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Section 7

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THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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IN no number of our little messenger of missions, have we given so many evidences of the work among our adopted children in foreign lands, as in this. It would seem as if the Holy Spirit had especially set his seal on the faithful labors of our representatives among the young. To rescue them from poverty, starvation, and death, and bring them under the elevating influence of Christian homes, was, without doubt, the initiative step in this renovating work. But to lead them to the Cross, where they have learned the great lesson of a Christian life of self-denial and usefulness, and are daily living witnesses of the Truth, is the crowning blessing of our labors in faith. To the loving Redeemer of them, as of us, be all the praise and glory!

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FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

**INDIA—Calcutta.**

*Extracts of Letters from MISS LATHROP.*

THE MANICKTOLLAH SCHOOL.

I VISITED our Manicktollah school this week. How delightful it was to leave the dusty city streets for the quiet, grass-bordered

ones of the country! Driving as near the place as possible, we crossed on a single narrow plank, a broad, deep ditch, now dry, followed the foot-path a short distance, and soon found ourselves in the little "Paru," and in a moment reached the house where the school was in session. I had for some time before heard the sound of many voices. I have often thought it would be impossible to keep a school in secret in this country, as the girls and women have no idea that they can learn anything by simply looking at the printed text, and applying their minds to it. How much easier a task teaching would be, if one could have some degree of quiet. Several women and girls were assembled, and more came in, all answering readily, questions asked on the Bible history. A sister of the teacher, a young married woman, has learned since the school was opened, to read in almost any book in Bengali, to write well, and is now learning grammar. She told me that she had no longer any faith in idols, and prayed only to the one God through Jesus Christ. She told me also that her husband, a student in the Hindoo College, reads his Bible a great deal, and says that the Christian religion must be the only true one. No doubt, like many of the educated Babus, he has an intellectual belief. How I wish and pray for the day to come when they will see, that forsaking the superstition of their fathers, and asserting their belief in the truth of Christianity, will do them no good; that only repentance, and faith in Christ as a personal Saviour, will secure eternal life.

All the women, and most of the children, are thirsting for instruction. They had prepared such long lessons, we were unable to hear the whole in many cases. They are fond of Bible teaching, and like the woman I have spoken of, say that they are trusting in Christ alone for salvation. We have great encouragement in this school; all are so eager to learn, and enjoy so much their Scripture lessons.

THE WORD TREASURED IN SECRET.

I went to one house with Jane, our native teacher, where a young girl is learning, who was lately married, and who for that reason was not allowed to attend school. She had been to the Government school for girls, where they make very proficient

scholars, but entirely ignore religion. The girl now seems interested in it. I was quite pleased with her mother, a young woman who, it seems, was learning at the time of the baptism of the widow, four years ago, which made such a disturbance, and closed so many zenanas against Christians. At first she said she could remember nothing about Christianity; but after a while, she told me about Adam and Eve. When I had heard all she knew about sin entering the world, I asked her to tell me something of Christ. She said: "At the time of Gonesh's baptism, the Babus were very much frightened, lest we all might become Christians; so they forbade us to mention His name or to read another of your books. But," she added, "I have one that I keep locked up, and read it by myself, and I believe it is all true." It encouraged me a great deal to know, that though houses might be closed to us, the Word was kept as a precious treasure and read in secret.

Jane's work lies in a district which necessitates her passing through some of the worst lanes in Calcutta. As I was going with her yesterday, I asked her if she felt afraid when walking alone there, especially toward evening, on her way home. She replied, "No, I feel that as long as God has work for me to do here, I must come, and He will protect me."

[Communicated by the Philadelphia Branch.]

#### AN INTERESTED WIDOW.

I visited a house a short time since, where a little girl of eight years was just beginning to learn. While I was talking with the child, a large, fine-looking woman of eighteen or twenty years of age, came into the room. I knew at a glance that she was a widow, as her "saree" was without a colored border, and she wore no jewels. She listened while I talked to the child, and when I had finished, I turned and asked her if she could read. Upon her replying that she could, I opened my Bengali Testament at the 21st chapter of Revelation, and handed it to her. As she read, I explained it to her. She seemed very thoughtful, and said, "These are good words for a poor widow like me, who has little happiness in this world." But she was not prepared to see how it was,

that we could gain an entrance to heaven only through Christ. The mother of the little pupil came in also, and finding that she had long ago learned to read, I gave her the 5th chapter of Matthew. This opened the way for a long talk with them upon the purity of Christ's teaching. Both the women seemed much more impressed than many of their class, for their surroundings proved them to belong to the wealthy and high-caste population of Calcutta.

#### CUSTOMS DURING AN ECLIPSE OF THE MOON.

We hear much of the prevalence of cholera, and going, as we do, into all sorts of places, where we breathe very impure air, and encounter every disease, we feel it is a special Providence which guards us from danger.

Last week there was an eclipse of the moon. Before we could distinguish anything of it, the drums began beating, and other noisy demonstrations were made by the Hindoos to frighten the bad spirits away, and prevent their swallowing the moon. One of the ways by which they account for the eclipse is, that the great Creator made a race of beings somewhere between gods and men, who were forbidden to taste of the nectar, lest they should become wise as gods. In some way one man found an opportunity to taste it, and, in revenge, was killed all but his head; so now, they say, he is perpetually trying to swallow the moon and the sun, so as to leave the world in darkness. When he succeeds, having no body, it passes out at his neck and appears again. On account of this disturbance among the higher powers, all mankind is rendered unclean, and therefore the proper thing is to bathe in the holy water of the Ganges.

Here the people can readily go to the river itself, but farther inland they carry the precious fluid in vessels, if not in sufficient quantities for bathing, enough to sprinkle them from their impurities. Rich men sometimes take it in large quantities to their homes, and distribute it gratuitously to their poor neighbors. This eclipse occurred at eight o'clock in the evening, and all night crowds went down to bathe. Early in the morning is the time the women go, and we thought we would go to the different bathing places and try to say a word to them. Between five and six

in the morning a number of us went down to the "ghats." We found we were late to catch the crowd of women, and those we saw seemed so frightened, we could only get one now and then to pay any heed to what we said. We went provided with a number of little books for distribution. A great difficulty, in the way of freely speaking to them, was the number of men who gathered about us whenever we stopped for a moment, which frightened the women away. They took the water and left their little offerings of a handful of rice in a small dish, and fruit and flowers. In some cases a brass cup filled with the river water was given to the different idols, numbers of which were about the place.

Each shrine seemed to be watched carefully by a Brahmin, who, I suppose, took the alms and administered a blessing. There were several "holy men," "faqueers," who were sitting or standing about with their whole bodies covered with ashes, their faces and breasts marked with different colored paint, and their long hair hanging matted with the river mud. They are hideous to behold. Although we trespassed upon their holy ground, I never saw one disagreeable look; they were all eager for a talk, and to get a book. The only trouble they gave us was in crowding so closely about us as to frighten the poor women. These women mostly come down to the place in gharries, or closely-covered palanquins, though some walk. We gave away a number of books, which were being read as we left. One man had a large crowd around him, reading to them. We can only hope some seed may have fallen in good ground. We had with us the "Old, Old Story," in Bengali, which, as it is well translated, is a great favorite with the people. Next month is the time of the greatest bathing festival of the year, and we will try to be down at the river by sunrise. One man remarked the other morning: "The Padre Sahibs (missionaries) had been down to catch the men, and now the 'Mem Sahibs' (ladies) had come to catch the women." So we saw they recognized our errand.

THOUGHTS IN THE RIGHT DIRECTION.

There is little opposition to Christianity manifested openly, but there is a great deal of indifference to it. Do not think that

we meet with no real encouragement in our visits to the women, for we find those who seem to be in earnest in their wish to know the Christian religion, and we believe there are those who are looking to Christ alone for salvation. Some very interesting cases have lately come to our knowledge, of those who would gladly give up all to follow Him.

The past months have been of unusual encouragement, as among the women there seems to be much interest. Some appear very decided in their intention to serve Christ. To-day one of our missionaries told me of a young girl who has just commenced learning, who said before she began to read, she was feeling that it was vain and idle work to worship these things which men themselves had made. She listened with the deepest interest to religious teaching, and wished she could go away from the influence of idol worship, even if she offended her family. Again, a few days ago a man, who is not an open disciple, but we hope is one in his heart, told me that a woman taught by the mission some time ago, but who we feared had not latterly been under the best influence, was really a Christian, speaking freely of it, as he could testify. We have seen our prayers answered in the conversion of the children in the Orphanage. Some cases have been very marked; almost without exception the girls seem determined now to serve Christ. One thing we notice is their great desire to do good among the zenana women and children. One of our Hindoo school teachers has recently died, of whom we have had great hopes, and feel certain that if she had not been held back by her family, she would have confessed Christ openly.

A woman whose daughter-in-law I was teaching, was standing by, evidently interested; finally she asked why we left our homes to come and teach them. "Is it to make known to us your religion?" I told her it was, and after talking a little, I said to her, "Now that light has come to you, you must be held accountable for it at the last day, if you do not receive it." Then she said, "I will not listen to it any more;" but I am sure she will.

#### AN OPEN DOOR.

A few days ago, in company with two of the missionaries, I started for some houses not far from the river bank. As we

reached the usual place for turning into the street, we saw it was closed for repairs. After going on some distance without being able to reach the place, the coachman turned into a narrow lane, but found the road also blocked up. The lane being too narrow to turn the gharry without taking out the horse, we all got out and stepped into an open doorway for shade. A Babu was standing there, and we asked permission to call on the ladies of the house ; he granted it, and we went in, finding several interesting women. As we were talking with them, a young boy of fifteen years, who appeared to have an immense idea of his importance, said, " You will please not give any of the women the Bible, we do not like our ladies to read it ;" adding, " this house was closed to missionary ladies on account of their teaching the Bible." The ladies sang with the women, which gave them all great pleasure. After a little conversation, and giving them a few books, we came away, first getting promises from the father and young son, to attend church next Sunday evening. The women did not signify a wish to begin to learn, nor did we ask them to, but they inquired earnestly when we would come again.

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*Extracts of Letters from MISS WARD.*

GOD'S SPIRIT IN THE ORPHANAGE.

God has been very gracious to us during the past few weeks. The Holy Spirit has been working upon the hearts of our dear children, and many feel they have given themselves to Him for time and eternity. One tells me that God has forgiven her sins, and she has now joy and peace in believing. She seems much interested in her zenana work, as she often goes out with one of the missionaries where there is a large school to be visited, and always gives satisfaction. There is quite a missionary spirit among the children, which has been called out particularly by the famine. They are trying to earn money in many different ways, in order that they may relieve suffering. C—— is a leader in this, as in other things. She is a strong character, and now that she seems safe with Jesus we feel particularly hopeful of her.

Five of the larger orphan girls give me great help. Jennie McGraw has the largest class, and it would do your heart good

to hear or see her earnest way of teaching. She never seems to lack for words or examples in explaining the lessons, and from the way her children listen, I know she makes the Bible interesting to them. One of the children has committed to memory more than four chapters of Matthew within the last few weeks. One of the women who has long said she was a Christian at heart, is thinking seriously of publicly acknowledging it. I do not know whether it is her duty to leave her family. We must pray that God himself will show her the right path.

