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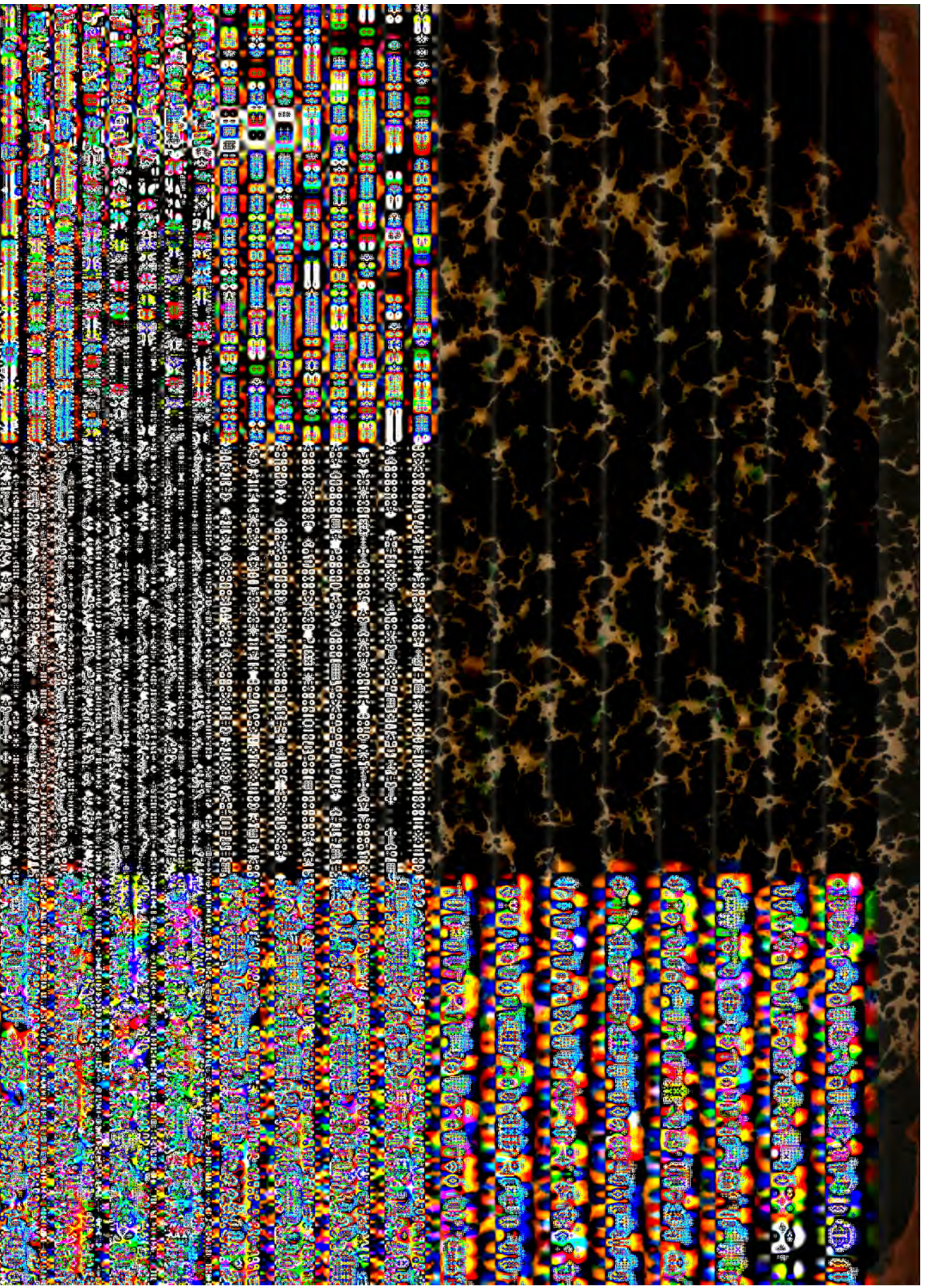
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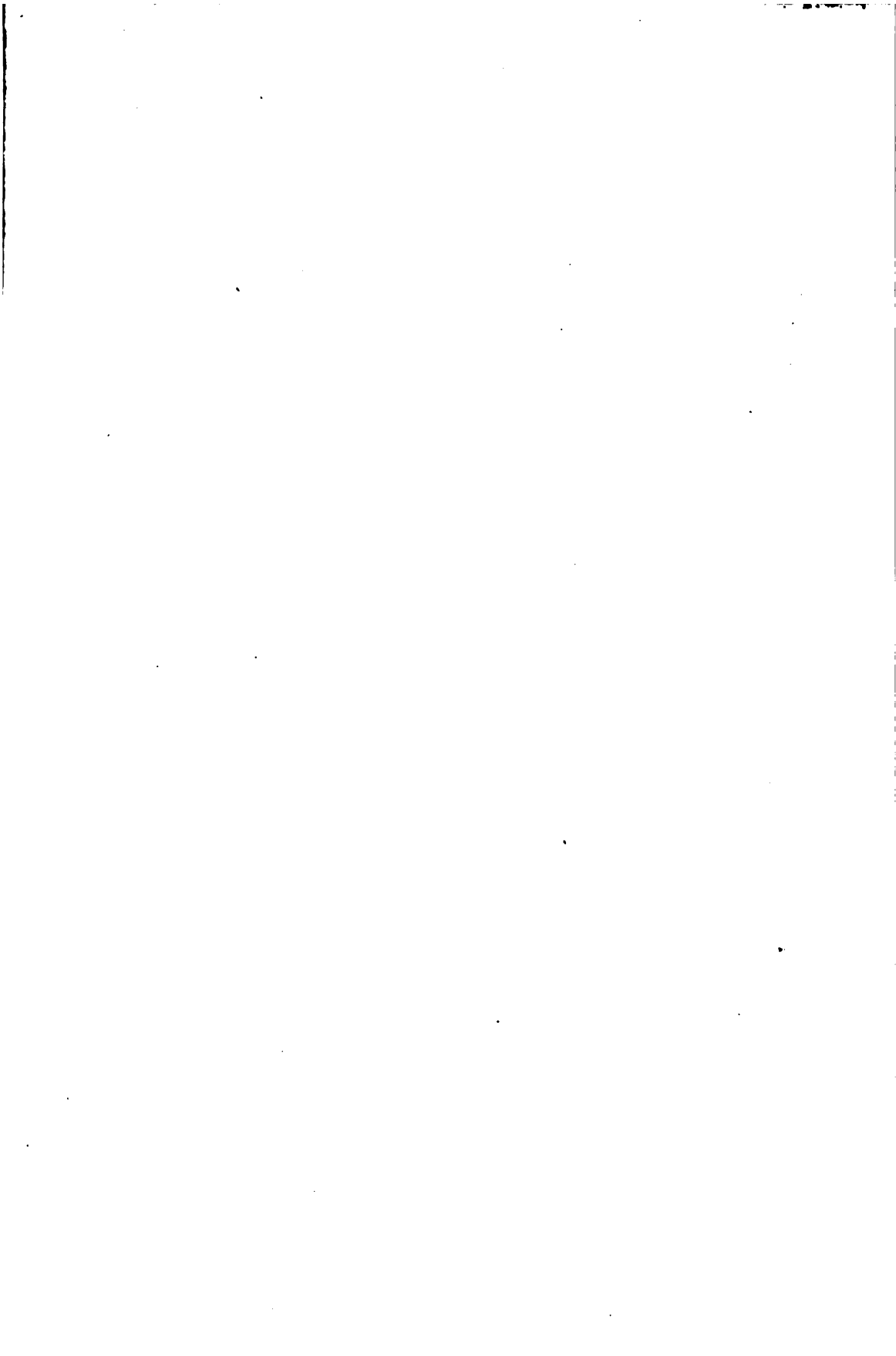
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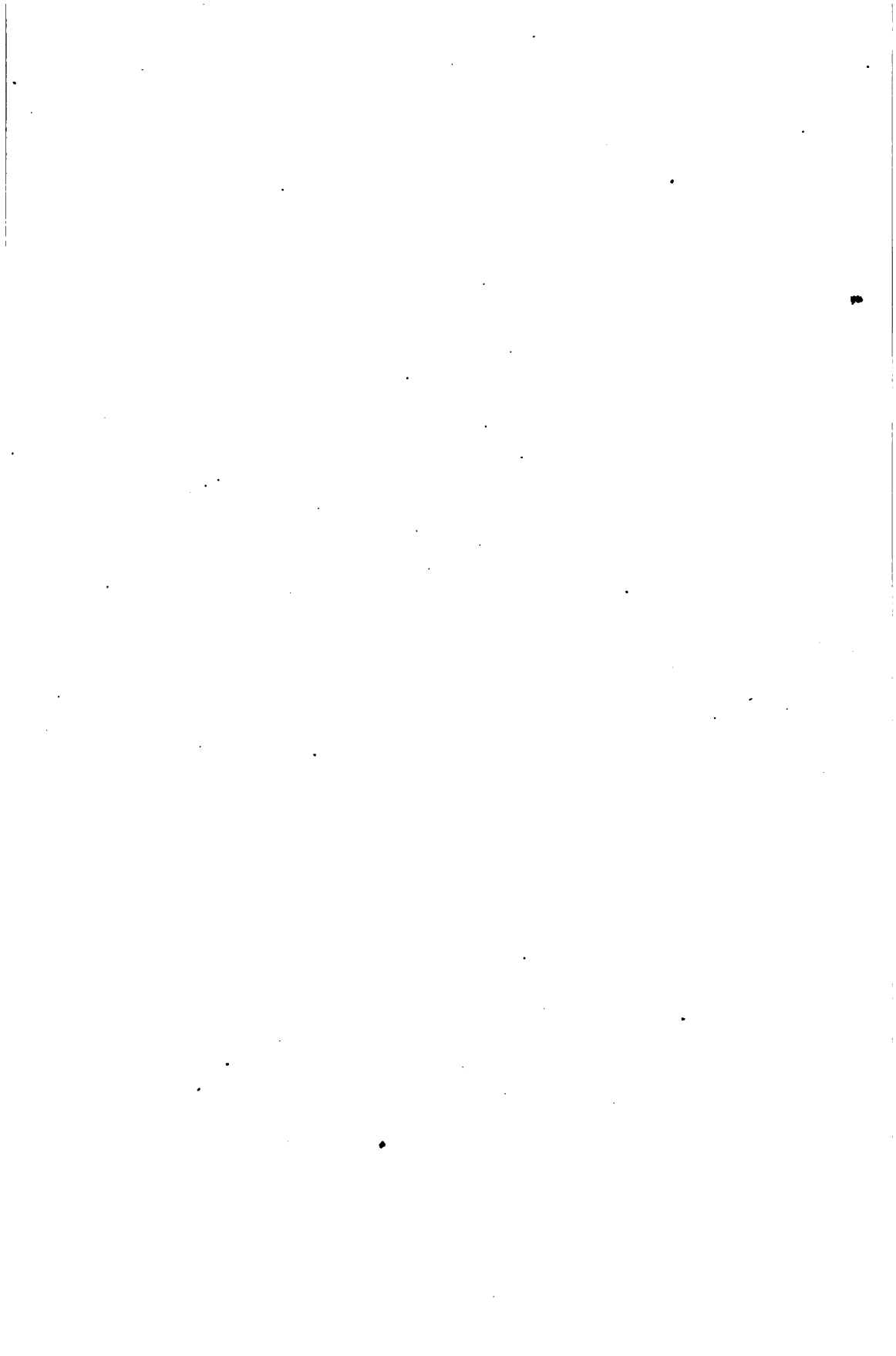
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INDEX TO VOLUME VI.

A. B. C. F. M.,	461	China, Day-schools in Shantung,	119
Abyssinia, Italian Campaigns,	293	China, Devastation in Shantung Province,	481
Advance of Protestantism in France,	123	China, Dr. Reifsnnyder,	459
Africa, A Wonderful Journey,	64	China, Epidemic in Hainan,	294
Africa, Bishop Turner's Testimony,	84	China, Famine Relief in Shantung,	240
Africa, Explorations,	204	China, Lieutenant Wood on American Missionaries in	331
Africa, Inspection of Mission Stations,	204	China, Lights and Shades,	48
Africa, Mohammedans in	408	China, Macao,	78
Africa, New Route to Lake Nyassa,	11	China, Medical Missions in	84
Africa, Rev. Cornelius DeHeer,	512	China, More about Macao,	181
Africa, Slave Trade in	117	China, Outbreak in Canton,	293
Africa, Universities' Mission,	300	China, Prayer in	14
Africa, Work of French Missionaries,	118	China, Progress in	418
Africa's Bright Future,	550	China, Relief for Famine Sufferers,	10
Alaska, New Governor,	208	China, Roman Catholicism in Macao,	13
Alleged Martyrdom in Korea,	219	China, Rumors of Restriction Laws,	482
American Board, Annual Meeting,	480	China, Sabbath in Canton Hospital,	158
Anecdotes and Incidents among Negroes,	329	China, Scholarships at Tungchow,	479
Another Great Deliverance,	436	China, Shantung Mission,	295
Answer to Many Inquiries,	225	China, Strategic Importance of Lien Chow,	244
Answered Prayer,	140	China, What it Needs,	110
Appeal from Chili,	396	China, Woman's Work in	206
Appeal from Farukhabad Mission,	442	China, Work at Nanking,	203
Arizona and New Mexico,	553	China, Work in Country Stations,	13
		Chinese Belief in Prayer,	177
Beneficence, Systematic	97	Chinese Christian Family,	400
Between the Lines,	353	Chinese in America,	24
Bible-school in a Hotel,	353	Chinese Inland Mission,	205
Biddle University, First President of	378	Chinese Religious Tract Society,	242
Bird's-eye View,	535	Christian Convention in Chicago,	224
Black Belt of Virginia,	249	Christlieb, Prof. Theod.	508
Black Hills, Dakota,	67	Church Erection, Assembly's Action,	46
Black Hills, In the	340	Church Erection, Increased Demands,	46
Black Hills, Presbytery of	337	Church Erection, Misconceptions,	44
Blyden, Dr., in Washington,	379	Church Erection, Report of Standing Committee,	45
Board's Authors,	351, 429, 541	Church Neighborliness,	289
Bodies of Christians,	99	Church to be Organized,	140
Book Notices,	83, 111, 142, 200, 239, 365, 458, 554	Church Unwilling to Disband,	113
Boys' Mission Bands,	462	Churches Completed,	533
Boys' School in Tabriz, Persia,	316	Cincinnati Ciphering,	150
Brainerd Institute, Chester, S. C.,	327	Clifton Springs Missionary Gathering,	201
Brazil, Additions to the Church,	388	Colleges and Academies, Summary of the Board's Last Year,	36
Brazil, Change of Government,	390	Colleges and Academies, The Board before the Assembly,	35
Brazil, Education in	454	Colombia, Missionary Methods in	417
Brazil, Episcopal Missionaries,	400	Colored People, Higher Education for	326, 479
Brazil, Items from	200	Commissioner Oberly,	81
Brazil, Liberty in	459	Commissioner of Indian Affairs,	102, 122
Brazil, Plea for	393	Comparative Summary,	365
Brazil, Work of American Bible Society,	177	Congregational Union,	227
British South American Missionary Society,	397	Contract Schools,	510
Brookfield College,	232	Contributions to Board of Publication,	142, 237
Building Significant,	227	Co-operative Union with Southern Presbyterian Church,	3
Buildings Burned,	208	Counting the Cost,	131
Buildings Needed,	292	Courage,	8
Byington, Rev. T. H.	81	Criticising the Preacher,	178
		Criticisms on Missionary Work,	384
California, Northern	253	Crossett, Rev. J. Fisher	292
California, Southern	255, 514	Cuba, Sale of Bibles,	177
Calm Statement,	446	Cuba, Work of Grace in	12
Catechism Bibles,	237	Cumberland Mountains, Life in	380
Catherine Totidutawin,	27	"Cut Down"—How It Works,	502
Cattell, Dr., Visiting the West,	479	Cutting Down,	425
Centenary Fund,	441		
Chautauqua, Presbyterian Association of	518	Dakota,	544
Cherokee Indians,	460	Dakota, Black Hills,	67
Chili, Appeal from	396		
Chili, Church Burned at Santiago,	118		
China, A Christian's Adornment,	84		
China, Christians in	13		

- Darker Side, 356
 De Heer, Rev. Cornelius, of West Africa, 512
 Death at Work, 292
 Death of Prof. Findley, 387
 Dissolution of Churches, 112
 Duties of the Superintendent of Sabbath-school
 and Missionary Work, 139

 Earnest Words to Women, 547
 Editor's Outing, 473
 Education in Brazil, 454
 Education in Japan, 389
 Education of Our Negro Citizens, 196
 Education, Report of Special Committee, 38, 538
 Educational Mission Work in India, 147
 Educational System of Japan, 303
 Elders' Association, 102
 Elders, Encouragement from 98
 Emigration from Syria, 498
 Encouraging Statistics, 326
 Endorsed, 135
 English Language in Japan, 216
 English Presbyterian Missions in the Far East, 54
 Extract from Report of Board of Publication, 352
 Extravagance and Truth, 287

 Faith and Feeling, 377
 Faithful Steward, 312
 Famine Relief in Shantung, 240
 Farewell Meetings, 390
 Fargo, North Dakota, 517
 Findley, Prof., Death of 387
 First President of Biddle University, 378
 Five Months Work, 352
 Florence, Arizona, 132
 Folsom, Alexander, Death of 290
 Foreign Field of British Wesleyanism, 145
 Foreign Home Missionary, 385
 Foreign Mission Letters:
 Africa, 76, 520
 Brazil, 347, 348, 453, 521, 522
 Chili, 163
 China, 71, 165, 166, 261, 263, 348, 349, 456, 523
 Guatemala, 164, 264
 Hainan, 164, 262
 India, 71, 260, 350, 454
 Korea, 166
 Laos, 521
 Persia, 72, 73, 75, 167, 260, 262, 523
 Siam, 263, 520
 Syria, 454, 519
 Foreign Missions, Address by Rev. L. T. Cham-
 berlain, D.D., 6
 Foreign Missions in General Assembly, 2
 Foreign Missions in Southern Presbyterian
 Church, 201
 Foreign Missions, Providential Deliverance
 from Debt, 14
 Foreign Missions, Report of Standing Commit-
 tee, 4
 France, Advance of Protestantism, 123
 France, Free Church of 124
 Free Church of Scotland and Jews' Conversion, 422
 Free Seats, 532
 Freedmen, 159, 546
 Freedmen, A Word for the 547
 Freedmen in General Assembly, 4, 41
 Freedmen, Reports of Standing and Special
 Committees, 42
 Friendly Talk with Our Friends, 477
 From Sitka to San Francisco, 59
 From the Churches, 427, 533
 From the Church's Side, 226
 Fruits of Student Work, 542
 Funeral in Nazareth, 66

 General Assembly, 1888, 1889, 1

 Generous Appreciation, 427
 Genesis of Oklahoma, 28
 German Work, Our 105
 Germans, Work among 113
 Gibbons, Cardinal 202
 Glances and Incidents, 552
 Gleanings at Home and Abroad, 84, 458
 Glorious Return, 125
 God Disposes, 239
 Goolee and Ali, 77, 200, 268, 368
 Gospel in Italy, 109
 Gratifying Testimony, 363
 Great American Desert, 308
 Guatemala, Encouraging News, 388
 Guatemala, Interference of Romanists, 203

 Hainan, Epidemic in 294
 Hainan, Open Door in 12
 Hair, Rev. S. G., Death of 113
 Hays, Mrs. Dr., of Bangkok, Sickness of 292
 Healing the Sick and Preaching the Gospel, 49
 Heathen Unrest, 460
 Help those Women, 15
 Higher Education for Colored People, 326, 479
 Holy Bible, 281
 Home Mission Appointments, 82, 175, 266, 364, 457, 555
 Home Mission Collection, 485
 Home Mission Letters:
 Alaska, 524
 Arizona, 70, 258, 344
 California, 69, 345, 346
 Colorado, 170, 451, 528, 529
 Illinois, 258
 Indian Territory, 69, 259
 Indiana, 168
 Iowa, 342
 Kansas, 256, 344
 Maryland, 344
 Massachusetts, 448
 Michigan, 343
 Minnesota, 257, 343
 Montana, 68, 342, 449, 450
 Nebraska, 168, 171, 526
 New Mexico, 170, 341, 345, 452, 527, 529
 New York, 70, 257
 North Dakota, 167, 525, 527
 Oregon, 68, 170, 259, 449
 South Dakota, 258, 259, 344
 Tennessee, 168, 452
 Texas, 447
 Utah, 171, 451, 526, 529, 530
 Vermont, 449
 Washington Territory, 169, 346, 528
 Wisconsin, 258
 Home Mission Treasury, 298
 Home Missions, Dr. Thompson on 114
 Home Missions, Help those Women, 15
 Home Missions in General Assembly, 3
 Home Missions of Congregationalists, 206
 Home Missions, Report to Board, 335
 Home Missions, Respite and Reflection, 17
 Home Missions, Retrospect, 16
 Home Missions, Women's Work for 285
 Honoring the Sabbath, 31
 Hope and Fulfillment, 355
 How George Ran Away, 77
 How One Church Did It, 133
 How to Make a Board "Pay," 136

 Illiteracy and Education at the South, 208
 Immigrant Population, Our 127
 In the Black Hills, 340
 Incidents in Indian Missions in Kansas and
 Nebraska, 414
 Incidents in North India Mission, 244

Index.

V

Increase of Force Needed,	325	Korea Stations and Missionaries,	210
Increase of Ministry Largely Determined by Existing Conditions,	438	Korean's Impressions of Christianity,	458
India, Appeal from Farukhabad Mission,	442	La Crosse, Wis.,	444
India, Baptism of Parsee Convert,	177	Ladies' Association for Christian Education of Jewish Females,	265
India, Buddhism in Ceylon,	481	Laos, A Week's Work,	151
India, Conversion of Mr. Joshee,	201	Las Vegas School, Report of	443
India, Cow Society,	296	Laws of Turkey Concerning Books,	310
India, Educational Mission Work in	147	Leper and Blind Asylums,	241
India, Hindu Convert,	204	Let the Children Know,	385
India, Incidents in Northern Mission,	244	Letters from Children,	465
India, Intellectual Conflict,	11	Levant, Missions in the	489
India, Leper and Blind Asylums,	241	Liberia,	162
India, Maharashtra,	58	Liberia, Civilization in	178
India, Persecution in the Punjab,	296	Lieutenant Wood on American Missionaries in China,	331
India, Revived Aryanism in	421	Life in the Cumberland Mountains,	380
India, Saharanpur Theological Seminary,	404	Light in a Dark Place,	193
India, Testimony of a Convert	11	Lights and Shades of Missionary Life,	47
India, The Gospel at a Funeral,	84	Like Him,	38
Indian Affairs, Commissioner of	102, 122	Liquor Trade in Richmond, Va.,	265
Indian Girls and Boys,	198	Little Sod Church on the Prairie,	134
Indian Work of Various Churches,	207	Log College,	358
Indians, Catherine Totidutawin,	27	Losses by Death in Syria,	65
Indians in America, Foreign Missionaries and Stations,	22	Macao,	78, 181
Indians in the Sabbath-school,	545	Madagascar,	556
Indians of Western New York,	107, 202, 459	Maharashtra,	58
Indians, Transfer of Work,	112, 117	Management of Missionary Boards,	203
Indians, Twenty Years with the Sioux	22	Manse Absolutely Essential,	427
Intemperance in the Capital of Persia,	315	Marshall, Rev. Thomas	291
International Missionary Union,	248	Martin Luther,	179
Ireland, Effect of Abstinence,	84	Maryville College,	358
Irwin, Rev. John, Death of	225	McAll Mission, Mothers' Meetings,	460
Italian Newspaper Circulating Scriptures,	483	Medical Missions in Siam,	51
Italy, Gospel in	109	Mexican Mission Work,	223
Italy, Protestant Work,	202	Mexicans,	220
Italy Regenerated,	104	Mexico, Tribute to El Faro,	294
Japan, Appeal in Missionary Herald,	14	Migration of Negroes,	508
Japan, Educational System of	303	Milan, Protestant Mission to Papists of	63
Japan, English Language in	216	Ministerial Libraries,	237
Japan, Intellectual Conflict,	11	Ministerial Relief, Address of Secretary,	156
Japan, Missions of American Board,	483	Ministerial Relief, Annual Report,	32
Japan, North Church of Osaka,	12	Minnesota, New Schools in	238
Japan, Political Buddhism,	212	Misconceptions,	44
Japan, Reformed Buddhist Sect,	205	Miss Speakman's Report of Las Vegas School,	443
Japan, Revision of Treaties,	482	Missionary Calendar,	14, 206, 296, 390, 484
Japan, Stations and Missionaries,	210	Missionary Link in House of Refuge,	177
Japan, Theosophism in	11	Missionary Loan Exhibition,	118
Japan, Union Postponed,	215	Missionary Methods in Colombia,	417
Japan, United Church of Christ in	218	Missionary Owl,	130
Japan, Visit to Shikoku and Kinshu Islands,	210	Missions in the Levant,	489
Japanese Kindergarten Work,	209	Mitchell, Dr. and Mrs., Missionary Tour,	116
Japanese Liberality,	459	Mohammedans in Africa,	408
Japanese on Pacific Coast,	481	Mohammedans in Persia,	319
Jerusalem, Leper Home,	178	Mohok Conference,	290
Jessup, Rev. Samuel, at Mission House,	296	Money,	136
Jewhillicsville, Plea for	505	More about Macao,	181
Jews' Conversion and Free Church of Scotland,	422	More Industrial Training,	43
Jews, Mildmay Medical Mission Work,	460	Moslem Question,	379
Jews, Protestant Missions among	483	Most Trying Aspect,	425
Johnston, Rev. James	479	Mr. Moody's Evangelistic Training-schools,	324
Johnstown, Help for the Sabbath-school,	130	Mualim Naree,	322
Joshee, Mr. Gopal, Conversion of	201	Nannie Campbell,	268
Journey to Persia,	366	Nation to be Trusted,	30
Kansas, Synod of	173	National Problems,	265
Karen Convert in America,	458	Nebraska,	445
Kendall, Rev. John F., Death of	289	Nebraska, Synod of	172
Kind of Work Needed,	250	Necrology, Ministerial,	83, 174, 364
King's Ambassadors,	223	Needy and Promising Points,	383
Korea,	116	Negroes, Migration of	508
Korea, Alleged Martyrdom in	219	Negroism and Caucasianism,	549
Korea and Bible Times,	419	Neighbor's Estimate,	435
Korea and French Government,	296	New Department,	40
Korea, Outlook in	13	New Edifices Completed,	426

New Fields,	383	Retrospect,	16
New Fields Demand More Men,	111	Return of the Vaudois Exiles,	504
New Mexico and Arizona,	553	Rev. Cornelius De Heer of West Africa,	512
New Rule of the Assembly,	359	Revived Aryanism in India,	421
New Schools in Minnesota,	238	Roman Catholics in Our Land,	18
New Zealand Anecdote,	265		
Nine New Sabbath-schools,	353	Sabbath a Delight,	560
Noble Letter,	239	Sabbath, Honoring the	31
Noble Response,	426	Sabbath in the Canton Hospital,	153
Nonconformist Missionary Society in Cam- bridge University,	11	Sabbath-school Politics,	264
North Dakota, Fargo,	517	Sabbath-school Work,	30
North Dakota Presbyterian,	200	Saharanpur Theological Seminary,	404
Northern California,	253	Samoa,	162, 483
Northern Syria,	494	San Francisco to Los Angeles,	411
November Contributions,	291	Scenery of Northern Syria,	560
		Scholarships at Tungchow,	479
Oakland Institute,	197	Shall we Study the False Religions,	119
Official Letter,	179	Siam, Medical Missions in	51
Oklahoma, Genesis of	28	Siamese Calendar,	505
Other Missionary Agencies,	487	Sicily, Conversion of a Messina Lawyer,	459
Our Fourth Year,	282	Sierra Leone,	178
Our German Work,	105	Significant Celebration,	433
Our Home Missionaries,	391	Sitka to San Francisco, From	59
Outlook,	531	Society of Christian Endeavor,	405
		Soldier's Burial,	80
Pansy,	80	South America, Encouragements for Work,	400
Peculiar Building,	427	South America, Foreign Sunday-school Asso- ciation,	400
Pennsylvania,	435	South America, Methodist Episcopal Church (North),	400
Permanent Growth,	542	South America, Needs of Colombia Mission,	493
Persecution in Persia,	317	South America, Stations and Missionaries,	393
Persia, Boys' School in Tabriz,	316	South America, Statistics of Missions,	399
Persia, Goolee and Ali,	77	South America, Work of Bible Society,	399
Persia, Intemperance in the Capital,	315	South American Missionary Society, British	397
Persia, Journey to	366	Southern California,	255, 514
Persia, Missionary Party Robbed,	203	Southern Presbyterian Church, Foreign Mis- sions in	201
Persia, Mohammedans in	319	Special Appeal for Board of Church Erection,	361
Persia, Mualim Naree,	322	Specimen History,	231
Persia, Persecution in	317	Spiritual Condition of our Country,	486
Persia, Progress in	313	Spiritual Supremacy of the Pope,	102
Persia, Stations and Missionaries,	297	Stevens, Bishop, Letter from	141
Persia, Western Mission,	199	Strategic Importance of Lien Chow,	244
Persia, Work in Teheran,	314	Student Missionaries,	431
Petoskey, Presbytery of	108	Student Preachers,	290
Plea for Brazil,	393	Student Work, Fruits of	542
Plea for Jewhillesville,	505	Students' Volunteer Movement,	480
Plea for Small Churches,	57	Synodical Sustentation,	100
Pleasant Fruits,	354	Synods, Meetings of	290, 532
Pleasant Incident,	161	Syria, Emigration from	498
Political Buddhism in Japan,	212	Syria, Funeral in Nazareth,	66
Porter, Prof., of Beirut, Sailing of	289	Syria, Healing the Sick and Preaching the Gospel,	49
Poynette Academy,	138	Syria, How to Send Books,	400
Prayer for Home Missionaries,	384	Syria, Losses by Death,	65
Prayers of H. R. Ministers,	554	Syria, Mission Press at Beirut,	388
Presbyterian Association of Chautauqua,	518	Syria, Missions in the Levant,	489
Presbyterian Boys,	79	Syria, Northern	494
Presbyterian Orphans,	484	Syria, Other Missionary Agencies,	487
Presbyterians on a Pious Pilgrimage,	154	Syria, Scenery of Northern,	560
Presbyteries, Pledges Asked for	295	Syria, Stations and Missionaries,	487
Prochet, Dr. Matteo	104	Syria, Summer Home for Sidon Missionaries,	482
Prof. Theod. Christlieb,	508	Syria Threshing-floors,	558
Progress in China,	418	Syria, Translation of Arabic Letter,	559
Progress in Persia,	313	Syria, Women of	401
Prosperous Work,	383	Syrian Superstitions,	499
Protestant Mission to Papists of Milan,	63	Systematic Beneficence,	97
Publication, Extract from Report of Board,	352	Systematic Training of Young Persons for Ad- mission to the Lord's Supper,	430
Publications,	142		
Pulpit Eloquence,	101	Table of Comparative Receipts,	387
		Tahiti, French Missions,	483
Ramsey, Miss Addie C., Death of	289	Tennessee,	409
Reactions in Religious Work,	389	Thankful Appreciation,	47
Reformed Catholics,	270	Thaw, William, Death of	294, 312
Regenerated Italy,	104	Theosophism,	11
Relations of Board of Aid for Colleges to Fron- tier Pulpits,	536		
Report to the Board of Home Missions,	335		
Responsibility of Success,	543		

Index.

vii

Thompson, Dr., on Home Missions,	114	Waldensian Church, Help for	104
Threshing-floors,	558	Wanted, A Bell	47
To Applying Institutions,	234	Warning,	531
To Every Man His Work,	568	Wasteful Economy,	132
Top Stone,	437	Wealth of Christians,	485
Torrey, Rev. Stephen, Death of	291	Week's Work in the Laos Country,	151
Touching Story,	46	Wesleyan Missions,	145
Treasuries,	387	West, A Wild Ride in the Wild,	283
Trees Yielding Fruit,	537	West Persia Mission,	199
Turkey, Letter from Dr. Riggs,	27	Western New York,	194
Turkey, Revival at Adana,	389	Western Opportunities,	291
Twenty Years with a Tribe of Sioux,	22	Westminster Boys' Missionary Brigade,	464
Typical Case,	361	What Cheer,	235
Uncle Tom's Cabin,	551	What China Needs,	110
Union Postponed,	215	Whately, Miss Mary	243
United Church of Christ,	218	Wild Ride in the Wild West,	283
Universities' Mission to Central Africa,	300	Wilson, Rev. James P., D.D.,	144
Vacation Work,	432	Women of Syria,	401
Valuable Statistics,	31	Women's Work for Home Missions,	285
Value of Foreign Coins,	199	Wonderful Journey,	64
Value of the Home Missionary's Home,	362	Word for the Freedmen,	547
Van Vorst, Hon. H. C., Death of	483	Work in Teheran,	314
Vandois Exiles, Return of the	504	Work of Sabbath-school and Missionary De- partment,	141
Virginia, Black Belt of	249	World's Needs,	264
Visit to Shikoku and Kinshu Islands,	210	Worshipping an Ink-bottle,	182
		Year, Our Fourth	282

WRITERS.

Adams, Rev. R. N.	335	Edwards, Rev. George	449
Alexander, E. W., M.D.,	167	Ehlers, Rev. H. J.	70
Alexander, Rev. T. T.	216	Ellinwood, Rev. F. F.	122, 219, 331, 421
Bailey, Rev. F. C.	257	Ervin, Rev. W. A.	452
Bailey, Rev. M. C.	57	Esselstyn, Rev. L. E.	73, 315
Beattie, Rev. T. C.	529	Fleming, Rev. S. B.	173
Beecher, Rev. W. A.	70	Flint, Rev. J. F.	258
Belden, Rev. W. H.	248	Ford, Rev. George A.	499, 559
Blackford, Rev. A. L.	453, 522	Forman, Rev. John N.	442
Blyden, Rev. E. W.	408	Fraser, Rev. James	170, 452
Boomer, Rev. W. B.	163	Fraser, Rev. W. J.	342
Boyd, O. E.	510	Fulton, Rev. A. A.	348
Brown, Rev. H. J.	171	Fulton, Rev. S. D.	341, 534
Buchanan, Rev. W. H.	113	Ganse, Rev. H. D.	35
Cady, Rev. P.	258	Gibson, Rev. J. T.	546
Cattell, Rev. W. C.	32	Gibson, Rev. W. P.	108
Chamberlain, Rev. G. W.	454	Gifford, Rev. D. L.	419
Clemenson, Rev. N. E.	526	Gilchrist, Rev. J. J.	451
Collins, Rev. D. G.	521	Gillespie, Rev. John	512
Coltman, Robert, M.D.,	71	Gillespie, Rev. S. L.	530
Cook, Rev. C. H.	258	Gilman, Rev. F. P.	164, 262
Corbett, Rev. Hunter	166, 456, 523	Glidden, Rev. N. D.	343
Court, Rev. Robert	448	Gobiet, Rev. S.	504
Cranshaw, Mrs.	76	Goheen, Rev. J. M.	71
Cumming, Rev. William	344	Gordon, Rev. John	536
Cummings, Rev. E. W.	449	Gray, Rev. T. J.	258
Curtis, Rev. S. W.	527	Gunn, Rev. T. M.	111
Cutler, Rev. W. A.	168	Hanna, Rev. J. W.	344
Dana, Rev. S. W.	405	Happer, J. Stewart	24
Dennis, Mrs. Mary P.	401	Harris, Ira, M.D.,	519
Dennis, Rev. J. S.	489	Haymaker, Rev. E. M.	164, 264
Devine, Rev. John B.	154	Hays, Rev. George P.	308, 505
Dodd, Rev. R.	345	Henry, Rev. B. C.	71, 165, 244
Dunlap, Rev. E. P.	51	Heron, Rev. D. A.	168
Eakin, Rev. J. A.	263, 520	Hill, Rev. R. W.	28, 111
Eddy, Rev. W. K.	65	Hoffmeister, Rev. C. C.	256
		Hoskins, Rev. F. E.	66, 498

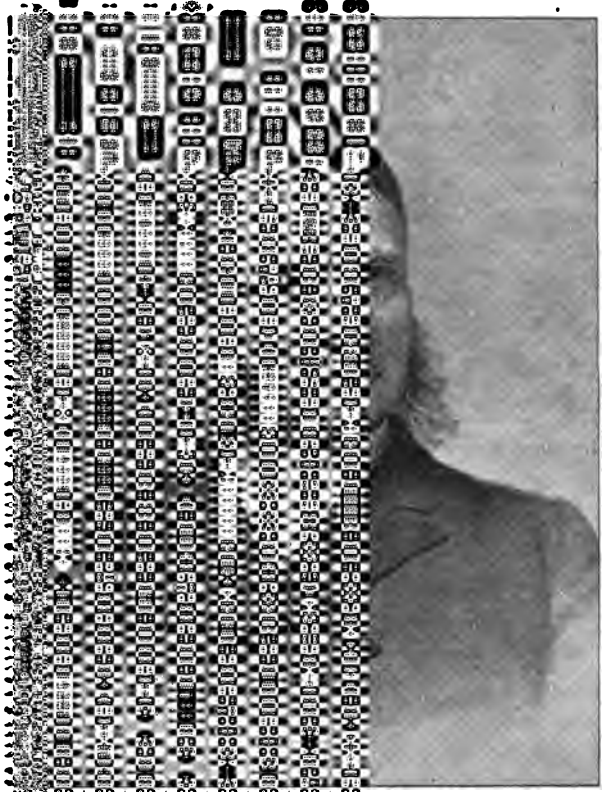
Howell, Rev. T. B.	393	Payne, Rev. H. N.	41, 508
Hunter, Rev. D. M.	170	Perry, Rev. F. B.	76
Iddings, Rev. F. W.	225	Peterson, Rev. W. S.	67, 337
Irvin, Rev. William	59, 391, 411	Pomeroy, Rev. J. B.	340
Janvier, Rev. C. A. R.	147, 442	Poor, Rev. D. W.	38, 250, 324
Jessup, Rev. H. H.	310	Porter, Rev. J. B.	210
Jewett, Sarah	72	Porter, B. P.	31
Johnson, Rev. H. B.	259	Post, Rev. G. E., M.D.,	49
Johnston, Rev. James	54, 145, 243, 300, 397, 422	Potter, Rev. J. L.	313, 314
Kelso, Rev. A. P.	404	Quinn, Rev. J. C.	68
Kendall, Rev. Henry	312	Rankin, William	144, 244, 414
Killen, Rev. J. F.	527	Reid, Rev. Gilbert	165
King, Mr. A. B.	76	Reid, Rev. John, Jr.	342, 450
King, Rev. A. B.	63	Riggs, Rev. Elias	27
King, Rev. W. T.	259	Rittenhouse, Rev. J. M.	249
Knox, Rev. G. W.	303	Robinson, Rev. Albert	259
Kolb, Rev. J. B.	347, 348	Satterfield, Rev. D. J.	326
Kuhl, Ella	347	Schell, Rev. J. P.	525
Labaree, Rev. B.	523, 199	Seiler, Rev. G. W.	58
Lane, Rev. H. M.	521	Seward, Rev. F. D.	514
Laurie, Rev. James A.	169	Sexton, Rev. T. L.	172, 445
Loomis, Rev. S.	327	Shedd, Rev. J. H.	319, 322
Lowe, Rev. J. A.	345	Shields, Rev. C. R.	170
Lucas, Rev. J. J.	241, 454	Skinner, Mrs. M. L.	159
Lyon, Rev. D. N.	349	Speakman, Miss	443
Mann, Rev. M. G.	346	Spencer, Rev. J. G.	526
Marsden, Edward	524	Swan, J. M., M.D.,	153
Mateer, Rev. C. W.	349	Taylor, Rev. C. A.	528
Mathieson, Rev. M.	529	Thomas, Rev. C. O. H.	552
McArthur, Rev. J. A.	528	Thomas, Rev. W. D.	444
McClure, Rev. W. G.	505	Thompson, Rev. C. L.	114
McCoy, Rev. D. C.	261	Thompson, Rev. E. J.	449
McDonald, Rev. J. S.	253	Touzeau, Rev. J. G.	417
McDowell, Rev. E. W.	260	Travis, Rev. William	68
McGilvary, Rev. D.	151	Underwood, Rev. H. G.	166
McKee, Rev. W. J.	263, 349	Ward, Mrs. L. E.	462
McLain, Rev. J.	171, 451	Watson, Rev. J. G.	75
McNair, Rev. T. M.	212	Weber, Rev. H. J.	508
Menaul, Rev. John	223	Whaling, Rev. H. M.	447
Merwin, Rev. A. M.	345	Whipple, Rev. W. L.	77
Miller, Rev. W. L.	69	White, Mrs. W. J.	181
Mills, Rev. C. R.	110, 419	White, Rev. E. N.	44
Mills, Rev. E. B.	346, 533	White, Rev. W. J.	48
Mills, Rev. F. V.	243	Whittemore, Rev. I. T.	132, 344
Mitchell, Rev. Arthur	126	Wilbur, Rev. H. P.	344
Murray, Rev. John	502	Williams, Rev. George	168
Nassau, Isabella A.	520	Williamson, Rev. J. P.	22, 27
Neal, James B., M.D.,	240	Wilson, Rev. James	69
Nelson, Rev. W. S.	494, 558, 560	Wilson, Rev. S. G.	316, 317
Nicholls, Rev. A. B.	343	Wilson, Rev. S. T.	411
Osmond, Rev. J.	167	Wishard, J. G., M.D.,	262
Parliman, Rev. B. F.	257	Wood, Rev. F. M.	517
		Wright, Rev. A. S.	113
		Wyckoff, Rev. B. D.	260, 356

ILLUSTRATIONS.

Brainerd Institute, Chester, S. C.,	329	Map of Japan and Korea,	211
Brookfield College,	233	Map of Northern Syria,	494
Cabins in Cumberland Mountains,	380, 361, 382	Map of Persia Mission,	367
Madagascar,	556, 557, 558	Thompson, Rev. C. L., D.D.,	1
Map of Eastern Equatorial Africa,	301		

CHURCH ABROAD.

89.



ASSEMBLY—1889.

its beginning, its progress and its boun-
present. We praise him for the faith
our fathers, as they set foot upon this
and and claimed it for the Master. We
se him for the truth they guarded for us
have handed to us, for the saintly lives
lived, and for their steadfast and heroic
ers. We accept reverently the responsi-
bles of our place, and pray God to make
us worthy to enter into their labors and to

push forward into the second century the Church they planted so gloriously at the beginning of the first. Let us face hopefully toward the future. It surely is not patriotic pride alone that reads peculiar significance in our position among the nations and in God's dealings with us. Not since time began has a nation been so lifted up to front all nations as does our land to-day. Her lights flash the world around.

And the history of our Church synchronizes with the history of constitutional government here. Scarce have the reverberations of our national centennial died from this harbor; scarce have ceased from our ears the Te Deums from tens of thousands of churches the land across, praising the God who gave us this fair home. And now our beloved Church meets to continue that anthem, to own his goodness in the past century, and to pray for grace to enter upon that which is ahead. We will plan and work under the inspiring memories of the past, and the not less inspiring promises of the future.

From this inspiring key-note the voice of the Assembly did not fall or flatten during all its sessions.

The reports of boards and committees, the debates upon them, the addresses in the evening popular meetings and on the floor of the Assembly in its day-time services, were all animated, cheerful, hopeful.

No better illustration of this could be selected than the reports, speeches and action upon foreign missions. For several months the treasurer's reports and secretaries' notes in our pages, and authorized statements in the weekly newspapers, had shown a deficiency of receipts of money which occasioned grave and widespread anxiety. There was reason to fear a lugubrious tone and a depressing atmosphere when the General Assembly should enter upon the consideration of this great interest. But when, on Wednesday, the stalwart figure of Dr. Stryker appeared upon the

platform, and his resonant voice read forth the terse, crisp, resolute report of the Standing Committee, and followed it with a speech of the same courageous tenor, in the same clarion tones; when Dr. Gillespie followed with lucid "statement" which was, of itself, the most potent "rousement;" when missionaries from Asia told their unvarnished tales, and ruling elders rose in their places to declare that the Committee and Secretary had touched their hearts, but the missionaries' *testimony* was reaching their pockets, and insisted that the session should be prolonged after the usual time of adjournment, to hear more of such testimony—there was no thought of discouragement, no tremor of cowardice, no suggestion of backward movement. In the evening of that grand day, the crowding audience, the eloquent addresses, the fervent prayers and the choral songs all emphasized the assurance that the Presbyterian regiment in its centennial march toward millennial triumph, if it had seemed to halt before unexplained obstacles, was firmly grasping its arms, according to the striking metaphor of the eloquent secretary, and "marking time" with steady and reverberant tread, eagerly and expectantly listening for its great Commander's word, *Forward—march*. And who that hath ears to hear does not now hear that divine order pealing through all the air, echoing from every rock, and thrilling every obedient heart in the whole militant host?

Come on, young men in the seminaries; press forward, young men and women in the colleges and schools; have no fear that the Church which needs you will not provide for you. That "round million" is coming, and, as it rolls, it will increase with steady accretion. The silver and the gold are his whose ye are, and who, from your very birth, has separated you unto the holy work to which you now reverently recognize

your call of his Spirit. When your mother Church gives you, in your priceless preciousness, from her baptismal fonts and from her hallowed homes, have no fear that she will not give all needed money from her coffers; for do you not see how the same spirit of parental consecration which hallowed your cradles, and all your growth and training, is settling into all your homes and Sabbath-schools and sanctuaries, and emanating thence into all secular toil and trade and finance,—the spirit of systematic, proportionate, *worshipful* giving? Yes, the silver and the gold are his, and the boys and girls are his. All believing, Christian motherhood and fatherhood and manhood accept the divine claim, and will obediently, solemnly, joyfully fulfill it.

And what was the appropriate prelude to that grand *foreign mission* Wednesday? What else could it be but that no less grand *home mission* Tuesday? The vivid picture of this continental land, into which population is coming by millions; the clear presentation of its immense resources and marvelous opportunities by the Board of Home Missions and the Standing Committee; the clear statement, the vivid illustration, the unquestionable testimony in the address of the senior secretary, corroborated and emphasized by pastors and missionaries in both the morning session and the evening convocation—all these were set forth in the true tone and spirit of unselfish Christian patriotism. No speech, no sentence, no syllable, did we hear that suggested the cowardly leaving of pagan millions to sink hopelessly in their broken and leaking Danmark, while we, in our staunch ship of state, our noble Union strong and great, sail on to safety and to glory.

Nay, rather were we called upon to care for our Union, to keep her hull whole, her masts strong, her decks clean, her helm true, because—

“Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on her fate.”

Therefore, unselfishly, and with large and generous and holy purpose for mankind and for God—

“Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee”—

our dear, dear country. “God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.”

