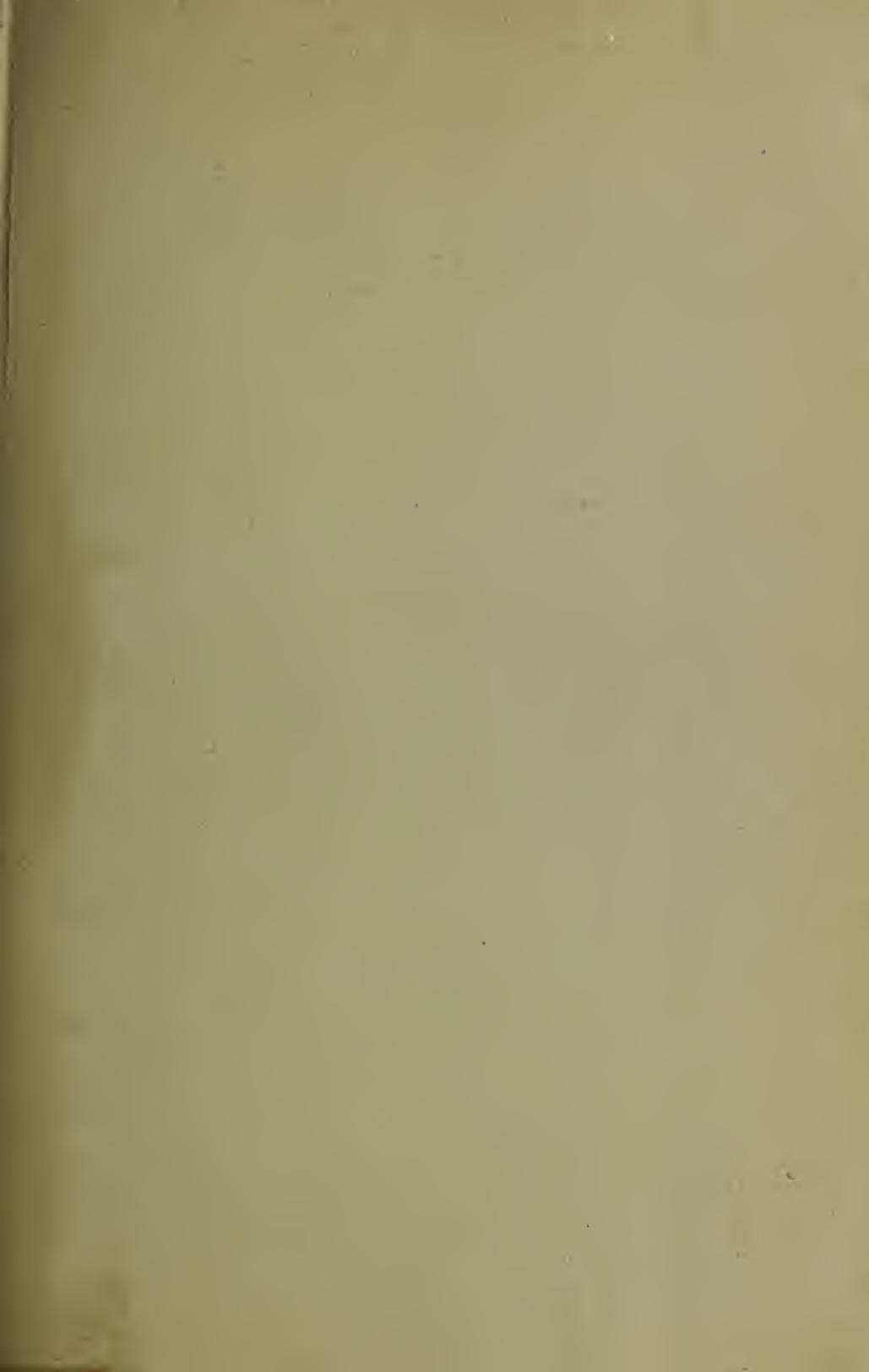
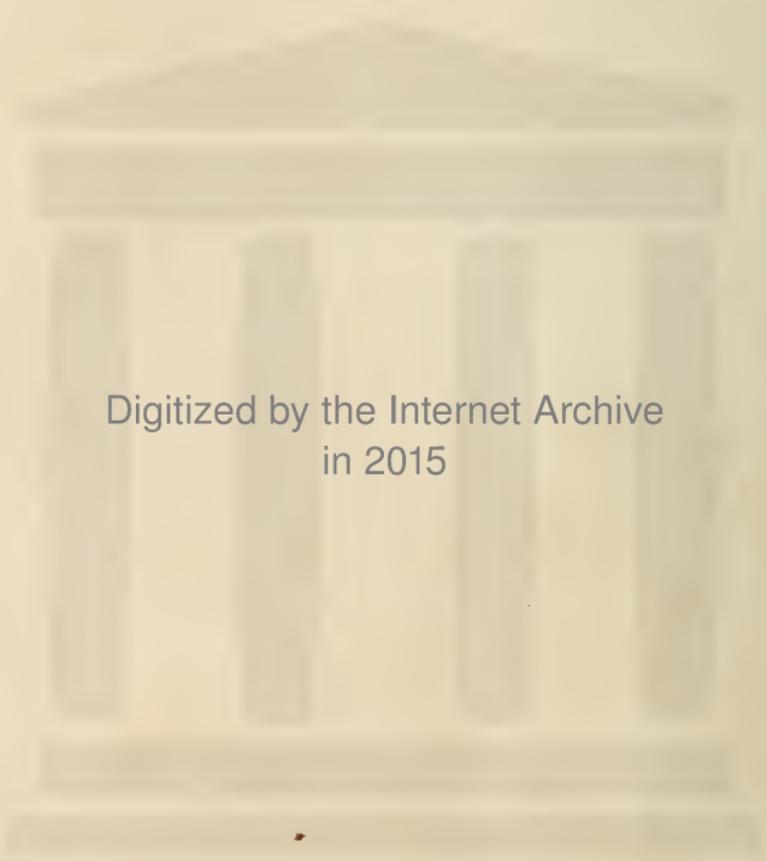






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THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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VOL. 7.

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WE ask our friends, during their summer wanderings, not to forget the first general gathering of our Society, to be held in October, in Brooklyn. Much of peculiar interest will centre around this reunion, as we hope to hear the living voice of some of those who have become endeared to us by their pen and influence in our work in distant lands.

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FOREIGN CORRESPONDENCE.

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REPORTS FROM OUR MISSIONARIES.

**INDIA—Calcutta.**

*Extracts of Letters from MISS BRITTAN.*

THE PRIESTS OF JUGGERNAUT.

Lately an incident occurred during a visit to Serampore, which illustrates the absurdity of heathenism. Serampore is the station where the pioneer missionaries, Carey, Ward, and Marshman, were, and is also, next to Poore, more devoted to the worship of Juggernaut than any other place in India. Here he has two temples and two cars. In the temples of Juggernaut there are always three images—himself, his brother, and his sister. Between them there is a strong family likeness—they are all equally beautiful! The sister

is much the smallest, and is always between the two brothers. Why Juggernaut is worshipped, and the brother and sister are not, I cannot imagine. The figures are shapeless masses, just like the trunk of a tree, or, rather, like a big pillow tied around the middle for a waist, and then tied again a little higher up, to represent where the neck should be ; then the back part of the head is flattened, and on the flat face great, staring eyes are painted, with a red mouth and a streak for the nose ; there are no arms nor legs. At a distance, each figure looks like an immense owl.

We went to the first of these temples, where a Brahmin was standing outside. We asked him if we could go up on the platform to take a nearer view. Yes, he said, if we would take off our shoes, but not otherwise, as the place was sacred. Of course we refused to do this, so remained below. This Brahmin was an educated man, and could speak English well, so we spoke to him of the folly of such worship. I told him he did not believe in those idols any more than I did. He laughed, and said no sensible person would worship these senseless blocks of wood, they only worshipped the divinity through these emblems. Then, said I, "Why do you say, in one place, that the image there wishes one thing, and that, in another place, wishes another?" He laughed, and said, "That is only the ignorance of the people." I soon found there was no use in talking to this man, for he was like the silversmith of old, who would cry out, "Great is Diana of the Ephesians!" because he gained his money by making images of that goddess. So with this Brahmin, this image belonged to him and to his family, and overthrowing its worship would take away all his gains.

In an open space of ground outside the temple was the car, an immense, ponderous machine. It stood in a large, open shed, so that we could see the four sides, which were covered with paintings and carved figures. About half a mile from this temple was another car, with similar paintings, only that they were of a much more recent date. On talking with a man we found here, he said that the government had forbidden the other image to be taken out, nor would they permit his car to be drawn out at festivals. We asked why. He replied, "The Gooro of another image dreamed

that the god appeared to him and commanded that when the car with the image was drawn forth at any festival, some men should offer themselves as a sacrifice to him. As that car was never brought out but two or more men would throw themselves in front of it, and be crushed to death as a sacrifice to the gods, so the government had now forbidden its yearly ride. (It has not been brought out for two years, but before that, I have seen many men killed under it.) I said, "Does not this image wish to have sacrifices offered to him?" "No," he answered, "he is much kinder, and is satisfied that we should sacrifice a goat to him, and bring offerings of fruits and flowers." I tried, through my interpreter, to show him the folly of the thing. Here were two images intending to represent one and the same god, not more than half a mile apart, and yet the worshippers in one place believed that their god desired something entirely different from what this one did. Or, rather, they all believed that it was necessary to do one thing to please one image, and another thing for the other, showing that it was really the idol, not the thing intended to be represented, that they worshipped.

## OLD INTERESTS.

If we have disappointments sometimes, we also have many things that rejoice our hearts. Two little incidents have occurred lately which have given me much pleasure. Long, long ago I spoke of one of my pupils, who was a very bright, intelligent woman. Her husband was away in England and he was very anxious that she should study hard and improve. Before I returned home, he returned from England and was very anxious that his wife should commence house-keeping. This was contrary to custom, as these people always live in one house for several generations. She was afraid to break through the customs of the country for fear of being disgraced in the eyes of all who knew them. They were so unkindly treated for this innovation that they left Calcutta. Some months after I had returned to India, Miss Ward and Miss Lathrop went to Madras, and on the steamer they met this Bo, who was delighted to see them, and said that they were living at Dacca.