#### A WOMAN'S PRAYER-MEETING.

I have been encouraged very much by the fact, that in one house, where I hope two at least, are Christ's children, they have consented to have a prayer-meeting, and invite all their friends who may wish to come. As it is near the Sunday-school, I go there first on Sabbath morning; open the school, and see each class in order; then, I visit this house, with one or two of the older girls to help me in singing. We have had an attendance of about twelve each Sabbath, and some new ones nearly every time. One woman has been much interested, and always says to the Bo of the house, "Be sure and let me know, when the lady comes." Three of the women have tried to pray aloud, which shows me that they are willing to confess Christ before their friends. Will you remember this little meeting in your prayers, that many may there be converted, and that those we hope are Christians, may be strong, and grow in grace?

One woman whom I have taught for some time is feeling sad just now. Her husband has taken a second wife because she is childless. I felt surprised to hear it, as her husband is an intelligent, cultivated gentleman, a member of the Brahmo Somaj, and although the belief of that society is wrong, the men are far ahead of their Hindoo brethren. I always feel more free to teach religion among their women than among others. They profess to worship the one true God, who is, as they say, without form, and "why should they make a likeness of him?" Of course they reject Christ as God, although they acknowledge him to be a pure and holy man.

*Extracts of Letters from MISS SEELYE, M.D.*

[Communicated by the Philadelphia Branch.]

## "HUNGER AND THIRST AFTER RIGHTEOUSNESS."

When I was in a Bengali house lately, two women from the house adjoining, went up on their roof to obtain a view of me, and to hold a little conversation. One told me all her diseases, and as usual, asked if I could cure her. She wanted me to write my name and address for her, that she might show it to her husband, and ask him to send for me. In two or three days, the native physician who was attending her, was dismissed, and I was asked to visit her. The patient was a very lovely woman, and had been sent to the city from her village home, on account of ill-health. Her sister-in-law, also a very pretty and interesting woman, had been sent with her, and I very much enjoyed the few visits I was allowed to pay there. If I stayed in the house an hour, it was not long enough to suit them, and the invitation always came, "Sit a little longer, we love to hear you talk." They were always interested in hearing me speak to them of the one true God, our Saviour, and the home above, that is prepared for those who love and serve Him here. One day the sister-in-law said, "Yesterday when I was on the roof, the Bo from the next house was reading in a book (Gospel of Matthew) that you gave her, and she came and read it to me. It was very beautiful, and now we would like you to give us one to take back to our house, for it is all in Bengali, and we can understand it so well." The last time that I saw them, they were very urgent for me to come and visit them at their native village, and I finally promised that if they were sick and sent for me, I would go. I have always refused such calls, because I did not feel that it was right for me to leave my city patients; but I so long to carry the Glad Tidings to these people who sit in darkness, and are inaccessible to other Gospel messengers, that I sometimes feel like dropping everything else and going about from village to village, doing good as I have opportunity.

## FATIGUING VISIT.

The heat is so intense that our missionaries have changed their hours of work from the afternoon to the morning, and now teach

from seven until half-past eleven. The other day I was called to a village six miles from here to see a patient who was very ill. The journey had to be made in a hired gharry, and occupied the hours between nine and one. Through the dirtiest and more disagreeable part of the city we were obliged to pass, and after crossing the canal the driver turned his skeleton of a horse into a broad, shady road, with a sigh of relief. From this state of happiness he was speedily aroused by the Babu, who had nearly fallen asleep, and who directed him to take the left-hand road. Very slowly he turned the poor animal, who paused beneath the shade of a wide-spreading pupul tree, as though he fain would linger there. To the left we went through a bed of sand, until we found ourselves in a cattle-market, where two native policemen, with their wands suggestively raised, pointed to a sign-board which said, "No passing through here." Again we must turn, and another road brought us in the right direction, through the little village of C. Here were several European homes, surrounded by spacious compounds and little huts almost hidden in the dense underbrush. Here and there were enclosures of fruit-trees; and occasionally, the ruin of some high and imposing gateway, marked the place where a public resort or pleasure-garden had formerly been. These gardens were built by a native, who owns more real estate than any other man in this city. He let them out to others, and from them realized a large sum. Further on, we passed through a bazaar, where everything looked much more clean and inviting than in the city. Beyond this a little distance, we entered the village of B., and passing a large, fine-looking apothecary's shop, the Babu said, "Here is where the sub-assistant surgeon lives, who has been attending the patient you are going to see, and I will just stop and let him know you have come." Pausing a moment, he quickly returned, saying the doctor was out, and had probably preceded us to the patient's house. Through narrow streets we passed, with high, tumbling-down old brick houses on either side, that reminded me more of the Persian and Arabic tales read in childhood, than anything else. A turn in the road brought us in sight of a large jute factory, situated on the bank of the river, where many hands were

busy at work. A long, low building was pointed out as the night-school for the workmen, and a short distance from there, we found the house we were seeking. The woman was very ill with fever, and just on the verge of delirium, and although I spoke with her earnestly about the welfare of her soul, my words had to be few. A young, bright-eyed woman coming into the room, said in Bengali, "Do you not remember me?" "Your face is familiar," I replied, "but I do not remember where I have seen you." She named the place in Calcutta, and said she had come here to take care of this friend who was ill. After doing all that was possible for the patient and leaving the necessary directions, we took our departure, the Babu first offering a cocoanut, the milk of which, when it is young and plucked fresh from the tree, is a very refreshing drink.

"OUT OF THE MOUTH OF BABES."

I have been much interested of late in some Babus, who have been coming to the Dispensary in the morning with their sick children. One of them has a very good face, and is thinking seriously about his soul. After talking with him one day, I invited him to come the next Sunday evening to a little chapel near us, and hear an earnest American minister who would preach. "Oh, yes!" he said, "I have been there, and like him very much, he is so simple and plain; but I fear I cannot go next Sunday, for I generally take my family and go out of the city to some garden on Sundays. We leave here early in the morning, and do not return until late in the evening; however, if my friends do not come for me next Sunday, I will not go." The next Sunday evening he was in church, but he sat so far back that I did not see him. He told me afterwards that he had taken his little girl with him, and there she had picked up some of the words of one of the hymns, and had gone home singing, "Come to Jesus, come to Jesus, now." To think that this dear child should have remembered these words, and thus unconsciously have been helping or encouraging her father, and carrying the precious invitation to her zenana home! All through the house she went singing these words, and the people were greatly frightened, lest she should become a Chris-

t'an at once. The little ones are often God's angels of mercy to his older children.

God is working in our midst, and I am blessed with the sight of many from among my patients coming out and acknowledging the Lord to be their God, and Jesus Christ their Saviour. God has also been pleased to pour out his Holy Spirit in our own family, and some dear ones among our number have been led to give themselves wholly to him. I have been much interested in a Bengali woman, who, I think, has recently given her heart to the Saviour. She is able to read and write, and although a very intelligent woman for this country, both she and her husband were very bigoted Hindoos. After she was led to believe in the existence of one God, she still would deny the Trinity; that she could not comprehend. She read through very carefully the Gospel of St. Matthew, which I lent her, also other religious books, and would ask many intelligent questions about our belief, but always ended with the assertion that her own was the best. Her own people made many mistakes in their religion, but so did Christians, she thought, in theirs. She suddenly had a very serious illness: as she was recovering she said to me one day, "We do not know when we may have to die." "No," I said; "and if we are God's children, it does not much matter. Do you fear to die?" "No; when God calls me, I am ready to go." "If you were to die now, where do you suppose your soul would go?" "To God!" "Do you love Him, and can you say that you have given your heart to Him?" "Yes." "But God is pure and holy, and your heart is wicked and sinful,—how can He take you to dwell forever with Him?" "I trust He has forgiven my sins!" "How so? Is it by your own good works that you expect to win heaven?" "No." "Do you believe that it is only by the death of Jesus Christ and our faith in Him, that our sins can be washed away? If so, then you are a Christian—you believe as I do. Do you feel the happiness in your heart that God's Holy Spirit gives when He comes and dwells there?"

She did not see how we could have much happiness in this life where there is so much sickness and suffering, and so I went on to explain it to her as well as I could in her own language. After-

wards I said, "If you believe all you have professed, you must let your family know it, and try to do good to them" At this she shook her head, saying, "It would do no good, and they would only ridicule me." "How do you know?" I said. "You once thought as they do, and they may be brought to think as you do. We must not be afraid to bear ridicule for the sake of Christ, and He has said, if we deny Him, He also will deny us."

I cannot but think the woman is sincere, although she is somewhat lacking in courage. The last time I saw her, I said, "What shall I write about you to the people at home that sent me out here to tell you of Jesus?" "Tell them I worship the one God, but that our customs are different from theirs, and I cannot go to church. I worship Him in my own house." May she be numbered among the ransomed ones.

#### IMPARTING TRUTH.

I was much pleased the other day in visiting a patient who felt that she had recently given her heart to the Saviour, to find her endeavoring to instruct her servant-maid in those things in which she had herself lately become interested. The woman had a very pleasant, intelligent face, and could read in Bengali and Hindustani, and understood much of English. The woman said very earnestly, that for some time she had believed, in her heart, the Christian religion, but she was afraid of those about her, and so she called herself a Mohammedan. I urged her to come to the Bengali service next Sunday, where she would hear some good preaching; but while she partially promised, she hesitatingly added that it was a long way to go alone. After talking earnestly some time, I took up the Bible to read a chapter to them, when the servant quietly stepped out of the room and did not again appear.

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#### *Extracts of Letters from MRS. PAGE.*

##### DECLINE OF REVERENCE FOR THE PRIESTHOOD.

Some of the pupils in my new school at Barrah Bazal belong to respectable Brahmin families, and others are very poor. I am glad all classes come together now, without any of the objec-

tion that used to be made about this matter in former times. A Brahmin would throw away his dish of rice, if a Sudra's shadow fell across it while he was eating; and a Sudra thought it an honor, to be allowed to drink of the water in which a Brahmin had washed his feet. I have seen two men suddenly meet in the street, and one prostrate himself in the dust before the other; the reason for this worship being, that the one thus venerated was a priest. But a change is gradually, though slowly, taking place; and as one of "the signs of the times," I would mention the trial and conviction of a Hindoo priest, of one of the most sacred shrines. This priest has been found guilty of crimes of the blackest dye, and the newspapers tell us that he has been sentenced to three years' imprisonment. One of my women said. "The sentence passed on him is good and righteous." "I thought you revered your priests, and worshipped them," was my answer. "So we do," she replied, "but this one is a wicked man, and received his just reward."

#### THE RESURRECTION.

A widow in one of my zenanas looked so worn and ill that I asked what was the matter. "This is one of our fast days," she answered, "and I must take nothing until to-morrow, after sunrise. Twice, during the month, we fast in this manner." "Do you expect to derive any benefit from this fasting?" "Yes, indeed, I honor the gods, and if I become more holy, and the gods are satisfied with me, it may please them to give me a happier lot the next time I am born into this world." "But we shall not return to this earth; the soul goes either to heaven, or to hell, and God will raise our bodies at the last day," I said. "Not so," she eagerly cried; "we Hindoos are sometimes born seven or eight different times, and if we have loved the gods, and obeyed them implicitly, each time our soul is born again it returns to the world, in another and better body. Those, who at one time have been poor and ugly, and of low caste, may in their next birth, be bright and beautiful, rich and respected." I reasoned with her, and spoke of a Christian's life and death; their blessed hope of a glorious immortality in the Paradise of God. Her only

answer was : " If people are not born over and over again, how is it, that the world is so densely populated ? There cannot be a new soul created for every new body. If we do well, we shall be human beings ; and if ill, why then, as a punishment, it may chance that we shall become animals for a while." At this, I could not refrain from exclaiming, " Poor woman, I love and pity you so much, that I long to help you to see the true light." She seemed touched but not persuaded, and sighed as I left the house.

