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MISSIONARY LINK



FOR THE  
WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

AUGUST, 1911

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# THE MISSIONARY LINK

VOL. XLII.

AUGUST, 1911

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## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

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.

A REMARKABLE statement is made by Sir Narayan Chandavarkar to the *Times of India* on the Tercentenary of the English Bible. He asks, "Has the Bible no meaning for India? I have a faith and it is this. To understand clearly the best that is in our Hindu Scriptures, to enter fully into the spirit of their grand ideals and teachings, we must have the help of the Bible. The Authorized Version of the English Bible is a grand book. It has made souls. No wonder Gladstone said of it: 'Always in the straits the Bible supplies my needs! May it equally supply ours! Let us not forget another translation of the Bible—made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible he preferred, he replied: 'I prefer my mother's translation. Her every-day life is a translation of God's Word.'"

"THE vastness of the Indian Empire," says Sir Andrew Fraser, "may be understood by any one who grasps this simple fact, that its area is almost, and its population is just, equal to the area of, and the population of Europe without Russia. As to its peoples, they are diverse in almost every respect in which one people can be separated from another. They have languages not only differing as much as the Latin tongues dif-

fer among themselves, but also differing as the language of Germany differs from that of France. As the languages differ, so do the manners and modes of thought. It is of great importance to remember that the Bengalis do not differ from the Marathas of Bombay less than the Italians differ from the French, nor Germans from either of these two Latin races."

A "DELEGATION of Chinese Muhammadans arrived in Constantinople. At least seven millions of the inhabitants of China are of this faith. In Peking alone there are 200,000; and in one town in Szechwan 80,000. In A. D. 857 and 878, when two Arab travellers to whom Europe owes its first trustworthy information about China, were travelling through the country, the Muhammadan settlers had already attained extra-territoriality under their own Kadi, and other valuable privileges. At this time the Emperor of China recognized four monarchs in the world besides himself, the Kings of Arabia, Turkey, India and Greece (Byzantine Emperor)."

FROM Hawaii we learn, "In China the cultivation of the poppy is almost entirely suppressed, and the nation that long ago shut out the drink curse, is girding itself to destroy the twin evil of opium. China said to the British government: 'We look to you, Christian England, to set us free from opium. In fifty years our people have been forced to receive opium from abroad. Our homes were ruined. Our people became poorer and poorer. Millions of our people have died because of this poison. 500,000 suicides in one year from opium is only one story.'"

WE welcome Miss Easton of our Gardner Memorial School, Calcutta, and Miss Bertsch of Allahabad, who have returned on furlough after their term of service.



DOREMUS HALL, 212 BLUFF, YOKOHAMA.

## IN EASTERN LANDS.

JAPAN—YOKOHAMA.

SOCIAL VISITS TO GRADUATES.

By MISS MARY E. TRACY.

SINCE coming back to Japan it has been a pleasure to call on some of the graduates of our school at 212 Bluff, who married while I was in America.

The first visit I made was to one of our former Chinese pupils. It was at the time of the Chinese New Year, so that every one of the family was dressed in his or her best, and receiving calls was the order of the day. The family had moved while I was away, and we had difficulty in finding the house, but when we did reach there, the door was thrown open and we were received most cordially.

The young married daughter, whose home was next to her father's house, was at her old home with her two babies, and the room seemed full of gorgeous dresses, as all moved about with cordial greetings, and brought chairs for us to sit upon.

There was the father of our pupils, a fine looking old Chinaman with the slenderest

queue imaginable, shaking hands and looking his good will, for he cannot talk English nor much of Japanese. He sat at one side, the picture of fatherly and grandfatherly pride and satisfaction, as he watched all that went on, and tried to catch snatches of our conversation as his daughters interpreted to him. There was the little, old mother who had so often been invisible when we visited her daughters, but who since becoming a Christian is as gracious and friendly as the rest of the family, and who greeted us with the Chinese words of welcome, whose spirit we understood.

Then there were our scholars, three fine girls, so happy together since all were united in the same faith, looking like very gorgeous butterflies in their gay dresses, different from the quiet *kimono* of the Japanese. And then there were the two little babies, who seemed almost the same age, one a boy and the other a little girl, and evidently the pride and playthings of the whole household. They looked like veritable rolls in their thick wadded dresses, but seemed comfortable and quite used to being passed around for admiring friends to see.

How the little mother and the aunts chattered sometimes in English and sometimes in Japanese, talking over their old school days, asking about the school and their teachers, and telling of the Chinese Church where they go and the Sunday School where they are teachers! We drank the tea they brought, tasted the Chinese cakes, candied fruits and dried pumpkin seeds, which they consider a necessary part of a feast at New Year's, and rejoiced with them all in the joy and happiness which was so evident in that home.

The next visit was to the home on the outskirts of the city of one of our graduates of a year ago, who married a Christian business man of Yokohama. I had a long ride in the electric car, and then a walk of twenty minutes or so, but at last found the house.