Years passed and I heard nothing more of them. I had three other pupils in the same house, to whom I had become very much

attached. Last week one of our teachers said to me that as she was coming out of one of her houses a servant came to her and told her that there were some Bos dwelling opposite, who wished to speak to her. They mentioned my name, and said they were my old pupils. At first, I did not remember the women, but on finding the situation of the house, I recollected them. I went to see them, and they were so delighted and happy to see me it was quite a pleasure; they wished me to begin to learn again immediately.

Another of my pupils, who has ceased learning for four years, sent to tell me she wished to see me. She was a bright young woman, whom we had thought almost if not altogether a Christian. Her husband died recently and she has had to drink deep of the bitter cup that is mingled here for widows. She will open a school in her own little room. I told her I should only be too glad, for I know she is well qualified.

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*Extracts of Letters from MISS KIMBALL.*

VISITS OF MISSIONARIES.

We have lately entertained a large number of missionaries, but we have enjoyed the gathering very much, learning something of the work in Northern and Southern India and Burmah. It certainly is a good thing for us to meet in this way occasionally to compare notes, and look over the entire work of this great mission field. We hear all the encouragements, and with grateful hearts burning with fresh zeal, go out to war against the powers of darkness, which in no country seem so concentrated as in this. Among our guests were Mr. and Mrs. Keith, from Assam, who, almost pioneers, have accomplished a work which will go on. Four years ago there was no written language, people and missionaries communicating by another—the Bengali. Now they have four Gospels translated into their own Garo and a grammar to assist in acquiring the language. I am often so thankful that our difficulties in the Bengali language are comparatively few, although I do not find it an easy matter, by any means, to learn to speak it, it being full of idioms to which a foreigner is rarely able to fix his doubtful speech. It is a trial to have to speak to these people through an interpreter,

but I believe if God's Spirit is with us, the message we give so imperfectly will accomplish God's work. He can prepare the heart and cause the ear to hear, and we too well know the power of little things in God's hand to doubt the use of our feeblest efforts.

## EXPERIENCES.

All experiences in the zenanas being very similar, mine are familiar to you through the other missionaries. I confess to not having liked the work in the beginning, and often went out with a feeling of reluctance. Now I love it with all my heart, and through my own yearning for the salvation of these women, I can far better understand the great love wherewith He hath loved us. I go out five days in the week, four to zenanas, and one day to a school of thirty-five as bright little children as ever gladdened the eyes of a teacher. Dark-skinned "chota-chala," with strange, unpronounceable names, but manifesting all the characteristics of their fairer kin in Christian lands. Children are alike, the world over, and when now and then I see a small boy, not in the least clothed, fishing with a pin in an open sewer, I quite think he ought to understand the very sympathetic American question, "Have you caught anything?"

My zenana pupils are from fourteen to thirty years of age, and, without exception, winsome, lovable, and eager to learn. In fact, Bengalis, as a people, are gentle and patient, perhaps from long submission to foreign rule. Especially interesting to me are the lower classes whom nature seems to bear on her own bosom, and feed with her own hand.

We have just passed the festival of Dol-Jaba, the meaning of which, I am told, is a play representing the sports of Krishna, with the milkmaids of Brindabad; but we see in it only a disgusting saturnalia, distinguished by a great deal of drunkenness and a general scattering of red powder. The color of the powder is a beautiful magenta, but the associations are so repulsive that I cannot see it without a sick feeling at my heart. The worshippers rub it in their hair and on their persons, and throw it through syringes at one another. This festival is also called "Holi Pooja," and begins on the 15th day of the bright side of the moon of the month Phalgun.

The Hindoo festivals are invariably regulated by their astronomical

year, which I do not know about, but by our own calendar it was the 7th of March, and as yet the traces of the festival have not disappeared from the zenanas and streets. The story of Krishna is this :

“ It having been predicted that Devahee, his mother, would annihilate sin, his uncle, one of the most wicked of men, slew all her children as they were born. Krishna was concealed and a female child substituted in his place. In the Shastras he is depicted as the eighth incarnation of Vishnu, the second person in the Hindoo trinity, and possesses the whole of his celestial power. He is the presiding deity of a large sect of Hindoos, founded by the reformer Chaitanya, early in the sixteenth century, and it is said the fabrication and birth of Krishna was the grandest blow leveled by the Brahmins against Christianity.”

I am more and more desirous to learn concerning the traditions, customs, domestic and social relations and habits of thought of this people, but get very little assistance from my pupils, as their invariable reply to queries is, “ We do not know ; our forefathers did it, and as they did, so must we.”

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*Extracts of Letters from MRS. PAGE.*

ADORNMENT OF ROOMS.

The work is going on much as usual ; we are digging deep in some places, planting in others; now and then some hopeful green leaves appear above the soil, bursting through all the hard clods of ignorance, vice, and superstition, and cheering us and others with their vigorous growth. We cannot expect all plants to blossom and bear fruit immediately in the sickly atmosphere of a Hindoo zenana ; but we have much, ever so much, to thank God for in this blessed work, and we fondly treasure up in our hearts every sunbeam that glints athwart the dark old crumbling ramparts of heathendom.

Last week I took some Scripture pictures and texts to one of my schools. A hideous representation of Juggernaut disfigured one side of the room ; so I turned to my women and school children, saying, “ Now you all know that there is no such god as Juggernaut, no such goddess as his sister Suboodara ; your eyes are opened to the light that shineth for every one of God's creatures ; your ears have

heard the words of Eternal Life; you cannot then bow down to these idols, worshiping them and calling them your creators and preservers. You know that some day 'We shall all appear before the judgment seat of Christ, there to render an account of the deeds done in the body, whether they be good or bad.' Jesus saith, 'He that hath ears to hear let him hear!' And you *have* heard. 'Tell me, shall I take down these pictures, or do you still want to have them in their usual places?' With one voice all replied, "Take them down; we have no faith in these gods; they cannot do anything for us." So I stood up on the form, and detached from the wall their once venerated Juggernaut. It fell to the ground at my feet, and no one came forward to the rescue. In its place I substituted the words, "Stand up for Jesus," explaining the meaning thereof to my pupils. This was quite a triumph, and sent me home very happy.

## OBSERVATIONS ON TEACHING.

A little one came to me only a few days ago, with a look of pain on her face. "Mem," said she, "some of my friends do not like to read the Bible stories and the Gospels, because they do not believe that these are true; but I know that there are no falsehoods there, so I keep on reading all the time." "That is right," I answered, "it is our duty to learn all we can about the dear Father who loved us so that He gave His only Son to die for us poor sinners."

Another little scholar lies in a very precarious state; she had a sore in her cheek, and this has now terminated in gangrene. The poor child suffers greatly, and is such a distressing object to look at that my heart aches for her every time I go to see her. It would be quite a relief to the dear little soul to be called home, and I feel that she is going fast. Only a few months ago she was such a bright little lass, and used to bound along by my side, holding my hand and saying all manner of pleasant, shy, childish things to me. I call at the house every now and then; though she can hardly speak, she is always so glad to see me, especially pleased when I tell her about the dear Saviour who said, "Suffer the little one to come unto me." I would ask you to pray for this dear child's family, that her mother, aged father, and elder sister may all be brought to a knowledge of the truth as it is in Jesus.

The words I speak seem to be remembered by them, and at times they are deeply affected, shedding tears as they repeat over and over again the sentences which speak of God's love to sinful man. A woman there said, "What a different life ours would be, did we but have the Christian's God for ours." "And you *can* have Him," I said; "you can go to Him, and lay all your sins and sorrows at His feet, for He tells all the weary, heavy-laden ones that He will give them rest." Here another woman, a visitor, broke in with the words, "Ah, then, that must be the reason why Christians always have a smile on their faces; how can they be sad when the God they worship is their Father, and they can go to Him at all times to tell Him everything. We are afraid of our gods and would like to run away from them; thus our service is one not of love, but fear merely." So these dear women talk, and are learning to discriminate, and it is very comforting to us to hear their simple, untutored speeches. We wait and pray for the glorious dawn, when the Sun of Righteousness shall arise with healing in His wings; and though at times we cry out, "Watchman, what of the night?" yet our hearts are full of hope for some of our dear pupils; we feel that many of the prisoners are free, and can never be fettered with Satan's bonds again. The door once opened can never be shut. He that shall come, *will* come, and will not tarry; and then they who sow in tears shall assuredly reap in joy. What precious promises to feast upon!

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*Extracts of a Letter from MISS HATCHELL.*

A PARSEE FAMILY.

A Parsee gentleman came to the door and asked if we would teach his children, telling us where he lived. Calling at the place mentioned the next day, and finding no one at the door, I walked into the parlor, where I found a Parsee lady and her daughter, a girl about eleven years of age, both engaged in some fancy work. They looked a little astonished at their strange visitor, so I hastened to explain that I had called at the request of a Parsee gentleman who asked me if I would teach his children. On this the girl looked up with a shy, sweet smile, saying, "Will you teach me?" So my visit

there began. My little pupil always had her lessons so well prepared and took such interest in each and all of them, it was quite a pleasure to see her. One day on asking for her Scripture lesson, which up to this time she had given and prepared with the rest, she answered hesitatingly, "I have been forbidden to read that book or listen to what you say about it;" then she called her mother. As her lessons had always been recited in the presence of one or both her parents, I felt astonished until her mother mentioned that some of her friends, on seeing a Christian book in her hand, had asked her if she meant that her child should become a Christian. She seemed anxious that I should continue teaching her little girl if I would only promise not to say anything about our religion, saying, "I do not find fault with your religion, only I know those that read your books get their minds upset." We parted with many expressions of regret from them and sorrow from me.