CO-OPERATIVE UNION between the two Presbyterian churches (U. S. and U. S. A.) was heartily accepted by the two General Assemblies, at New York and Chattanooga, as it had been adjusted in the fraternal conference of their joint committee. The report of that committee, as adopted by both Assemblies, contains the following generous and judicious provisions for working together in the fields which need all that both churches and all sister churches can do, and in which God is giving his people such rare opportunities.

HOME MISSIONS.

In respect to co-operation in the home field, the joint committee agreed to recommend the following to each Assembly:

1. Where presbyteries belonging to the two Assemblies cover the same ground, they are advised to endeavor, either as presbyteries or through their committees, to agree as brethren to have the efforts of one Church expended in certain fields, and the efforts of the other Church expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches which, standing alone, cannot support a minister, but which can be grouped with the other Assembly so as to form one ministerial charge, the presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body to whom their respective presbyteries are willing to give them in charge,

and to have their contributions to the general benevolent fund pass through the channels appointed by their respective Assemblies; and where such churches are sufficiently near, they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation with such presbyterial connection as may be most agreeable to the membership.

3. That persons connected with churches under the care of one of these Assemblies who may remove into the bounds of churches under the care of the other Assembly be advised to unite with those churches, and to seek their peace and prosperity.

4. Where preferences are too strong to permit such arrangements as above, any church within the bounds of a presbytery belonging to the other Assembly should receive from that presbytery the sympathy and good will implied in the fraternal relations of the two Assemblies.

THE FREEDMEN.

The joint committee agree that, as regards the freedmen, all good men must unite in the earnest wish to bring the colored race to a saving knowledge of God's truth. A difficulty occurs in the fact that the two Assemblies adopt different policies, the South aiming at the establishment of an independent colored church, the North pronouncing in favor of leaving that matter for the colored people themselves to make their own choice, and that for the present the whole matter may be left to settle itself hereafter in the providence of God. The joint committee recommend—

1. That the relations of the colored people in the two churches be allowed to remain in *statu quo*, the work among them to proceed on the same lines as heretofore.

2. That all proper aid, comfort and encouragement in a spirit of kindly Christian sympathy, brotherhood and confidence shall be extended by each Church in the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

3. That the schools and churches under the care of the Board of Missions for Freedmen and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute for the education of colored ministers, be recommended to the givers of our respective churches for practical aid as mutually concerned in the great missionary work for the glory of God and the blessing of our common country.

Action of the Assembly on other departments and agencies of its work will be found in this and subsequent numbers. We believe that all will be found to justify the cheerful and hopeful view of the whole work of the Church which prevailed in the Assembly.

We cannot close this brief notice without saying that we have seldom listened to so much of vigorous and earnest debate, in which not an unbrotherly word was spoken. Fidelity to individual convictions with considerate charity toward opponents was remarkably prevalent.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The following paragraphs from the report of the Standing Committee on Foreign Missions, presented by its chairman, Rev. M. Woolsey Stryker, including the formal action of the Assembly, are worthy of permanent record:

We thank God anew for his guidance of this momentous department of our Church's work,

and for all the energies and agencies of other Christians with whom we partake in devotion to Christ's unrepealed commission. We thank God for the deepening love of our churches to this cause, and for the reflex blessings with which he has rewarded even our incomplete measure of obedience.

God's love has spared our numerous workers through many perils. Of our 502 missionaries,

men and women, but seven have died, and "their works do follow them."

In all our personal totals we have gone forward. Of American ordained missionaries, as against 177 of a year ago, there now are 189. Of laymen and women, then 325, there now are 343. Of workers of all classes, American and native, as against 1626 now 1741. Of scholars, then 23,000 now 27,000. Of communicants the 23,740 rises to 25,846, of which the additions this year are 3067.

By the financial report as furnished to us we learn that the total income has been \$851,415.85, or \$49,764.95 less than last year. Of this decline the churches fall short \$20,663.33, the Women's Boards \$17,669, the Sabbath-schools \$11,930, while amounts from legacies have diminished by \$16,542 from the \$144,181 of the year preceding. Only from individuals and miscellaneous sources has there been a gain, namely, of \$17,968.

The number of churches contributing directly to this Board was 3757, an increase of 86, but still leaving about 2500 churches which have failed to "come up to the help of the Lord against the mighty." Some of them are too weak. Our Women's Boards (God be thanked for their fervor and their fruits!) report 3089 auxiliary contributing societies.

The estimates from the fields last year were for \$930,000, which were cut by the Board to \$850,000. This year the estimates from the fields are \$1,018,000, and these minutely itemized and conscientious estimates have been again cut to the quick, so that the present appropriations stand for 1889-90 at the old figures of \$850,000. The painful knife—painful alike to handle and to feel—can no more be applied without menacing the vitals of this work. The inevitable expenses in the mission fields, which last year rose \$30,000 above pledged appropriations, cannot be less, but will doubtless be somewhat more.

Is our Church sorry that God's answers to our prayers that his kingdom may come and his will be done make new demands? Shall we parsimoniously turn from laborers that offer? Shall we like proud Canute set limits to the flooding tides? Shall we recant our Lord's Prayer? Be sure the counsel of the Lord shall stand, and if we refuse the handle of the sickle we shall feel the blade! The work deputed to our Board is not automatic. Inconstancy on our part must bring hesitancy and misgiving to all our delegated agents. If we do not "succor them out of the city," they must waver. We are in for either advance or

retreat; stand still we cannot! We are debtors to all the piteous world to press this thing! Retrenchment is infidelity.

While we must rejoice over any that carry God's light into the vast areas of papal error and the skepticism it has begotten, as well as into the unrelieved darkness of pagan lands, and while we would check not one impulse of helpfulness toward any valid agency, we must insist that our own people have a first responsibility for our own appointed methods and men, and that no outside departments of effort should intercept their prayerful study and sufficient bestowments in behalf of the fields and forces to which our earliest sympathy and support is due.

Your committee recommend—

That we utter our gladness over the zeal and labors and unceasing petitions of all our Women's Boards.

That we urge upon all our sessions to see that the superintendents of our Sabbath-schools secure a far larger attention to the work of this Board as part of the education of our children, and that all proper means be used to secure offerings from all our schools for Presbyterian Foreign Missions in the month of December, if no better time is preferred.

That we counsel all our pastors and ministers to guard against lethargy in fully acquainting their people with the history, the needs, the motives, the progress and the hope of this blessed work.

That in response to an overture from the Presbytery of West Jersey referred to this committee, which asks for the appointment of a special committee by this Assembly to secure simultaneous missionary meetings to be held in all our churches in November, we reply that such a committee is not needed to do what may safely be left to the standing committees of synods and presbyteries.

That we reiterate the recommendations made by the last two Assemblies touching this matter, and trust that all our presbyteries will plan for and secure such concerted action. And we recommend that the *first Sabbath in November* of this year be observed as a day of special supplication for missions through our entire Church.

We recommend to our Board of Foreign Missions to formulate some plan by which all our churches shall be induced year by year, and in time for each Assembly, to report a certain sum to which they will severally stand pledged for the work of foreign missions for the Assembly's year next following, thus obvi-

ating many of the harassing uncertainties incident to the present casual methods of giving, and securing contributions from a large number of churches who do not remember this cause.

And further we recommend the Board to consider whether one of the present secretaries might not wisely be assigned to the work of securing such pledges and their fulfillment.

That we cannot retreat from the recommendation of the last Assembly that not less than a FULL MILLION OF DOLLARS should be the present and cheerful offering of our Church to this cause.

The following is from the thoughtful and stirring address delivered by Rev. L. T. Chamberlain, D.D., of Brooklyn, at the popular meeting held in the interest of foreign missions in connection with the sessions of the General Assembly :

Is there, then, any question as to either the fact or the nature of the warrant for what we call foreign missions? Is it debatable what shall be the watchword and incentive? Is it permissible to question and hesitate and forecast results? No! The Son of God—he who created the universe and redeemed the world; he who, by the word and the Spirit and the blood, has brought his own into vital relation to himself—he has a divine right to issue his command. That command is directly, absolutely binding on each soul. It would be binding though there were no present victories to record, or though those victories, every one, were changed to sore defeats. To my thought, the cause we celebrate to-night needs, first of all, a return to Christ's command. It is again, "Under which king, Bezonian? Speak, or die." You know that on the field of Sheriffmuir, where commanding leadership was disastrously absent, the anguish of Scotland went forth in the cry, "Oh for one more hour of Dundee!" So the condition of missionary success is the Church's recovery of the power which is in Christ's high mandate. The original little company went their way from the meeting-place in Galilee, holding the one accepted command in trustful remembrance. With what result? Why, single-handed, God-inspired, they overcame the world. Judaism scoffed; they silenced it. Paganism rose in arms; they vanquished it. Despotism gave battle; they put it to rout. Heathen philosophy leaped to the struggle; they enriched themselves with its spoils. Imperial power set

up the golden milestone in the forum, as token that Rome was the centre; they converted Rome. For his mailed legions, the emperor built highways from the Danube to the Pillars of Hercules, and through the Orient to the upper Nile. The soldiers of Christ hastened thereon to take possession of even the uttermost parts. Accordingly, I think of the membership of the Church of these times, also actually sworn to obey the Nazarene—that vow of vows renewed as often as they eat the bread and drink the cup—and I painfully wonder what obedience is supposed to mean, what a divine command is thought to signify, what a sacred oath is intended to express.

Yet he who is "touched with the feeling of our infirmities" graciously permits us to know the motive of his command. He invites us to a discernment of the reasons which lie back of our marching orders. To that end he puts in our hands the declarations of his word. He brings before us the testimony of history. He bids us note the witness of consciousness and conscience alike. And what is thus revealed? That the men of heathendom are under another law than the men of Christendom? That they are lost because they have not heard of Christ? That there is for them absolutely no possibility of salvation until we make known to them the gospel? Oh no! The revelation is this, to wit: that the heathen man, apart from the distinct knowledge of the true God and of his Son, is bound by the moral law; that he has moral perceptions, moral convictions; in other words, that he is an ethical man, under the supreme obligation of right and wrong. Further, that judged by his own standard, at his own tribunal, he is guilty; that his character is evil; that he is not prevailingly conscientious; that he voluntarily sets himself against the light he possesses. Pardon me. I am not theorizing; I am not indulging in mere assertion. So far from that, I am but reiterating the solemn averment of the heathen themselves. There are, at this hour, scarce less than one million living souls who have come out of heathenism by the path of intelligent perception, of sober conviction, of deliberate, rational choice. They are competent to testify. They have testified. With appalling unanimity, they now declare that in their heathen life they were not loyal to the voice within. With shame they affirm that, until they heard of Christ and accepted him, they were characteristically insincere; that their own hearts condemned them, and that they had alarmed forebodings of One who was greater than their

hearts, and would at last bring to light even their secret sins. I speak advisedly when I say that there are not ten in the million whose witness is of other sort. There, consequently, is the reason of the missionary command. There is the sub-motive of the missionary effort.

I remember well when advocates of foreign missions were somewhat apt to picture the heathen millions as passing, in sad procession, to the world of endless woe—so many each day, so many each minute. Since that time, the sentiment which finds the Saviour's disclosures of future retribution too painful has practically forbidden the plea for missions to include such unwelcome portraitures. But, by the witness of ethical law, by the testimony of the heathen themselves, by the declaration of God's word, the tremendous, awful fact remains. With this life as their only probation, the heathen are perishing in their inexcusable, willful sin. No picture can equal the reality. No drama can give the tragedy its actual force. There is but one name whereby they are saved. It is only the preaching of the cross that will move them to true repentance.

Where, consequently, is our excuse, either in God's sight or in the sight of men? Why have eighteen centuries rolled with the commanded result unattained, the surpassing plea so slightly honored? The past generations have, for themselves, made answer to God. They of other Christian nations will render their own account. For us, of this land, there surely is no excuse. *In this one country, in the hands of the Church itself, there are sufficient resources for the preaching of Christ to every creature within two generations.* I have sometimes listened to comparisons between the amounts given for missions and the amounts spent for strong drink or in gambling or for vain frivolous luxury. But the validity of such comparisons has not been clear to me. Those evil expenditures are chiefly or wholly outside the Church. She could not turn them to mission purposes, though she would. Therefore I cite no such comparisons. My statement has reference to the Church itself. I reaffirm that the churches of Christ in this one land have money enough and members enough for the securing of the preaching of the gospel to every creature within two generations. This, again, is not theory. I can point you to the instance of a congregation made up entirely of comparatively poor people—farmers, peasants, wage-earners—into which just forty years ago there entered the true missionary spirit.

Along with their earnest support of home missions, they organized among themselves a society for sending the gospel to foreign lands. A widow brought a dollar and a half, a laborer ten cents, a child three cents. Presently a farmer gave his farm, the little farm-house being used for a missionary training-school. At the end of four years, Africa having been chosen as their field, they sent forth a ship which they had built, with eight missionaries from their own number. Each time the ship renewed the voyage, additional recruits were ready. In a single year more than one hundred enlisted. At one date nearly fifty set sail. So that in the year 1883 they had in Africa more than thirty mission stations, forty ordained missionaries, more than a hundred lay missionaries, thirty-two ordained natives, one hundred and eighty-five helpers—a total force of full three hundred and fifty-seven. They had gathered from abysmal heathenism nearly four thousand communicants, with scarcely less than ten thousand adherents of the Christian faith. In that one year of 1883, besides all their bountiful home gifts, they raised for their foreign work \$70,500. If such a healthful devotion should prevail throughout our American churches, the command of our Lord would not be long delayed in its fulfillment. And such devotion, good friends, certainly would prevail if the authority of the King of kings was enough revered, or if the appeal of spiritual peril, of spiritual death, was fittingly heeded.

This, of right, is the era of missionary conquest. The very signs of the times point thitherward. Once men denied the presage. Now he may run that reads. To-day the barriers against the gospel's entrance have been removed by well-nigh every nation under heaven. Thousands of young men in this and other lands are waiting for the Church's commission to go forth. Institutions of learning, individual churches, individual Christians, are taking up the work with wondrous consecration. The great missionary societies and boards are more than ever approved. The missionary triumphs of the last eighty-nine years surpass those of any similar period since Christ's advent. Yet I look beyond even the present triumphs to him who abides forever. On him I rest. Him I love. Before him I tremble. We can be faithless and fruitless if we choose, and in that event we shall suffer loss, but the kingdom will finally prevail. Though in the valley the bones shall again become very dry, the reviving wind will blow, and the dead will live.

The stone cut without hands from the mountain shall fill the world. The Lion of the tribe of Judah, the Root of David, shall prevail to open the book and to loosen the seals, notwithstanding the weeping of the apostle and the failure of all finite power.

Hark! There is a sound as of many waters. Deep calls sadly unto deep. It is the sigh of the prisoner, the cry of the despairing, the moan of the perishing. It comes up from every land—from our own shores, from India and China and the wilds of the Gaboon. It rises into the ear of the Lord God of Sabaoth. It is heard by his people. Hark! There is again the sound as of many waters, but the sadness has ceased. The glad tidings have been proclaimed. It is the joy of the ransomed, the thanks of the saved, the song of the redeemed. It ascends from every land—from our own shores, from India and China and the gardens of the Gaboon. It comes down from the crystal battlements on high. Angels and archangels, cherubim and seraphim, and they with white robes out of every kindred and nation—even they join in the vast, interminable acclaim. It is the millennium of both earth and heaven. It is the promise fulfilled, "that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

COURAGE!

Any estimate of the enterprise of missions which fails adequately to measure its difficulties is misleading and unwise, and therefore tends to ultimate discouragement. Our warfare is with human obstacles not a few, and with "principalities and powers." The old systems of error which dominate the Eastern Hemisphere are rooted by the growth of thousands of years, to say nothing of the depravity and apostasy in which they began. They are guarded by jealous and interested priesthoods; they are buttressed with social customs; they are linked with all the bonds of national pride and the conceit of venerable precedent; they are built into the foundations of thrones and dynasties.

At the same time they are strengthened by the inconsistencies and vices of adventurers from Christian lands who belie the

Christian faith; they are aided and abetted by the infidelity of Christendom, for its pernicious teachings are scattered like the leaves of Autumn all over the great mission fields. There are, besides, difficulties of climate and changed modes of living, and obstacles springing from the wide differences between races, from diversities of language and habits of thought. Verily, the work of missions is no holiday enterprise. It is one which must tax the faith and patience of the Christian Church from generation to generation, as in fact it has done through all the centuries of Christian history.

Much of the difficulty which disturbs faint and doubting minds, and becomes a pretext for lukewarm and half-hearted Christian believers, lies in the impatient spirit of our age. We have built Chicago in two generations, and have developed the entire civilization of the Pacific coast in one. That is our idea of progress. We do not stop to reflect that it was a full-grown civilization which in these cases we merely transplanted from the East to the West. We take no time to consider that the Christian community which was established in Oklahoma the other day, and which held divine worship the first Sabbath, had only crossed the border of an adjacent state.

We constantly overlook the slow growth of all those principles which have secured our great prosperity. The persecutions, the wars, the superstitions and cruelties which have beset the slow advancement of civil and political liberty, and especially of religious liberty, all these are ignored, and we seem to insist that moral and religious changes shall proceed with the same rapidity with which we lay down a railroad track or put up the brick and mortar of a Western city. This is one of the cardinal difficulties with which the foreign missionary work in our time has to contend. Men insist that almost literally a nation shall be born in a day. Our near approach to that realization in Japan—nearer than the world ever saw before—is not enough.

If we would compare difficulties, let us look into the past history of Christian conquest. We may well ask whether there was

ever a generation in which there were so few obstacles as now. Remember the past. Consider that almost immediately after the organization of the Christian Church in Jerusalem there was an outburst of persecution which seemed to scatter it to the winds—a disaster which would fill nineteenth-century Christians with despair, but which proved a blessing in the end. We forget that when Christianity had spread at last through Asia Minor, not a generation passed before subtle heresies sapped the strength of the seven churches and filled the heart of the venerable John with grief. We forget that that more earnest type of Christianity which spread into the Roman empire, filling all hearts with hope, was soon overwhelmed by heathen persecutions, and that the Church was driven to subterranean caverns. Scarcely had the hunted remnant recovered from one persecution ere another and another followed in succession, until *ten* were written in the bloody record. Through all these *real* discouragements the Christian faith has spread and flourished.

But now if a missionary sickens and comes home, or is inefficient and unsuccessful, if here and there an investment which has been carefully made turns out to be unfruitful, if a fresh spasm of Mohammedan zeal rises up to oppose the Church, if some Western infidel deluges India with his productions, if the returns of converts happen to fall behind in any given year, if missionaries in some distant mart have been represented as less economical than the Roman Catholics who are working by their side, if the particular missionary supported by some auxiliary does not write timely and interesting letters, courage falters, and somebody “ceases to believe in foreign missions.” Others nurse the pretext into aggressive hostility, and, with a wise and self-satisfied disdain, declare the work of missions a failure and a humbug.

What would these good friends think of the “failures” in the early Church of North Africa—the Church that gave to us Origen and Cyprian and Tertullian and the noble Monica and her illustrious Augustine? North Africa was the cradle of that ag-

gressive “Latin Christianity” which had a chief part in evangelizing all Western nations, and yet over her own churches swept the blight of the Vandal invasions till scarcely a vestige remained. The Church and Bishopric of Hippo became a waste; and if any signs of recovery appeared, they only waited for the desolating scimitar of the Moslem. The whole Eastern Church was well-nigh swept away by Mohammedanism, and the Western Church, though spared, sank into the thick and impenetrable gloom of the Dark Ages. Christianity seemed utterly forsaken; and when at last the Reformation came, it evoked new persecutions. The struggle upwards toward universal freedom of thought deluged Scotland and all Britain with blood, while in the name of the Church the Catholic kings of Spain, for a whole generation devastated the Lowlands. And when pure Christianity had gained a footing in France in the churches of the Huguenots, massacre and banishment seemed almost entirely to uproot all that God’s right hand had planted, while in Italy the Waldenses were driven like the wild chamois to the inaccessible Alpine valleys for protection.

As to the spirit of missions to the heathen, Protestantism remained stunned and almost torpid for centuries; and when the fierceness of persecution was at length relaxed, infidelity swept over Europe not only, but America also, and the century which is now closing opened with a general cloud of unbelief which extended from Virginia to New England.

Such has been our history. Such has been the struggle of Christian development with what men call obstacles. The careful student of church history reaches the conclusion at length that obstacles rightly met are the strength of Christianity, that the blood of the martyrs is the seed of the Church, that struggles which lead to dependence and faith on the power of God’s Spirit are the very elements that call forth activity, and in the end reap success.

Obstacles and difficulties in our day! Yes, there is one and one only which is worthy of account. There is one which

sometimes shakes our faith, but it is found not in the direct opposition of men or devils. It is the prosperity, the wealth, the luxury, the ease-loving, the covetousness, the apathy and at last the infidelity of God's people. It is that subtle and insidious power of wealth and selfishness which has destroyed so many great national fabrics and sapped the strength of so many races, which rendered the Eastern Church a prey to Mohammedanism and is already bringing the Western Church under the paralyzing influence of material prosperity. This is our difficulty now. The mission fields are open. Persecutions in our day are but trivial. Governmental obstacles are of no account. Commerce and diplomacy are rendering as much assistance as is probably desirable or really helpful. The alleged deficiencies of the cavalier's balance-sheet, in which he flipantly sets forth the cost of a converted soul, are the merest bagatelle. But the wealth and luxury of the Church, the pride of life, the social ambition and secularization and apathy of God's people, are obstacles mountain high, and they call for earnest prayer.

We have here considered only difficulties and discouragements and the lessons of the past. The brighter side of the work is reserved for another paper.

A recent letter from Rev. J. H. Laughlin, written from the famine district of north China, brings the gratifying intelligence that by the 1st of June the harvest will begin, and the terrible sufferings of tens if not hundreds of thousands of people will be measurably relieved. It will be gratifying to all who have shown practical sympathy with this work of relief to know that although the missionaries commenced their work of distribution on January 1 with only \$600 in hand, the grand total received from Christian lands and from foreign residents in China has been not less than \$200,000—"a grand exhibition," says Mr. Laughlin, "of Christian generosity." Noble exceptions have appeared of generous gifts from men making no profession of the Christian faith, but the great bulk of this beneficence came

forth from Christians the world over. Six missionaries of the English Baptist Mission in Shantung gave themselves up to personal effort in distribution, together with an equal number of missionaries of the Presbyterian Board. "Besides personal effort," says Mr. Laughlin, "it is safe to say that the missionaries gave more liberally, in proportion to their means, than any others." All sums have been received through a relief committee in Chefoo, of which Rev. J. L. Nevius, D.D., was the most active member. The number of beneficiaries was extended in proportion to increase of funds. For several weeks the number stood at 6000. The number on the roll of the Presbyterian missionaries is 27,000, selected from 143 villages. The whole work of distribution has reached 150,000 recipients, representing an oblong area 80 miles by 15. The mortality, in spite of effort, has been considerable, for the reason, generally, that aid was not received until it was too late.

The famine in north China is over in its worst aspects, except as epidemic disease may have followed as a usual sequel of starvation. But while the call for temporal help has ceased, the famine district should not be forgotten. There is still a deeper and more terrible hunger—that of souls perishing for want of the Bread of Life. There is doubtless an increased sensibility on the part of the people. The missionaries feel greatly encouraged in the belief that men will gladly receive the word, and that thousands of grateful hearts will be opened to the truth. The only discouragement lies in the fact that there are so few laborers going forth to the harvest. The great effort and the severe strain attending the distribution of relief funds have doubtless left the missionaries weary just when the great spiritual work should begin. There is special reason for remembering the Shantung mission in earnest prayer, that the visitation which has involved so much suffering may be followed by refreshings from the Spirit of God, and that multitudes may be led to a saving knowledge of Christ.

In all the chief mission fields the work of missions is becoming more and more an intellectual contest. In the hill towns along the inland sea of Japan, the missionaries of the American Board speak of the efforts of adroit Shintuists to break up their religious services by interruptions, in which violent abuse of Christianity and attempts at exciting debate are abundantly made use of. In one out-station the native preacher was followed to his hotel by the leaders of the opposition, where an exciting contest was kept up until after midnight, and was renewed the next morning. A large crowd of people gathered about the hotel to listen. "The noisiest disputant," says a missionary letter, "proved to be an old pupil of Captain Jaynes, at Kumamoto, who knew just enough of Christianity and of English to abuse the former and make a show of the latter. The native preacher was so exhausted by this struggle that he was unfitted for his labor on the following Sabbath."

This is only one of many instances in which heathen, armed with arguments learned from European and American infidels, set themselves to interrupt missionary preaching. The same course is pursued in India by the so-called "Praagwallers," skilled pundits who are in the pay of the Brahmans for the purpose of interrupting bazaar preaching with their astute and subtle questions and objections. One needs to be forearmed by a thorough knowledge of their false systems and their habits of thought, and by the grace of patience.

Recent and well-authenticated accounts speak of the important discovery of a new route to the Lake Nyassa district. An additional mouth of the Zambesi river has been discovered, known as the Chinde river, forty-five miles south of the Quaka river. Hitherto goods for the upper Zambesi have been carried in canoes from three to five days journey up the Quaqua, then carried eight miles across swampy land to be placed again in canoes which should bear them to the upper navigable waters of the Zambesi. Those waters are now reached directly by steamers from

the sea. The channel is eighteen feet deep by fifteen hundred feet wide. There is also a good harbor at the mouth of the river.

Colonel Olcott, the New York Theosophist, who was converted some years ago to the vagaries of Madame Blavatsky, the Russo-Indian Spiritualist, has been paying a missionary visit to Japan in the hope of turning Christian converts to Buddhism, as it is interpreted by the Theosophists. His lectures, however, seem to have fallen to the ground with little effect. His abuse of Christianity has done little damage. Among other assertions he has declared that there are, even in Christian America, no less than fifty thousand Buddhists. The chances are that America will be favored with a visit, and probably a missionary visit, from this hierophant of the Theosophists.

A society, auxiliary to the London Missionary Society, has been formed in Cambridge University, England, by the Nonconformists connected with that institution. It has already one hundred members, and is the centre of a living, spiritual missionary interest. On both sides of the ocean there is great encouragement in the fact that young men in the colleges as well as in the theological seminaries are becoming more and more deeply interested in missions. A letter received not long since from a student in Princeton College conveyed the welcome information that \$2000 had been subscribed by the college students during the last year for missions. In addition to this, not only Princeton but other colleges are sending out selected representatives of their missionary societies among the churches, in what is known as the students' volunteer movement. These efforts are put forth by the students of these institutions wholly on their own impulse, and we cannot fail to recognize in them plain indications of the finger of Providence and the work of the Holy Ghost.

Mr. F. J. E. Laksman-Rao, once a Brahman, now a Christian, wrote in February last from Travancore to Rev. Wardlaw

Thompson, of the London Missionary Society, a most cheering account of his observation of mission work in the Travancore field. He says:

I must confess to not having had a very high expectation of spiritual life and vigor here when I came here first, judging from the condition of work in some other places. How agreeably I was shown my mistake! I thank God that I have seen here that which, if Canon Taylor would only come out and see, would greatly modify his views on the "failure of foreign missions," and I am sure he would be prevented from passing a sweeping condemnation as he has done.

An interesting work of grace is reported as having taken place in the island of Cuba, which has been regarded as a very discouraging field for Protestant missionary effort. Albert J. Diaz, a student of medicine in the University of Havana, gained a knowledge of evangelical truth while lying ill in New York, where he was visited by a Christian lady. By study of the New Testament he was hopefully converted, and he joined the Baptist Church. He became a colporteur of the American Bible Society in Cuba, and finally became a preacher of no ordinary power. In 1886 he was ordained by a Baptist association in Florida, and soon after organized the first Baptist church in Havana. That church at the end of two years numbered seven hundred members, holding divine worship in a warehouse, though occasionally meeting in an adjacent theatre, where three thousand people have sometimes been assembled. Other churches have been formed outside of Havana, they all making an aggregate of eleven hundred members, with fifteen hundred Sabbath-school scholars. Of course severe persecution is visited upon these Cuban Protestants by the Roman Catholic bishop, but they are in earnest, and persecution will only enkindle their zeal.

The following is a specimen of a thrifty Japanese church. Rev. Mr. Porter, of Osaka, writing May 2, says:

The North Church of Osaka has succeeded in securing an excellent pastor in Mr. Wada, who was formerly pastor of one of the Tokyo

churches. Mr. Wada is a scholar whose abilities are generally recognized, but at the same time he is very plain and simple in his language and methods of instruction, and in his manners toward the people. His church has now a membership of 260 members, is well organized for work, with four elders and three deacons, and is entirely self-supporting. It is housed in one of the best church buildings in the city, built without a penny of mission money.

What say the critics to this? Where can we find, in proportion to means, a more vigorous work either at home or abroad?

An open door of no ordinary character presents itself in the island of Hainan. Rev. F. P. Gilman, accompanied by Mr. C. C. Jerimiassen, made a recent trip across the country of the Loïs, an aboriginal race in the interior, not yet prepossessed by either Buddhism, Confucianism, or Tauism. They are easily reached through the Hainanese language, and seem to receive the word gladly. Aboriginal races in the great mission fields occupied by the book religions of China or India are proverbially much more accessible than communities which are entirely under the sway of Buddhism, Hinduism or Islam. It would seem a great oversight and neglect not to give to these thousands and tens of thousands the gospel now while they are so ready to receive it.

The Officers of the Board had about reached the conclusion that the funds would not admit of reinforcing the Hainan mission, where only one minister of the gospel is now laboring; but this new plea raises the question whether that conclusion should not be reconsidered. Mr. Gilman says, "I came back highly impressed with the extent, the opportunities and the needs of this field, and I wish that I were able to lay a plea for reinforcement adequately before you. We trust," he adds, "that such a plea is unnecessary, and hope to hear soon that a young minister has been appointed. In fact, we are looking for his address in every home mail, and when we receive it we will try to post him as to all points on which we wished information before coming."

What say the churches and the men and

women of large means who owe all that they have to the blessed gospel? What do they say as to the question whether a second preacher of the truth shall, or shall not, be given to an island of a million and a half of heathen for whom no other missionary society is putting forth any effort?

Rev. Hunter Corbett, D.D., writes most cheerfully of the work in his country stations. On April 25, just having returned from a journey of forty-five days, he wrote reporting the admission of twenty-five persons on profession of their faith, besides many others whose reception was delayed until autumn. He organized one church and ordained an elder and deacon, assisted the people sparingly in securing ten new buildings to be used for church and school purposes, and opened fourteen new schools, making thirty-two now in connection with our work on that field. Dr. Corbett says, "Our preachers and Christian people are greatly encouraged. A marked change has come over many who, though once opposers, are now friendly because ignorant prejudices are overcome, and they better understand the motives of the work." Roman Catholic missionaries are doing what they can in the way of misrepresentation and the turning aside of converts.

An interesting letter has been received from Rev. H. G. Underwood, written from the interior of Korea, which he has recently visited accompanied by his wife. By the advice of our United States Minister at the Korean capital, he has abstained from direct religious work; but his wife, with her professional knowledge as a missionary physician, has had abundant opportunity to heal diseases and relieve physical suffering, and so far convince the people of the beneficent design which underlies the mission work.

The outlook in Korea is such as to call for the prayers of all friends of missions and of Christian civilization, that politically there may be no disturbance in the kingdom, but that there may be stability in the power of the king and at the same time

great prudence as well as devotion on the part of missionaries.

The Roman Catholicism of Macao, as described by our missionary, Rev. Wellington White, has a certain picturesqueness, so to speak, and is at times highly dramatic. On Good Friday the city was draped in mourning—houses, places of business and general resorts. All the bells and musical instruments were silent, and a funereal solemnity rested upon the city. Quite different, however, was the appearance of things on Easter Sabbath. Festivities of every kind were rife, including such things as masquerade balls, masquerade processions, grotesque exhibitions of various kinds, and last but not least, the booming of cannon. All this was contemplated from the heathen standpoint as an object lesson of the methods and the spirit of Christianity. It is to be remembered how simple and sober are the tastes of the Chinese race as compared with those of the mercurial Portuguese. Confucian temples are models of plainness. Quietness is the habit of the thoughtful classes, though it must be confessed that for the amusement of the lower orders, the theatrical performances which are celebrated in the Buddhist temples do vie with the Portuguese Easter festivals. The Chinese are familiar enough with the idea of scaring away evil spirits by the noisy explosion of immense quantities of fire-crackers; but to celebrate the advent of the Prince of Peace with the booming of cannon must seem a little queer even to them.

Mr. White contrasts with the above the sobriety and earnestness of the Protestant Christian people who have learned to consider the inner spirit rather than the outward form, and an interesting account is given of two young men who had become Christians in California and had returned to their home in southern China, and who, upon the erection of simple residences, invited their friends to join them in dedicating their homes by a simple service of prayer and praise. It should be an encouragement

to those who are laboring for the spiritual good of these people on our own shores, that so many who go back are setting up the altars of the true God, and are engaging in the service of the Master among their countrymen.

"Behold, he prayeth!" was in New Testament times considered a sign of hope. The heart of the convicted and praying sinner was regarded as soil well prepared for the seed of the truth.

There is perhaps no better test in any age. We remember a Bible-class of young ladies who, when they had all by common consent resolved to pray for the guidance and help of God's converting Spirit, were soon brought apparently to the feet of Jesus. A letter from Rev. Mr. Pierson, of the north China mission of the American Board, in speaking of a revival in an out-station, says:

The chief feature has been that the border line between interested and careless hearers was *prayer*. We have pressed upon our hearers the exhortation, "Pray! begin immediately. This is God's appointed means of salvation. As soon as you call upon God with a true heart, he begins to save you. These words have had God's blessing. It can hardly be an exaggeration to say that there are in that one village fifty persons who have begun to pray."

A stirring appeal is sent to the Congregational churches through the *Missionary Herald* by Rev. J. H. Pettee, of Japan. He says:

Protestant missionaries have stations in nearly every portion of the empire. The national constitution, promulgated on the 11th of February, grants full religious freedom. Christianity could have received no greater boon from the Government. Already, inside of thirty days, results are manifest. Nicodemuses are coming out of the twilight; officials, teachers, politicians and tradesmen are attending church. Christian schools are crowded everywhere, and new ones are springing up. It is confidently expected that the treaties will be revised within a few months, by which Americans, at least, will have the range of the

entire empire. In a word, the whole country is open, and now is the golden time. Teachers are wanted everywhere. Missionaries are wanted as teachers of English, but that will soon cease. Missionaries are wanted to help solve the question of the basis of public morals; but their effort must come at once, or the present opportunity is lost.

Many times has the providence of God interposed to save the Board of Foreign Missions from serious deficiency, not to say calamity. At Baltimore in 1872 the Board was obliged to report a debt of \$128,000, and although the fact was then unknown, it was at that very moment drifting toward the breakers of a financial crisis which occurred six months later. As by special inspiration from above, the Assembly rose up in its strength and virtually cancelled the debt on the spot. In 1875 the treasury closed just upon the eve of the Assembly with a heavy debt, when by the gift of a single check of \$50,000, drawn by a well-known friend of the Board, the debt was extinguished and a small balance was left in the treasury.

Within a very few days before the recent Assembly a legacy brought to the treasury \$78,000, which, although it did not cover the deficit, brought unspeakable relief—in short saved the Board from a deficit which would have been calamitous.

So from year to year the Church is taught a lesson of faith by those providential indications which no human planning could arrange or foresee. The voice of Providence is reiterating the cry, "Speak to the people that they go forward."

MISSIONARY CALENDAR.

ARRIVED.

FROM LODIANA, INDIA.—May 19, Rev. and Mrs. C. B. Newton and Miss M. E. Pratt.

FROM ALLAHABAD, INDIA.—May 23, Miss Sarah C. Seward, M.D.

FROM PANHALA, INDIA.—May 23, Rev. and Mrs. G. H. Ferris and Miss Esther Patton.

FROM HANGCHOW, CHINA.—May 14, Rev. and Mrs. F. V. Mills.

HOME MISSION NOTES.

BY THE SECRETARIES.

"HELP THOSE WOMEN."

Nothing is more sure to demand increased labor and pecuniary outlay than successful work for Christ. The little church that has been straining every nerve to complete a house of worship often, through the good favor of God, finds itself soon after confronted with the necessity and duty of building a larger house to accommodate an unexpectedly larger congregation. A school may unexpectedly outgrow its accommodations, and necessitate enlarged buildings, more teachers and increased facilities.

On another page will be found an array of statistics which show an encouraging growth of our work. In nothing is it more striking than in the work in the woman's department. Their income has been greatly augmented and their success most encouraging; but these have created new and large demands, which seem absolutely imperative. Their school work in every department calls for enlargement to such an extent that they are constrained to cry out for help, and they say their small amounts industriously gathered are and from the nature of the case must be inadequate to the demands made on them, and they *must call on the men* who are much abler, not to say more willing, givers to come to their relief.

Look at Utah. Our teachers have been for years battering at the citadel of Mormonism till its walls are beginning to crumble. Help is needed, and the sooner it comes the better. The Collegiate Institute at Salt Lake City, one of the oldest and one of the best, if not the very best, of all the religious schools in Utah, needs enlargement. The skill of its teachers has given them success till the school is full to overflowing. Two or three years the Board has been anxious to put up an additional building. Our present teaching force could take charge of one hundred more pupils if room could be found for them, and the best judges there

think such an additional number would be forthcoming if additional room could be provided.

Mt. Pleasant School, one hundred and twenty miles south of Salt Lake City, the second of our schools in the territory, was founded by our indefatigable missionary, Dr. D. J. McMillan, now president of the college at Deer Lodge, Mon. Its history has been one of growth and success from the first to the present day. It has so won upon the hearts of the people that the Mormons in the neighborhood have subscribed \$1500 towards the erection of an academy that shall cost not less than \$7000, the very lowest price that would answer the purpose. Can anything be more clearly providential than this?

Ogden is the railroad centre, the central city of Utah, a city of thirteen thousand people. It is a Gentile city, for at the last election a majority of its voters were anti-Mormons. The city is growing very rapidly, mainly from American non-Mormon people. We have there both school and church buildings, but both too small for the demand. We have there a good minister and good teachers. The time has come for enlargement. Shall pastor and teachers be deprived of the opportunity of reaching the children or the grown people for the want of a few hundred dollars to enlarge the school building and the church edifice? The town must grow rapidly. Is it not the clear duty of the Church to provide the means to give the people the gospel?

Logan is in Cache Valley, a beautiful valley in the northern part of Utah. Here is one of the great Mormon temples. The late lamented Rev. C. M. Parks established himself at this place, and here he labored till he died. He organized a church, built a church edifice and parsonage and school buildings and established a school. He succeeded in establishing schools in four or five

smaller towns in the surrounding valley, in which small churches were established and two or three missionaries are now at work. But the central school at Logan has outgrown the capacity of its building. For the last two years the present pastor and the teachers have been begging for larger buildings. The home missionary committee of the presbytery have endorsed their wish, and within a few months one of the secretaries of the Board has visited the field, and is quite emphatic that better accommodations for school purposes have become indispensable.

These four cases, where success has made enlargement a necessity, are all in Utah, the darkest spot in our broad land, where it is most important that we should not lose the advantage already gained. But there are other cases in other places which we hardly dare call less important. There is Gainesville, Texas, where we are establishing a school for Chickasaw girls just over the border, where \$10,000 are needed at once. Ten thousand dollars are also needed to complete the arrangements at our new school in Asheville, N. C.

In the Indian Territory, at the Sisseton agency, among the Sioux in South Dakota, at Sitka, Alaska, growing schools make enlarged or new buildings a necessity. If, in an emergency, the apostle was constrained to cry out, "Help those women," is it not appropriate, without claiming inspiration, for us to say at the present time, "HELP THOSE WOMEN"?

THE RETROSPECT.

We have closed the fiscal year—have made our report to the General Assembly—have had our "field day"—the work and affairs of the Board have been discussed—the Woman's Executive Committee have called their friends together, including missionaries and teachers—have celebrated the good hand of the Lord upon them with devout thankfulness and songs of praise.

It has been a year of success far beyond our fears. We began it with an earnest call for 200 additional missionaries, but could

not see where we could put our hands on more than 25. But comparing the last with the previous year's report, we find that the number of missionaries the last year was 1592, 106 more than that of the previous year, which had 23 in New Jersey, all omitted in the last report—an actual gain of 129 over the previous year. The whole number of teachers the last year was 318, a gain of 54 over the previous year. Our working force consisted of 1810 laborers, and they were so distributed that in every state and territory, except Georgia, Mississippi and South Carolina, we had one or more, while in Iowa, Kansas and New York we had more than 100 each. This demonstrates most clearly that the Board of Home Missions is a national institution.

Other facts show an encouraging advance. The baptisms of the last year surpassed those of the previous year by 1109. But in nothing was the advance more marked than in Sabbath-school work; a work in which our missionaries were greatly aided by the Board of Publication in its Sabbath-school department work. Our missionaries report the organization of 849 Sabbath-schools the last year, an advance of 478 over the previous year, and an increase in the membership of Sabbath-schools of nearly 11,000 children.

As to the school work carried on by the Woman's Executive Committee, in addition to the 54 new teachers there has been a great increase in the number of pupils, namely, 6785, as against 4008 the previous year. And when we remember that these schools are all among the "exceptional populations"—the Indians, the Mormons, the Mexicans and the uneducated of the South, the hardest and most difficult to reach—we may safely call it a great advance and a great work done.

Our receipts show similar growth and encouragement.

Our total receipts for the past year have been \$832,647.56, an advance over all past years, over the previous year of \$49,020.26.

The Woman's Executive Committee received \$320,640.66—making, through the favor of God, the unprecedented advance of

\$94,573.42 over the receipts of the previous year.

For all these tabulated, and all other favors, we cannot but "thank God and take courage."

After the General Assembly there comes a little respite in our work. Our accounts for the past year are closed up. The young men from the theological seminaries have chosen their fields, and most of them are on the way to their chosen work. It is now a good time for the Board, the secretaries, the presbyteries, the synodical and all other missionaries, to pause and lay plans for work for the coming year. Let us consider—

1. That the great object we all have in view is the conversion of souls and the up-building of the Church of Christ.

We need to pray for and cherish a holy enthusiasm for souls. Of Francis Xavier it is said that he was found at one time on his couch in tears, crying, "Lord, more! Lord, more! Lord, more!" Paul said he could wish himself accursed from Christ if he might thereby win souls to Christ. To save souls is not the only thing a minister has to do; but it is the great thing, and it ought to be as a constant and consuming passion.

2. The demands for men and money increasingly exceed the supply.

As successful as we were last year in increasing our number of missionaries by nearly one hundred and thirty, yet we needed two hundred; and we need more than that number this year. Four states organized in a single day and ten presbyteries in a single year are very suggestive facts as to the demands of the present year. The willingness of the people to hear the gospel, the call for churches and missionaries, are on the increase.

3. Still there are multitudes who are indifferent and unconcerned, and they must be searched out and cared for. The General Assembly, aware of the insufficient supply

of preachers, exhorted the presbyteries to give more diligent attention to the grouping of feeble churches, so that the gospel may be statedly preached to the greatest possible number. We cannot find the men, nor, if we could, have we the means to support a missionary in every church. We hope every presbytery will kindly and patiently labor to secure such groupings as will furnish the widest possible proclamation of the gospel in all the feeble churches. The church that has no preaching is almost sure to die, and this is the reason why so many are growing feeble or have already died. They live and grow by the gospel. Give them this, and but few of them will die.

4. We wish to suggest to every one of our missionaries to reach out into the surrounding waste places and carry the gospel from house to house, and wherever it is possible have stated appointments for preaching at school-houses or private halls, and thus extend the range of Christian influence on every hand, holding that every district or neighborhood that is not adequately cared for by some other minister is legitimately his field. If you have no congregation, make one in this way; if you have a small one, enlarge it in this way.

5. *Arrange to help one another.* There may be promise of great good from a protracted meeting, where the pastor would be glad of the help of a presbyterial missionary or evangelist; but such cannot always be had when they are needed, oftentimes the church cannot pay for their services. Why then should not neighboring pastors arrange to help each other; arrange beforehand to do it, and great good may be expected to follow.

6. *Let us all pray that God will give us a fruitful year in winning souls to Christ.* Let us pray for each other? pray earnestly; let us carry all our difficulties to the Lord, who can remove them, and beg of him that he will pour out his Spirit abundantly, and make this a year of the right hand of the Most High.

CONCERT OF PRAYER.

ROMAN CATHOLICS IN OUR LAND.

Many good people, otherwise in sympathy with all evangelistic work, seem at least doubtful whether the force of home missionary effort ought or need to be expended in this direction. While not denying that Romanists might well have more saving light and knowledge than their own Church affords them, these persons incline to the belief that all our care and pains might better be bestowed on the vast multitudes in our land who are still more destitute of the means of grace than the adherents of Rome. But the true principle here is that we should do the one and yet not leave the other undone; that we should ply the utterly irreligious with all gospel influences, and at the same time not fail to press on the darkened followers of a corrupt and formal Christianity the offer of a purer and better faith. The ten millions or so of Rome's adherents form too large a part of our population to be left out of view in the vast and comprehensive enterprise which aims to establish and perfect in our land an all-pervading and dominant Christian society and civilization. If there is anything in the influence of the Romish Church which is unfriendly to this aim, as few will deny there is, then Romanists should receive their share of Protestant interest and evangelistic effort. And then, again, the Romish faith has various phases among us. The popery of Rome itself is nowadays a vastly different thing from what it was in the days before Victor Emanuel and Garibaldi drove the pope out of the Eternal City. To outward view, at least, it is greatly chastened and restrained, if not really improved and purified. Just so the Romanism in our great cities, and indeed throughout most of the land, is greatly checked and modified by the wholesome environment of a free and enlightened Protestant atmosphere. On the other hand, the popery of New Mexico, like

that of old Mexico, to which it belonged and with which it still sympathizes, with its ignorant and profligate priests and its blinded, bigoted, besotted people, is as utterly corrupt and dark and dead as the popery of mediæval Spain or Italy, and needs a Protestant reformation at least as much as Germany did before Luther's day.

We can give no better illustration and proof of this than the following letter from Rev. James Fraser, of Las Vegas, N. M., who has labored long and faithfully in that trying field, and gives here a vivid sketch of its needs and prospects:

Our mission work in and about Las Vegas is in a most prosperous condition. I have just returned from extended mission trips from the different parts of this wide and interesting field, and at every point we find the most encouraging tokens of the progress of the gospel to the hearts of the people of this much-neglected part of our country.

Shortly after the new year I visited Wagon Mound, sixty miles north of Las Vegas, and preached to a houseful of people eager to hear the gospel, and received one member; and since that time I have been urged to visit the place again, to receive a number of people into church membership who are desirous of leaving the Church of Rome.

Soon after returning from Wagon Mound I visited the Mora region. We had a communion service at El Rito, where four were received into church membership—all from Romanism. One of the four was a young man twenty-four years of age. He was introduced to me before the church service; and as we sat silently in the room together, he broke the silence by saying in his own language, "*La Biblia es candida en Nuevo Mexico*" (the Bible is hidden in New Mexico). Then followed a conversation, from which I learned the facts of his history. He was more than twenty-three years of age before he ever saw the Bible; but in due time he found the Bible, and seemed to take peculiar pleasure in turning to Ephesians 5: 23—"Christ is the head of the Church, and

he is the Saviour of the body." This he said was joyful news. He had been taught that the pope was the head of the Church. This man and his infant son, a month old, were baptized with three others.

