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FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JUNE, 1908

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," Incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

BABU S. N. BANNERJI, an eloquent native of India, in a recent public address said: "Marvelous as have been the industrial achievements of the Victorian Era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Under English influences the torpor of ages has been dissipated, the pulsations of a new life have been communicated to the people, an inspiring sense of public duty has been evolved, the spirit of curiosity has been stirred, and a moral revolution, the most momentous in our annals, culminating in the transformation of national ideals and inspirations has been brought about."

IN the latest report of the Indian Congress these sentences seem significant: "Until India shall find a religious system which affords a more secure basis for morals than pantheism and theory of illusion, and shall have some other law of society than a system of caste, which irrevocably divides one section of a community from another, the hope of successful self-government is vain. A gradual extension of the English tongue makes it possible, for the first time in the life of India, for the educated men of all parts of the land to meet in a common language."

AMONG the benefactors of China Dr. W. A. P. Martin gives Sir Robert Hart a prominent place as the father of China's postal system. "Overcoming opposition with patience and prudence, he has given the post-office a thorough organization and has secured for it the confidence of princes and people. To the maritime customs-service Sir Robert has been a foster-father. Provided for by treaty, in 1863, to him belongs the honor of having nursed the infant up to vigorous maturity. Sir Robert Hart's fertile brain has been unceasingly active in devising schemes for the good of China. It was he who prompted a timid, groping Government to take the first steps in the way of diplomatic intercourse, and led them to raise their school of interpreters to the rank of a diplomatic college."

THE progressive Viceroy Chang of China is in favor of western education, and has advocated building school-houses in his province. He "proclaims as essential to a renovation of Chinese society these 'Exhortations to Learn': The first step in reform is to throw away your opium pipes; the second is to unbind the feet of your women; the third is to abandon the forces of *Fungshui*. Opium makes our soldiers weak; the crippling of women makes their offspring weak; the superstition of *Fungshui* prevents the opening of mines; and China is kept poor."

DR. JOHN, a veteran missionary in China, tells of "six or seven Religious Tract Societies. The Hankow Tract Society has been doing its work very noiselessly, yet it has managed to give the Chinese nearly *thirty millions of books and tracts within the thirty years of its existence*. Some of our tracts are expositions of Christian truth, some are narrative tracts, some are on the prevalent vices of the Chinese, such as opium-smoking, gambling, foot-binding, infanticide and slavery."



HOUSE IN INDIA.

IN EASTERN LANDS.

INDIA—CAWNPORE.

HONORED GUESTS.

By MISS ADALINE W. OWEN.

RECENTLY we had a most interesting experience. Miss Davies, one of our zenana workers, had been met in the street of the old native city Cawnpore by a servant, who entreated her to visit his mistress who had sent him to seek out a teacher and told him not to return without one. Miss Davies had a long list of zenanas to visit that day, but the man was so importunate that she went with him.

Most of the dwellings in all of the native cities of India are of mud, second-class brick, or plaster, as the people are very poor and ignorant. The streets are all narrow, so that no vehicle can pass through. What was Miss Davies' surprise, to enter a very large two-storied airy dwelling, beautifully built and designed for the Oriental idea of comfort. Large rooms were on both floors, surrounding a square courtyard open to the sky and filled with lovely palms.

The lady was a Hindu whose husband is evidently a very intelligent *Babu*, at the head of his own cotton-mills and a man of wealth.

Miss Davies gave her a short lesson, promising to return and open this zenana to the work of our Mission. She was a zenana woman, a prisoner poor soul, in spite of a gilded cage and great wealth. She was very eager to read the Sanskrit character, a little of which she already knew, and her husband was perfectly willing to have her taught by our missionary. Miss Davies has found her a very intelligent pupil.

A short time ago she said she would love to see all the *Miss Sahibs* of our mission, but it was explained that we were very busy, and suggested that she appoint a certain time for the visit. She invited us all to a *Khama*, or dinner, and met us very cordially, even condescending to shake hands with us. Evidently her husband had instructed her in this custom, for no Hindu woman would take the initiative in handshaking, unless she had had permission, and a private lesson first.

On the second floor inner veranda we found a small table, with a coarse plain spread over it, and on it, piled up in the cheapest earthenware vessels, was the food. Old straw chairs were around the table, for of course (according to caste) everything would be polluted the moment we ate a mouthful, hence the inexpensive outfit to be destroyed when we left. The woman had cooked the food with her own hands, and everything was most Oriental; a

vegetable and spiced curry with rice, both *very* hot; flat flour cakes fried, called *chapattis*, which the natives use as bread, a sweet rice mixture with small fruits in it, various highly-spiced native pickles and native candy.

There were no individual plates of any description, and the contents of each large dish was supposed to be eaten by us, from the bowl in which each was served. The Hindus of a large family group all eat from one large dish placed in the center of their circle. Miss Davies asked for individual plates, and a pile of earthenware saucers, such as we use for our flower-pots, were the only available ones that could be immediately destroyed. The woman's husband must have told her that we would not eat with our fingers, for she had requested that we should bring our knives, forks and spoons with us. When from a chair a yard away, on which she had perched herself to watch proceedings, she saw us use our table implements in true American style, she was so overcome with amusement she had to disappear where she could laugh out loud freely.