#### LEAVEN WORKING.

In a house where the people are of the Brahmin caste, I had been teaching a young Bo for a month before I sent a native teacher. The room was always full when I went there, and all the women in the house sat and listened while I was teaching. Generally I found one of them able to read, so I gave to one the Bible Stories to read aloud. They were all interested and asked questions. A week after the native teacher had been there, she came to me saying, "I took the Bo, Bible Stories to read, but the Babu said she was not to read that or any Christian book." When next I went to the house I inquired who had forbidden the reading of that book, when the mother-in-law told me to speak to the husband of the Bo. He told me that it was her brother that objected, but that I might give her the book to read if I liked to do so. Afterwards I asked the women if they could find fault with anything they had heard, and they all agreed that nothing was objectionable. I left the Bo a catechism to learn, and she committed four pages to memory. Each time I go there I see some strange faces among them, and through them I have been asked to teach in four other houses.

**Allahabad.***Extracts of Letters from* MISS LATHROP.

[Communicated by the Philadelphia Branch.]

## A HUSBAND'S LONGINGS FOR A WIFE.

Some weeks ago, as I was passing along a street in the native quarter of the city, on my way to visit in my zenanas, I was accosted by a Bengali man who inquired if I was a missionary. He told me he was a Christian and wished his wife taught when she recovered from illness. I was surprised to hear him say he was a Christian, as there are so few families of Bengali Christians here. Weeks passed, and I had ceased to think of the incident, when one day as I went to that part of the town, he again spoke to me and asked if I was ready to go and see his wife. I followed him through a narrow foot-path between mud huts. As we were going he suddenly turned and said, "Madam, I wish you to make a Christian of my wife." I was astonished and said, "Why, Babu, I thought you told me *you* were a Christian. What is your wife?" He replied, "I am one in everything but name, but how can I be baptized when my wife is a Hindoo?" He took me in and introduced me to his wife and then went on to his office. I found her a simple-hearted, pleasant woman, not at all averse to hearing about our religion.

After teaching her two weeks I went to Calcutta, and on my return her husband told me she had gone to stay with a near relative for an indefinite length of time, as he was not in a position to keep up a separate establishment. He thought I might still visit her there, but next day he came to tell me her friends would not allow a Christian to enter their house, not even the outer court. So for the time we are prevented from seeing her, and can only pray God to place her again within our influence if He has a work for us to do in her behalf. For some reason we find the greater part of the Hindoos more staunch in their peculiar beliefs here than in Bengal. They adhere more rigidly to their custom of not associating in any way with those outside their own religion. Even the Brahmos cannot come too close to them in their family relations. An intelligent, educated native gentleman who was at the house a few days since was speaking of their bad customs; such as the early marriage of

the girls and the perpetual widowhood enforced even upon those whose husbands died when they were mere children. He bewailed the fact, but seemed to think there could be no remedy. *One* here and there, was not strong enough to resist public opinion, and the mass would not change. Lack of real courage stands in the way of many reforms here.

## OPINIONS OF BOYS.

Our school in the home is progressing. We have more than sixty scholars on the roll, with a good average attendance. We frequently meet boys from 12 to 16 who profess great aversion to Christianity, and in most cases it is simply because they know nothing of it. One told me yesterday that, being a Hindoo, he could not think of wishing his sisters to learn to read—it was very destructive to female morality. When I asked him if he had sisters, he was obliged to reply, “No.” He is being educated in a good school, and there are many like him.

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*Extracts of Letters from MISS RODERICK.*

## INFLUENCE OF PRIESTS.

When I recall my visit to the annual Mala, or fair, held at the junction of the rivers Jumna and Ganges, and remember the different Brahmin devotees who were present to show the people by their devotions the way of salvation, it seems strange that anybody could be led away by the teachings of such an ignorant set of men. I often wonder if they really believe what they profess and teach; and yet they are considered by some of the Hindoos as equal to the gods, or rather the rulers of the gods, for the Shastras say that the gods are subject to the power of Meentras, and the Meentras are under the power of the Brahmins, consequently the people look up to them as their examples and advisers in everything. But, of course, their palms have to be crossed with silver before they condescend to give their opinion or take part in a ceremony. A wedding is never complete without them. Once we were invited to one. The priests would not conduct the ceremony until we left, but we were allowed to see the bride, a little girl not more than eight years old. She was dressed in a scarlet saree and her hair was adorned with jasmine blossoms. Still she presented a most forlorn appearance,

for she had just then been awakened from sleep, that we might see her, and the fragrant blossoms in her hair were all crushed. As soon as the inspection was over she threw herself on the bed and fell asleep again. As the wedding was not to take place until midnight, they let us stay to witness the wedding procession that accompanies the bridegroom to the house of the bride, where the ceremony is always celebrated. From the roof of the house we saw two elephants walking calmly along, one behind the other. A number of men followed, with gay lamps attached to poles, each pole having about half a dozen lamps made of mica, shaped like wine-glasses, and ornamented with paper roses of every description and color. Then came the musicians; natives dressed like European soldiers, carrying drums and fifes, playing tunes supposed to be English, but it sounded no more like it, than the hoot of an owl does the chirp of a sparrow. My pupils in the zenanas have often informed me that they do not like English music, and now I have left off wondering at it. Behind the musicians came the palanquins with the bridegroom, dressed in his best, with a head-dress resembling a mitre, made of tinsel. The friends of the bridegroom followed, in their carriages. The procession stopped in front of the house, the friends alighted from their carriages and surrounded the palanquin, to show their kind regards for the bridegroom. The noise everybody made was deafening. After a while the bridegroom was allowed to leave the palanquin and enter the house. After this the priests declared that unless we left they would not perform the ceremony.

It is sad to think that there are thousands who have none of the sweet promises of the Bible to comfort them.

#### A SUNDAY-SCHOOL CONVENTION

met here last week to discuss about the method of teaching heathen and Christian Sunday-schools in this country. The evening preceding, an address of welcome was given by one of the clergymen of this city to those missionaries who came from other places. Responses were made by a few, and then Mr. Philip Philips gave us some music. The following day the points discussed were very instructive as well as interesting. At the conclusion the members of the Convention came to the decision that they would publish a pa-

per, entitled the "*Indian Sunday-school.*" Another resolution was, that they would do all they could to convince the Hindoos of the evils of early marriages. The only heathen Sunday-school we have is formed of our servants, their wives and their children.

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*Extracts of Letters from MISS CADDY.*

VILLAGE WORK.

I have found a day's work in a village near Allahabad. There are only five Bengali families in the place, four of whom have opened their doors to us. In the first house there are three pupils, while the mother comes in regularly for the Bible lesson, and expects to be sent for if she is in any of the neighbor's houses. One day my throat was very sore, so that I could only speak a few words, and I did not think it worth while to send for her. She met me outside and wanted to know why I had forgotten to send for her to come to "prayers," as she called it. These people have no idea of prayer beyond the useless repetition of the name of one of their gods. We often teach them short prayers for any special blessing, as well as pray with them. I am greatly interested in this mother, who must be between thirty-five and forty years of age, for I think from what she sometimes says, her life has not been a smooth one. Her heart seemed touched by the Gospel message from the very first time she heard it. She feels, I think, the need of a new heart, and acknowledges that works of merit are of no avail while we have the guilt of a single sin resting upon us.

**JAPAN—Yokohama.***Extracts of Letters from MISS CROSBY.*

## A BROTHER'S WRATH.

We can see a steady progress and development in the spiritual life of our pupils. Some of them have had severe trials to bear, owing to the opposition of their friends to Christianity. My heart has been especially drawn out to one dear girl who has lately been suffering in this way. She went to see her brother, who acts as her guardian, to ask permission to visit Yedo for a few days. In conversation with him she said she did not care for earthly joys, but for the true heavenly pleasures. This made him very angry; he told her to leave him, and that she must not come there again. Afterwards he sent word by her sister, that she must come to him and ask his forgiveness, but if she would not give up her Christian principles he would send her to a distant city to live. Very naturally, she was very much troubled by this, for she said she could not give up the Bible and Jesus, and she feared he would execute his threat. When he sent for her to come to him, thinking it was best not to give him any cause for complaint in disobeying him, I decided to go with her; not, of course, to let her ask his forgiveness, but to have an explanation and effect a reconciliation. The result, as well as every little circumstance connected with the whole matter, clearly showed how God was overruling all in answer to prayer, and that He designed by this trial to teach this dear child a lesson of trust and confidence, that I believe she will not soon forget. We had prayed much in regard to the matter for a day or two before we went to her brother's, and her faith was greatly increased, though, at first, she seemed quite doubting and fearful. On our way to the house she told me she knew Jesus would teach her just what to say, and so she was not afraid. I felt rather amused at the brother's assumed dignity, which gave way to a more friendly manner when he found I had come to reason with him, rather than to find fault and censure him.

The interview ended very pleasantly by his assuring me that his sister should have no more trouble. As we left the house her heart was full of wonder and gratitude at the marked manner in which

God had answered prayer. But a momentary feeling of unbelief crept in, and she said, though her brother was very kind then, she was sure that at another time he would be very angry with her. But when I asked, "If God has answered your prayer this time, cannot you trust Him again?" her doubts vanished, and with a sweet smile she said, "Jesus has done all this. He can do everything, even to making my brother a Christian." We shall try to have her brother give up all claim to her and make a written statement to leave her with us, or else at any time he may insist upon her marrying some one perhaps whom she has never seen. One of the greatest trials in our work is our inability to keep our scholars as long as we would like, or, in some cases, their friends from interfering in regard to their marriage. Of course we want them to marry Christians, but as yet there are not many of these, and very few in circumstances to think of marrying. Our prayer is, that they may not marry heathen husbands, and in many cases God has, in a marked manner, interposed and prevented the plans of their friends from being carried out. Pray for this and all the other temptations to which they are exposed, and that we who have charge of them may be guided by heavenly wisdom continually.

The greater part of the last three days has been spent in school, attending to the examinations. These have been private, merely for determining the standing of the scholars. The examinations have been very thorough and impartial, and have done great credit to both teachers and scholars. I have been astonished to see how much they were progressing and how intelligently they could recite in a foreign language in such studies as history, geography, arithmetic, and "Wayland's Moral Science."

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*Extracts of Letters from MRS. PIERSON.*

SPIRITUAL PROGRESS.