#### CIRCULATION OF EVIL LITERATURE.

A padre came to me, as I was waiting for one of our missionaries, and gave me his address, saying he was anxious that his daughter-in-law should learn English. We went to his house and found an intelligent-looking young Bo, who received us very cordially, and then ran out, to call some women to look at us. In they came, shook hands with us, seemed delighted to hear us talk Bengali, and begged us to send them a teacher very soon. I asked the Bo, what Bengali-book she had been reading, and she brought me the " Exile of Suta." It is painful to see some of the worthless, and worse than worthless, books that are circulated here among the natives. It would make the hearts of good people ache, could they review some of the volumes, with which zenana women wile away a leisure hour. Should this Bo become one of our pupils, what a pleasure and a comfort it will be to teach her about God our Father, and the dear Elder Brother, who gave his life for us.

#### NO SALVATION IN IDOLS.

I visited the school at Ootorparah yesterday morning, which some of the women attend very regularly, seeming very anxious to progress. They tell me, " Whatever happens, we will always read, for now that we have tasted your books, we can never be content to dwell in darkness and ignorance, like some of our friends and neighbors." When they are ill, they often send for me, and thus I find an opportunity of reading the Bible to their relatives. Ootorparah is quite a little parish to me, inasmuch as I feel that all the poor people there are my parishioners. One of

my brightest pupils, a child of eleven, has been married lately, and I am glad to hear that her husband does not object, in the least, to her going to school, but has told her that when she has finished the books she is reading, he will buy some more for her. I have promised her a New Testament next week, so that she may have it to take to her husband's house. Her mother and aunt have often told me that they know idols, the work of men's hands, cannot save them; that to trust in such things is worse than useless and sinful. "Idols," they sometimes say, "are human errors personified;" a good definition, I think.

In a little hut near the school, lives a poor old widow. A cow, and a small plot of ground on which she cultivates her vegetables, constitute her earthly all. When I find her at home, I ask her to call in her neighbors to listen to the reading of the Bible. She accepts this invitation sometimes, and I would fain hope that she will lay up some of the truths in her heart.

#### BREAD CAST UPON THE WATERS.

In one of my zenanas, while I was reading to the women about the lost sheep, and the Shepherd's sorrow and anxiety, one of them exclaimed, "Surely I have heard that before." "When?" I asked. She said, "Years ago there was a book my old father used to read; he seemed much interested in it; but after his death, I put it away, as a relic of the past." "Where is this book?" I asked; "let me see it." She went into her room, and brought me a Bengali New Testament, published in the year 1836. Here was some bread cast upon the waters, reappearing after many days; another proof to us, that the Word of God is not lost.

#### GLEAMS OF LIGHT.

In another place, one of my pupils was not allowed to read any book that spoke about God. I might talk to her as much as I pleased, her husband said, but he peremptorily forbade her keeping a catechism or Barth's "Bible Stories" in the house. A tract I had given her was returned to me. The Babu took a fancy to sit in the next room all the time his wife studied with me, and the window was kept partially open, in order, I doubt not, that he

might hear every word. Lately, his wife tells me, he has allowed her to read all that he had before forbidden. May we not hope for better things in future? A woman told me that her husband had been very ill, and at one time his life was despaired of. "I did poojah to the idols," she said, "I made vows, I fasted, but all in vain; and then at last, hardly knowing what I did, I cried loudly to your God. He heard me, and my husband recovered. The God who hears and answers is the true God; there can be none other."

A woman once remarked that the Hindoo religion embraced a great number of petty observances, which were only a mere matter of form. "Don't touch this, and keep aloof from that," people say, "but were they as careful to keep their minds from any contamination, that would be good and reasonable. Caste is only a name. The Hindoo religion has nothing to lay hold of, so it perpetually falls back on caste. And what is caste? Nothing at all."

Formerly, some companions of a pleasant young widow used to tell me that she had "bad luck" written on her forehead when she was a baby, and for that reason, had nothing but trouble all her life. "Have you ever seen the writing?" I asked. That was enough, for I never hear them say such things now. One of their friends went to see these women lately, and as she stood near the door hearing them read and recite, "Wah! wah!" said she (an expression of wonder), "you are all very fortunate! You learn so much, and in my younger days women could only cook and sweep the house. Why, you will soon become as clever and as wise as the Brahmin pundits."

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*Extracts of Letters from MISS GHOSE.*

WORSHIP OF THE CALF.

As I was teaching in my school this morning, I saw a young Bo in the house, about thirteen years old, worshipping a calf, near the school-room door. She brought some river water in a little brass vessel, with sandal wood and vermilion, which last all married women put in their hair. She first pulled up some grass, tied it into three little bundles, washed the calf's legs with this holy water, and wiped them with the corner of her saree, and then rub-

bed the wet corner on her forehead, which, they said, was as good as bowing to the animal. She then gave the calf the grass and plantain to eat, put the vermilion and sandal wood on its forehead, and then bowed before it. After she had finished, I called her, and asked what was the object of all this worship, and how long she had to do it? She replied: "For the whole of the Bengali month (which is from the 15th of April to the 15th of May), for four successive years; and in the fifth year we are obliged to give the Brahmin priest, four silver hoops, two golden horns, a new piece of cloth, and one rupee, so as to get a place in Heaven." I asked her if she thought she could purchase this. The poor girl looked distressed, and said: "I tell you truly, ma'am, I don't believe in any poojah, and do not wish to do this, but if I say so to my mother-in-law or any others in the house, they think I am becoming a Christian. Then they scold, and threaten to turn me out of the house; so what am I to do?" I talked to her of Christ's love and promises of forgiveness to all those who come to God through Him, and that He was the only way to salvation, to which she listened attentively. She used to come to school, and was making great progress, when she went home to her father. On her return, her mother-in-law suddenly woke up to the idea that the school-room was too near the road, and there was great danger, lest she should be seen by the passers. I have tried often to persuade them to allow her to return, but have not succeeded. There are several among those whom I teach, who have no faith in their idols, and only perform all the poojahs through fear of their friends, and have not courage enough to confess Christ. They tell me almost every time they see me, that Jesus alone can save them, and they know that they are increasing their sin by resisting God's Holy Spirit.

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*Extracts of Letters from MISS SHURR.*

A WIDOW'S FAST.

Once a week I teach in a school; which is attended by twenty children and ten women. The latter do not object to walking to school, as it is in such a quiet, retired place, being two or three miles from Calcutta, and among green lanes. The children are

from four to nine years old, and very fond of their teacher, a Hindoo widow, who is gentle and kind in her management of them, and hence deserves their affection. Being a widow, she is not allowed to wear jewelry. Once a month there is a fast, when for twenty-four hours she may not drink water, not even in the hottest weather. Every Friday she has to fast, but may drink water, and on all the other days in the week she can only eat once a day. She is very fond of reading Barth's "Bible Stories" with me after school. When I told her how true salvation can be obtained, and asked whether she believed Christ to be the Son of God: "Yes," she said, "or He never could have performed miracles, or have given His life for us." "Then why," I asked, "do you not acknowledge Him by being baptized?" "Ah," she said, "I could not do that, for all my friends would cast me off." I spoke to her of the Friend who never fails, and hope that some day she will have so changed that she will confess Christ publicly. How caste ruins the souls and bodies of the people in this country!

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*Extracts of Letters from MISS HARRIS.*

WORK IN THE SCHOOL.

I told the children in my school about America, and what the American ladies were doing for them. With one voice they exclaimed, when hearing that I was writing, "Tell the ladies we love them very much for sending you to teach us." Some of them are very good children. One about three or four years old, whose mother and sister are also pupils, is a bright-eyed, dear little girl, and though still very shy, knows more of her catechism than many who are older, and have been in the school longer. Her mother is a very quiet woman, always learning her lesson well, and although she takes great interest in the Bible lessons, she has not yet shown that she believes in Him who died for her. I think it is a great proof of her interest that her two children know the catechism better than any others in the school. Another little one, who cannot be eight years of age, is married. One loveable child can learn anything orally, and remembers it well, but her book is an unpleasant task; yet we pray that she is not too dull to love her Saviour.

**ALLAHABAD.***Extracts of Letters from Miss Hook.*

## SAFE IN THE FOLD.

YESTERDAY was a very pleasant occasion to me. Lizzie and Eliza, the first two girls who came from our Orphanage in Calcutta, united with the church upon confession of their faith. With Keshurie, our native teacher, we were a family of eight professing Christians. There has been much religious interest all over the country, of which these girls had heard nothing; yet the spirit came to them in the "still small voice," and they are so happy, it is delightful to see them. Perhaps they may never be together again at the Lord's table, for this is a land of change. We have some fears for Lizzie's health. She has always been very small and slight, but since coming here, she has grown very rapidly, and we were feeling glad that she was in a more vigorous state of health. Now a cough has appeared, and one of her lungs is diseased. We are using many remedies for her recovery, and can only pray that God will spare her life; but if otherwise, we may still rejoice that one lamb more has escaped from the destroyer of souls, and is safe in the fold. Lizzie goes with us to the zenanas, and the clear and earnest manner in which she explains the Scripture lessons, commands great attention from the Bos, who do not expect it from one so young.

## VISIBLE FRUITS.

Before the next Communion, Keshurie will have left us. On the first Thursday in May, she will be married to a Hindostani clergyman, who for many years has had charge of two Christian congregations, in connection with a Methodist mission in Lucknow. He is very highly spoken of by all who know him, and we trust that Keshurie will be a help-meet for him. When we think of this heathen Bengali girl, doomed as she was from childhood, to the hard life of a Bengali widow, of how she embraced Christianity, and for six years has led a quiet, consistent Christian life, and is now about to take the position of wife to a Christian clergyman, a place that we believe she will adorn, we have reason to thank God, that He has given us this visible fruit of our labor.

Let us all unite in praying, that she may be so endowed with God's spirit, that in her new sphere, many may be brought, through her, to the knowledge of Christ.

## WANT OF APPLICATION.

We are entering upon a very unfavorable season for work. The heat is so great, it is with some risk that we are out after ten o'clock in the morning. Still the school prospers ; we gather the children very early, and send them home at ten. Many of them have been bringing their pice to buy a second piece of work to take home, that they may have it to do through the day. We do not allow them to carry their work away, because they soil it ; but I have been very much pleased that they are forming such habits of industry as to wish work to take home. Waste of time is a besetting sin with the native women. Day after day, will be frittered away, and they have no idea that it is wrong. The effect on their minds is most marked. When put to study, they have no idea of applying themselves ; indeed, they do not seem to be able for some time to concentrate their minds upon anything. They will read the lesson after the teacher, like a parrot, or look in her face while reading, saying, "Yes," to everything ; but if she stops and asks a question, she often finds that they have not taken in one idea of all that has been said. But when put in classes in a school with a few bright children, they soon find themselves disgraced, unless they exert themselves ; which then they try to do. Here is a case in point. I have a young Bo about twelve years of age. I have worked with her over the alphabet, and it seemed impossible for her to remember the letters. Finally, to-day I spoke sharply, and told her I would tell them to her once more, and she must remember. Then she felt that she was obliged to, and in a few moments learned more than she had for days before. They have good minds which are sadly wasted, because they love an idle life.