She was full of the most eager questions concerning our customs and manners, and asked that all we said in English should be translated for her into Hindustani. Her *sari* was of pink silk, embroidered with small flowers in different colors and edged with black velvet, on which was real gold thread embroidery which she had worked herself. Her head was splendidly set, and she carried herself superbly, quite conscious of her dignity and charms. She ordered her servants about quite imperiously, by her decided commands and dark flashing eyes.

We took off our shoes when we went into her best bedroom, and such a mixture of Eastern and Western ideas as those four walls contained! A large bedstead and stiff upholstered furniture were there, and a frieze of cheap pictures surrounded the room, among others many of the royal family and Queen Victoria. The little Oriental floor-cushion against which a Hindu lady reclines, gave the only pretty, graceful touch to this grand room.

Our hostess informed us she desired us to remain until 10 P. M., but we begged off the last two hours. Just after sunset we went to the roof, and had a fine view of the old native city of Cawnpore below us. Part of the roof was covered, and all was placed to catch all possible breezes that might play about the house.

When we came down from the roof the stars were out, the house-lights lit, and we gathered around the table again, as we were asked to sing. We sang together some beautiful *bhajans* (hymns) set to native tunes of great though simple beauty. We also sang "The Ninety and Nine" in Hindustani, Miss Davies telling first the parable and who was the "Good Shepherd" who cared so much for *one* sheep. The lady seemed much impressed with this hymn, and when Miss Davies asked if she were willing to have us pray to this Good Shepherd she acquiesced very courteously. Miss Davies prayed in Hindustani, and we prayed silently for the lady and her husband.

JAPAN—YOKOHAMA.

WHAT SOME JAPANESE GIRLS ARE DOING.

By MISS MARY EVARTS TRACY.

I WISH that I might give you all a glimpse of the work which our school in Yokohama is doing for the girls and women of Japan.

There are so many nowadays who think that Japan has learned her lesson from the Western nations, and foreign helpers are not needed to give her children an education, but if you knew what the Christian Japanese themselves say of the Mission-Schools, and especially of those for girls, I am sure that you would change your mind.

Miss Ysuda, who has a school in Tokyo for educating girls in the higher English branches, says that the Government cannot provide enough schools for girls and that mission schools will be needed for a long time to come.

Our leading Japanese teacher, with whom I was talking the other day, said: "If I should accept a position in a Government school, my hands would be tied as far as doing any Christian teaching is concerned." While such conditions exist can any one doubt that there is still work for us to do here?

Our Girls' Union School, which as you know was the first mission-school, and, in fact, the first boarding-school for girls in Japan, has done a grand work during the thirty-seven or more years of its existence. Its graduates, who are many, hold some of the most important positions in the girls' schools of many Mission Boards, besides the greater number who have been the means of setting up Christian homes all over Japan.

The school is known from the north to the south of Japan.

What work is the school doing now? I am sure many of you will wish to ask. I have been here just five years and feel that I have learned something of the real good that such a school as this can do. It is interesting to visit a school like this and see the girls in their class-rooms, hear them recite the same lessons which girls at home are learning, meet with them in the morning at Chapel to hear them sing the hymns which we use at home, and look into the dormitory with its clean matted rooms, and hear of their customs which are so different from ours, but this gives no real idea of the value of our work.

One must live here, meet with the girls from day to day, learn to talk with them in their own language, or one will not get near to their hearts, and when after a year or two, or perhaps three or four years of study here, one sees the dull, unintelligent and unresponsive face light up with the love of God, the desire growing to help the little ones and to be kinder and more thoughtful to all around, and better than all, the wish to teach those at home and those who have not the same opportunities, about the Saviour who loves them, one cannot help feeling how well this investment pays.

Perhaps nothing will help you to understand the work better than a few incidents which have been known to me personally, for these girls have all been here since I came to the school.

The first story I want to tell is about Miss Obedience (to give you an exact translation of the Japanese name). Miss Obedience was much older than the girls who generally come to us and had finished a course of study in Japanese, but was anxious to study English. We took her with the understanding that she must attend a daily Bible class, and this she was willing to do, having learned something about Christianity when a child, from a graduate of this school. She was put into my Bible-class when I was just beginning to teach in Japanese, and undoubtedly taught very badly, but we were studying the "Life of Christ" and the Holy Spirit could teach. She soon became very much interested, and well do I remember how she would come to me outside of class and beg me to explain some verse which she could not understand, and whoever she could get hold of, it was always the same; she seemed to be possessed with a wonderful thirst for the

things of the Kingdom of God. As the Summer vacation drew near she was even more eager, for she said: "When I go home I must teach my father about this, and I am sure he will ask me about things which I do not understand." Her father had a position in the Emperor's household, and was a well-educated gentleman. Then as the time drew near for her to go back to Tokyo, she wanted to be baptized, and as her father consented, she was examined by the officers of the Japanese Presbyterian Church here, and all agreed that her faith was most true and simple.