At Agua Negra we also had a communion service. We had the largest congregation ever seen at this point present, and a very interesting meeting, but no additions. This disappointed me, for the interest of the people seemed intense. Still the work is most hopeful, and we are certainly reaching the people with the gospel as never before.

The week following we were at Mora. The meetings here were large and interesting, and fifteen joined in church membership. Eleven of these were pupils from the school, and four were outsiders, but all Mexican. Our experience at Mora was very unusual. We were told on our arrival that the Roman sentiment was unusually strong in the school this winter. This was discouraging, but still we had come to present the gospel. That evening I preached. The interest seemed very marked, and I felt as if the word was reaching my audience. The evening passed, and we retired; but next morning one of the teachers came to my room and asked if I heard any music in the school-room. I said no. The teacher said, "We feel discouraged. The leaders of Romanism among the pupils were up early, and had their own Romish meeting to counteract the service of last night." This seemed to me very discouraging indeed; but we had two special services during the day. I preached a short sermon each time; and when we called for those who wished to meet the session, in view of the communion in the evening, to the surprise of all the teachers and to the joy of all the Christian workers, Gabino Sanchez, the leader of the Romish sentiment, was among the first to step into the ante-room to meet the session. This of course filled our hearts with joy.

The week following I visited Tecolote, and I find the work going on at this point to be remarkably interesting. Mr. Candelario is our teacher here, and the Lord has honored this young man as an instrument for good. The work at this point would sound almost incredible to English ears, but it is nevertheless true. The same remarks may be used of Golondrinas under Gabino Rendon. Two more intensely Romish points could not be found perhaps in New Mexico, and yet our school work and the truths of the gospel everywhere prevail.

At Buena Vista Miss Bloom is doing excellent work and winning the hearts of the people.

Here of course we have a strong Presbyterian sentiment and a large school. We should really have a second teacher in this school.

Bad roads and heavy snows detained me from visiting Las Valles longer than I expected, but two weeks ago I was able to visit this field, and great was our joy in meeting with the people. As we expected, the field was ripe unto the harvest.

As the meeting convened in the evening, every one was surprised to see perhaps the oldest man in the village come to the meeting. He was probably between seventy and eighty, and the mayor domo (chief superintendent) of the Romish church. I preached from the text "What shall I do to be saved?" The sermon was in Spanish, as I have always preached in this language from about the new year. At the close of the sermon we called for those who wished to meet with the session, and to the surprise of every one, the mayor domo came with seven other men. The old man said that he had been taught that purgatory would take away his sins and save him; but now he learned from the Bible that Jesus took away his sins and saved him; and he wished to accept the Bible plan of salvation. He with the other seven was examined and baptized, after which we had the communion. In the morning we found it necessary to have another meeting. As the men who were received on the previous night went to their homes and talked over the matter in their families, their wives were ready in the morning. We had a service and received seven women, one of which was the wife of the old domo. This made fifteen in all received at Las Valles. The first leaven of this work came from our school in Las Vegas, through some of our faithful pupils.

We drove from Las Valles to Chaparito. This point is about thirty-five miles south of Las Vegas. Here we had the most enthusiastic meeting I have yet seen in New Mexico. The house was crowded to overflowing. I preached the same sermon that I gave the night before at Las Valles. The interest appeared to me during the sermon to be intense; and yet when we called for any who wished to meet the session (through volunteer service an elder accompanied Mr. Whitlock and myself, and so we had a session), not one moved. You can imagine my disappointment. I got up a second time to explain that we only wished their good; that we were not after their sheep or their property, but solely wished their good spiritually; and if we failed to win their interest we would bring our services to a close, and might

be able to return at some other time if we could help them in any way. We were then preparing to sing a closing hymn in Spanish, when an energetic man (a lawyer) stepped out in front of the people and said, in a clear, firm voice, that we need not wait for another visit; that he, for one, was ready now; he was with us in heart, in intellect and in conscience; and with these words stepped forward to meet with the session. Eleven others followed, all men. They were all examined and baptized, after which we had a communion service. Thus closed one of the most interesting meetings I ever saw in New Mexico. Next morning, as at Las Valles, we had to hold a second meeting and received the women who wished to come. We received eight, making twenty in all at Chaparito. The people here have already laid off a plot for a graveyard and a site for a church, and we can say of Chaparito in Scripture language, "There is great joy in that city." The chief interest that attaches to this work at Chaparito and Las Valles is the class of members that we received. At Mora we have not in the town one leading male member; and this, in one sense, is true of Las Vegas. But at Las Valles we received the oldest and most influential man in the village, and with him the magistrate of the place. At Chaparito we received the only lawyer in the place, the public school teacher adjoining the town, and a number of the most energetic men in the town, a place of about ten or twelve hundred people. This to me is the most hopeful mission work I have yet seen in New Mexico; and if I had my way in this matter I would send a teacher at once to Chaparito. This point ought not to be neglected by us.

Last Saturday I visited Los Alamos and find the work in excellent form. Miss Colville is doing all that we could expect at this point. We shall have good news from Los Alamos soon. I preached to them on Saturday evening.

Yesterday we had communion in the Home Spanish Church in Las Vegas and received seven members. This is seventeen from our school here since the new year, and seventy-four, including one at Wagon Mound, that I have received this year.

We present another phase of Romanism among us in the following extract of a letter from Rev. M. N. Adams, missionary pastor at Goodwill Mission, among the Dakotas of the Sisseton agency. It is one of a dozen instances which might be given of resolute and persistent Romish aggression, to the

hindrance and detriment of Protestant missionary work. This characteristic Romish policy has of late years been repeatedly and largely successful in obtaining grants and privileges from the government, often at the expense of Presbyterian enterprises. The danger of these encroachments arises mainly from the fact that Christian people are so careless and indifferent in regard to it:

The time for my quarterly report having fully come, it affords me pleasure to submit the following statement of facts relative to the work in this the field of my labor, viz.: The seven native Dakota churches under my general supervision as your missionary are for the most part in good faith and hope, and in the unity of the Spirit, in the bonds of peace, working on for the honor of Christ the Master. All but two of them, viz., Buffalo Lakes and Brown Earth, are supplied with good, faithful and devoted pastors, who love their work and who are greatly cheered and encouraged in it, God having owned and blessed their labors to the good of their people and the salvation of some souls. They report an increased interest in the reading and study of the Holy Scriptures, and in the preached word and the ordinances of the Church.

The pastors, as also the people of their respective charges, have been called upon to openly express their minds upon a practical subject, submitted to them by the department at Washington, D. C., which has been a great trial to some of them.

The facts in the case are briefly these: Very early in the spring the Roman Catholics, having made application to the Department of the Interior, at Washington, for one hundred and sixty acres of land on this the Lake Traverse reservation for their use, and for authority to locate and open and sustain a Roman Catholic school thereon, it was referred to the United States Indian agent, Major James D. Jenkins, here at the Sisseton agency, with instructions to call a council of the Sisseton and Wahppeton bands of Dakota Indians, and ascertain by a vote in open council, and the record of the name of each one voting "yes" or "no" to the question whether or not they want the Roman Catholics to come and take one hundred and sixty acres of their land and establish and maintain a school on this reservation. Accordingly, Major Jenkins called the council on the 20th day of March, 1889. The vote was taken of those present at the time appointed, of which previous notice had been given, which

vote resulted in a majority of five or eight votes against the proposed Roman Catholic movement.

The assurance had been previously given to Mr. W. R. Morris and others by Agent J. D. Jenkins, that "If any of the people should not be able to be at the council called and there vote, they could, by signing their names at their homes previous to the day of the council and sending in to him the same, have their votes counted just as well as if they were present at the council."

Whereupon papers were circulated among our people and signed by many, remonstrating against this Roman Catholic movement relative to the establishment of such a school. The papers so circulated and signed were in due time returned to Major J. D. Jenkins, the United States Indian agent, but the names of the signers who were not present at the council were not counted in the above stated vote. If they who signed and stayed at home had been present and voted, instead of only five or eight of a majority voting against it, no doubt the number of votes in the negative would have been much greater. Those papers remonstrating were sent up with the return of votes.

But the end is not yet. The latest news is this, that the Roman Catholics, through Archbishop Ireland, of St. Paul, Minn., have appealed from this decision, by vote of the majority present. The bishop censoriously judges the Presbyterian Church as *narrow* and *selfish*, and complains of *unfair* and *partial* discrimination on the part of Major J. D. Jenkins, the agent.

The proceedings and copies of the papers have been returned to the office of the United States Indian agent here for explanation, which, no doubt, he will be able to make, showing that

not only the fair thing was done, but, if anything otherwise, it was in favor rather than against the Roman Catholic movement.

It may be possible that a new vote on the subject will be ordered; and in that event a majority of this people, if allowed to vote without fear or favor, will vote more fully against the apportionment of one hundred and sixty acres of their land for the purpose stated than before. Their reasons among others for not desiring such a school are these, viz.:

1. They do not feel able to give away any more land, at this time especially, for the purpose stated.

2. They do not think that another school, especially of the kind contemplated, is needed on this small reservation, believing as they do that the two schools—the United States government school at Sisseton agency and the Goodwill mission-school already established here—are amply sufficient to meet the wants and wishes of the people, and to board, educate and train the three hundred native children, who, out of about four hundred enrolled at the Sisseton agency, may be safely reckoned as of school age and of sufficient health and not needed at home.

3. It is not generally believed by these Sisseton and Wahppeton Dakotas after nearly about fifty years' experience and observation, and moral, intellectual and Christian education and training, with an open Bible in their hands, in their own language, as their rule of faith and life, that the Roman Catholics are at all likely to do more and better for them and their children than has been done for them and is now being done so well and faithfully for them and their children in the Goodwill mission and the United States government school already established here.

In our anxiety to protect the institutions and the people of our country from the machinations of papal ecclesiastics, it may be difficult for us to keep our minds unruffled and our tempers unsoured. We may be in danger of thinking so much of the harm which our country may suffer from those machinations that we shall think too little of the people who know only so much of the gospel as papal ecclesiastics allow them. Let us think of them under this spiritual bondage and in this spiritual dark-

ness. Let us pray for them, not against their priests. Let us pray that they may be brought into the full light of the blessed gospel, and full faith in the only Mediator.

Many of these people are in our homes, in our employ. Our godly and prayerful lives, our exemplary, just, kind, conscientious behavior, may do more to win them to Christ than all other instrumentalities. Even if they are forbidden to kneel with us in our family worship—to which certainly we ought always to invite them—they

should be daily remembered in the prayers which, as families, we offer.

If, this month, we undertake special concert of prayer for them, let us make it real

prayer—affectionate prayer—prayer in which he to whom we offer it will recognize our pitying love for their souls, in full sympathy with his own.

INDIANS, CHINESE AND JAPANESE IN AMERICA.

MISSIONARIES OF THE FOREIGN BOARD AMONG THE INDIANS.

SENECA MISSION.

ALLEGANY: Allegany reservation, western New York: Rev. M. F. Trippe and wife and Rev. William Hall; *Rev. H. Silverheels*; eight native assistants.

SUB-STATIONS: on Tonawanda, Tuscarora and Cornplanter reservations.

UPPER CATTARAUGUS: Cattaraugus reservation, western New York; mission begun, 1811; transferred to the Board, 1870; Rev. George Runciman and wife.

LAKE SUPERIOR CHIPPEWA MISSION.

ODANAH: on Bad River reservation, in the north-western part of Wisconsin, the reservation fronting on Lake Superior; transferred to the Board, 1870; missionary work resumed, 1871; *Rev. Henry Blutchford*.

LAC COUR D'OREILLES: on the reservation of the same name; station begun, 1883. *Out-stations:* at Round Lake, 8 miles from Lac Cour d'Oreilles, and Puhquahwong, 17 miles from the station, Misses Susie and Cornelia H. Dougherty.

DAKOTA MISSION.

YANKTON AGENCY, Dakota Territory: on the Missouri river, 69 miles above Yankton; station occupied, 1869; Rev. John P. Williamson and his wife; Miss Nancy Hunter, teacher; *Rev. Henry T. Selwyn, Rev. Joseph Rogers*. *Out-stations,* 5; native helpers, 3.

FLANDREAU, Dakota Territory: on Big Sioux river, 40 miles above Sioux Falls; station occupied, 1869; *Rev. John Eastman*.

POPLAR CREEK, Montana Territory: on the Missouri river, 70 miles above Fort Buford; station occupied, 1880; Rev. and Mrs. George W. Wood, Jr. *Out-station,* 1; native helpers, 2.

WOLF POINT, Montana Territory: on the Missouri river, 20 miles from Poplar Creek; station occupied, 1883; 1 native helper.

PINE RIDGE, Dakota Territory: occupied, 1886; Rev. C. G. Sterling and his wife; Miss Jennie B. Dickson and Miss Charlotte C. McCreight; *Rev. Louis Masanakinayanna*; one native helper.

OMAHA MISSION.

BLACKBIRD HILLS, Nebraska: on the Missouri river, about 70 miles above Omaha City; mission begun, 1846; Rev. William Hamilton and his wife,

Decatur, Nebraska; Rev. John T. Copley and his wife; Mrs. Margaret C. Wade, Miss Margaret C. Fetter, Miss Mary L. Barnes and Miss Eva M. Woodin, Omaha Agency, Nebraska.

WINNEBAGO MISSION.

On their reservation, adjoining that of the Omahas; mission resumed, 1881; Rev. Wm. T. Findlay and wife, Post-office, Winnebago, Nebraska.

SAC AND FOX MISSION.

Mission begun, 1883; Miss Anna Skea. Post-office, Tama City, Iowa.

THE NEZ PERCE MISSION.

LAPWAI, Idaho Territory: work begun, 1838; Miss Kate McBeth.

KAMIAH: occupied, 1885; Miss Sue McBeth temporarily at Mount Idaho.

Native ministers: Kamiah, *Rev. R. Williams*; Umatilla, *Rev. J. Hayes*; North Fork, *Rev. W. Wheeler*; Lapwai, *Rev. Peter Lindley*; Spokane Falls, *Rev. A. B. Lawyer*; Deep Creek, *Rev. J. Hines*; Meadow Creek, *Rev. E. Pond*; Wellpinit, *Rev. S. Whitman*. General evangelist, *Rev. James Hines*.

CHOCTAW MISSION.

Mission begun, 1845; Rev. H. R. Schermerhorn and his wife.

TWENTY YEARS WITH A TRIBE OF SIOUX.

REV. J. P. WILLIAMSON, DAKOTA MISSION.

[The following article was phrased by Rev. Mr. Williamson impersonally, so that all mention of himself might be avoided. I have taken the liberty of making our missionary brother speak in the first person, for which I am sure that our readers will thank me, while I hope that he will forgive me.—ARTHUR MITCHELL.]

Twenty years ago the Yankton Sioux were as nearly as might be in their aboriginal state. They were all pagans; they followed the war-path, spent their time roaming over the prairies, subsisted principally by the chase, but received a certain amount of annuities from the government at Yankton Agency, their headquarters,

where a few of them might always be found. No permanent mission of any denomination had been established among them. It was a new field.

There were encouraging signs, such as may be found in almost any community of human souls. There were some noble minds, like the head-chief, Old Strike, who was, however, opposed to our mission at first. There were some young hearts burning for the truth, like Tawanapin (Rev. Henry Selwyn), who for fear of his reputation, as he was a chief's son, would steal up to the house after meeting was begun, and on a cold winter night stand with his ear against the wall that he might catch some of the words of gospel truth. And there was more than one Nicodemus, who, after the Indian council demanded pay of the missionary for the services of the children attending school, came by night to whisper in the missionary's ear that they were at heart opposed to making any such demand, but dare not let any one know it. But although my field was new, happily I was not new to the work; I had inherited the occupation of a missionary to the heathen Indians from my father, and had already followed it myself for nine years among the Santee Sioux, under the American Board of Foreign Missions.

The next day after my arrival, it being the Sabbath, I gathered a handful of Indians, principally boys, in the corner room of the government warehouse for worship. That was the commencement of regular Sabbath services for the Yanktons, which have never since been omitted. The next week a school was opened in the same place. Though the school averaged an attendance of only a dozen, one of those pupils has since become a minister and four have become ruling elders. The next winter I was able to live in my own house, where I also held meetings and kept the school, which had now doubled its numbers and was taught by a Christian lady, a missionary.

The third winter the school was the centre of a great religious interest, and as a result a church of eighteen members was organized, which was nearly doubled the succeeding year. Then followed a few years which were espe-

cially useful for training the young Christians, and thus the church was strengthened though the additions were few.

About the tenth year special interest again appeared. The young elders were now able to take hold and assist the missionary, and the work spread throughout the tribe. Soon a second church was organized, eleven miles east of the agency, called Hill church. The elders went through the tribe holding meetings in private houses, where they were now generally well received, though there were many scoffers. In this way the good seed was scattered and the number of believers increased. An Indian pastor was needed to watch over the flock, and the Lord raised up Tawanapin (Rev. Henry Selwyn), who has faithfully served the church and his Master in this capacity for eight years. Two years ago a third church was organized among the Yanktons, called Cedar church, at a point fifteen miles west of the agency. This brings us up to the present time and prepares us to make a few comparisons.

Twenty years ago we found these Indians living in one great camp of tepees. Now we find them living in log cabins, each on his own farm, and scattered for thirty miles. Then every man you met had a feather in his head and carried a gun, a quiver or a tomahawk. Now every man has a hat on his head, and if you want a quiver of arrows for a curiosity you have to hunt up an old Indian to make it for you. Then, when a family moved, the man, astride the best horse, rode ahead bearing only his arms, the woman followed on foot with a great pack on her back, leading the old plug pony crawling along under a loaded *travois*. Now, when the family moves, they load their goods into a wagon, and the man and his wife ride together on a spring seat. Then schools were unknown and not a Yankton could read his own language. Now Presbyterian, Episcopal and government schools have risen on the reservation, and are attended by a majority of the children. Then Christianity had nothing among the Yanktons. Now Presbyterians and Episcopalians have each three churches, and the mission of the Presbyterian Church reports the following statistics:

Number of organized churches, . . .	3
Number of church buildings, . . .	2
Missionaries,—Rev. J. P. and Mrs. Williamson and Miss Hunter, . . .	3
Number of native preachers, . . .	1
Number of ruling elders, . . .	9
Number of deacons, . . .	4
Number of church members, . . .	238
Number received to the church from beginning, . . .	389
Number of additions the past year, . . .	27
Contributions the past year, . . .	\$623
Number of Sabbath-schools, . . .	3
Number of Sabbath-school scholars, . . .	125
Number of day-schools, . . .	4
Number of pupils in day-schools, . . .	130
Average cost of the Yankton Mission per year, . . .	\$2400
Cost of Yankton Mission for twenty years, . . .	\$48,000

Such is a hasty review of twenty years labor by one missionary and the assistants whom he has gathered around him—labor expended on those who were found in absolute *heathenism*. There are far higher and grander motives for foreign missionary work than those presented in the figures above given, but even on this low plane of visible results we need not shrink from the question, "Does it pay?"

[Mr. Williamson, in the summary of labors and results given above, really tells but a part of the story. The entire literary work of the mission, in which he has borne a leading part, he does not even mention. He says nothing of dictionaries, school-books, hymn-books, of Pilgrim's Progress and similar volumes, nor of the weekly newspaper in the Dakota tongue (the *Iape Oaye*), printed at his station, in all which he and his friend, Rev. Alfred Riggs, working among the Santee Sioux, have made a gift to the Dakotas of scarcely less value than their direct evangelistic and pastoral labors. Neither does our modest friend allude to the fact that throughout all the Northwest, wherever a Sioux camp or tepee is found, his name is known as that of the *white man who can be trusted*, his life itself a gospel, while by the Christian Indians, hundreds of miles away from his home, he is called the *Beloved John*.—A. M.]

THE CHINESE IN AMERICA.

MR. J. STEWART HAPPER.

Until within the last twenty years the work among the Chinese in America has been confined mainly to those on the Pacific coast, and it is only within the last ten years that the churches in the middle and eastern states have awakened to the necessity of doing something for the Chinamen who are found in almost all the large cities and many of the smaller towns.

Of the work on the Pacific coast the readers of *THE CHURCH AT HOME AND ABROAD* have often heard, but the extent of the efforts for the Chinese in other parts of our country is perhaps not so fully realized. I will indicate this briefly as it has been brought to my knowledge as editor of the *Chinese Evangelist*.

IN AND AROUND NEW YORK.

The Chinese Mission in New York, now located at 34 Clinton Place, sustained by the Board of Foreign Missions, is the largest and most prosperous mission in this section under the care of our Church. It is the successor of the first mission for the Chinese in this city, which was commenced in the autumn of 1868 at the Five Points House of Industry, under the care of Rev. Lycurgus Railsback, a Presbyterian clergyman, and his wife. In 1870 he and his wife left for the West, and Rev. Arthur Folsom, formerly missionary to China, took up the mission. Miss S. U. Goodrich succeeded him, the Fourth Avenue Church, Dr. Howard Crosby, pastor, assuming the charge of it, in 1875. After two years the connection with that church ceased, and in May, 1879, the Presbyterian Board of Foreign Missions assumed its support. Last year the mission was moved from 15 University Place to the pleasant rooms at 34 Clinton Place. Mr. Huie Kin, a Christian Chinaman, is the missionary in charge. A Sabbath afternoon school, a Sabbath evening meeting conducted by the members of the Chinese Y. M. C. A., and a Monday evening school, are the regular services. The attendance on the meetings for instruction is large, varying from forty to fifty, and on Sabbath evening it is a most interesting sight to see the many earnest

Christians who gather to sing the praise of God and join in devotional exercises in their own tongue. The Christians, most of them, have united with the University Place Church, Rev. George W. Alexander, D.D., pastor, which numbers fourteen Chinese on its roll of members.

The Fifth Avenue Presbyterian Church, Rev. Dr. Hall's, commenced a work among the Chinese in March, 1885. They now hold their session on Sabbath evening at 8 o'clock in pleasant rooms rented for the purpose on Fifty-ninth Street near Fifth Avenue. Mr. William Campbell, one of the honored elders of the church, is superintendent of this work. The average attendance is thirty-five, and last year the first convert was baptized and received into the church as the first-fruits of the work. An interesting case was that of the second convert, who was received into the church this year. He came of a family superior in many respects to the ordinary emigrants, and was bitterly opposed by his older brother when he expressed his desire to confess Christ. He was threatened with the loss of his money which was in his brother's hands, and was told that he would be an outcast and would not be recognized by his kindred. In view of such hardships he hesitated quite a while, but at last had courage given him to come out and receive baptism, soon after returning to China, where we hope he will have faith to stand firm in his profession.

Other churches in New York carrying on work among the Chinese are the Fourteenth Street, Spring Street and the Park Presbyterian. The work at the Fourteenth Street school was commenced in 1880, and the same year witnessed the organization of the school in the Spring Street Church. In the fall of 1886 a welcome to the Chinamen was extended by the Park Presbyterian Church, which has had a good school ever since, with one convert.

The Christian Chinamen in New York have gained an enviable name as men who have the good of their countrymen at heart, and on several occasions have contributed funds to prosecute and close up the gambling dens on Mott Street. Owing to their efforts the gamblers

have at various times been arrested and fined, and the Christians have been threatened with revenge. One instance occurred when violence was attempted and the missionary was attacked by the infuriated gamblers, but escaped with no serious harm.

The First Presbyterian Church, of Jersey City Heights, has a flourishing class under its care. This class contributed last year \$62 to work in China.

In Brooklyn the Chinese have to a great extent been under the care of the Congregationalists and Baptists, but this spring the First Presbyterian Church, Rev. Charles Cuthbert Hall, pastor, has taken under its charge a school which was started on Fulton Street with two scholars, but which had increased to an attendance of seventy by the last of April, and promises yet greater growth and success.

IN THE NORTHWEST.

The Third Church, of Chicago, has a successful mission-school. Since its inception, in 1885, they have received forty into the church, five of whom were baptized last year, and 25 per cent. of all are either studying with a view to engaging in mission work in China or are already in such work. The attendance on the school averages twenty-five.

Twenty-five Chinamen are on the roll of the Central Church, in Denver, where the work was commenced in 1875. In addition to the Sabbath service there is a night-school held three evenings in the week, and a Young Men's Christian Association. Fifty dollars were contributed recently by this group of Chinese for the relief of the famine sufferers in Shantung.

In Omaha the First Church is carrying on a good work among the Chinese, and is meeting with much encouragement.

IN THE FAR SOUTH.

In New Orleans a most flourishing mission is found at 40 Liberty Street, under the care of the presbytery. Miss Lena Saunders, a devoted worker, is the missionary in charge. For some reason the people of that city are not so prejudiced against the Chinese as those of many other places; and since the commencement of

the work in 1882 it has been eminently successful. Fourteen have been baptized. One of the converts left last November for China. Before he left he expressed his determination to preach the gospel to his village folk. He has a building of his own which he said should be "whitewashed within and without" to typify the religion of purity and goodness, and he intends to use it for a meeting-place. Dr. Happer, of Canton, has been given his address in order that he may be visited and encouraged by the missionaries.

OTHER LOCALITIES.

Schools are found in connection with the Third Church, Newark, N. J., the Wharton Street, West Arch Street and Green Hill churches of Philadelphia, the First Presbyterian Church, of Cleveland, and the church in St. Louis under the care of Rev. Dr. Nicolls.

It is impossible to enumerate all the schools. Owing to lack of accurate data, which are hard to obtain, many doubtless have been omitted, for the work is carried on so largely as an annex to the regular Sabbath-school work, that it does not appear in published reports.

GENERAL CHARACTER OF THE WORK.

No other mission work in this country possesses so many discouraging features as that which we are considering. At the outset we are met with indifference, and often with active opposition, from presumably Christian people, on account of the prejudice which exists against the Chinese. From the Chinese themselves we encounter a distrust of our race due to the treatment they have received from men whom they call Christians, added to their native superciliousness and contentment with their own system of doctrine. When these difficulties are overcome and the attendance on the schools is assured, the confusion of tongues forms a barrier to any instruction which can be surmounted only by great Christian patience. Instruction in English is well-nigh the only teaching which can be given the pupil for the first years of his attendance, and the migratory life of the Chinese adds another to the long list of difficulties. The literature which is of service is also limited. The *Chinese Evangelist* has done much to supply this lack, and has been grate-

fully received in many schools, which bear testimony to its usefulness. Owing to the difficulty of understanding each other, one scholar is considered all that can be taught by one teacher, and this causes a demand on the working force of a church which it is often difficult to supply. A reform in this last particular is urged and encouraged wherever the pupils are sufficiently advanced in English to be classified.

The greatest difficulty and the most discouraging feature of the work is encountered when at last the Chinaman begins to understand Bible truths. It arises from the inconsistencies in the lives of the many around him whom he considers Christians, but who are unworthy the name. Exposed to the demoralizing effects of continual contact with vice and immorality on the six days of the week, it is hard for the most faithful Christian teacher to counteract this example by an hour or two of instruction on the Sabbath. In China the missionaries are generally the sole representatives of the practical workings of Christianity, and on this account the gospel is there accepted with more readiness, at times even with avidity, while here the Chinese look with distrust on a truth offered them which is not accepted by the multitude who have heard it all their lives. Little wonder, therefore, that so few conversions are to be found among the Chinese in the mission-schools.

THE BRIGHT SIDE OF THE WORK.

This is found when we look at the steadfastness and fidelity of the few who have come out of darkness into light. Slow by nature, conservative by training, the Chinaman is tenacious of the truth when he has once been brought to a full understanding of it, and the strong faith and simple trust of the Christian Chinaman would put many an intelligent American to shame. The Chinese, as many can testify, are grateful for help, they are regular and faithful in attendance on the school, and they show a degree of aptness in acquiring our language which is a wonder to their teachers, when the amount of time devoted to their instruction is considered. Attention has already been called in these pages by Rev. H. V.

Noyes to the great effect of this work on the Chinese in China; but leaving this influence out of the question, I am able to say that the work for the Chinese in this country is a work which has yielded and is yielding large results here, and the many earnest, patient laborers working in secret, already gladdened by a total roll of several hundred converts, will see yet greater results of their toil, both here and among the millions beyond the Pacific to whom their converts return.

CATHERINE TOTIDUTAWIN.

REV. J. P. WILLIAMSON, DAKOTA MISSION.

Catherine was reputed among the Sioux to be a hundred years old, but we thought it more probable that she was ninety. When I, a boy, left my missionary home on Lac qui Parle to go east to school, forty years ago, she was "Old Catherine," and she has been Old Catherine to the Dakota mission ever since. But last September (1888) she went to be with the Lord, and when we missionary children get to heaven a good many of us will look eagerly for our old Indian friend.

Catherine was a woman of middle age before she had ever heard of Jesus; and I have been told that she was once a leader of heathen dances, and known to be living in other ways a wicked life. But when the missionaries came to the Dakotas and preached to them the gospel, she was one of the first converts, and was baptized at Lac qui Parle more than fifty years ago. She was a poor, weak, ignorant woman, and stormy days of trial and persecution followed. Many professed followers of Christ stumbled and paid homage to heathen gods, but Catherine, like Shadrach, Meshach and Abednego,

stood firm. When food was scarce, as it often was with the poor Indians in those days, those with whom she lived would call in the conjurers and have them consecrate all the food to their gods. It then became an act of heathen worship to eat any of it, and they thought thus to compel her by starvation to worship idols. Then the Sioux had continual warfare in those days with the Chippewas. The camp she was with all knew that she would not travel Sundays, and in dangerous times they delighted in moving off Sunday morning and leaving Catherine, as it would seem, to be killed by the enemy, for the Indians do not spare women or children in war. But God spared her. She would spend the day and most of the night in singing and prayer, and Monday morning put her heavy pack on her back, and with a happy heart make two days march in one to overtake the camp.

Thus by the grace of God she overcame all trials and torments and dangers, and lived to be honored at last by many of her persecutors. She learned to read with her children, so that with them she could read her Dakota Bible. Singing God's praises was her delight, and she committed a hundred hymns to memory. So long as she was able to work, the contribution box never passed without receiving her offering. Her last gift to the cause of missions was a quilt which she made with her own hands about a year before she died. It seemed to me a memorial of one in whom the grace of God had won such victories that I have sent it to the mission house. Some who visit the rooms of our Foreign Board may be glad to see this homely but precious souvenir of the gospel among the Dakotas. Catherine loved the missionaries very much, and died praying for them.

On April 30, the day of the centennial celebration in New York, Rev. Elias Riggs, D.D., of Constantinople, wrote:

When I received yours of March 25, I was just starting for Samokor, in Bulgaria, to attend the annual meeting of the mission with which I am connected. After a pleas-

ant and I trust profitable meeting there, I went with several of my associates to Sophia, the capital of the principality, to attend the annual meeting of the Bulgarian Evangelical Society, a native organization which is doing a good work as a home missionary society, including circulation of the Scriptures and the preparation and publication

of evangelical books and tracts, and of a monthly entitled the *Home Friend*.

Bishop Melchisedek Mooradian, respecting whom you inquire, is probably the most popular bishop in the Armenian church. He was the favorite candidate for the post of catholicos of Etchmiadzin, the highest office in the Armenian church; but as Etchmiadzin is in Russian territory, the emperor of Russia claims the right of appointing any one of the highest candidates, and so in this case set aside Bishop Mooradian and appointed one who had received fewer electoral votes. This was doubtless on account of Bishop Mooradian's liberal views.

Like many of his fellow ecclesiastics he is enlightened, liberal and theoretically evangelical. How far the heart is right only the Searcher of hearts can know. It is almost impossible for those of another communion to judge of such a man with absolute impartiality. I think it was Baxter who said, "If I ever get to heaven I expect to behold three marvels: one to see there many whom I did not expect to see, another to miss many whom I did expect to see, and the greatest wonder of all will be to see myself there."

In regard to the Oriental churches I am persuaded that the Lord has a people among them. Evidence of this appeared when our missionaries first visited them, here at Oromiah and elsewhere. And I feel that we

should look with hope and sympathy upon all efforts for truth and the right, though some of the details may not accord with our judgment.

At our recent meeting one case was reported in which a Protestant native brother on a recent journey preached in four Bulgarian churches. In many places this would not have been possible, but that it should occur anywhere is matter for thankfulness.

At four o'clock this afternoon, April 30 (to coincide with your hour of prayer, 9 A.M.), we had a gathering for prayer, thanksgiving and praise. Mr. and Mrs. Straus were with us, and expressed their satisfaction with the service.

It is pleasant to know that on the day of our centennial commemoration of Washington's inauguration our fellow citizens in Constantinople united with us in prayer for our country, taking pains to meet at the same hour at which our President had invited us to meet for prayer, and at which he himself was worshipping, although in that longitude the sun had passed the meridian when it rose on New York.

It is pleasant also to note the large and generous charity of this venerable missionary toward those for whose enlightenment he has labored so long and so faithfully.

GENESIS OF OKLAHOMA.

The following graphic description of the opening of the new territory, bearing the euphonious name *Oklahoma*, is from the pen of Rev. R. W. Hill, Synodical Superintendent of Home Missions in the Indian Territory. It was in a letter to Rev. H. Kendall, D.D., who sends it for publication. Receiving it after the pages of *Contributed Articles* and *Home Mission Letters* are made up, we gladly insert it here.

It has been one of the peculiar incidents of my somewhat varied western life to be

in at the rush which opened Oklahoma, on April 22.

As I rode into this place on the cars, I could see on either side the wild riders hastening with all speed to some favorite claim, which they had marked out in advance, and over the prairie following at less speed, but with no less frantic eagerness, were scores upon scores of wagons and buggies filled with boomers seeking homes in the new land.

In that mad race wheels were broken, horses disabled, wagons upset, occupants spilled upon the ground, and those who

witnessed such mishaps swept on, rejoicing, perhaps, at the misfortunes which removed some of the claimants from the race to the limited homesteads of the promised land.

But perhaps the eagerness of the people was more fully demonstrated at the places selected for towns than at others.

At Guthrie, 15,000 people were poured out like swarms of bees, from successive railroad trains, in three hours time. Imagine, if you can, the wild scramble for lots. Confusion reigned supreme; claims were mixed up in almost inextricable entanglement.

Men ran from the trains with all speed to the places they thought vacant land, and marked out town-lots, only, perhaps, to leave them in a few moments for what they considered more choice locations. Even women and children were in the scramble.

One woman, the wife of the section boss, who had charge of the section house here for the railroad, left her dinner half cooked and rushed out broom in hand to hold her claim against all comers, and held it successfully, too.

Later on, as the belated boomer came in toward dusk, carrying his blankets upon his back, his cry was, "Where are the vacant lots?" And as he lifted bewildered eyes to the east, he saw stretching for two miles a wilderness of tents; as he looked westward, he saw tents upon tents, and so to the northward and southward. It was a bewildering sight certainly to him, for he could see no place to go. Many asked permission to lie down at night upon some one's claim, in order that they might renew their search at daylight, but the morning brought another swarm of people who thought they ought to have a show in the goodly town; and so where streets had been left by the original settlers, late comers placed tents, until the whole town was one great tangle of tents and tent ropes, through which it was difficult to pick one's way.

And the people, what shall I say of them? Merchants from the enterprising cities in the surrounding states were there in great numbers. Lawyers, from the briefless barrister who had just learned the rudiments of law

and had never yet tried his maiden case, to the old rounder of many circuits, whose fame was coextensive with the country. Physicians, there were fifty of them whose shingles met our eyes on the second day.

And speculators, so-called real-estate men, and representatives of every other form of business, were there in hundreds. A bank was opened, and the first day's deposits were over \$208,000. But besides those engaged in legitimate business, there were sharks and sharpers from all parts of the country. The three-card monte men, who twenty-five years ago flourished in Montana, and who later followed the building of the Union Pacific, are here in great numbers with their confreres, the thimble-riggers, who instead of using three thimbles use here halved walnut shells. Every form of gambling device known was numerous represented, and the streets rang with the cries of the gamblers inviting their victims to play at their games.

It was a mad carnival, and the most prominent figures of the first day were these gamblers. But in a few days out of this disorder began to appear the order which now reigns. Chaos has disappeared; the conglomeration of tents has given place to the orderly blocks and streets of a surveyed city, the tents have themselves largely disappeared, and on every side are going up hundreds and hundreds of buildings. It is the most wonderful growth any young city has ever experienced.

Some cities have been born in a day, but this one was born in an hour. Like Minerva springing full-armed from the brain of Jupiter, this city sprang into being at its birth fully equipped with all the paraphernalia of the modern western frontier town, and at this date (May 14) it has progressed so far as to have water-works, an electric light plant is on the way, and propositions are made for a street railway, to be run by either electricity or cable.

In another respect its history has been unique. On the first Sabbath there were three sermons preached in the town, two by Presbyterians and one by a Methodist minister; and from that time on services have

been regularly held. In a few days churches will be organized, and the spiritual welfare of the town will be properly cared for.

At present the excitement still runs high, the conflict with the gambling element and

the vicious classes is not over, but the excitement is subsiding every day; the end is not far; soon the triumph of law, order and morality will be assured. For that day and that result we are all praying.

SABBATH-SCHOOL WORK.

On account of the great pressure upon our space for this month, Dr. Craven most kindly consents to forego the use of any of our pages in this number. He, however, desires the following

CORRECTION.

In consequence of a death in his family the secretary was unable to exercise his accustomed careful oversight of the figures presented in the June number, page 516. The result was an incorrect statement of the contributions during the year to the Sabbath-school and Missionary Department.

The correct statement is that given in the Annual Report, as follows:

INCREASE OF CONTRIBUTIONS.

The total receipts of the [Sabbath-school and Missionary] Department during last year were \$75,130.68. In order to show the entire amount contributed, it will be necessary to add to the above the sums derived from legacies, etc., which have come into the hands of the trustees of the Board, and which amount to \$14,301.43; so that the entire sum received directly by the department, and by the trustees for it, is \$88,432.11. The total amount received by the department, and by the trustees for it, exceeds that of last year by \$18,132.64.

THE NATION TO BE TRUSTED.

We find these cheerful and hopeful words of a distinguished Africo-American in the *American Missionary*:

While I have plainly portrayed the sources of danger to our people, I have no fears as to the final result. The American people are governed not only by laws and selfish interests, but by large ideas of moral and material civilization. The spirit of justice, liberty and fair play is abroad in the land. It is in the air. It animates men of all stations, of all professions and callings, and can neither be silenced nor extirpated. It has an agent in every bar of railroad iron, a servant in every electric wire, a missionary in every traveller. It not only tunnels the mountains, fills up the valleys, and sheds upon us the light of science, but it will ultimately destroy the unnumbered wrongs inherited by both races from the system of slavery and barbarism. In this direction is

the trend of the nation. States may lag, parties may hesitate, leaders may halt, but to this complexion it must come at last. States, parties and leaders must, and will in the end, adjust themselves to this overwhelming and irresistible tendency. It will make parties and unmake parties, it will make rulers and unmake rulers, until it shall become the fixed, universal and irreversible law of the land. For fifty years it has made progress against all contradictions. It has stemmed the current of opposition in Church and State. It has removed many proscriptions. It has opened the gates of knowledge. It has abolished slavery. It has saved the Union. It has reconstructed the government upon a basis of justice and liberty; and it will see to it that the last vestige of fraud and violence on the ballot-box shall disappear, and there shall be one country, one law, one liberty, for all the people of the United States.—*Frederick Douglass.*

HONORING THE SABBATH.

George H. Daniels, general passenger agent New York Central and Hudson River Railroad, requests us to state, on his authority, as follows:

In line with the policy inaugurated by the New York Central and Hudson River Railroad, and followed by the Lake Shore and Michigan Southern, Michigan Central, Bee Line and other roads operating in connection with the Vanderbilt system, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket offices in Buffalo on Sunday, beginning with June 9. This will give a large number of men an opportunity to attend church and secure

a well-earned rest, and the railways interested are entitled to great credit for this movement. The example should be followed in every city in the United States.

Owing to the arrival of delayed trains it may be found impossible to close the depot ticket offices, but there is no reason why the city ticket offices of all the railways in the country should not be closed on Sunday.

Chicago and Buffalo have adopted the "Sunday-closing" rule. What city will be next to have its name placed on the new roll of honor?

Most gladly and thankfully do we give this announcement to our readers.

VALUABLE STATISTICS.

The Superintendent of the Census of the United States desires us to call the attention of physicians to the following official statement. These statistics will be of value in many computations concerning church work, not less than for any secular purpose. We therefore commend this notice to the consideration of all our beloved physicians:

The Census Office will issue to the medical profession throughout the country "Physicians' Registers" for the purpose of obtaining more accurate returns of deaths than it is possible for the enumerators to make. It is earnestly hoped that physicians in every part of the country will co-operate with the Census Office in this important work. The record should be kept from June 1, 1889, to May 31, 1890. Nearly 26,000 of these registration books were filled up and returned to the office in 1880, and nearly all of them used for statistical purposes. It is

hoped that double this number will be obtained for the eleventh census.

Physicians not receiving registers can obtain them by sending their names and addresses to the Census Office, and, with the register, an official envelope which requires no stamp will be provided for their return to Washington.

If all medical and surgical practitioners throughout the country will lend their aid, the mortality and vital statistics of the eleventh census will be more comprehensive and complete than they have ever been. Every physician should take a personal pride in having this report as full and accurate as it is possible to make it.

It is hereby promised that all information obtained through this source shall be held strictly confidential. Address

ROBERT P. PORTER,
Superintendent of Census,
Washington, D. C.

MINISTERIAL RELIEF.

ANNUAL REPORT.

The report of the Board to the last Assembly calls attention to the following points:

THE HISTORICAL SKETCH OF THE BOARD.

"The Permanent Committee of Arrangements for the One Hundredth General Assembly" reported to the General Assembly of 1886, at Minneapolis, among other recommendations, "that each of the boards of our Church be urged to provide for the preparation and publication of the *history* and *outlook* of its work." This report was adopted by the Assembly, and in accordance therewith an Historical Sketch of the Board of Relief, with some notice of its outlook, was prepared and submitted to the Assembly of last year. It has been printed, by order of the Board, in pamphlet form, and will be sent to any address that may be forwarded to the office of the Board.

THE ROLL.

The number on the roll of the Board to whom remittances were sent upon the recommendation of the presbyteries, during the year from April 1, 1888, to April 1, 1889, was 595: that is, ministers, 223; widows of ministers, 341; orphan families, 31. The number of families provided for during the year at the Ministers' House, Perth Amboy, N. J., was 20; making upon the roll of the Board during the past year a total of 615 families, an increase of 31 over last year. It should be borne in mind that there are more than 615 *persons* who share in these appropriations. These families are often composed of aged couples; or the minister, laid aside from his active duties, may have a wife and children to support. There are also many families composed of dependent widows with little children to be cared for. The presbyterial recommendations in their behalf came from 154 presbyteries. The Presbytery of West Africa recommends two families; the Presbytery of Lodiana (India), one. The missionaries who have returned home and who may need help in their sickness or old age are of course recommended by the presbyteries with which they are connected in this country.

WITHDRAWALS FROM THE ROLL.

There have been several withdrawals from the roll, owing to a change in pecuniary cir-

cumstances or restored health which has rendered further aid from the Board no longer necessary. Thirty-five names have been removed from our roll by death: that is, nineteen ministers, fifteen widows and one orphan. The death of the head of the family, however, does not always withdraw the family from the roll of this Board. In many cases the helpless widow or the orphan children are still to be provided for.

ADDITIONS TO THE ROLL.

There have been 113 families added to the roll during the year: that is, forty-nine ministers, fifty-seven widows and seven orphan families.

THE MINISTERS' HOUSE.

The number of families at the Ministers' House, Perth Amboy, N. J., has been twenty: in all, twenty-six persons. An account of the Home, with a picture of the mansion, was given in the May number of *THE CHURCH AT HOME AND ABROAD*. It has also been printed in pamphlet form, and will be sent to any address upon application to the office of the Board.

THE TREASURY.

The Board gratefully reports to the Assembly that its funds for current use last year were sufficient to pay in full all the appropriations asked for by the presbyteries and to meet all the expenses of the Ministers' House at Perth Amboy, and we again report a "comfortable balance" in the treasury with which to begin a new year. This balance (\$18,388.52) is not so large, indeed, as last year or the year before; but large enough, it is hoped, to tide us over the summer months, when the appropriations are large and the receipts, both from churches and individuals, are small.*

But the year did not pass without a renewal of the anxieties of previous years. The large balance of \$26,142.79 with which we began the year was soon exhausted, and November found our treasury overdrawn nearly \$9000. A special appeal was therefore made to the churches through the columns of the papers and of *THE CHURCH AT HOME AND ABROAD*. It was also sent in the form of a circular † to

* Since the report was adopted by the Board, the appropriations for April and May have been voted, and the balance in the treasury is now only \$639.80!

† This circular, giving a brief statement of each

all of those who had in previous years made special gifts to our treasury. So generous was the response of individuals and churches to this appeal that at the March meeting—the last of the fiscal year—the entire arrearage of \$9000 was reported as paid, together with all the March appropriations, and we ended the year (April 1) with the balance in our treasury as above reported. This happy result is due to the liberality of God's people during the past year, for, as is well known, the Board has not yet received one penny of interest from the Centennial Fund.

Notwithstanding this favorable ending of the year, it will be seen by the comparative table given below that the contributions from the churches fell off from those of the year previous nearly \$6000; and although the amount contributed by individuals was increased, our total receipts for the year were \$2296.15 less than the year before. The number of contributing churches (see pages 41–43 of the report) during the year just closed was 2966; the year before it was 3179—a falling off of 213 in the number of churches contributing to this cause. This is undoubtedly due to the reaction from the special efforts made in behalf of this Board during the centennial year, and to the unfortunate impression that many received of our now having as much money as we needed for our work.

COMPARATIVE STATEMENT OF RECEIPTS FOR
CURRENT USE.

	1887–88.	1888–89.
(1) Contributions from the churches,	\$98,922 83	\$93,178 28
(2) Contributions from individuals,	11,813 25	15,407 94
(3) Interest from Permanent Fund,	17,942 97	18,273 78
(4) Interest from deposits in bank,	423 00	377 16
(5) Miscellaneous receipts,	696 38	265 12
	<u>\$129,798 43</u>	<u>\$127,502 28</u>

To the amount of contributions in money, as given in this table (\$108,586.22), should be added (to show what the churches have done for this cause during the year) the value of the boxes of clothing (\$6455.87) sent by the ladies'

one of the eighteen "new cases" brought before the Board at one of its monthly meetings, shows what sad stories of want and sickness in the homes of the faithful and honored servants of the Church are sent by the presbyteries to the Board every month during the year. It is therefore appended to the report (pages 11–15) in the hope that it may have an interest for God's people irrespective of the occasion which called forth the appeal.

associations. (See page 17 of the report, where the names and amounts are given in full.) The amount added to our Permanent Fund the last year (through legacies, see page 20) was \$11,880.70.

The Permanent Fund, as will be seen from the treasurer's statement (as given on page 21), now amounts to \$417,960.05; of which \$263,448.99 is held by the trustees of the General Assembly, who pay over to our treasurer the annual interest as it accrues.

THE CENTENARY FUND.

