

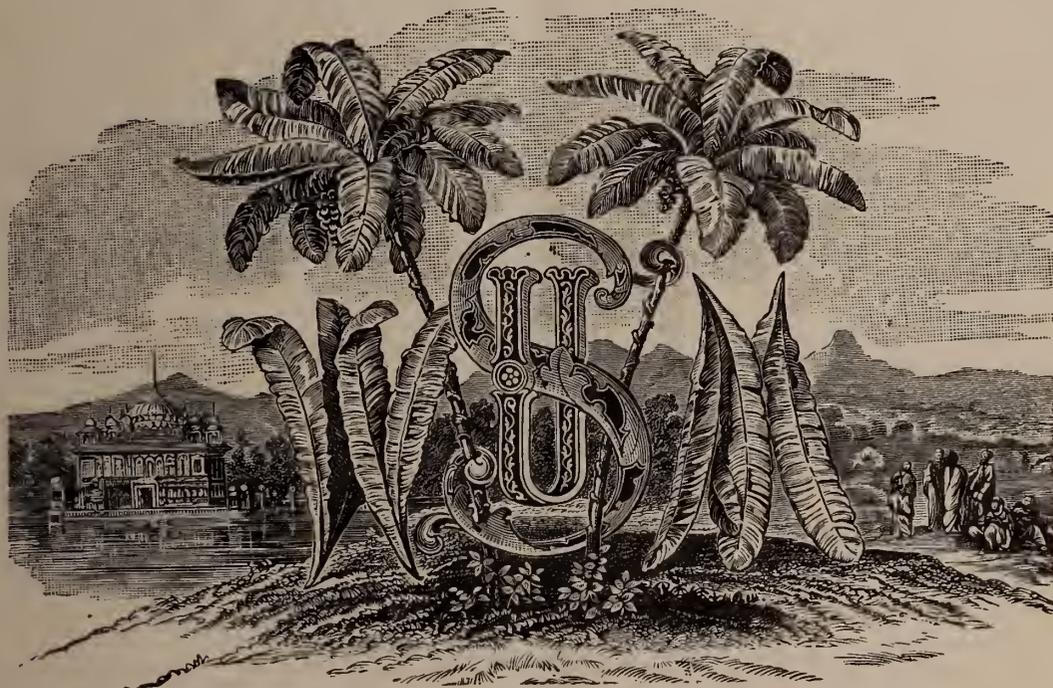
ISSUED MONTHLY

Vol. 45

No. 7

THE

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

JULY, 1914

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896



# THE MISSIONARY LINK

VOL. XLV.

JULY, 1914

No. 7

## 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 STRIKING remark is given by a Buddhist priest in Japan who recently came to a Christian doctor for treatment. "The latter asked him about the present religious condition in Japan. The priest, not knowing that the doctor was a Christian, spoke his mind very freely. "We are in very great trouble," he said, "and don't know what to do. Christianity has hitherto been without recognition and influence. As the Government gave us their support, we were quite content. But by the recent action of the Home Department, Christianity has been elevated to the top, and we must now hustle, or we shall be left without following or influence."

"BUDDHISTS will erect in Tokyo, Japan, a Young Men's Buddhist Association Building. The National Young Men's Buddhist Association of Japan has promoted summer school and other lecture courses, and this enterprise has been strongly seconded by three Young Men's Buddhist Association secretaries. Probably fresh interest in this project has been awakened as a result of the erection of a New Young Men's Christian Association Building in Tokyo, the plans for which have reached an advanced stage."

AS the opium trade is disappearing in certain sections of India "some enterprising merchants of Indore have decided upon

a new departure in the line of trade. Large tracts of land on which opium poppies were grown, have already been converted to cotton cultivation and the area is fast increasing in Indore and Malwa. Enterprising merchants seem determined to make good the loss from the disappearance of the opium trade by developing new industries. His Highness the Maharaja and his minister, Sir Narayan Chandavarkar, are offering every facility for the growth and development of commerce and industry in the State."

A WIDOWS' Home in Mysore, India, shows interesting results. A recent report states: "There were 34 boarders in the boarding house. Of these 27 attended the school attached to the Home, and seven attended the Maharani's College. Twenty-nine pupils, living in their own houses, attended the tuition in the Home, and received scholarships. There were two in the special English class and five in the Rattan class. There was an ambulance class, in which six pupils were taught 'First Aid to the Injured.' All of the pupils were taught sewing."

A MISSIONARY Settlement for University Women, at Girgaum, is the only one for women in the East. "It is the result of special effort on the part of University women in the British Empire to be in touch with educated women students in India. Social and religious work is done in connection with the Settlement, which admits any woman student into residence either to attend a college course or to study social service. Educated Indian ladies, or girls, desirous to obtain training in Social Service, may also go into residence in the Settlement and professional women (Indians) are also admitted as boarders where necessity arises, and may carry on their professions from the Settlement."



INTERIOR OF OUR VAN SANTVOORD CHAPEL.