I remember a visit to her house soon after and how one of her friends, who was invited to meet us, wished immediately to hear more of the new teaching of which Miss Obedience had told her, and this friend soon became a Christian. Miss Obedience began teaching her father and mother, and her father was interested and began to read his Bible, which had been given to him by a friend, but he died the next Fall without having come out as an avowed Christian. Miss Obedience left school early in the Fall on account of her father's death, but we see her frequently, and she says that her mother, who was at first much opposed to Christianity, is glad to listen now, and she hopes will soon be baptized, and her husband also is gladly seeking the truth. We cannot tell how far the influence of such a life will spread.

The next story I wish to tell is about Miss Love—as we will call her, for this is a favorite name among the Japanese. Miss Love's younger sister had been here for a year perhaps, and then her parents decided to spare her too for a few years, but it was hard to get along without her as she was old enough to help in the care of the younger ones, of whom there are many in the home.

When Miss Love first came, she was a typical country girl, rather rough mannered and not very obedient to rules, but soon a change came over her and a gentle look crept into her face, and at last she as well as her sister decided that they wished to be baptized.

We always like to have the girls get the consent of their parents before taking this step, and so they sent letters home, and perhaps without realizing what it meant, permission was given. For several weeks these two girls attended the class for instruction taught by the Japanese pastor, and they were to be baptized and received into communion of the church just before Christmas. A week or

two before that time, however, a letter came for Miss Love, saying that her mother was ill and she must go home, and although she wrote begging to be allowed to wait a little, word came back that she must go. The younger sister was baptized, but when she went home and the thing was explained, her father was very angry and said that Miss Love should not be baptized. As he had threatened to take her out of school we could not advise her to oppose him too much, but told her to wait and we would pray about it. After the Winter vacation the girl came back to school, as earnest as ever in her desire to be a Christian, and in her letters home she begged again for permission to be baptized. When she went home in the Spring and Summer vacations she still asked the same question, but always received the same angry answer "No."

I well remember the sad letter that I received that Summer, but still she kept up hope, and when she came back in the Fall her face was so glowing with happiness that I wondered. The story was soon told. Before she said good-bye to come back to the school the old question was asked again, and this time the answer was: "If you want to so much you may be." Not very gracious, but it was enough. Miss Love had to leave school before long, but I still hear from her sometimes, and not long ago she came to see me. If you could have heard her tell of what she was trying to do I am sure you would have admired her. Her father and mother are still strong Buddhists, and will not listen to her, but she is praying for them. Her brothers and sisters love to hear the Bible stories she tells, and one brother who has gone to Tokyo says that he will go to church and learn all that he can.

The third story is of one of the girls who is still studying in our school, and I will call her Miss Bamboo. She became a Christian several years ago, and I think was really converted, but there were so many things in the Bible which she could not understand that she was continually asking the most puzzling and difficult questions.

One day she came to me and said: "If I pray for something and then I never receive the answer, how can I believe that God answers prayer?" On questioning her I found out that her great desire was to go to America to study after she had graduated from this school; she had always been especially interested in her English studies, and had made

more progress than many of the other girls. Her parents are not well off, and I knew that her prospects of going to America were very small, but I told her that if we remember that God knows what is best for us and we pray in accordance with His will, He will take away from us the desire to do what is not in accordance with His wishes.

This conversation was a year or more ago, and I wondered sometimes if she still had the same desire to travel. Last September when she came back from a visit to her home she came to my room, her face all glowing with joy. It was not many minutes before she began telling me of her Summer. She said: "I have learned so much this Summer and I am so happy; I have learned many lessons about prayer."

She then said that in the village where she lived there were no Christians and no Christian teacher within twenty miles. During the Summer she had tried to teach her parents, and her father had become interested in reading the Bible and said that he believed in prayer because he saw how it helped her. She had also had a class for the children of the village on Sunday, and had tried to help the neighbors to learn of the truth.

These are only a few incidents, but surely you cannot say that this school is not needed or that the Government can look after the education of its girls. Because the Government is so active in looking after the intellectual education, we must be careful that we do not fall behind in giving the spiritual education which is needed by this nation, if it is to take the great responsibility of being a leader in the East. Christian women are needed as well as Christian men, for much of the power of the next generation rests with the women of to-day.

It is not possible that our friends at home can let this work suffer from their want of interest and from the lack of funds to carry it on. It is not a great work which we can do, but it is a blessed work and a work which will give joy to all who share in it. Will not you be one?

Miss Wells writes: We have a tiny sunshiny room on the third floor of our school at 212 Bluff, which is not in use at present; and this has been set aside for prayer. We feel that the more this "Prayer-room" is used, the greater will be the power of Jesus in our school. The place is a little sanctuary, and as it is used for nothing but prayer, you feel that it is so, as soon as you enter the door.

HOME NOTES.