I had sent no word of my intended visit, so the clang of the little bell as I pushed the Japanese gate open, startled the inmates. First the maid peeped out and was soon followed by her young mistress, who invited me to enter in most cordial terms. I went through the little anteroom about eight feet square, on to the larger living room where my hostess had been busy sewing on a dress.

She apologized for the disorder, but it all looked most homelike to me. The room looked out on a tiny garden, which in true Japanese fashion was full of plants and shrubs. One little garden plot I was told, belonged to the mistress, one to the husband, and the other to the little maid, who as is customary with the Japanese, seemed to be a real part of the household.

We talked over old school days, the new experiences of housekeeping, and as I was shown the cook book of foreign recipes and told of how well some dishes had turned out, and how much pleased the husband had been with his wife's skill, and then of some failures which had to be thrown away, I could almost have imagined I was talking with a bride at home.

It was interesting to see pictures of the husband and his family, to hear how kind he was, and how every day was begun with morning prayers, and of the little chapel they were attending because it was near by, and of how glad the other Christians were of their help.

As I said good-by, I could not help thinking if our school at 212 Bluff can be the means of preparing wives and mothers for such Christian homes, we should never be discouraged, for is not this one of the greatest things that we can do for the Japanese nation?

A SUNDAY IN KUKI.

By MISS S. A. PRAIT.

PICTURE to yourselves a Japanese house very near a temple, around which are a number of tall straight cryptomeria trees, a house of two rooms divided by paper doors, besides a tiny kitchen and garden, and you can imagine well the place where I spent Sunday not long ago. This house was put up by a Christian, with the idea that it was to be used as a preaching place, and we have found it very convenient. The sliding doors can easily be removed, and then we have a room large enough to accommodate forty or fifty people.

Soon after we arrived and I had had a satisfactory talk with the workers there, Sueyoshi Soyo, an elderly woman, and Fumi Sasaki, a graduate of two years ago from our Bible Training School, a lady with her little son appeared at the door. She had come from the next village for the service, and as it was set for 2 o'clock we had a good opportunity beforehand to talk with her and to give her some special teaching.

Mr. and Mrs. Obata received baptism two years ago, and are very earnest Christians. He is station master in a rather new place, and is bearing witness for Christ among the other officials. Every morning they have family prayers, and their only son is a bright, promising boy.

Another Christian woman, with her three children came, who has led her neighbor to Christ. Her husband, with whom I had a few words at the train, is becoming interested. This mother has a little meeting every day with her children.

We all had a simple lunch together around the small tables. It had not taken long to prepare the bean soup, radish pickle and rice, and I enjoyed the privilege of being with these friends again.

At the afternoon meeting a woman came in for the first time to learn about Christianity. She told us that when she was a little girl she had been to Sunday School a few times, and had heard about Jesus, and now felt she wanted to know more about Him. It was a joy to be able to teach her.

Not far from the preaching place is a factory where cotton cloth is made. All day long we heard the sound of the machinery, with a short interval only at noon and perhaps half an hour in the evening again, the work keeping up until 8 o'clock. The Bible women told me

that the young girls employed there work from 4 or a little later in the morning until 8 in the evening. They have half an hour for breakfast and washing, a little time at noon, and then their supper hour. They have very few holidays during the year, the heathen festival days only. These girls are bound out by their parents for a year or more, and live at this factory.

I urged the Bible women to go to the factory and ascertain if they could not have a little work with these girls. Since then I have heard that permission has been given for a meeting after working hours.

The evening meeting was very well attended, a large number of older people listening most earnestly. Perhaps a dozen of the factory girls came also.

Here was a young man who has given his heart to Christ and who is most anxious to study for the ministry. Next him sat another young man who was "seeking the way," while with them was their friend, who had been a Christian for some time.

From near this village a young man became a Christian, later on marrying one of the Bible School students. With their little daughter they sailed for Hawaii last year, and are now working for the Japanese there. I hear from them sometimes.

This country work pays. I would ask for the earnest prayers of the friends at home, that the workers may be greatly used in these villages, and that the Christians may realize their responsibility toward those who do not know Christ.

## INDIA—CAWNPORE.

### MARRIAGES AND CASTE.

By MISS CLARA M. BEACH.

**M**AY and June in India are noted for weddings, and the whole atmosphere seems alive with festive songs. I have never been invited to a Bengali wedding until this year, and as I was very anxious to see one, I accepted an invitation with great pleasure where one of our pupils in the city was to be the bride. She was only ten years old, and her husband about twice that age. The bride's guests often arrive before the wedding and are entertained for several days, sometimes for a whole week. The people of the home do not set the hour for the ceremony, as that is done after consulting the horoscope, and sometimes the time is inconvenient, as in this case at 1.30 A. M.

