whom I have selected for your Society, “Ah-to,” our only blind girl, who is seventeen. This, however, does not prevent her from committing to memory all the lessons that her class recite, and there is scarcely a girl who can repeat as well as she. She has also learned to knit, so that she need not be idle. Ah-to was admitted into the school in the middle of the year 1860, and in 1866 “put on Christ in baptism.” We sometimes wonder what we shall do for her when her school-term expires, but trust “the Lord will provide.” The other selection is a dear little child of only eight, named Kyno-yu, who belongs to the smallest class, which I consider as peculiarly mine. It was with them that I began my first attempts at teaching Chinese schools. They spell, read and repeat Scripture every day; have commenced arithmetic and writing, in which some of them succeed better than many of the older ones.

Kyno-yu is only a "new" pupil compared to the others, and is not in consequence, so far advanced. She has no mother, but her father is alive, and wished to put her into a Chinese nunnery; but the child hearing of it, refused to go, and attempted to drown herself. She was found by a Christian native on the banks of the canal, and through his influence was placed in our school. She was only six years old when this circumstance occurred, and, from what I see of her, I think she is a very promising child.

BURMAH---Rangoon.

Extract of a Letter from MRS. BINNEY, communicated by "Philadelphia Branch."

Feb. 8th, 1869.—Your kind letters found me engaged in an examination of pupils, before sending them to their homes. Those missionaries who understand the Karen language, with a few English friends, were invited to be present. The girls were able to give a very good analysis of all the historical books both of the Old and the New Testament, and, had time permitted, they could have given a brief history of the Christian Church, from the close of the Old to the commencement of the New Testament. The Epistle of the Hebrews, with the Epistles of Peter, have been studied together on the Sabbath. That the Word of God might be hidden in their hearts, a verse or two has been daily committed and recited before the school opened in the morning.

As you will infer, our great work has been the study of the Scriptures, and I am convinced it will do more for them than any other study, even for this life. They were able, however, to pass a very good examination in geography, arithmetic, vernacular grammar and a little treatise in figurative language. They have also acquired sufficient knowledge of vocal music to enable them to read the notes and sing independently. Some of them read English with tolerable fluency, and speak it a little. Reading and writing their own language well has also been deemed a great accomplishment,

Home Department.

Articles of the Covenant of Brahma Somaj.

THIS new sect seems to have sprung up in India, almost as a necessity for enlightened Hindoos, whose veneration for national superstition is a thing of the past. Its worship is so simple, its code is so rigidly moral, and its propagation is so rapid, that we cannot but deem it one great stride from idolatry towards the religion of Jesus. We can give but a few of the "articles" sent by our missionary, Miss Wilson, but these are strong evidences of a "better way:"

Vow 1st.—I will worship through love of Him and the performance of works He loveth: God the Creator, preserver and destroyer, the giver of salvation, the Omniscient, the Omnipresent, the blissful, the good, the formless only One without a second.

Vow 2d.—I will worship no created object as the Creator.

Vow 3d.—Except the day of sickness or tribulation, the mind being undisturbed, I will spend it in love and veneration to God.

Vow 4th.—I will exert to perform righteous deeds.

Vow 5th.—I will be careful to abstain from vice.

Grant me, O God! One only without second, the power to observe the duties of this great faith.

SELECTED PORTIONS OF FORMULA OF WORSHIP.

3. God is Omnipresent, pure, bodiless, impervious to unholiness, above all, immaculate and self-existent: all things are by Him, and through Him the fire flameth, the sun shineth, and winds and death are in motion.

4. Salvation to thee, who art the Being true, the cause of the world, the Supreme, the everlasting. Thou only art the excellent, the governor of all dignities in the earth. We adore thee, we salute thee, we take refuge with thee, the only dwelling place, the governor—the ship of the ocean of the world.

5. Lead us forth from darkness into light, from unrighteousness to righteousness, from death to immortality. O God! protect me with thy right face.

SAYINGS OF WISDOM.

One should do all his life through, that by which he may rest happy in the next world.

Contentment is the root of happiness.

Harsh words, lying, scandal of others and foolish talk—these are great sins.

The unrighteous man, who always doth injury to others, doth not enjoy this world. His substance is increased, he seeth prosperity, and conquers his enemies; but, lo! he is destroyed to the very roots.

Medical Missionary Ladies.

[Communicated by Phil. Branch.] †

We would ask the attention of our readers to an important feature in woman's missionary work—viz., sending out ladies who have received a thorough *medical education*.

The heathen have a profound reverence for medical skill, and should they find Christian women well versed in the science, it would greatly increase their estimation of the sex, and stimulate their desire to have their own wives and daughters brought under an influence that would be beneficial to the body, as well as to the mind and heart.