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*Extracts of Letters from MISS CADDY.*

## INCESSANT CHANGES.

Our work continues about the same ; some pupils go away, but there are always others ready to fill their places. I found a

young girl, who had come from Calcutta with her husband, visiting in one of our houses. She was feeling very much the separation from relatives and friends, and from the lady who went to teach her every Wednesday. She could scarcely speak of her without tears. Thus they leave us, and go into other places, and we can only give them into the care of our Father in Heaven, who raises other means for their instruction in the way of true religion. We have been obliged to close work until the rains set in. For several days before we closed the school, the mothers begged that we would do so, because it was so hot before their little ones could get home. We were very sorry to tell the three little ones who came on Sunday, that we could not send for them during the hot weather. They begged hard to be permitted to continue, but it would be too much of a risk.

#### THE MARRIAGE OF A NATIVE TEACHER.

Keshurie, who has worked so long and faithfully with us, was married on the 7th, to Rev. J. T. Janvier, a Methodist preacher, in Lucknow. We were sorry to lose her, her religious influence over the school children has been so good. She was married in the house, in order that the children might attend; many of them were present, and the poor little ones went home with aching hearts and tearful eyes.

#### A NATIVE PREACHER.

Mr. Banerjea, a Bengali clergyman from Calcutta, has taken the office of Superintendent of the Tract Depot, in Allahabad. We think it is a matter for deep thankfulness that the large population of Bengalis here have such an able man to work among them. He is a man of fine personal presence, and as his father was a Hindoo Priest and belonged to the highest Bengali family, he must have great influence among his countrymen. He has suffered severe persecution, and is a sincere Christian.

I heard from Mrs. Banerjea, of a case not long ago, where a whole family was converted by means of one or two female members, who were taught by zenana teachers. How encouraging to work as we do, when such blessings may be in store for us!

*Extracts of Letters from MISS ANTHONY.*

## SCHOOL WORK.

We have now thirty-three children in our school, who are divided into four classes. In the first class there are six girls, who are taught every day in their English lesson, and in "Line upon Line." They are not very far advanced in their English, but answer well in their Bible lesson, especially the first girl. She is very bright, and will scarcely allow the others to say a word, she is so anxious to answer all the questions herself. Besides these lessons, they have Bible texts, "Watts' Songs," reading, writing, arithmetic, and geography, and are all improving gradually in their lessons. We lost one of the girls in the first class this week. She has gone to Calcutta to her parents, and we are very sorry to lose her, for she was one of our most promising pupils. Her aunt with whom she had been living here, was Miss Roderick's pupil, and has gone also. We went to see her the day she was to leave. She appeared to be very sorry, and especially so that the child should have to leave our school, and said, "Pray to God that her mother may send her back here to your school, where she can learn about God." I am afraid the girl will not come back, for I hear she has gone to be married.

There is a little girl who one would think, must be in her alphabet only, she is so little; and yet she reads and spells difficult words so well, that it is quite a pleasure to teach her. The fourth class is the largest. The children learn their alphabet, spell a little, and commit verses and texts to memory. The children are married at such an early age, that we have very little time to teach them anything unless they come to us when they are quite young. So, of course, the larger number are almost babies, and we have had sometimes to seat them on the floor and give them toys to play with; but they soon learn to sit quietly on the bench and begin their alphabet.

**CHINA—Peking.***Extracts of Letters from Miss Douw.*

## THE FRAGRANT FLOWER.

LITTLE Helen Lansing is one of our most promising scholars. She has a sweet, winning way, and is one of our prettiest girls. But better still, Miss North thinks that she is a Christian. I have noticed her attention as we explain Scripture truths, and last Sabbath she was the most ready to answer the questions on the lessons of that day, and of the previous Sabbath. She has no near relatives but an old deaf grandfather, who is himself partially supported by charity, so that we feel, more than with the others, that she is ours. Her grandmother, with whom she used to live, died since she has been here, and now she will stay with us even through her vacations. She was delighted with the doll sent her, and has made a Chinese bed for it, that is, a kind of thick comforter, to wrap around her at night. Indeed, all the children play more like those at home than any I have seen. Miss North has just been telling me of a little talk she has had with Helen. She was speaking of her grandmother, who used sometimes to attend Miss North's meetings, and was so old and stupid that it was feared she had not profited by them. But Helen told her that, when she went home, her grandmother repeated to her some of the things she had heard, and asked more about them. She also mentioned that Miss North prayed at the meeting, and tried to pray too. Miss North asked if she used the same words that she did, fearing she trusted in a form, as those educated in idolatry are apt to do. She said, "No." She asked for what she wanted in a few words, and then said, "Amen." May we not hope, that these few words were heard, and answered by Him "who knoweth our infirmities, and remembereth that we are but dust;" and should we not be encouraged to cast our bread on the waters, expecting to gather after many days."

I ought to mention that Mrs. Pruyn, who supports this child, wished her little *protégé* to be called Helen Lansing. As that would be too long in Chinese, we gave her the choice between the two names. She chose Lansing, which is the most euphonious in

Chinese, and has also a better meaning. It is written with two characters, which mean fragrant flower. Our<sup>d</sup> desire for her is that her influence may ever be like sweet perfume, winning those around her to follow in the paths of righteousness, while the incense of prayer and praise shall continually go up to her heavenly Father.

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*Extracts of Letters from MISS NORTH.*

EVIDENCES OF PROGRESS.

Some friends sent me, last winter, funds to use in the work, and concluding they wished me to decide for what it would be most serviceable, I printed with it the little books I have translated into Chinese. My first issue was an allegory, called "The White Dress," and my second, "The Debtors." I submit each book to Dr. Blodgett's inspection, and print or not, as he advises. I hope to make the translation of stories a constituent part of my work.

During the past few months I have been led to study the promises of God more prayerfully than ever before, and am convinced that it is my privilege and duty to ask and receive health, as well as any other blessing. So I am in this way trying to seek not only health, but a baptism of the Holy Spirit with it.

Phoebe is learning more and more to take everything to Jesus. She told me one evening with real joy, of another answer she had received to prayer. She has a sweet, gentle influence on the scholars. We have taken one more child from the country, and shall try to make room for another, if a suitable one offers.

The Women's Meeting has been thinly attended of late, although we have offered to give sewing to any who wish, which they may retain when completed. But I do not feel in the least discouraged about the Lord's work here. I am sure that when we have faith to remove mountains and are filled with the spirit, God will bless the work accordingly. This makes our responsibility for souls immense; therefore I must seek henceforth with all my heart, and so cannot fail to find. Our teacher, who has been instructing us five years, is rapidly failing with consumption, and now begins to be anxious for his soul, and has asked us to pray for him. He is now a very special subject of interest to us.

**JAPAN—Yokohama.***Extracts of Letters from MRS. PRUYN.*

A SABBATH IN THE "HOME."

I HAVE often said that our Sabbaths were "golden days;" but perhaps you have never realized how many blessings and privileges they bring to us in this heathen land. I will ask you to spend one of these delightful seasons with us, and as we go through the precious hours and witness some of the scenes that come before us, I am sure you will feel with me, that we are permitted to "shew forth the loving kindness of our God in the morning, and His faithfulness every night."

The first breakfast-bell rings for the children and young ladies at half-past seven. As soon as we arise from the table the bells ring for prayers, when we have a service in English and Japanese in the school-house, as we desire the servants and their families to be present. From the Home and from all the little dwelling places, we take our way to the place so pleasant and profitable for us. All are dressed in their best; all are eager and happy. There are no loiterers, for they love to be there.

We first read a portion of Scripture in English, each reading a verse in turn; and there are now about a dozen Japanese who can read with us. Then Shonoski or Tokichi reads a chapter in Japanese. A hymn is sung, and then a prayer is offered by one of the missionaries in English, followed by one in their own language by either one of the young men. Fourteen of the Japanese and several of the servants then attend service in the native church, and the children speaking English go to their sitting-room and enjoy a look at the picture-papers or a play of Sunday-school. At eleven o'clock the missionaries, accompanied by the largest of these children, go to the foreign Union Church, while the native girls return home. The service is generally conducted by one of the missionaries residing here; it is refreshing and instructive, and the congregation quite large, the music excellent and the hymns soul-inspiring. The only thing that mars the pleasure is, that we are worshipping in the theatre, which is next to a large iron factory where the din and turmoil of the week is not remitted when the Sabbath comes.

After dinner the work continues. Eight of the little ones who understand English are sent to the foreign Sunday-school, which we think is wise, as in this way they have a change from the monotony of the week-day attendance in our own school. Four of the ladies, with all the rest of our family, go to the school-house and engage in the exercises of the Sabbath-school for the natives. This we have held there for more than a year, and find it increasingly interesting, while it has borne some precious fruit.

Relieved from the superintendence of the school by Mrs. Benton, I go to the "Sailors' Temperance Hall" and hold a most delightful Bible-class with the men from the ships and camp who congregate there. A more earnest, attentive and appreciative audience no teacher ever had. From the "Hall" I go to the hospital, and spend an hour in reading, singing and praying with the suffering ones confined there. Strangers in a strange land—sick—often destitute and hopeless—no class in this community has a stronger claim upon our Christian sympathy than have these men.

These engagements ended, we all gather in our home once more, and the young people assemble in the parlor to spend an hour in singing. This exercise attracts many of the sailors and soldiers, and also many of the Japanese who attend the evening service held by their own native pastor in our school-house. When the time for the meeting arrives, the natives go to their own service, the children to their rooms, and the crowning exercise of the day begins. The room is filled to overflowing, so that the hall is also occupied. The exposition of the Word, the simple testimonies or broken request of some new-born soul, stirs every Christian heart.

One evening a new and most-impressive exercise took place: six sailors who had been converted through the instrumentality of these meetings, desired to connect themselves with our Union Church, and to go from this place as the pledged servants of Christ to such ports as they may be sent. Some of them are in the English navy, and by its rules are not permitted to go on shore on Sabbath morning, except under the guard of an officer, to go to the English church; consequently, they could not be received into the church at our usual time on the Sabbath morning. The other men who are on ships are very uncertain as to

their future movements, and may be away from here before our next communion. Under these circumstances it was thought justifiable and expedient to allow them to profess their faith in Jesus, in the place where they had experienced their spiritual birth. It was a precious privilege to look upon this scene; six strong men standing up before such a company of witnesses, acknowledging Christ as their Saviour and King, and promising fidelity to Him in the strength He gives. As this solemn service closed, some one began to sing,

“Safe in the arms of Jesus,”

and as the last note died away, the oldest man of the six fell upon his knees, and poured out of a full heart a most touching offering of praise, and asked for divine strength for each one of that company, that they might be “faithful unto death.” Then the meeting closed, and not a heart went from that room without feeling, “Surely, God is in this place.”