The real ceremony however, is not the only interesting part of the programme by any means; in fact it seems rather insignificant compared with the arrival of the bridegroom. If the people are in good circumstances he is accompanied by a crowd of attendants who beat drums, carry flags, and are very gaily dressed. Bright lights are used, and in these days of inventions, acetylene and electricity are frequently seen. The bridegroom generally rides either in a carriage, or on a horse, or is carried by his friends. He always wears a pointed hat (often red), which is generally elaborately trimmed with tinsel. There is merrymaking for his benefit some hours before the wedding ceremony, music and jesting, and no women are present. In fact, while the men are enjoying themselves, it is quite likely that the women are very busy in another part of the house with arrangements for the comfort of the men, and also in putting out the gifts from the bride's relatives.

As many of you know, the bride oftentimes has not seen the groom, nor his oldest brother, if he has one. Before the ceremony the oldest brother goes to the women's apartments with the bridegroom to look at her. We were present when this occurred. The girl had been conversing quietly with us, when I suddenly realized that something unusual was occurring, for all in the room were so intent, and well they might be, when a strange man was entering the women's precincts. The little bride had evidently received instructions as to her part in the programme, for she at once prostrated herself at the groom's feet, then raising herself stood before him, and though she would have kept her face bowed, her mother took the girl's head in her hands and turned her face up toward his. He looked very intently at her, seemed pleased, and walked away without a word! We were told that this was the first time they had seen each other, and she was supposed to veil her face in his presence ever afterward! This is done if the people are of high caste.

The bride was heavily loaded with jewels and hundreds of dollars were spent on them by her people. Her grandmother was to give her away.

I wonder if the expression "tie the knot" came from India, for that is *literally* what they do here. Some part of the clothing of the newly wedded pair is tied, and they either walk or ride out in public so that all may see them. The bride goes to her husband's home for a week, and then returns to her father's house to remain a year or so, after which she

goes to live with her husband. Strange indeed are many of the customs in India, and we learn new things constantly. My heart goes out with a great longing and pity for these little girl-wives, for so often they become child-widows, and that means a life of wretchedness which is beyond description. A good deal is being said these days about again raising the age of marriage, and agitation very often brings a change. May it be so in this case, and may education and all Christian influence be brought to bear on this custom!

Recently my thoughts have been drawn to the subject of caste, because of a list of sixty-two names published in a Sunday School journal in India. Of these sixty-two castes thirty-three are found in numbers in the United Provinces; and upon investigating I found that we were touching at least twenty-one castes in our Sunday School work alone. These twenty-one castes represent forty-three millions of people and embrace farmers, grain merchants, shopkeepers, workers in all kinds of leather, potters, water-carriers, blacksmiths, jewelers, dealers in oil, and soldiers.

You at home can scarcely realize how distinct each class is, so that were we working with only a few castes our influence would not be so wide as though we worked with many. Had I taken a careful survey of all our work in Cawnpore I fancy I should have found that at least twenty-seven out of the thirty-three castes were being reached. We have always heard much said and written *against* caste, and felt it to be a great barrier in reaching the people. When one sees a widespread movement among a certain caste, the action of that class of people must influence many more, especially in India, where they are closely allied in one caste.

The subject is one that can be studied from many points of view, and even then not be understood as a Hindu understands it. I feel that I have but touched the outside of it as yet, and find new points about it beyond explanation to Western minds. It is altogether different from people of high and low degree in society at home, for there only the social life is touched, and oftentimes the so-called high are very earnest in their efforts for the middle and lower classes; whereas here it touches the religious life more than the social, though both are vitally affected by it. As we contrast the willingness of the people of India to at least hear the Gospel compared to the opposition formerly met with, and the actual results seen in all parts of the land, I feel we have great cause for encouragement.

## PERSONALS.

*India—Calcutta.*—Miss Norton writes: Bengali girls are naturally very shy and backward. They want to hide their faces behind their *saris* if they have to stand before others, and they find it difficult to speak with any one. Our pupils, however, will lead a meeting, recite a poem or sing a song, for they have been taught to overcome that very disagreeable shyness. It is very encouraging to see them carrying on their own little missionary meeting by themselves. They elect their own officers, prepare their own programmes for each meeting, collect their bits of information, and give Bible talks. It is all done in a very proper, dignified way, too.

As a Sunday School the girls are now paying their own expenses, and supplying papers, leaflets and tracts to the Orphanage, and to the city Hindu Sunday Schools, so their missionary effort is taking a very practical form in that way. But best of all, most of our girls are heart Christians.

We have four large schools in the city for Hindu girls, and there are about one hundred pupils in each. It is most interesting work, even with all its difficulties, for many of the little Hindu children are, we believe, real Christians at heart, and would confess Christ if they dared. You are praying, I am sure, for all of these "Brown Daughters of the King" in this land.

*Allahabad.*—Miss Wishart writes: Miss Eda Roderick brought us a dear little high caste girl of seven, who had been given her by a Hindu ascetic whose tenants were the child's parents. I sent her to our Cawnpore Orphanage, where I hope she will be well trained to become a good and useful girl. The number of souls Miss Eda has brought to us from Darraganj since she went there quite justifies our outlay.