## IN EASTERN LANDS.

CHINA—SHANGHAI

OUR FAMILY

(In the *Matilda Douze Foundation*)

By MISS ELIZABETH IRVINE

THE work of another school-term is well under way. You would be interested could you step in and get a glimpse of those under instruction. Each one has had her own peculiar difficulty in arranging to come. The adjusting of home affairs is no unimportant matter to would-be pupils, and it is not always lack of interest that is the greatest hindrance to be overcome. There are few women who are free to devote themselves to study, as most women have some one who is dependent upon them for support. It is difficult, with our Christian point of view, to appreciate what it means for women approaching middle life to adapt themselves to the regular routine of school life. That they are thoroughly in earnest is shown in their efforts to conform to our rules, and their close application to study to improve every minute.

One of the first lessons our boarders must learn is punctuality. Time is a negligible quantity according to Oriental reckoning, and thoroughness rather than speed is their watchword, and is the secret of the patience as shown in their works of art. Teacher as well as pupils have much to learn in this respect, if we are to dwell together in harmony, a virtue held in such high esteem by this people. He was a true seer who first penned the lines:

“Behold how good a thing it is,  
And how becoming well,  
Together such as brethren are,  
In unity to dwell.”

Mrs. L. was not present one evening at the regular study-hour and, upon inquiry as to the cause of her absence, the fact was revealed that she had gone to her room the night before to arrange her hair that she might appear at breakfast on time the next morning. To the uninitiated this way out of what was to her a very real dilemma may seem ludicrous, but it showed a willingness to conform to the rule of the school. This part of a Chinese lady's toilet is rarely ever performed by the lady herself. Mrs. L. is a Christian woman who

is thoroughly converted and comes to learn to read the Bible and become better grounded in the Gospel that she may be able, as she told me, "to tell the Gospel more intelligently to those who ask her about it." In her letter of recommendation there was this sentence: "Mrs. L. wishes to become a missionary woman." Though forty-nine years of age, she is progressing rapidly, for she is thoroughly in earnest. Slow but sure she is going to win.

Mrs. K. is a Christian woman coming in as a day pupil, as her domestic responsibility prevents her becoming a boarder. Her ambition is the same as that of Mrs. L. Her husband also is a Christian and the only one in his family. Each Sunday afternoon one may see a crowd of children gathered into their home, and being taught to sing Christian hymns, and memorize Scripture verses. Though both these women are members of a neighboring mission they are willing to pay a small tuition fee for the privilege of being in the Bible School.

Our nearest neighbor, Mrs. W., is a regular day pupil, though a woman approaching fifty. A widow living alone with her own servants, and seeking to observe the strictest rules of her widowhood, she has an altar erected in her home, where incense is constantly kept burning, and a light that is never supposed to go out. At stated seasons worship is performed to her husband. Being a devout Buddhist, this is done as merit, thus fulfilling the highest act of reverence of which she knows. How one longs to see such earnest devotion turned to Him who alone is able to satisfy the longing soul.

Mrs. T. another pupil who was, with her husband, brought out of the darkness and superstition of Buddhism a few years ago, has come in as a day pupil. Her ambition is also to learn to read the Bible and hymn book, that she may be able to follow the service more intelligently. Family cares have stood in the way of this since her conversion. Death came into the home and took her oldest child not long ago, which was a very great blow. Her little girl of seven sits by her side studying the same book. The father was a devout worshipper in a particular sect of Buddhists, in which there were two hundred members. In his desire to gain merit he and his family were reduced to poverty. In this state he was found. A Christian woman who has more zeal than knowledge began making periodical visits into the home, substituting the teaching that was being done. One day

she appeared at the door of our Bible-school with what she considered was a great trophy, and sure evidence that Mr. T. and his wife were ready to give up idolatry. Three weeks went past, and back came this zealous woman to beg for the idol that she had so proudly carried in a few weeks before, saying that Mr. T. is afraid that bad luck will come to the family if it is not reinstated. After weeks of occasional visits and further instruction, Mr. T. came out into the light and liberty of Christ, chiefly as the result of this woman's influence. Later the family were received into the church. To-day Mr. T. is doing the work of a colporteur and local preacher, and the changed faces of husband and wife give evidence of steady growth in Christian character. To see mother and child come hand in hand, each with her book under her arm, with bright happy faces, is a continual reminder of God's faithfulness to those who trust Him wholly. When I asked Mr. T., some months after his conversion, what lead him to accept Christ, he replied: "There is no certainty in Buddhism such as I find in Christianity. In knowing Christ there is certainty of sin forgiven. Everything is clear to me now in the spiritual world."

## INDIA—CAWNPORE

### VILLAGE SCENES.

By MISS CLARA W. BEACH.

SO many scenes come to my mind it is difficult to know which to write about, but perhaps I could begin with a picture of our evangelistic camp. Fancy if you can, a fine, large orchard of Maeyo trees, which slightly resemble the apple, but whose shade is even more dense. A good paved walk stands at the entrance, and back far enough from the highway to prevent the dust in our tents.

First comes the large family tent, which Rev. and Mrs. Gillam and their children occupy, and which also serves as our dining room. Then we come to our Woman's Union Mission tent which is of good size, but alas! is so old and frail that we do not quite dare to stretch ropes very tight lest we tear the sides, but we were very comfortable in it for three weeks. Then come small tents for the native workers, and it is a study to see how they manage to get on with so little and yet be comfortable. Straw is laid thickly on the ground and then the inevitable "bedding" that all Indians and Europeans spread on it. A

dog and sometimes a goat helps out the domestic homelike scene, and it is all kept so clean and neat that it is a very object lesson to the visitors who come daily to us. We usually had four or five tents, and one for the cook and bearer in which they slept and kept our kitchen utensils.