The amount of the Centenary Fund in the hands of the treasurer of the Board at the close of our fiscal year was, with the accrued interest, \$513,118.75. This sum was of course held by the Board as a temporary deposit, until the present Assembly acted upon the report of the committee appointed by the last Assembly to "consider how, where and by whom the fund shall be invested, and to report its conclusions and recommendations."* Of course the Board did not feel at liberty to use one penny of the accrued interest, and can only do so after the express order of the Assembly.

THE OVERTURE FROM THE PRESBYTERY OF
CANTON.

The Standing Committee upon Ministerial Relief in the last Assembly reported the following anent an overture from the Presbytery of Canton, and their report was unanimously adopted by the Assembly (see Minutes, page 124):

As to the overture from the Presbytery of Canton, China, asking that the General Assembly to meet in Philadelphia in May, 1888, be requested to take action authorizing regularly-appointed lay missionaries of the Presbyterian Board of Foreign Missions and their families to receive aid from the Board of Ministerial Relief on the same conditions as ministers. We recommend that, in view of the innovation proposed by the overture, and of the increase of expenditure necessarily entailed upon the Board by an affirmative answer, and in view also of the want of facts in relation to the subject accessible to the committee, the whole subject be referred to the Poard of Ministerial Relief, with instruction to ascertain the facts in reference to the obligations which would be imposed upon the Board by an affirmative answer to the overture, and report the same, together with such action as in the opinion of the Board may be expedient, to the next meeting of the General Assembly.

The Board carefully considered the subject

* The full amount of the Centenary Fund was reported by this committee to the present Assembly as follows: \$595,724.36; accrued interest, \$10,531.39.

thus referred to them, and reported to the Assembly :

1. As to the facts bearing upon the case. The number of missionaries under the care of the Foreign Board, as given in their last report, is 340. Of these, 177 are ministers and 135 are female missionaries, who already come within the provisions of the Board by the action of the Assembly of 1885. The remaining 28 are laymen, 24 of whom are medical missionaries. The "increase of expenditure" likely to result from placing these laymen upon our roll will, therefore, not be great.

2. "The opinion of the Board" as to the action which should be taken by the Assembly is expressed in the following minute, which was unanimously adopted and ordered to be transmitted to the Assembly :

"Resolved, That in the opinion of the Board, the action of the General Assembly of 1885, directing 'That women who have given themselves to the missionary work be placed on the roll for the benefactions of this Board upon the same conditions as ministers,' establishes a precedent upon which lay missionaries, commissioned by the Foreign Board, should also be placed upon our roll."

It should be added that this overture has received the approval of the secretaries of the Foreign Board. One of them writes :

On the foreign field the layman is just as helpless with respect to outside resources as a minister. Such are his environments, as a rule, that all sources of income, other than his salary, are impossible. In other cases, where he might receive income, as, for example, by taking up private practice as a physician, he is debarred from that privilege by the rules of the Board, which regards the moral influence of his example in receiving such income as detrimental to the whole missionary work. Our rule is that when a missionary physician does receive anything from general practice, it is to be paid over to the treasury of the mission. This strictness is necessary to the prestige of the mission work, and, so long as it is enforced against physicians, it seems unjust not to allow them the same provisions that are made for their clerical associates.

LAY MISSIONARIES.

Upon the general subject of extending aid through this Board to lay missionaries "upon the same conditions as ministers," the report says :

While it seems plain to the Board that there can be but one opinion as to the justice and equity of the claim made by these lay missionaries to be cared for by the Church in sickness and old age, we venture to express the hope that the Assembly, in developing the work of this Board, may think it wise to restrict its administration to the object originally marked out for it, namely, to care for disabled ministers and their families who may be in want.

The Board of Ministerial Relief is the agency by which the Church discharges its duty to the ministry. The godly women and laymen who have devoted themselves to the missionary work at home or abroad are, it is true, very much in the same condition with most ministers as to the matter of support. It barely suffices to do more than keep the family from year to year. The Church, therefore, owes it to herself that those who, under the direction of our missionary boards, have rendered this efficient service in the work of evangelization shall not be allowed to suffer when disabled by sickness or old age. From some points of view their claim is peculiarly sacred, and through some agency of the Church they ought to be tenderly and efficiently cared for. The only question is whether the Board of Ministerial Relief is the proper agency ; and whether this interesting and sacred addition to its work, made by the General Assembly of 1885, may not obscure the testimony it was intended to bear to the obligation of the Church to the ministry—those set apart by a court of the Lord Jesus Christ, as well as by their solemn ordination vows, to give their whole time and strength and to spend their whole lives in the service of the Church. But this is a matter for the Assembly to decide ; and until such separate agency is established, it would seem most fitting for this Board to care for those women and laymen who are doing, under the direction of the Church, so largely the same work as the ordained minister of the gospel.

In this connection, the Board requested the General Assembly to call the attention of presbyteries to the limitations set by previous Assemblies to its work, even in ministerial relief. In our last report reference was made to cases of hardship and suffering among ministers and their families brought to our notice—sometimes even by presbyterial recommendation—which, though they awaken the tenderest sympathy, are clearly beyond the limits set by the Assembly to our work. Although the General Assembly has declared "that ordinarily no appropriations can be made to ministers simply because they are poor, unless they are disabled by disease or the infirmities of age so as to be unable to sustain themselves by some suitable employment," it would nevertheless seem to be the impression among some presbyteries that this Board is for the relief of all ministers who may really be in want from any cause whatever—such as inadequate support in the pastorate, a failure to secure a pastoral charge, etc. The General Assembly has also decided

That in the case of a minister who voluntarily and in health leaves the work of the ministry for some secular employment and follows that for a series of years, and then by failure of business has come to want,—such a course should ordinarily be regarded as a voluntary relinquishment of all claims upon the Board; and that in ordinary cases no appropriations should be made to a widow of a minister who has children able to give her support.

Notwithstanding these positive deliverances of the Assembly, cases are frequently urged upon the Board by letter and in official communications, so manifestly opposed to their plain meaning that fidelity to our trust has obliged us to reply, deeply as our feelings are stirred by the want and suffering of such cases, that the Board has no authority from the Assembly to relieve them out of its treasury.

Some more definite deliverance is also desirable as to what is meant by "orphans." There can be no doubt that the original intention of the Assembly was to care for the young and dependent children left destitute by the death of ministers. It was expected that, as the children grew up, they would (unless chronic invalids) take care of themselves—the daughters perhaps later than the sons, but when married it was certainly expected they would be taken care of by their husbands. But applications are made on behalf of those long past the age when children usually begin to take care of

themselves. Even those who have been married and have families are recommended to the Board for aid on the ground that they are "orphans" of Presbyterian ministers. The Board would be relieved from frequent embarrassment if there were some definite deliverance of the Assembly upon this subject.

The report contains the treasurer's statement in full; the receipts from churches and Sabbath-schools and from individual donors; also a tabular statement (prepared by order of the Assembly) of the amounts paid into, and drawn from, the treasury by each presbytery, and the number of contributing and non-contributing churches in each presbytery. The appendix contains the action of the General Assembly upon the report of its Standing Committee upon Ministerial Relief, a report of the secretary's address, the visit of the Assembly to the Ministers' House at Perth Amboy, etc. It is sent, by order of the Assembly, to every minister upon the roll of the Assembly and to the session of every vacant church, and will be mailed to any address upon application to the office of the Board, 1334 Chestnut Street, Philadelphia.

COLLEGES AND ACADEMIES.

THE BOARD BEFORE THE ASSEMBLY.

No one could be more competent to review the work of this Board than the chairman of the Assembly's Committee on Colleges and Academies, Dr. Thomas S. Hastings, president of Union Theological Seminary. If any questioner of the movement yet remained, the committee's report and the grand and fervid address of its chairman must have removed his last doubt. In particular, Dr. Hastings declared, out of his direct knowledge, that very much of the best material of our Church's ministry was coming from the small and remote colleges. The catalogues of both Union and Princeton sem-

inaries illustrate his statement, and show that about twenty per cent. of their students bring their diplomas from beyond the eastern boundaries of Indiana and Tennessee; that is, from within that great western empire into which this Board is pushing its work. Yet those western colleges send more students still to the western seminaries; for they are prolific of candidates for the ministry. Then how shall the yield increase if these recruiting stations be judiciously planted and sustained amongst all the population that is forming so fast between the Mississippi and the Pacific! What the trumpet-note of this eminent teacher has thus told about the western alumni who are

under his own hand will go far to arouse the whole eastern Church to her immense opportunity and duty. The way of supplying more ministers is as manifest as that of supplying more wheat: *do more ploughing at the West.*

Yet Dr. Hastings' testimony touches but one (though the chief) side of this Board's great function. No Christian school makes ministers only. It makes sound heads and hearts, which go into every calling and into every place where "the Lord hath need of them."

In the matter of numbers this cause never had such a hearing as this last one. There was not only a full Assembly; the house was absolutely crowded. Many, no doubt, had been drawn to it by a general interest in the Assembly's proceedings. But the interest that *held* them and that came back from them again and again, in heartiest demonstration, was the same that afterwards appeared in the Assembly's unanimous adoption of the admirable report of Dr. Hastings' committee.

SUMMARY OF THE BOARD'S LAST YEAR.

The Board's report, which makes full recital of its last year's work, will be mailed to any address on application to its office, 23 Montauk Block, Chicago.

It will show that once more no debt was incurred. Indeed the year ended with money in the treasury; but that balance was made up of gifts specially applied by the givers and waiting to be paid out on the receipt by the Board of the required legal papers.

EXTRACTS FROM THE REPORT OF THE BOARD.

Gross Receipts.—The treasury of the Board has received from all sources \$45,445.94. In addition to this, our institutions have received directly from churches and individuals \$45,350.20. These two sums make an aggregate of \$90,796.14. The similar aggregate of the preceding year was \$68,069.61. Certain special subscriptions to property being added, the year 1888-89 will be seen to have yielded for our work a total of \$117,471.14.

The foregoing general statement invites special attention to the distinction which we

are compelled to make between the two kinds of aid which our institutions receive at our hands, namely: aid in support of their current work, and aid in building up their necessary properties.

Outlay upon Current Work.—The means thus expended have come chiefly from the collections forwarded to the Board's treasury by churches and Sabbath-schools. These have amounted to \$30,822.90, against \$29,641.21 received from such sources last year.

Outlay upon current work has been further supplied by individual giving. From this source our general treasury has received \$3145.79. A legacy of \$50 has been received by the same treasury; making its total receipts for the year \$34,018.69, against a similar total, last year, of \$31,524.26.

Some further contribution to the support of current work has been made without passing through our treasury. Churches interested in one or another of our institutions have made their contributions direct to the institutions for whose sake they were taken; while by understanding had between each institution and the Board the amounts so received have been reckoned to the Board's credit, just as they would have been if the Board's treasurer had handled them.

This year, as last, the Board limited its promise of payment to 70 per cent. of the appropriation made, further payment being contingent on the sufficiency of income. It has paid only the 70 per cent. A part of the means for doing so much as this has come in just at the year's end, in response to special appeals, published and personal.

[For details of current aid thus given to sixteen colleges and twenty academies, see the Board's report.]

Gifts to Property.—At the beginning of this year there was in the Board's treasury, to be laid out on the permanent or property interests of institutions, \$8250. Of this amount \$3000 had been given more than a year before, and was held on account of delay of the conditions on which it could be paid over. The remaining \$5250 had been paid into the treasury just as the last year was closing, so that there had been, as yet, no opportunity for distributing it. To this balance from the former year the last year has added, under the Assembly's recommendation, an aggregate of \$11,427.25, making a total of \$19,677.25. No part of this fund has been asked or received from churches.

Engagements made by perfectly competent

givers will at early fixed dates add to the fund \$26,675.

The application of each of these personal gifts, when it is of any considerable amount, is made with the definite approval of the giver. In every case a lien is taken by the Board upon the property receiving the gift. An account here follows of the distribution thus far made or definitely arranged for during the year now closing.

1. Three thousand dollars, the gift of the McCormick estate for that purpose, has been paid over to the College of the Southwest, at Del Norte, Col., toward the relief of the college (partly by this gift and partly by a loan at 6 per cent.) from a dangerous debt bearing high interest.

2. Salida Academy, also in Colorado, was aided with \$90 for the payment of past-due interest on a mortgage of \$1500 on its large grounds and new building worth \$8200. The trustees had shown much liberality in creating their property, for which they were carrying personal burdens.

3. Oakdale Seminary, in Nebraska, receives \$300 toward the completion of a building worth more than \$5000, to which a young community has contributed with much self-denial.

4. Emporia College, Kansas, having a floating debt of \$10,000 (a part of it consisting of balance on the cost of the admirable college building), the Board, with consent of Mr. Howard, promised and paid out of his donation of \$3000 made last year the last \$2500 needed to clear that debt. The net property of the college is reckoned at \$80,000.

5. Scotland Academy, South Dakota, receives \$1500 for clearing off a mortgage of \$3000, the remainder of the clearance money being raised by the trustees. The property so cleared is worth about \$10,000, the academy building of brick being new and handsome. Of the \$1500 so applied by the Board, \$1000 was last year contributed for this special purpose by "Tithes of Inheritance."

6. Jamestown College, North Dakota, having ample extent of grounds and a commodious new building on a choice and commanding site (the whole worth nearly \$90,000) is specially secured [see report] against a peril that would have swallowed it up. This college occupies a very broad field, and is of great importance to the work of our Church.

7. Corning Academy, Iowa, has been similarly secured. The property so saved has cost its local friends more than \$20,000.

8. By the specific purpose of the giver, \$4200 is applied to the purchase of land for adding

to the buildings of Salt Lake Collegiate Institute. The net value of the present property is reckoned at \$25,000.

9. By the same giver \$2500 has been applied to the purchase of additional farming land for Park College.

10. Another giver has applied \$1000 to the creation of a scholarship in the same college for the support of a student.

11. Fifty dollars was given for the building fund at Poynette Academy, Wisconsin.

12. Thirty-five hundred dollars is given for clearing a debt of that amount upon a valuable new property at Brookfield, Mo., which has hitherto been known as Brookfield College, but which the Board thus aids upon the understanding that it is henceforth to be graded as a collegiate institute or academy.

Thus personal liberality, employing the Board, has with less than \$30,000 effectually succored eleven widely-distributed institutions, whose properties are not only necessary to the Church's fundamental and permanent work, but are of net value ten times larger than the amount which has succored them. If the giving had been postponed a single year, the damage of that delay could not have been repaired by tripling the gifts; for some of these issues were of life and death. That does not imply that the institutions were sickly. A very healthy child may come into danger of drowning; whereupon mere rescue promises both health and caution. Three institutions at least, at Jamestown, Corning and Brookfield, have this year been *rescued*.

After accomplishing the foregoing results the Board will have only a small balance of subscriptions to invest in other cases of pressing need. *That balance should immediately be enlarged by \$30,000.* The emergencies which call for that additional amount are incident to the newness of our work and are not likely to befall the institutions that may be planted hereafter. But now they are threatening some most valuable new centres which in property and in work are farther advanced than many a famous institution of the East was when it was four times as old. The several moderate gifts which would put them one by one beyond all risk could not in any other way of which we know, command for the givers so much usefulness, honor and expanding satisfaction. We solicit immediate inquiry.

EDUCATION.

REPORT OF THE SPECIAL COMMITTEE.

This committee was appointed last year at the request of the Board of Education, "to take under advisement the whole subject of ministerial education," and to consider and suggest such plans or measures in regard to it as the condition of the Church seemed to demand. The chairman of this committee was Rev. E. D. Morris, D.D., Professor of Theology in Lane Seminary. He is reported to be one of the most sagacious and painstaking statisticians in our body. Accordingly, with characteristic thoroughness, and as a preliminary to all suggestions, he went into a minute investigation of the present and prospective need of ministers, and the provisions for supplying this need now in operation. This he did by means of a series of inquiries sent to all our presbyteries and our theological seminaries, and by an examination of church statistics and seminary catalogues. The result of these investigations was embodied in a long report that was read before the Assembly, and followed by a series of recommendations approved by a majority of the committee. This report deserves to be kept as a permanent document to be examined by the whole Church. We give a brief *resumé* of it.

I. There was the statement of the *present* need. It was shown that on the roll of 1888 there were 1139, or over 17 per cent. of all the churches marked vacant. These were divided into groups according to their size; 33 having a membership of 200 and over; 101, from 100 to 200 members; 193, from 50 to 100—in all of this important class there were 327. This left 812 counting less than 50 members each that were grouped thus: 274 had from 50 to 25 members; 319 a membership varying from 25 to 10, and 219 below 10. Of this second class it was conceded that several were in a state of hopeless weakness, approaching dissolution, yet many

were thrifty germs that might grow into strength if properly cared for.

In this connection attention was called to the "painful fact of the dissolution, on an annual average during the last five years, of 77 churches, an average which is steadily increasing, 88 having been dissolved the year previous, "in most cases from the lack of ministerial supplies."

II. The *prospective* need was set forth in three facts: (1) The growing magnitude of the work in foreign lands, calling for at least thirty new men this coming year, according to estimate of one of the secretaries. (2) The rapid expansion of the home mission work, to carry on which the senior secretary expresses it as his conviction that at least 200 new missionaries will be needed this year to meet existing demands and prosecute the plans for denominational development along our ever-extending frontier. (3) The demand of the Board of Freedmen for an additional ministerial force of 20 or 25 a year as indispensable to conduct the "evangelization of the many millions of the colored race in the older and newer South."

Besides this, there was considered the constant diminution of our working force through disease and death, and also through dismissal to other bodies, creating a large gap that required to be filled. The loss thus incurred averaged 130 per year, an average that is increasing.

For all this, and still more "for the planting of Sabbath-schools, for evangelistic labors in destitute sections, for service in the cause of education, for teachers and professors in colleges and seminaries, for editors of our denominational press, for official service in our boards and other agencies," it was affirmed "that the Church needed and must have a large aggregate of trained and consecrated ministers."

III. The problem of supply was next considered. Under this head it was shown that out of a ministerial force of 5789 ordained

men, with a contingent corps of 314 licentiate who are more or less engaged in preaching, there were actually at work in the pulpits only 4056 persons, the rest being either honorably retired or occupied as teachers, secretaries, foreign missionaries, editors, agents and the like, or for various reasons being unemployed, of which class 589 are reported. This would give a preponderance of nearly 2272 churches over available ministers. Many of these churches, however, were being supplied in groups of two and three each, and by ministers not of our body. Such was the actual relation shown to exist between the fields and the laborers for them. Yet not a little assistance in work should be counted on from those reported without charge.

The sources of supply mentioned were threefold: (1) *Our various theological seminaries*. For the last five years the graduates from these have averaged 162 annually. But a deduction had to be made from this number of those who belong to other denominations, and of those who devote themselves to other occupations than that of the pastorate, and of those whom ill health or other providential reasons might arrest in their purpose. This would bring the number down to 140, to which should be added those Presbyterians who might graduate from other seminaries than our own. The aggregate, then, of educated supplies could be put at 145, a little more than sufficient to meet the losses occasioned by death or dismissal. (2) Those who are classed as "extraordinary cases"—persons who are licensed and ordained by presbyteries without the normal education, because of the demand for them, and because of their promise of usefulness. These were put at 30 per year, or, at the lowest possible estimate, at from 20 to 25. (3) *Accessions from other denominations*. These numbered 89 during the year 1887-88, an increase of 7 upon the average during the last five years. In all, since the union in 1869, no less than 1192 had thus been added to our ministry. And they have come to us from 39 different denominations, both at home and abroad, some in close sympathy with us and ordaining

upon a like standard of qualifications, and about 40 per cent. representing a lower, and in many cases a much lower, grade of education. The two latter sources of supply reveal the extent to which our lack in the first source seems to compel a departure from our standards.

IV. Finally the question is mooted, "whether anything can be done to give the Church a ministry commensurate with its present need and its opening possibilities." A lowering of the standard and a shortening of the course of study was not countenanced. Whatever variation from the prescribed curriculum might seem advisable in particular instances was left to the discretion of presbyteries. Shall then the wider divergence involved in the "extraordinary cases," where lawyers and physicians with no special training, teachers and printers and farmers having only an academic education, colporteurs and evangelists, workers in young men's Christian associations, local preachers from other denominations, and the like, be allowed? Such a method of supply is looked upon in the report with serious apprehension, as resulting in an undesirable lowering of the general quality of our ministry. Another suggestion, educed by inquiry from various quarters, of the establishment of an English course of study in our seminaries for three years, with one year of preparation, is discussed and with apparent favor, though objections to it presented from other quarters are stated. The chief of these are a dangerous departure from immemorial usage, and a violation of sound denominational policy which would work more mischief than benefit in the end.

Meanwhile there was the practical exigency, compelling all parties to ask again and again, what shall be done to meet it? To this it is replied that whatever might be done, our main reliance must rest after all upon the large body of young men found in our higher institutions of learning. More pains, therefore, should be taken to secure enlistments from among these. A happy sign, however, was it, ascertained upon inquiry, that the number of these is now on the increase. But still further to augment

the number, it was suggested that suitable representatives be sent to every college in connection with our denomination to lay the claims of the ministry more distinctly before teachers and pupils, and to awaken an enthusiasm in respect to this vital interest.

Yet underlying all specific measures there must be, it was said, a kindling of new zeal for the cause in the ministry and eldership, in parents and teachers, and in all others on whom rests a special responsibility for shaping the minds of our youth. Here is where the revival of interest must begin and the source of richer supplies must be sought. Let but the influence of the leaders in the Church be more strongly enlisted through prayer and argument and the dissemination of information, and a change for the better could not but follow; and a start for this should be made in a more thorough discussion of the subject in our presbyteries and synods and General Assemblies.

Among the recommendations made and adopted were the following:

1. Wherever the full collegiate course is found to be impracticable, the student should be required to pursue not a short or partial but a full course of three years in some theological institution, and this course should be introduced wherever possible by at least one year of special preparatory training.

2. So far as the means at its command will permit, the Board of Education is authorized to grant aid to all students in their academic course who are under care of presbytery and are recommended by it as suitable persons to receive such aid.

3. In all exceptional or extraordinary cases, duly certified by the presbyteries as conforming to the general standard herein prescribed, the Board is authorized to grant aid, so far as is practicable, as in the case of students in the regular course.

Such is an abstract of the report. While it was highly praised for its thorough and lucid exposition of the general situation put under its province, it was criticised by some as not suggesting sufficiently adequate means for meeting the great want so fully set forth. Accordingly parts of it were recommitted to the same committee, enlarged by the addition of the committee appointed last

year for considering the condition of vacant churches and the means of their supply, with Dr. S. J. Niccolls as chairman.

It will be seen, however, that there has been accorded no little relaxation of the measures hitherto in vogue for helping students into the ministry. Those in the academic course and in special short courses are to be aided, and the responsibility of determining who they shall be is put upon the presbyteries. This will require two things: 1. *Great care in the selection of the education committees* of the presbyteries. They should be composed of some of the most judicious, faithful, firm-minded men in the body. On their judgment and decision will the character of the future ministry, and the good reputation of the Board of Education, largely depend. 2. *A good deal more money.* And this can be obtained only by a more systematic presentation of the cause to the congregations by the ministers. The people will give if they see reasons for giving, and these reasons it devolves on the pastors to present. Their neglect of this duty results in a deficiency of funds, and this deficiency results in a scantiness of ministers. On their fidelity, therefore, in this respect vastly more depends than some seem to imagine.

A NEW DEPARTMENT.

At the meeting of the General Assembly in New York a new department of Home Missions was created, viz., for the foreign non-English-speaking populations in our country. Already a beginning of this special work has been made, especially among the Germans. The time seems to have come for expanding it among all our foreign nationalities, Norwegians, Italians, French, etc. This will bring an additional burden on the Board of Education—that of helping to provide ministers for this service. It will also stimulate the call for more German ministers to be trained at Bloomfield and Dubuque. Both the institutions in these places need to be greatly strengthened—that at Dubuque in particular, where, for want of endowment, the teachers have been diminished in num-

bers and are kept on starving salaries. Their self-denial ought to be rewarded by assistance given in time to save the school from sinking, and to enable it to continue the excellent work it has already done. We say it in sadness, this work among the Germans has not been supported and encouraged according to its deservings. The movement

made in the Assembly above referred to, it is to be hoped, will give it a new start, and serve to put both these German schools on a firmer footing. If our foreign populations are to be reached and assimilated it must be done through men able to address them in their own tongue. In some way there must be a repetition of the pentecostal miracle.

FREEDMEN.

THE FREEDMEN IN THE GENERAL ASSEMBLY.

The presbyteries in which the principal work of the Freedmen's Board is done were represented by colored commissioners. The only exception was Rev. D. J. Satterfield, president of Scotia Seminary, who represented Catawba Presbytery. As this presbytery contains both Scotia Seminary and Biddle University, it is natural and proper that it should frequently have a white representative. It is interesting to note in this connection that two of the faculty of Lincoln University, Professors Martin and Jones, were commissioners from the presbyteries with which they are respectively connected. It shows the character and the standing in the church of the men who are working among and for this most interesting people.

Perhaps the most interesting colored man present was Rev. Joseph Williams, from Georgia. "Uncle Joe," as he is usually called, is now more than eighty years old. His bald, black head, surrounded by a fringe of white hair, and his white beard, gave him a most venerable appearance. When Secretary Allen called him to the platform at the close of his own address, he was listened to by the Assembly with respectful interest. It is not strange that our colored brethren love the Church that so honors their worthy representatives. Mr. Williams has been a Christian and a Presbyterian for more than sixty years. He was largely instrumental in the organization of Knox Presbytery, and represented it in the

Saratoga Assembly ten years ago. He is a staunch believer in the Confession of Faith, which he describes as "the Bible interpreted by common sense." In his talk to the Assembly he showed himself acquainted with the current agitation with reference to a revision of the standards, by declaring emphatically that he was not in favor of changing them *one iota*. He does not expect to attend another General Assembly on earth, and when, at the popular meeting in the evening, he was invited to a seat on the platform and welcomed thereto by distinguished representatives of the Church, the old man was visibly touched, and sat quietly weeping while the exercises went on. Nor is it strange that this faithful minister of Christ—a poor black ex-slave, just tottering on the verge of the grave—should be moved to tears by this exhibition of Christian brotherhood so like to that which shall be "over there."

Another commissioner in whom the Assembly took great interest was Rev. D. J. Sanders, of Wilmington, N. C. Mr. Sanders not only has charge of two churches, to which he regularly preaches, but he is the editor of the *Africo-American Presbyterian*. This paper, owned, edited and printed by colored men, has been formally adopted by the synods of Catawba and Atlantic as their organ of communication between different parts of our mission field. Through it also our ministers and people become acquainted with what the Church at large is doing. It thus becomes a powerful educating influence

worthy the support of all who desire to help this struggling people. Mr. Sanders addressed the Assembly on several occasions, and his brevity, his clearness, force and calmness of statement, together with his quiet, modest, manly bearing, secured him respectful attention and applause.

As to the colored commissioners in general, it may be said, their conduct and bearing were such as to deepen the general interest in the race they represented, and in the work of our Church among them that could produce such fruits.

But, in the caption of this article, we do not mean to direct attention solely, or even mainly, to the colored commissioners in the General Assembly. These men were there to represent a cause and a race. What consideration did the wider, more momentous interests thus represented receive at the hands of the chief council of our Church? The answer to this question must be very gratifying to every one who feels that our Church has a grave responsibility to these emancipated millions. Perhaps no subject came before the Assembly in a greater variety of forms, or occupied a larger portion of its time; but no one seemed to regard it as an unwelcome subject, or to be impatient at its full consideration.

The report of the Standing Committee on Freedmen was presented by its chairman, Rev. Dr. Magill, of Iowa. The review of the work of the Board during the year shows an increase in the number of its preachers, its teachers, its churches, the number of converts, the church membership, the number of Sabbath-school scholars and the number of pupils in the day-schools. There has been a steady advance in the work. The amount of the contributions to this cause has increased and the debt of last year has been correspondingly diminished. A most hopeful sign in this connection is the fact that 252 more churches and 43 more women's societies and bands contributed to the work among the freedmen last year than the year before. This fact assures us that the interest in this cause is broadening and deepening, and that the consecrated wealth

of our Church is hereafter to be applied much more largely than heretofore to the forwarding of this most important, interesting and hopeful work.

The report of the committee appointed by the Assembly of 1888, with Rev. Dr. Dickey, of Philadelphia, as its chairman, to consider the advisability of consolidating the Freedmen's Board and the Board of Home Missions, was listened to with breathless interest. The committee had informed the Church, through the press, some weeks before as to its conclusions in the matter, but, while the report was being read in extenso to the Assembly, it was felt that the work of our Church among the freedmen had reached a momentous crisis in its history, and that this Assembly, by its vote, would probably decide the policy of the Church for some time to come. As the distinguished chairman proceeded with his report, and it became evident that the committee had given the complex and difficult question submitted to them the most earnest, impartial and thorough study, a feeling manifested itself in the Assembly that the conclusions of this committee might safely be made the decision of the Church. That conclusion was summed up in the following resolution: "*Resolved*, That the Board of Missions for Freedmen be continued as now constituted and located." This resolution, with the rest of the very able report, was adopted by the Assembly by an overwhelming vote. There had been serious difference of opinion as to the wisdom and expediency of this course, and brethren on the floor of the Assembly defended their dissent from the report with great ability and force. But when the vote was taken, after a full and free discussion, there was a manifest and general willingness to consider this settlement as final, and to regard it as the result of divine guidance. It is gratifying to state that while the debate was at times very earnest, even impassioned, its participants on both sides treated each other with the utmost courtesy, and showed such just appreciation of the conscientious views of their opponents as can—now that the question is finally decided—leave only pleasant feelings behind. This spirit of Chris-

tian courtesy, in a remarkable degree, characterized all the proceedings of this Assembly.

The report of the Committee on Co-operation with the Southern Church made it evident that a friendly and conciliatory spirit pervades both the churches. It is something that after years of discussion and disagreement the joint committee could devise and the two Assemblies could adopt some statement, however general, of the strong sympathy which each Church feels for the work the other is doing for our common Lord. As for the work among the freedmen, it will be helped by this report. The ministers and members of each Church will now feel at liberty to support and promote actively the work of the other Church among this needy and deserving people. This has already been done to some extent, and our work in the South has been materially helped by the sympathetic co-operation of our southern brethren. Such co-operation will doubtless be encouraged and increased by having received the official sanction of the highest courts of both churches. While we expect them to be more helpful to us because of this action, we hope they may find themselves helped and encouraged by the prayerful sympathy and material gifts of the Northern Church.

On the whole, we believe that the work among the freedmen has never had so large a place in the interest of the Church, nor had so hopeful an outlook, as at the close of the recent Assembly. May God give our Church, through its Board, wisdom and grace to fulfill its mission to this people!

H. N. PAYNE.

MORE INDUSTRIAL TRAINING.

In its annual report for this year the Board says, "The benefit to the children of the freedmen of the industrial feature in our educational work cannot be overestimated." The special Committee on Freedmen in their report to the Assembly wisely recommend "That the Board of Missions for Freedmen be instructed to give more prominence and attention to the establishment and promotion

of industrial schools." The Assembly did thus instruct the Board. That instruction is in accord with the growing conviction of our Church and with the thought of the times. The Negroes in this country are toilers. It should be the effort of their friends to help to make their toil productive. This can best be done by industrial training in schools. By industrial training we mean teaching them to do their work with the least consumption of time, energy and material, and with the largest and most complete results in that which shall promote their comfort and happiness. No sort of instruction is welcomed more eagerly by the students themselves than this. But how shall the plan of the Board, the instructions of the Assembly and the desire of the students in this regard be met? The answer is a simple one—with money. The thing is desirable and practicable if only the Church will furnish the necessary means. Carpentry, drafting, type-setting, painting, the cutting, fitting and making of garments, and household economy, can only be properly taught by those who make a specialty of these things; hence industrial teachers must be had, for whose salaries provision must be made. Then the necessary tools for all these forms of work must be had, and the Board has no money for that purpose unless special gifts be made. Then, after teachers and tools are provided, there is a constant call for material to work upon. Boys cannot learn carpentering without lumber. Girls cannot learn to make dresses and bed-quilts without needles and thread and cloth. Who shall provide these things? The scholars cannot, nor the teachers. Will not men and women who are specially interested in this department of our work make special gifts to establish and maintain it? The money given in this way will bring large returns. As to the particular point at which help is needed, information will gladly be given on application to the Board. It is hoped that the suggestions here made will meet the approval and secure the aid of some of the earnest, practical men and women who read this magazine.

H. N. P.

CHURCH ERECTION.

MISCONCEPTIONS.

If we may judge from the various applications that are sent to the office, there are many singular misconceptions of the province of this Board and of the intent of the Assembly in establishing it. Church-building is of a very varied character, and the hundreds of edifices that are each year erected within the bounds of our Church include in their number every style of building, from the stately pile costing a quarter of a million of dollars to the little sod tabernacle of the Dakota pioneer.

Now it is probable that ninety-nine out of a hundred of these buildings cost every cent that the congregations planning them can raise, and in most cases just a little more. Hence there is no building committee that does not welcome every additional subscription, whether from home or abroad. By just so much the resources for adornment are increased or the pending debt is reduced. Moreover in the case, so frequent, of inevitable debt, what church is there that does not seek to borrow at as low an interest as possible?

It would therefore undoubtedly be a great convenience, and building committees would be relieved of many anxious consultations, if there were some grand central fund to which all congregations might turn when confronted with the question of ways and means. It would save the necessity of counting too closely the cost, and it would enable the building committee to authorize additions and conveniences in themselves evidently most desirable.

Whether such easy methods of procedure would, after all, be for the highest welfare of the congregations, is a question in regard to which much might be said; but whatever might be the value and convenience of such resource, it is certain that it was not contemplated in the formation of the Board of Church Erection.

The charter of the Board expressly states

that it is constituted "for the purpose of aiding *feeble* congregations in erecting houses of worship." Again and again the Assembly has instructed the Board that it should confine its work to the weaker churches, aiding them in their efforts to secure inexpensive houses of worship, and with the added injunctions that \$1000 should be in all ordinary cases the maximum grant, and that no appropriations should be made to pay debts more than a year old. As a matter of fact the average amount of the grants of the Board has been not far from \$500.

From these statements it is evident that certain applications to the Board are made under a misconception of the province of the Board. It should be remembered—

1. The Board is not a general loan agency. Hardly a month passes that we do not receive letters from churches strong enough to contemplate building edifices costing from ten to twenty thousand dollars, asking the Board to loan them two or three thousand dollars. They state usually that they wish it to be considered as a business transaction, and promise that the money shall be returned in five or six years. Usually, however, they wish the loan to be without interest. It is evident, however, that the Board cannot thus loan without diminishing by just such amount the sum that it has to distribute among the really feeble churches that can only be housed by its aid. Nor has the Board any facilities for complying with what is frequently made as an alternative request, viz., the seeking out of some institution or generous friend who will make the desired loan that is beyond the province or ability of the Board.

2. The Board is not an agency to swell a subscription list already sufficiently large to meet the actual needs of the congregation. It is no discredit to a congregation that it always desires to build a little larger or a little more handsomely than hard-headed prudence advises; but it is happier in the

end if it surrenders to the hard-headed brother who measures estimates against subscription and insists that "two and two make four." But should the Board, in view of its narrow resources, of the many demands upon it and of the express instructions of the Assembly, contribute in such cases?

Yet hardly a month passes that a church that is erecting a building at a cost of ten or twelve thousand dollars does not apply to the Board, stating that it has a subscription nearly large enough to meet the expense; that it is of the utmost importance that the church should be fully equal to others in the town, and that from the very inception of the undertaking they had depended upon the Board for a grant of from one to two thousand dollars. The statements are such that we do not for a moment doubt that the church has shown a most energetic and commendable spirit, has made indeed sacrifices to attain its desires, and as a consequence has a most beautiful and satisfactory building equal to the probable demands of generations to come. But it is an entire misconception of the purpose and intent of the General Assembly to suppose that such case comes within the province of the Board. Most assuredly a church that can raise, even though it be by self-denial, \$10,000 in cash, and already has a good lot upon which to build, is able to provide itself a house of worship; and to use the money committed to the Board to enlarge the subscription list of such self-supporting and promising enterprises would necessitate the withholding help from other little congregations upon the frontier which are erecting plain little buildings at an outlay of from \$1000 to \$1500. Gladly would the Board aid in such cases were it *possible*; but in view of the limited amount that it has to distribute and the express directions of the Assembly, it cannot do so.

3. The Board is expressly forbidden to pay debts that are more than a year old. The wisdom of this provision of the charter is very evident. The object of the Assembly in providing aid in church erection was to advance the interests of church extension. It was its aim to encourage new organiza-

tions to build church homes. But it was no part of its plan to encourage extravagant outlay. To avoid the danger of this, it provided that every church applying for aid should give a careful estimate of the proposed outlay, so that the Board before making a grant might judge as to what was demanded by the conditions of the case. To permit the Board to aid in paying old debts would not only make it impossible to fulfill its duty in this regard, but would also open the way to innumerable applications from churches that have occupied their buildings for years; and if such applications were granted, while old and comparatively-strong churches might be relieved of burdens incautiously incurred, there would be nothing left to distribute among the struggling infant churches now organizing at the rate of two hundred each year.

The Board desires above everything to distribute its limited means where the help will be most sure to accomplish the end in view, and under no circumstances does it press technicalities that do not affect the merits of the case; but it must not be untrue to its trust, and use the funds of the Church for purposes other than those contemplated by the Assembly and approved by the donors.

An appreciation of the obligations of the Board in this regard would veto in advance many applications that now must be declined, and prevent the frequent disappointment that results from entire misconception of the province of the Board.

THE GENERAL ASSEMBLY OF 1889.

The following words from the report of the Assembly's Standing Committee upon Church Erection are so timely and just that we quote them, in the hope that they may be widely read by those interested in our work:

In common with all our great ecclesiastical agencies, this Board is confronted with an ever-widening field of operations. The once sparsely-settled territories, with here and there an humble village or hamlet, have within a decade or two reached the dignity of statehood, with populous towns and large cities. Within a single year the number of states in this Union

has increased from thirty-eight to forty-two. The home missionary is on the picket-line with the advancing host, ready to seize the first opportunity to organize a congregation, that it may become a centre of religious life. Statistics show that more than seventeen Christian churches are organized every day. Our own Church is well represented in this aggressive movement. But a congregation without a sanctuary in which to conduct the orderly worship of the Most High must lead a sort of nomadic and uncertain life. A suitable church home at once gives an honorable status in society, removes from the hearts of the people an oppressive anxiety, and gives impetus to all the activities of the congregation.

THE ASSEMBLY'S ACTION.

Included in the action of the Assembly upon the report of the Standing Committee upon Church Election were the following resolutions:

That the sum of at least \$150,000, exclusive of the Manse Fund, is needed for the work of the coming year; and it is hereby declared to be the duty of every congregation to make an annual offering, according to its ability, to this cause.

That we earnestly recommend donors and churches to send all their contributions direct to the treasury of the Board, in order that thus the most equitable distribution of gifts may be made to all parties, and that such gifts may be properly secured by the usual mortgage.

That it is also recommended that in the case of special donations, designed for the benefit of particular churches, these gifts, unless given through organized presbyterial agencies, be passed through the treasury of the Board. This will cause no delay, as they will be immediately forwarded to their destination, while the report of the Board, by including them, will more nearly represent the full work of the Church in this department.

That the Assembly desires again to emphasize the great importance of the Manse Fund, and expresses the hope that the said fund may be at once increased to the sum of \$50,000.

INCREASED DEMANDS.

The roll of applications for aid during the first two months of the present year indicates that the demands will be more numerous and, upon the average, for larger

amounts than ever before. Forty applications, asking in the aggregate for more than \$25,000, certainly indicates a rapidly-growing field. It is an advance upon last year of more than twenty-five per cent. in the number of churches and of nearly fifty per cent. in the aggregate amount named. Should the applications continue in like ratio through the year, their number would reach two hundred and forty, and \$150,000 would not be enough to meet the demands.

Therefore, thus early in the year the Board appeals to the churches not to pass it by. July is a month in which many congregations are accustomed to make their contributions to this Board. To any such notifying us, leaflets or cards will be sent in sufficient number to be distributed among the members of the congregation.

It was a great satisfaction to the Board that there was last year a decided increase in the number of contributing churches. If there can be this year a corresponding increase in the number and an advance of ten per cent. in the average amounts given, there will be every reason to hope that all legitimate demands upon the treasury of the Board can be fully and promptly met.

A TOUCHING STORY.

It is not infrequently remarked, "The work of the Board is important and ought to have full consideration, but you cannot expect to arouse much enthusiasm. There is no romance and no pathos about bricks and mortar." A good deal might be said upon this point even so far as concerns our ordinary work; but when it is remembered that missionaries have families, and that to them a home is as dear and sacred as to other men, certainly there may be romance in the building of a manse, and there may be intense pathos in the story of its destruction. To the brother who writes the following letter we are sure it is a comfort in the hour of trial to know that there is an agency of the Church that will stand by him and help him in rebuilding the home from which he and his family have been so rudely thrust:

PICKFORD, MICH., May 16, 1889.

DEAR BROTHER:—You have already learned of the sad calamity that has just befallen us, viz., the destruction of our manse by fire on Monday last. I thought I would send you a line direct from the scene of the disaster. As I write, the charred remains of our home are before me, and our hearts are crushed with grief. Only three months ago death removed my infant daughter from our circle, and now we are rendered homeless by fire. Truly "all thy waves and thy billows have gone over us;" but God is our refuge and strength, a present help in this time of trouble. Part of our effects were saved, including my library and papers. We have lost a considerable amount of our clothing, however, and our condition at present is a sad one. Our people are so poor that accommodation is very meagre. Mrs. Alleyn bears up as well as can be expected, and my little girl of three years is happily unaware of the difficulty we are in. I will write you again shortly, and inform you as to the action of the presbytery in helping us to rebuild, and as to our arrangements and comfort. Remember us in your prayers.

Fraternally yours,
W. A. ALLEYN.

WANTED—A BELL.

Simply premising that "bells" are not included in the "plan" of the Assembly for the direction of this Board, we publish the following interesting letter from the pastor of one of the Indian churches:

OMAHA AGENCY, NEBRASKA.

MY DEAR BROTHER:—I cannot tell you how much good our new church has done. Our congregation has more than doubled, and the interest manifested is even better than that. And it has been the means of doing much to settle us and make us more harmonious than all else together. The church has cost us, everything complete, including stoves, lamps, Bible, hymnals, etc., just \$1700, and we are very glad to say that our subscriptions paid in just amounted to \$1700.35. We are very

grateful, indeed, for the \$500 from you, and know it has been the means of gaining other \$500 besides, and thus enabled us to pay up in full.

Now we want a bell, and we would ask you if you ever help the churches in that way. We need a bell very much, and we have strained our purses to the uttermost in building our church. These Indians have but very few clocks, and do not keep them in good running order, and as they are scattered over a large territory it is impossible for them to be regular and punctual, especially on cloudy days, therefore we need a large bell, one that can be heard several miles. We have decided on a 650-pound bell if we can raise the money. It will cost us all complete, delivered here, in the neighborhood of \$150. Will you please let us know as soon as possible what the Board can do, if anything? We will be obliged to depend largely upon outside help, and do not know where to get it as yet.

Hoping to hear from you a favorable reply, and praying God's blessing to rest continually upon you, we remain, very sincerely,

JOHN T. COPLEY.

THANKFUL APPRECIATION.

This pleasant note was in type before the issue of our last number, and was left over for lack of room:

TEMPLETON, CAL.

Doubtless you have the most hearty of thanks forwarded to you "on paper" just after sending out a check. From what you have learned of me already by our correspondence, you are not apt to think me behind in this respect, and I hereby record our appreciation of the beneficent work of your Board. But thanks on paper are cheap, albeit very pleasant and appropriate. It is my earnest hope that this church will thank you and the Lord each year by sending thanks, on paper to be sure but capable of being converted into cash, and no mean sum. Would that all might not only hope, but fully realize, such a blessed reality!

CONTRIBUTED ARTICLES.

LIGHTS AND SHADES OF MISSIONARY LIFE.

A missionary to China seems to need more or less of the mental characteristics of the Chinese in order to enable him to meet fairly and squarely, with an even temper, the vexing questions that come up. He must not be elated when he succeeds; it may not be permanent. He must not be despondent when he fails; success may follow another trial. He must meet all the vicissitudes of his much-varied work with Chinese gravity and fortitude. Two things troubled me on my last trip to the country.

Before the end of last year I made arrangements for opening two boys' schools in the villages of Lo Kwan Tong and Fu Lo Kong. These villages are both most interesting centres for work, and having secured two Christian teachers to carry on the work, it was a most encouraging outlook for the new year. One convert had been baptized at Lo Kwan Tong last year, and there were several more interested in the gospel. Three converts were baptized at Fu Lo Kong last year, and the prospect was there would be more to follow before long. The first disappointment that met me was that the teacher I had engaged for Lo Kwan Tong had been persuaded to engage in other work without a thought of finding a substitute. The school had been advertised, and there were plenty of boys waiting for a teacher, eager to study. The next news was that the school at Fu Lo Kong had been opened but two or three days when the single literary graduate of the village raised such violent opposition to the Christian school that the whole village was intimidated and the school was broken up. The man in whose house the Christians have been accustomed to meet on Sunday for worship, and where I have been accustomed to administer the communion quarterly for several years, was quite severely beaten, and threatened with expulsion if a foreigner came there again, or

a native Christian preacher. What has caused this sudden violence against Christianity on the part of this man is quite unaccountable, unless he be himself touched with the convicting power of the truth. The brethren came to me in considerable distress, feeling that the gospel had lost all chance in their village. They were divided in opinion, some being in favor of complaining to the district magistrate. At the general meeting of the native church I appointed the elders to hear the full statement of the case and report to me. We decided it were better not to complain to the magistrate, that I should not go to the village for the present, but that the elders, two discreet men, and one or two others should seek a conference with the irate "sau kai" and see if they could find out what he meant to do.

The teacher who had to give up the school at Fu Lo Kong was then left free to go immediately to Lo Kwan Tong and begin the work there. I was especially pleased to see the work at Lo Kwan Tong thus happily opened, for the reason that the Chinese Sabbath-school of the North Church at Buffalo, N. Y., have undertaken to supply the funds for the support of this school. At my visit there shortly after the general meeting of the church at Chik Hom, I found the school progressing finely, with some thirteen boys studying the three-character Christian classic at the top of their voices. The teacher, Mr. Li, is a most earnest Christian, and fearless in his defence of Christianity. He opens and closes the school with prayer, and has already taught those heathen boys the main points of Christianity, and they all repeat the Lord's Prayer with him at the opening of the school. Being thus associated with Brother Li, the faithful basket-maker, they are sure to exert a wide influence for the gospel of Christ in that region.

There is a Christian service held here every Sunday, to which the Christians of the neighborhood and sometimes others come.