Indeed, we all know that there is no better way of gaining the confidence of the people than by showing sympathy for their bodily suffering. As physicians, women could find access to homes which national religious prejudice forbids them to enter, and one can readily imagine what new opportunities would thus be opened for sowing the seeds of the Christian religion.

Those who learn the wants of the heathen by years of labor among them, fully appreciate the importance of the movement.

The Rev. J. H. Haswell, formerly of Maulmain, writes as follows:

“I think a knowledge of medicine would very greatly increase the usefulness of a missionary lady among the heathen—especially would a knowledge of the diseases of women and children, and the best method of their treatment, enable her to do much good and often save life. A missionary lady with the requisite knowledge might be the means of bringing about a salutary change, especially among Christian natives, and lead them to abandon their barbarous method of treatment. They will naturally persevere in their old customs, until they see a better way practically demonstrated among them, and this can be effected only by women.”

The medical missionary lady is not a new idea. It was suggested many years ago by a lady in Philadelphia, and she and a few of her friends formed in 1851 “The Ladies’ Medical Missionary Society,” whose object was to aid the work of Foreign Missions by sending out unmarried ladies qualified as physicians for their own sex. Two young women graduated from the Woman’s Medical College in this city, both devoted in their zeal, to go as teachers and physicians to heathen women. But the American Missionary Boards were not prepared to send unmarried women; the good time had not come.

The lady who originated the movement has received letters of sympathy and approval from many eminent clergymen. Rev. Dr. Stevens, now Bishop of Pennsylvania, who was for some years a physician, thus sanctions the plan: “Whatever will tend to give true Christian elevation to woman, whatever will enlarge the sphere of her legitimate influence, whatever will give her more efficiency in raising her sex in heathen lands, and in spreading among them the life-giving truths of the glorious Gospel, is worthy of the attention and co-operation of all those who have at heart the true welfare of our race.”

Mission-Band Department.

THE STOLEN CHILD.*

The native teacher you support has a sad history. When she was about five years old, she was playing one day near some fields belonging to her parents, when a man came to her and said, "Come with me, and I will take you to your Uncle's." He took her up in his arms and carried her to a place called Jessore, in Eastern Bengal. This man was a kidnapper, and was in the habit of stealing children and selling them at a distance. He was trying to sell her, when the magistrate of the district heard of it. The man was caught, tried, and put into prison, and the little child was sent down to Calcutta and placed in a Mission school, where she was educated and baptized "Deborah." Poor little girl, she could not tell where her parents lived, but it is very sad to know that she never saw them again. It was our Heavenly Father's will, and as He does all things well we may rest assured that in no other way could Deborah have been instructed in the Christian religion if she had not been stolen away, and afterwards sent to Calcutta. She remained in school until she was about seventeen years old, when she was married to one who seemed a good man; at least, he was kind to her, but after some time he left her and was married to another woman. She never saw her husband again, but a few years after she heard that he was dead. A second marriage proved a very unfortunate one, too, for her husband fell in with bad companions, who taught him to drink. He would then take all her hard earned wages to squander in drink, and when she remonstrated he treated her very cruelly. It became dangerous to live with such a person, and Deborah could not do so with safety. For ten years she has lived alone in a native house that she has built for herself, with the money she has earned as a teacher. One

* Written to Mission Band "Light Bearers."

of the missionaries who has visited it, tells me she keeps it very neat. She has furnished it with a bed, a table, a few chairs, a looking-glass and a few other articles quite remarkable in a native house.

She teaches in some of the zenanas I visit once a week; her scholars are attached to her, and some of them make rapid progress. In some houses she reads to, or hears some of her pupils read out of the "Peep of Day," or "Line upon Line." There are some among the Hindoos who do not want their wives or daughters to read any religious book, or stories from our Bible; but the missionaries who visit these houses once a week, insist on telling them about the one true God, who gave His well-beloved Son to die for the sins of the world. One of the pupils she teaches is a young Hindoo lady, twenty-one years old, who commenced learning about three months ago. Her husband is a rich man, employed in one of the government offices. He is very anxious that his wife should improve, which I am glad to say she is doing, in reading, writing ciphering and fancy work. With Deborah's help she has improved so rapidly she is now able to read short stories in the second Bengali primer. I examine her in what Deborah has taught, and generally find she is progressing. She is very fond of hearing the Bible stories, and welcomes me so warmly when I go, that I am quite encouraged in my work.

Pray that it would please our Heavenly Father to bring these poor heathen women out of the darkness and superstitious idolatry, to be the redeemed ones of the Saviour who shed his precious blood for them and us. Pray for us, too, that we may not be discouraged in the good work, of winning souls for Christ, and He will keep us true and faithful soldiers of the Cross. M. M.