Our daily routine was very systematic. Morning duties of various kinds kept us busy until 9 or 9:30, when breakfast was served, and then family prayers, and by 10:30 we would go to the villages, of which there were about fifteen within a radius of from one and a half to two miles, while others five miles distant could be reached by pony or bicycle. Shall I mention a few visits to the villages, never before visited by a white woman? We were much surprised to see the people so ready to receive us, as formerly, under similar circumstances, the women would hide behind doors or get on to the roofs to peep over. There were a few such people this time, but usually they came out much more freely. In the few instances when we were privileged to visit the villages twice, it was most encouraging to see how much confidence they had in us the second time. Our approach was usually heralded by the barking of the village dogs which are numerous, and sometimes we had to appeal to the people to protect us, and in a way this gave us an opening.

Then a new need arose and was a little more personal. We asked: "Could you give us a bed to sit on?" Beds here are very small and light, simply bamboo frames with rope or double strings woven together. When this request is answered with alacrity we feel we shall at least be given a fair chance to speak of deeper things, but even when they hesitate we have learned not to be discouraged, for it may be they are simply considering us, and with a little patience they will be all the more ready to listen. While we are waiting for them to make up their minds our business is to be interested in them, and let them feel they are teaching us a few things. They listened indefinitely, and often in a good sized village, as we went from one quarter to another, the people followed and so heard, three or four times, our story. We are always very glad of this as it is sure to make a deep impression on their minds.

Never shall I forget one or two villages where we did not get a very gracious welcome at first, but before we left they were most cordial, and when we went to another village the next day they kept us for some

time to speak in different parts. The head man of another village, after hearing us, gave a command that we were to be escorted out in order that the village dogs should be kept at a distance. Sometimes we would have as many as one hundred to listen, often forty and fifty. We here in India certainly have much to be thankful for, and where we last camped the head native officer had been educated in Mission Schools. Had he been a Christian we could not have had better treatment. Fish and eggs, milk and meat were all sent to us, far more than we could have otherwise obtained. The two head men, one a Hindu and the other a Mohammedan, were most friendly, and were willing we should go and see their families. Although we did not go as often as the women wished, we made several calls and always told them about Christ.

Government is doing much in forwarding the work of Primary Education in the rural districts, and we saw two schools which greatly interested us. One was co-educational, formerly an unheard of thing in India; the other a good sized girls' school, where sewing, knitting and embroidery were being taught, as well as the three "Rs." This was fifteen miles from a railroad, and we began to look forward to the time that Christian literature would be read in these houses. We gave tracts in these schools, and the visions we had of the future were most hopeful ones, for we knew that education, if followed at once by Christian teaching, is a strong wedge and long step toward real advancement.

Another picture is on social customs. Four miles from our camp was a group of families who had been baptized a few years ago, and word came that they wanted a meeting held there. In India preparations do not begin until the guests arrive, but fortunately we had taken stools and mats with us. It is not thought proper for men and women to sit together; so all the women and children sat in one corner under a roof, and the men were out in the open court yard. After the meeting, at which there were two or three speakers and singing with native music, lunch was served, and how I wish you could have seen the sight that greeted our eyes. We would have chosen the shade of a tree, but we were crowded into a tiny room, where the bed served as our table. And as the fowl had been killed and cooked after our arrival, it was so tough we could scarcely eat it. Cobwebs were in evidence on all sides and lizards ran back and forth making great fun for the children, but not for the

grown people. After lunch others had gathered, sweets were passed around, individuals were talked with, and we came home tired but happy in the cool of the evening. Our way was through fine fields of wheat and other grains, and as game is numerous here we saw bounding deer of various kinds.

These are but a few of the pictures, but who shall tell the results. Thirty-five were baptized and we know that many were strengthened in their desire to serve the true God. Portions of the Bible were sold, and a great many tracts given away, and thousands heard the truth. There is no work in all India that appeals to me more than this, for the people are so ready not only to listen but accept the good news, and there are so many needy places within easy reach of the great centers. One cannot go out three or four months of the year because of the heat. Let us bear these people in mind, and not let the Master say that we were untrue to these ignorant village people.

### PERSONALS

*India, Jhansi.*—Miss Tena MacLean writes: There have been several changes in our Nurses' staff in the past year. Our course of training is three years, but we ask the girls to stay one year extra if their service is required in the Hospital; so they have all done that. Those who are now the Seniors have just taken their Spring examinations. I have not yet heard the results, but am sure they have done splendidly. They all passed with good marks in the practical and oral examinations. A superintendent of nurses from a large Mission Hospital in the Punjab came to examine them in these two branches, and she told me that our girls did the best of any class she had examined, and I believe they will do just as well in their written work.

We are quite busy at the Hospitals and Dispensary at present. The bed endowed by Mrs. H., in memory of her daughter, has been in constant use, and we wish that she could know something of the comfort brought into the lives of those who have been helped and healed by means of her gift.