*Cawnpore.*—Miss Beach writes: I would make two requests: We would be glad of a magic lantern or the money for it, as we can get them here for \$27, but that seems too high. We would like a set of pictures of the Life of Christ or any Biblical pictures. If any one would like to give some blackboards for our city schools, say nine at about \$1 each, they would be much appreciated.

*Japan—Yokohama.*—Miss Pratt writes: You will be glad to know that I have nine women in the new class at our Bible School, who entered last April. The school has never been so large as it is now, and we feel our responsibility before God to train each one that spirit-filled women may go out into the work.

## HERE AND THERE

IN THE "INTERESTS OF UNITY."

WE have been requested to reproduce the suggestive and complete report given below, which all our friends will welcome. In the figures appended, we must grasp the fact, that a financial result in missionary collections, is subject to the same rule as controls all material projects; demand and supply. The motto, "O woman, great is thy faith," etc., on the seal of our Union Society is taken from the touching story of the Syro-Phenician woman, whose faith our Divine Lord rewarded when she asked for "the crumbs which fall from the Master's table." To have created public sentiment in the far-off days, when the labors of women were considered unnecessary, must ever remain our great claim in the onward march of our sex.

THE NEW YORK JUBILEE COMMITTEE.

By LOUISE CHAMBERS KNOX, *Secretary*.

THE last meeting of the Jubilee Committee was held on May 5th, in the Assembly Room, 156 Fifth Avenue. After the mass-meeting on March 30th, sad news came of the necessity of Mrs. Montgomery's placing herself under the doctor's care immediately, but she has had a safe and happy issue out of her trial which did not prove as serious as at first anticipated, and for this we give hearty thanks to our Heavenly Father who certainly sustained her throughout the numerous Jubilees.

I am sure I am voicing the sentiment of every member of the Committee when I say that this union work has been a labor of love, and has brought a rich reward to each of us.

How we have all rallied beneath the central truth of our religion! How we have heard the Christ say, "And I if I be lifted up will draw all men unto Me"! How we have thrilled at the sight of the Pioneer Missionaries! How we have listened to the tales of wonderful opportunities and doors wide open, and, alas, doors shut, because we have failed here in the home land to send recruits and money!

How proud we have been of the work of our committees!

The Young Women's Committee and the Music Committee—the wonderful pageant they together produced;

The Literature Committee, with its fine display and its most faithful members;

The Places of Meeting Committee, its luncheons "en masse" and its fearful problems with regard to the tickets and seating capacity of New York's largest halls;

The Drawing Room Committee, which held over forty meetings in New York and vicinity for ladies old and young, children and trained nurses.

Upon the work of the Publicity Committee no comment is needed. She that had ears to hear and eyes to see and used them, can speak for it—and of course the Finance Committee, which finished its work before the rest began, have our deepest congratulations in the success achieved in the increase of our expense fund. The beautiful spirit shown in committee meeting and Jubilee week we owe to the faith we were able to put in our Prayer Circles Committee—"Except the Lord build the house they labor in vain that build it."

And now, after we have "made our manners," so to speak, to all who have helped in the Jubilee—what is to be done?

Are we to go back to our denominational narrowness, or proceed to a larger union in the Church of Christ? To have seen the vision and straightway forget it will do us no good; therefore be it

*Resolved*, That in the interests of Unity, more complete fellowship, and better methods of work, we have a Continuation Committee.

That the existing Executive Committee form such a Committee with representatives from the following Churches and Societies: Baptist, Congregational, Disciples of Christ, Friends, Lutheran, Methodist Episcopal, Reformed Dutch, Woman's Union Missionary Society, National Board Y. W. C. A., United Presbyterian.

That the following sub-Committees be made:

On Prayer Circles,

On Publicity,

On Methods of Work,

On Mission Study Classes,

On Students,

On Preparation for Public Meetings.

That the aim be: Every Christian woman a member of a Missionary Society for the Christless women in the world.

This resolution was unanimously adopted.

In answer to many inquiries the following figures are given:

AMOUNTS RECEIVED, NEW YORK JUBILEE,  
MARCH, 1911.

Presbyterian (Kentucky, \$880), N. E., N. J., N. Y.....	\$50,774.00
United Presbyterian .....	1,000.00
Methodist Episcopal (N. Y. Br.)..	21,000.00
Baptist .....	20,422.00
Congregational (N. Y. Branch)...	3,927.00
Reformed Dutch (N. Y. and vicinity) .....	19,600.00
Lutheran Dutch .....	2,286.86
Disciples of Christ (N. Y. Dist.)	6,340.85
Protestant Episcopal (N. Y. and vicinity) .....	16,730.94
Woman's Union Missionary So- ciety .....	3,730.00
Religious Society of Friends.....	313.00
New York total.....	\$146,126.65
Total of other Jubilees.....	770,896.00
Grand total .....	\$917,022.65

May, 1911.