And so the Sabbath closed in blessing, in gratitude and joy. Do you wonder that I call our Sabbaths “golden days?”

#### BAPTISM OF THE SPIRIT.

We have been altering and repairing our school-room, as the roof was settling, the effect of the earthquake and terrible winds, and had to be taken off. The school is growing all the time, and the Japanese meetings held there crowded the place very much. In the Japanese meeting held on Saturday afternoon, Mrs. Pierson spoke of the renovation and enlargement of the place, and asked them to pray for a special blessing upon the services held there the Sabbath following. In our morning worship there, we had sweet tokens of the Spirit's presence, but it was at the evening service of the native church that the answer came with power. There was most unexpectedly present at this meeting, a man who had been converted more than ten years ago, in Nagasaki, through an Episcopalian missionary, and very soon after was put in prison for his religious opinions. This little native church heard of his imprisonment some months after, and at once began to pray for him. After two years the man was released. On Sabbath morning he appeared coming in company with, and as

the teacher of, a missionary from Nagasaki. He went at once to Mr. B., who took him to the native service and introduced him to the brethren, who for the first time saw the person for whom they had so faithfully prayed, and as he learned to whose prayers and efforts he was indebted for his release, Mr. B. asked him to come to the evening meeting and "talk a little"; and this being told among the people, large numbers came to hear him. As he talked, there came great power upon those assembled. All seemed to feel God's presence near. It is said the sermon that man gave from his own experience on the sustaining power of the grace of God, was truly wonderful. He had never partaken of the Lord's Supper, having never been before where a church was organized. His case has furnished one of the most convincing proofs that it is not theological training that prepares a man to preach Christ, so much as the Spirit's teaching. And thus dear Mrs. Pierson's longings were granted, and a new baptism did come down upon our consecrated school-house, and God was glorified there.

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*Extracts of Letters from* MRS. PIERSON.

PROGRESS IN LEARNING.

There is nothing so delightful in all my missionary experience as the sympathy of kind friends, for I am sure that all rejoice in every evidence of the Master's grace and goodness to me and my department of labor. We are at present in close quarters; earthquakes and typhoons test the strength of these eastern buildings, and workmen are employed on the roof of my school-room. Yesterday we had two new scholars, young girls. One who had never mingled with foreigners, was so frightened when we began to sing that she ran out and did not return; however, I hope she will to-day. Of late we have had frequent applications to take girls and children at our Home, but we are obliged to decline all at present. The scholars are learning wonderfully, and more and more love the Bible, and, we trust, its blessed Inspirer. Their singing is the astonishment of all foreigners. Last Sunday evening all the "red coats" came to sing with us, and we made the place ring.

I have offered a prize for the best composition, to elicit and cultivate thought. It is easy to incorporate ideas into their minds, but more difficult to excite original thoughts, and as this is one great object of education, this way presented itself. Mrs. Pruyn and Mrs. Benton were appointed the examining and deciding committee, without knowing the writers' names. Mrs. Pruyn was so much pleased that she offered a prize for the second best. The little girl who took the prize we call "Hara," which means Spring. She is a spring of pleasure to me, for her memory is retentive, and she is so good. She has no support, but we desire to educate her for a teacher. I will give one of her compositions on

PHYSIOLOGY.

"Physiology tells us of the structure of our bodies. It is a very interesting lesson to know that God made such wonderful things. No man can make such thing. Physiology is a description of the bones, muscles, and all parts of the body. The bones support our body. They are like the pillars of a house, white, hard and strong. The muscles are composed of many little strings, called fibres. Some of these are straight lines, and some spread like a fan. The heart is set between the lungs. From the right ventricle of the heart, dark, impure blood comes out to the right and left lungs. And in the capillary vessels the blood becomes pure and of a red color, and it goes to the left ventricle of the heart, and sends pure blood through all parts of the body."

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*Extracts of Letters from MRS. BENTON.*

HARDSHIPS OF CHILDREN.

The Japanese children have to endure hardships from their birth. In their tiny houses are no bright, cheerful fires, no easy chairs, or no well-spread tables, around which the family gather, and hold sweet converse. You must stoop to enter the ordinary houses, and their rooms are not much larger than closets. A part of the floor is covered with mats, on which they sit and sleep. A block of wood, four inches high, hollowed a little at the top, answers as a pillow. Sometimes it has stuffing on top an

inch thick, over which a clean piece of paper is spread each time it is used, to save any needful washing. The head poised on this pillow, prevents the disarrangement of the hair, so that it need not be combed more than once or twice in a week. But the poor babies, and little children's heads are shaved entirely, or have from one to five tufts of hair left on the top, over each ear, and on the back. I have seen little babies, with heads entirely shaven and uncovered on the coldest day, while the mother or person on whose back it was carried, had the face and head covered, only the eyes and nose visible. Dr. Hepburu says, "Only very strong babies survive their infancy."

Japanese houses have only paper windows ; they have no stoves or grates, but a little box, from one to two feet square, with some coals in the centre, is all they have for warmth or cooking. Two or three cups, as many plates, a tea-pot, a kettle, and some boxes to hold their clothing, complete their furniture. All the houses I have seen are very clean, which is their only appearance of comfort.

Little children are often made to take care of the baby. A very common sight is a little boy or girl, from five to twelve years old, playing with a kite, with a baby strapped on their back, fast asleep, but sometimes crying. In the latter case, they only say, "Be quiet," and go on with their play. But Japanese children seldom cry or quarrel, and are very obedient to parents and teachers whom they venerate.

#### USEFUL STUDENTS.

Our Sabbath-school is full of interest. My class is always changing, some one leaving almost every week, to go to Yedo. I had ten scholars yesterday, and some of them are eager for the truth. The one who went a week ago, said, in bidding me good-by, "You must not forget me, I shall not forget you. I must lead a Christian life." It is such a delight to teach them, and watch the development of truth in their minds. One who was with us for the second time, said, on learning a lesson on the resurrection, "This is very wonderful." Our older girls have been very studious since the holidays, and give us comfort in every way. The

younger ones often come in and say: "Please, Mrs. Benton, teach us about Jesus." Even little Mara will look so interested, and often puts her head in if the door stands ajar, and sings, "I am Desus' 'ittle lamb." She knows, I must be deeply engaged to resist *that*. I hope soon to take one of the older girls, and visit the Japanese houses. "The fields are all white to the harvest."

SUPERSTITIOUS EMBLEMS.

On New Year's day, there will be seen in most Japanese houses, a pyramid of white rice cakes, on top of which is some straw, then bitter oranges, next, a crab, and over all a fish skin. The pyramid represents the island of eternal happiness, which lies way off somewhere in the ocean, and their desire to go to that island when they die. The straw is a protection against evil spirits, and betokens their desire to be protected from all contact with them. The bitter orange, in Japanese, is "daidan," which also means every generation. This tells their God, their desire to have their children of every generation, go to that island also. The crab indicates their desire to live to such extreme old age, that they will walk like the crab, all doubled up. Lastly, the fish skin is used, in their salutations of welcome, and symbolizes immortality, to express their desire to their gods for everlasting life, and a welcome to these regions of immortality. Does not this beautifully and yet so sadly illustrate, how they are groping after immortal blessedness, by the dim light of nature, and showing the work of the law written in their hearts, their conscience also bearing witness—their thoughts meanwhile accusing or else excusing one another? To us, who only see the bright side of Japanese character, they are a very interesting people. We know there is a fearfully dark side, especially for the women. Filial obedience is a marked characteristic of this people.

**GREECE—Athens.***Extracts of Letters from MISS KYLE.*

## INTEREST OF THE WORK.

June 6, 1874.—It is a very great privilege to be engaged, in the humblest way, in the work for which the dear Lord gave His life—to win souls for Him. When I read of the generous gifts of so many mission bands at home, I always wonder if the dear members have brought to the loving Christ the one best gift which He seeks, which He stands waiting to receive. Pray that these young girls in Athens may be brought to know the sweetness and power of Christ's love. They are very much like the girls at home; most of those now in my school are as prettily dressed and as graceful in their manners. Their language is rich in courteous salutations, and it is very seldom you see a Greek child too shy to say the proper thing. Some people, seeing everything so pleasant, think there can be no great need for mission work. But think of these girls, never having heard a sermon or attended the Sabbath-school, till they came under my care, and then you will understand how much they need Christian teachers. Only a few of them attend the church on Sunday, their parents will not allow that; but when they learn to love the Bible, they judge for themselves. The girls who board with me attend our church, and I feel quite sure that one of them is a real Christian. One of the day-pupils joined the church last year, and has led such a beautifully consistent life, that she won the heart of a missionary, who has sought her in marriage, so that her cherished wish to be a missionary is fulfilled.

## NATIONAL CUSTOMS.

We had a holiday this week on the great festival of Constantine and Helena. Instead of observing birthdays, the Greeks observe *name* days, that is, on a saint's day, all who bear the same name receive visits. As these two names come together, and the young prince rejoices in the first, while almost every family has either one or the other, this is a day of great demonstration. No invitations are given, but the ladies remain at home, and receive calls, as on New Year's day at home. Generally some slight refreshment is

offered, such as black coffee, sweetmeats, or at the least, a glass of water, with a spoonful of jelly. In a country where there is no ice-water, this is a very refreshing substitute.

A friend was telling me of a marriage festival which he witnessed recently. He and a party were out hunting, and reaching a little village a few hours from Athens, they noticed an unusual stir, and were told that a wedding was to take place, and were invited to stop. Soon a single horseman appeared to announce the approach of the bridegroom. His head was bound with a white handkerchief, and a white sheet spread over the horse. After partaking of offered wine and refreshments, he rode back to meet the groom, who was riding in a cart, followed by several filled with his friends. When he came near the house of the bride, a loaf of bread was brought out and presented to him, with a knife. He cut this on his knee, without speaking, and every one in the crowd who chose, approached for a piece, and as he presented it, he stooped and kissed their hands. The bride being an orphan, a representative of her mother came out, bearing a dish of honey and a spoon. The groom ate of it, indicative of the sweetness of married life. Another brought a strong knife, and stuck it firmly into the wall near the door, after which the party entered, and the marriage was celebrated in the usual form of the Greek Church. When the happy couple rode away, the crowd threw after them cotton balls, intimating the wish, as the cotton comes from the plant, that the bridegroom's beard might become white like the cotton. In the wedding ceremony, the crown of flowers is indispensable, and is worn by the gentleman as well as by the lady. The Greek word, to marry, literally means "to crown." If a person dies before marriage, a similar crown is placed on the body, which is always borne through the streets in an open coffin, the cover being carried in front by a youth usually wearing a white tunic over his shoulders.

I am always glad that the Acropolis and Mars Hill are near together, suggesting, as they do, the past glory and the future hope of the race. Dr. Arnold, of Rugby, once said: "What a privilege it would be to teach Shakespeare to a class of young Athenians!" I can sympathize with that feeling; but I have a greater privilege

than that, as I sit, every day, with my scholars, and try to help them a little to understand the heart of a book grander than Shakespeare. Believing that your offerings were prompted by a generous interest in this land, so dear to every student and Christian, I hope your gifts will be followed with earnest prayers. It encourages me very much to know that God is awakening an interest in Athens, which has so long been regarded as a mission-field of little promise.