*China, Shanghai.*—Miss E. Irvine writes: In our Margaret Williamson Hospital there are about twenty who receive a daily lesson. Some have made a good deal of progress, and will carry back to their homes a good knowledge of the way of salvation. Some of our pupils are about seventy years of age. It is beyond

their comprehension why we foreigners are so untiring in our work of teaching "such old and ignorant women as we are." They so often express words of pity, and say "You must be very tired." Some of the greatest sufferers say to us, "when we get well we are going to believe this doctrine." One old woman who had been given the greatest relief today after a restless night of suffering looked up happy and said to me, "I trust the doctor, and I also trust the Heavenly Father." This they seem to think is the chief end of their existence. It is pathetic to see some of these old women who have lived to their three score and ten, and have never heard the Gospel intelligently, though they are ever so zealous as to their souls' welfare. It gives us a thrill of joy to have one and another show signs of spiritual awakening, and the Gospel verses we teach, are manna stored away for future use.

Miss Mary Irvine writes: Mrs. Zau, one of our most consecrated Bible women, is now in our hospital. She has done much faithful service in our Mission for thirty years, over twenty as Bible Woman, and ten as a Teacher, and we still need her services. Her testimony for Christ is wonderful in the Hospital. We have a number of new women coming to us all the time, yet it must be remembered that all come to us from heathen homes, most of them with no education. One term in our Bible school will be a great influence for the spread of the Gospel. I would ask prayer especially for this Department of our work.

*Japan, Yokohama.*—Miss Pratt writes: There is very great interest in evangelistic work everywhere. At the meeting one Sunday afternoon when the students of the Yokohama Christian schools were gathered for prayer, the speaker begged them each one to "pray without ceasing" for the great national evangelistic campaign. We are to specially remember this at noon each day. The Christians in all parts of Japan are of one mind and heart regarding this.

We have had a very interesting Sunday School conference in Yokohama, closing with a rally when eight hundred or more children met in the large Japanese church for exercises. All of our Bible students were present with their Sunday School children. The Sunday School work is very promising. From all the country places I receive fine reports of the growth in numbers and interest.

## HERE AND THERE

### TOWARDS THE LIGHT.

A RECENT number of the *Japan Evangelist* outlines "The National Evangelistic Campaign" in a manner which seems to carry conviction of its success. Rev. G. W. Fulton, Secretary Western Section, gives these facts:

"The first general meeting of the Evangelistic Committee was held in Tokyo on January 6. The general policy of the movement was to begin with cities and towns in the interior.

"The second year the main strength of the movement will be devoted to larger cities, with such interior work as may be arranged later. In connection with the campaigns in the large cities it is hoped that certain invited speakers from abroad will be present to assist. Through Dr. Mott strong pressure is being brought to bear upon the Bishop of London, Dr. Campbell Morgan, Professor Cairns, Dr. Speer, Professor Shailer Matthews, Professor Ward of Cambridge, Sir Oliver Lodge and others, with the hope that some of them may be induced to come to Japan to help in this work. In the conduct of a campaign in any particular region, it will be the aim as far as possible to reach all the points where church organizations exist, and also as many other places as give promise of a successful issue. The opening of a campaign in any particular point will be conditioned upon local action.

"The goal of the movement has been definitely decided to make Christians. Hitherto it may have been sufficient to sow seed, to explain Christianity to the nation, to make an impression, but the time is ripe now for something more than that. Thousands in Japan have heard the Gospel and in general are familiar with its teachings. This is the opportunity to bring these to a decision, and to have them baptized into the Church. So every campaign will look forward to ending in a baptismal day, when all the churches will in unison gather together the converts and celebrate this sacrament with rejoicing.

"The movement will be inaugurated with a day of special prayer, and March 1 was fixed upon, when Christians all over the country will meet to offer themselves for the work of the Lord, and to call down God's blessing upon the campaign.

"How can the missionary body best aid this campaign? A missionary friend said: "This campaign must be made to succeed; we can-

not afford to let it fail or falter; rather than that, a thousand times over it were better never to have been mentioned." He spoke words of truth. For to allow defeat at such a time as this, and in such a cause, is to display the weakness of our faith, our lack of devotion, and in the words of Jeremiah, is "to disgrace the throne of His glory." How can we best aid this cause?

"1. By avoiding criticism of it, in an ungenerous way, and by showing a willingness to overlook its defects in minor matters, as they may appear from time to time. All who are guiding the movement, and all who will participate in it, are but weak, frail creatures, needing much of the grace of God. There will be errors of judgment, errors of speech, of motive and act. There will be weaknesses and shortcomings, and apparent failures. And it should be our privilege to rise above these things, and by constant appeal to Almighty God, prevent the errors as far as possible, and cause the failings to rebound to His glory.

"2. By throwing ourselves heart and soul into the movement, giving it not only our sympathy and favor, but our active co-operation and assistance at every opportunity. It is not to be forgotten that this is a co-operative movement, with which all the Christian forces in Japan are concerned. It is a native and foreign enterprise. The Japanese leaders covet active missionary participation in this campaign to the full limit of possibility.

\* \* \* \*

"Every one can enlist in a campaign of prayer. The evangelistic committee feels this to be the greatest need of all. For this reason a day of prayer was appointed, and these meetings for prayer are to be kept up. In a special communication sent out to all the churches in the names of the chairmen of the two committees, this point has been emphasized. The first tract prepared was on this subject—I refer to Dr. Mott's address on "Intercessors, the Primary Need." Before beginning each separate campaign, it is required that the Christians and workers shall get together for a series of prayer meetings. The work also must be continued and ended in prayer.