These figures are as correct as possible up to date. Each denomination has a different method of division of districts, making this statement somewhat unfair in showing results. There seems to be little doubt that the million dollars will be raised before the end of the year.

AMOUNTS CONTRIBUTED TO FOREIGN MISSIONS  
BY WOMAN'S BOARDS SINCE 1860.

Woman's Union Missionary So- ciety, in 50 years.....	\$2,078,138
Congregational Woman's Board, in 42 years .....	4,859,781
Methodist Episcopal Board, in 40½ years .....	11,713,632
Presbyterian Board, in 40 years...	10,197,515
Baptist Board, in 40 years.....	7,107,887
Episcopal Board, in 39 years.....	1,850,000
Christian Board, in 37 years.....	1,580,161
Dutch Reformed Board, in 36 years .....	1,149,713
Lutheran Board, in 32 years.....	1,000,000
M. E. South, in 33 years.....	3,156,450
United Presbyterian, in 27 years..	2,163,598
Total .....	\$46,856,875

AN ONWARD STEP IN JAPAN.

**A**N editorial in *The Japan Times* notices a very significant event bearing on the education of women in the Island Empire:

"A thing of little apparent importance, but really of a great significance, was the recent trip of nine days, made by Count Okuma, Baron Shibusawa, and Mr. Ichizaemon Mori-

mura, accompanied by President Naruse, through Osaka, Kobe, Okayama, and Kyoto. The trip was undertaken in the cause of the higher education of women, particularly to interest people in the work of the Japan Women's University at Mejirodai, Tokyo. That these men of affairs, all three above seventy years of age, should find it necessary to undertake such a mission, while our educational authorities, who are mostly younger men and presumably progressive, are looking askance at the higher intellectual aspirations of girl students, is a matter worthy of careful reflection.

"The opinion held by the authorities of the Educational Department, that the middle-school grade education is amply sufficient for our girls, and that any higher special education is having a baneful effect throughout the country, is a mistake. To raise the intellectual standard of young men, and keep back that of girls, was a great error, in combating which, the mission has exerted all its strength.

"Many able thinkers reveal the fact that Japanese womanhood is on the high road of emancipation. A Shinto priest connected with the great shrine of Daijingu at Hibiya, where of late it has come to be the fashion to have wedding ceremonies performed, says: The costumes in dress are of all sorts, and many of the brides, on coming in, shake hands with the bridegroom-elect in a laughing way.

"Mrs. Tanahashi, a well-known educator, says there is very little of that spirit of reticence and humility so characteristic in the past.

"Prof. Jiro Shimoda of the Higher Girls' Normal School, says: There are too many women's magazines in the country, there being several hundred, and all of them of a rather low intellectual grade.

"Mrs. Weston, a well-known teacher connected with the Peeress's School, says: Japanese girls try to learn too many things and forget to train their minds; religion will be a great help to them in strengthening their minds and hearts.

"These interviews reveal the fact that the immense social changes which have been taking place have at last emancipated our women, so that a radical departure is needed in the system of education. The phenomenal demand for magazines, shows the great mental awakening taking place. In Japan a great democratic age dawned with the revolution of 1868. Our girls' schools are recruited from all classes. The discipline and spirit of Samurai households are almost entirely gone. There is a new age and new social conditions, characterized by a growing sense of individualism."



FEEDING SILKWORMS IN JAPAN.

## FOR MISSION BANDS.

### "COME TO JESUS" SCHOOLS.

By CLARA ALWARD.

ON the way to Sunday School, in Yokohama, with one of our students, while she turned aside to talk with a father about his children, I walked on, and seeing three little girls sitting in the doorway, enjoying sweets on the end of sticks, I asked them if they would come to Sunday School. "Yaso desu ka" (Jesus is it?), the eldest asked, for they did not know me. Just then the student joined me, and recognizing their teacher they ran about calling to others, "Yaso e irasshai" (Come to Jesus, come to Jesus). A better expression of our meaning than our own way of saying "Come to Sunday School."

As we went on, heralds running before and after, the children gathered, and the two large rooms were soon quite full. After the opening exercises the twenty-one little ones were gathered about one teacher, who with a slate and pencil in the middle of the circle recalled by many pictures, the lessons they had been taught and the verses they had learned about the "one God," who made all things, and who loves us. One little girl was ready with the

answer each time. Surely she has help in her home, though they tell me her mother is not a Christian.

In the other room the teacher was using the large picture-rolls which have been sent us from home. Older girls and small boys filled the two rooms so there seemed to be no place for larger boys.

The next Sunday I sent another teacher for them, and seventeen boys crowded into the little kitchen room for a lesson. We hope to secure a more attractive room for them soon. Several adults stood by the window to listen.

Every Sunday hundreds of children in Yokohama listen to this great invitation, "Come to Jesus." Representatives of the different missions have met together from time to time, to talk of plans and locations, that we might not overlap in our work, but together reach as many as possible. Yet there are fields unoccupied!