TOKENS OF LOVE.

I have passed such a very pleasant birthday. I noticed a somewhat festive air among the scholars, but there were no greetings even from the family, to indicate that the day was remembered. In the afternoon I found all the school arranged on the stairs and hall, every one bearing a bouquet or single regal blossom. I wish you could have seen the crowd of eager, happy faces, as they came into the room and presented their flowers, every one kissing my hand as I extended it for their offerings and graceful congratulations. I was so overcome, that I could scarcely speak, but I told them that neither gifts nor flowers were half so beautiful in my eyes as my own loving children. After a few words of thanks, I said: "Let us sing 'Happy Land' together, I am sure these bright faces make me think of it," and so we sang it with good will.

A whispering shaped itself into a petition for a walk, and a long procession went to the fields, where they had great enjoyment. A lady told me afterwards: "My little one told me of your birthday, and I wish to express how glad we all are to have a directress who tries to train children to what is good."



CHRIST EVERYWHERE.—A missionary states that a native Christian in India, when he called to visit her, and inquired into the state of her mind, answered him, "Happy! happy! I have Christ *here*," laying her hand on the Bengali Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing to heaven. She was happy, for wherever she might be, Christ would be with her.

## Reports of Bible Readers and Schools.

### CHINA—Tungchow.

*Extract of a Letter from MRS. CRAWFORD.*

OUR visiting among the women in the city, seems as yet to bear very little fruit, but we labor in hope, remembering the promises. It is too early for the work in China, to expect a great ingathering of converts. This is the time for sowing seed ; the harvest will be reaped by our successors. In eight years we have gathered a little church of fifty-four members. We frequently take short trips into the country, to carry the Gospel into the villages. Sometimes we remain several days, or return the same evening. The mother of Martha and Mrs. Kivo both remain with us, and aid greatly in the work. Lucy, another of your girls, is still in school. The following letter is from Martha, to the lady who supports her in school :

“Most respected compliments to the lady who, year after year, sends money for paying my expenses at school, for which goodness, words cannot express my great thankfulness. Mrs. Holmes has also expended great labor upon us, but we are so stupid. But for your aid, we would not go to school, for there are no native Chinese schools for girls. Our native people only allow boys to read books, and do not permit it to girls, which is a great error. When I went home to the country at New Year’s, there were so many people willing to hear the doctrines of Jesus, that we did not have time even to eat our rice. I have been in school not quite five years ; I have already studied ‘Evidences of Christianity,’ and the whole of the New Testament. We go into school at eight o’clock, studying first the Holy Bible. I study the New Testament in the classical language, and sometimes study the Chinese classics. On Wednesday we do not study, but sew, or do other work. When we feel distressed or gloomy, we are taken to the hills outside of the city, or to the sea beach, for recreation. I joined the church when I was fifteen years old. My mother is also a member of the church, and so are my maternal grandparents. My school name is, respectfully,

“MARTHA.”

**TURKEY—Marsovan.**

*Extract of a Letter from MISS FRITCHER.*

OUR Summer school has recently opened, and my duties are quite equal to my strength. There is much suffering in these regions, because of last year's dryness and the succeeding very severe Winter—a thing unprecedented here. We hear the piteous cries for bread on every hand. We fear for the future greatly, because we have not yet had the usual Spring rains, without which we shall have another failure of crops.

The Armenians have erected a tent near a holy grave, and morning and evening assemble there every day for seven days, making a sacrifice ; so widely have they wandered from the purity and simplicity of the blessed Gospel. At the close they will go to a holy mountain—"Mountain of the Cross"—where they assemble once a year. In this way they seek the much-desired blessing.

The Turks make the night hideous with their wild howlings, that remind one of the prophets of Baal. They form a procession, or rather a rabble, with pine torches, and take out the children, boys and little girls of the schools, and keep up their dismal cries for a long time together. Oh, that men would turn unto the Lord, and repent of their sins and thus seek His blessing, "rain and fruitful seasons" not only, but bread for their never dying souls!



MR. HEALD, for nearly 30 years a resident in Beyroot, and whose intimate relation with the country gives importance to his remarks, states :—"It is no figure of speech to say, that Miss Taylor's pupils were picked up from the highways and hedges, where they used to spend their time. I have no hesitation in saying that I believe Miss Taylor was the very first European that ever opened a school in Beyroot for Moslem girls exclusively, and for a class whose parents cared nothing for education, nor can they afford to pay for it. And now, Miss Taylor tells me, when the parents of her scholars visit the school, they exclaim, "Why was it that there were no schools for us when we were young?"

# Home Department.

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## Women in Japan.

FROM the "*Tokei Journal*," of Tokei, Japan, we extract the following significant article :

"*Saturday, May 16th, 1874.*—When Dr. Murray, at a dinner given in honor of the opening of the Kaisei Gakko, alluded to the efforts which are now being made in Japan to secure the education of the rising female generation, he touched upon a point, the importance of which, though amply evident to all thinking foreigners, was doubtless somewhat abstruse to his native hearers. To foreigners—accustomed to connect woman with the beautiful and artistic, and accustomed to find in her society that softening influence which rubs off the angularities caused by his rough contact with the daily toils of life—the education of those who are to become their help-meets has long been considered a matter of importance. The Japanese, on the contrary, has, during many centuries, been habituated to look upon woman as a portion of creation whose only use and purpose is to perpetuate her species, and to fulfill those lowly offices which, in the highly civilized countries of Europe and America, are either delegated to the hired domestics or performed by the male sex.

It is scarcely necessary to point out how fully the servitude of woman in Japan is recognized. Turn which way we will—enter if we will, the house of the peer or the peasant—we see the same moral and physical degradation of woman. In the former, her place is among the servants; her habitual associates, the loose women maintained by every one possessing the means; her ideas solely extending to the satisfying of her master, in order that he may not be inclined to send her and her offspring adrift on the world; and to the performing, equally with her servants, the

menial offices of the house. In the latter, the wife's duties are of the same character, though lower and still more menial.

It is not necessary to enumerate the many evidences which exist in this country of the moral and social degradation of woman.

It needs no writer on social economy to demonstrate the immense influence which women have upon the rising generation, or to show the vast national improvement which may be caused by the social elevation of the women. That such is the case is unquestionable, and regarded from this point alone, should form ample stimulus to induce the Japanese to undertake the task of female education in all seriousness. Already the initiative has been taken, and one or two schools have been established in the capital; but these are but drops in the huge ocean of the uneducated. The Government has undertaken the education of the boys in no illiberal spirit, and now that the system is being extended to many of the large cities of the empire, it would not be an unfitting moment to undertake the education of the girls: Teachers are to be had in England and America without difficulty, and, in point of fact, there is nothing which stands in the way but the opposition which such a measure would be sure to excite among the Japanese. This has yet to be overcome; and as any scheme tending to elevate the women to a position more befitting their sex would also tend to loosen the hold which the men have upon them, this opposition must be expected. It is only by a liberal system of education that the women of Japan can be elevated, and with them the whole country.

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## March of Truth in India.

As to India, we may thankfully own that more has been done there than in any other portion of heathendom, and this not owing to, but in spite of its British governors. Only since the awful mutiny of 1857, has the government pursued anything approaching a Christian policy in India. But Christian instruction and Missionary effort together, have caused a marvelous change in the native mind. That change is not conversion, but it is

a breaking down of the obstacles that oppose conversion. Though viewed relatively, the results of Indian Missions, owing to the tremendous extent of the land to be subdued, may seem small; viewed absolutely, they are very considerable, especially when the utter inadequacy of the agents to the task is borne in mind. What are five or six hundred missionaries among two hundred and forty millions of souls? The native Christian population of India is estimated, in the last published Parliamentary report, at 318,363, and the number of scholars at upwards of 150,000. But these numbers by no means represent the whole influence represented by Christianity in India. Sir Bartle Frere says: "Less than forty years ago, there was not a thoughtful politician or statesman, who did not feel that the preaching of the Gospel was attended with political dangers, of which no man could measure the intensity, or the possible results. Now how are things changed! Now the people themselves feel that the Gospel is the greatest of all boons that England can confer on India." The Scriptures have been translated into almost every language of the vast empire. The Brahmin caste and the Hindoo priesthood have lost much of their former influence; the foundations of time-honored systems of idolatry and superstition have been sapped, and the minds of the people are awaking from a long night of slumber to an attitude of inquiry, never known before. The government no longer ignores Mission work in India, From the statement exhibiting the moral and material progress and condition of India, ordered to be printed by the House of Commons last April, it is evident that they entertain a high opinion of their value. "The Government of India cannot but acknowledge the great obligation under which it is laid, by the exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule." A pleasing testimony is rendered in this official document, to the hearty and loving co-operation of these six hundred brethren, though belonging to thirty-five different Societies, and, of course, to various sections of the Church. We must not, in considering what has been done in India, forget that most vitally important branch of evangeliza-

tion, the zenana work. It lays the axe to the root of the tree ; and, in as far as it succeeds in providing Christian mothers for the next generation, it more effectually promotes the downfall of idolatrous superstition than any other agency. It is only within the last sixteen years, that it has been at work : thirteen hundred classes are already under instruction, whose two thousand pupils are mostly adults.—*Missionary News.*



“Lord, what wilt Thou have me to do?”

First is Divine authority,—“Lord, what wilt *Thou* have me to do?” Thou art the Master ; I must not choose my own work, my own station, the degree of my own labor. “Lord, what wilt *Thou* have me to do?”

Secondly is individual responsibility,—“Lord, what wilt *Thou* have *me* to do?” It is not, what ought the Church to do? not what ought this Missionary Society to do? The law comes to every man according to his several ability, and I am as much alone as though God had never made another man responsible for this work. [Show me my work. “Lord, what wilt *Thou* have *me* to do?”

Thirdly is practical religion,—“What wilt *Thou* have me to do?” Not, what ought I to feel? not, what ought I to speak? I can neither feel right, nor pray right, nor think right, unless I do my part in this great cause.

Mark yonder ship, my brethren ; the tempest’s fury has broken upon her, fast is she sinking in the flood, the mariners are seeking refuge ; some have already climbed on yonder rock, others are trying to get up by their side. I had rather see a man help his brother from the water, than see him go down upon his knees and thank God that he is safe himself.—*Dr. Guthrie.*

# Mission-Band Department.

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## A Gift of Sacrifice.

OUR orphan children one day expressed a wish that their mission pice might go to Christians, if any were likely to suffer from famine. Just at that time we saw in the paper, that in a certain mission there was great scarcity, and had talked to the girls of sending their mites there. We told the missionary of that station of the children's plan, and asked if he would come and speak to them of it. When they heard the tale of distress, they were ready to give all that they had, and one said she wished she had more to give. Yesterday, when I went to the Foundling Asylum, one of the large girls met me at the door, with her hands full of money from different little girls, for the same object, her donation being one rupee. As we were there, I heard a girl say very softly to her: "If you give the rupee, how are you to get the shoes you wanted?" She replied: "What need have I for shoes when others are starving?" I heard all this, though the children did not know it. I was indeed touched by it, and wondered if ever in my life, I had made such a sacrifice as that child did. She had never owned a pair of shoes, and had saved her money, little by little, for this purpose. But when the call came, she gave it up, perhaps with a struggle, but showed nothing of it as she handed it to me. Afterwards, in the Bible class, I spoke to the children of the great numbers about them who were in greater need of the "Bread of Life," than many were of bodily food. I did this especially, as I wanted to turn their minds in that direction, that they may feel, when the famine is over, that there is still need for their Band meeting. When we

kneeled down to pray, any one who chose could lead, and the child who had denied herself thus, was the first one to pray. After asking God most earnestly to make known the need of a Saviour to the poor heathen, she seemed suddenly to be impressed with the idea of the multitudes who had never heard of Him, and such a fervent prayer for mercy upon them, and for laborers to be sent to them, I have seldom heard. She is I am sure, a true Christian girl, and possessing, too, a strong character. She and others are going out, day by day, with different ladies, and in this way, we are hoping to fit them for interpreters.