"God is ever ready to bless such a work. His power is not weakened by multiplicity of exercise. According to our faith, and faithfulness in prayer and service, God will startle Japan during the next three years, as He startled the Jews at Pentecost. And greater works than these will He show, that all men may marvel.

## GWALIOR MORAR.

A WORK OF PROMISE.

By Miss EDITH H. MAY.

[Friends who are especially interested in our former missionary Miss May will welcome this sketch of her present work, which she is conducting independently in a Native State.]

I THINK that could you step in upon our little front veranda, see our pink oleander in blossom, and the trees in the garden, you would see that the "simple life" need not be unattractive. We have lived in part of an Indian house for over a year now, been in close touch with our Hindu neighbors, and been uniformly treated by them with courtesy and respect. We were away for a few days only a short time ago, and on our return it was pleasant to hear them say, as some one at home might have said: "The house seemed lonely and empty without you."

There are five of us living here at present, Miss Agnes Hill, Miss Ching, a young Englishwoman, who has lately joined us, two Indian teachers and myself. It is probable that when we return from our summer work in the hills, our household will divide, Miss Hill and Miss Ching taking a house in Lashkar proper, and having two teachers come to work with them. Lashkar is the capital of Gwalior and about five miles from here. But even so the work will be one, as our purposes and aims are the same. We feel the need of getting closer to the people in the capital than we can by merely going there once or twice a week, and therefore our plan is to rent a house there as we have rented here, within easy access of those for whose sake we have come to Gwalior. When I tell you that for the rent of house and stables we have paid only five dollars a month, you will see that two houses would not be an extravagance, and two centers of work will enable us to reach more people.

You may ask what we have been doing? Mainly, Zenana work, that is, teaching women and girls in their own homes, reading and writing, either in the vernacular or in English, and having a Bible lesson with them.

At Christmas time you would have enjoyed joining us in our various celebrations, when our pupils gathered together in our court yard to enjoy a Christmas tree and games, for it would have given you a good opportunity to meet many without going from house to house. Our Kashmiri girls made a bright group, and are such dear children.

Perhaps our most interesting gathering was

that of our immediate neighbors, the high-class Hindus living in our own Compound, most of whom attend Sabbath school, which is held every Sunday afternoon on our veranda. To us who see the children daily, the Sunday hour is always a very precious time, and I think that they love to come, for the younger ones always run to our door two or three hours before the appointed time to ask if it is time for Sunday-school.

Once a week Miss Hill and I have gone to Lashkar, the capital, to teach different ones there. Once a week also Miss Hill has visited some of the near villages with one of our teachers, and we have several times been by train to the nearer stations and sold or given away literature in the near towns. Miss Hill has also given Monday to old Gwalior city, three miles distant, where the Presbyterian Mission have a catechist and his wife stationed.

What have been the results you ask? One dear Mohammedan woman who was living a life of sin has been truly converted and baptized, and is now with Miss Todd at Fatehpur. Two or three others have been helped to take a definite stand for Christ. One or two have asked us to cease to speak to them of the things of God. Many who looked upon us with suspicion now consider us their friends.

Many results we do not see. In this field it is a time of ploughing the earth, enriching it, and sowing seed. Part of our garden here was let out to a farmer for the harvest season, and as I have sat at my writing table and seen a little more closely what field work means, I have taken to myself a few lessons—ploughing, softening of the earth by watering and enriching, etc. Much had to be done before the earth was even ready for the seed. Then from the time the seed was sown watchmen had to keep the birds from eating it. As the blades grew up, the mud walls had to be strengthened by thorns to keep out stray cattle from pasturing in it, and even at night a watch was kept. Finally when the ears were full, the crows and peacocks were the worst enemies, plucking the full ears off. In the entire course of growth, daily the patient oxen had to draw water, which went coursing its way to the various parts of the field. Constant labor, constant watchfulness, and results only known at harvest time.

I look at our Gwalior field, I pray that we may be as faithful as the farmer, and as firm in our trust that God's laws work just as surely in the spiritual realm as in the material.



MISSION HOME, CAWNPORE, INDIA.

## FOR MISSION BANDS.

### CAN WE BE ENCOURAGED?

By FRANCES WEBB

**L**ITTLE ALICE in our Mary A. Merri-man Orphanage at Cawnpore was a terror. Everybody knew it, and everybody said so. We were at our wits' ends to know what to do about her. Never a day passed but some one came in and said Alice had bitten somebody, or scratched another child, or beaten a little one, and her teeth left holes and her scratches deep furrows.

We tried making love to her: often she was invited to help us at the bungalow, and we gave her things we thought she would like, and she would look like an angel, but every day the complaints continued pouring in. Then we tried punishing her in various ways, all to no avail.

One day Rev. J. Forman came for our evangelistic meetings. We told him about little Alice and asked him to talk to her, for Indian girls are generally more impressed by what a man says. She seemed such a baby

to have a serious talk with an evangelist, but to our surprise Alice has been a different girl ever since. Sometimes her old nature gets the upper hand, but not often. She is not a very bright child, but is growing sweet and patient with her little schoolmates.