In our own school the number of regular workers has averaged about twenty-five. The new students entering in the Spring term cannot be counted on for very effective work. Each student attends the preaching service in one of four churches, at least once a day

on Sunday. Three of the churches hold the morning service at 10 A. M., the fourth at 3 P. M. So the outside work is planned in relation to the time and location of the various churches.

In the regular church Sunday Schools the work of members is encouraged, and it is the one duty of the Bible student in her work, to search out and help train such helpers. But even so there are places hard to fill without student help.

To give an idea of the Sunday work of the Bible students we might follow them in groups as they go out to their various fields of work.

Four start soon after 7 A. M. to a church on the opposite side of the city where the first session of the Sunday School is at 8 A. M. for smaller children. They help in the teaching, and also with the music. The minister's Bible class is one-half hour before the regular service. One plays the organ for both services, and once a month meets the young women and girls for a special service. These young people are organized into a special class and take turns in leading their meetings, so they are learning to be helpful.

Two of the students leave the church after the preaching service and go still farther to hold a cottage Sunday School, where a very interesting company of children gathers. When I last visited there I noticed that several of the older boys had notebooks in which they wrote verses they were learning. One of these two, returns to play the organ for the evening service. The first two return to school before lunch and go to afternoon Sunday Schools.

The second church is nearer. Sunday School is at 8.30 A. M. in the home of a Christian man who does all he can to help. When I visit there, the one chair is brought down from its usual place of reserve, for my especial comfort. Other things are put aside as much as possible to accommodate the children, and there is an atmosphere of Sabbath rest which we do not find in all places.

The third church is well supplied with workers. Two stop at a large printing office, where two men of the company meet them, and they conduct a Sunday School for girls and boys employed there. When I visited them, there were about ninety boys and girls present, divided into four classes; not so restless and noisy as the ordinary Sunday Schools, subdued somewhat, no doubt by their habits of daily labor, and not wholly ignorant of Bible teaching, either. It has been the custom for years to have a Monday meeting there for the one hundred and fifty employees. At that time,

7.30 A. M., one or two of our students attend to assist with the music, but the address is given by a minister.

From the church two who have carried their lunches go to the Chinese mission room, and joined there by a Chinese girl, a graduate of our girls' school at 212 Bluff, they have a model Sunday School for both Japanese and Chinese. The room is kindly loaned by the Chinese mission.

Two Sundays a month we are allowed to have a Sunday School in the City Orphanage, with eighty or ninety children.

The next place is the Negishi Chapel (the "Kyoyukwan"). This building was made possible by the faithful, prayerful labors of the former Christian prison warden. It was completed in December, just before he was sent to Kobe by Government orders. So the meetings which were formerly held in his home were continued in the chapel without interruption. Another Sunday School in Negishi was united with this, and four students with the help of one young man for the older boys' class continue the work. In the evening a meeting is held. Twice a month a woman's meeting and Bible study, taught by two students. Once a month a teacher from the school and once a month a minister takes the service. The girls of the reform school are allowed to attend, the younger ones in the afternoon, the older ones in the evening. On Tuesday afternoon two of the students go to the reform school to have a special meeting with the girls. The matron is an earnest Christian woman, and conducts the home in such a way that the girls love their home and can be trusted to go in and out without watching.

Our equipment has been very simple—far too simple for the best work. We would like to improve it very much.

The fourth church is at the other end of the city, the preaching service being at 3 P. M. Small Japanese cards are given to the children according to attendance. When I visit, I like to have story leaflets for the older children, cards for the little ones, and tracts for the adults who come. We can always make use of good pictures, large and small. Christmas is the great time for all.

One cannot make the rounds with all the students so rapidly in reality, but if after following the pen you feel weary, you can appreciate in part the feeling of the students on Sunday evening. But you cannot share their satisfaction and joy of service unless you are helping with your prayers and interest.

RECEIPTS of the Woman's Union Missionary Society of America, from  
June 1 to June 30, 1911.

## ALLAHABAD, INDIA.

Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., Miss L. Roderick's salary, 70.00; mem'l to Mrs. Daniel Haddock, Jr., salary of Mrs. Banner, 80.00, \$150 00

## CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. Trinity Ch. Zenana Mission, per Miss E. Dix, Gardner Mem'l School special, 100.00; Morrill, Lowell, Phillips Brooks scholarships, 150.00; Gertrude Parker scholarship, 30.00; Miss Easton's salary, 310.00; Lowell Y. W. C. Ass'n, Mrs. B. W. Wiggin, Treas., for support of Azizu, 15.00, \$605 00

N. Y.—Dobbs Ferry, the Misses Master's School, Miss M. C. Strong, Treas., for scholarship, 50.00; Ossining, In memory of Sarah F. Gardner, Friend, 100.00; Miss E. B. Stone, for Gardner School, 100.00, 250 00

N. J.—Slackwood S. S., Mrs. J. Gray, for Orphan, 5 00

Pa.—Phila., Miss A. M. Wray, for Omasoski (orphan), 30.00; Philadelphia Br., Memorial to Mrs. Jos. L. Richards, for Martha Bisnas, 75.00; Lambertville Aux., Malvina Kay Holcomb, scholarship in Orphanage, 30.00, 135 00

Total, \$995 00

## CAWNPORE.

Mary Avery Merriman Orphanage.