M. C. LATHROP.

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### The Morning Meeting.

ONE dear little girl in our Japan "Home," who united with the foreign church, has been developing quickly and sweetly in her Christian character. For a long time I have been in the habit of giving the children a short text to learn each day, and repeat at the breakfast-table. Minnie sleeps in a room adjoining mine, and always hears the little ones say their morning prayers. I used to hear them talking and repeating their verses, and did not notice anything special. One morning, in passing through that room, I found it quite full, and the children all seated in their chairs in so orderly a way, that I made some remark commending them; when Minnie said, "I had a good many at my meeting; there were fourteen here." "Your meeting?" I replied; "do you have a meeting?" "Oh, yes," she answered, "I have had one for more than a week, and they are all beginning to like to come." And so, in this quiet, unostentatious way, she was gathering these dear children each morning, for "a little talk with Jesus." Was it not sweet, and do you not quite agree with me that the dear Lord Jesus sent that child to be a comfort and help to us? The peculiar advantage is, that she speaks the Japanese as well as a native, and in her talks with the little ones, can explain everything to them easily.

MRS. PRUYN.

## Follies in India.

You have no idea how poor Indian children fare. I saw a child of four years in one of my schools, whose hair had not been combed or brushed for many months. It grew on her head just like a prickly furze bush, and I pitied the forlorn-looking little creature so much that I often wished I could take her home with me, and give her a good warm bath; but her hair was devoted to Juggernaut, and her parents intended to have it shaved off after some time, and laid as an offering at the feet of the idol. Her mother turned a deaf ear to all I had to say.

Mohammedan mothers will have the name of Allah (God) written on tiny slips of paper, which they sew up in little bags, and hang round the children's necks. This is supposed to be an effectual charm against the "evil eye." A hair from a white bear's coat, worn in the same way, is an infallible specific against fever; and the leaves of the sensitive plant, placed under the pillow of a sick and restless child, will procure for the little sufferer a whole night's good sound sleep. These, and many other such beliefs, obtain credence among them, and it is very difficult to eradicate such notions from an uncultivated mind. Will you unite with me in praying to the same dear Saviour who took the little ones in His arms and blessed them, that He will bless these heathen children also, and that many of them may become the lambs of the Good Shepherd?

A. PAGE.

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### NEW LIFE MEMBERS.

Miss E. L. Mitchell, by "Light Bearers Mission Band," of the Church of the Pilgrims, Brooklyn, L. I.

Miss Mary J. Storrs, by "Light Bearers Mission Band," of the Church of the Pilgrims Brooklyn, L. I.

Mrs. Charles A. Hull, by "Light Bearers Mission Band," collection of 1873 of the Church of the Pilgrims, Brooklyn, L. I.

Miss Sarah F. Woodruff, by "Light Bearers Mission Band," collection of 1873 of the Church of the Pilgrims, Brooklyn, L. I.

Mrs. Peter Wyckoff, by Millstone Aux., Millstone, N. J.

- Miss Lizzie Merrill, by Millstone Aux., Millstone, N. J.  
 Mrs. D. R. Whitney, Boston, Mass.  
 Miss C. L. W. French, Boston, Mass.  
 Miss Marcia Packard, by Lawrence Aux., Lawrence, Mass.  
 Mrs. Francis M. Rlehardson, Lawrence, Mass.  
 Miss Ellen Sturges, by "Star of Bethlehem Mission Band," Fairfield, Conn.  
 Mrs. Stephen H. Thayer, by M. B. "Helping Hands," Washington Heights, N. Y.  
 Miss Louisa M. Hook, Allahabad, India, by Mrs. Lewis A. Atterbury, New York City.  
 Miss Clarissa Thurston, by a few ladies of Elmira, N. Y.  
 Mrs. S. H. Giesy, by Mrs. H. P. Williams, Norwich, Conn.

NEW MISSION BANDS.

"Hawk Eye Mission Band," Davenport, Iowa, Miss Harriet Rogers, Superintendent.

NEW MISSION BANDS OF KENTUCKY BRANCH.

- "Alicie Lafon Mem.," per Miss Mary Lafon, Jessamine County.  
 "Samuel McKee Mem.," per Mrs. McKee, Danville.  
 "P. Caldwell Band," per Mrs. Wm. Anderson and Miss Mary Moses.  
 "Bethany Band," per Mrs. T. C. Peebles, Pewee.

MISSION BOXES.

We also gratefully acknowledge the receipt of a box of fancy and useful articles, picture cards, etc., for Mary Dwight, from Orange, N. J.

Also a box from Ithaca, N. Y., name of donor unknown.

At request of Mrs. Avery, of Chicago, we acknowledge the receipt, by her, of donations for box sent to Japan, as follows :

Field, Lieter & Co., deduction on goods, \$13.15; Gale & Co., on liniment, \$1.00; Tract Soc., on books, \$2.00; Mrs. O. B. Wilson, a piece of toweling, \$3.50; Cartage and boxing, \$2.00; from the A. Express Co., free transmission to San Francisco, estimated as \$50.00.

RECEIPTS of the Woman's Union Missionary Society, from June 1st to August 1st, 1874.

Branch Societies & Mission Bands.

RHODE ISLAND.

Providence, Baptist ladies of Providence Branch, per Mrs. Cornelia E. Green. (See items below)....\$100 00

CONNECTICUT.

Guilford, "T. P. Band," and donation from friend, per Miss Lizzie S. Starr.....\$40 00

NEW YORK.

Albany, Albany Branch, Mrs. F. Townsend, Treas., donation of Mrs. M. L. Abbé, for Bible Reader in China. .... 70 00  
 Bridgehampton, L. I., S. S. of Presb. Church, per Mrs. Hunting M.

Hedges, to complete L. M. of Mrs. Henry M. Rose..... 25 00  
 Brooklyn, "Sender Memorial Band," Miss Lottie E. Chapin, Treas., for child in Japan, \$60, gold : for bed in Child's Hospital, \$24, gold. Premium on both, \$8.82..... 92 82  
 "Clinton Ave. Zenana Band," per Miss E. M. Beers, for support of Miss Caddy..... 300 00  
 "Daisy Chain" Band, per Miss Saide K. How, for "Daisy May" 40 00  
 Ross St. Presb. Church of Williamsburgh, for "Angie Pomeroy".... 94 00  
 "Spring Side Memorial Band," per Miss M. A. Hotchkiss, for school in Yokohama..... 20 09  
 Canandaigua, "Mrs. Pierce Mission Band," per Mrs. Mary H. Worthington, for "Hattie Granger".... 75 00  
 "Pruyn Band," per Miss Mary A. Hays..... 20 00

Ithaca, Ladies of Presb. Church, per Miss J. L. Hardy, toward Miss Ward's salary.....	59 40
New York, "United Effort," per Mrs. R. W. Hurlbut.....	15 50
Le Roy, Ingham University, of which from Mrs. E. E. I. Staunton, 50, Mrs. W. L. Parsons, 25, Mr. and Mrs. Chapin, 20, from young ladies, 42.21.....	137 21
Saratoga, Young Ladies' Christian Ass. of Temple Grove Sem., per Miss H. W. North.....	22 53
Syracuse, "Zenana Band" of 1st Presb. Ch., per Mrs. N. Cobb, viz: Mrs. Bridgman, 1, Mrs. Spencer, 1, Mrs. Fitch, 1, Mrs. Jenkins, 1, Mrs. Belden, 2, Mrs. Wm. Gere, 2, Mrs. Rob. Gere, 1, Mrs. Crouse, 1, Mrs. Woodworth, 1, Mrs. Miles, 1, Mrs. Phillips, 1, Mrs. White, 1, Mrs. Stone, 1.50, Mrs. I. H. Cobb, 1, Mrs. Hosmer, 2, Mrs. Hooker, 1, Mrs. Truair, 1, Mrs. Bartlett, 1, Mrs. Frizelle, 1, Mrs. Ostrom, 2, Miss Gifford, 1, Miss Fannie Cobb, 1, Mrs. N. Cobb, 2, Mrs. Strong, 50c., Links, 1.....	30 00
	\$1001 51

## NEW JERSEY.

Cranford, 1st Presb. S. S., Wm. D. Wood, Esq., Supt., for "Lydia," in Calcutta, 50 gold. Premium, 5	55 00
Elizabeth, Elizabeth Aux., Mrs. E. K. Pardee, Treas., towards support of Bible Readers.....	10 00
Hackensack, 1st Ref. Church, per Mrs. Williams'.....	26 35
"Chase Band," per Mrs. Williams.....	36 00
Millstone, Millstone Aux., per Miss Letta Van Dervoort, for India.....	90 00
Princeton, "Phebe McLean" Band, per Mrs. S. Olden.....	20 00
	\$237 35

## PENNSYLVANIA.

Philadelphia, Phila. Branch, Mrs. Charles B. Keen, Treas., for Bible Reader in Calcutta.....	92 00
"Haswell Band," of Mt. Vernon Seminary, for child in Maulmain, for 1873 and 1874.....	70 00
	\$162 00

## OHIO.

Hudson, Episcopalians of Woman's Miss. Soc., per Miss. L. M. Brewster.....	6 65
Piqua, "Clewel Mission Band," per Miss Eveline Dorsey.....	20 25
	\$26 90

## INDIANA.

New Albany, "Lapsley Band," of which from Mrs. M. A. Lapsley, 20, Miss E. T. Duncan, and Miss J. L. Duncan, each 1 for Mexico.....	\$22 00
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## ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. & Treas. (See items below).....	\$405 67
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## IOWA.

Davenport, "Hawk-Eye Mission Band," per Miss H. Rogers.....	\$25 00
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## KENTUCKY.

Louisville, Kentucky Branch, Miss Hallie Quigley, Treas. (See items below).....	\$252 00
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Total from Branch Societies and Mission Bands.....	\$2,272 43
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## Other Contributions.

## MASSACHUSETTS.

Northampton, Miss Dickinson's added collection.....	\$1 00
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## CONNECTICUT.