We are preparing for school examination next month, at which time the scholars are to be promoted, according to their scholarship. Mr. James Ballagh spent a day in my school-room last week. He complimented the pupils highly, saying that he had never known a class to translate as well. We hope also to have a public examina-

tion in May. But I trust the Lord will never suffer me to forget that the great object of all our labor is His glory and the conversion of souls. The girls always pray earnestly for each other. They never forget dear Mrs. Pruyn, pleading earnestly for her recovery and restoration to us.

I received a letter from Mr. Oshikaua, who is at Niagata, inquiring if we would take a young lady from that place, who has recently been baptized, and desires a Christian education. We are full, but our Home seems like an omnibus, into which we can always take one more. I entered the school-room one morning and found written on the blackboard, "We wish to see Mrs. Pruyn very much," and I knew that their hearts were going out after her across the great ocean. Mr. Ballagh told the Japanese Sunday evening that Mrs. Pruyn was laboring for the people in the homeland. Niaki made a touching prayer, in which she was earnestly commended at the throne of grace.

#### HOME MEETINGS.

At a little meeting that I held in Ishikawa this week, a woman came, bringing a sick child. She wished me to pray for its restoration, and while I tried to explain to her the spirituality of our blessed religion, I told her I would comply with her request. She came home with me and I gave her some medicine. If any one wishes to be heart-sick and weary it is only necessary to visit these poor Japanese at this frozen season. I went to Kanagawa last Saturday and held a meeting, where many were present who seemed much interested. The most delightful meeting I have held was in a house below the mountain. At first I began to think no one was coming, but after a little a number of women presented themselves, listening with the deepest interest to all we said. A young woman and her father accompanied me to Sunday-school. I trust they will receive the truth as it is in Jesus.

One of the listeners, a sick man, is seemingly in a decline. His troubles have weighed on his mind and weakened his body; but his spirit shines beautifully through all. He hopes to be received into the church the first Sunday in next month. There are large congregations at the Japanese service on Sundays, who listen attentively.

In one of my visits to-day I was surprised and encouraged to hear a woman assert with tearful solemnity her belief in the One Invisible, Eternal God, and Jesus Christ whom He has sent. She said, "My husband believes too, and he goes every Sunday to hear Mr. Ballagh." They have always received me kindly, and have appreciated my poor efforts to lead them to repentance and faith, while the Holy Spirit has carried the truth home to their hearts. They have a little boy, who I trust is learning to love God's Holy Book and to worship the Triune God.

In all my work there is nothing comforts me more than the knowledge that God has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, that no flesh should glory in His presence. Having promised to hold a meeting in a certain neighborhood, where the women were anxious to hear the Truth, at the appointed time I went, but found the house deserted, and a notice on the door that the family had removed. That was nothing strange, for the Japanese are abrupt in their movements, so turning about I went to visit the sick man. I found him very low, and, having a copy of St. John, I began to read to him the solemn and comforting recital of the resurrection of Lazarus. Several men and women dropped in, until quite an audience gathered. They listened silently and respectfully. When I ceased, the sick man tried to tell them of his own religious experience, but he was so weak that he was obliged to refrain. One man said, "I have heard this doctrine for the first time; I wish to learn more. Accordingly I invited them all to the Japanese church, and I have faith to believe there will be results, if known only to the Lord.

The government has issued a manifesto permitting all officials to rest upon the Sabbath, and though it is not the spiritual rest of God's people, yet it is the step in the right direction. We have a pupil, a young girl of a high family in Tokio, who has recently suffered with mumps, and when recovering had paralysis of the nerves of the face. The doctor is trying electricity with some hopes of success. She is a disciple of Jesus, but her father and mother say, if she confesses her faith and is baptized, they will disown her. They think this little affliction is a punishment sent by the gods as a

retribution. We pray that she may be restored. She is a very promising scholar, gentle and lovable.

Last Sunday Nasa and the sick man received the solemn sacraments of baptism and the Lord's Supper; they sat side by side. The cheeks of the young girl bloomed like roses; the other, standing at the portal of the invisible world, seemed in marked contrast. He is evidently going home, and I trust it will be a happy release from all care, sorrow, and infirmities. The church was full on Sunday at the Japanese service, and it was a delightful and profitable occasion.

#### SERVANTS' CLASS.

My Tuesday evening class is composed of servant women. Two of them are quite advanced in years. One prides herself on having her sight perfectly. She always sits at a distance from the light, and when she reads all the others say, "You are very young yet." One of the younger ones has a bright, intelligent, and exceedingly interesting face. She feels the truth deeply, but I am afraid is endeavoring to resist its power. Two of the women are Christians, and often lead in prayer. How much the religion of our Saviour has done for them is apparent in their lives, as well as their more enlightened intellect. I am translating portions of the Old Testament for them, to give them some views of the Old Dispensation. These women are not all working for us, but are the wives of our servants. I often think it is more difficult to labor for them, they are so low in the order of intelligence, but the Holy Spirit can make known the truth and dispel the deepest darkness. There is work on every hand, and the time too short for that which we desire to do.

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

##### AN OPEN DOOR.

We are cheered by seeing most of the pupils making good progress in various ways. We have just finished a careful examination of every class, and feel on the whole tolerably satisfied. I think, as it was the first, we may say a little more, but it revealed many places where marked changes are needed. There can be no doubt that these girls are capable of good culture, and will make fine

scholars if well trained. We are impatient to have them ready to go out to teach, so many places are opening. I long more than I can tell to go where no Christian school has been opened, and commence work for women and girls. Our hands are full here, to be sure, but the regions beyond are calling. I now have the management of a little Sabbath-school, a short distance from the "Home," which has been under the care of two native young women. They went, a few weeks since, to Tokio, for the purpose of attending the government school, and as the children in the school were too timid to be transplanted, they asked me to take charge of it, and to continue the work. I go there with two of the older girls, and we usually have about twenty children and six or eight grown people to teach. It is in a private house, but in a very low neighborhood, so as yet the work looks rather unattractive; but it may be God will use our weak efforts even there for His own glory. We return in time for our own school here, which is doing well, I think. My class usually numbers twenty-eight, sometimes more, and would compare very well with infant classes at home.

Do you not think we have great cause for thankfulness that so many are sent to us to learn of Jesus? The Lord is doing wonders in this land, and from many places we hear of those who are asking for Christian teachers. Can it be that the heathen ask for a knowledge of God, and they to whom His treasures are committed refuse to give the necessary means? I cannot think they would if they knew the needs of His cause, and it may be that those who are brought face to face with facts in these dark places of the earth, are not as careful to remember them as they should be. My former Japanese teacher went, a few months since, to Niagata, a place recently opened to the Gospel, to assist in missionary work. Let me copy a little from a recent letter: "Now, in this province of Echigo there are three thousand and ten temples; in each temple there are five priests, so that there are many thousand priests with whom Satan works most industriously. I have heard that the priests are meeting and preaching to the followers of Thaka, and forbidding them to hear the truth. I am very sorry for them, because if they do not repent quickly the Lord will say, 'They are joined to their idols, let them alone.' I must trust and depend on

the merciful God entirely, and receive special help from heaven, because the enemies are great and many, and intend to do mischief to us at any occasion."

This man has left father and mother and wife and sisters and brother for the sake of Christ, and counts it all joy that he is permitted to suffer with Christ, believing that according to the promise he will "one day reign with Him." I wish you could see some of these native Christians; you would rejoice to call them "Brethren beloved."

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*Extracts of Letters from MISS MALTBV.*

PRAISES OF LITTLE ONES.

The dear girls under my instruction are all so gentle and docile, and eager to improve in their studies as fast as possible, that I am deeply attached to them. We have also many delightful prayer-meetings, and precious opportunities of holding communion with God. When I think of the trials and difficulties many missionaries encounter in laboring in a foreign land, and think of the happiness and comfort I have enjoyed since the first evening I entered the Home, I feel that words are totally inadequate to express my gratitude and thanksgiving to my Heavenly Father. Here I can serve God uninterruptedly; all have the same object in view, and the love of Jesus pervades the Home; it can truly be said, it is one of which "God is the Father and Christ the Elder Brother." Everything goes on like clock-work, and each one in her sphere is happy, useful, and efficient. It is delightful to notice the spiritual development of the scholars, their love for the study of the Bible, and for all that is good. Our school numbers about eighty.

I want to tell you about the little ones. Miss Guthrie not feeling well, I asked the children to spend the day with me in my room. Pretty soon the little army came up and I entertained them by reading several stories, and at last one dear little child said very sweetly, "Miss Maltby, tell me about God, more about Him." I stepped out of my room for a moment, and as I came back I saw them all sitting Japanese fashion in a row and singing with all their hearts, "Jesus Loves Me." It was touching to see their bright faces so

attuned to the praises of Jesus. The tears came to my eyes and my heart was overflowing with love for every one of them, and I did indeed rejoice that I had such precious little ones under my care. It is just as natural for them to sing all these beautiful hymns as it is to breathe, and the sweetness with which they sing is the charm.

I have begun holding meetings in the homes of the natives; I gather a little company of about twenty about me and tell them, over and over; the "Old, Old Story" of Jesus and His love, to which they listen attentively.

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*Extract of Letter from MISS GUTHRIE.*

A GLIMPSE IN SHANGHAI.

As my health necessitated a change, Miss Maltby and I started for Shanghai on Friday, March 3d, returning March 22d. Stopping in Kobi over Sabbath, we attended communion in the native church. In good time we arrived at Nagasaki, where we spent a happy day. We feared a rough sea between there and Shanghai, but it was as smooth as a mill-pond. The captain said he had not seen it so for years and wondered at it. I told him it was prayer answered, for I knew that loving hearts were following every step of our journey with earnest petitions for comfort and protection. At Shanghai we attended the Union chapel service and heard a refreshing spiritual sermon from Mr. Thomas. In the afternoon we went to hear Mr. Muirhead preach in Chinese. I was carried away by their singing. Mrs. Muirhead is a fine musician, and years ago taught many of her pupils to play. Now three of the teachers can play, and the children from the various schools make a fine choir. This chapel has been built twenty years, and has a venerable native pastor who has been preaching twenty years. The four churches have a membership of six hundred. As I sat listening to the strange tongue, my earnest wish was that the Father would so crown the work in Japan that the laborers who may be spared to grow too old to work may receive blessed rewards.