Thavri is very slow learning arithmetic, geography, grammar, etc. She was very unhappy and discouraged because her classmates passed their examinations, but after being two years in one class she could not get through. Then we started the silk-winding industry and had Thavri learn it, and I wonder if you have already guessed that she is the quickest worker of all, and we expect soon to make a silk-winding teacher of her. Whereas she used to be one of the most untidy girls in the school, she now nearly always looks neat and clean.

Ganguli is one of our brightest girls and very capable, but, alas, inclined to be a little selfish. She has been teaching in our school for a few months, and, as the teachers are going with me to the hills this year, Ganguli

has been making great plans to go. Now Bertha has just taken the Government examinations in our highest class and we hope she has passed. Bertha only has one arm and one limb, and is not so strong as some girls. She is looking very thin and tired after a very hard year's work. Last night Ganguli came in and said if Bertha would like to go to the hills in her place she would pay for Bertha the amount she had expected to spend herself.

Once in a while we give the teachers a tea party on our lawn. The little folks informed me I did not love them like the teachers, because I have never given them a tea party. We asked them if they would like to have tea, but they said they wanted a watermelon tea party. We threw peanuts under the trees and told them to hunt for the nuts. One little girl said it was very strange that they had never known we had peanut trees on the lawn. When they were served to watermelon the second time, one child asked if she might give her piece to her older sister in school. Then they all asked if they might not give their shares to older friends in the school, and, as they just love melon, and we had a fine, luscious one, we knew it was real sacrifice to give up even the second piece.

Elizabeth and Jagdida were the most untidy of our children. Whenever the children went for a walk we grew into the habit of saying: "Jagdida, are you and Elizabeth clean?" "Oh, yes, Miss Sahib," would always be the joyful reply, but when we made a personal examination, alas, we found ideals as to cleanliness vary. There is an improvement, and whenever we appear we see an anxious glance at hands and clothing before we are greeted, and sometimes we can say even to Elizabeth: "How neat and clean you look."

A number of our new girls now wish to join our school-church. Our teachers formed a little missionary band and have been working with these girls. We have asked the girls to wait three months, for although we think they are real little Christians, we will watch their daily lives a little longer.

WANTED—AT ONCE—FIRST BID!

By JULIA H. BRONSON

**T**HIS is the season of the Annual Heartbreak in our Yokohama School. Shall I tell you why?

Because letters keep coming, and our Bible women keep coming, and others keep coming only to disturb us in this way:

"... is a promising child, the daughter of Christian parents, and she wants an education keenly, but they are poor and simply cannot afford to pay. Have you no place for her?" is asked. The scholarships are all promised long ago!

Another applicant tells of a bright little girl in a heathen home, whose parents would allow her to come, but will not pay her way. It is a meeting of the ways for this child. Shall she have six impressionable years in a Christian home, where she will learn naturally to know and love her Saviour, and where she will be almost sure to give her heart to Him, or shall it be Buddha?

It seems ten thousand pities now that our school has room for more pupils to say them nay. Of course the girls pay when they can. Our average receipts from pupils are now over one hundred dollars gold a month, and they will be increased from the beginning of next term.

Would not someone like to adopt a dull, unpromising child, and see her expand into an interesting and promising one? We have several day pupils who, because of peculiarly difficult home environments, seem stupid and heavy. We grow discouraged with the work a girl is doing, and disheartened because she doesn't seem to feel her need of a Saviour. Then we peep into her home, and all the discouragement is swallowed up in a great wave of pity.

One poor child has to sit up every night until eleven or twelve o'clock helping her aunt tend the little shop, and waiting for the late supper. Do you wonder she comes to us in the morning sleepy and listless? How we want to invite her in to our School at 212 Bluff, and see her properly loved and mothered and tucked in at night!

The father of one of our little trials (we hear it said under bated breath) engages in some not quite honorable business, and every night she must sit up late watching, lest he be discovered by the police. When we heard this she did not seem a trial, but only a sad little problem, whom we would love to lift out of it all.

If we could only have a little more specific money we could help ever so many children. Do you wonder our hearts ache?

Will not some friends come to the rescue, not taking it as a responsibility, but as a very wonderful opportunity for permanent investment—an investment that will begin to yield returns at once, secure and permanent as Eternity?

RECEIPTS of the Woman's Union Missionary Society of America, from  
June 1 to June 30, 1914.