ARE YOU ONE OF THEM?

DR. MALTBIE D. BABCOCK uttered a truth of vast significance when he said, "Dependable people! their price is above rubies." None appreciate this so fully as those who direct a work which, above all, needs a persistent, vigorous determination to pursue the object, demanding all this to bring plans to fruition.

A missionary meeting is announced, for which careful preparation has been made. The day proves stormy, and as the audience of the present time is largely atmospheric, disappointment settles on the leaders and speakers. But one remembers those dear "dependable people," whose undaunted enthusiasm leads them to brave every obstacle, to catch an inspiration for "patient continuance." How contagious is their very devoted personality and how one realizes that! "*Systematic good-will* is a power in *everything*, especially in what leads to the evangelization of the world. It is systematic good-will which brings God's good-cheer into human lives. Good-will is the supreme spiritual fact in the universe."

Continuance has been called a grace, and in the light of the failures which are so constant in the life-race, it is no misnomer. Alas! the most of us "plan extensively and abound in generous impulses, but when it comes to dull drudgery, and hard toil necessary to permanent success, we are not equal to the strain. Most can make a good start, but few will run a good race despite all the overwhelming odds that may be brought to bear against them."

A fine illustration may be gathered from a visit paid to an artist's studio. "A friend told me that he would show me the most glorious dreamer in France. I found the low ceiling covered with penciled sketches, every inch of the walls and the very floor, plastered over with outlines. Every morning found the artist at his canvas. In one ceaseless procession the visions passed before him—angels, sunsets, castles, scarred cliffs, golden clouds, palace, hut, peasant, prince, ten thousand sketches, not one of them complete. A thousand dreams and faces in the air, but no power to pin them down to a canvas, and fix them there forever. No artist had more glorious visions of beauty, but men with one-tenth the imaginative power, painted ten times the number of pictures, and had a hundred

times the income. The artist who indulged in his dreams, lived on his reveries, was like multitudes who dream their dreams of ideal perfection, plan noble deeds of helpfulness, but do practically almost nothing.

"The world is full of those who, like this famous dreamer, intend to bring things to pass, but make a miserable failure because they are wanting in the persistence necessary for success. Oh, for the grace to find our place and then keep in it despite all the pressure which the world may bring to the contrary! The blessed Master warns us against these unfinished towers along life's journey. We plead for a clear vision of duty, an unswerving devotion to it, a steady march ever onward and upward, ever mounting higher and higher towards the realization of life's noblest dreams and ideals."

John R. Mott said at the recent Young People's Convention:

"Christ wants the entire personality, in all its relationship, through all time. God grant that none of us may sink down into a life of mediocrity when it is possible for us to rise in newness of life, and henceforth to show forth His excellencies and to manifest His power. May our loving Lord actually conquer us, actually subject us! May the constraining memories of His Cross, and the love wherewith He hath loved each one of us, lead us to give ourselves to Christ wholly, irrevocably, and gladly, henceforth to do His will and not our own!"

CHRISTIAN GIRLS' SCHOOLS IN JAPAN.

This is the title of a suggestive article sent us from Japan, which merits attention now that education demands much thought in the island Empire.

THE MISSIONARY ASSOCIATION of Central Japan considered the question of Christian Girls' Schools in Japan. Fifteen questions had been sent to eight schools and a report asked along the lines suggested by them.

Among the questions asked were:

1. How are the Christian Girls' Schools regarded by the Government?
2. How do non-Christian people regard them as compared with Government Schools of the same grade?
3. What is the range of their influence, as compared with what it was five or ten years ago?

6. What is the attitude of the individual Christians toward them? All things being equal to which do they send their girls—to Government or Christian schools?

7. Does the patronage they receive justify their continuation from a financial point of view compared to other missionary activities?

The term "Christian" as used in this connection, chiefly indicates "Missionary" Girls' Schools.

The answers to the questions and the brief discussion following the reports were very interesting. All agreed that the schools were not unfavorably regarded by the Government, but recognized that they were not placed on the same footing, inasmuch as their graduates cannot become candidates for the Government license to teach, nor for admission to a higher Government school without conforming to special requirements.

As for the Christian influence of the schools, it was clear that all considered it very far-reaching and that the very large majority of the graduates were Christians, though but few were so at the time of entering, or came from Christian homes.

Mr. H. Tamura, Principal of St. Agnes' School in Kyoto, gives a very good presentation of the situation from the Japanese standpoint:

"The Government seems to regard Christian schools merely as auxiliary institutions, subordinate and supplementary. Until about ten or fifteen years ago Christian Girls' Schools were regarded as more advanced and complete than the Government schools of the same grade, and consequently looked upon as exemplary institutions, but since then the Government schools have made very rapid progress. Government schools spend more money every year, have better qualified teachers, and more suitable buildings and grounds, together with better equipment. Formerly the people did not like Christian schools because they did not like Christianity, but now they are not opposed to Christianity.