**GREECE—Athens.***Extracts of a Letter from MISS KYLE.*

## ANCIENT SCENES.

My first excursion to Pentelicus was made with a friend who invited us to share his carriage, which started at ten in the morning, returning at night. A few miles from the city we passed the birth-place of Socrates. Looking out upon the scenes amid which his youth was nurtured, and remembering how his aspirations went out after the unknown God, even the living God, I prayed that another might be raised even like Him who would welcome the purer form of spiritual life instead of clinging to this dead faith in forms of human invention. The Spirit must come with mighty power and prepare the hearts of the people for the reception of the truth, else even Socrates and Plato would teach in vain. We saw men everywhere cultivating the vineyards, preparing the deep trenches in which the vines are placed to retain the little moisture. The road led through ever-increasing verdure and beauty until we reached the monastery, where we leave the carriages. The friar received us courteously and urged us to take coffee, though we could not spare the time. My friend, a warm-hearted Christian, introduced me as a lady who had a school in the city, telling him he ought to visit it. They took us into the church, fitted up as usual with pictures. Brother Ignatius accompanied us as a guide to the top of the mountain, and we addressed ourselves to the ascent, which required two and a half hours.

A little more than an hour brought us to the ancient quarries, from which the marble of the Parthenon and other temples was obtained. The remains are now darkened by time and overgrown with ivy, giving the appearance of ruined walls. Very near is a cave some three hundred feet deep, the entrance to which is finely arched, and delicate ferns grow among the stalactites. It was doubtless a nymph's grotto, as so picturesque a place could hardly fail to have been devoted to some divinity by this divinity-loving race. It was long since appropriated to Christian worship, as an inscription on the rock indicates, and a shrine belonging to modern times was fitted up on one side. This people, even in accepting Christianity, were slow to learn that "God dwelleth not in temples made

with hands," for here, as in Catholic countries, we found little churches erected in almost inaccessible places, not for the convenience of worshipers, but for the merit of going out of the way to worship in a particular place.

I was much interested in our guide, who showed a real love of beauty by stopping always at the finest points and quietly drawing our attention to the scene. I found him a thoughtful man, clinging, of course, to the forms in which he had been educated, but with clear views as to the spirit of Christianity. He said, "We have yes on our tongue and no in our hearts," which is a pretty good expression for the general want of sincerity. He told me something of his history—how he had been married and had two children, a boy and a girl; his wife had died, and then he became a monk. Before we reached the top he spoke about his daughter, wishing that I might do something for her. He has not the means to educate her, and she is living with relatives poor as himself. I told him just what my object was in being here, and what I am trying to do for the children. This conversation took place as we rested on a rock, from which we got the first view of Marathon. What a scene was spread out before us! The contour of the Bay of Marathon is very fine. One can not judge well from the mountain the disposition of the contending forces, but the mound erected over the fallen Athenian is plainly visible. There were no signs of life except a few caiques on the water, their idle motion contrasting strangely with the pictures memory presented. As we were returning, I told my friend of my conversation with the monk, and asked if I might depend on him or some of his friends for means to educate the child, if she should be brought to me, to which he at once assented. I wish we had many such girls to train for usefulness.

#### CULTIVATING A MISSION SPIRIT.

The scholars are making various little things to be disposed of for benevolent purposes. They show a good degree of self-denial in obtaining money to give at Sunday-school, going without their oranges for dinner as often as I will allow them. I pay them just what the fruit costs. They want to go without oftener than I think well to allow it, as something refreshing is needed in this climate.

# Home Department.

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## Reminiscences of India.

(BY ONE OF OUR RETURNED MISSIONARIES.)

ON a visit to Lucknow in pursuit of rest and health, I found myself, one pleasant evening in June, standing beside the pillar erected in memory of Sir Henry Laurence. The sun was setting in a soft, hazy sky, and lovely flowers were blooming around me, but the ruin of the Residency and the little grave-yard near by, carried my mind back to the scenes of horror that once transpired there, and the beautiful landscape immediately became tinged with a hue of sadness. The name of the friend who passed through that memorable siege is still preserved on an old piece of wall, while he, in his distant home, enjoys the honors he here won from his grateful country, and can calmly tell of alarms and hair-breadth escapes.

Previous to the siege, the English, with their helpless women and children, had taken refuge in the fort, and held possession of both it and the Residency. The former was situated on an elevation, a mile perhaps from the latter, which also stood upon slightly rising ground.

In the plain between lay a native city, compactly built, as Eastern cities are, and teeming with a population, every soul of whom was roused to a frenzy of hatred against their English rulers.

It was soon found impossible to hold both places, and it was resolved to remove the entire garrison to the Residency and blow up the fort. This was a work of no small magnitude, and great skill was required to accomplish it. But the attempt must be made, and Englishmen do not shrink from duty, dangerous though it be. Everything was made ready, and a starless night chosen for the undertaking. Every step was taken softly and with the greatest care. A false one, or the cry of a child, might reveal them to their enemies, but all felt that their lives depended upon each one doing his part

faithfully. Many true children of God were among the company, and the protecting pall of darkness shielded them, as did the pillar of cloud the Israelites.

Before the first ray of morning light the feat was accomplished, and a rocket sent up. To the watcher at the fort this signalled success, and firing the powder, already prepared, he made a hasty escape. One flash in the darkness, a crash that shook the earth for miles, and a shapeless mass of ruins alone remained. Immediately a demoniac howl of exultation arose from the city, and a rush was made for the fort. Imagine their rage when they found that instead of an accident, it was a beautifully executed ruse, and that their victims, eluding all their vigilance, had escaped to a surer retreat.

For a time, the women and children occupied rooms in the chief building, now known as the Residency. No one dared even appear at a window, lest a shot be fired at it. At one time my friend's little boy was wounded by a spent ball; and at another, while a number of ladies were sitting together in a small room, they were startled by the entrance of a shell, which burst into a hundred fragments, but strange to say, in consequence of the close proximity in which they sat, all passed over their heads and none were injured. We can scarcely realize the horrors of that period, and those ladies cannot even now hear it mentioned without a shudder.

The natives could not be trusted, and besides the care of the children, the washing, cooking, and every menial office fell upon delicate ladies, who hitherto had known nothing of labor. Crowded in that miserable cellar, through the intense heat of summer, and the wet of the rainy season, it was no small wonder that many sickened and died. Many deeds of love, gentle services to the sufferer, and the patient Christian endurance, as the bodies of their loved ones were brought out under cover of night and laid in the silent grave, over which may now be seen the simple slab that tells of many mothers and children whose powers of endurance gave way.

It is difficult to believe as one stands on the bright green sward, with trees and flowers fresh and blooming around, and naught to break the silence but the sweet song of birds, that such wretchedness could ever have existed on so lovely a spot. Sad it is, that the wrath of man is able to transform the brightest of earth's

Edens into a Pandemonium. The native city is gone now, and in its place green meadows and golden butter-cups rejoice in the sunshine. Close by are pretty dwellings, occupied by missionaries of the Cross, and instead of the clang of deadly weapons, may be heard the whirr of the printing-press, preparing to send far and wide over that heathen land, the Gospel of peace and good-will to men. Shall we not, dear Christian brothers and sisters, be striving by prayer and work, to hasten that blessed day when "They shall beat their swords into ploughshares, and their spears into pruning hooks?" when "Nation shall not lift sword against nation, neither shall they learn any more?"

M.

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## Convention in Brooklyn.

THE proposal to hold a General Convention of the members of the "Woman's Union Missionary Society," has from the first met with prompt and active sympathy. The meetings will be held in Brooklyn in October, continuing three days. Members from a distance will be cordially entertained during their stay. Already letters of acceptance have been received from Christian workers distinguished in various departments of the kingdom of Christ, whose presence was desired.

Will not all friends of the Society bear this proposed gathering on their hearts, and do what they can individually to make it a success?

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## A. L. O. F. in India.

"WHILE in England, I had heard doubts expressed as to the reality of any conversions in India. In some quarters it has been almost a conventional thing to represent missions in India as a failure—a vain expenditure of money and strength. A view of the congregation assembled in the mission church of Umritzur, might suffice to remove such an apprehension. White and dark Christians stood up together to repeat the sublime words of the Creed—white and dark Christians knelt side by side to

receive the consecrated elements from ordained native pastors, once Mohammedans. It is true, that when we quitted the church those who had gathered within it appeared but as a little flock compared with the multitudes of heathen who thronged the road, gay and glittering with flags and decorations. But the little flock is increasing in numbers. I have myself witnessed three baptisms of adults in Umritzur in less than eight weeks, and more inquirers are coming forward. Many of those who have joined the church have done so in the face of difficulties and opposition which might have daunted many a British professor. A young convert was pointed out to me, not long ago, who had been made to stand in boiling oil by his own father, until the skin was burnt off the poor lad's feet, in order to disable him from going forth to join the Christians. What trials, tender, sensitive women have to undergo in the seclusion of their zenanas, must be partly left to imagination to depict. I know of one at this moment eager for baptism, to whom her husband at one time would give no food."—*Selected.*

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## How and Why.

A NEW leaflet will soon be issued by our Society, setting forth in a brief, forcible manner, the "how and why" of the formation of "The Woman's Union Missionary Society." It embodies the substance of two papers prepared by Mrs. Avery, of Chicago, Ill.

While this leaflet is specially adapted to those not familiar with the history of our Society, it will interest all and, we trust, revive faith and zeal.

## Mission-Band Department.

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### The School-Mates.

LATELY, a dear little girl was reading to me, and soon another came up and began reading too. Of course this would not do, so I said, "Sit down, my child, until I have heard this one, for I cannot give my attention to you both. You are reading the first book and your little friend has nearly finished the second." "Oh, mem," she replied, looking wonderingly into my face, "you say you cannot hear two different lessons at the same time, but have you not two ears, one for her and one for me?"