ALLAHABAD, INDIA		JHANSI	
Pa.—Philadelphia Br. Mrs. Wm. Waterall, Treas., Miss L. Rodericks, salary, 70.00; in mem. Mrs. Daniel Haddock, Jr., for B. Reader, 80.00; Mrs. Agnes Wybrow's salary—Agnes Hulbert's School, 80.00.	230 00	Mary S. and Maria Ackerman Hoyt Hospitals	
Md.—Baltimore Br., Miss E. M. Bond, Treas., Bible Class, Eastern Br. Y. W. C. Ass'n., Mrs. J. P. Elliot for worker.	30 77	N. Y.—Clifton Springs, A Friend, toward support of bed, 2.50; Dobbs Ferry, The Misses Masters' School, for Miss McCunn's salary, 600.00; New York City—Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, ex., 150.00.	752 50
Mich.—Detroit, Mich., Mrs. J. Bertsch for Miss E. Bertsch.	5 00	Pa.—Philadelphia Br., Dr. Ernst's salary, 150 00; Shippensburg—Normal S. S. collection, Miss A. V. Horton, Treas., 5.61.	155 61
Total,	265 77	Total,	908 11
CALCUTTA		SHANGHAI, CHINA	
N. Y.—Dobbs Ferry, The Misses Masters' School, Miss M. C. Strong, Treas., Scholarship, Gardner School, 50.00; New York City—A Friend, Gardner Memorial School, 485.00; for Orphanage, 220.00; Manhattan Br. Miss R. L. Freeman, Treas., balance due for support of Pearl (Orphan), 10.00.	765 00	Mass.—Springfield, Mrs. A. S. McLean, maternity ward, M. W. Hospital.	20 00
N. J.—Ridgewood, Mrs. F. H. White for Helen Eliza White Scholarship.	10 00	N. Y.—Brooklyn Br., Miss N. R. Nelson, for Bible woman, 60.00; New York City—De Witt Mem'l. ch. C. E. Soc., Mrs. Gilbert, for Miss Irvine, 10.00.	70 00
Pa.—Philadelphia Br., In Mem. Mrs. J. L. Richards for Martha Bismas (B. R.), 75.00; Virginia Lindsay—orphan, 20.00; Lambertville Aux., Malvira Kay Holcombe, orphanage, 30.00; Agnes Scholarship, 30 00.	155 00	Pa.—Philadelphia Br., Dr. E. Reifsnnyder's salary, 175.00; Lambertville Aux. Bible Reader Scholarship with Miss Irvine, 25.00.	200 00
Wis.—Milwaukee, Normal School coll. Miss E. W. Strong, Treas., for Kamalini, orphan.	14 00	Cal.—Mills College, Miss F. A. Madison Tolman Band, for M. W. Hospital.	25 00
Total,	944 00	Total,	315 00
CAWNPORE		YOKOHAMA, JAPAN	
Mary Avery Merriman School.		N. Y.—Brooklyn Br., Miss N. R. Nelson, Bible woman, 60.00; Manhattan Br., for Mrs. Bronson's work, 25.00; Mrs. Peter McCartee, 1.50; Miss Doremus, .25; for Japanese postal cards..	86 75
N. Y.—Albany Br., Mrs. R. C. James for orphanage, 36.98; Brooklyn Pioneer Band (Clinton Ave. Cong. Ch.), Mrs. F. H. Parcells, Treas., for support of Lizzie Dean, 20.00; Miss E. E. McCartee, for Mary Otaki, 20.00; for orphanage, 30.00; Newburgh, E. Leptondale Chapel coll., Miss E. M. Wells, for Sunia, 8.50.	115 48	Pa.—Philadelphia Br., Sakae Yamazaki pupil.	40 00
Pa.—Lancaster, Miss Mary Gochnauer, 5.00; Philadelphia Br. Mrs. G. E. Shoemaker, for Alice and Piyanar, 40.00.	45 00	Total,	126 75
Total,	160 48	GENERAL FUND	
FATEHPUR		N. Y.—Albany Br., Mrs. R. C. James, for freight fund, 2.00; New York City—A Friend, 500.00; A Friend, 95.00; Mrs. D. I. Reynolds, for printing, 2.00.	599 00
Lily Lytle Broadwell Memorial Hospital		N. J.—Englewood, Mrs. J. H. Prentice, 10.00; Passaic—Mrs. Demorest, for freight fund, .25.	10 25
N. Y.—Brooklyn, Mrs. Peter McCartee, for support of native nurse, half yearly, 25.00; Miss Davidson, special for purchase of bed, 10.00.	35 00	Total,	609 25
N. J.—Princeton, Mrs. Wheaton, for irrigator and instruments.	25 00	SUBSCRIPTIONS TO MISSIONARY LINK	
Rescue Work.		Mrs. Theodore Smith, .50; Mrs. Albert Gillett, .50; Albany Br., 8.50; Philadelphia Br., 8.50; Mrs. A. S. McLean, .50.	18 50
N. Y.—Brooklyn, Mrs. G. C. Halsted, toward Miss Durant's salary.	25 00	Total,	18 50
N. J.—Fanwood and Scotch Plains, Jr. League, Miss E. M. Babcock, Treas.	12 50	WILLING AND OBEDIENT BAND	
Pa.—Philadelphia Br. Miss Todd's salary.	150 00	Rev. D. M. Stearns, Germantown, Phila., Pa.	
Total,	247 50	Jhansi.—Dr. and Mrs. J. H. Ramsburgh, Bible woman.	5 00
		Miss M. Starr—Mrs. Bayley—Boy.	2 00
		Total,	7 00
		Japan.—Mr. and Mrs. C. Head—Hisa Mura Kami.	75 00
		Mrs. C. B. Penrose—Harada Shobi.	10 00
		Dr. and Mrs. J. H. Ramsburgh—Kozukuyo Sta.	5 00
		Mr. and Mrs. W. H. Fredericks—Suga Mori.	5 00