NEW-YEAR'S DAY IN CHINA.*

ALTHOUGH it is the month of February, yesterday was New-Year's day. It is more like our Sabbath than any day in the year, because the shops are all closed, as the people were up

* Written to the "Bridgman Band."

late New-Year's eve burning fire-crackers and worshipping their gods, and so they are glad to sleep and amuse themselves with music and feasting. The Chinese worship many gods on New-Year's night, some of which I will write about. You will think it strange when I tell you that the Chinese worship what they call "god of the kitchen," who has remained in the house during the year. A picture of him is generally placed in the kitchen, and on New-Year's day it is rolled up and burned in a paper sedan-chair, with a quantity of paper money, and a din of fire-crackers. This dispatches him to give an account to his superiors of the deeds of the family. Before being dispatched, he is feasted with two dishes. First, candy to stick his lips together, so that when he is asked if the family over which he presided did evil, he can answer "no," which is in Chinese a nasal sound "ngm," and he can say it without opening his lips. After this he is regaled with fruits. "On New-Year's night the Chinese also worship 'Tien,' (Heaven,) making a thank-offering of pork, fish and fowl. Then they suspend in the reception-room a long paper roll, on which is painted a figure of one of the ancestors, who is to preside over the family while the gods take holiday. Those who enter this room, and have good manners, always bow to the paper ancestor before saluting their friends. Then comes the god of wealth, then the worship of the supreme ruler, or emperor of the gods; after this follows the Feast of Lanterns, when brilliant illuminations take place in their dwellings and temples, by a great display of fanciful lanterns." The people who worship all these gods are those for whom we labor to point out "a better way," and I have written about them to show you some of their superstitions and idolatries. Now by your efforts you hope to teach the Chinese children the doctrines of the blessed Bible, and keep them from practising such great folly. I will teach them for you, as you desire to help forward the mission cause, and do not wish to see these heathen bowing down to stocks and dumb idols. May the love of God, which passeth all understanding, dwell in your youthful hearts.

E. J. BRIDGMAN.

New Mission Bands.

Two new Bands have been formed in Tarrytown. One in the 2nd Reformed Church, under the supervision of Mrs. Sanford Cobb. And the "Sleepy Hollow Band," in the 1st Reformed Church, of which Miss Annie B. Ellis is Secretary.

Mrs. John B. Kitching, from Dobbs Ferry, sends, with other funds, three gold dollars from her darling's box, to constitute the "Emma Kitching Memorial" Band.

The "Searle" Mission Band is formed in connection with the Albany Branch.

Also "Sprague" Band, of Albany, Miss Julia Treadwell, Sec.

The "Hortense Warren" memorialises a loved Sabbath School teacher in Louisville, Ky.

New Life-Members.

Mrs. Kate Fellows Wheeler, New Haven, Ct.

Madame Seaver, by collection of Mrs. N. Kellogg, Rutland, Vt.

Rev. Wm. T. Enyard, by "Mite Gatherers" of Ref. Ch. Brooklyn.

Miss Harriet F. Stratton, Bridgeton, N. J., by Mrs. M. C. Sheppard.

Rev. Dr. and Mrs. Patton, by "Forest" and "Day Spring" Mission Bands of Middletown, Del.

Lettie Saunders, by Bands "Try" and "Pearl Gatherers," Springfield, Ky.

Mrs. Wm. B. Whitney, of Germantown, Pa.

Receipts into the Treasury from August 10 to October 10, 1869.

<p>Branch Societies and Mission Bands.</p> <p>CONNECTICUT.</p> <p>Fairfield, "Honey Guides," \$20; and "Star of Bethlehem," \$55; per Miss J. B. Nichols..... \$75 00</p> <p>NEW YORK.</p> <p>Albany, "Searle" Mission Band, Mrs J. Searle, superintendent for a child in care of Miss Douw, per Albany Branch.... \$35 00</p>	<p>Brooklyn, "Mite Gatherers," to constitute Rev. Wm. T. EN- YARD Life Member, per Miss A. M. Wescott 50 00</p> <p>Dobbs Ferry, "Emma Kitching Memorial," of which \$3 in gold "from little Emma's box," per Mrs. John B. Kitching ... 20 00</p> <p>East Avon, "Willing Workers" for Bible Reader in Turkey, per Miss Hattie Dana..... 65 00</p> <p>Guilderland, "Hamilton Union," Miss Helen De Graff, Treas., per Miss E. D. K. Nott..... 20 00</p>
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Black Silk Aprons.
Brown Holland Pinafores.
Remnants—Chintz, Silk, Jaconet, Mull, etc
Remnants of Ribbon of every variety.
Materials for Fancy Work, viz.,
Beads, Worsted, etc.
Spools of Thread.
Work Baskets.
Autumn Leaves Pressed.
Mosses and Seaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Organ-
ized in Jan , and Incorporated in New York, Feb. 1, 1861.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen
Woman, and the Saviour addressing her.

FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MISSION-
ARY SOCIETY OF AMERICA," incorporated in the City of
New York, February 1st, 1861, the sum of
to be applied to the Missionary purposes of said Society.*

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