The marriage of Brother Li's son in January according to Christian custom was very strange in the eyes of the heathen of the village, but no doubt very suggestive and helpful as a witness for the gospel. When I say the marriage ceremony was Christian I do not mean to say it was at all American or foreign. In the first place the day was not chosen in accordance with heathen custom by means of a fortune-teller, but according to the convenience of the persons interested. One peculiar thing was the bridegroom had the wedding day all to himself, as the bride did not put in an appearance until about nine o'clock in the evening. Somewhat before daylight with several other invited friends I proceeded to the house of the bridegroom, where one of the brethren assisted the bridegroom to put on a long blue coat; then, removing his cap and taking a comb, went through the motion of combing the bridegroom's hair and plaiting his queue without actually performing the rôle of a barber. The mandarin's hat usually worn by the bridegroom was then put on his head. A hymn was then sung, some remarks appropriate to the occasion were made, and prayer offered, the bridegroom kneeling, in the meanwhile, in our midst. A sort of soup was then served, and betel-nuts for refreshments, and some fire-crackers were exploded. All work is suspended for the day, and everybody gives himself up to feasting and a general good time, each one taking

pleasure in waiting upon the bridegroom. About nine o'clock in the evening the bride made her first appearance, having been brought in a bamboo sedan chair from a neighboring village some two English miles distant. She was accompanied by several friends who carried torches. She was met at the front of the village by the whole population, many bearing torches. The bride alighted from the chair and was carried on the back of one of the women into the house of the bridegroom, where a room had been made ready for her and the women who accompanied her. The bride's father followed the bride into the house amid a furious din of fire-crackers, and having received the bride's dowry, which in China is paid by the bridegroom to the parents of the bride, he made the feint of worshipping the ancestral tablets of the bridegroom, being a heathen; but as there were no tablets visible, this being a Christian family, that part of the ceremony was uncalled for. Early the next morning we repaired to the house of the bridegroom, where in the midst of a large company the bride and bridegroom were duly married according to Christian custom, plighting their troth and receiving the blessing before a large company of heathen, to whom I had a good chance to preach afterwards. I have heard since that many of the people present were well pleased with the exercises. The positive character of Brother Li's Christian faith is no doubt telling for good among his heathen neighbors.

W. J. WHITE.

MACAO, CHINA.

HEALING THE SICK AND PREACHING THE GOSPEL.

This is the evening of the Latin carnival. In the morning I preached in the large hall of one of the British Syrian schools to an audience of over a hundred persons, in many of whom I recognized former patients, who were perhaps thus more inclined to give me their attention as I explained to them how the "strait gate" is wide enough to admit all men if they will but come in singly, and not try to get in by churchfuls

at a time. On returning home from this service and my morning visit to the hospital, I found a person awaiting me with an urgent message from the village of Wadi Shahrur, six miles from Beirut.

It seems that a young boy named Giorgius (George), only thirteen years old, was going home yesterday evening, driving a loaded donkey; and as he passed a little house of refreshment, a couple of miles before reach-

ing home, he was joined by a man who had just come out of the saloon, with his head all topsy-turvy from the carnival arrach which he had been drinking. After going a short distance, he pulled out a revolver and asked the boy whether he had a pistol like that. On receiving a negative answer, he said that he would show him how to use it. He incautiously cocked it, and in an instant the boy was shot in the upper part of his chest. The tipsy man had wit enough to run away, and the boy sense enough and strength enough to get to the next wayside house of refreshment, where he found persons to take him to his home. Temporary medical aid was given by two graduates of the Syrian Protestant College, and in the morning they sent for me.

My road lay through a village at the base of Lebanon, which was full of revelers. To their shame it must be said that the Christian (Maronite and Greek) population of Syria give up a large part of their Sabbaths and feast days, especially the carnival, to drunkenness and revelry. Every wayside house of entertainment becomes a liquor saloon, and the host spends his day in passing wine and arrach to the guests, who sit under a tree or awning outside the house, drinking and clapping their hands and singing lewd songs, while one of their number amuses them by a sort of reeling dance. There are so many of these places along the road from Beirut to Wadi Shahrur that we were scarcely out of hearing and sight of one before we came upon another. Just before reaching the village a young man met us, riding a spirited horse, but so under the influence of alcohol that he could hardly control his animal; so much so that he came near backing into our carriage and forcing it over the parapet of the road.

The village street of Wadi Shahrur is perhaps two miles long. Everybody was out of doors to see the doctor come, and groups of young men were drinking and making merry at the shop doors. I found that my patient was badly wounded. The bullet had passed into the chest, just grazing the great artery which supplies the right arm and right side of the neck, and lodged

(I could not tell where) either inside the chest or behind it. After vainly endeavoring to find it by a very cautious search, I was obliged to content myself with dressing the wound and leaving the patient in the charge of one of the graduates of the college. By this time there was a large crowd, chiefly of young men and boys, in the porch and outside the house. I gave them a good temperance talk, and urged earnestly on them the duty of forming a temperance society. I enforced it by reminding them of what I had just learned, that two other persons beside my patient had been severely wounded in the revels of the first night of the carnival. I urged upon the priest, who was present, the duty of heading this movement. Unfortunately they often head or abet the very cause of all the mischief. Lebanon to-night will be the scene of hundreds of insensate brawls, the inevitable result of the merry-making which has profaned the day, too often with the tacit consent, if not the active participation, of the corrupt priesthood.

On my return, I held my usual service with my patients at the hospital. One of these patients is a poor fellow from Sabita, who has the habit, so common with Asiatics, of burying money. He earns a few piastres by portorage or gardéning, and then seeks some corner of a garden or of the miserable stable where he lives and buries his coppers, thinking to preserve them against a rainy day. He is often overlooked, however, and heartless wretches dig up his small store, and leave him a sadder but not a wiser man. The other day he "fell among thieves," who beat him with clubs, robbed him of his slender earnings, and left him by the roadside for dead. Some good Samaritans found him and brought him to my house, and I took him to the hospital, where he now is, hanging, however, between life and death. He has not regained a use of his faculties sufficient to enable him to tell the story of his misfortunes. In a country with religious animosities and distinctions as sharply marked as those between Jews and Samaritans in our Saviour's time, the moral power of a hospital which disregards all religious

barriers is incalculable. It is the most terse expression of the basis principle of Christianity—supreme love to God and equal love to man.

Just now I have under my care a young man from Koniah (Iconium), in Asia Minor. He was going from Iconium to Angora in a blizzard, and his horse ran away, leaving him to flounder for seventeen hours through the snowdrifts and face the bitter cold winds of the plateau of central Asia Minor. As a consequence, a part of all the fingers of both hands was frost-bitten, and he came all the way here to have them treated, in the hope that they might be saved. But there was nothing to be done for him but to amputate the parts affected. It is a pitiful sight to see both hands done up in bandages and to realize that so young a person is so early maimed. But I trust that he may find this affliction, which I can hardly call light, to work out for him a far more exceeding, even an eternal, weight of glory.

In my office at home is a picture of Christ raising Jairus' daughter. It is very attractive to my patients, and gives me an opportunity to say a word of him who heals the soul and raises it from death to life. Under it, on the table, is a copy of the Bible, the vowelled edition, which gives the grammatical forms so dear to the Arabs. The other day our house-girl, who is a zealous believer, came up with her face quite radiant with pleasure, and told her mistress that a Mo-

ammedan who was waiting for the "hakim" was reading the Bible. He continued a good half hour drinking at this fountain of life. Many of all sects while away the tedium of the waiting-room in this way.

Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be *evangelical*. Everything is ripening for a grand demonstration of the power of the Holy Spirit. When the day of the revelation of the Son of man shall have come, and the ancient seats of Christianity shall have received their King, men will wonder that they were so slow of heart to believe the Scriptures and to interpret the signs of his home-coming. Let us not confound the Presbyterian Church with the kingdom of Christ. He has other sheep not of this fold. The "number of names" was one hundred and twenty but a few days before the tocsin of Pentecost was sounded, and the Church of Christ ceased to be a Jewish sect, and became the General Assembly of mankind.

GEORGE E. POST.

BEIRUT, SYRIA.

MEDICAL MISSIONS IN SIAM.

Our Master in his personal missionary work, and when he commissioned the seventy and the twelve to do missionary work in his name, attached great importance to the healing of the sick as a practical manifestation of the spirit of his gospel. And who can study his labors or those of his apostles without being deeply impressed with the fact that in mission work the more closely we combine the healing of the sick with the proclaiming of the word, the more closely do we conform to the divine method of evangelizing the heathen? Impressed by this

truth, Dr. Bradley and Dr. House labored to found medical missions in Siam. These servants of the Master were thus instrumental in breaking down prejudice and opening up Siam to missionary labors. In 1837 Dr. Bradley performed the first amputation in Siam, removing the arm of a Buddhist priest, and later on he inoculated his own children, thus hoping to introduce vaccination. The king was impressed, sent the royal physicians to him to study the process, and thus Dr. Bradley was able to introduce vaccination into the country in 1840. The

medical missionaries, their disciples and some of the native preachers now vaccinate hundreds every year. Dr. Bradley also performed on the eye of a high nobleman, minister of state, the first successful operation for cataract. He gave sight to the blind. One can easily imagine what influence such a marvel would have.

In 1843 Dr. Bradley, being very anxious to show the natives the great benefit to be derived from quinine in malarial fevers, called upon the prime minister, who was sick with intermittent fever and near death from medical maltreatment by native doctors. Dr. Bradley begged to administer quinine, but failed to gain the privilege. The minister had a company of Siamese physicians sent him by the king; but they were at their wits' ends, not knowing how to break the fever. Among other symptoms there was considerable swelling of the patient's extremities. The doctors in council agreed that this was "wind," and that the best external treatment would be to apply leeches, thinking that the wind would escape by the orifices of the bites in connection with the flow of blood. The missionary failed to introduce quinine in this case also, but was not discouraged. He finally gained permission to treat a Buddhist priest suffering with fever, and the quinine effected such a speedy cure that the medicine was at once pronounced "angelic." The king began to use it, and from that day to this it has had a great reputation in the country. Last year the king ordered at one time through one physician two thousand ounces of quinine for a division of the army suffering from fever in the north. In times of fever epidemics I have seen the missionaries thronged by natives from far and near seeking this valuable drug, and have found no difficulty in administering it in very distant provinces.

Through the above-mentioned medical missionaries, for many years the healing of the sick was closely interwoven with other missionary work. But, strange to say, after their labors for a long period this important aid in presenting the gospel was neglected by the Church. Nothing was done, save the administering of simple

remedies by the ordained missionaries, until a young Siamese, educated in the mission-school in Bangkok, graduated from a medical college in New York and began work in Bangkok, establishing a small hospital in which for a time the gospel was preached. He found favor with the king and was chosen to the position of physician and surgeon in his army, which position he holds to-day. At last, after long years of waiting and no little anxiety and needless suffering on the part of missionaries living many miles from a physician, the devoted Dr. Sturge was sent to Petchaburee and built the first hospital with which Siam had been blessed for many years. During five years of earnest, hard labor through epidemics of fever and cholera, my fellow laborer, "the beloved physician," gained a reputation that any man might well feel proud of. To this very day there are natives who shed tears at the mention of his name, and who wait and pray for his return. Through his labors medical works were translated, native assistants trained, and lessons taught that will never lose their influence. At least ten persons were brought into the Petchaburee church, who, we believe, but for this branch of our work would never have been reached by the gospel.

I mention two of these cases. An aged invalid had been confined to his couch for twelve years by a loathsome disease. Through a native Christian he heard of the medical missionary and sent for him. His body was almost covered with foul ulcers. No one had cared to touch him. Time after time these ulcers were cleansed and dressed by gentle hands, moved by the spirit of the "Great Physician" whose hand touched the leper. The labor of love was not lost—never is. The gospel thus taught and acted was the power of God. The poor cripple was baptized on his couch, and from that day to his death he rejoiced in giving testimony concerning the Saviour. Never was a pastor more cheered in making pastoral visits to the sick-bed than was I at that dear old man's couch. Repeatedly during short sermons preached in his house I have been interrupted by his earnest exhortations to those present to believe and accept the Saviour.

And always as I greeted him with, "Well, father, how are you to-day?" he would reply, "My body is sick, but my heart is very happy." The medical missionary did not visit that old man alone. The Great Physician went with him, and so he will always accompany his servants who go in his name. We have his promise for it.

The next case is that of a young government official from a province down the west coast, who whilst very sick heard of an English physician in Bangkok and at once resolved to seek him. His wife accompanied him. Seemingly adverse winds drove their little boat into the Petchaburee river. He there met a disciple who said to him, "Why go to Bangkok? there is a medical missionary at Petchaburee; he will care for you." He was soon in the hospital, and there remained for treatment many weeks. Before he left the hospital he was seen on his knees before day praying to the true God, and both he and his wife united with the church. He at once expressed his desire to carry the gospel to his own people, was taken under care as a candidate for the ministry, given a practical training, and has since been laboring as an evangelist in his native province, five hundred miles down the west coast of Siam. Through his influence others have already been received into the church, and from his letters we know that a large number are awaiting the arrival of the missionary that they may be baptized.

"And he sent them to preach the kingdom of God and to heal the sick." Regarding Luke, the medical missionary left by Paul at Philippi, Neander observes, "His skill would be very useful in securing many an opportunity for publishing the gospel among the heathen." We can truly say the same thing of our medical missionaries sent by the Master to Siam. After Dr. Sturge reluctantly gave up the hospital, I kept the hospital open for two years, well aided by a native assistant he had trained. Dr. Thompson then arrived, was soon hard at work, and not long in attracting the usual number of patients. So skillful with the knife is he that his surgical operations brought patients

from afar. His care for wounded marines caused the king of Siam to speak in high praise of the labors of American missionaries in behalf of his people, and to make a substantial donation, enabling us to build a new ward, dispensary and operating-room. During the history of the hospital many thousands have been treated. The hospital is now under the care of Dr. Benjamin Paddock, assisted by a young Siamese who was trained by Drs. Sturge and Thompson. It is deserving the hearty sympathy and support of God's people. Dr. Thompson, by request of the Siam mission, has removed to Ratburee, midway between Bangkok and Petchaburee, to take charge of a medical mission there. A grand field opens up to him, and we beg for him, as he begins this new work for the Master, the earnest prayers and liberal support of the Church. Will not some one or more cheerfully send to the Board the necessary money that Dr. Thompson may at once begin to build a hospital there for his work? Thus, even while you are sleeping, your money will be doing good to the bodies and souls of men in far-away Siam. Above all, you can, by giving to this object, please the "Great Physician," the "Lord, the Healer," by helping his servant to go through the city of Ratburee and the towns of that large province, "preaching the gospel and healing everywhere."

Let us now glance at the medical work in Bangkok.

For many years no medical mission work was carried on in that great city. About three years ago our medical missionary, Dr. T. H. Hays, began to labor there in earnest. For months his chief work was from house to house, because of his having no suitable place for dispensary or hospital. The writer, having the promise of a general in the king's army that when an opportunity offered he would gladly aid medical missionary work, called with Dr. Hays and asked the general to rent us a dispensary for one year. He quickly replied, "Why rent? There is a brick building you may have rent free as long as I remain here." The offer was accepted, and in a few days the missionary was at work in his new dispen-

sary. His first annual report shows that more than three thousand persons received treatment at the dispensary, whilst many others were reached in their homes and during extended tours. Late in the year we were all greatly rejoiced at seeing the Bangkok Hospital placed under the care of Dr. Hays and a comfortable dwelling placed at his disposal. He is now conducting both the hospital and dispensary. The former is well located in a quiet place, the latter right in the heart of the city, so that they are well suited, the one to the other. The hospital building belongs to the Siamese government. Toward the support of the hospital the king contributes \$2400 annually. Princes and others also contribute liberally. An ordained missionary is greatly needed to join Dr. Hays in this good work.

Some readers, in view of these facts, may wonder why contributions are asked to enable the mission to build a hospital of its own for Dr. Hays' work. On this point I take pleasure in giving some light. The reasons are these:

1. The Bangkok Hospital, above referred to, is a secular and Siamese institution. It can never be made as openly and thoroughly Christian as a missionary hospital should be. We want a hospital of full Christian power.

2. We have not positive assurance that the present dispensary and hospital will be permanently under our care. We hope for this, but it is not assured. Would that some one of our wealthy Presbyterians would put medical missions in Bangkok on a Christian basis and a sure basis financially. Ten thousand dollars cheerfully given—what a vast amount of good it would accomplish for time and eternity! What blessings it would bring to the giver!

3. Bangkok is an immense city, with a population of more than five hundred thousand—a city of long distances, fifteen miles of it along the river. One mission dispensary and hospital is entirely insufficient for a city of such vast extent and numbers. A young man is now preparing in America to join Dr. H. in the medical work in Bangkok, and will soon be here. We will thus be enabled greatly to enlarge our work, and reach many more of the throngs who need medical care.

4. No other Church is doing medical mission work in this vast city. It is left for us.

5. Property, building material, labor, are increasing in prices every year. Now seems to be the time for earnest, aggressive effort. For years the Siam mission has longed for just such work in Bangkok as Dr. Hays is now doing, and we are a unit in saying that it should be well supported and that right early.

Let me note one more want in the line of medical missions in Siam. At the last annual meeting the mission asked the Church for an *itinerant* medical missionary. This is a great need in our field. The men at the stations are so crowded with work, which they can only leave at their peril, that they are unable to give much if any time to itinerating. This is not a new request in the line of missionary work. The missionary Paul when itinerating chose Luke, the beloved physician, as his fellow laborer. We wish one medical missionary who will be free to make tours, and also accompany the ordained missionary on extended journeys throughout the land.

E. P. DUNLAP.

PETCHABURÉE, SIAM.

ENGLISH PRESBYTERIAN MISSIONS IN THE FAR EAST.

The genial beams of Christianity are perceptibly acting upon the teeming millions of the flowery land. A revolution of such incalculable import is the outcome of numerous forces. Mission hospitals, educational institutes, philanthropic relief—especially

amid desolating famines—Christian literature, and more intimate contact with the authorities, have been powerful allies in promoting the reception of the gospel message. As an independent confirmation of the status of missions in China, the testimony

of a London *Times* commissioner at Tientsin is of considerable value. He wrote: "The new wave of missionary zeal which is passing over China, moving in harmony with the actual circumstances of the country, is perhaps not the least potent of the agencies which are co-operating in the regeneration of this empire." Christian missionaries are much encouraged by the almost universal courtesy and hospitality which they receive at the hands of the Chinese. Similar respect is even shown to merchants and travellers in the distant interior provinces. The reputation of John Chinaman for kindness toward strangers cannot be damagingly affected because of the growingly-marked hostility to foreigners by the Pekinese populace, or the occasional fanatical outrages which have been followed by disastrous consequences.

Prominent among contemporary missions in China are the American Presbyterian Church Mission, the English Presbyterian Mission; the China Inland Mission and the London Missionary Society. The English Methodist Mission of North China, principally founded by Rev. John Innocent, in 1859, and now represented by thirty-eight churches, is a splendid tribute to the devoted energies of the Innocent family. To this successful mission special importance ought to be attached on account of the hereditary obduracy which, as in the corresponding regions of India, so effectually neutralizes evangelization in northern China. The North China Tract Society, together with Mr. Faber, of Hongkong, whose distribution of religious publications and preparation of a masterly Chinese encyclopædic exposition of the western arts and sciences are of signal advantage, deserves generous praise.

Protestant missions in China date from 1807. Dr. Morrison, the pioneer of that holy crusade, merits the undying gratitude of China for his translation of the Scriptures into the Chinese, and his compilation of a Chinese dictionary in the English tongue. In 1843 only seven churches in England and America were doing anything for China. Seventeen years later some twenty churches and societies were dispatching missionaries,

and in 1887 no less than forty societies had stations represented by an army of a thousand Protestant missionaries. The missionary census returns in China two years ago exhibited 32,000 Christian communicants, 1400 native agents and 175 native pastors. In behalf of the furtherance of Christianity in their own land, the native Christians had subscribed the sum of \$38,000.

Upwards of forty years since, the foundation of the English Presbyterian Mission was laid in China. The first six years were both unpromising and unfruitful. At the beginning of 1854 the hidden seed sprang up, and from that time gladdening prosperity has blessed the sowers of the word of life over continually-widening fields. Two presbyteries have been formed in China, and a third in Formosa, with which native pastors and native elders are incorporated. Busy centres of operation exist at Amoy, Swatow, Hakkadom, Formosa, Singapore and another at Rampore Banleah, in India. In December last there were 3597 members in full communion, and a total membership of adults and children of 6016. From a carefully-formed estimate it was supposed that the church members exerted a distinct influence upon 15,000 or 20,000 people.

The mission embraced 17 ordained missionaries, 9 medical missionaries, 2 missionary teachers and 15 lady missionaries. The native staff, a powerful factor in creating a public opinion favorable to Christianity, was exceptionally strong and effective. Of those who came forward as applicants for baptism the registry indicated that the majority had been brought under saving conviction by the native agency. With respect to this body of fellow workers it had been remarked by experienced Chinese missionaries that they were more influential than foreigners in the dissemination of the "treasure which fadeth not away." There were attached to the Presbyterian organizations 120 native teachers, 98 native pastors, 36 theological students and 8 native pastors who were entirely supported by their own congregations. The organized congregations were forty-three in number, with eighty-four in process of formation. Four departments

of work have been conducted by the Presbyterians, viz., evangelistic, pastoral, medical and educational. A native church, self-supporting, self-ruling, self-propagating and self-teaching, has been the grand aim of the English Presbyterian Church in the far East. Every year this New Testament ideal approaches consummation. The increasing number of schools, pastors and stations throughout China pleads for liberality in temporal things and the supplication of God's people. Current reports announce the opening of two fresh centres at Hakka-dom, where the native gifts have nearly doubled what were offered in the previous year. The six hospitals having mission supervision treated 20,000 patients in 1888. By Rev. George Smith, of the port of Swatow, the seat of a famous missionary hospital, it has been said that one third of the Presbyterian missions had been originated by natives who at the hospital first heard the message of “wondrous love.” With such a proof of spiritual enlightenment following upon physical restoration, the observations of an English newspaper correspondent that “the sacred functions of the doctor are too often degraded into a decoy to bring hearers to the preacher” must be considered as lamentably beside the mark.

The Barbour College, at Swatow, has been completed, and a new wing for the girls' day-school is in course of erection. For the use of lay workers plying on the coast and among the sailors in the port, a well-fitted mission-boat has been launched. Eloquent commendation is merited by the Woman's Missionary Association. Commenced by Miss Ricketts with one agent, ten years back, it has at the present day fifteen ladies toiling in China and India. In the maintenance of several institutions, comprising missions, congregational schools taught by native Christian teachers, and colleges for students, it is cheering in face of the decline of English mission funds to note that the total contributions for the Presbyterian Church of England foreign missions in 1888 were £16,360. This left the directors with practically no adverse

balance and an average increase of income of £3000 above that of 1887. In the article of education it had been a *sine quâ non* with the Presbyterian missionaries—men of reputed calibre and original force—to open schools for boys and girls alongside every station. Their work in this direction has been no feeble instrumentality in hastening the “awakening of China.” Very recently the Chinese government has introduced into the civil service scholarship examinations western sciences, mathematics and astronomy. This must compel the students to betake themselves to the literary, philosophical and scientific productions of western nations.

Chinese Protestant missionaries of long standing believed that the ultimate conversion of the entire Chinese empire might be confidently anticipated. The Chinaman does not sincerely cherish his national religion. If a spirit of extreme veneration for the worship of ancestors were not characteristic of the people, Confucianism, Buddhism and Taouism would more decisively vanish before the Christian faith. There was abounding gratification in observing the acknowledgment which was rendered to the *Great Western Teacher*, as the Chinese called Jesus, and the ascendancy which Christ was acquiring over Confucius. Notwithstanding any immediate discouragement, Christianity was steadily attracting the better elements of China. By means of this holy seed the gospel would be vitally established and achieve its destined conquest among the myriads of the Celestial race.

Perceiving the growing advantages arising in the footsteps of missionaries, it was the unfailing rule of the late Sir Harry Parkes, formerly English minister in China, to welcome every representation of missionaries, and as earnestly to rebuke officials who were disposed to scoff at the presence of these self-denying men. He frankly expressed his appreciation of the China Inland Mission and similar societies whose servants are so eminently distinguished by a spirit of dedication, breadth of equipment and Christ-likeness in carrying the glory of the cross to “regions beyond.” All who hope for China's redemption will re-echo the judgment of a

well-informed traveller through China. "A great work," he said, "still lies before the missionaries. They are the true pioneers of civilization; it is to them we have to look to carry the reputation of foreigners into the

heart of the country, and it is on their wisdom, justice and power of sympathy that the renaissance of China may largely depend."

JAMES JOHNSTON, A.S.A.

BOLTON, LANCASHIRE, ENGLAND.

A PLEA FOR SMALL CHURCHES.

There are several points of resemblance between running a farm and running a church. In each case the manager must pay due respect to the size and character of his enterprise. In each case the methods and products of labor will depend largely upon the character of the soil and the lay of the land.

A western farmer can seat himself in a sulky plow and ride all day; possibly he can take short naps between turning-points. Everything will be different if the farmer has to make a living on a small mountain farm. Now it will be hard work and no sleeping. It will be start and stop and push and pull; roll a stone here and shun one there; cut briars and dig up thorns; scratch the ground in one place and make merely a mark among shaly stones in another. The owner of such a farm who would buy western machinery would soon find to his sorrow that he had squandered his money—that his fine machinery would not work, and any attempt to make it work would smash it up. What shall the small farmers do? Shall they sell out and go west where farming is easier? If there were no difficulties in the way of making such a move it would not be always advisable. There are thousands of small farms where people get an honest living and are happy. It is surprising to see what tall corn will grow on ground that is covered so thick with stones that you cannot see the soil. There are cheerful homes and healthy people in such places. The nature that was so lavish with hill-sides and stones and briars is just as lavish with pure air and water and innumerable charms. Men learn how to work there; it is there they get the grit that makes them great in later years. Some of them become western farmers.

The same style of reasoning might be used in relation to church affairs. There are large organizations where the most extensive machinery can be used. The concern almost runs itself. The pastor and some of the elders can go off and the work goes on. The results of the work done make a large showing. Crowds attend all services and thousands admire. It is not so with the small churches. Advertise and recommend and thrust fine machinery upon them how you will; it will not work. The field is too small and the machinery will have to be turned and twisted too often. It gets caught on the snags and smashed up among the rocks, especially if the driver is a cheap laborer. It goes tumbling down side hills, and if the driver escapes without broken bones he is well off.

What can be done elsewhere with fine machinery must be done here by hard grubbing. The leaders in small organizations must work early and late and not be afraid of the sweat of the brow. On a small farm everything depends on the strong arm of the farmer. If that rests everything stops. In a small church everything depends upon a handful, and it may be upon two or three faithful workers. It is painful to hear brethren of strong organizations recommend methods which in their judgment every church in our bounds must adopt. Pastors of small churches know it would be foolish for them to attempt some things that their brethren can do successfully. Some friend from a strong church advises a weak church to be more enterprising and withal to manage things a little differently. He counsels the pastor to interest the young people in church work, get a good man for superintendent of the Sabbath-school and persuade the elders to relieve him occasionally in the

prayer-meeting. This is reasonable advice and it looks very easy to take, but suppose that the young people will not be interested; suppose that there is not a man in the congregation who is fit to manage a Sabbath-school; suppose that the elders are few and old and a good way off, and have to work hard, and are very diffident when they do come; suppose that your only workers are a few women whom you must use very carefully while you keep one eye on Paul and the other one on that brother who knows perfectly well what a woman ought *not* to do, but has never learned what a man *ought* to do.

Must these weak churches be given up till they can do everything that is recommended by stronger ones? Must they be left till mountains become plains and the rocks turn to soil and briars turn to ashes? In spite of hard conditions Christians do live and thrive in small churches. Some of

them are too good for this present evil world. Many of them supply in prayers and tears what they lack in contributions to the boards. While the Lord of the harvest uses the latter, they are not as needful to him as the former. The small churches do not make much display on the Minutes of the General Assembly, but some of them have a good record on high. Many of our prominent churches draw their distinction from the sons of these small and obscure churches. We all confess that the salvation of souls is the chief work of the Church, and it is a striking fact that as a rule conversions are always proportionally the most numerous in small churches.

The conclusion of the matter is that our small churches must be allowed to do the best they can in a plain, simple way.

M. C. BAILEY.

FAIRCHANCE, PA.

MAHARASHTRA.

In the kingdom or state of Kolhapur there are about eight hundred thousand people. West of it, below the Syhadri mountains, is the collectorate of Ratnagiri, containing a million of people, whose chief town, Ratnagiri, is now one of our vacant stations. Northward our field extends about thirty-five miles beyond the limit of Kolhapur state, and eastward in a line through Sangli thirty miles from the parallel northern limit the field extends, and all that region south of the line between this and Jutt down to where Canarese is spoken we consider as a part of our field. The territory thus specified embraces a population of several millions. Though we have not men enough to occupy all our present stations, we have our eye especially on two places, namely, Miraj and Islampur (or Nerlah, four miles from Islampur). Miraj, six miles from Sangli, is an important railroad station, with a population of twenty-four thousand, and the region around it is densely populated. Islampur is a large town thirty miles north of Kolhapur, and people there have asked us to occupy it. Almost every part of our

field is densely inhabited, even the villages between the spurs of the Syhadri range. For example, within a radius of fifteen miles from Sangli there are one hundred and twenty-five towns and villages, and thus far we have converts from only two of these.

This part of India, covered formerly by the Maratha empire, is called Maharashtra. Their ancestors in the seventeenth century broke the power of the Mohammedans, and early in the eighteenth century were a terror to nearly all India; hence the Marathas are proud, and among them caste dies slowly; but they are an interesting people, and are everywhere accessible to the preacher of the gospel. Moreover, thousands of them have been in our schools, and great numbers of them can read and write. It does seem that the time for their superstitions and rigid caste lines to relax has arrived, and our reaping time may not be far distant. But at this juncture there comes a flood of anti-Christian and atheistical literature to counteract our efforts. We cry aloud for pious, self-denying and exemplary servants of Christ to share the opportunity and honor

of showing to the people of these destitute regions the transforming power of the everlasting gospel. It may be thought that we should bring native talent more to the front. This we are trying to do. Our aim is to occupy large places and send native helpers and teachers to intermediate villages. But Christian character in most cases cannot be formed rapidly. If you consider the innate

disposition of the heart, even where the environments are salutary, the bad blood inherited, and the sinuosities of Hindu character entailed upon those who have become Christians, can you wonder that we cry out for spiritually-minded men to come and help us in this great work?

G. W. SEILER.

KOLHAPUR, INDIA.

FROM SITKA TO SAN FRANCISCO.

Our homeward voyage from Sitka, although mainly through waters already traversed, was none the less interesting and delightful. We touched again at Juneau and Wrangell, and had another sight of our missionary brethren and their families. We made short stops also at Killisnoo and Fort Tongass, and had a distant view of New Metlakahtla, on an island within United States jurisdiction to which Mr. William Duncan moved his Indians from the Tsimshyan peninsula, and where his genius and their industry have built a new village almost equal to that which they abandoned on British soil. In Tongass narrows we stopped some hours to load several thousand boxes of canned salmon, and landed for a look at the fish ascending the stream to spawn. At the wild and picturesque fall a quarter of a mile up we came upon a sight often described, but which must be seen to be realized. The stream below the fall, perhaps twenty yards wide, was literally packed with countless salmon, side by side, so close that their backs fairly seemed to pave the stream. Every instant scores would make a desperate dash at the foaming fall, some climbing it in a marvelous fashion, and others falling back exhausted. Fish of four or five pounds weight would glide up the quieter rifts at the side close to our feet without apparently noticing us, and then rest in the still pools above. The banks below were strewn with hundreds of dead fish, too weak to make the ascent and exhausted by the effort. An Indian with gaff in hand was quietly selecting his prey from the struggling mass in

the stream. It was a scene not to be forgotten.

At Port Townsend we were fortunate enough to find the Hon. James G. Swan, whose long residence on the coast and large acquaintance with the natives have made him a recognized authority, at Washington and elsewhere, in all matters pertaining to the northwest coast tribes. He showed us his museum, packed with numberless and multifarious Indian curios, and entertained us with most interesting talk about them as long as we could stay to listen, which was not nearly long enough. He inclines to the opinion that these tribes did not originally come from Asia, but worked up northward from the far southern parts of the Pacific coast. We brought away with us some valuable and interesting curiosities as his very kind gift.

After nineteen days of delightful voyaging, we left the Ancon at Tacoma on Sunday, and found good quarters at the fine hotel. I attended service in the evening at the First Presbyterian Church, and heard the pastor, Rev. W. E. Mackey, with whom I had a pleasant talk afterwards. Tacoma has "boomed" since that time, and home missions have shared the general stir. We have now a second and a third church in Tacoma, under the able charge of Rev. Thomas MacGuire; and Tacoma and Seattle and all that region are pushing ahead in religious activity as well as in material development.

Our short stay in Portland deepened our former sense of kindness on the part of friends to whom we shall never cease to feel

indebted. Our route to San Francisco was by the Oregon and California Railroad, the latest link added to the railway system of the Pacific coast, the last spike having been driven and the road opened in December, 1887. The distance is 768 miles, and the time about forty hours. The line passes through the rich and beautiful valleys of the Willamette, Umpqua and Rogue rivers, traversing Multnomah, Clackamas, Marion, Linn, Lane, Douglass and Jackson counties, with a constant variety of striking and lovely scenery, climbs the Siskiyou Mountains in California by a marvellous system of engineering, and then zigzags down by dizzy precipices and trestled gorges into the valley of the Sacramento. On or near the line there are Presbyterian churches at Oregon City, Salem, the state capital, Independence, Lebanon, Albany, the county seat of Linn county, where there is also a college, Corvallis, Eugene City, the county seat of Lane, a county as large as Massachusetts, Oakland, Roseburg, the seat of Douglass county, Myrtle Creek, Grant's Pass, Jacksonville, the seat of Jackson county, Medford and Ashland, a thrifty incorporated city. Rev. H. A. Newell, of Salem, we had the pleasure of meeting at Portland. At Albany, through a telegram, we got a brief but pleasant interview with President E. N. Condit, of the college, and Rev. E. R. Prichard, pastor of the church. At Medford we were fortunate enough to get an interview with Rev. Eneas McLean, of that place, and his brother Robert, pastor at Grant's Pass, who had kindly taken pains to meet us there together. They have both done notable home missionary work, the latter having founded five churches within a few years. A third brother, John, is in the same service in Colorado, where I had later the pleasure of seeing him. Our Church has laid noble foundations and made promising beginnings all through this region, and the work already done demands and deserves prompt and hearty reinforcement and generous outlay. The force in the field might well and wisely be speedily doubled, and many new and important points are ready for immediate occupation. The whole country is most desirable for res-

idence, and fair and fertile beyond description. Southwestern Oregon is a wonderful land for all kinds of fruit. Hundreds of acres near Ashland already produce thousands of tons of specially fine peaches, and thousands of tons more of apples, pears, plums, almonds and walnuts, and the fruit acreage is rapidly increasing. The railroad has immensely stimulated both horticultural and agricultural enterprise, and the production, as well as the demand, is practically unlimited. The fourteen churches above enumerated reported one year ago nearly eight hundred communicants, or an average of fifty-seven; and when it is remembered in how short a time such promising progress has been achieved in these and the other churches of Oregon, it will be evident that the large expenditure of labor and money on this field is abundantly justified, and that the utmost possible enlargement of home mission work in the region cannot fail to prove well worth while.

Nightfall hid from our sight the wild scenery of the Siskiyou mountains—as grand a region for varied and startling views as is found on the continent. In passing them the railroad winds and turns upon itself in a most amazing fashion, through several long tunnels and along the edge of terrific chasms. The elevation of Siskiyou station, the highest point reached, is 4135 feet. Sisson, seventy-six miles further south, at an altitude of 3555 feet, is a favorite resort of tourists and sportsmen in the beautiful Strawberry Valley, and right over it Mount Shasta rears its majestic snow-capped head 10,885 feet above the village and 14,440 feet above the sea. From McCloud, the next station, the train travels ten miles to make a single mile of direct distance, twisting around bends and loops and gorges, and descending 530 feet. Getting down into the Sacramento valley, the road threads twelve tunnels and crosses the river eighteen times in a distance of seventy-eight miles. Getting into the level open country, we passed Presbyterian churches at Redding, Anderson, Red Bluff, Tehama, Chico and Marysville. Rev. Edward Graham, pastor at Chico, had sent me a kind and pressing

invitation to stop there, hold service and visit the famous estate of General Bidwell—for all of which I much regretted I had not time. The whole region here is full of wheat and fruit and flowers, gardens and orchards and vineyards, with no end of oranges and lemons and peaches and apricots—a vast expanse of fertility and beauty.

In the course of this ride occurred our only accident in the whole nine thousand miles of our travel by rail. In passing a small station where a gang of men were repairing the track, the forward truck of our sleeper struck an imperfectly-adjusted frog, and in a moment we were bumping over the ties, painfully uncertain for an uncomfortable minute or so what would come next. The train was running so slowly that it was stopped within a few yards, and in five minutes we were on the track and safely and smoothly in motion again. That this small mishap was the nearest approach to disaster in so long a journey is a most reassuring testimony to the safe and careful management of our immense railway system.

We got on the overland line eighteen miles east of Sacramento, crossed the straits of Carquinez, train and all, on the monster ferry-boat "Solano," and reached San Francisco by ferry from Oakland across the bay about 9 A.M. My former fellow student at Princeton Seminary, Rev. J. S. McDonald, our zealous and efficient synodical missionary in northern California, met us at the ferry, having been so kind as to come on purpose from his home at San Rafael to give us the pleasant welcome of a familiar face to the great city. Soon after we had settled ourselves comfortably in the vast and splendid Palace Hotel, Rev. Dr. Thomas Fraser, formerly synodical missionary, a veteran in the service of home missions on the Pacific coast, and Rev. T. C. Pitblado, D.D., pastor of Calvary Church, called and gave us a kind and hearty welcome. Next morning we made our way by cable-car to Black Point, the army headquarters, where we found our fellow voyager to Sitka, Major John A. Darling, long General McDowell's chief of staff, under whose escort we had a

pleasant interview with General O. O. Howard, in command of the Department of the Pacific, since transferred to that of the Atlantic. Going and coming we had a sight of the splendid mansions of some of the bonanza kings on "Nob Hill."

On Sunday morning I spoke on home missions to the fine audience of the First Presbyterian Church of Oakland, Rev. Dr. Horton. In the car on my way thither I asked a question as to my stopping-place of two men who sat in the next seat. One of them turned and scanned me, and then, after some shuffling and selection, handed me two tracts, expressing the hope I would read and profit by them. I glanced at them a moment, and then said that, as far as I could see, they contained the same gospel that I would try to preach that morning. He then gave me a still sharper and closer scrutiny, and at last abruptly asked, "Are you sure that you have been born again?" "Well," I said, "I am not accustomed to look in that direction for assurance; I rely on the promise of God in Christ, which I believe and accept, and which offers me regeneration, with everything else needful for salvation." "Oh," he replied, "we have something more than a promise!" "Well," I said, "I don't know what more one could have than God's promise for Christ's sake." Then I thought it was time for my turn, and so asked him, "Are you sure that you have been born again?" "Oh yes, indeed," he answered, with a self-satisfied smile; "I've been on the road to heaven these fourteen years; I'll be there!" We left the car together, and he headed for a gospel tent near by and I for the church, thinking that if there were many evangelists of his apparent sort in California, there was the greater need that we should multiply ours.

In the evening I spoke on home missions to a good and attentive audience in Calvary Church, San Francisco, where Dr. Pitblado and many of his people gave me a kindly and courteous welcome. Next morning I had the privilege of attending and addressing the ministers' meeting, at which some thirty pastors and others were present. On the day after, under the kind guidance of

Rev. Dr. E. S. Chapman, of Oakland, we made a complete survey of our mission work in and about that city, starting from the Brooklyn Church (Dr. Chapman's), and visiting East Oakland, Fruit Vale, North Temescal, where we called on the pastor, Rev. James Thompson, and Oakland Second, whose pastor, Rev. H. H. Rice, I met at another time; after which we lunched very pleasantly with the ladies' society of the First Congregational Church, of which Dr. John K. McLean, my well-beloved classmate at Princeton, is the widely-influential and greatly-esteemed pastor. In the afternoon, by the favor of Major Darling, we made the round of the noble harbor in the government boat General McDowell, seeing Alcatraz Island with its prison, Angel Island and its garrison, and touching at Black Point and the Presidio. On the evening following, by Major Darling's kind arrangement, we made acquaintance with the curious sights and sounds and smells of Chinatown, exploring some of its dives and burrows and opium dens, and finding some amusement in the sudden shutting of the ironclad doors of the open gambling saloons at the approach of our polite escort, Sergeant Whitman, of the city police. The next day we had a charming excursion by boat to Saucelito, and by rail thence twenty miles to San Rafael, whose bright gardens and flowers and sunshine were a delightful change from the heavy fog, which then, as often, hung over San Francisco like a pall. Rev. J. S. McDonald drove us all about the lovely place, and then we lunched at his hill-perched cottage with his family and Rev. Arthur and Mrs. Crosby. That evening, after our return, I spoke on home missions to a small audience in the Howard Church. At another time I met some ladies interested in home missions in the parlor of the First Church, Rev. Dr. Mackenzie's, who with his wife showed us marked and kindly courtesy. We made a trip on Friday to Monterey, one hundred and twenty-five miles south, stayed at the incomparable hotel Del Monte, with its lovely grounds and gardens, took the noted seventeen miles drive along the ocean shore, where we gath-

ered shells and agates and gazed at the sea-lions, and on our return saw the Presbyterian pastor, Rev. H. S. Snodgrass. I returned to San Francisco for Sunday, and preached in the morning for Rev. Dr. J. K. Smith, at St. John's Church, and in the evening for Rev. Dr. Chapman, of Brooklyn Church, Oakland. On Monday I went by rail to Napa, in the beautiful Napa valley, with Rev. J. S. McDonald, and by invitation preached the opening sermon before the Presbytery of Benicia, and was hospitably entertained at the fine residence of Elder J. E. Goodman. On my return to San Francisco, we went the round of the Cliffs and Golden Gate Park. I did not fail to visit our theological seminary, which only needs a larger endowment to widen its invaluable work, and our Chinese mission, with its veteran conductor, Dr. Loomis, and his colleague, Rev. A. J. Kerr. I had also pleasant meetings with Rev. Dr. William Alexander, professor in the seminary and my classmate in Princeton, and Rev. Dr. Shearer, Rev. Messrs. Carrington, Eastman and others, whose acquaintance I was glad to make.

San Francisco is a magnificent city. It has made prodigious advances in the forty years that have elapsed since the early days of violence and vigilance committees, not only in size and population and wealth, but also in the direction of law and order and education and moral improvement. Its religious development seems to be less advanced. There are probably various causes for this. The population is heterogeneous to an extent unparalleled elsewhere. The great mass have been attracted thither by material considerations, to the utter exclusion of other and higher aims. Mammon is served and God ignored even more generally than in the great eastern cities. The young men do not attend church. The men of influence and wealth, with few exceptions, are not patrons and helpers of great moral and religious interests. The Lord of all gets no tithe from most of the enormous fortunes. Even the Christian part of the community seems chilled and cramped by the ungenial atmosphere. Our own seventeen churches, while some of them are vigorous and enter-

prising and generous, do not as a whole exert the commanding influence called for by the possibilities of their position and the needs of the times. Our brethren in California have had formidable difficulties and discouragements to contend with. We con-

fidently expect for them a brighter future and a large increase of Christian ambition and achievement. It will be a glorious day for the kingdom of God when the great city on the Pacific opens her Golden Gate to the coming of the Lord. WILLIAM IRVIN.

PROTESTANT MISSION TO THE PAPISTS OF MILAN.

Presbyterians are represented in the mission fields of Italy by that very old Presbyterian Church of the Vaudois or Waldenses.

American Methodists have some thirty stations in Italy. They have organized a mission church at Milan, which is doing an excellent work among the two classes which embrace the vast majority of Italians—the superstitious, who are devout Romanists, and infidels, who sneer at all religion because of the contempt they bear the formal, theatrical worship of their nation.

The pastor of this church, when twenty-two years old, was consecrated a priest; at twenty-seven was made professor in a Roman Catholic seminary, and soon afterwards was converted to the Protestant faith by simply reading the Bible. He then studied for the ministry, spending three years in the Waldensian seminary, one year at Edinburgh, and was ordained a minister by the laying on of the hands of presbytery. His name is Ravvi, and he speaks the English language.

The American Methodist Episcopal Church has erected here a church costing forty thousand dollars. The second story is an apartment where the pastor can reside. The first floor affords a fine chapel for the congregations which on Sabbath evenings occupy

every seat and crowd the aisles with men and women, who content themselves with standing-room.

One Sabbath morning I enjoyed the privilege of preaching to these ignorant Italians—of dropping the gospel seed into virgin soil. Evidently the majority of my audience had never been in a Protestant church before, for they crossed themselves, walked up and down the aisles gazing at the walls inscribed with Scripture texts but bare of picture and crucifix, smiled and talked standing before the pulpit. But after the services began and the rudely-curious had departed, the audience as a rule were silent and absorbed with the subject brought to their ears.

American Methodists are doing a noble work in Italy, and one of the best of their missionaries there is Rev. Mr. Ravvi. I was told by a member of his church that before his mission was established, Italians who were nominal Papists read the Bible in secret, and that many were now reading it in Milan, but secretly for fear of the parish priests.

Concerning Italy it may be truly said, "A great door and effectual is opened . . . and there are many adversaries."

PARIS.

A. B. KING.

Several excellent articles have been received for which we are not able to make room in this number, on account of the pressure of matter from the General Assembly. Some of these are from valued contributors in England and in Asia, and some from our own home writers. Of the

latter we particularly regret the necessity of postponing a worthy memorial of Rev. J. P. Wilson, D.D., of Newark, lately deceased, from the pen of his neighbor and true yoke-fellow, William Rankin, Esq. These postponed articles will be of no less value when they shall appear.

A WONDERFUL JOURNEY.

Under this title we find, in the *Presbyterian Messenger* of London, a narrative which deserves so strong a title. It is of a Mr. Arnot, of whom it says:

Mr. Arnot comes from the home of Livingstone, in whose footsteps it has been his ambition since childhood to follow. As a schoolboy he was taken to Hamilton to see Livingstone on his return from the Zambesi, and there received impressions regarding Africa which were strengthened by time. It seemed to become the settled conviction of young Arnot as he grew up that it was to be his mission to make some special effort toward helping the people of Africa, and he applied himself to obtain knowledge of such handicrafts as might be useful in travel. Seven years ago he seized the first opportunity of setting out for Africa with the definite object of finding a new field for missionary work among the tribes to the north of the Zambesi. At that time Mr. Arnot cannot have been much over twenty years of age; but his courage was great and his hope was high, although his outfit and resources were very small. It is to this slenderness of equipment, however, that he attributes his escape from some of the troubles that befall travellers furnished with a large stock of goods and followed by a great army of porters.