Daughters and Sons Philadelphia Co. Union—per Mrs. L. T. Rathell—Yasu Yasukawa.	60 00
Mrs. Jos. Howe—Tsuru Ijimo.	10 00
Mr. C. L. Hutchins—Yono Yoshida.	5 00
Mr. and Mrs. G. T. Bisel—Chika Matsnoke.	5 00
Miss Jennie Ricgel—Kiu Watauabe.	10 00
	<hr/>
G. Fund.—Ch. of Atonement, Dorcas Soc. ocean freight on box to Cawnpore, India.	5 00
Total,	185 00
	<hr/>
	197 00

DIAMOND JUBILEE FUND

N. Y.—Mrs. S. J. Broadwell. 60 00

SUMMARY

Allahabad,	\$265 77
Calcutta,	944 00
Cawnpore,	160 48
Fatehpur,	247 50
Jhansi,	915 11
China,	315 00
Japan,	311 75
General Fund,	614 25
Link Subscriptions	18 50
Jubilee Fund,	60 00
	<hr/>
Total,	\$3,852 36

CLARA E. MASTERS, Assistant Treasurer.

Interest and Dividends, April	\$734 90
do do May	1,082 50
do do June	1,130 62
	<hr/>
	2,948 02
Legacy from Estate Charles M. Morton	2,500 00
Legacy from Estate Mary Neefus	2,500 00
	<hr/>
	5,000 00
Donation for current expenses	2,000 00
	<hr/>
	\$9,948 02

JOHN MASON KNOX, Treasurer.

REPORT OF PHILADELPHIA BRANCH RECEIPTS

Mrs. Wm. Waterall, Treas.

Omitted from May report:	
From Miss E. Howard Smith	\$10 00
From Mrs. Abel Stevens, in memory of F. C. I. Greenough Bed, Margaret Willamson Hospital, Shanghai	10 00
	<hr/>
	\$20 00

JUNE RECEIPTS OF PHILADELPHIA BRANCH

Int. on Mrs. E. H. Williams Fund	10 50
" " Miss C. L. Lindsay Fund	5 62
" " Charles G. Sower Fund	7 88
" " Harriet Holland Fund	3 75
From Lambertville Aux. (Miss E. T. Runk, Treas.)	
For education of Sakae Yamazaki, Yokohama	40 00
For education of Proteba, Malvina Kay Holcomb Scholarship, Calcutta Orphanage	30 00
For scholarship, Bible Reader student, with Miss Irvine, Shanghai	25 00
For Zenana Mission work	11 04
	<hr/>
	106 04
	<hr/>
	133 79
Through Mrs. Richard Wallace: The Misses Potts	2 00
Mrs. R. H. Wallace	2 00
	<hr/>
	4 00
Int. on Harriet Holland Fund	100 00
" " Mary A. Boardman Fund	25 00
" " Rachel Wetherill Fund	25 00
" " Agnes W. Leavitt Fund	15 00
	<hr/>
	\$302 79

JHANSI, INDIA.

ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
 Mary S. Ackermann Hoyt—Her sister, Mrs. Jeanie C. A. Bucknell.  
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.  
 Mrs. Caroline E. Ackerman Coles—Her daughter, 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.  
 Canadian—Canadian Friends.  
 Jhansi—Friends in India.  
 Ida Hamlin Webster Memorial—By her mother, Mrs. M. Jennette Hamlin.  
 Dr. R. M. Wyckoff—Elizabeth Wyckoff Clark.  
 Mrs. Geraldine S. Bastable Memorial—  
 By her husband, Alvin N. Bastable.  
 Fannie B. Robbins—By her sister, Mary R. Hoffman.  
 William Harvey—By his sister, Mrs. George Trull.

FATEHPUR, INDIA.

ENDOWED BEDS

LILY LYTLLE BROADWELL MEMORIAL HOSPITAL.

ENDOWMENT, \$600.

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.  
 Laura P. Halsted.  
 Samuel J. Broadwell—Mrs. Samuel J. Broadwell.  
 Josephine Lytle Foster—Mrs. Charles J. Livingood.  
 Bertha Costello Gillespie—Mrs. Anna Costello Ropes.  
 Susan Morris White—Mrs. Clarence Price.  
 Sarah Doremus Hamilton—Mrs. Samuel J. Broadwell.  
 Comfort—  
 Isabella L. Ballantine.  
 Elizabeth Ogden Nixon.  
 Mrs. Geraldine S. Bastable Memorial—  
 By her husband, Alvin N. Bastable.  
 M. Morris White, "In Memoriam"—Mrs. M. M. White.

# The New York Bible Society

## NEEDS YOUR HELP

### HOW YOU CAN HELP:

By a donation for the work of this year.

By a bequest in your will.

### FORM OF BEQUEST

*I give and bequeath to the NEW YORK BIBLE SOCIETY,  
incorporated in the year eighteen hundred and sixty-six, the  
sum of \_\_\_\_\_ dollars.*

#### NEW YORK BIBLE SOCIETY

66 BIBLE HOUSE

NEW YORK CITY

JOHN C. WEST, President

JAMES H. SCHMELZEL, Treasurer

Rev. GEORGE WILLIAM CARTER, Ph.D., General Secretary

---

RUDOLPH LENZ

====PRINTER====

64 BIBLE HOUSE : : NEW YORK