Mass.—Boston Br., per Miss E. Dix, Trinity Ch. for Orphanage, 150.00; Brockton, Mrs. H. K. Momson, for Sundari, 30.00, \$180 00

N. Y.—Brooklyn (Clinton Ave. Cong. Ch.), Pioneer Band, Miss A. W. Hindle, Treas., for Elizabeth, 20.00; N. Y. City, Miss. Aid Society, Ch. of Sea and Land, Miss Golding, for Orphan, 10.00, 30 00

Pa.—Lancaster, Miss Mary Goch-nauer, for Razi, 5 00

Va.—Farmville, Y. W. C. Ass'n, State Normal School, P. D. Matthews, Treas., for Orphan, 20 00

Cal.—Pasadena, Mrs. Webb, per Miss G. R. Ward, for Orphan, 20 00

Total, \$255 00

## FATEHPUR.

Rescue Work.

Mass.—Boston Br., Miss M. C. S. May, for Miss Harris' salary, \$300 00

Pa.—Phila. Br., Miss Todd's salary, 150.00; Miss Owen's salary, 300.00, 450 00

Total, \$750 00

## JHANSI.

Mary S. and Maria Ackerman Hoyt Hospitals.

Mass.—Boston Br., Trinity Ch., for Bed,

N. Y.—Brooklyn, Mrs. F. H. Marston, 25.00; Mrs. W. W. Clark, 25.00 for nurse; Dobbs Ferry, the Misses Master's School, Miss McCunn's salary, 600.00, \$650 00

Pa.—Phila. Br., Dr. Ernst's salary, 150.00; Shippensburg, Normal S. S., Miss A. V. Horton, Treas., 4.65, 154 65

Total, \$804 65

## SHANGHAI, CHINA.

N. Y.—N. Y. City, Olivet Sewing School, Miss L. M. Peck, Miss Irvine's evangelist work, \$5 00

Pa.—Phila. Br., Dr. Reifsnyder's salary, 150.00; Lambertville Aux., Evangelistic work, 15.00, 165 00

Total, \$170 00

## YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Miss M. L. Patterson, for Miss Pratt's work, 10.00; N. Y. City, James R. Hills, in memoriam of Mrs. Sarah W. Hills, for support of Bible Reader, 60.00, \$70 00

N. J.—Princeton, Mrs. C. W. Gates, for scholarship, 50 00

Pa.—Phila. Br., Lambertville Aux., for scholarship, 40 00

Total, \$160 00

## GENERAL FUND.

Mass.—Boston Br., Miss M. C. Peabody, 5.00; Miss A. E. Wheelwright, 5.00; Miss Eugenia Gardner, 5.00; Mrs. W. H. Turner, 5.00; Mrs. J. J. Clark, 10.00; Miss Lucy Brewer, 5.00; Miss Margaret Nelson, 4.00; Miss E. W. Tyler, 5.00; Woman's Aux. (St. Paul's Ch.), Mrs. R. F. O'Neil, Treas., 11.00; Collection An. Meeting, 45.00; all for Miss McLean's outfit; Miss Wheelwright, per Miss May, freight fund, 2.00, \$102 00

N. Y.—Albany Br., Miss E. M. Van Antwerp, Treas.; Mrs. H. M. Sage, 5.00; Miss E. C. Leonard, 5.00; Brooklyn, Mrs. E. W. Van Dyck, 25.00; Cold Spring Ladies' Miss. Soc. (Presb. Ch.), Mrs. Hugh Smith, Treas., freight fund, 3.00; N. Y. City, Mrs. D. J. Reynolds, 20.00; Miss K. Lambert, 5.00, 63 00

N. J.—Morristown, Mrs. C. R. Muir, freight, 1.00; Princeton Br., Mrs. S. R. Winans, Treas.; Rev. Richard Greene, 1.00; Mrs. G. M. Harper, 5.00; Mrs. Duffield, Sr., 1.00; Miss S. G. Duffield, 1.00; Miss H. K. Duffield, 5.00; Miss E. F. Duffield, 1.00; Mrs. S. R. Winans, 1.00, 20 00

Del.—Delaware City, Miss S. B. Cleaver, 10 00

Total, \$195 00

## JUBILEE FUND.

Mass.—Boston Br., A Friend, per Mrs. E. Crosby, \$5 00

N. J.—Princeton Br., Mrs. Freund, 1.00; Miss Freund, 1.00; Miss Elizabeth Clarke, 5.00, 7 00

Total, \$12 00

## SUBSCRIPTIONS TO MISSIONARY LINK.

Gtn. Aux., Miss E. A. Wells, 1.50; Morristown Aux., 1.00; Mrs. Albert Gillett (Conn.), .50; Mrs. Theo. Smith (N. J.), .50; Philadelphia Br., .50. Total, \$4.00.