Arriving in Natal in September, 1881, Mr. Arnot formed his intention of making his way to the Zambesi, to follow up one of the smaller affluents of that river, and to reach the watershed in the north, where he expected to discover a mountainous and healthy country in which to found a central station for missionary work. Seeing no way of providing a wagon and oxen, he purchased three donkeys and made pack-saddles for them to carry his indispensable gear, while he followed on foot. First a friendly Christian chief, and then a Portuguese traveller, afforded him help by the way, but the hardships were great. The Zambesi, however, was reached, and ascending it as far as Lealui Mr. Arnot was struck

down with fever and ophthalmia. Here he had no one to attend him but Zambesi natives; yet the details of the kindness and attention shown to him at that time by one or two poor slave lads are, he says, among the most touching and warmest recollections he has of his journeys on the upper Zambesi. From Lealui, when sufficiently recovered, Mr. Arnot made his way to Bihé, in or on the borders of the Portuguese territory, and there he found a helpful friend in Silva Porto, the Portuguese trader and traveller. From Bihé he passed on to Benguela, on the west coast, in order to obtain goods for barter in the interior, and thus in less than three years he had traversed the continent in an oblique direction from sea to sea. While on the west coast, Mr. Arnot set himself to learn Portuguese and some of the native languages and to plan the route of a second long journey. He heard the natives speak of a country which they called Garenganze, and this country he resolved to find. The difficulty of obtaining porters for unknown parts was great, and the traveller had to start in humble fashion with a few women and children carrying his loads a day's march at a time. After some delay, however, a fair complement of men was obtained from Bihé, and the journey began in earnest. The Kifumadji Lake, heard of by Cameron, was found to be not a lake but a sandy plain, flooded to the depth of two or three feet only during the rainy season.

Again, it was Mr. Arnot's good fortune to discover the mysterious caves of which Captain Grant had been informed when far to the north years ago. They are inhabited, we learn, by a "peace-loving people, never accustomed to fighting, but always running away," and among these Mr. Arnot hopes to spend many happy days in the future. One of the caves has two mouths, with a distance of five miles between the entrances, and it is said there is a running stream within. Mr. Arnot, of course, saw much of the miseries of the slave traffic, and he seems to think that to a large extent it is

encouraged by the Portuguese traders. The king of Garenganze, who is named Msidi, does not sell slaves, and opposes the practice of keeping slaves by his own warriors. Mr. Arnot established cordial relations with Msidi, who rules an immense territory. The full record of Mr. Arnot's discoveries and observations has yet to be published, but the most striking thing about his whole journey has yet to be noticed. He travelled without body-guard or arms—without companions, white or black. Guns were carried by some of his men for hunting purposes, but were always carefully put out of sight during the day. What was the result? "Repeatedly the natives expressed their joy and satisfaction at the way I had treated them by coming amongst them with 'open hands.' Difficulties, of course, arose from time to time by the way. My porters sometimes got me into trouble, and mistakes were often

made by myself; but every difficult case that arose I referred to their own native tribunals, demanding justice from them, and without a single exception I received nothing but just and fair treatment." Is not a simple, fair statement like that the best comment on the character of this young and worthy successor of the great Livingstone? The one reason for his success in Africa Mr. Arnot devoutly believes to be "the reality of the presence and power of God with me night and day." He went not for geographical or scientific purposes, but to make the acquaintance of the people, and to find a place where to raise a missionary home among them. Mr. Arnot is now about to return to his African friends, among whom he hopes to spend many happy days, and it is to such as he that the honor and glory of redeeming the Dark Continent must be left.

LOSSES BY DEATH IN SYRIA.

Rev. William K. Eddy writes:

When the readers of missionary periodicals come to the statistics of native helpers, do they stop to realize how much of quiet, self-denying work is done by these men?

One of the first objects of a mission is to train for the Lord's work those whom by his grace he has called. The greatest hindrance and disappointment is when such, after training, prove mercenary, immoral or unfaithful.

The Sidon station has lately lost from active service on earth three long associated in the work of winning souls: Elias Yacob, for thirty-seven years a native helper of ability, Jurjis Abood, a man of great humility and proportionate influence over men for good, and Ibrahim Yusef, of Deir Mimas, whose death we feel as a sad loss to us as loving and loved friends and as co-workers. A man of the people, he had enjoyed few

advantages of higher education, but had studied the Bible and theology in Abeih under Mr. Calhoun's supervision. His character developed under the teaching of the Spirit of Truth, and as his anxiety for spiritual results deepened, so did his often-expressed sense of unworthiness for his position; but he was cheered by the growth of his charge and the constant additions to the church. While few would envy him his humble position and his salary of twelve dollars a month, many might well desire his reward from the Master. A son and daughter are now engaged in mission work, and another son is preparing himself for the same life of service.

Such losses sadden and at the same time encourage the wearied worker to work and pray that others may be led to know and in turn proclaim the love of him who abolished death and brought life and immortality to light.

FUNERAL IN NAZARETH.

Rev. Franklin E. Hoskins, the successor of Rev. Gerald F. Dale at Zahleh, Syria, lately returning from a trip to Jerusalem, spent a Sabbath at Nazareth, where he attended the funeral of the beloved native helper of whom his associate speaks so affectionately in the preceding note. We are permitted to give our readers the following extract from his journal:

Sunday, April 28. Sunday in Nazareth, and a strange one it has been to me. Before we had finished breakfast two men waited outside the tent and asked for me. They came to ask me to take charge of a funeral. Abu Yusef, of Deir Mimas, in the Sidon field, died during the night and they wished to bury him this morning. He has been connected with the Protestants for many years and has left a creditable family. He came here a week ago and was taken ill on Tuesday—chills and pneumonia, they say. They telegraphed to his family on Wednesday. One son came. They telegraphed yesterday for his wife and family; to-day they telegraphed again, "Do not come; Abu Yusef is dead and buried." The mother and children may come into Nazareth to-night to find that all is over and that they are widow and orphans. I went with the men to see Mr. Walters, the English clergyman, and arrange for the service. So it came to pass that in this city where Christ spent his childhood and early manhood, I was called upon for the first time in my ministry to read that wonderful chapter, 1 Cor. 15, over an open grave. We stood on the hill under the shade of a tree with the coffin open, and I began by reading "I am the resurrection and the life." It was a rare moment, and I shall never forget it. On the Sea of Galilee it fell to me a day or two ago to sit at the helm and direct the little craft. I took it safely with its burden of living souls. Now, on a spot once trodden by Christ's own feet, it was my privilege to commit to the earth one of his followers in the blessed hope of rising again, through what Christ did upon Calvary and is doing

in heaven to-day. I pray that these two experiences coming so close together may prove types of what I may be allowed to do for Christ's sake as long as I live and labor in this land in his name.

I could write you much of the kindness of the people, the way in which they cared for the sorrowing son. His brother was a pupil of mine for two years [in Beirut], a sister is now in Sidon Seminary, and another brother and sister are teaching in the Sidon field. When I went to the house from the church I found some thirty or forty men, but only two mourners from his family. After some little delay they said all was ready. Outside the door on the ground lay the coffin, made of unplanned pine boards covered with black chintz. Abu Yusef lay wrapped in white muslin, his face covered with a veil. Willing hands lifted the burden and we moved slowly through the village. In front of the English church I started "In the Cross," and we then sang all the way to the grave. After the service under the tree the coffin was lowered, the lid replaced, the service finished, and then willing hands filled in the earth. The son stood crying and saying, "O my father, is this your home, is this your house! Go in peace, farewell!" After they had marked the grave by a line of stones all came and shook the hands of the two mourners, condoling, and praying God to give them consolation and peace. Then we were taken to another house and friends came in to sympathize. *Bitter* coffee was served, and later we went out to dinner. In a large room a round table stood. On it rested a huge brass waiter, at least five and a half feet in diameter. In the centre a dish of rice and meat, at least a *half bushel*, around it some eight small plates of lebn and meat. Ten of us sat down; each had a spoon and a loaf of bread; all ate from the middle dish. When we finished (and before we began) water was poured over our hands. Another ten followed us, and so on till all the guests were served. All was kindly and well meant, and touched my heart.

OFFICIAL CORRESPONDENCE.

BLACK HILLS, DAK.

The enclosed statistical report is very partial for the Rapid City church. The present missionary, Rev. H. P. Wilber, reports for the balance of the year, and includes the total of benevolent contributions. These were given no special attention in the early part of the year, as we were then engaged in final adjustment of the church debt. This was extinguished. The church is in a healthy, prosperous condition, as we are sure will appear in the pastor's report. To complete report I should mention facts as follows:

Rev. J. B. Pomeroy came to the charge of Whitewood church in November, 1888, and has built a house of worship worth about \$2400 and thoroughly organized the field. He has preached at four or five stations regularly.

Rev. W. H. Jennings since November has preached regularly at four stations. At one of these points—Lone Tree School township—has been organized a church with nine members, with two elders. Bro. Jennings' work is confined at present to two fertile and handsome and large valleys, the Box Elder and the Rapid, in which there is room for a great field.

Rev. Abel Armstrong was lately introduced to four points, at three of which I have held services through the winter with some regularity,—namely, Spring Creek, Rockerville, Sheridan and Hill City. Mr. Armstrong thinks his field a fine one, and expects to reach definite results in churches organized, at an early date.

I am at present dividing my time between three fields. Of one of these the centre is Terraville, where is a mining population—quartz mining and milling—of about eight hundred. A petition for organization is now in circulation, and probabilities are that at Terraville there will soon be a Presbyterian church.

Hot Springs, at the southern part of the Hills, is a second of these points in the famous watering-country, where already many people are finding relief from rheumatism and kin-

dred ailments. It is in the midst of a beautiful region which is supporting many farmers and ranche-men and feeding many large herds of cattle and horses. Adjoining Hot Springs are settlements which clamor for the preached word.

The third field is east and north of Rapid City, on or near the Cheyenne river, and near the mouth of Elk Creek where it empties into the Cheyenne. Here is a large, fertile region rapidly filling with settlers. So far as I can learn, this section has never been visited by the missionary. I propose to visit there the few Presbyterian families of whom I have learned, and gather them with others yet to be found and try to shepherd them with the gospel.

Another region is being cultivated for the present by our Sabbath-school missionary Rev. J. B. Currens, where he reports the urgent need of at least two gospellers. He is working in the extreme southwest of the presbytery and the territory, on the line of the extension of the B. and M. Railway. This railway is grading, and promises an early construction and the running of trains before next fall.

We need at least four additional men for permanent work in the ministry in the bounds of this presbytery. We find that immigration into this region is greatly stimulated. As contributing to this end are several causes, among which may be named—

1. Statehood for the territory, and, as a result, increased confidence in all business enterprises and investments.
2. The promised opening of the hitherto unopened lands near us to settlement by the whites.
3. Railroad building and competition in traffic rates.
4. The development of mining industries. These mining operations are settling down to a more steady and reliable business basis. Vast corporations, which control great capital, are surely taking hold upon these industries. With

the development of these and the increase of population will be opened wider markets for our agricultural products. All our resources, which are as a whole only scratched as yet, must receive a merited share of attention. We

confidently predict for this region a steady and rapid development in material things. We trust the spiritual interests may not be neglected.

W. S. PETERSON,
Presbyterian Missionary.

HOME MISSION LETTERS.

Rev. J. C. Quinn, of Helena, Mon., writes:

It was my privilege last September to visit Helena for the first time. The work of our Church here has been well sustained by Rev. T. V. Moore, pastor of the First Presbyterian Church. During my stay in the city we looked at the possibilities of the near future, and came to the conclusion, considering the increasing population, that the time had arrived when a second church should be started. That portion of the city near the Northern Pacific Railroad depot was chosen as the best location.

Rev. Mr. Moore and his workers heartily entered into this enterprise. Mr. E. D. Sniffen, late of New York, and a few kindred spirits devoted to the Master, began work in Stubb's Hall, near the Northern Pacific depot. The work thus auspiciously commenced was well sustained until my appointment and arrival to take charge in April.

I held my first service in Stubb's Hall on Sabbath evening, with an audience of 135 souls. A more attentive congregation I have seldom addressed. The following week I visited and distributed invitations for the next Sabbath's service. On the second Sabbath following I addressed an audience of over two hundred souls.

The managing committee found it needful to rent another hall, and rented Adams' Hall, on Helena Avenue, for four months, and expect to rent for twelve months. Here we can seat with comfort five hundred people. We have now seating accommodations for three hundred people, to be increased as needed. We commenced our Sabbath-school with twelve members. Sixty-eight passers-by accepted an invitation on the street to the evening service, and at eight o'clock we had service, with more than two hundred people.

There is here a grand field for work. On every side we hear the sounds of revelry and dissipation.

The devil's agents spare no pains or expense, night or day, to lead young men down to ruin. My work among the railroad men is at present limited to distribution of tracts, etc., and personal dealing with the men as I meet them during my visits. Our new church building is rapidly advancing toward completion. It is our intention to continue the work in Adams' Hall as a centre for some time, as we can reach more people there than we could in the church building for some months yet.

From Lafayette, Oregon, Rev. William Travis writes:

I can give you but little idea of the difficulties in the way of planting churches and nourishing them in this oldest settled portion of this truly wonderful state. Almost every imaginable "ism" must be met and overcome by the truth. Unbelievers, atheists and scoffers are very common; but many of the well-disposed people are tired of the "wild-fire." They are looking for something more stable. The Presbyterian church seems well adapted to restore a better state of religion, and I trust we will have patience and perseverance to give it a fair trial. It is difficult to see how the beautiful little Presbyterian church here could be built by this little handful of people. It is evident, however, that they exhausted themselves in the effort.

For three months we have had services on the first, third and fourth Sabbaths, with about as good audiences, sometimes better than those that attended the so-called union service. We organized a Sabbath-school on the first Sabbath of the new year, with seventy teachers and scholars—fully as many as were accustomed to attend the union school. As soon as we commenced daily meetings, the Methodists started in also, and both meetings have been well attended. Our members

come together every afternoon for prayer and conference. The meetings are very tender and hopeful.

I can find but about a dozen of members at North Yamhill, but there are many who need to be gathered in. In the last year many have removed from that place, and new and more enterprising people are coming in. This country, Yamhill county especially, naturally one of the richest and best in the state, and the third, I think, in point of wealth, is just now in a sort of transition state. The first settlers begin to be old men. They have made a living so easily out of this productive soil that they have no enterprise. But farms begin to change hands, at from \$25 to \$75 per acre. Some eastern men have paid these prices and cleared the value of the farm in from three to five years. The soil is more productive than the Red River valley. Fruit! Just think of thousands of bushels rotting on the ground! pears, luscious winter pears, hanging on the tree, as I saw them on my way to North Yamhill at Christmas time.

The Church must not fail to hold this fort. This will be one of the garden spots of the world when many places that are now "boomed" will be forgotten or waste.

From Visalia, Cal., Rev. James Wilson writes:

I found here, three months ago, an organization of seven members, a very good place of worship somewhat out of repair, and a three-room manse very much so. I let the people know kindly but positively that the grand old church had to be built up, and that, with God as the master builder and us as hod-carriers, the work would certainly be done.

Now we have about thirty-five who look upon your missionary as their pastor, seventeen of whom are members of this church, and seven more are members of other Presbyterian churches abroad, and will unite here should they remain. A Sabbath-school has been organized, in which our literature and the Shorter Catechism are used. Two elders have been ordained and installed, and now our "little ship" is fairly afloat with the Master on board and the Holy Spirit at the helm.

Visalia will undoubtedly be a large town and a good point to hold. I had been told by many of the brethren that I would find it an exceptionally "hard place." It is a hard place, with a worldly-

mind, Sabbath-breaking, godless population, but warm-hearted and kindly withal. The old whisky-drinking, malarious town is emerging from under the influence of the unprogressive Bourbon element that has hitherto given character to it. Gigantic oak trees in the streets and yards are being cut down that the blessed sunlight may come in and scatter malaria; and I believe the Sun of righteousness will also shine more brightly into many hearts and bring spiritual health; for surely in a population of three thousand souls the Lord must have "much people in this city."

From Tahlequah, I. T., Rev. W. L. Miller writes:

Five years ago I took charge of the Tahlequah mission. There were thirty-seven members on the church roll. The most of these were scattered through the surrounding country, and seldom appeared in the services. It was decided to take the aggressive, and trust to God for the results. Small churches were organized at Eureka and Park Hill and Pleasant Valley. There were only twelve members left in connection with the Tahlequah church. The house of worship was unattractive in appearance and unenclosed. The congregations were small, and the prospect was discouraging.

To-day we have the prettiest and best-arranged house of worship in the territory, enlarged and improved at a cost of \$1200. The congregations on Sabbath and at prayer-meetings are the largest in Tahlequah. The Sabbath-school is the best in the territory, having fourteen teachers and one hundred and forty enrolled, with an average attendance of about one hundred and twenty-five. The missionary societies are active and enthusiastic. In response to the women's appeal, a contribution of \$40 was sent to the Home Board, in addition to \$8 previously given by the church. The church is united and harmonious. Two additional elders have been elected, and the outlook is encouraging. Eureka church is also under my charge. This church gave, in response to the Board's appeal for help, \$20.60. Two members have been received into each of these churches during the past quarter.

I find, on examination, that I have received into the Tahlequah church and Park Hill, Eureka and Pleasant Valley, while I was in charge of them, one hundred and forty members.

Rev. Evans Robinson claims to have been con-

verted and led into the ministry under my preaching. Rev. A. G. Evans went out from the Tahlequah church to preach the gospel.

The results of the five years have far surpassed my most sanguine hopes. Presbyterianism has a firm hold on this portion of the Cherokee Nation. Last Sabbath I organized at Blue Springs, in the field of Rev. E. Robinson, a church of nine members—eight by examination and one by letter—and ordained and installed an elder. Tahlequah is surrounded by Presbyterian churches, and all are in a growing condition.

From Yuma, Arizona Territory, Rev. H. J. Ehlers writes :

Arizona is a large, unproductive territory, with a small population. The Gila and Salt River valleys are almost the only available agricultural lands.

One may travel hundreds of miles without finding grass or water for his team, except where wells are dug and water is sold at from five to ten cents a drink for a team. Within these inhospitable deserts is here and there a paying mine. The centre of population is along the Salt and Gila rivers, of which Phoenix is destined to be the main point. Along these rivers is a strip of good land which has to be watered by ditches from these rivers, which are often insufficient for the need. The valley on these rivers is narrow, except at Phoenix, consequently there is no prospect of any considerable towns. A population of ten families will occupy a distance of as many miles, the little school-house being its centre. Here we generally stop and preach and organize a little Sabbath-school. In six months or a year there may not be a vestige left: some of the families have moved, and no preacher comes near on account of the great distances. These districts have thus far been sadly neglected for want of evangelical visitation. The families are almost always very poor. Expenses of living and railroad charges are very high.

During the last quarter things in this region have changed somewhat for the better. A company from Boston has opened good mines about twenty miles from here. The superintendent of the mine is a Presbyterian, and the superintendent of the mill is a good man. There will be extensive mining with a large number of men, and a good field for hard work. Here I preached the first gospel sermon in the open air, around the

camp-fire, by moonlight, slept on the ground, and enjoyed the vacation supremely with those around me. This was in January, so you have an idea of our winter climate in Arizona, in the extreme southwestern corner of the United States of America. Up the Gila river about seventy-five miles from here a colony of good people from the Atlantic states settled and brought with them not only mechanics of several kinds, but even a preaching-tent and a preacher. These are the first openly-avowed Christians in this part of the world. Another new mine has been discovered about one hundred miles from here, with fabulous wealth. It was hardly opened when four saloons were on the ground, and in a drunken carousal two men have been already killed. This mining camp is nearest to Yuma. I am determined, the Lord willing, to carry the gospel to that camp as soon as I can procure a conveyance of my own. I have a suitable wagon for missionary work, but one of my horses was drowned while coming to this place. I need one horse and a set of double harness, and when thus fitted out I can visit several camps otherwise out of my reach. A missionary must carry his own supplies, camp out, cook his own food, carry his stock of horse-feed, and often water for his team. While the expense of a team is considerable, I think I must ask it for the cause of Christ, and hope some generous hands will give it to me.

From Middleport, N. Y., Rev. W. A. Beecher writes :

I herewith submit my last quarterly report for the year, and hope and trust that we shall not again be obliged to ask aid from the Board.

The last quarter has been an eventful one for us. We have seen our new church building completed, furnished and dedicated to the worship of God. The building has cost us about \$5000. With the completion of the new church our congregation has largely increased and is gaining each Sabbath. We have received three new members during the quarter, and several others are now ready to unite with us. Thus the prospect for the future is bright in every particular. If a year ago any one had prophesied things as they are now, I could not have believed it, so wonderfully has God blessed this enterprise. Hereafter we hope to be givers to rather than receivers from the Board of Home Missions.

FOREIGN MISSION LETTERS.

INDIA.

A WIDOW SAVED.

PANHALA, April 4, 1889.

REV. J. M. GOHEEN:—We had communion last Sabbath at Kolhapur. Four united with the church on profession of their faith. Three whose parents are Christians were baptized in childhood. One of the four was an old woman. She gave good evidence of a change of heart, and seemed very happy to join the people of God. She has an interesting history. She was a widow of the Marathi caste, with one son. During the famine, twelve years ago, she was reduced almost to starvation, when she sold this child, who was then about seven or eight years old, to a low-caste (the sweeper caste) woman. The boy soon ran away from his new owner and found his way to our house, a poor starved boy scarcely able to walk. We took him in and fed and clothed him. A few years ago he heard that his mother who had sold him was still alive, and he asked us if he might go and see whether she was still alive. He found her living in a village several miles from Kolhapur. He told her he was a Christian, so at first she would not let him come near her, lest she too would become *defiled*. After having made several visits and telling her about Christ, she consented to come with him to see me. I had a long talk with her and tried to point her to Christ. This was shortly before we went to America. Soon after our return, Reuben, her son, was married. After his marriage he and his wife found his mother in a sad condition, and she consented to come and live with them even though they were defiled. She was paralyzed, so they carried her on their backs all the way home. This was about five months ago. She is now "clothed and in her right mind," sitting at the feet of Jesus, and, with the help of Reuben's wife, she was able to walk to the school-room, a distance of five or six hundred yards, and, as intimated above, was baptized and received into the church last Sabbath. Reuben, like Joseph, though sold by his parent, became the humble instrument in God's hand of her salvation.

A little child about three months old, whose mother died recently and whose father gave her

to Miss Wilder to raise, was also baptized. The father and an aunt were present to witness the baptism, and were pleased. Pray that this child may also bring her parent to Christ. We feel that we have reason to thank God for these blessings. But oh, we do need more laborers, our field is so large and we are so few!

CHINA.

EASTERN STATIONS.

CANTON, March 28, 1889.

REV. B. C. HENRY, D.D.:—I have just returned from a ten-days visit to my stations to the east, where I found much to encourage me. It was my privilege to baptize nine, six adults and three children. The most interesting part of my experience was the opening of a small chapel in the Hakka village of Ap-chi-ling, about ten or twelve miles from Lin-po. I found a neat little room, capable of seating about sixty people, furnished with desks and seats, the walls whitewashed, with the Lord's Prayer, the Creed, the Ten Commandments and several appropriate texts pasted up in conspicuous places. Leading off from the chapel is a room with two beds for the accommodation of the preacher or missionary. The expenses of this little chapel, repairs, furniture, etc., are met by the people in the village, with some help from the Lin-po church to which they belong, the mission not being asked for a penny. There are now about twenty-one baptized Christians in the village, three of whom are children, and one in a neighboring village. All this has come within the past year.

A SURGICAL CASE.

CHINANFU, March 13, 1889.

ROBERT COLTMAN, M.D.:—I am just back from a short trip to the country, made under peculiar circumstances. A little over a week ago a man, twenty-five years of age, a farmer, came into the dispensary suffering untold agony. I learned from his brother that he had attempted suicide three times, twice by poison and once by hanging, as a relief from the torture hourly endured. I told him I could do nothing without a hospital, and that we had no place we could put him. Upon

this they fell at my feet and besought me to save his life. I explained the nature of the operation required and the danger involved; but as life was a burden and death but a short way off at best, they made light of all objections and urged an operation. Finally I consented, and told them to return to their home, sixty li from the city, and that I would follow them the next day and operate. As they were wretchedly poor I gave them money enough to buy rice to last them several days. The following day, accompanied by two natives who have been trained in the Chinanfu dispensary under Dr. Hunter and myself, I mounted a wheelbarrow and rode over the roughest mountain path I ever had the misfortune to see a distance of twenty American miles, reaching the village about dark. They gave us the best room they had, which was very small, being nine by twelve feet, containing two small wooden bed-frames, a table and two chairs. The roof was full of holes, the paper window ditto, and, as my helper, Mr. Li, remarked, "The only side of this house which keeps the wind out is the side facing America (the ground), and fortunately that is in no need of papering." We were to operate the next day.

CURIOSITY EXCITED.

No foreigner had ever been to this village before, and consequently we were besieged in a moment, and after our arrival our little room so filled with men and boys that I could not unpack our food. We had had nothing to eat since morning, but we had to sit down and wait some little time before we could get room enough to prepare food. My helper told them if they would go away and let us get something to eat we would stay up with them half the night afterwards, upon which they good-naturedly moved off and left us. As there was no inn nor store in the village we had brought our own cooking utensils, and now soon had a pot of rice boiling over a cornstalk fire. You people in America cannot realize what a blessing tinned stores are, but we in China would find it hard to get along without them. I opened a tin each of butter, corned beef and condensed milk, which with our rice made a very good meal, especially as we were very hungry. After supper the inquisitive villagers returned, and kept us to our promise. They filled their pipes with vile tobacco and smoked until the only candle which lighted the room appeared like a steamer's light in a fog. I don't object to tobacco smoke if the weed is a

decent one, but oh, these Chinese pipes! Fortunately, the numerous holes in the door, roof and window gave considerable ventilation, otherwise it would have been insupportable. Mr. Li talked to them about farming, etc., until they got to feel acquainted, and then talked of our visit to cure the sick man. Upon this they all fell to praising us for our undertaking such a journey and spending money to cure a poor farmer.

OBJECT OF MEDICAL MISSIONS.

This gave opportunity to tell them *why* we did it. That it was in pursuance of our Master's commands. They listened very patiently to the story of Christ, and I never heard it more eloquently told than by Mr. Li. When they left for the night we made up our beds of the blankets we had brought with us, and after a fervent prayer by Mr. Li, in which he asked God's blessing on the operation to be undertaken the next day, and on the village and villagers, we retired to rest.

The next day at noon I chloroformed the man and performed a serious operation. The patient came through nicely, and when I left him three days later he was resting comfortably and on the road to recovery. I left Mr. Li to take care of him. The four evenings we were in the village we devoted to preaching, and Mr. Li will continue the work nightly during his stay, which will likely be at least two weeks. The interest exhibited was very great, and I have sent back a number of copies of the gospels to start a class of inquirers who asked of their own accord to be taught. No one is better fitted to teach them than Mr. Li, who is both patient and zealous. If we had a dozen such workers in every station, China would soon feel the effect of it.

PERSIA.

AN OLD CITY.

SALMAS, March 16, 1889.

MISS SARAH JEWETT:—I must tell you about a week I have just spent in Kohina Shahar (old city). As the name signifies, this is a very old city, and was formerly the great city of Salmas. It is said to have at one time contained a very large population, but it has now very much degenerated from its former greatness, and is but a small city or large town, containing, as I was told, a population of about 2000 Mohammedans, from 700 to 800 Jews, and from 200 to 300 Armenians. The Mohammedans smoke opium and take life easy. The

Jews are prosperous peddlers, who carry their packs from village to village, and thus supply the people with merchandise brought from Tifis and Tabriz. They are very strict in all the observances of the Jewish law. The Armenians, like all their nation in Persia, have merely the name of Christianity without the reality. In this old city, as in all this Salmas plain, they place great trust in their feasts and in all the rites and ceremonies of the old dead church. Yet, in spite of these things, we find all these nationalities in this region apparently very friendly to us, quite accessible, and, I believe, receptive of Christian influences.

A FAVORABLE CENTRE.

Kohina Shahar is situated high up on the plain, near the mountains, and being farther from the malaria of the plain is more healthy. The missionaries of Oroomiah long ago felt that it was a good centre for missionary effort, and to this end Dr. and Mrs. Shedd once spent two years there. The women whom I met remember and speak very kindly of Mrs. Shedd. Since then native preachers have lived there at irregular intervals. The mission owns a house and lot, in which are now living the evangelist Stephen and his family. He is the first pupil licensed to preach and sent out by the Tabriz missionaries. His wife was not at first a Protestant Christian, but she feels that she has experienced the true conversion and wishes to be received into church membership. I was pleased with her modest and unpretending but conscientious and consistent walk and conversation, and believe her to be a true helpmeet to her husband. It was on Wednesday afternoon, the 6th of March, that I went there to remain a few days. Toward evening Stephen's wife went with me to an Armenian house, where very quickly about twenty women gathered, and they seemed intelligent and listened well as I read and talked to them. Most of them seemed eager to learn, and were annoyed by one woman who, wishing to display her own superior wisdom, every now and then interrupted me, taking the words out of my mouth, essaying to do the preaching herself. On Thursday we made visits at Mohammedan houses, were received with all due respect at each place, and had Bible readings at two of them. On Friday I read both forenoon and afternoon to groups of Armenian women. On Saturday I went to a Jewish house, where a number of women listened most attentively as I read to them from the Psalms and told them some

of the wonderful words and works of the Messiah already come. They appeared to have never heard such words before, and they really seemed to them very lovely. One of these women promised me her little daughter to teach if I would come and live in Kohina Shahar. On Sabbath a company of men and women gathered to hear Stephen preach, and I held an after meeting with the women. On Monday we went to an Armenian village up in the mountains, an hour's ride from the city. There a company of men gathered around Stephen and a company of women around me, and both meetings were satisfactory. As I took for my text "Watch and pray," and was talking about watchfulness against falling into temptation, one of the women exclaimed in a discouraged manner, "Oh Hanum, I sleep so soundly every night." A smile passed around the little company, and the others, who had understood rightly, set themselves to explain to her what was meant by watchfulness against temptation. While Stephen was talking to the men the priest came and tried to make a disturbance and break up the meeting, but the men told him to keep still for they wanted to hear; so he went away, and Stephen preached and they listened.

A MOUNTAIN VILLAGE.

On Tuesday we rode two hours to a village still farther up on the side of the mountains, where no missionary or native helper had ever been before. We expected to find the people wild and unmanageable, but what was our surprise to find a settlement of from twenty to thirty Armenian families, polite, cordial, well behaved and considerably enlightened. Many of the men were at work in the fields, but there was a goodly company gathered around Stephen, and among them the village priest, who listened too. He said that when he was a boy he read in one of the Protestant schools in Turkey, and he seemed half inclined to be a Protestant. Nearly all the women of the village came to me, and they were very orderly and attentive. They have a teacher and a boys' school there, but they are not able to support the teacher themselves, so he cannot stay, and they asked us to send them one. We were very glad we went there, and Stephen will go again.

TEHRAN, March 18, 1889.

PREACHING IN MUSSULMAN VILLAGES.

REV. LEWIS F. ESSELSTYN:—On Sunday afternoon, March 17, I went to the village of Yawfta-

bawd, which lies about five or six miles west of Teheran. Mirza Norallah, a converted Hebrew, and my servant, a converted Mussulman, accompanied me. We started at twelve o'clock, and at one we were in the village. We inquired for the governor, but he had gone to the city. His servant, however, welcomed us in his name. Finding no house or garden or other convenient place of shelter, we took our stand on the shady side of a high mud wall on an elevated spot, where we could overlook the company of villagers who had in less than ten minutes gathered round us to the number of more than a hundred.

We knew before we went that it was one of the most fanatical villages near Teheran, some years ago a number of persons having been killed there in a religious quarrel. We were a little surprised to see so large a company greet us with such a hearty welcome. It was a mixed crowd. Some of the children were absolutely naked, some half dressed, but the most of them decently clothed.

We told them we had come to read to them out of God's holy word. They raised the cry, "Read! read!" Mirza Norallah read one or two of the most beautiful passages in the sermon on the mount, until they were interested enough to listen to more. Then he read the third of John, and talked to them about God's love. Some were inclined to talk back, but in a very civil manner. Then I read to them from Mark, and talked to them about the resurrection and the judgment, and told them how to be ready for it. In doing this, of course, it was necessary to some extent to cross the religion of the Mussulman, and this had an exciting effect on the company. They waited, however, without much disturbance till I had finished, when one of their leaders, in a rage, threw dust into the air as an insult to us, and called on God to curse us. He raised something of a tumult, but I motioned to the crowd to listen to me while I said a few more words. They became quiet, and I assured them we had come there as their friends and to do them good and not harm. After a few minutes they became quiet and attentive as at first. Then I told them, if they would grant the privilege, my friend would pray to God to bless them and their village and show them the truth. They remained perfectly quiet through the prayer; and when, after a little more friendly conversation, we took our leave, it was with many requests sounding in our ears to "come again." We left a message of friendly greeting for the governor,

A MUSSULMAN TOMB.

We came about half way to the city, and stopped at a Mussulman worshipping place called Emaum-Zawdeh-Hassan; that is, the tomb of Hassan, one of their saints, I believe. Of course it is a holy place, and no infidel should enter it. We entered the tea-house just at the doorway, and talked a few minutes with two or three mollahs who were there, and finally asked them if we could go inside. They said "No," and at once sent a boy to close the inner door, lest we should get a glimpse of the inside. We asked them if we could go to that door and just look in. They said "No," but, after a few minutes, consented to let us go into an adjoining room and view the inside of the place through a small door-like window. Having gained this much, we insisted that we wanted to go inside. They said, if we believed in the great prophet we could go. We told them we did not accept their prophet or their religion, but we wanted to go in. Finally they sent for the chief mollah in charge; and as he came up, we greeted him with bows and smiles and pleasant words; and when we made known our request, what was our great astonishment to hear him say, "In the name of God, enter." We entered. It was a large open court, with the house containing the tomb in the centre. Crossing the court and leaving our shoes at the door, we entered this building of the tomb. Passing through an outer room, perhaps twenty feet square, we came directly to the tomb. It is covered by a huge block of masonry and surrounded by a grating of brass and pure silver. This grating is perhaps ten feet square and eight feet high, the whole standing in the middle of a room perhaps eighteen feet square. Here were people praying to the saint, kissing the silver grating and the stones of the floor.

We returned to the tea-house, and sat a few minutes, until more than twenty people had gathered, when we read the Bible to them and talked to them about the way of eternal life. They were attentive listeners; and when we came away, were loud in their exclamations of "Come again! come again!"

SIGNIFICANCE OF SUCH EXPERIENCES.

Such an experience as I have related is in itself comparatively nothing; but when viewed in its relation to times and events, may mean a great deal. I am assured on all hands by missionaries and native converts that a few years ago such

things were impossible. If one had attempted to go to the surrounding villages and preach the gospel in this open manner, it would have been at the peril of his life; and so far as entering their holy places of worship is concerned, I suppose it is wellnigh an unheard-of thing. I have preached in a number of other Mussulman villages, and in one other case went into their prayer-house (not a tomb, but an ordinary prayer-house), and there read the Bible and talked to the people about their souls. One day, while in the bazar in Teheran, I entered a Mussulman eating-house and ate some of their food off from some of their dishes (using my own fingers, however, instead of knife and fork), and no man said anything against my doing so.

But what is the meaning of all this? It cannot mean less than that the fanaticism of Islam is to some extent broken, and that a certain amount of liberty has taken the place of narrowness. It means encouragement for the missionaries. It leads us to hope that the day of religious liberty may yet come, when the seeds that have been sown here through many long years of faithful labor will spring up, bear fruit and yield an eternal harvest.

CLOSING EXERCISES.

HAMADAN, February 23, 1889.

REV. J. G. WATSON:—About the middle of the month, when the schools close for the Armenian holidays, the examinations of the Faith Hubbard and the Jewish girls' school were held in the church. The girls were arranged along the sides and front of the platform, while the rear and the niche back of the platform were banked with dolls, work-bags and other presents.

Confronted with this display of beautiful things, one would hardly have expected a company of girls of like age in America to go through the long programme which followed with very much interest or enthusiasm. These little Orientals sang their hymns in Armenian, Persian and English, repeated whole chapters from the Bible, and recited the Catechism in the three different languages (sometimes a fourth, Hebrew, was used), watching their leaders all the while with as close attention as though there were no pretty things awaiting them when this was all over.

They were just as glad and happy when the time of distributing the presents came as any such company could have been in our own land. We

are sure the many kind ladies who sent these pretty things would have rejoiced to see the happiness they gave the little recipients of their kindness. The lieutenant-governor and a number of the chief men of the city were present and enjoyed the exercises and complimented the missionaries on their good work.

MUSSULMAN LEADERS INTERESTED.

There seems to be somewhat of an awakening among the Mussulman leaders in this community in regard to the fundamental doctrines of Christianity. It has developed itself in several invitations which the missionaries have had from the chief mullahs to a friendly discussion of these doctrines. We have responded and they have returned the calls, and the discussion still goes on whenever a good opportunity is offered. Mirza Said, our best example of Mussulman converts, has rendered good service in this work. His familiarity with the Bible in several languages, but especially in his own, also his familiarity with the Koran, gives him readiness and versatility in discussing these subjects. From a human standpoint we cannot hope for much good to result, because of their attitude. They, like the Pharisees, will not come unto him that they may have life. They are not unfamiliar with the Scriptures; on the contrary some of them show great familiarity with the Bible. But they explain away everything to accord with the Koran and to prove the foretold coming of a great prophet after Christ, who they say is Mohammed. Although they do not seem to be convinced or made better, does not the fact of these inquiries and the necessity they feel for studying these subjects indicate that the leaven is at work?

AMONG THE JEWS.

Mr. Hawkes and I devote part of the afternoon of each Thursday to visiting among the Jews, with one of their own number who professes Christianity. They receive us gladly, and by this means Mr. Hawkes often has an opportunity to drop some good seed. The ladies have conducted prayer-meetings each week, which they began this year among the Jewish women in their homes. They report a fair attendance and encouraging interest. We pray that by all these means, small in themselves, the gospel may be spread more and more, and by some at least received. One event of some significance, in that it shows the friendly attitude of those in authority toward us, is worthy of men-

tion. About the middle of January, Mr. Hawkes invited the governor and lieutenant-governor and one or two others to dinner. Of course all the red tape of Persian formalism had to be gone through in preparing the invitation and in receiving the guests, especially the governor. His honors being properly observed in time and place, all else falls into line quite easily. All seemed to be gratified by the invitation and to enjoy the occasion.

LIBERIA.

A CROWDED SCHOOL.

CLAY ASHLAND, March 31, 1889.

MR. A. B. KING:—We are now fairly at work for the year. School was opened on the first Monday of this month. It is a matter of regret to me that the school is not able to extend its sphere of usefulness in having larger quarters and more teachers. Every week since we have reopened we have been compelled to say no to applicants, and some of them have come from the extreme parts of the republic. In one instance a widow came with her children quite seventy-five miles, but, of course, we could do nothing for her, as we have only accommodations for a dozen and we always have that number. We make it a rule that half of that number shall be natives and not all Americo-Liberians. There is a grand field for a school of much larger proportions than ours. It is true, ours is not to be despised, as it undoubtedly does much good in this and the neighboring settlements by disseminating intelligence and morality. Every year, for the past three years, from three to twelve boys and girls have been dismissed by us to begin life, and they are all making their mark. We do not call them graduates. Many of them take to preaching and teaching where they live, and are doing much good.

A CHIEF IN SABBATH-SCHOOL.

I must also make mention of our Sabbath-school, which, after all, is composed largely of our day-school. This has become a very interesting school. The church edifice in which it is held is one of the neatest of its kind on this river, and it is the only one in which an organ is used. The school is crowded every Sabbath, and, best of all, mostly by natives. For the past three Sabbaths an old native

chief who lives about five miles from the house comes and brings all the little children from his town. I am planning now to plant a branch Sabbath-school in this town and put it in charge of our active male teachers. I have made up my mind, with God's assistance, to improve each opportunity of the kind that presents itself hereafter.

Rev. F. B. Perry, of the same mission, under date of April 3, writes:

I have made my tour toward the interior, of which I wrote you before, and find it to be a fine country, with as good water as we find anywhere in America, and a splendid place for missionary operations, being accessible to a portion of five different tribes. One hundred acres of land have been offered me there for missionary purposes—a good outlook, as we hope, for a Presbyterian college in this country. Here the aborigines are very anxious for a school. They wanted to cut and burn me a farm, and sow it at once in cassavas and potatoes.

Of the work at Warney, in Liberia, Mrs. Cranshaw, the teacher, writes:

Our bush people seem to be more and more anxious for the gospel of our Lord and Saviour. The house on the Sabbath is crowded with old as well as young, in order to hear what we have to say about Jesus. The practice of farm-cutting and planting on the Sabbath is almost done away with in our realm. They have learned that there is a day set apart to rest and think about God, and not to work. It is now farm-planting and cutting time, and the parents of children have no time to hunt up food for their little ones. Because of this, during the month of February the scholars were very irregular in attendance, only those to whom I could give a meal coming. You can see from this under what disadvantages a teacher of a native school has to labor. We still have daily recitations in the Bible, the catechism for young children, reading, spelling and writing lessons on the blackboard, etc. But our pressing need of suitable books keeps us hampered.

CHILDREN'S CHURCH AT HOME AND ABROAD.

HOW GEORGE RAN AWAY.

The *Messenger for the Children of the Presbyterian Church of England*, May, 1889, has a story which we think will interest the children of the Presbyterian Church in America. Here it is:

The story that George was reading was "Whittington and his Cat." George thought it rather hard when his mamma asked him to put it by to do something for her. I am afraid he was naughty; for all the time he kept thinking how nice it would be to do just as he pleased. After a while he said, "Mamma, I think I'll run away."

"I do not understand you, dear," she answered.

"Well, I don't like to be bothered," he said, "and I want to be like Whittington."

"Very well; you may go if you are not happy in your home," replied the mother. "I will help you to get ready. You need not run away."

Then she tied some of his clothes in a large handkerchief, and put the bundle on a stick over his shoulder, like the pictures of Whittington. She kissed him when she opened the street door for him. George looked pretty solemn as he went down the steps. In a minute he went back and rang the bell. Mary let him in, and he ran to his mother's room.

"May I sleep on the back porch to-night?" he asked. His lips trembled a little.

"No, dear; your papa doesn't like to have tramps sleeping on the porch," she replied.

"Then can I stay in the stable with John?"

"Oh no! You had better run away at once,—a long way off, where you can do as you please."

Poor George was in tears now. "Oh, mamma, mamma!" he cried, throwing himself into her arms, "I do love you so, and I don't want to run away. I hate to do as I please. May I come home again to live?"

"Dear little boy! mamma is glad you have learned your lesson with so little heartache," answered the mother as she took her sobbing boy in her loving arms.

George never wanted to run away again.

Do you say, "I never wanted to run away from my home and my mother"? That is good. I hope that you never will. It would be very foolish. But did you ever wish to run away from God? You never heard of such a thing? The prophet Jonah tried it. Get your mother to read you that story and the story of the prodigal son. The most foolish thing ever done is to run away from God. The most dreadful thing God can do to a person is to send him away from *him*.

GOOLEE AND ALI.

In *THE CHURCH AT HOME AND ABROAD* for April, 1888, on page 316, I told you about two boys in Persia to whom Rev. Mr. Whipple, of Tabriz, had been kind, and who were very grateful to him. On the next page I showed you a picture of these boys made from a photograph which I obtained at Tabriz. I then gave you their names as Kooli and Ali; but a letter which has come

lately from Mr. Whipple gives the names as they are printed at the top of this article. I find too, from this letter, that I made a mistake when I told you that Goolee had "neither father nor mother nor brother nor sister." Mr. Whipple now writes:

I have just procured a place for Goolee and his little brother as servants for a director of the new Oriental Bank recently

established here. He has taken quite a fancy to them. He sent them to the bath and got them scrubbed up, and a brand-new suit of clothes and a comfortable place to sleep. He told me yesterday that he had in mind to do much for them, for they seemed bright and active boys. He said, "Mr. Whipple, you have a talk with them and tell them, if they will be honest and truthful and do their best, they have no idea what a future they have before them, for I will keep them as long as they remain faithful."

Mr. Whipple was very ready to do this, and he says:

I am so happy that they are provided for so well, for I have had an eye on them and Ali ever since you left. Ali is earning his daily bread by the sweat of his face, literally, as a *hammal*—that is, a porter.

In that other article about these poor boys I asked you to pray for them, and I guess that some of you have done so, and will again now that we hear so pleasantly from them.

Do you remember my Nestorian guide in

Persia, of whom I told you and gave you a portrait in the October number, 1888, named Lazar Begh? Mr. Whipple writes of him, "He is still holding fast to his crown, that no man take it from him." Can you find the Bible versè from which Mr. Whipple takes those words? As many of you, not over fourteen years old, as will find that text without the help of any older person may write to me and tell me where it is, and I will send to each one who does this a picture of Goolee and Ali.

Soon after you read this I hope that Mr. Whipple and his family will be in this country, for he says in his letter, dated April 6, that he expected to leave Tabriz about May 1, and reach New York about July 1. They will have to travel slowly, as Mrs. Whipple is not strong, and she has three little children, the oldest seven years old and the youngest a baby. They have had other children that died. These three were all sick when Mr. Whipple wrote; but I hope they will come safely, and be much better for a year in America. H. A. N.

MACAO.

In our February number (page 186) is a picture of the beautiful harbor and city of Macao (pronounced Mah-kow), in China. On that page Miss Hattie Lewis is mentioned as if she were the only missionary there. Mrs. Mary M. White writes that this is a mistake. Miss Lewis lives in Canton, and Rev. W. J. White and Mrs. White, of the Canton mission, now have their home in Macao. This is a more healthy place than Canton, but even there they suffer from frequent fevers. In another part of this number you may find a very interesting article on "Lights and Shades of Missionary Life," written by Mr. White. In Mrs. White's letter she says:

Mr. White's work lies mainly in the interior, where he spends six months of the year. He is away now (March 9), having left this week for a trip of a month or more. He has charge of ten stations, and visits them four times a year. He travels in the Chinese boats, and a letter I have just received says, "My room was too low to sit upright, and too small to lie down straight;" so you see he does not indulge in more luxuries than do the China Inland Mission. He takes a few tins of food with him to supplement the native food when it is of so scant a quantity or so poor a quality that he cannot get on. But as he usually walks from station to station, carrying a bag of books and selling them or preaching anywhere he can get an opportunity, he cannot

carry many provisions with him. I have known him to walk more than three hundred miles on one of his trips. His bedding consists of two blankets, a pillow and a mat, which he spreads wherever he can find a place. He goes to the part of the country from which the Chinese formerly emigrated to America, and so he meets many returned Californians.

Here in Macao he has a chapel, where preaching is held daily with fair audiences. Two evenings every week he has a Bible-class in Chinese for Christians and those interested. Every Sunday afternoon a service for Chinese Christians is held in a large room in our house, Mr. White preaching

when he is at home, and a native preacher at other times. A service in English is kept up by Mr. White or Dr. Thomson when either is here, or by Mr. McCloy of the British and Foreign Bible Society. During the summer the missionaries of various boards, from Canton or Hong Kong, come to Macao, and they often preach for us.

Mrs. White has charge of two Chinese schools, which she visits twice a week. She says that the children are very studious. We hope that she will tell the children who read *THE CHURCH AT HOME AND ABROAD* more about them.