"Now Christians generally are well aware that the Christian schools are superior to other schools in regard to moral teaching. The diploma of a Government school secures for its possessor two important privileges; (1) to become a candidate for the Government license to teach and (2) to become a candidate for admission into a higher school of the Government. These privileges are regarded as very precious for girls who seek for a means of self-support.

"Christian Girls' Schools can follow the curriculum prescribed by the Government. They cannot force Christianity, but they can teach it as much as they wish, as the Government does not care whether Christianity is taught in the schools or not.

"The most urgent needs for the Christian Girls' Schools is an improvement of buildings and equipment, and the conforming to the Government's curriculum which secures the two important privileges mentioned. If this is fulfilled then Christian schools will have the satisfaction of standing in front of, or on an equal footing with the Government schools.

"The influence of Christian graduates on their superiors may be great, but often is not very apparent, but on inferiors, especially on children, is considerable. To bring up Christian children in a family is invaluable, and this alone is sufficient to justify our effort to improve Christian schools, so as to keep up with the progress of the time."

A MANDARIN'S ESTIMATE.

THE authorities of a number of the new Government schools for the study of Western learning, have found that the students have lost all respect for the moral teachings of Confucius. The result has been an outbreak of immorality in a number of institutions that has greatly alarmed the directors and parents. In this difficulty they have turned—as they often do in other matters—to the missionaries. At Nanking they have requested the missionaries to give religious instruction in the schools. At Tienstin the authorities of the great military academy found a Chinese clergyman, gave him a salary and appointed him as Chaplain to teach Christianity to the students.

The Director-General of Public Instruction at Nanking is a Mandarin of high rank. He is an old man—not a Christian—but he has read the New Testament many times and is quite familiar with the doctrines of Christianity. A few days ago he said to a missionary:

"Our guides are the moral maxims of Confucius, but they no longer have any effect. They are abstract truths—no spiritual motive behind them. Buddhism has nothing to do with morality. The only religion that teaches both the spiritual wants of mankind and the principles of morality also, is the Christian religion. That is why we wish you to teach it in our leading schools."



SELLER OF SWEETS.

FOR MISSION BANDS.

DAY OF DAYS.

By LILLIAN NORTON.

OUR annual Prize-giving day is like an oasis in the lives of the children in our city schools. It was formerly the custom on this day to visit each school, carrying little gifts to them. Last year it was decided to have the children all come to our Mission Compound, on one special day, and have their good time together. This experiment was tried and the children came with fear and trembling, for they thought "surely we shall be taken into that big house and perhaps they will never let us out again." But those who came, finding nothing harmed them, were ready and eager to come again this year.

One bright, pleasant day in February, before it was very hot, all of our city schools were invited to be at our Compound at two o'clock. Before one they began to arrive, some in bullock carts, some in *ekkas*, some in *garis* drawn by horses, and many walked. As they came, they sang the hymns they had been taught, and people stopped and listened. Two hundred children singing the Gospel of Jesus Christ in a heathen city! But we have reason to believe that many of them are Christians at heart, for they say, "We do not worship

the idols any more, we do believe in Jesus."

Hindus and Mohammedans alike came, regardless of caste and custom, showing that both are gradually being broken down. From one school not one child was missing, and this is a school held in a house where work had been started at least twenty-five years ago by Miss Ward. We felt this attendance to be largely due to the work of the zenana woman who keeps the children together. Her brother is a Christian minister, and she, although not openly confessing Christ, has the utmost confidence in us, and it was this which led the children to believe nothing would harm them if they came. Some of these children are descendants of those who went to school in that house during those first years of our work there.

When over two hundred children and about fifty women had arrived, we allowed them to go through the Mission home and into every room, to see how we eat and sleep and live. Some who were here for the first time hesitated about going into the house, but when they saw others who went in, really come out again safely, they too ventured. It seemed very strange to them that we had individual plates to eat from and we had to show the use of knives and forks and spoons. When they heard the piano played, it was a marvel

to them, and they stood motionless in amazement and rapture. After this they were seated by schools on the lawn, and near by were tables laden with dolls, pictures, scrap-books and oranges, at which the little people cast longing looks.

But before these were distributed one of our missionaries gave an examination on the life of Christ, and there was not a failure, even in difficult questions. Each school with its teacher then rose and sang its favorite hymn, and when finished, the names of the pupils were read out, and a doll, a picture and an orange was given to each one. Alas! There were not dolls enough for all, and some had to be content with scrap-books, which, however pretty, could not be held and mothered like dolls. We hope that another year no eager little hearts will have to be disappointed.

It was interesting to watch the faces of the children as they received their gifts, from the women who were given a picture and an orange, to the tiny child-wives and widows who toddled up to get their dolls. Not one was ungrateful nor took her gift without a salaam. One woman said to us, "No one loves us but you; others say they do, but they do not show it as you do."

By the gate sat the man with the sweets, who weighed out to each child her portion, which she tied up in the end of her *chadda* to carry home. Two hundred little brown girls went away happy that day—some for the first time in their lives.

Had you at home seen their faces and heard their salaam, you would have felt doubly repaid for all you did in making them so.