Another little creature, only eight years old, fell from a third-floor balcony down into the court-yard. They thought she must be dead, but the fall was broken by a quantity of miry clay that lay about the place. I call to see her every week. She sits up, with her dolls ranged on a pillow. She cannot touch them or play with them, yet she seems quite contented. Her school-fellows all seem so fond of her, and hail every improvement in her health. While I was on my way to the house, one of my smallest pupils said, as she plucked me by the sleeve: "Mem, if I ever have a fall or get a fever you will come to see me too, *won't you?*"

A. PAGE.

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### The School Carts.

EVERY day in the week but Saturday and Sunday, three large carts, drawn by oxen, arrive between 10 and 11 A. M. As they draw near there is a deafening

"chorus," if the children see any of us on the veranda, and as you look in between the flapping curtains you wonder at the capacity of the cart, such a number of little heads as there seems to be. You wish to know how many that largest cart holds, so we will follow it to the school-house. The servant gets out first, carefully holding a little three-year old child in her arms. *This* is little "Pootie," the pet of the whole school; then follow the others, of all sizes, and when the last one gets down, you have counted twenty-three; sometimes there are twenty-five. There are sixty names on the roll, but the daily attendance is about forty-four. The children all walk in and seat themselves on forms placed against the wall all round the school-room. The roll is called and they receive marks for neatness. We then have a hymn and prayer and the children divide into classes. Three girls from our Orphanage teach in the school—Lizzie Smith, Jennie McGraw, and Bertha Coffin.

H. CADDY.

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## A Singing Meeting.

MINNIE, one of our little girls, came to me a few days ago, to borrow some Japanese singing-books, as she had been the day before to visit a temple not far away, where the priests and an old woman living near, had listened to what she said about the true God. She had promised to go again and tell them more, and she wanted to *sing* to them of Jesus. Just now she came back to bring the books and to tell me they listened to her singing, and afterwards she tried to explain the hymns. She had eight persons to hear her. Her glowing face and tearful eyes assured me that the dear Saviour had bestowed heavenly inspiration.

M. T. TRUE.

## Busy Day.

ON Saturday, the girls are busy with their household duties. Some are washing glass and putting things to rights in the different rooms, while others who have no housework to-day, are busy with their mending, and a few with their books. This plan has been adopted mainly to teach the girls the various kinds of work, and to rid them of the foolish notions which prevail among this people, that servants only are made to work with their hands, and that dignity of character cannot be maintained if they do servants' work. The girls do it very cheerfully, and as I hear their merry voices I am sure they do not consider themselves ill-used.

M. T. TRUE.

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## The Little Girl's Idol.

IN visiting a school of forty children and women, you would have laughed, I am sure, to see how closely packed we were in the class-room. I am favored with an old chair, and the little ones sit on mats all around me. They read and spell, write and calculate, repeat the tables, swaying backwards and forwards the while, in perfect order, and just as if this movement were a part of their lesson. When all were repeating the second Commandment, a little girl suddenly exclaimed: "Oh, yes; that's quite true. It's very foolish to worship idols! We have a large one in our house, that sits cross-legged, with its eyes shut just like this (putting herself into the attitude), and you may talk and scream to it, but it never hears a single word. My grandfather and grandmother say it is very holy; but I can only see old wood and paint, blackened by age." Some of the other children tried to

stop her, but she only replied: "I fear the God who has eyes that can see into the densest darkness."—*London Missionary Magazine*.

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## Our Indian Sisters.

"THE daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows." So wrote a Hindu gentleman converted to Christianity. This sad sentence, true more or less of all Indian women, is especially true of high-caste ladies. Mrs. Weitbrecht writes:

An English lady visited a Hindu wife of high rank. She was seated in the centre of a low, dark room, in a huge silver chair, with some fifty slave girls behind her, attired in a large green shawl, which entirely enveloped her person, but was so arranged as to allow us to see the jewels, bracelets, and anklets, which covered her bosom, arms, and legs. She appeared listless and apathetic, and when asked in what occupation she took most delight, "Nothing," she replied, with a vacant air.

"Do you read or write?" was the inquiry.

"We pay people to do these things for us."

"Does not time pass drearily?"

"No; we smoke, and eat, and sleep, thread beads, and plait our hair."

Such are the wives and mothers of the middle and upper classes in India.<sup>1</sup> What are the widows? Consider that every female must marry; that espousals take place in childhood, no girl being allowed to reach the age of eight unmarried; that no girl may be married twice; and we understand the fact that there are eighty thousand widows in India between the ages of six and sixteen. And the widow is treated as a drudge and an outcast.

A missionary has no chance of telling the story of Divine love to the Hindu lady. She lives shut up in the zenana, and seldom sees a stranger, even of her own race. But the missionary's wife does get in, in many cases, and so does any Christian lady who devotes herself to the work. Zenana visiting—the mission of women to women—is the very thing that India needs; and it is being done now in all the great cities.

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## Worshipping Idols in Siam.

THESE people have many curious ways of worshipping their gods. Old and young bow down before them, and bring their offerings of fruit, rice, and flowers to lay upon the altar. They fold up the leaves of the palm-tree into little cups, and fill them with sugar-water, and put them here and there among the grasses as offerings to the spirits, of whom they are very much afraid. And they make little boats of lotus flowers, and illuminate them with wax candles, and set them afloat upon the water. They try so hard to satisfy themselves with works, instead of trusting in and loving the true God, who saves them by His grace.

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### NEW LIFE MEMBERS.

- Mrs. Newton Bateman, by M. B. "Prairie Gleaners," Galesburgh, Ill.  
 Miss Priscilla Belden, " " "  
 Miss Lizzie S. Rust, by "Forget-Me-Not," M. B., New Brunswick, N. J.  
 Miss Maggie Seabury, " " " "  
 Miss Jennie Munsell, " " " "  
 Mrs. Warren Ackerman, Scotch Plains, N. J.  
 Mrs. J. Hervey Ackerman, Plainfield, N. J.  
 Mrs. Theodore J. Ackerman, New Haven, Conn.  
 Miss Alice Lester Tucker, by "Johnson Band," New York City.  
 Miss Emilie E. Cole, by "Cortland," M. B., Cortland, N. Y.  
 Mrs C. J. Whitmore, by Mrs C. O. Whitmore, Boston, Mass.

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We acknowledge with thanks a quilt, made by Mrs. Ruddy, of the Widow's Home, Philadelphia, to be sent to Calcutta, calico sacques and skirts, from Coventry, Conn., for Miss Brittan's Home.

RECEIPTS of the Woman's Union Missionary Society from  
April 1st to June 1st, 1876.

Branch Societies & Mission Bands.

MASSACHUSETTS.

Boston, Boston Branch, Mrs. H. Johnson, Treas. (See items below)..... \$1,127 16

CONNECTICUT.

Fairfield "Star of Bethlehem" Band, per Miss Emma D. Knapp .....\$50 00

NEW YORK.

Albany, Albany Branch, Mrs. F. Townsend, Treas.: Mrs. Fearey's subscription LINK and postage, 3.75; Mrs. Reed LINK, 60c..... \$4 35

Brooklyn "Light Bearers" of Church of the Pilgrims, Mrs. Charles A. Sterling, Treas., to constitute MRS. GEORGE P. STOCKWELL, MISS FRANCES WAKEMAN and MISS MARTHA CARTWRIGHT Life Members, of which from Miss Frances Wakeman, 50..... 23 00

Plymouth Band, per Mrs. J. B. Hutchinson, for Smyrna school.. 20 00

Ross street Presb. Ch., per Mrs. Wm. Brooks, for "Angie Pomeroy," Calcutta..... 60 00

Young Ladies' Mission Band of South Cong. Ch., Miss Kate Willey, Treas..... 85 00

"Zenana Band" of the late South Presb. Ch., Miss E. C. Burke, Treas., for Bible-reader in Calcutta. 50; for "Mary Reed" and "Mika," Japan, 120.....170 00

Canandaigua "Mrs. Pierce Mission Band," for "Hattie Granger," Smyrna, per Mrs. M. H. Worthington..... 80 00

Cortland, "Cortland Mission Band," per Mrs. H. Givens, of which 50 to constitute Miss EMILY E. COLE Life Member..... 82 48

Flushing, L. I., "Missionary Link" Band collections, per Mrs. A. C. Reed ..... 40 00

New York Miss "Johnson Bnad," M. H. Zachos, Treas., to constitute ALICE LESTER TUCKER Life Member, and for Japan Home... 43 62

"Buds of Promise" Band, per Mrs. Van Wagenen..... 25 00

Syracuse, "Fobes Mission Band," per Mrs. L. T. Phillips ..... 50 00

"Clifton Springs Band," Mr. J. Rice, per Mrs. R. Townsend. ... 5 00

Tompkins Cove, Methodist S. S. for "Eliza K. Searing," Japan, per Mr. T. J. Finch ..... 40 00

West Troy S. S. South Reformed Church, Mr. James Forsyth, Treas., for "Brotto" ..... 75 00

\$1,083 40

NEW JERSEY.

Millstone, Millstone Aux., per Mrs. E. T. Corwin, for India.....\$50 00

Newark "Fannie Meeker" Band, per Miss E. D. McIlvaine, for "Ito," Japan ..... 45 00

\$95 00

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. Chas. B. Keen, Treas., for salary of Miss Oba Siraganian, Smyrna.....\$290 00

For Japan Home..... 250 00

Total.....\$540 00

DELAWARE.

New Castle, New Castle Branch, Mrs. S. W. Spotswood, Pres. Collected by Mrs. Cannon: Mrs. H. Kennedy 5, Miss E. Scofield, 5, Mrs. A. J. Black, 1, Mrs. S. Truss, 1, Mrs. H. Turner, 1, Mrs. E. C. Janvier, 2, Mrs. A. Couper, 1, Mrs. Dalby, 1, Mrs. S. Carpenter, 1, Mrs. Kimmie, 1, Mrs. Tetlow, 1, Mrs. Wm. Lamson, 1, Mrs. George Gray, 1, Mrs. G. Owens, 1, Mrs. O. W. Cannon, 1, Mrs. D. Ferris, 1..... \$25 00

Collected by Mrs. Spotswood: Mrs. Taggart, 1, Miss Nevin, 3, Mrs. M. C. Smith, 5, Mrs. Gemmill, 1, Mrs. A. C. Gray, 5, Miss Booth, 5, Miss Kinkead, 1, Mrs. Spotswood, 5..... 26 00-51 00

Wilmington Infant S. S. of Hanover Presb. Ch., per Miss Anna B. Porter ..... 22 70

\$73 70

OHIO.