Have some of my little Presbyterians been disappointed, on turning to their pages, to find no pictures? Let them turn back to the very first page and look at the manly face that is pictured there. Its owner could tell them that it is only a very few years since he was a little Presbyterian boy playing in the woods and fishing and swimming in the lakes of Wisconsin. He was fond of play then, I am sure, for he is fond of it yet; but he also loved to study, and he did study the Bible and the Catechism as well as arithmetic, geography and the English, Latin and Greek grammars. If he had not been a lively, playful boy, he would not have become an animated and interesting preacher, and if he had not been a studious boy, he would never have become—what he is.

No, indeed, I do not mean that all bright and playful boys can become preachers. They will need Dodges and Depews and Wanamakers in the next generation, as well as Thompsons and Halls and Talmages. But it is from among the bright boys who are flying kites and skating and studying the spelling-book now that the bright

and useful preachers of the *by and by* are coming. The Church wants a good many of you. "The Lord hath need of you." Now, while you are waiting for that fish to bite, he who called James and John from their fishing-boat may be whispering in your heart, "Follow me, and I will make you a fisher of men."

On another page, in this magazine—your mother will help you find it—is something written by another Presbyterian boy, who was born in Syria, who came to this country to college, and who is now a missionary in the same country in which he was born, and in which his father and mother are missionaries still. He tells of the death of some dear good Syrian men who were helpers in the missionary work.

And right after that comes another interesting story written by another young missionary who not long ago was a nimble and playful boy not far from Philadelphia. It is not a year since I attended his ordination. And now he has taken up the work which another bright Philadelphia boy, Gerald F. Dale, was so bravely doing when he suddenly died from the bite of a venomous insect. You will be interested, I am sure, in

Mr. Hoskins' account of that funeral at Nazareth. Your hearts will be touched with pity for the widow and children of Abu Yusef; you will love to think of that sweet song, "In the Cross," sung along the streets of Nazareth as they carried that pine coffin to the grave; and, I am sure, there will be no harm in your smiling at that picture of the supper—ten men sitting around a table and with their spoons eating from the big platter containing a half bushel of rice and meat. You may not like that way of eating it, but I can tell you that rice cooked with meat is good. I have tried it, and would like to try it again. Be sure to read that interesting story of a *Funeral at Nazareth*.

That burial of Abu Yusef, in that coffin of rough pine boards, reminds me of a burial which I saw in Corinth, Miss., in the time of our civil war. General Halleck's army was there, and I had gone into his camp to take care of a wounded nephew. There was a field hospital consisting of a small farmhouse and a number of tents. I had done

all I could do just then for my nephew, and was standing thoughtfully out of doors about sunset. I saw two soldiers carrying another wrapped in a blanket. He was dead and they were going to bury him. Another soldier invited me to go with him, and we followed them out into an orchard, where they buried their dead. A grave had been dug, twice as wide as we commonly make them, and at the bottom two spaces had been dug deeper, each large enough to hold the body of a man, and these were separated by a little wall of earth left between them. A dead man had already been laid in one of these, and now they laid this one in the other. They had no boards—not even rough pine boards—to make a coffin. But they gently and reverently laid their comrade down in the little earthen chamber they had shaped for him, with a soldier's blanket wrapped around him. We knelt beside that open grave and prayed for those at his home who had given their boy to his country, and for the country to which the brave boy had given his life. I never helped at a burial which it is pleasanter to me to remember. H. A. N.

THE PANSY.

In the *American Missionary* is a pretty story of a little Negro girl, nine years old:

The teacher took a little pansy plant to school one day and told the pupils of the flower. Two days after, she asked them to write a story of it, and gave them the privilege of having the pansy talk and tell the story; and this is what the little colored girl wrote, the word pansy in the copy being the only one dignified with a capital:

"I am only a Pansy. my home is in a little brown house. I sleep in my little brown house all winter, and I am now going to open my eyes and look about. 'give me some rain, sky, I want to look out of my window and see what is going on,' I asked, so the sky gave me some water and I began

to clime to the window. at last I got up there and open my eyes. oh what a wonderful world I seen when the birds sang songs to me, and grasshoppers kissed me, and dance with me, and creakets smiled at me, and I had a pretty green dress. there was trees that grow over me and the wind faned me. the sun smiled at me, and little children smelled me. one bright morning me and the grasshoppers had a party he wood play with me and a naughty boy pick me up and tore me up and I died and that was the last of Pansy."

A child who has such beautiful thoughts can be taught to spell and read, and to become a wise woman. Will not you help to educate such children?

MISCELLANY.

Hundreds of intelligent and impartial friends of the Indians have expressed to President Harrison their desire that the present Commissioner of Indian Affairs, Hon. John H. Oberly, may be continued in that important office. They say:

During his brief incumbency he has given entire satisfaction to many friends of the Indians who are unofficially and gratuitously laboring for the advancement of this people, and who have had the best opportunities for estimating the practical value of Mr. Oberly's services to the government. We believe that the most serious and dangerous abuses connected with the Indian service in the past—abuses which have brought discredit to the nation, misery and destruction to the Indian, and have cost the lives of many of our own people—may be traced directly to the appointment of bad or incompetent men as Indian agents and employes, as a reward for partisan services. Mr. Oberly favors the abolition of the spoils system in the Indian service, and the introduction of the merit system in its place, whereby men of character and ability may be appointed to places of trust among the Indians, irrespective of

party affiliation, and be retained in power so long as they remain competent and faithful. Mr. Oberly's course so far has, in our judgment, proved the sincerity of his professions.

The Choctaw Presbytery, taking action on the death of Rev. T. H. Byington, which occurred December 21, 1888, say:

His death was tragical, for he fell by the hand of an assassin.

It was thought that he had not an enemy in the world; but even his pure and lofty character was not free from the shaft of malice and the arrow of hatred.

He was greatly respected and beloved throughout the Choctaw country; frequently called upon to assist in the administration of the government; ready to help any in need of advice or means.

There remain his widow and five children to mourn his loss with us.

In all departments of his life, whether as a Christian minister, an honored citizen, a successful administrator, a faithful statesman, a loving husband or a wise father, he ever sought to honor his Lord and Master.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
FEBRUARY.—The Indians of the United States.
MARCH.—Home Missions in the older States.
APRIL.—Woman's work.
MAY.—The Mormons.
JUNE.—The South.
JULY.—The Roman Catholics in our land.
AUGUST.—Our immigrant population.
SEPTEMBER.—The Mexicans.
OCTOBER.—The treasury of the board.
NOVEMBER.—Our missionaries and missionary teachers.
DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley, "
3. Sustentation,	March,	O. D. Eaton, "
4. Sabbath-school Work, . . .	May,	C. T. McMullin, "
5. Church Erection,	July,	Adam Campbell, "
6. Ministerial Relief,	September,	W. W. Heberton, "
7. Education,	October,	Jacob Wilson, "
8. Freedmen,	December,	James Allison, "
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton, "

HOME MISSION APPOINTMENTS FOR MAY, 1889.

Rev. H. T. Perry, Masonville,	N. Y.	Rev. H. T. Updike, Lebanon,	Ill.
Rev. John S. Scott, D.D., Presbyterial Missionary.		Rev. R. A. Criswell, Colfax,	"
Rev. J. H. Ralston, Worcester,	Mass.	Rev. John Mack, Sumner, Union and Gilead,	"
Rev. John Montgomery, Lonsdale,	R. I.	Rev. Jos. H. Stevenson, Mount Carmel,	"
Rev. George N. Karner, Manchester,	N. H.	Rev. R. C. Galbraith, Golconda,	"
Rev. E. W. Cummings, Barre,	Vt.	Rev. W. H. Blair, Reading,	Mich.
Rev. John McMaster, Akron,	N. Y.	Rev. W. J. Gerlach, Petersburg and Deerfield,	"
Rev. Isaac R. Bradnock, Panama,	"	Rev. L. M. Belden, Raisin,	"
Rev. S. R. Warrender, Colden,	"	Rev. W. Stitt, Walloon and stations,	"
Rev. William Taylor, Allegheny,	"	Rev. J. B. Hamilton, Elmira and vicinity,	"
Rev. F. R. Wade, Ellicottville,	"	Rev. J. Redpath, Boyne Falls and Boyne City,	"
Rev. A. S. Hughey, Auburn, Westminster,	"	Rev. S. Rederus, New Amsterdam,	Wis.
Rev. J. Petrie, Rock Stream,	"	Rev. S. W. Chidester, Milwaukee, Grace,	"
Rev. H. W. H. Watkins, Rockland, 2d,	"	Rev. J. Post, D.D., Milwaukee, Perseverance,	"
Rev. C. H. Park, Circleville,	"	Rev. H. H. Benson, Barton,	"
Rev. F. W. Fry, Livingston Manor and Rockland	"	Rev. B. H. Idsinga, Milwaukee, Holland,	"
1st,	"	Rev. G. Bossard, Manitowoc,	"
Rev. T. W. Cutler, Woodhaven,	"	Rev. L. McIntyre, Rushmore,	Minn.
Rev. L. W. Barney, Whitestone,	"	Rev. A. C. Pettitt, Maplewood and Maine,	"
Rev. B. F. Parlman, Salt Point, Westminster,	"	Rev. A. B. Nicholls, Stewart Memorial, Minneapolis,	"
Rev. George Browne, Hamden,	"	Rev. William Campbell, Maple Plain and Delano,	"
Rev. J. L. Jones, Guilford and Norwich,	"	Rev. W. R. Reynolds, Minneapolis, Shiloh,	"
Rev. E. C. Hull, Arkport,	"	Rev. R. H. Hook, Oakes and Hudson,	Dak.
Rev. C. D. Herbert, Hebron,	"	Rev. J. J. Thompson, La Moure,	"
Rev. William M. Gay, Middle Granville,	"	Rev. C. W. Maccarthy, Elm River and Hendrum,	"
Rev. J. G. Smith, Northwood and Grant,	"	Rev. J. P. Schell, Bathgate and Tyner,	"
Rev. W. N. Cleveland, Forestport and Alder Creek,	"	Rev. J. A. Brown, Arvilla,	"
Rev. R. M. Wallace, Little Valley,	Pa.	Rev. J. W. McMillan, Inkster and Elkmont,	"
Rev. J. H. Aughey, Mountain Top,	"	Rev. Thomas E. Douglas, Gilby and Johnstown,	"
Rev. H. H. Henry, Shickshinny,	"	Rev. M. Bowman, St. Lawrence,	"
Rev. J. H. Elliott, Archbald,	"	Rev. J. Loughran, White Lake,	"
Rev. H. Armstrong, Wells and Columbia,	"	Rev. P. Road, Atkins and Newhall, Central,	Iowa.
Rev. A. F. Hutchinson, Morrisville,	"	Rev. J. Montmann, Monticello,	"
Rev. H. A. Cooper, Mannington,	W. Va.	Rev. B. C. Rowley, Brooks and Nodaway,	"
Rev. W. Cumming, Waverly,	Md.	Rev. G. B. Reid, Walnut,	"
Rev. Charles Hedges, Baltimore, Grace,	"	Rev. W. T. Bartle, Prairie Star,	"
Rev. E. D. Finney, Fallston,	"	Rev. A. M. Heizer, Lucas and Derby,	"
Rev. J. W. Jones, Baltimore, Abbott Memorial,	"	Rev. A. S. Elliott, Waukee,	"
Rev. J. T. Reagan, Centennial and Forest Hill,	Tenn.	Rev. P. Heiligman, Moulton,	"
Rev. J. H. McConnell, Madisonville and Mount	"	Rev. R. A. Paden, Wilson Grove and Dayton,	"
Tabor,	"	Rev. J. T. Wyllie, Rowley and Pine Creek,	"
Rev. A. J. Thomson, Kuttawa, Marion and vicin-	"	Rev. H. Wortman, Lyon Co., 1st German,	"
ity,	Ky.	Rev. A. Kalohu, Ramsay, German,	"
Rev. W. W. Armour, Harlan C. H. and vicinity,	"	Rev. J. F. Charlton, Ida Grove,	"
Rev. J. P. A. Dickey, Hamden,	Ohio.	Rev. W. S. Shiels, West Point,	"
Rev. W. H. Day, Genoa,	"	Rev. J. I. Smith, D.D., Tama,	Iowa.
Rev. B. J. Brown, Bluffton,	"	Rev. L. M. Beebe, Williams,	"
Rev. D. M. Marshman, Montpeller,	"	Rev. T. G. Pearce, Ord,	Neb.
Rev. M. Koehler, Toledo, German,	"	Rev. James W. Robb, Cherry Creek and Berg,	"
Rev. R. G. Roscamp, Kokomo,	Ind.	Rev. W. R. Adams, Lacota and stations,	"
Rev. W. E. B. Harris, Mitchell,	"	Rev. J. V. Griswold, Columbus,	"
Rev. G. W. Telle, Walnut Ridge,	"	Rev. J. G. Schalble, Omaha, 1st German,	"
Rev. I. I. St. John, Presbyterial Missionary,	"	Rev. J. M. Wilson, Omaha, Castellar Street,	"
Rev. J. N. Beall, Greenfield,	Ill.	Rev. L. D. Wells, Marietta,	"
Rev. T. W. Hynes, Troy,	"	Rev. J. C. Taylor, Kansas City, Hill Memorial,	Mo.

Rev. J. C. Shepard, Shiloh and Golden City,	Mo.	Rev. H. P. Young, Galveston, St. Paul's German,	Texas
Rev. R. Arthur, White City and Wiley,	Kan.	Rev. Geo. Van Emon, Vernon and two stations,	"
Rev. M. Williams, Mulvane,	"	Rev. D. Kingery, Jacksboro',	"
Rev. J. R. Rankin, Brainerd and Potton,	"	Rev. J. A. Gallaher, Gainesville,	"
Rev. H. P. Wilson, Clifton and Parallel,	"	Rev. A. S. Carver, Glen Rose, Bosque and Stephen-	"
Rev. A. M. Mann, Louisburg, Somerset and Miami,	"	ville,	"
Rev. E. M. Landis, Neodesha,	"	Rev. G. C. Huntington, Brush and station,	Col.
Rev. J. B. Fisher, Fort Scott, 2d, and Glendale,	"	Rev. John G. Reid, Greeley,	"
Rev. D. J. Robertson, Thayer and Harrison,	"	Rev. F. N. Palmer, Alamosa and two stations,	"
Rev. V. M. King, Moran and Fairview,	"	Rev. T. C. Kirkwood, D.D., Synodical Missionary,	"
Rev. J. S. Atkinson, Hill City, Atkin, Pleasant	"	Rev. M. H. Groh, Silver City,	N. Mex.
Valley and Mt. Salem,	"	Rev. W. A. Hough, Payson,	Utah.
Rev. A. T. Aller, Norton,	"	Rev. J. H. Barton, Boise City,	Idaho.
Rev. E. M. Halbert, Carlton, Gypsum and Bridgeport,	"	Rev. E. Pratt, Comas Prairie,	"
Rev. F. E. Thompson, Cawker City and Glen Elder,	"	Rev. G. L. Deffenbaugh, Cœur d'Alene,	"
Rev. W. Mayo, Mankato,	"	Rev. W. C. Beebe, Rathdrum,	"
Rev. H. Farwell, Clinton and two stations,	"	Rev. A. B. Cort, Brents and stations,	Wash.
Rev. J. McC. Leiper, Park Hill,	Ind. Ter.	Rev. Thos. Boyd, Portland, Fourth,	Oregon.
Rev. C. J. Stewart, Philadelphia,	"	Rev. Geo. Ross, Tualitin Plains,	"
Rev. J. Edwards, Wheelock,	"	Rev. D. O. Ghormley, East Portland,	"
Rev. James Dyer, Mountain Fork,	"	Rev. Robert Robe, Crawfordsville,	"
Rev. J. N. Diamant, Econtuchka and vicinity,	"	Rev. Geo. Gillespie, Yaquina Bay,	"
Rev. T. W. Perryman, Nuyaka and vicinity,	"	Rev. S. Sayre, Clatsop Plains and stations,	"
Rev. J. K. Harjo, Wewoka and vicinity,	"	Rev. G. W. Giboney, Lebanon,	"
Rev. Dorsey Fife, Achena and Okosha, Harjos,	"	Rev. J. A. Laurie, Ellensburg,	Wash.
Rev. G. Johnson, White House and Kowasote-	"	Rev. A. H. Lackey, D.D., Puyallup,	"
town,	"	Rev. W. A. Smick, Roseburg,	"
Rev. D. M. Hodge, Catechist and Interpreter,	"	Rev. A. B. Bickenbach, Glendale and Burbank,	Cal.
Rev. R. C. McGee, North Fork, Eufala and Ko-	"	Rev. J. E. French, Tustin City,	"
weta,	"	Rev. J. A. Mitchell, Los Alamos, Los Olivos, Bal-	"
Rev. W. T. King, Oklahoma City,	"	lard, Santa Rita and Santa Yuez,	"
Rev. Pasatte Fife, North Fork,	"	Rev. A. Diaz, Los Nietos (Spanish),	"
Rev. R. M. Loughridge, Red Fork and vicinity,	"	Rev. James Wilson, Visalia,	"
Rev. J. H. Land, Taylor Post, Oak and vicinity,	"	Rev. J. S. Woods, Carson City,	Nevada.
Rev. W. B. Bloys, Fort Davies and two stations,	Texas.	Rev. C. R. Nugent, Challenge Mills, Forbestown,	Cal.
Rev. H. M. Whaling, El Paso,	"	Hansonville and three stations,	

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

DONALDSON, ALEXANDER—born, Fairfield, Westmoreland county, Pa., August 30, 1808; graduated, Jefferson College, 1835, Western Theological Seminary, 1839; ordained by Saltsburg Presbytery, June 20, 1839; pastor, Elders Ridge and Currie's Run, Pa., 1839-53, Elders Ridge,

1857-89; principal Elders Ridge Academy, 1847-85; died, Elders Ridge, Pa., April 18, 1889. Married Miss Mary S. Bracken, May 30, 1839; also married to Miss Sarah R. Craighead. Of six sons and two daughters, but one daughter survives. Received the honorary degree of D.D.

NOTICES OF BOOKS.

WAYS THAT WIN, by Mrs. Caroline Starr Morgan, is an interesting "Tale of a Year," intended to illustrate the happiness which young people may secure and the usefulness which they may achieve by associating themselves in a Christian congregation, in a Christian spirit, for Christian work. The writer assumes, rather than sets forth, the evangelical convictions and experience in her young people which are the only real root and source of such Christian happiness and usefulness. With that assumption realized, the ways of Christian usefulness are as pleasant as she pictures them. Her book is published by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. There is not a sentence in it which would show the reader that it was written by a member of that denomination.

LETTERS TO A DAUGHTER. LETTERS TO ELDER DAUGHTERS. These are two small volumes by Mrs. Helen Ekin Starrett, published by A. C. McClurg & Co., Chicago. **THE FUTURE OF EDUCATED WOMEN**, by the same author, is bound with another treatise by her sister, Mrs. Frances Ekin Allison, entitled **MEN, WOMEN AND MONEY**, published by Jansen, McClurg & Co., Chicago. These treatises are well written and abound with valuable thoughts. They are Christian and evangelical in sentiment and spirit. While they intimate some expectations for women in the near future, of the value of which we are not convinced, they are mainly occupied with advice to young women which we regard as eminently wholesome and helpful. The price of "Letters to Elder Daughters" is 75 cents; each of the others, 50 cents.

GLEANINGS AT HOME AND ABROAD.

There are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the gospel of Christ goes hand in hand with the medical treatment, and the good accomplished is very great. In no part of the world is the medical missionary more highly appreciated than within the Chinese empire, and a great part of the current expenses of the hospitals and dispensaries are borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were *one hundred* medical missionaries in China among three hundred millions of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Missionary Record*.

At Paranagamana, Ceylon, a young Buddhist named Sayasundere, impressed by the teaching of our agents and under deep conviction of sin, sought baptism, but died before the probation to which we thought it right to submit him was over. His friends claimed for him a Buddhist funeral, but our teachers were permitted to be present. After the Buddhist ceremony, with all its indications of hopelessness for the future, our agents preached to the crowd the gospel of hope and immortality through Christ. The priests as well as the people remained to the close. Shortly after this event a brother of the deceased, a clever native doctor who had been foremost in persecuting Sayasundere for his attachment to Christianity, declared that he no longer could rest in Buddhism, and asked for further instruction in the doctrines of Christianity. He is now we believe truly converted and will shortly be baptized.—*Wesleyan Missionary*.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

A Chinese Christian lady brought her jewels one morning to her husband, to build an opium

refuge; and when he expressed surprise, she said, “I have taken Christ for my adornment, and surely that is enough for any Christian woman.”—*Missionary Link*.

Bishop Turner of the African Methodist Church says: “Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep two hundred ships hugging her coasts the year around, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans or Wilmington and Africa could in a few years be made to flood the land with unnumbered millions of money. The Negro as an agent might be made a thousandfold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a menace and source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation and a little business thrown in, and the ‘dark Negro problem’ will solve itself in a few years.”—*Spirit of Missions*.

Here is an item from an exchange giving the result of abstinence in an Irish town: “In 1846 a gentleman by the name of Richardson started a linen factory in Armagh, Ireland. There are now four thousand inhabitants, who earn nearly half a million dollars a year. There are three churches and two good schools, a public library, a town hall, a saving bank, a post office, some stores, a drug-store, a doctor’s office and a *temperance hotel*. There is not a place where a drop of strong drink can be had; there is not a drinking person in town; there is no jail, no poor-house, no hospital, no police station, not even a policeman!”—*Cumberland Presbyterian*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL 11 TO 30, 1889.

ATLANTIC.— <i>Knox</i> —Ebenezer, 2; Medway, 2. <i>South Florida</i> —Lakeland, 5. 9 00	
BALTIMORE.— <i>Baltimore</i> —Baltimore Westminster, 10 17; Havre de Grace, 2. <i>New Castle</i> —Wicomico, 12. <i>Washington City</i> —Washington 1st, 11 93. 36 10	
COLORADO.— <i>Boulder</i> —Cheyenne, 10 55; Fort Collins, 10; Valmont, 24 cts. <i>Denver</i> —Brighton, 10. <i>Pueblo</i> —La Junta, 3. 83 79	
COLUMBIA.— <i>East Oregon</i> —Pendleton 1st, 6 85. <i>Oregon</i> —Portland Calvary, 40; Portland St. John's, 10 75. <i>Puget Sound</i> —Vashon, 2. 50 60	
ILLINOIS.— <i>Alton</i> —Carlinville, 9 60; Edwardsville, 80 cts. <i>Bloomington</i> —Fairbury 10; Roseville, 3 50. <i>Carro</i> —Harrisville, 2 50. <i>Chicago</i> —Austin, 4 29; Chicago 1st, 85 38; Chicago 5th, 13 87; Chicago Holland, 3; Evanston, 67 88; Glenwood, 1; Homewood, 3 63; Itaska, 2. <i>Mattoon</i> —Babel, 1; Robinson, 10 29; Shelbyville, 17. <i>Peoria</i> —Eureka, 9 43; Peoria 1st, 14 25; Princeton, 21 05. <i>Rock River</i> —Geneseo, 3. <i>Schuyler</i> —Quincy 1st sub-sch., 23. <i>Springfield</i> —Virginia, 5. 811 06	
INDIANA.— <i>Fort Wayne</i> —Highland, 1. <i>Logansport</i> —Michigan City 1st, 40. <i>Muncie</i> —New Cumberland, 1 21; Noblesville, 2; Wabash, 2. <i>New Albany</i> —Mitchell, 2; New Washington, 2. <i>White Water</i> —Harmony, 2; Liberty, 3. 55 21	
LOWA.— <i>Oedar Rapids</i> —Wyming, 4 80. <i>Council Bluffs</i> —Missouri Valley, 4. <i>Des Moines</i> —Jacksonville, 2 65; Medora, 2 74; Osceola, 6 65; Oskaloosa, 8. <i>Dubuque</i> —Dyersville Ger., 3. <i>Fort Dodge</i> —Lake City, 13; Pomeroy 1st, 5 50. <i>Iowa</i> —Martinsburg, 3; Mediapolis, 1 13. <i>Iowa City</i> —Crawfordsville, 5 64. 60 11	
KANSAS.— <i>Emporia</i> —Howard, 9; Osage City, 4. <i>Larned</i> —Harper 1st, 1; Spearville, 3 91. <i>Neosho</i> —Iola, 7; Osage 1st, 14. <i>Solomon</i> —Concordia, 7 62; Delphos, 3; Glasco, 2. <i>Topeka</i> —Lawrence, 17 20. 62 73	
KENTUCKY.— <i>Transylvania</i> —Richmond, 6 00	
MICHIGAN.— <i>Detroit</i> —Detroit Covenant, 50. <i>Kalamazoo</i> —Edwardsburg, 5. <i>Lansing</i> —Battle Creek, 12. <i>Saginaw</i> —Midland 1st, 5 42. 72 42	
MINNESOTA.— <i>Mankato</i> —Blue Earth City, 10. <i>St. Paul</i> —Minneapolis Bethleem, 65 cts.; Stillwater 1st, 8 06; White Bear Lake (incl. sub-sch.), 25), 6. 24 71	
MISSOURI.— <i>Kansas City</i> —Creighton, 4; Greenwood, 2. <i>Ozark</i> —Bollivar, 5 03. <i>Paimyra</i> —Macon, 1. <i>St. Louis</i> —De Soto, 3; St. Louis McCausland Ave., 5. 20 05	
NEBRASKA.— <i>Hastings</i> —Bloomington, 1 88. <i>Nebraska City</i> —Lincoln 1st, 50. <i>Omaha</i> —South Omaha, 3. 54 88	
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 64 53; Elizabeth 3d, 35; Glen Garden, 1; Plainfield 1st, 18 67. <i>Jersey City</i> —Norwood, 2. <i>Monmouth</i> —South Amboy, 1. <i>Morris and Orange</i> —Pleasant Grove, 6. <i>Newark</i> —Newark Calvary, 6 80; Newark Plane St., 1. <i>New Brunswick</i> —Princeton 2d, 11 86; Princeton Witherspoon St., 1. <i>Newton</i> —Asbury, 25; Knowlton, 36 cts. <i>West Jersey</i> —Clayton, 10. 182 42	
NEW YORK.— <i>Albany</i> —Albany Madison Ave., 20; Northville, 2 65; Saratoga Springs 2d sub-sch., 8 46; Schenectady 1st, 7 87. <i>Brooklyn</i> —Brooklyn Ainslie St., 5; Brooklyn Nobl. St., 15; Brooklyn Prospect Heights, 10; Brooklyn Shoen, 1; Brooklyn Trinity sub-sch., 6 56. <i>Buffalo</i> —Buffalo Wells St., 2; East Hauburg, 5; Jamestown 1st, 50. <i>Geneva</i> —Canandaigua 1st, 10. <i>Hudson</i> —Milford, 3; Washingtonville 2d, 4. <i>Long Island</i> —Moriches, 3 42; Shelter Island, 3. <i>Nassau</i> —Newtown, 2. <i>New York</i> —New York 5th Ave., 135; New York Allen St., 2; New York Madison Sq., 646 68; New York Mt. Washington, 4; New York West, 10. <i>Niagara</i> —Knowlesville, 8. <i>North River</i> —Bethlehem, 16; Cold Spring, 19. <i>Ontario</i> —Milford 1st, 2. <i>Rochester</i> —Rochester 1st, 245 88; Rochester Emanuel, 34 cts. <i>Troy</i> —Hebron, 1; Lansingburg 1st, 47 50. <i>Westchester</i> —New Haven 1st, 7. 1302 76	
NORTH DAKOTA.— <i>Fargo</i> —Tower City 1st, 2. <i>Pembina</i> —Grafton, 10. 12 00	
OHIO.— <i>Athens</i> —Middleport, 2. <i>Bellefontaine</i> —Patterson, 5. <i>Chillicothe</i> —Bloomington, 9 21; White Oak, 7. <i>Cincinnati</i> —Linwood Calvary, 2. <i>Cleveland</i> —Parma 1st, 2; Rome, 1. <i>Columbus</i> —Columbus Broad St., 39 70; Columbus 5th Ave., 11; Columbus Westminster sub-sch., 2 38. <i>Lima</i> —Celina, 4; St. Mary's, 2. <i>Nahoning</i> —Clarkson, 1; Newton, 3; Pleasant Valley, 4; Salem, 8; Youngstown Belmont Ave.,	
1. <i>Maumee</i> —Pemberville, 4. <i>St. Clairsville</i> —Bellair 1st, 13. <i>Steubenville</i> —Cross Creek, 5; New Philadelphia, 1; Richmond ch. and sub-sch., 3 34; Sallineville, 10; Steubenville 3d, 3. <i>Zanesville</i> —Madison, Interest on Matthew Scott Fund, 20; New Concord, 5; Norwich, 2; Uniontown, 1 50. 174 13	
PACIFIC.— <i>Bentonia</i> —Shiloh 5. <i>Los Angeles</i> —Anaheim 1st (including sub-sch., 2 70), 5 90; Fullerton, 1 40; Ontario, 4; Santa Barbara 1st, 15; Tustin, 12 23. <i>San Francisco</i> —Brooklyn, 41. <i>San José</i> —Templeton, 5. 89 55	
PENNSYLVANIA.— <i>Allegheny</i> —Concord, 2; Glenshaw (incl. sub-sch., 2 53), 16 08; Natrona, 3. <i>Blairsville</i> —Derry, 11 65; Salem, 20 04. <i>Butler</i> —Centre, 6; Petrolia, 1. <i>Carlisle</i> —Wells Valley, 40 cts. <i>Chester</i> —New London, 10; Ridley Park, 13 70; Wayne, 5. <i>Clarion</i> —Elkton, 3 75; Greenville, 3 89. <i> Erie</i> —Greenfield, 1; Sandy Lake, 1. <i>Huntingdon</i> —Beulah, 2; Curwensville sub-sch., 5; Houtdale, 3 61; Lewistown, 7 76. <i>Kittanning</i> —Atwood, 2; Clarksburg, 4; Elchenez, 4; Mt. Pleasant, 3; Rockbridge, 3. <i>Lackawanna</i> —Honesdale 1st, 29 75; West Pittston, 35; Wilkesbarre Memorial, 40 62. <i>Lehigh</i> —Brainerd, 20; Pen Argyl, 5; Reading 1st sub-sch., 25; Reading Washington St., 2; Stroudsburg 1st, 5. <i>Northumberland</i> —Williamsport 3d, 19 05. <i>Philadelphia</i> —Philadelphia Mariner's, 6 88. <i>Philadelphia North</i> —Eddington, 5; Port Kennedy, 4. <i>Pittsburgh</i> —Lebanon, 25; Miller's Run, 2; North Branch, 1; Pittsburgh 2d, 4 46; Pittsburgh East Liberty (incl. sub-sch., 75 17), 105 46; Pittsburgh 43d St., 14; Pittsburgh Shady Side sub-sch. Miss'y Soc., 15. <i>Redbank</i> —Greensboro, 2; Somerset, 2. <i>Washington</i> —Allen Grove, 4; Bethlehem sub-sch., 1 84; Cameron, 2. <i>Wellboro'</i> —Wellisboro', 4 94. <i>Westminster</i> —Pine Grove, 3. <i>West Virginia</i> —Winfield, 7 35. 524 23	
SOUTH DAKOTA.— <i>Southern Dakota</i> —Sioux Falls, 12 90	
TENNESSEE.— <i>Holston</i> —St. Mark's, 1. <i>Union</i> —Knoxville 2d, 30. 31 00	
TEXAS.— <i>Austin</i> —Brownwood, 12; Galveston St. Paul's Ger., 5; Lampassas, 1; San Angelo, 10. 28 00	
UTAH.— <i>Utah</i> —American Fork, 6; Mt. Pleasant, 2. 8 00	
WISCONSIN.— <i>Chippewa</i> —Hudson, 6 61. <i>La Crosse</i> —La Crosse 1st, 3 88. <i>Lake Superior</i> —Negaunee, 21; Oconto, 16 50. <i>Madison</i> —Baraboo, 8 53. <i>Winnebago</i> —Fremont, 2; Oshkosh, 6. 64 07	
Total from churches and Sabbath-schools.....	\$3241 72
OTHER CONTRIBUTIONS.	
Rev. R. W. Edwards, West Liberty, O., 2; C., Pa., 4; East Bloomfield ch., N. Y., 21; D. H. Gowing, Syracuse, N. Y., 5; Miss Mary Vance, Rome, Ga., 5.....	37 00
	\$3278 72
MISCELLANEOUS.	
Premiums of insurance, 128 25; Sale of church property, 188 75; Sale of western lands, 684.....	1011 00
SPECIAL DONATIONS.	
NEW JERSEY.— <i>Jersey City</i> —Paterson East Side, 10 00	
NEW YORK.— <i>Boston</i> —Holyoke 1st, 16 66. <i>New York</i> —New York Mt. Washington, 10. 26 66	
Rev. John Hall, D.D., 50 00	
Special for chapel in Utah, 350 00	
Special for work in Alabama, 500 00	
	936 66
Total.....	\$3226 38
MANSE FUND.	
KANSAS.— <i>Larned</i> —Sterling Y. P. S. C. E., 1 10	
NEW YORK.— <i>Albany</i> —Schenectady 1st, 4 00	
PENNSYLVANIA.— <i>Carlisle</i> —Harrisburg Market Square, 3. <i>Northumberland</i> —Williamsport 3d, 2 25. 5 25	
	10 35

MISCELLANEOUS.

Installments on loans, 85 43; Premiums of insurance, 3.....	88 45
SPECIAL DONATIONS.	
OHIO.—Dayton—Springfield 1st primary sab-sch.,	25 00
Total.....	\$128 80

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, APRIL 15 TO 30, 1889.

ATLANTIC.—Knox—Medway, 2. South Florida—Lakeland, 7 00
5. BALTIMORE.—Baltimore—Baltimore Westminster (sab-sch., 10), 20 17; Havre de Grace, 2. Washington City—Washington 1st, 50 82. 72 99
COLORADO.—Boulder—Valmont, 15
ILLINOIS.—Bloomington—Jersey, 4 10. Chicago—Chicago 6th, 72 92; Evanston, 48 18. Freeport—Marengo, 4 68. Mattoon—Bethel, 2. Ottawa—Rochelle, 13 50. Schuyler—Walnut Grove and Shiloh, 5. Springfield—Virginia, 5. 155 33
INDIANA.—Indianapolis—Bethany, 2 25. Muncie—New Cumberland, 1; Wabash, 1 25. New Albany—New Washington, 5; Seymour, 1. White Water—Harmony, 6. 16 50
IOWA.—Cedar Rapids—Wyoming, 3. Council Bluffs—Bedford, 5; Emerson sab-sch., 7. Iowa—Fairfield, 10 50; Sigourney, 1. 26 50
KANSAS.—Solomon—Concordia, 7 62. Topeka—Vineland, 4 06. 11 68
KENTUCKY.—Ebenezer—Ashland 1st, 33 68. Louisville—Louisville Warren Memorial, 48 60. 82 28
MICHIGAN.—Detroit—Detroit Covenant, Mrs. L. R. Fox, 50; Detroit Memorial, 18 57; Southfield, 2; White Lake, 4. Lansing—Battle Creek, 11. 85 57
MINNESOTA.—St. Paul—Hastings, 2 00
MISSOURI.—Kansas City—Brownington, 1. Palmyra—Millard, 1. St. Louis—St. Louis McCausland Ave., 14. 16 00
NEBRASKA.—Kearney—Buffalo Grove Ger., 4 50. Nebraska City—Salem, 3. 7 50
NEW JERSEY.—Monmouth—Farmingdale, 30. Morris and Orange—Dover, 22 02. Newark—Bloomfield 1st, 90 58; Newark Calvary, 4 75; Newark N. Plane St., 1. New Brunswick—Princeton Witherspoon St., 1. 149 35
NEW YORK.—Buffalo—Orchard Park, 5; Silver Creek, 6. Champlain—Chazy, 6 15. Genesee—Byron, 5. Geneva—Candaigua 1st, 10 30. Hudson—Greenbush, 4 50. Long Island—Setauket, 8 15; Shelter Island, 2. Nassau—Huntington 1st, 34 83; Newtown, 5 03. New York—New York Mt. Washington, 4; New York Sea and Land, 10. Otsego—Milford 1st, 4. Steuben—Prattsburg, 8. Westchester—Yonkers 1st, 111 71. 224 67
OHIO.—Athens—New Plymouth, 3. Bellefontaine—Patterson, 5. Chillicothe—North Fork, 8; Union, 4; White Oak, 3. Cincinnati—Bond Hill, 1; Hartwell, 4; Pleasant Ridge, 7 08. Cleveland—Farma, 2. Columbus—Columbus 5th Ave.,

18 20. Dayton—Collinsville, 2. Lima—St. Mary's, 2. M-honing—Newton, 5. Portsmouth—Georgetown, 4. Steubenville—New Philadelphia 1st, 3. Zanesville—Norwich, 2; Uniontown, 2. 70 24
PACIFIC.—Benicia—St. Helena, 7; Vallejo, 15. 22 60
PENNSYLVANIA.—Allegheny—Natrona, 2. Blairsville—Derry, 19 36; Unity, 4. Butler—Centre, 9; Clintonville, 5; Petrolia, 1. Carlisle—Wells Valley, 25 cts. Chester—Ridley Park, 8 22; West Chester 1st, 27 24. Kittanning—Mahoning, 1; Mt. Pleasant, 4 50; Rockbridge, 3 50. Lackawanna—Plains, 2; Plymouth, 8; Wilkesbarre Memorial, 54 20. Lehigh—Stroudsburg 1st, 5. Philadelphia North—Eddington, 10. Pittsburgh—Hopewell, 6; Lebanon, 13; Miller's Run, 2; Pittsburgh 2d, 2 79; Pittsburgh 7th, 4; Pittsburgh East Liberty (sab-sch., 75 17), 105 46; Pittsburgh Point Breeze, 20. Redstone—Belle Vernon 1st, 6 18; Greensboro, 2; Somerset, 1. Shenango—Mt. Pleasant, 9. Washington—Bethel sab-sch., 1 81; Cameron, 4; West Alexander, 20. 361 51
TENNESSEE.—Union—Knoxville 2d, 20; Rockford, 2. 22 00
TEXAS.—Austin—Galveston Ger., 2 00
WISCONSIN.—Madison—Madison Ger., 4 67; Pulaski Ger., 11 13. Milwaukee—Richfield, 1; West Granville, 1. 18 00

Receipts from churches from April 15 to 30, 1889.....	\$1,259 33
Receipts from sab-schs. from April 15 to 30, 1889.....	98 98
	<hr/>
	\$1,358 31
REFUNDED.	
24; 83.....	57 00
INTEREST ON PERMANENT FUNDS.....	130 70
MISCELLANEOUS.	
C. H. K. Curtis, 78; Prof. E. P. Gilbert, 27 50; Rev. R. W. Edwards, 5; C. Pedna, 2; D. H. Gowing, 5.....	112 50
Total receipts from April 16 to 30, 1889.....	\$1,653 51
JACOB WILSON, Treasurer, 1334 Chestnut St., Philadelphia, Pa.	

RECEIPTS FOR FREEDMEN, MARCH, 1889.

ATLANTIC.—Atlantic—Mt. Pleasant, 12 50; Olivet, 11 25; Orangeburg, 1; Wallingford Academy, 109 40. Knox—Medway, 7 38, school tuition, 6 20. McClelland—Immanuel, 2. South Florida—Eustis, 3; Seneca, 5; Sorrento, 5; Titusville, 2. 164 73
BALTIMORE.—Baltimore—Baltimore 1st, 100, sab-sch., 5, Baltimore 2d, 42 05; Baltimore 12th, 13; Baltimore Abbot Chapel, 1; Baltimore Boundary Ave., 19 50; Baltimore Brown Memorial, 60; Baltimore Central, 10; Baltimore Fulton Ave., 2; Baltimore Madison St., 6; Bel Air, 2; Cumberland 1st, 17 50; Frederick City, 26; Govanstown, 5, sab-sch., 5; Granite, 40 cts.; Hagerstown, 3 75; Longacres, 8; Mt. Paran, 50 cts.; New Windsor, 1; Paradise, 3; The Grove, 3 14. New Castle—Delaware City, 6; Elkton, 18 18; Pender, 10; Snow Hill, 1; White Clay Creek, 7 40; Wilmington Central, 76, sab-sch., 21 06; Wilmington West, 20. Washington City—Boyd's, 2; Falls Church, 5; Georgetown West St., 75; Hyattsville, 4 10; Neclville, 2; Washington 6th, 15; Washington Assembly, 13; Washington Metropolitan, 15; Washington New York Ave., 42 63; Washington North, 3. 689 21
CATAWBA.—Catawba—Biddleville, 6; Lincolnton, 1; Concord, 3; Monroe, 3. Ope Fern—Pollockville sab-sch., 1; Ebenezer, 2. Yadkin—Tabor, 3 76. 19 76
COLORADO.—Boulder—Boulder, 6; Timnath, 3 50; Valmont, 9 cts. Denver—Denver Central, 43 05; Denver Highland, 5; Denver 23d Ave., 25 89; Denver Westminster, 5. Pueblo—Canon City 1st, 60, sab-sch., 6; La Veta, 1; Pueblo 1st, 4 42; Trinidad 1st, 10. Santa Fe—Albuquerque 1st, 6; Florence, 1; James, 1; Las Vegas 1st, 2; Fajardo, 1; Santa Fe, 2 45. 189 40
COLUMBIA.—Idaho—Coeur d'Alene, 1; Rathdrum, 1. East Oregon—Bay City 1st, 1; Dallen, 1. Oregon—Ashland, 2; Brownsville, 5; Crawfordsville, 2; Gervais, 2; Lebanon, 3;

Myrtle Creek, 1; Phoenix, 1; Portland Calvary, 76 25; Portland St. John's, 2; Tualatin Plains, 2; Yaquina Bay, 5. Puget Sound—Ellensburg, 10; Vancouver, 1. 116 25
ILLINOIS.—Alton—Alton 1st, 14, sab-sch., 2; Carlinville, 14 58; Edwardsville, 50 cts.; Lebanon, 10. Bloomington—Bement 1st, 11 50; Bloomington 1st, 50; Heyworth, 12; Hoopston, 7; Mackinaw, 5 60; Mansfield, 2; Mazon, 3 89; Onarga, 10; Pontiac, 6; Tolono, 8 18; Urbana 1st, 5. Cairo—Carbondale, 5; Du Quoin 1st, 4 50; McLeansboro, 1; Metropolis, 2; Mt. Carmel 1st, 3 60; Olney, 3; Salem, 4; Tamaron, 4. Chicago—Chicago 1st, 184 34; Chicago 1st Ger., 2; Chicago 2d, 46 55; Chicago 3d, 48 50; Chicago 4th, 97; Chicago Holland, 2; Chicago Scotch, 3; Highland Park, 30; Joliet Central, 119, per C. E. Hagar, 45; Lake Forest 1st sab-sch., 25. Freeport—Galena South, 20, sab-sch., 6 51; Hanover, 3; Rock Run, 4. Mattoon—Pana 1st, 1 25; Pleasant Prairie, 6 50; Shelbyville 1st, 15; Tuscola, 5. Ottawa—Aurora, 9 80; Morris, 9; Sandwich, 8 02. Prarie—Galesburg Mission Band, 20; John Knox, 3 50; Princeville, 27 31; Dixon, 5. Rock River—Aledo, 2 50, sab-sch., 1 25; Ashton, 2; Dixon, 23; Franklin Grove, 2; Fulton, 5; Rock Island Broadway, add'l, 3 85; Sterling, 25. Schuyler—Bushnell, 4; Clayton 1st, 5; Fairmount, 1; Kirkwood, 5; Liberty, 2; Mt. Sterling, 26; Perry, 2; Prairie City, 6. Springfield—Farmingington, 5; Greenview 1st, 6; Lincoln 1st, 3; Macon, 1; Petersburg, 13 15; Pisgah, 2 22; Springfield 2d, 30 87; Unity, 74 cts.; Virginia, 10. 1123 21
INDIAN TERRITORY.—Muscooges—Nuyaka, 5. Choctaw—Atoka Ladies Thimble League, 1 10. 6 10
INDIANA.—Crawfordsville—Benton, 1; Bethlehem, 1; Elizaville, 2; Fowler, 2; Frankfort, 15; Hopewell, 3; Ladoga, 4; Lafayette 1st, 4; Lafayette 2d, 65 85; Lebanon, 1; Newton, 5; Oxford, 2; Thornstown, 4; Waveland, 8 50. Fort Wayne—Elhanan, 2; Goshen, 2. Indianapolis—Greencastle,

Moravia, Pa. 5; Rev. A. Porter and wife, Coulterville, Pa. 20; Woman's Ex. Com., 1307 16; Mrs. A. C. Williams, Chicago, Ill., 1; In memoriam, 200; Mrs. John Arthur, Pittsburgh, Pa., 10; Annie E. Russell, Joliet, Ill., 5; W. S. S., 12; E. M. D., 1; Rev. James H. Dinsmore, D.D., Washington, Pa., 15; A friend from Ohio, 10; Ladies' Miss. Soc., Foxburg, Pa., 5; J. B., New York city, 50; Advance payment of partial bequest of Thos. Williams, Vernon, N. Y., 500; Miss Jane L. Cathcart, York, Pa., 20; Rev. Luke Dorland, Hot Springs, N. C., 2; Rev. J. A. Ranney, Kalamazoo, Mich., 10; Rev. P. F. Sanborne, Otego, N. Y., 1; Cash, Cleveland, O., 10; Rev. G. B. Smith, Brooklyn, Iowa, 5; Bequest of Mrs. Hannah Fleming, Mercer, Pa., 15; Cash, 2; A pastor of Nassau Pres., N. Y., 5; A friend, 40; Mrs. T. G. Lovell, Emlenton, Pa., 1; R. H. Armstrong, Harrisburg, Pa., 2; Mrs. Louise D. Beggs, Pittsburgh, Pa., 45; Herbert and Henry Lyle, Newark, N. J., 2 75; Ladies' Miss. Soc., Pittman, Cleveland Pres., 5; Mrs. C. A. G. Menaul, Laguna, New Mexico, 3; 1st Cong'l ch., Peru, N. Y., 1; Rev. Samuel Sawyer, Indianapolis, Ind., 1; C., Pa., 8; Mrs. S. R. M., Grand Rapids Pres., 1; Rev. M. Mathieson, Santa Fé Pres., 5; Rev. R. Buell Love, Millport, O., 4; Miss Mary S. Drouillard, New Orleans, La., 10; Rev. Geo. E. Bricknell, Pres. Larned, 10; H., Mc., 2 22; Wm. H. Anderson, Jefferson Ave. ch., Detroit, 45; T. S. Anderson, Jefferson Ave. ch., Detroit, 45; Mrs. J. Hill Whiting, Jefferson Ave. ch., 45; C. Henry, Phila., Pa., 45; Mrs. Charles L. Hoff, Reading, 20; Wm. Thaw, Pittsburgh, Pa., 30; Miss D., Pittsburgh, 25; Legacy of Thomas Steel, Ross co., O., 250; Mary A. Steel, widow Thomas Steel, duwer interest, 135 49; J. P. Wallace, Holland ch., Chicago Pres., 5; A. M. Davis, Holland ch., Chicago Pres., 2; D. A. Wilson and wife, Milan, Mo., 3; Charles Arbutnot, Pittsburgh, Pa., 500; Rev. W. J. Moffatt, Paul's Valley, I. T., 5; W. G., Phila., 4; Two Sisters, 5; Wm. Irwin, N. Y. city, 20; Rev. D. L. Dickey, Glenfield, Pa., 10; Hon. James McMillan, in part for erection of Grace McMillan Hall, at Mary All-n Sem., Crockett, Texas, 5000; Women's Ex. Com., 3455 21; Jos. S. Osborne, East Hampton, N. Y., 10; H. T. F., 5; H. Edward, Troy Pres., 3; Rev. J. C. Ambrose, Brady, Pa., 5; Mrs. M. Robinson, Kittanning, Pa., 20; Rev. Francis A. McGaw, Ironwood, Mich., 5; A. A. McLaughlin, Hookstown, Pa., 5; Cash, 2; E. J. Hill, Englewood, Ill., 3; Friends, 100; Lane Soc. Miss. Inquiry, Lane Sem., 7 08; Mrs. Anna M. Junkin, New Wilmington, Pa., 5; Wm. F. Findlay, Winnebago, Neb., 5; L. W. Brodhead, Reading, Pa., 3; A friend, Nottaway C. H., Va., 1; Mrs. J. H. Symmes, 1; Margaret McAdam, 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 93; Interest on mortgages, 171; Woman's Ex. Com., 754 43; Wm. A. Hope, Flat Rock, Ill., 10; Specials, 9 10; Interest on 4 per cent. U. S. Bonds, 61; Received freight refunded on furniture shipped to Ingleside, Va., 26 50; Received from Dr. Mattoon, amount salary overpaid by him, 8; Mite-box collection, 5..... 20,684 09

Total receipts in March, 1889.....	\$41,019 84
Total received dir.ct.....	12,815 39
Total, including direct.....	\$53,834 73
Previously reported.....	80,615 65
Total receipts for year ending March 30, 1889.....	\$134,450 38

DIRECTS.