WHAT YUNG NE LEE HAS TO SAY.

(IN THE BRIDGMAN MEMORIAL SCHOOL.)

I WISH you all a Merry Christmas. In the morning we were very busy rehearsing our pieces. The pupils had for dinner, chicken, pork, fessie, green vegetables, *dehn oo bi* (it looks like curdled milk), water-bamboo and an orange.

We had a little tree in the schoolroom. Miss Johnson had the big dolls her sister sent put around it and the little dolls above them. On the branches were cards for the children. Every pupil had a scrap-book that the older girls made of last year's "Saturday Evening Post," and some pictures the West Brattle-

boro Sunday School sent. We had forty-seven very pretty books, and the pupils liked the seed-catalogues with their bright pictures and they colored the ordinary pictures. On the covers they put little figures fancifully cut from colored paper which Margaret's Aunt gave me. They were very gay. Every pupil had a handkerchief. Twelve were from home and the pupils made others out of small pieces of cloth. The Commercial Press gave Chinese diaries for each pupil.

After the exercises, we had peanuts and candy and watermelon seeds to eat, and to give our friends. At two o'clock we went to our Chapel. The Day Schools each sung and recited and also our Bridgman pupils. We sang very well. We sang "O Little Town of Bethlehem" and "Little Babe of Bethlehem" in Chinese, and then we had an exercise. One girl represented Night. She had stars pinned over a black dress. Four girls were Bethlehem maidens and wore white. One little girl climbed a step-ladder and hung a big star up high. The step-ladder was draped with red and green cloth to make it look pretty. Then three girls came up with bells of Love, Joy, Hope and recited; then all sang "Ring the Bells." Afterward twelve little pupils with holly branches sang and marched and did not make any mistake. I was very happy because they did so well. Our Chapel was so crowded there was not seats for all.

Mr. Marshall was coming with a phonograph to use after the exercises, but he was detained, and did not get here until half-past four, which was too late. He will try to come the Day School closes instead. One record in English is "Home Sweet Home," by Madame Patti.

The girls were delighted with their dolls, especially with the big ones that open and shut their eyes. They never had any like them before. The small pupils hope that by and by they too, may have big dolls, but they also like their little dolls, and make little bonnets and jackets and shoes and stockings for them out of pretty wool. Some girls can dress dolls very well. There were about six dolls not dressed and Mrs. Boone came up one Saturday and helped me teach the older girls how to make their clothes. Then by noticing the pretty clothes the other dolls wore, they soon could make others just like them. They worked with me several evenings. While we worked, we would talk in English about Christmas, so all the pupils had a happy time and were learning to use their English too.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from April 1 to April 30, 1908.

ALLAHABAD, INDIA.

Mass.—Cambridge, Mrs. B. Vaughan, for zenana work, 10.00; Randolph, Miss A. W. Turner, for Knowles School, 5.00,	\$15 00
N. Y.—Brooklyn, Central Cong. Ch. Zenana Band, Miss A. Olney, Treas., for salary of missionary, 240.00; N. Y. City, per Miss Roderrick, Mrs. F. W. Owen, for Paul Prashad's support, 8.00; Ladies' Miss. Soc. South Ch., Mrs. F. R. Janeway, Treas., zenana work, \$100.00,	348 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli, 5.00; Welles Tannery, Mrs. S. E. Wishart, 5.00; Friend, 5.00,	15 00
Mich.—Detroit, C. E. Soc. St. Paul's Ch., per Miss H. G. Wunderlich, for Miss Bertsch's salary,	12 50
Total,	\$390 50

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Miss E. Paine, 100.00; Mrs. G. L. Paine, 25.00; Miss Susan Upham, scholarship, 50.00; Friend B. Au., gift, 25.00; all for Gardner School,	\$200 00
N. Y.—N. Y. City, Y. W. C. L., Mrs. C. de P. Field, salary of Miss Mudge,	150 00
N. J.—Montclair, Mrs. Wm. Vernon, for Shikdar, 10.00; Morristown, Invalids' Aux., Miss E. W. Buxton, Pres., for orphan, 2.53; Scotch Plains, "Lend a Hand Band," Miss R. S. De Mott, Treas., for Kristamoni (orphan), 15.00,	27 53
Pa.—Phila., Miss A. M. Wray, for orphan,	30 00
Del.—New Castle Aux., Miss S. B. Spotswood, Pres. Contributions for support of Charu Shila, Bible Reader, at Calcutta, India: Mrs. E. T. Nisbet, 15.00; Miss A. K. Spotswood, 5.00; Miss H. Smith, 5.00; Mrs. Greer, 5.00; Mrs. Geo. Peirce, 3.00; Miss M. W. Janvin, 2.00; Mrs. Wylie, 1.00; Mrs. Black, 1.00; Mrs. D. Stewart, 1.00; Miss Nivin, 1.00; Miss Johns, 1.00; Miss T. B. S., 35.00; Mrs. E. T. Nisbet, gift for Caru Shila, the Bible Reader, 5.00,	80 00
Total,	\$487 53

CAWNPORE.