Hudson, W. U. Miss. Soc., Mrs. T. D. Seymour, Treas..... \$9 43

Springfield, Washington St. Meth. S. S., per Mr. Thomas J. Finch, for "Priscilla Bassett," Japan..... 20 00

\$29 43

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below) \$37 92

MISSOURI.

St. Louis, St. Louis Aux., Mrs. Jane E. Lewis, Treas. Collected by Mrs. Joseph Charless, 17.50;

subscriptions, 12.50, for "Clara  
Carpenter," Calcutta..... \$30 00

Total from Branch Societies  
and Mission Bands.....\$2,956 61

### Other Contributions.

#### MASSACHUSETTS.

Boston, Miss Sophie V. Hill, subs.  
for '75 and '76, 2; for work in  
China, 20. .... \$22 00  
Miss Louisa Brown . . . . . 5 00  
\$27 00

#### RHODE ISLAND.

Providence, Mrs. Cornelia E. Green,  
Collector: Mrs. Geo. I. Chace, 10,  
Mrs. Marshall Woods, 10, Mrs.  
and Miss Green, 10, Mrs. E. G.  
Robinson, 5 Mrs. Rogers, 5, Miss  
Hail, 5, Mrs. Wm. R. Talbot, 4,  
Mrs. Thomas Durfee, 3, Mrs. J. H.  
Shedd, 2, Mrs. Jno. B. Palmer, 2,  
Mrs. Jno. H. Appleton, 2, Mrs.  
Caleb Farnum, 2, Mrs. Mumford,  
1, Mrs. Caswell, 1, Mrs. Richard-  
son, 1, Mrs. B. W. Persons, 1,  
Mrs. Humphrey, 1, Mrs. Peter  
Church, 1, Mrs. W. G. Pierce, 1,  
Miss Abby Smith, 1, Mrs. B. W.  
Ham, 1, Mrs. J. W. C. Ely, 1, Mrs.  
Francis Smith, 1, Mrs. Geo. W.  
Hall, 1, Mrs. Harkness, 1, Mrs.  
Wm. Andrews, 1, Mrs. Chapman,  
50c., Mrs. Woodward, 50c.....\$75 00

#### CONNECTICUT.

Farmington, Pupils of Miss Porter's  
school.....\$100 00

#### NEW YORK.

Albany, Ladies' Union Fair, per Mrs.  
Pruyn, for debt on Japan Home, \$800 00  
Brooklyn, Mrs. Trowbridge, for Fair  
tickets..... 2 00  
Mrs. D. J. Lyons, Collector..... 29 00  
Miss Lillie L. Mitchell, Collector:  
Mrs. F. A. Coc, 20, Miss C. Thur-  
ston, 10, Miss E. Thurston, 10, Dr.  
C. L. Mitchell, 5..... 45 00  
Miss M. E. Hotchkiss' school, for  
school in Japan..... 20 00  
Mrs. Wm. H. Harris, Collector:  
Mrs. William I. Budington, 10,  
Mrs. William H. Harris, 20, Mrs.  
Whitton, 5, Mrs. B. F. Millard, 5,  
Mrs. James W. Elwell, 5, Mrs. S.  
E. Warner, 5, Mrs. E. H. Marsh, 2,  
Mrs. H. M. Messenger, 1, Mrs. A.  
H. Dana, 1, Mrs. Abial Wood, 1,  
Mrs. Story, 1, Mrs. E. T. Back-  
house, 3..... 59 00  
Clifton, S. I, Mrs. E. C. Bridgman,  
an. subs..... 25 00  
New York Ladies' Benevolent Assoc.,

S. Ref. Church, per Mrs. J. C.  
Palmer..... 50 00  
Mrs. S. H. Maghee..... 50 50  
Annual subs., "H. E. F."..... 20 00  
Mrs. Jacob Le Roy..... 5 00  
Miss Higby, amount for outfit re-  
turned..... 50 00  
Mrs. Daniel Parish, for school in  
Japan..... 100 00  
Mrs. Lewis Atterbury..... 5 00  
Per Miss Lee, for work in Calcutta:  
Mrs. H. Barnes, 5, Mrs. R. Irvin,  
5, Misses Andrew, 20..... 30 00  
Mrs. R. I. Brown, including support  
of two native teachers in Cal-  
cutta, and to constitute Mrs.  
GEORGE W. CLARK and Miss M.  
McDONALD Life Members, per  
Miss Lee..... 500 00  
Mrs. Wm. Barbour, Collector: Miss  
Lord, 10, Mrs. Donner, 5, Misses  
Cronin, 6, Mrs. Thomas P. El-  
dridge, 5..... 26 00  
Mrs. W. G. Lyon, Collector: Mrs.  
G. W. Lane, 5, Mrs. W. G. Lyon,  
5, Mrs. D. B. Pike, 1, Mrs. W. H.  
Nielsen, 5, Mrs. W. H. Barbour,  
2, Mrs. Emily Vandenberg, 1,  
Mrs. W. B. Williams, 1, Mrs. D.  
H. Wickham, 1, Miss K. H.  
Myers, 1, Miss M. L. Doake, 2,  
Miss Elizabeth Vandenberg, 1... 25 00  
"In Memoriam," Mrs. Henry S.  
Terbell..... 50 00  
Miss J. Abeel, subs..... 10 00  
Mrs. Morris K. Jesup, for Calcutta... 10 00  
"Olivet Helping Hand," per Mrs.  
Morris K. Jesup..... 11 00  
North Dutch Church, per Miss  
Eleanor E. Bergen, of Brooklyn:  
Mrs. Lillenthal, 2, Mrs. Eirles, 1,  
Mrs. Pierce, 1, Mrs. Furkhen, 1,  
Miss Ortle, 2, Miss Ostrander, 1,  
Miss Bergen, 1, Miss Gordon,  
50c., Mrs. Prun, 50c..... 10 00  
Tarrytown S. S. First Ref. Ch., per  
Mr. Harry J. Vail, for Bible-  
reader in Japan..... 5 00  
Utica, Miss Lizzie S. Potter, for Miss  
Fritchey's school, Marsovan,  
Turkey, Mrs. B. S. Walcott, 20,  
"Whitefield Band," 5, Sunday  
School, 35, other collections, 14.50  
..... 74 50  
\$2,012 00

#### NEW JERSEY.

New Brunswick, for education of  
"Hope Leighton," Calcutta....\$12 50  
Scotch Plains, Dr. J. A. and Miss E.  
S. Coles, for Tokeglay, and Mah  
Kin at Moodong, Burmah, 154.08;  
Infant Department of "The  
Helping Hand Mission Band" of  
Scotch Plains Baptist S. S., for  
Mah-Pwah, Maulmain, 33.90.... 187 98  
Trenton, Miss A. R. Stephenson, Col-  
lector: St. Michael's S. S., 20,  
Mrs. Moyer, 3, Mrs. E. J. Hunt,  
2, Mrs. McIntosh, 2, Mrs. C.  
Smith, 1, Miss S. Sherman, 10,

## Treasurer's Statement.

Miss M. Abbott, 6, Miss Lillie  
Brace, 1, Miss A. R. Stephen-  
son, 1..... 46 00

### PENN-SYLVANIA.

Philadelphia, Mrs. T. C. Savage, for  
"Mary Eyre," and "Sarah Chaun-  
cey, Calcutta.....\$150 00

### DELAWARE.

Christian Hundred, Christ Church,  
per Rev. D. D. Smith.....\$55 00

### OHIO.

Columbus, Mrs. Channcey N. Olds, Coll.:  
Miss White, 5, Mission Band in 2d  
Presbyterian Ch., 10, Miss Gwynne,  
1, Mrs. Andrews, 1, Mrs. Smythe, 1,  
Mrs. L. N. Olds, 5, Mrs. Channcey  
N. Olds, 7, Mrs. James L. Bates.

Trinity Church, 5, Miss Mary S.  
Bates, Trinity Church, 5.....\$40 00  
Oxford, Miss Laura A. Olmstead, for  
Miss Brittan's work. .... 30 00

\$246 48

\$70 00

### Link Subscriptions.

Miss Robinson, 2.90, Miss Stock-  
bridge, 14, Mrs. C. T. Barber, 4.80,  
Miss M. M. Welch, 5.16, Mrs. W. G.  
Lyon, 3.50, Mrs. S. W. Spotswood,  
3.60, Mrs. D. J. Lyons, 3.50, smaller  
subscriptions, 27.55. ....\$65 01  
Sales of "Kardoo," 1.70, "Sheshie," 1, 2 70

Total other contributions.....\$2,803 19  
Total fm. Br. Soc. and Miss. B'ds. 2,986 61

Total from Apr. 1st to June 1st. \$5,789 80

MRS. J. E. JOHNSON, *Ass't Treas.*,  
W. U. M. S.