## WILLING AND OBEDIENT BAND.

Rev. D. M. Starns, Germantown, Phila., Pa.

Jhansi—Dr. and Mrs. J. H. Ramsburgh, 5.00; Mr. W. H. Bower, 5.00, for their Bible women; Mr. W. W. Dill, for Miriam Stephens, 10.00, \$20 00

Fatehpur—The Misses Wray, for girl, care of Dr. Mackenzie,		\$10 00
Japan—Dr. and Mrs. J. H. Ramsburgh, for Odawar Station,	\$5 00	
Unto Him, for Harada Shobi,	10 00	
Mr. and Mrs. W. H. Fredericks, for Sugi Mori,	5 00	
Miss Elizabeth Hird, for Alsumi Ogata,	20 00	
Mr. and Mrs. Neilson Olcott, for Moto Iwarama,	5 00	
Mr. Chas. L. Hutchins, for Kono Yochida,	5 00	
Mrs. Jos. Howe, for Isuru Iijima,	5 00	
Mr. W. H. Bower, for Sida Sitsu,	5 00	
Mrs. H. Deborah Boone, for B. Reader,	5 00	
Mr. and Mrs. G. T. BiseI, for Maru Yachiyo,	5 00	70 00
<b>Total,</b>		<b>\$100 00</b>

SUMMARY.

Allahabad,	\$150 00
Calcutta,	995 00
Cawnpore,	255 00
Fatehpur,	760 00
Jhansi,	884 65
China,	170 00
Japan,	230 00
General Fund,	195 00
Jubilee Fund,	12 00
Link subscriptions,	4 00
Phila. Br., Mrs. Winsor's school, Surr, India,	100 00
Phila. Br., Miss Higby and Marion Sanbrow, Burmah,	100 00
<b>Total,</b>	<b>\$3,855 65</b>

MARGARETTA W. HOLDEN MORGAN, Ass't Treas.

Interest and dividends April, 1911,	\$677 74
Interest and dividends May, 1911,	337 50
Interest and dividends June, 1911,	1,604 75
	<b>\$2,619 99</b>

JOHN MASON KNOX, Treas.

JUNE RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. William Waterall, Treas.)

Interest on Miss Benson Fund,	\$250 00
From Lambertville Aux. (Miss E. T. B. Rusk, Treas.), for education of Shizu Uchida, Yokohama,	\$40 00
For Malvine Kay Holcombe, scholarship, Calcutta Orphanage,	30 00
For Evangelistic work under Miss Irvine, West Gate, Shanghai,	15 00
For Zenana work,	25 00
	<b>110 00</b>
From Miss Headman, in memory of Mrs. Jas. R. McCurdy, and Link,	5 50
Through Miss Waters, from Mrs. Stackhouse, for boxes,	1 00
Int. on Agnes W. Leavitt Fund,	15 00
Int. on Mary A. Boardman Fund,	25 00
Int. on Rachel Wetherill Fund,	25 00
From Christ Memorial R. E. Church S. S., for Sarah Emory Morton, secretary, Calcutta,	50 00
<b>Total,</b>	<b>\$481 50</b>

LIFE MEMBERS

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

ENDOWED BEDS IN LILY LYTLE BROADWELL MEMORIAL HOSPITAL, FATEHPUR, INDIA.

ENDOWMENT, \$600.00.

Opportunity—Mrs. Samuel J. Broadwell.  
 Sarah Wallace Memorial—Mrs. Richard H. Allen.  
 Hannah Amelia White—Mrs. M. Morris White.  
 Jubilee Thank Offering—Board of Managers.  
 Elizabeth Davis Espy—Mrs. W. W. Seely.  
 Marie Haines Broadwell—Mrs. Charles Parsons.  
 Juliet G. Church—Friend.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
 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.  
 Charles M. Taintor Memorial—A Friend.  
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.  
 Associate Congregational Church, Baltimore.  
 Mrs. A. L. Lowry.  
 Peace—Mr. S. T. Dauchy.  
 Annette R. Lapsley Memorial—Miss A. S. Lapsley.  
 William H. Harris } Their Children.  
 Mary A. Harris }  
 Mrs. Henry Johnson—Friends.  
 Lavinia M. Brown—Mrs. Joseph E. Brown.

CONCERNING MISSION BOXES.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs. Five or six yards of stout gingham is a good present for native teachers, and two and one-half yards of unbleached cloth for chud dabs for all the mission. Quinine in powder is most useful.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL

UNDENOMINATIONAL

## THE AMERICAN SUNDAY SCHOOL UNION

MR. JOHN H. CONVERSE, VICE-PRESIDENT

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

### A PATRIOTIC WORK

#### TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the *future voters*, perhaps rulers of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,  
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One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."