Mary Avery Merriman School.

Conn.—Terryville, Mrs. A. B. Beach, 20.00; Mrs. K. S. Gaylord, 15.00; both for Miss Beach's work,	35 00
N. Y.—Brooklyn, Mrs. C. H. Demarest, for Dhunia, 7.50; Central Con. Ch. Zenana Band, for school, 50.00. New Brighton, Mrs. J. J. Wood, for child, 2.00. N. Y. City, Mary E. Hays Band First Ref. Epis. Ch., Mrs. D. I. Reynolds, Treas., Eliza A. Dean Trust Fund of Sustentation Fund of R. E. Ch., Chas. D. Kellogg, Treas., 450.00; Miss Anne K. Hays, 50.00; Mrs. H. Bement, 30.00; Mrs. M. D. Thurston, 30.00; Miss Laura Pell, 25.00; Mrs. John Erving, 20.00; Mrs. S. Simpson, 10.00; Mrs. F. M. Sabine, 5.00; Miss J. McD. Sabine, 5.00; Mrs. Wm. J. Johnston, 5.00; Miss H. Granbery, 2.00; Mrs. V. Granbery, 2.00; Mrs. D. I. Reynolds, 10.00,	703 50

N. J.—Newark Aux., Mrs. R. H. Allen, Treas., Mrs. P. H. Ballantine, for teacher, 200.00. Westfield, W. F. M. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas. Y. P. S. C. E., Grace Ch. (Scranton), for Jane, 25.00,	225 00
Pa.—Westchester, Miss C. Shee, for Delari, 5.00; doll, 1.00,	6 00
Total,	\$969 50

FĀTEHPUR.

N. J.—Newark Aux., Miss Wallace, 100.00; Scotch Plains, Miss M. Stevenson, Mrs. H. S. Fullerton, 5.30,	\$105 30
Md.—Cambridge, Miss C. W. Newby,	1 00
Total,	\$106 30

JHANSI.

Mary S. Ackerman Hoyt Hospital.

N. H.—Nashua, Miss M. E. Evans, Mrs. J. Griswold, Treas., for child,	\$5 00
Eng.—Margate, Home of Rest, Mrs. C. Hill, for bed,	24 30
Total,	\$29 30

SHANGHAI, CHINA.

N. Y.—Brooklyn, Clinton Ave. Cong. Ch., Mrs. W. P. Halsted's coll. for child, 25.00. N. Y. City, Miss M. S. Stone, 125.00; Miss E. B. Stone, 150.00; both toward salary Miss E. Irvine; exchange on salaries and repairs, 20.26,	\$320 26
Pa.—Robesonia, Mrs. S. E. Keiser, for child, Bridgman Home,	5 00
Total,	\$325 26

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Central Cong. Ch. Zenana Band, for scholarship, 40.00; Mrs. Peter McCarter, for Miss Inoye, B. Reader, 15.00. Corona, Leverich Mem'l Band, Mrs. M. Le Fort, for their B. Reader, 15.00. Geneva, Mrs. F. G. Bronson, for Mrs. Rising's S. S., 10.00; W. Pres. Ch. C. E. Soc. (Binghamton), their B. Reader, 60.00; Mr. L. H. Brown, for Negishi S. S., 5.00; for Girls' School, 3.00,	\$148 00
N. J.—Westfield, Miss M. V. Hammer, Treas., Mrs. Jos. Barton's quarterly for B. Reader,	15 00
Total,	\$163 00

GENERAL FUND.

Mass.—Boston Br., Collection St. Paul's Ch., 25.00; in memory Miss E. B. Barrett, 5.00,	\$30 00
N. Y.—Brooklyn, Woman's League, Clinton Ave. Cong. Ch., Mrs. W. P. Halsted, chairman Miss. Com.; Miss L. S. Elwell, Mrs. E. H. Wooley, Mrs. C. Kenyon, Mrs. R. E. Field, Miss E. S. Hoxie, Mrs. J. R. Rogers, Mrs. H. C. Heisenbuttle, Mrs. E. H. Converse, Mrs. S. B. Shaw, Mrs. Wm. Howard, Mrs. W. J. Gelston, Mrs. T. B. Mills, Mrs. H. Taney, Mrs. T. W. Camp, Mrs. E. C. Treadwell, Mrs. F. Lockwood, Miss Grace Lawson, Mrs. W. W. Marshall, Mrs. H. M. Adams, Mrs. Alex. Campbell, Misses Fish, Mrs. H. C. Allen, Mrs. F. Firth, Mrs. Alex. Robb, Miss Ayres, Mrs. S. B. Sturges, Mrs. A. R. Paine, Mrs. H. R. Jones, Mrs. W. E. Thorp, Mrs. W. S. Perry, Mrs.	