## Treasurer's Report of the Boston Branch.

*From Trinity Church for the Support of  
Mrs. Page.*

Mrs. N. Thayer, 50, Mrs. M. Brim-  
mer, 50, Mrs. G. H. Shaw, 25, Mrs.  
R. T. Paine, 20, Miss Lowell, 20,  
Mrs. R. M. Cushing, 20, Mrs. J. G.  
Cushing, 20, Mrs. R. Sullivan, 10,  
Miss Borland, 10, Mrs. W. G. Brooks,  
10, Miss A. R. Loring, 10, Mrs. C. E.  
Clement, 5, Mrs. J. A. Richards, 5,  
Miss Rodman, 5, Mrs. Sturdevant, 5,  
Mrs. G. W. Hammond, 5, Miss  
Dehon, 5, Mrs. Snter, 5, Mrs. B. H.  
Nash, 5, Miss Phillips, 5, Miss Blake,  
5, Miss Wood, 5, Mrs. Wm. Parker,  
2, Mrs. J. Codman, 1, Miss M. E.  
Winslow, 2, Mrs. W. H. Talbot, 4,  
Mrs. Slafter, 2, Mrs. Scudder, 2,  
Mrs. Lovett, 1, Miss Kittv Porter, 1,  
Mrs. W. Adams, 1, anonymous, 5,  
Mrs. R. Winthrop, 50, Mrs. James  
Laurence, 25, Mrs. J. C. Risk, 20,  
Mrs. C. W. Dexter, 20, Mrs. E. D.  
Peters, 20, Misses Morrill, 20, Mrs.  
J. A. Burnham, 10, Mrs. Cochrane, 10,  
Mrs. Crehore, 10, Miss Phillips, 10,  
Mrs. Burr Porter, 10, Miss Cun-  
ningham, 5, Miss Burnham, 5, Miss  
H. C. Dehon, 5, Miss Means, 5, Mrs.  
G. H. Dane, 5, Mrs. Bingham, 5,  
Mrs. R. S. Fay, 5, Miss Colting, 8,  
Mrs. Elliot, 5, Mrs. C. J. Whitmore,  
5, Mrs. C. H. Parker, 2, Miss Reynolds,  
3, Mrs. Wilcox, 2, Miss L. W. Wins-  
low, 2, A Friend, 2, Mrs. Butler, 2,

Mrs. F. A. Fogg, 2, Mrs. Hudson, 1,  
Mrs. J. G. Clapp, 1, A Friend, 4. ....\$600 00

### Mrs. Burr Porter's Collection.

Mrs. W. B. Dinsmore, 1, Mrs. Lit-  
son, 3, C. H. Ditson, 5, Mrs. P. H.  
Porter, 2, Miss Davis, 2, Mr. Mar-  
ston, 5, Mrs. E. Livingston, 2, Mrs.  
Wade, 1, Miss Delano, 1, Miss Big-  
gelow, 1, Mrs. Palmer, 1, Mrs. E. L.  
Adams, 1, Mrs. N. S. Henderson, 1,  
Mrs. H. N. Johnson, 1, H. G. Clapp, 1,  
Mrs. R. B. Stone, 1, Mrs. Herrick, 1,  
James Sturgis, 1, Mrs. Pierce, 1,  
Mrs. Raymond, 2, O. Ditson, Esq.,  
10, J. E. Ditson, 1, Miss Graves, 1,  
Mrs. Hodgdon, 1, Mrs. Sumner, 2,  
Mrs. Byam, 1, C. S. Livingston, 2,  
Dr. Ahlbourn, 1, Mrs. Wm. Mason,  
1, Mrs. Lawrence, 1, Mrs. Alvin  
Adams, 1, Mrs. E. P. Kennard, 1, Mrs.  
J. Stanwood, 1, H. S. Almy, 2, Mrs.  
Aborn, 1, Mrs. Going, 1, Mrs. N.  
Potter, 1, Master Harry Payne, 1,  
Mrs. W. N. Underhill, 1, Lincoln  
House Band, 5.....\$70 00  
Emanuel Church, for the support of  
Miss Anthony ..... 400 00  
Dorchester and Roxbury Aux. for  
Link ..... 60  
Through Mrs. J. D. Richardson, sub-  
scriptions, 45, Links, 11.56..... 56 56

Total .....\$1,127 16

MARIA N. JOHNSON, *Treas.*

RECEIPTS of the Philadelphia Branch from April 1st to June 1st,  
1876.

|   |         |  |        |
|---|---------|--|--------|
| Through Mrs. Mary Adams: Mrs. Edw. Y. Townsend, 5, Mrs. John Biddle, 10, Mrs. Lucy Shober, 10, Mrs. Dunton, 5, Mrs. Benj. Coates, 5, Miss Beulah Coates, 2, Mrs. M. Adams, 3.....   | \$40 00 | 4 copies of Link, 2, Mrs. Jane Cummings, Link, 50c., Miss Agnes Campbell, Link, 50c., Miss Annie Wilson, 50c., Mrs. Jane Cummings, 50c.....  | 4 00   |
| Through Miss Dillaye: Benevolent Soc. of Chestnut St. Female Seminary.....  | 16 00   | Through Mrs. J. F. Page: Mrs. Washington Butcher, 5, Mrs. J. F. Page, Link, 50c.....   | 5 50   |
| Through Mrs. Jacob Harley: Class No. 1 Sabbath-school 10th Baptist Ch. for 1875.....  | 20 00   | Through Mrs. H. M. Stuart.....   | 21 00  |
| Lambertville Auxiliary, per Miss M. G. Thornton, Treas., for support of Emma in Calcutta Orphanage; for support of Kin in Mrs. Pruy'n's Mission Home, Yokohama, Japan, and for support of native Bible-reader in Shanghai, China..... | 200 00  | Through Mattie Q. Abbott, 6, Links, 1.20, Kardoo, 1.....   | 8 20   |
| Through Mrs. C. C. Hughes: Miss A. Pechin, 25, do. Link, 50c., Mrs. C. C. Hughes, 2, do. Link, 50c., Mrs. A. Harrison, 2.....   | 30 00   | Through Miss M. A. Longstreth: Sarah K. Davidson, for the education of a little girl under the care of Miss Brittan, 50, Alice Ashburst, 10, Sallie Benners, Link, 50c., Miss S. Wheeler, Link, 50c., Mrs. Wm Stroud, 2, do. Link, 50c., Alice M. Brown, 5, do. Link, 50c., Mary J. Coburn, 1, Miss Frances Lea, for the education of a child in Calcutta Orphanage, 30..... | 100 00 |
| Through Mrs. W. W. Keen: Mrs. F. Odu Horstmann, for Lulu Ethel, child in Miss Haswell's school, 30, Mrs. W. W. Keen, 5, do. Link, 60c.....  | 35 60   | Germantown Auxiliary: Miss A. M. Bayard, Treas., collected by Mrs. Nugent, Miss M. F. B. Whitesides, 2, Mrs. H. G. Jones, 1, Mrs. Leavitt, 2, Miss C. Leavitt, 1, Mrs. C. Robinson, 2.....   | 8 00   |
| H. A. Boardman Band of 10th Presbyterian Church, Miss Mary Burt, Treas.: Miss Catharine Bache, 1, Miss Espy, 1, Miss Theresa Espy, 1, Miss Watson, 1.25, Miss Burt, 20, Dr. H. A. Boardman, 5.....                                    | 59 25   | Collected by Miss Wilson: Mrs. Dennis-on, 2, Mrs. J. Helry, 5, Miss Whartenby, 1, Miss De Forest, 1, Mrs. Hackett, 1, Mrs. Fondey, 1, Miss Mitchell, 1, Mrs. Engle, 1, Mrs. E. Wilson, 1, Miss S. Mansfield, 1, Miss M. Mansfield, 1, Mrs. Dripps, 1, Mrs. Boswell, 2, Mrs. Graham, 1, Mrs. H. A. Wilson, 1, Mrs. Linnard, 50, Miss J. A. Wilson, 1.....                     | 72 00  |
| Band of "Faith and Hope," 10th Presbyterian Ch., Miss Nellie Mitchell, Treas.....   | 28 16   | Collected by Miss Garrett: The Misses McClain, 2, Mrs. Geo. H. Garrett, 1, Miss Miller, 1, Mrs. Taylor, 1, Mrs. Walker, 1, Mrs. Dunton, 5, Mrs. Westcott, 1, Mrs. Coulston, 2, Miss Creighton, 50c., Mrs. Capp, 2, Mrs. Royal, 1, Mrs. Henszey, 1.....   | 18 50  |
| Shippen Band of 10th Presbyterian Ch., Miss S. W. Du Bois, Treas.....   | 29 75   | Total from Germ. Aux.....  | 93 50  |
| Alexander Reed Band of Central Pres. Ch. for 1874-5, through Miss Addie A. Bulkeley, Treas.....   | 58 00   |  |        |
| Miss M. Whelen.....   | 1 00    |  |        |
| Through Mrs. Reed: Mrs. M. Murray, 10, Mrs. Breed, 10, do. Link, 50c., for support of Margaret Murray in Miss Haswell's school.....   | 20 50   |  |        |
| Through Mrs. I. S. Williams: Miss Mattie Troutman, 20, Mrs. Marshall Hill, 5, Mrs. Lucy Tingley, 5, Mrs. Joseph Seaver, 2, Mrs. Wm. Kunk, 1, the Misses Smith, 2.....   | 35 00   |  |        |
| Gathered Fragments Band, Miss E. M. Grant, Treas: Miss E. M. Grant,   |         |  |        |

\$780 26

MRS. C. B. KEEN, Treas.

RECEIPTS of Chicago Branch.

|  |         |                                     |      |
|--|---------|-------------------------------------|------|
| Mrs. O. B. Wilson.....                         | \$ 1 00 | Marion Bray, for Japan.....         | 50   |
| Mrs. Dr. Isham.....                            | 5 00    | Mary B. Sullivan, for Japan.....    | 25   |
| Mrs. W. C. W. Gunn.....                        | 6 00    | Master Edward Sullivan, for India.. | 30   |
| Mrs. E. Reed.....                              | 10 00   | Link subscriptions.....             | 4 62 |
| Mrs. Reed, for Link.....                       | 75      |                                     |      |
| Mrs. E. Foote.....                             | 2 00    |                                     |      |
| Mrs. H. H. Ross.....                           | 5 00    |                                     |      |
| For Kardoo.....                                | 75      |                                     |      |
| Sale of fancy basket donated by Miss Hunt..... | 1 00    |                                     |      |
| Two needle-books fm. Mrs. Mather.....          | 75      |                                     |      |

\$37 92

MRS. O. F. AVERY, Sec. and Treas.

In the May Link, Mrs. V. C. Turner should have been credited with a donation of twenty dollars, instead of one, for the Japan Home.



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