New Haven, Mrs. Russell Hotchkiss..	5 00
Norwich, Mrs. H. P. Williams, for L. M. of Mrs. SAMUEL H. GIESY, per Mrs. T. C. Doremus.....	50 00

\$55 00

## NEW YORK.

Bainbridge S. S. of Presb. Ch. for Mrs. Benton's work in Japan, per Mrs. Chas. Bixby.....	13 90
Brooklyn, Mrs. D. J. Lyons, coll'r... Dr. C. L. Mitchell.....	46 00 50 00
Mrs. Nathan Lane, per Mrs. G. C. White, for "Emma J. Lane," Smyrna.....	50 00
Mrs. W. C. Hull, coll'r.....	30 00
Misses Oatley, per Mrs. Bergen.....	5 00
Elmira, A few ladies, per Mrs. Mary B. Way, for L. M. of Miss CLARISSA THURSTON.....	55 00
New York, Mrs. C. L. Spencer, for India.....	500 00
A friend.....	1 00
Mrs. James M. Minor.....	5 00
Mrs. G. N. Titus.....	5 00
Miss Eleanor E. Bergen, Coll'r, for Japan Home, viz: Mrs. Furkner, 1, Mrs. Eirles, 2, Mrs. Landrine, 1, Mrs. Lillinthall, 5, Mrs. Pruynt, 1, Mrs. Dunshee, 2, Mrs. Howell, 1, Mrs. Winner, 1, Mrs. Ireland, 1, Mrs. W. H. Jackson Phelps, N. Y., 1, Miss Grey, 1.....	17 00
A young friend, per Miss Brittan, for Widows' Home.....	150 00
Miss Laura Halsted.....	300 00
Mrs. R. G. Hatfield, per Mrs. T. C. Doremus, for Miss Haswell's Mission.....	10 00
Final payment from the Estate of Mrs. Eliza Harper.....	93 00

\$1330 90

NEW JERSEY.

Allentown, Miss M. E. Beatty, scholarship of "Anne Abraham," Dehra, 40, for Japan, 10..... \$50 00

PENNSYLVANIA.

Pittsburgh, Mrs. F. R. B. St. Andrew's Ch. for zenana work, per Episcopal Board..... \$5 00

DISTRICT OF COLUMBIA.

Washington, Mrs. E. S. Peck..... \$1 00

VIRGINIA.

Dannsville, The little children of Mrs. W. Campbell..... \$2 35

FLORIDA.

Port Orange, H. E. Seeley, Esq., for his mother, per Mrs. T. C. Doramus..... \$20 00

Subscriptions for Missionary Link.

Mrs. J. H. Clancy, 4.50, Mrs. D. J. Lyons, 3.50, Smaller subscriptions, 8.25..... 16 25  
Sales of Kardoo, Miss Sheppard..... 7 50  
"Emma's shoes," ..... 50  
Additional premium on gold sovereigns..... 14

Total other contributions..... \$1,489 64

Total Br. Soc. and Miss. Bands..... \$2,272 43

Total from June 1 to Aug. 1..... \$3,762 07

RECEIPTS of Providence Branch.

Mrs. E. B. Rogers... \$5 00  
Mrs. Woods..... 10 00  
Mrs. Arnold Whipple..... 10 00  
Mrs. G. I. Chace..... 10 00  
Miss Mowry..... 6 00  
Miss E. Hail..... 5 00  
Mrs. Jas. Humphreys..... 5 00  
Mrs. P. Church..... 3 00  
Mrs. Thos. Durfee..... 3 00  
Mrs. E. G. Robinson, for 1873 and 1874..... 6 00  
Mrs. Albert Harkness..... 2 00  
Mrs. W. G. Pierce..... 2 00

Mrs. Elliot..... 1 00  
Mrs. Caswell..... 1 00  
Mrs. C. Jackson..... 2 00  
Mrs. Gorham Thurber..... 2 00  
Mrs. Pardon Miller..... 1 00  
Mrs. Shedd..... 1 00  
Mrs. Ham..... 1 00  
Mrs. J. A. Browu..... 1 00  
Mrs. Mumford..... 1 00  
Mrs. and Miss Green..... 22 00

\$100 00

MRS. C. E. GREEN, for the Treasurer.

RECEIPTS of the Philadelphia Branch from June 1st to Aug. 1st, 1874.

Germantown Auxiliary, through Miss A. M. Bayard. Treasurer: 2d Pres. Ch., collected by Mrs. Hagar: Mrs. Harvey, 2, Mrs. Bussier, 1, Mrs. Carnaghan, 3, Mrs. Mitchell, 2, Mrs. Elliott, 2, Mrs. Dutton, 1, Mrs. Morgan, 1, Mrs. Beale, 1, Mrs. Cross, 50c., Miss Milligan, 50c., Mrs. P. F. Hagar, 2, Mrs. Brockie, 2. Collected by Mrs. Hollowell: 15, Mrs. C. P. Bayard, 5. Through Mrs. Geo. Nugent: Mrs. Benj. Homer, 1.50, Miss F. Howell, 1.50, Mrs. C. H. Cummings, 1, Mrs. H. K. Cummings, 1, Mrs. H. G. Jones, 1, Mrs. Geo. Nugent, 3, Mrs. Chas. L. Boutilier, 3.50, Mrs. Edward Jeffries, 2, Mrs. Leavitt, 2, Miss M. Whitesides, 2, Miss E. Leavitt, 1..... \$57 50  
Mrs. Jos. L. Richard's collection for 1874, for support of Louisa Chambero, Bible-reader under the care of Miss Lathrop: Miss E. A. Richards, 35, Mrs. B. Corlies, 10, Mrs. H. Y. Evans, 10, Mrs. H. C. Ford, 8, Mrs. H. R. Hutchins, 7, Mrs. W. W. Campbell, 5, Master H.

Y. Evans, 1, Master Isaac Ford, 1, Master Harry H. Ford, 1, Miss Lilla R. Corlies, 1, Miss Louisa Birch, 1, Mrs. Wm. A. Kennedy, 1, Mrs. J. F. Seldomridge, 1, do. "Link," 50c., Mrs. S. P. Johnson, 1, Mrs. Jno. R. Whitney, 5, do. "Link," 50c., Mrs. Saml. Simes, 5, Mrs. Jos. L. Richards, 5, do. "Link," 50c., Miss Louisa Birch, "Link," 50c..... 100 00  
Through Miss M. A. Longtreth: Miss Fanny Lea, for a child in Calcutta Orphanage..... 30 00  
Through Mrs. C. P. Stuart: "Harriet Brittan" Mission Band of the Ch. of the Ascension, 25, Mother's Meeting of same Church, 4, for support of Margaret Issaehar, Bible-reader at Dehra, India..... 29 00  
"Haswell Band" of Mt. Vernon Seminary, Phil., through Miss A. M. Kennard..... 60 00  
Through Mrs. R. C. Matlack: Mrs. Wm. Heilman..... 5 00

\$281 50

MRS. CHAS. B. KEEN, Treas.

## RECEIPTS of Chicago Branch for June and July.

S. S. of 2d Presb. Church, for support of "Clara," \$30 gold, premium 3.33.....	\$93 30
Mrs. Arthur Windette.....	10 03
Mrs. Thaxter.....	10 00
"Oakland Gleaners".....	1 00
Mrs. Amos Jones, Delphi, Ind.....	2 00
Mrs. Martha Williams, Rockfield, Ind.....	2 00
A friend, per Miss Dryer.....	1 00
From a friend in Chicago, for half-yearly support of "Mary Grant," in Calcutta.....	30 00

S. S. of Trinity Church, for "Alice," in Calcutta.....	28 25
Mrs. W. C. Gunn.....	6 00
Infant Class of Bethemy Mission, for Mrs. Pierson's school.....	2 00
Mrs. McBeane.....	1 00
Mrs. J. W. Gibson.....	5 00
From friends.....	272 34
"Link" subscriptions.....	1 00
Sale of Kardoo.....	0 75
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	\$405 67

MRS. O. F. AVERY, Treas.

## List Omitted from the July Link.

Mrs. N. S. Bouton.....	\$20 00
Mrs. Anson Stager.....	20 00
Mrs. Wm. Chisholm's collection; Mrs. J. M. Walker 2, Mrs. David Kelly 1, Mrs. Jacob Kelly 1, Mrs. Chas. Bartlett 1, Mrs. Gen. Leake 1, Mrs. Frank Gilbert 1, Mrs. Frost 1, Mrs. H. M. Wilmarth 2, Mrs. Sampson 2, Mrs. Wm. Chisholm 8.....	20 00
Collection in St. James' S. School, for Miss Brittan.....	14 00
Collection at Plymouth Cong. Church, per Miss Brittan.....	30 40
Easter Offering of St. James' Church	25 00
Mrs. Smith, per Mrs. Partridge.....	5 00
Mrs. Dwight's sub. and for Link.....	2 00
Miss R. Avery, Groton, Ct.....	1 00
Subs. for Link, per Mrs. Stager.....	5 00
Mrs. J. Reynolds' donation and for Link.....	2 00
Mrs. Dr. Starkweather, for Link.....	1 00
Other Link subs.....	10 00
Sales of 9 copies "Kardoo".....	7 00
Picture of "Home" in Calcutta.....	1 50
Given for expressage on Reports.....	80
For worsted work.....	75

Balance on hand, from Exhibition of Tableaux, at Standard Hall.....	43 57
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	\$209 02
Expended for articles sent to Yokohama, in March.....	7 60
Expressage on Publications and postage.....	4 42 12 02
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	\$197 00
Receipts from Exhibition of Tableaux, at Standard Hall.....	269 75
Expense of Renting Hall.....	47 00
Use of Costumes.....	8 00
Printing tickets and incidentals	9 18
Traveling expenses of Misses Brittan and Hurst.....	62 00 126 18
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Deducting expenses.....	143 57
Paid to Miss Brittan, March 29th.....	100 00
Remitted to Treas. in New York.....	43 57
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	\$143 57

MRS. O. F. AVERY, Treas.

## RECEIPTS of Kentucky Branch for June and July.

"Emma McKay Mem'l," for Mrs. Pierson.....	\$15 00
"Barnes Band," per Mrs. Browne, for support of "Mittie Green," 2, and for a gift, 2. Gifts to "May McElroy" and "Belle Green," 4. For Mrs. Wilder, 7.....	15 00
From May McElroy, for gift to "May McElroy," Kolapoor.....	2 00
From a friend, for gifts, to Mrs. Wilder, 2, to "Bell Green," 2, to "Mittie Green," 2.....	6 00
"Carrie Loving Mem'l," per Mrs. J. A. Miller for "Carrie Loving," Peking.....	20 00
"Pleasant Grove Band," per Mrs. Browne, for "Mittie Green.....	11 50
"P. Caldwell Band," per Mrs. Wm. Anderson and Miss Mary Moses.....	25 00
Mrs. Rosannah Inghe, for support of R. Hughes, Peking.....	20 00

"Samuel McKee Mem'l," per Mrs. McKee, Danville.....	20 00
Miss Stevens, per Mrs. Anderson.....	1 00
"Bethany Band," per Mrs. T. C. Peebles, Pewee, for support of "Emily Ringgold," Yokohama.....	20 00
"Hindoo's Friend," per Mrs. Nannie Riley.....	30 00
"Olive Branch," per Mrs. M. C. Crutcher.....	20 00
"Pewee McCown Band," per Mrs. Lizzie Peebles.....	20 00
"Caroline Leonard Mem'l," per Miss B. Thrnston.....	20 00
Mrs. Joseph Butler.....	1 00
Sales of "Shoshie".....	2 50
Subscriptions for "Link".....	3 00
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	\$252 00

MISS HALLIE QUIGLEY, Treas.



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