A. H. Best, Mrs. M. D. Hooker, Mrs. E. H. Wilson, Miss L. Benedict, Miss Goldstein, — Total, 182.50; Mrs. W. E. Truesdell, 10.00; Mrs. W. P. Halsted, 5.00; Mrs. J. M. Van Cott, 1.00, N. Y. City, Mrs. J. M. Farr, 20.00; Mrs. H. C. Garrett, 25.00; Mrs. De Witt Knox, 10.00, \$253 50	
N. J.—Newark, Aux. collection An. Meeting, 10.00; Miss Roderick's talk in Mrs. Campbell's parlor, 18.00; collected by Miss E. V. Miller, Miss T. T. Burnett, 1.00; Mrs. Douglas and Miss Johnson, 1.00; Miss E. V. Miller, 3.00; Miss M. C. Brown, 1.00 Lakewood, Rev. A. H. Allen, quarterly, 25.00, 59 00	
Total,	\$342 50

JUBILEE FUND.

N. Y.—N. Y. City, Mrs. John French, per Miss Lambert, 10.00; Mrs. R. H. Allen, per Miss Roderick, 1.00 \$11 00	
N. J.—Montclair, Mrs. M. S. Studdiford, 1.00 Princeton, Friend, 1.00 Pa.—Phila., Miss E. Howard Smith, 10 00	
Total,	\$23 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss E. Grinnell, 2.00; Mrs. J. Bertsch, 1.00; Mr. H. Bailey, 1.00; Mrs. W. P. Halsted, 50; Mrs. B. B. Whiteman, 5.00; Miss M. L. Carter, 1.00; Miss Hetty Smith, .50; Miss E. Howard Smith, .30; Miss Keith, .73 for Leaflets. Total, \$12 03	
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WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila. Pa. For Calcutta—Miss M. S., per Miss T. L. Harley, for worker \$25 00 Newark Friend for Mrs. Shome's salary, 600 00	
\$625 00	
For Cawnpore—Mrs. Wm. Acker, for Louie, 40 00 Mrs. H. I. Angel, for Beta Bai, 5 00 Miss A. H. Vreeland, for Kansea, 25 00	
70 00	
For Fatehpur—Mrs. J. W. Home, for worker and child, 7 00	
For Jhansi—Mrs. G. A. Brewster, 5 00 Miss L. E. Allen, for worker, 5 00	
10 00	
For China—Ch. of At., Wed. eve. service. B. Woman, 19 40	
For Japan—Mrs. J. W. Howe, for B. woman, 5 00 Frank Nichter, for Ito Kotoji, 5 00 Mr. and Mrs. W. H. Frederick, for Suga Morl, 5 00 Mrs. G. W. Brewster, for Saki Suzuki, 5 00 Unto Him, for Harada Shobi, 10 00 Two Sisters, Phila., for Osagana Shimo, 15 00 Mrs. S. Dickson, for Inonye Makujo, 30 00 McMurray & Bisel, for Yachiyo Maru, 5 00	
80 00	
Total,	811 40

SUMMARY.

Allahabad, \$390 50	
Calcutta, 1,112 53	
Cawnpore, 1,039 50	
Fatehpur, 113 30	
Jhansi, 39 30	
China, 344 66	
Japan, 243 00	
General Fund, 342 50	
Jubilee Fund, 23 00	
Link Subscriptions, 12 03	
Total	\$3,660 32

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RECEIPTS OF PHILADELPHIA BRANCH.
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Quarterly interest Elizabeth Schaffer Fund, \$54 00	
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Semi-annual interest Mrs. Martha T. Carroll Fund, 11 00	
Semi-annual interest Miss Pechin Fund, 5 50	
Semi-annual Miss Davidson Fund, 100 00	
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From Mrs. C. H. Graff, 3.00; Mrs. A. C. Ireland, 5.00; Miss C. A. Lindsay, of Tabernacle Pres. Church, for support of Virginia Lindsay, Calcutta Orphanage, 20.00; Miss Godley, 1.00; Mrs. Wm. Borsall, 1.00; Mrs. Wm. M. Wills, 1.00; Miss Ireland (including Link), 2.00, 33 00	
Through Treasurer and Miss A. W. Pearsall:	
From Mrs. Geo. M. Troutman, 10.00; Mrs. Wharton Smith, 5.00, 15 00	
Through Miss M. E. Conegys:	
Miss Clara Conegys, 1.00; Miss Amy Conegys, 1.00; Miss Mary E. Conegys, 3.00; Link, .50, 5 50	
Total,	\$652 50

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Dressed dolls, boxes of notepaper, boxes of lead-pencils or colored crayons, penknives, handkerchiefs, paintboxes, games which do not require a great knowledge of English, toys of almost every description, bright colored ribbons, short lengths of silk (1 or 2 yds.). These should be new as soiled articles and broken toys cannot be used as gifts.

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- Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
- Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Mrs. Lavinia Agnes Dey, } Anthony Dey.
- Mrs. Mary B. Humphreys Dey, }
- "In Memoriam"—A Sister.
- Eleanor S. Howard-Smith Memorial—Friends.
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- Associate Congregational Church, Baltimore.
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