By Rev. W. B. Coles, for mission at Aiken, S. C.—Minot C. Morgan, E. Orange, N. J., 5; Mrs. Benj. Douglass, Orange, N. J., 35; Misses C. W. and M. Stewart, Spruce Creek, Pa., 20; Mrs. C. L. McClure, Albany, N. Y., 10; Miss Eaton, Baltimore, Md., 5; E. A. Graves, Morristown, N. J., 100; Mrs. A. H. Smith, Philadelphia, Pa., 20; Miss Emma Cody, Orange, N. J., 2; Young Ladies' Bible Class of Central Pres. ch., Orange, N. J., 10; Dr. N. R. Derby, Morristown, N. J., 100; C. W. Knudsen, New York city, 50; A. D. Lundy, Williamsport, Pa., 60; Ladies' Home Miss. Soc., Providence, R. I., 25; Miss Emily O. Butler, New York city, 10; Rev. I. N. Kendall, D.D., Lincoln University, Pa., 20; E. Henry Lacombe, Morristown, N. J., 5; John S. Murray, Delancy, N. Y., 20; S. S. 1st Cong'l ch., South Hadley, Mass., 20; Miss E. M. Greenleaf, E. Orange, N. J., 58; S. S. 2d Pres. ch., Williamsport, Pa., 93 57; John W. Aitken, New York city, 50; S. S. Miss. Soc. South St. Pres. ch., Morristown, N. J., 50; Jas. F. Randolph, Morristown, N. J., 10; James Chambers, Morristown,

N. J., 10; Jeffrey H. Burland, Montreal, Canada, 10; Wm. L. King, Bergen Point, N. J., 10; Miss Sarah Vernon, Morristown, N. J., 2; L. A. Talmage, Morristown, N. J., 5; *Tuition* from York St. school, 118 60; Frank Lindsley, Morristown, N. J., 50; Robert Powell, Aiken, S. C., 5; T. R. Carter, Montclair, N. J., 5; George Taylor, New York city, 75; Miss Mary Harris, Montclair, N. J., 2 40; A friend, 10; Pearl Gatherers South St. ch., Morristown, N. J., 10; Mrs. John P. Harris, Bellefonte, Pa., 10; Miss Mary Thomas, Bellefonte, Pa., 10; Mrs. William P. Wilson, Bellefonte, Pa., 25; Chas. F. Cook, Bellefonte, Pa., 10; S. S. Pres. ch., Bellefonte, Pa., 20 44; Converse & Co., Louisville, Ky., 6; Miss T. Abbott's class in sab-sch. Central Pres. ch., Orange, N. J., 5; Jos. L. Greenleaf, New York city, 5; Mrs. Hankins, E. Orange, N. J., 1; Mrs. Hattie Pringue, Wenham, Mass., 50 cts.; Mrs. L. B. Atwater, Windham, N. Y., 2; Mrs. O. F. Davis, Omaha, Neb., 10; Miss Mary P. Burgess, Oxford, O., 1; Mrs. Frances Waterman, Newport, N. Y., 25; David L. Wallace, Orange, N. J., 10; Mrs. Wm. Moir, New York city, 20; Allen French, St. Paul, Minn., 2; Mutchmore & Co., Philadelphia, Pa., 5; Miss Augusta Stone, Orange, N. J., 20; John Erhart, New Canaan, Conn., 5; Miss E. Bally, New York, 5; Mrs. M. Nicholson, New York, 10; A friend, New York, 2; Mrs. Jos. C. Holden, Madison, N. J., 5; Josiah N. Hunt, Delhi, N. Y., 5; Mrs. Henry Winthrop, New York city, 50; Mrs. Jonathan Sturges, New York city, 20; Wm. L. Skidmore, New York city, 100; Mrs. Henry Auchincloss, Orange, N. J., 5; W. Henry Grant, Philadelphia, Pa., 25; Mrs. Hettie F. Milliken, Plainfield, N. J., 10; Samuel Milliken, Jr., Plainfield, N. J., 10; A friend, Pittsburgh, Pa., 20; Mrs. Samuel Colgate, Orange, N. J., 5; Cash, 2 25; F. T. Lockhart, Augusta, Ga., 1; R. J. Henry, Atlanta, Ga., 1; T. J. Russell, New Orleans, La., 1; Frederick Douglass, Washington, D. C., 1; C. S. Adger, Philadelphia, Pa., 50 cts.; E. J. Dickerson, Aiken, S. C., 25 cts.; C. A. Shaw, Brunswick, Ga., 1; Rev. W. J. White, Augusta, Ga., 25 cts.; N. P. Butler, Aiken, S. C., 50 cts.; Miss M. C. Jackson, Orlando, Fla., 25 cts.; N. E. D., 1, W. H. Jackson, Ocala, Fla., 50 cts.—1 50; Walters in Young's Hotel, Boston, Mass., 10; Dr. Robert Wilson, Baltimore, Md., 10; Cash received for new school building, 3300. 4877 01

By Rev. E. W. Williams, for Ferguson Academy, Abbeville, S. C.—Mrs. M. A. Helmbold, Philadelphia, Pa., 7; Mrs. Morris K. Jesup, New York, 25; Miss Minnie Fox, St. Paul, Minn., 10; Rev. Dr. Vandye, Brooklyn, N. Y., 5; Pres. ch., Parsippany, N. J., 10; S. S., Hanover, N. J., 20; S. S., Afton, N. J., 29 24; Mrs. Margaret Peck, Hanover, N. J., 50; Hanover Neck sab-sch., N. J., 15; Ladies' Missionary, St. Paul, Minn., 50; Rev. James A. Ferguson, Hanover, N. J., 10; Young Ladies' Soc., Utica, O., 4 67; 1st Pres. ch., Yonkers, N. Y., 50; S. S., Afton, N. J., 2 35; Mrs. M. D. Ward, Afton, N. J., 5; Young Ladies' Baud, Utica, O., 2 25; Berean ch., Philadelphia, Pa., 5; Girls' Miss. Soc., Bayfield, Wis., 10; A friend, per Mrs. Mary A. Helmbold, Philadelphia, Pa., 5; Cheerful Workers, Hanover, N. J., 7; Woman's Miss. Soc. of 2d ch., Abbeville, S. C., 50; Rev. D. Stuart Dodge, New York, 25; Mrs. William E. Dodge, New York, 25; F. Burnham, Morristown, N. J., 10; Mr. Cranshaw, Washington, D. C., 3; Robert Gesey, Washington, D. C., 3. 434 51

By Dr. Mattoon, for Biddle University.—From the Slater Fund, 666 66; Geo. S. Harris & Sons, Philadelphia, Pa., 1500; Mrs. A. Wolworth, Cleveland, O., 150; Estate of William E. Dodge, New York, 150; Rev. D. Stuart Dodge, New York, 100; Mrs. Melissa Dodge, New York, 100; Mrs. A. C. Brown, New York, 100; S. S. 6th Pres. ch., Chicago, Ill., 100; Home Miss. Soc. Central Pres. ch., Summit, N. J., 90; James Snyder, Morrison, Ill., 50; E. H. Nichols, Butler, Pa., 75; S. S. Pres. ch., Jaucetown, N. Y., 60; J. F. Turner, Iowa City, 34 75; Rev. W. E. Thomas, Marion, O., 5; Mrs. Mary D. Biddle, 300; Mrs. Sarah Adams, 5; A friend, 50. 3536 41

By Rev. D. J. Satterfield, for Scotia Seminary.—From Friends, La Grange, Ind., 9; Mission Band, Beaver, Pa., 47; Central ch., Wichita, Kan., 40; Mrs. A. B. Dearing, Shelbyville, Ill., 15 33; Merry Workers, Canton, Ill., 15; Bethany ch. Philadelphia Y. L. Soc., 5; T. W. Sennott, Philadelphia, 100; Pastor's Aid Soc., Kittanning, Pa., 90; J. R. W., Purlaska, 75 cts.; J. T. Turner, Iona city, 25; Mrs. W. F. Wheeler, Portville, N. Y., 45; B. S. Colwell, Portville, N. Y., 30; Dr. Dorland, Hot Springs, N. C., 3 50; Home Circle, Washington, Pa., 45; Mrs. Lyon, N. Y., 20; 1st ch., Cedar Rapids, Iowa, 2 34; Alex. Guy, M.D., Oxford, Ohio, 50; North ch. H. Miss. Soc., Philadelphia, 45; Mrs. Amelia Raymond, Chicago, 50; Mrs. E. G. Dusenbury, 45. 682 92

By Rev. John A. Savage, for school building at Louisburg, N. C.—From Mr. Frank Janway, N. J., 50; S. S., West Arch St., Philadelphia, 50; Miss A. C. Webb, Philadelphia, 19 97; Rev. C. M. Dickey, D.D., Philadelphia, 5; Rev. Monfort, Cincinnati, Ohio, 5; Rev. A. C. Pitchard, N. Y., 10; D. D. Smith, M.D., Philadelphia, 20; Mrs. Rowley and friends, Philadelphia, 5; C. N. Kneudson, N. Y., 25; Friends in Academy of Music, Philadelphia, 10; D. McCurdy's Mission Band, Philadelphia, 27 25; 1st ch., Schenectady, N. Y., 70; Hon. Wm. E. Dodge, N. Y., 20. 317 22

By Rev. Lewis Johnston, for school work at Pine Bluff, Ark.—Church, Topeka, Kan., 12; C. A. Bridewell, Hope,

Ark., 8; Judge S. A. Williams, Little Rock, 5; Maj. W. S. Dunlap, Little Rock, 10; Rev. Willis, 5; J. Malra, 2; Miss C. A. Thompson, 1 81; A friend, Albany, N. Y., 50. 93 81
By Rev. H. H. Boone, for church work at Tarboro, N. C.—
From Dr. Willis J. Beecher, Auburn, N. Y., 5; E. A. Huntington, Auburn, N. Y., 5; Miss Willard, Auburn, N. Y., 10; T. G. Darling, Auburn, N. Y., 5; R. B. Welch, Auburn, N. Y., 5; J. Symons, Jr., Auburn, N. Y., 5; S. M. Hopkins, Auburn, N. Y., 5; Cash, Auburn, N. Y., 2 50; J. W. Mackay, Geneva, N. Y., 5; H. B. Stevenson, Geneva, N. Y., 2; I. Carter, Geneva, N. Y., 5; I. Rowes, Geneva, N. Y., 5; T. C. Maxwell and Brother, Geneva, N. Y., 5; L. D. Willard, Geneva, N. Y., 20; B. G. Chase, Geneva, N. Y., 5; H. H. Stibbens, Rochester, N. Y., 2; Wm. M. Alling, Rochester, N. Y., 3; F. M. Ellery, Rochester, N. Y., 3; W. M. Hubbard, Rochester, N. Y., 3; R. H. Dewey, Rochester, N. Y., 5; Cash, Rochester, N. Y., 1; J. E. Ketrledge and family, Geneseo, N. Y., 5; Thos. T. Olmstead, Geneseo, N. Y., 5; J. B. Adams and wife, Geneseo, N. Y., 2; J. R. Stranger, Geneseo, N. Y., 2; J. Orton, Geneseo, N. Y., 2; E. Bacon, Geneseo, N. Y., 1; Wm. A. Stevens and wife, Geneseo, N. Y., 2; Cash, Geneseo, N. Y., 50 cts.; Geo. K. Whitney, Geneseo, N. Y., 1; W. G. Dickey, Geneseo, N. Y., 2; W. A. Brodin, Geneseo, N. Y., 2; A friend, Geneseo, N. Y., 2; W. I. Milne, Geneseo, N. Y., 2; Chas. W. Fields, Geneseo, N. Y., 2; E. W. Hulnett, Geneseo, N. Y., 1; W. E. Landerdale and Son, Geneseo, N. Y., 2; E. K. Hart, Albion, N. Y., 5; J. S. Signor, Albion, N. Y., 3; J. H. Hart, Albion, N. Y., 10; Cash, Albion, N. Y., 6; Geo. H. Sickle, Albion, N. Y., 3; Thos. Scoville, Lockport, N. Y., 5; Cash, Lockport, N. Y., 2; Lafayette St. ch., Buffalo, N. Y., 20 25. 194 25
By Rev. S. S. Sevier, for Albion Academy, Franklinton, N. C.—From S. S., Albion, N. Y., 150; S. S., Hudson, N. Y., 50; Mrs. Samuel Fields, Philadelphia, 10; Mr. Ellis, Schenectady, N. Y., 100; 1st ch., Troy, N. Y., 30; 1st ch., York,

Pa., 35; 1st ch., Catakill, N. Y., 35; A friend, Pittsburgh, Pa., 50. 490 60
By Rev. S. Loomis, for Brainerd Institute, Chester, S. C.—
James Snyder, Morrison, Ill., 50; Mrs. M. E. Fister, Groveland, N. Y., 25; Westminster mission sab-sch., Baltimore, Md., 13; S. S. class, Doylestown, Pa., 35; Y. P. S. C. E. 1st ch., Duluth, Minn., 20; Slater Fund, 233 34. 376 34
By Rev. F. C. Potter, for school at Cotton Plant, Ark.—
Mr. Johnson, St. Louis, 10; Mrs. Ayers, Jacksonville, Ill., 50. 60 00
By James F. McBride, for Oak Hill school, Ind. Ter.—
Miss Patterson, Savannah, O., 12; Mrs. Lee, Los Gatos, Cal., 30; Mrs. Carothers, 50; Choctaw Nation Fund, 135. 227 00
By Rev. J. B. Smith, for Mary Allen Seminary, Crockett, Texas.—From Mrs. Helen W. Newbery, Detroit, Mich., 100; Mrs. Shirely, Detroit, Mich., 25; Mrs. Brown, Ypsilanti, Mich., 5; Rev. C. E. Wherry, D.D., Saharanpur, India, 5; Y. L. Soc., Afton, Iowa, 15; Miss Campbell, Minneapolis, Minn., 20; Mrs. A. K. Wright's Band 1st ch., Washington, D. C., 45; S. S., Divernon, Ill., 45; Miss Mabel Pepper, Aledo, Ill., 45; Y. L. Soc., Aledo, Ill., 15; Pathfinders, Philadelphia, 45; Mrs. A. C. Caskey, Detroit, Mich., 45; S. S. East ch., St. Paul, Minn., 22 50; S. S. class, Germantown Ave., Philadelphia, 12 25; King's Daughters, Batavia, N. Y., 15; Dr. J. J. Turner, Lincoln, Neb., 270; Mission sab-sch., Alamosa, Cal., 10; Sunbeam Circle, Williamsburg, O., 5; Infant class, Wilkinsburg, Pa., 3; Miss Wadsworth, 5; A friend, 30; Rev. Geo. Sluter, 17; Cash, 4; Friends, Joliet, Ill., 10; S. S., Woodland Park, Ill., 15; Ladies' Aid Soc., Newark, N. J., 30; Sale of brick, 693 17. 1551 92

Total 12,815 39

JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

Box 1024.

RECEIPTS FOR FREEDMEN, APRIL, 1889.

ATLANTIC.—*East Florida*—Green Cove Springs, 2 00
BALTIMORE.—*Baltimore*—Baltimore Westminster sab-sch., 8 43; Havre de Grace, 1. *New Castle*—Pitt's Creek, 4 50;
Wilmington West sab-sch., 10. 23 93
COLORADO.—*Boulder*—Fort Collins, 10. *Denver*—Golden, 3. 13 00
ILLINOIS.—*Bloomington*—Mahomet, 2. *Chiro*—Enfield, 4 10. *Chicago*—Chicago 1st, 4; Evanston 1st, 73 28; Manteno, 25. *Freeport*—Freeport 1st, 22 40. *Ottawa*—Rochelle, 10. *Schuyler*—Camp Point, 12. *Springfield*—North Sangamon, 10 88. 163 66
INDIANA.—*Indianapolis*—Bainbridge, 2. *Muncie*—New Cumberland, 4. *New Albany*—New Washington, 5. *White Water*—Harmony, 2. 13 00
IOWA.—*Cedar Rapids*—Marion sab-sch., 6 29; Vinton, 4. *Des Moines*—Oskaloosa 1st, 5; Russell, 4. *Fort Dodge*—Carroll, 8; Gildden, 2. 29 29
KANSAS.—*Larned*—McPherson, 24. *Neosho*—Fort Scott 1st, 10; Iola, 8. 42 08
KENTUCKY.—*Ebenezer*—Ashland 1st, 35 03
MICHIGAN.—*Detroit*—Detroit Ch. of the Covenant, 50 00
MINNESOTA.—*St. Paul*—Hastings 1st, 2; Minneapolis Bloomington Ave., 7; Minneapolis Westminster sab-sch., Riverside, Hope, Prospect Park and 20th Ave. South missions, 113 22. *Winona*—La Crescent, 3 25. 125 47
MISSOURI.—*Kansas City*—Tipton, 3 00
NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 22. *Jersey City*—Carlstadt Ger. 1st, 1. *Newton*—Asbury 1st, 25. *West Jersey*—Clayton, 10; Greenwich sab-sch., 10. 68 00
NEW YORK.—*Albany*—Schenectady 1st, 47 98. *Buffalo*—East Hamburg, 3; Westfield, 37 25. *Genesee*—Byron, 5. *Geneva*—Waterloo, 10. *Nassau*—Newtown, 3 08. *New York*—New York Allen St., 5; New York Park, 43 60. *North River*—Millerton, 4. *Otsego*—Stamford 1st, 20. *St. Lawrence*—Potsdam, 11 18. *Stauben*—Prattsburg, 4. *Syracuse*—La Fayette, 5. *Utica*—Westerville, 13. 212 09
OHIO.—*Bellefontaine*—Patterson, 5. *Chillicothe*—Mt. Pleasant, 5 43; North Fork, 8; Union, 4; White Oak, 2. *Cincinnati*—Linwood Calvary ch., 2. *Columbus*—Columbus 5th Ave., 3 15. *Dayton*—Piqua, 38 40. *Lima*—St. Mary's, 2. *Mahoning*—Newton, 5; Pleasant Valley, 1; Salem, 17. *Steubenville*—Carrollton, 8; New Philadelphia 1st, 3; Two Ridges sab-sch., 28. 131 98

PACIFIC.—*Bentley*—St. Helena, 8. *Los Angeles*—Riverside, 11 50. *San Jose*—Pleasant Valley, 2 65. *Stockton*—Stockton 1st, 16 50. 38 65
PENNSYLVANIA.—*Allegheny*—Leetsdale, 15 37; Sharpburg, 20. *Blairsville*—Johnstown Morrell sab-sch., 10 37. *Butler*—Centre, 6; Clintonville, 7; Martinsburg, 2; Petrolia, 1. *Curtist*—Harrisburg 7th St., 2 25. *Chester*—Ridley Park, 8 22. *Clarion*—Edenburg, 3. *Kittanning*—Mt. Pleasant, 4; Rockbridge, 4. *Lackawanna*—Ashley, 3; West Pittston, 60. *Lehigh*—Easton Brainerd, 91 63. *Philadelphia*—Philadelphia Calvary, 253 90. *Philadelphia Central*—Philadelphia Central, 82 31; Philadelphia Northminster, 77 50. *Philadelphia North*—Hermon, 20. *Pittsburgh*—Chartiers, 10; Lebanon, 25; Mt. Carmel, 5; Pittsburgh East Liberty, 82 22, sab-sch., 136 67. *Redstone*—B. I. Vernon, 3 39; Greensboro', 5. *Shenango*—Sharpsville, 6 15. *Washington*—Bethlehem sab-sch., 75 cts.; East Buffalo, 7; Lower Buffalo, 2 81; Washington 1st, 34 06, sab-sch., 43 24. *Westminster*—Wrightsville, 8. 1015 84
TENNESSEE.—*Union*—Baker's Creek, 1 65; Maryville 2d, 2 65
1. WISCONSIN.—*Madison*—Reedsburg, 5 75. *Milwaukee*—Richfield, 1; West Granville, 2. *Winnebago*—Fond du Lac 1st sab-sch., 5; Neenah, 20 48. 34 23

Total \$2003 82

MISCELLANEOUS.

B. F. Felt, Galena, Ill., 100; Miss Anna E. Cunningham, Schenectady, N. Y., 6; Rev. D. A. Wilson and wife, Milan, Mo., 3; Rev. G. R. Alder, Winter Park, Fla., 4; D. H. Gowing, Syracuse, N. Y., 5; Rev. J. C. Williams, Winnsboro', S. C., proceeds of sale of property, 100; German ch. connected with Kearney Presbytery, 7; Ladies' Home and Foreign Missionary Society, Seattle, W. T., 5. 230 00

Total receipts for April, 1889..... \$223 82

JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

Box 1024.

RECEIPTS FOR HOME MISSIONS, APRIL, 1889.

ATLANTIC.—*East Florida*—Buffalo Bluffs, 2; Satsuma, 5; South Lake Weir, 5; St. Augustine, 32. *Knox*—Medway, 2. *South Florida*—Lakeland sab-sch., 3 08. 49 08
BALTIMORE.—*Baltimore*—Annapolis 1st and sab-sch., 42; Baltimore Brown Memorial, 153 07; Westminster (sab-sch., 10), 105 60; Frederick City, 37; Havre de Grace sab-sch., 10; Piney Creek, "E. C." 20. *New Castle*—Lewes sab-sch., 2 15;

Port Penn sab-sch., 5 52; Sparta, 10; Wicomico (sab-sch., 25), 75. *Washington City*—Washington 1st, 65 09; Assembly sab-sch. Missy Soc., 33; New York Ave. Youths' Missy Soc., 65. 613 43
COLORADO.—*Boulder*—Fort Collins, 37; Valmont, 90 cts. *Denver*—Denver Capitol Ave., 50 50. *Pueblo*—Trinidad 1st, 27. 115 40

MISCELLANEOUS.

Miss Jane L. Cathcart, York, Pa., 25; Friends, 300; Soc. of Miss. Inquiry of Lane Sem., Cincinnati, O., 14 31; A friend, N. Y., 30; John Hope, West Phila., Pa., 100; Soc. of Miss. Inquiry, Auburn Theo. Sem., 38 15; B. F. Felt, Galena, Ill., 100; A friend, 40; Brooks Sayre, Summit, N. J., 28; Miss Mary Vance, Rome, Ga., 10; John Nichols, M.D., Columbus, O., 5; A friend of missions, 100; Rev. P. C. Baldwin, Maumee, O., 1; Mrs. J. H. Symmes, 1; Margaret McAdam, 1; Miss Jannetta M. Alexander, Princeton, N. J., 20; T. J. E., 125; Mrs. H. Vance, Oberlin, O., 100; Miss H. A. Dickison, Brooklyn, 5; Mrs. M. B. Dickin-son, Brooklyn, 2; Rev. W. B. Carr, Latrobe, Pa.,

80; Rev. R. W. Edwards, West Liberty, O., 5; C., Pa., 14; R. T. Parsons, Whitehall, Mich., 10; C. G., 7 50; Interest on John C. Green Fund, 250; Interest on Patterson estate, 130 70..... 1,492 66
Total received for Home Missions, April, 1889..... \$29,569 59
Total received for Home Missions, April, 1888..... 31,908 06

CORRECTIONS.

In April No., New York Presbytery, in place of New York Fourth Ave., 293 58, read New York 4th, 193 58; New York 4th Ave., 100. *Omitted*.—New York Phillips, 652.
O. D. EATON, Treasurer,
Box L, Station D.
53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, MARCH, 1889.

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; 2d, 6 45; 12th, 8; Abbott Chapel, 1; Brown Memorial, 27 04; Central, 10; Faith, 5; Deer Creek Harmony, 15; Fallston, 1; Fulton Ave., 1; Granite, 8 cts.; Hagerstown, 1; Hampden, 1; Mt. Paran, 10 cts.; New Windsor, 20 cts. *New Castle*—Delaware City, 6; New Castle, 38 06; Port Penn, 1 06; Snow Hill, 1; Wilmington West, 20. *Washington City*—Boyd, 1; Darnestown, 16 35; Georgetown West St., 50; Neelsville, 2; Washington Metropolitan, 10. 267 36
COLORADO.—*Arizona*—Florence, 1. *Boulder*—Boulder, 4; Timnath, 1; Valmont, 2 cts. *Denver*—Denver Central, 9; Highland, 3. *Pueblo*—Alamosa, 2; Durango, 1; La Veta, 1; Las Animas, 5; Pueblo 1st, 88 cts. *Santa Fe*—Albuquerque, 5; Jemez, 1; Las Vegas, 3; Pajarito, 1. 37 90
COLUMBIA.—*East Oregon*—Baker City, 1. *Oregon*—Ashland, 2; Lebanon, 2 50; Myrtle Creek, 1; Portland 1st, 6 50; Yaquina Bay, 5. *Puget Sound*—Vancouver, 1. 19 00
ILLINOIS.—*Alton*—Blair, 4 95; Chester, 3; Streleville, 1. *Bloomington*—Bloomington 2d, 30; Clinton, 10; Hoopeston, 6. *Carbondale*, 1; Du Quoin 1st, 4 50; Galum, 2; Golconda, 5; McLeanboro', 1; Murphysboro', 3 50. *Chicago*—Chicago 2d, 60; 6th, 5; Holland, 2; Glenwood, 1; Home-wood, 3 47; Joliet Central, 10; Lake Forest 1st, 116 02; Lake View 1st, 20. *Freeport*—Freeport 2d (sub-sch., 2 06), 13 41; Rockford Westminster (sub-sch., 2 24), 7 59. *Mattoon*—Ashmore, 2 50; Morrisonville, 1; Tuscola, 1 30. *Ottawa*—Sandwich, 8 75. *Peoria*—Elmira, 13 23; Galesburg, 7; Peoria 1st, 25 cts.; Yates City, 5 15. *Rock River*—Aledo (sub-sch., 25 cts.), 75 cts.; Ashton, 1; Alexis, 7; Centre, 5; Franklin Grove, 1; Fulton, 2; Rock Island Broadway, 13 20. *Schuyler*—Appanoose, 3; Ebenezer, 4; Oquawka, 2. *Springfield*—Pisgah, 74 cts.; Unity, 24 cts.; Rev. W. L. Tarbet and wife, 65 cts. 390 20
INDIANA.—*Crawfordsville*—Fowler, 2; Oxford, 1. *Fort Wayne*—Auburn, 2; Elkhart, 16 52; Waterloo, 1. *Indianapolis*—Greencastle, 3; Indianapolis 6th, 1; 12th, 4. *Logansport*—Concord, 2; Logansport Broadway, 1; Mishawaka, 3; South Bend 2d, 1; West Union, 2. *Muncie*—Anderson, 5; Peru 1st, 3; Portland, 1; Wabash, 1. *New Albany*—Madison 1st, 7 24; New Albany 3d, 2; Walnut Ridge, 1. *Vincennes*—Evansville Grace, 15; Grayville, 2; Petersburg, 2; Sullivan, 3; Terre Haute Central, 4; Moffatt St., 3; Vincennes, 21 14. *White Water*—Aurora, 2; Connorsville 1st, 5. 116 90
IOWA.—*Oedar Rapids*—Mechanicsville, 2. *Council Bluffs*—Clarinda, 5; Creston, 5; Malvern, 3 17; Shelby, 2; Woodbine, 1. *Des Moines*—Colfax, 3. *Dubuque*—Bethel, 1; Dubuque 1st, 14; 2d, 20; Hopkinton, 4 51. *Fort Dodge*—Alta, 1; Fonda, 2; Vail, 3. *Jora*—Birmingham, 2 50; Keokuk Westminster, 1 32; Ottumwa 1st, 7 33. *Iowa City*—Sugar Creek, 2; Washington, 16 cts.; What Cheer, 1. 91 99
KANSAS.—*Emporia*—Argonia, 1; Burlington, 3; El Paso, 2; Eureka, 5; Marion, 2; Mayfield, 2; Peabody, 10; Quenemo, 2; Silver Creek, 1; Slate Valley, 1; Wichita Oak St., 1. *Highland*—Hiawatha, 3; Nortonville, 15. *Larned*—Burton, 3 70; Dodge City, 1; Great Bend, 5; Medicine Lodge, 2 10; Spearville, 4 17; Sterling, 5. *Neosho*—Carlyle, 1; Chanute, 3 22; Colony, 1; Coffeyville, 4; Iola, 4; Paola, 3. *Osborne*—Norton, 2. *Solomon*—Blue Stem, 35 cts.; Cheever, 3 39; Clyde, 3; Mulberry Creek, 25 cts.; Salina Y. P. S. C. E., 5; Vesper, 35 cts. 109 53
KENTUCKY.—*Ebenezer*—Frankfort 1st, 15 87; Mt. Sterling 1st, 3 43; Sharpshooter, 2. *Louisville*—Hodgensville, 1; Hopkinsville, 3; Louisville Olivet Chapel, 2; Shelbyville 1st, 1 95. *Transylvania*—Danville 2d, 10. 39 25
MICHIGAN.—*Detroit*—Detroit 3d Ave., 1 38; Westminster, 45 96. *Grand Rapids*—Mackinaw City, 2 50. *Kalamazoo*—Schoolcraft, 5 20. *Lansing*—Concord, 24 cts. *Monroe*—Hilli-dale, 3; Monroe 1st, 1; Petersburg, 1. *Saginaw*—Mt. Pleasant, 4 50. 64 78
MINNESOTA.—*Duluth*—Duluth 2d, 2. *Mankato*—Lake Crystal, 50 cts.; Madelia, 4 50; Winnebago City, 1. *St. Paul*—Minneapolis 1st, 6; Franklin Ave., 4; Highland Park, 2; Oak Grove, 3; Red Wing, 94 cts.; St. Cloud, 1 06; St. Croix Falls, 2; St. Paul Dayton Ave., 5; North, 1; Taylor's Falls, 1; Winsted, 1; Macalester, 2 33. *Winona*—Austin, 2. 39 83
MISSOURI.—*Kansas City*—Holden, 6 30; Nevada, 3. *Ozark*—Ash Grove, 1; Ebenezer, 4; Mt. Vernon, 2; Ozark, 1.

Palmira—Hannibal 1st, 10. *Platte*—Akron, 1; Hamilton, 4; Parkville, 5 58. *St. Louis*—Bethel Ger., 3; Emanuel Ger., 2 15; Nazareth Ger., 6; St. Louis 2d Ger., 5; Zion Ger., 3; Zoar, 2. 59 23
NEBRASKA.—*Hastings*—Blue Hill, 14 69; Hansen, 2; Hastings, 3; Minden, 5. *Kearney*—Kearney, Rev. J. D. Kerr, 5. *Nebraska City*—Tecumseh, 5. *Omaha*—Freemont, 19 64; Omaha Ambler Place, 2; Westminster, 4 65. 60 98
NEW JERSEY.—*Elizabeth*—Bayonne City, 10; Westfield, 8 89. *Jersey City*—Jersey City Scotch, 10; Paterson 1st, 15; 1st Ger., 2. *Monmouth*—Cranbury 2d, 5; Matawan, 11 84; Mt. Holly, 5 43. *Morris and Orange*—Madison, 71 cts.; Orange 1st, 100. *Newark*—Newark Bethany, 2. 170 87
NORTH DAKOTA.—*Fargo*—Lisbon, 1. *Pembina*—Arvilla, 1; Bathgate, 75 cts.; Bethel, 2; Grafton, 5. 9 75
OHIO.—*Bellefontaine*—Urbana (Y. P. S. C. E. 5, sub-sch., 7 75), 12 75. *Chillicothe*—Bloomington, 11 31; Chillicothe 1st, 23. *Cleveland*—Cleveland 1st, 8; Northfield, 13; Solon, 1. *Columbus*—Columbus 1st, 30; Westminster, 8. *Dayton*—Dayton Memorial, 7; South Charleston, 8 57. *Huron*—Clyde, 1; Fostoria, 10. *Lima*—Blanchard, 2; McComb, 2. *Marion*—Berlin, 1 50; Liberty, 3; Tinton, 2. *Maumee*—Toledo Ger., 2. *St. Clairsville*—Rock Hill, 2. *Steubenville*—Bacon Ridge, 5 20; East Springfield, 2; Leesville, 1 10; New Hagerstown, 5 84; Steubenville 1st, 8 53. *Wooster*—Ashland, 8 17; Bellevue, 2 20; Fredericktown, 2; Mansfield, 11 44; Orrville, 1 60. *Zanesville*—Jersey, 2 80. 198 71
PACIFIC.—*Benicia*—Bloomfield, 1; Petaluma, 6. *Los Angeles*—Carpenteria, 1; Los Angeles Spanish, 1. *Sacramento*—Chico, 10; Elk Grove, 1; Elko, 3; Gridley, 3; Placerville, 2; Sacramento 14th St., 1 85; Vacaville, 2. *Stockton*—Wood-bridge Bethel, 1 05. 32 90
PENNSYLVANIA.—*Allegheny*—Lectads, 29 60. *Buiter*—Grove City, 2 71; Pleasant Valley, 1; Sunbury, 14 74. *Cortist*—Carlisle 1st, 27 32; Green Hill, 3; Harrisburg 7th St., 5. *Chester*—Fairview, 3; Forks of Brandywine, 5; Phoenixville, 3. *Clarion*—Oak Grove, 3. *Eric*—Cochranon, 3; Concord, 1; Conneautville, 2 20; Evansburg, 1; Fredonia, 5 44; Meadville 1st, 8. *Huntingdon*—Gibson Memorial, 1; Mifflin-town Westminster, 18; Pine Grove sub-sch., 16 cts. *Kittanning*—Bethel, 5; Centre, 1; Cherry Run, 3; Clinton, 3 90; Crooked Creek, 3; Freeport, 5; Jacksonville, 7; Kittanning 1st, 2; Rural Valley, 3; Slate Lick, 23; Strader's Grove, 4 20. *Lackawanna*—Bennet, 1; Mountain Top, 2; Orwell, 1 43. *Lehigh*—Allentown, 4; Port Carbon, 10; Tamaqua (sub-sch., 2), 3. *Northumberland*—Buffalo, 3 57; Elysburg, 2; New Berlin, 4 75; Shamokin, 1. *Philadelphia*—Philadelphia 2d, 163 82; Clinton St. Immanuel, 18 05. *Philadelphia North*—Huntingdon Valley, 7; Neshaminy Wardwick, 7 42; New-town, 43 67. *Pittsburgh*—Pittsburgh Shady Side, 11 75. *Red-stone*—New Providence, 5. *Shenango*—Leesburg, 5. *Washington*—Burgettstown, 14 05; Cross Creek, 12 50; West Union, 2. *Westminster*—Donegal, 3; Lancaster Memorial, 1; Stras-burg, 10. 534 28
SOUTH DAKOTA.—*Dakota*—Pine Ridge, 1 13. *Southern Dakota*—Harmony, 2; Parker, 4; Tyndall, 1; White Lake, 2. 10 13
TENNESSEE.—*Holston*—Jonesboro', 2; Salem, 3. *Union*—Knoxville 4th, 5; New Market, 1; New Providence, 4 54; Shenandoah, 1; Washington, 1. 17 54
TEXAS.—*Austin*—New Orleans Ger., 1; San Antonio Mad-ison Square, 3. *North Texas*—Dennison, 5. 9 00
WISCONSIN.—*Chippewa*—Ashland, 37. *La Crosse*—La Crosse North, 2. *Lake Superior*—Ispheming, 17; Marinette, 30. *Milwaukee*—Ottawa, 3 cts. *Winnebago*—Marshfield 1st, 5 10. 91 13

Total received from churches..... \$2370 76

MISCELLANEOUS.

A friend, Orion, Ill..... 1 00
Total received for Sustentation, March, 1889..... \$2371 76
Total received from April 1, 1888..... 613 76
O. D. EATON, Treasurer,
Box L, Station D.
53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1889.

BALTIMORE—*Baltimore*—Frederick City, 7 25; Govans-town sub-sch., 5; Havre de Grace, 2; Taney Town, 17 34. *New Castle*—Wicomco, 3 85. *Washington City*—Washington 1st, 4 88.
 COLORADO.—*Boulder*—Fort Collins, 10; Valmont, 3 cts. *Pueblo*—Canon City, 2.
 COLUMBIA.—*Oregon*—East Portland, 1; Portland Calvary, 30. *Puget Sound*—Sumner, 7 50; Tacoma, 42 97.
 ILLINOIS.—*Alton*—Edwardsville, 10 cts. *Cairo*—Harrisburg, 2 59. *Chicago*—Pullman 1st, 1. *Mattoon*—Bethel, 2. *Ottawa*—Aurora 1st, 6. *Rock River*—Rock Island Broadway, 1 50. *Schaeyler*—Carthage, 4.
 INDIANA.—*Crawfordsville*—Bethany, 14 09. *Fort Wayne*—Peoria 1st, 3 35. *Logansport*—Michigan City 1st, 5. *Munete*—Noblesville, 2. *New Albany*—Hanover, 2 60; Mitchell, 2; Seymour, 1; Sharon Hill, 1 50; Smyrna, 1. *White Water*—Harmony, 1; Liberty, 2; Mount Carmel, 1. 41 54
 IOWA.—*Cedar Rapids*—Wyoming, 60 cts. *Des Moines*—Des Moines Central, 27 07. *Iowa*—Mediapolis, 14 cts. *Iowa City*—Crawfordsville, 71 cts. 28 52
 KANSAS.—*Emporia*—Osage City, 2. *Highland*—Washington, 4 10. *Topeka*—Bethel, 5; Lawrence, 5. 16 10
 MICHIGAN.—*Detroit*—Detroit Memorial, 18 56. *Lansing*—Battle Creek, 4 47. 23 08
 MINNESOTA.—*St. Paul*—St. Paul Central, 26 69
 MISSOURI.—*Ozark*—Carthage, 10; West Plains, 2. 12 00
 NEBRASKA.—*Nebraska City*—Nebraska City, 5 50
 NEW JERSEY.—*Elizabeth*—Glen Gardner, 1. *Newton*—Knowlton, 7 cts. 1 07

NORTH DAKOTA.—*Fargo*—Tower City 1st, 1 00
 OHIO.—*Chillicothe*—Chillicothe 3d, 10. *Cleveland*—Cleveland Case Ave., 35; Parma 1st, 1. *Columbus*—Central College, 8 70; Columbus Westminster sub-sch., 2 66; 5th Ave., 4 15; Gahanna, 2; Groveport, 1. *Dayton*—Riley, 1. *Lima*—Celina, 1; St. Mary's, 2. *Mahoning*—Beloit, 1; North Benton, 4 50. *St. Clairsville*—Barnesville, 5. *Stuebenville*—Stuebenville 3d, 6. 80 01
 PACIFIC.—*Benicia*—Healdsburg, 2 50; Two Rocks, 3. *San Francisco*—Lebapon 1st, 1. 6 50
 PENNSYLVANIA.—*Buttsville*—Salem, 9 77. *Buller*—Amity, 4; Portersville, 3. *Carlisle*—Wells Valley, 5 cts. *Erie*—Greenfield, 1. *Huntingdon*—Houtzdale, 45 cts.; Lewistown, 97 cts. *Lackawanna*—Barclay, 2. *Pittsburgh*—Pittsburgh Shady Side, 15. *Shenango*—New Castle 1st, 15 12. *Wellsboro*—Wellsboro, 62 cts. 51 98
 TENNESSEE.—*Union*—Knoxville 2d, 10 00
 TEXAS.—*Austin*—Brownwood, 15 cts.; Lampasas, 1. 1 15
 WISCONSIN.—*La Crosse*—La Crosse 1st, 4 67

Total received from churches..... \$460 75

MISCELLANEOUS.

D. H. Gowing, Syracuse, N. Y..... 10 00

Total received for Sustentation, April, 1889..... \$470 75

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1889.

Albany—Albany 4th, 150; Ballston Spa, 10 25; Esperance, 7; Gloversville, 37; Jefferson, 9; Jermain Memorial, 8; Sand Lake, 6 30; Stephentown, 7 80. *Binghamton*—Binghamton 1st, 44 64; North, 28; West, 34; Coventry 2d, 10; Nichols, 2 50; Preble, 2. *Boston*—Boston 1st, 12 32; Lowell, 2; Providence 1st, 10; South Ryegate, 2; Woonsocket, 1. *Brooklyn*—Brooklyn 5th Ger., 8; Grace, 8; Greene Ave., 19 50; Hopkins St. Ger., 5; Lafayette Ave., 350; Memorial, 50; E. Winburgh Ger., 4; South 3d St., E. D. (sub-sch., 20), 39 23; Trinity (sub-sch., 6 14), 21 14. *Buffalo*—Allegany, 7 40; Buffalo Bethany, 25; East, 9 52; West Side, 5; Westminster, 19 61; Conewango, 4; Ellcottville, 6; Franklinville 1st, 7; Sherman, 15; Springville, 3; Tonawanda, 15. *Cayuga*—Auburn Westminster, 13; Port Byron Y. P. S. C. E., 6; Scipioville, 3 35. *Champlain*—Chateaugay, 18 91; Port Henry, 15 85. *Chemung*—Elmira 1st, 82 34; Spencer, 7 90. *Columbia*—Hudson, 50; Jewett, 5; Valatie, 25; Catskill, 23 50; Ancram Lead Mines, 4. *Genesee*—Castile, 26 63; Corfu, 15; Perry, 15. *Geneva*—Dresden, 10; Geneva North, 100; Manchester, 2; Oaks Corner, 2; Trumansburg, 1; West Fayette, 4 30. *Hudson*—Centreville, 6; Circleville, 12; Clarkstown Ger., 10; Coebcton, 2; Denton, 1; Florida, 17 56; Goodwill, 16 20; Middletown 2d, 22 43; Monroe, 3; Mount Hope, 1; Nyack 1st, 3 95; Nyack Ger., 4; Palsades, 7; Port Jervis, 49 20; Scotchtown, 6; Stony Point, 16; Unionville, 2; Washingtonville 1st, 6; West Town, 2. *Long Island*—Amagansett, 2 60; Holbrook, 1 30; Sag Harbor, 45; Selden, 1; Southampton, 50; West Hampton, 27. *Lyons*—Galen, 14 15; Marion, 3; Newark, 43 11; Palmyra, 32 63; East Palmyra, 9 55. *Nassau*—Astoria, 3; Freeport, 24; Hempstead, 10; Islip, 15; Oyster Bay, 18 45; Springfeld, 18 75. *New York*—New York Christ, 11; Fifth Ave., 250; First Union, 14 17; Mt. Washington, 4 15; Puritana, 8 26; West 51st St., 4; West 23d St., 25; Zion Ger., 5; West Farms, 1. *Niagara*

—Carlton, 3; Lewiston, 2. *North River*—Amenia, 12; Cold Spring, 15; Cornwall, 3 33; Newburg Calvary, 14 61; Union, 16; Rondout, 10 15; Wappinger's Falls, 5. *Otego*—Cherry Valley, 22 80; Colchester, 7; Gilbertsville, 15; Laurens, 3 28; New Berlin, 7; Otego, 5; Shavertown, 3; Springfield, 42 81; Stamford, 20 86; Worcester, 3 70. *Rochester*—Avon Central, 1; Brighton, 14 55; Genesee 1st, 4 40; Moscow, 2; Ogden, 40 cts.; Parma Centre, 2; Piffard, 2; Rochester 1st, 163 92; 3d, 34 02; Central, 85 28; Westminster, 11; Sparta 1st, 15 58; 2d, 10 29; Victor, 8. *St. Lawrence*—Adams, 23; Dexter, 7; Gouverneur, 42; Heuvelton, 5; Oswegatchie 2d, 16; Theresa, 15. *Steuben*—Almond, 4 05; Arkport, 4 48; Cuba, 7; Corning, 54 cts.; Hornellsville, 37 35; Pultney, 2; Rushford, 6. *Syracuse*—Baldwinsville, 2; Collamer, 2 60; East Syracuse, 10; Hannibal, Auxiliary, 12; Hastings, 50 cts.; Jordan, 12; Lafayette, 6 25; Liverpool, 2 85; Marcellus, 12 30; Oswego Grace, 60; Ridgeville, 5; Skaneateles, 11 40; Syracuse 1st, 91; Park Central, 37 50; Memorial, 20. *Troy*—Cohoes, 20; Mr. Burton, 5; Fort Edward, 2 25; Sandy Hill, 5 50; Troy 1st, 71 19; 9th, 40; Mt. Ida Memorial, 9 03; Waterford (sub-sch., 25), 31 82. *Utica*—Forestport Willing Workers, 10; Kirkland, Individual, 5; Lowville, 35; Martinsburg, 5; New Hartford, 30; Utica Olivet, 15; West Camden, 5. *Westchester*—Bridgeport 1st, 50; Croton Falls, 11; Darien, 10; Mahopac Falls, 30; New Rochelle, 35 86; Paterson, 6 56; Peekskill 1st, 38 66; Sing Sing, 38 45; Southeast, 3; South Salem, 10 50; Yonkers Day Spring, 5; Westminster, 6 25; Yorktown, 7.

Total received for New York Synodical Aid Fund, March, 1889..... \$821 41

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1889.

Albany—Albany 8d, 70; Madison Ave., 20; Ballston Centre, 8 48; Carlisle, 7; Gloversville 1st, 50; New Scotland, 9 46; Princetown, 25; Saratoga Springs 2d, 31 25; Schenectady 1st, 135 76; West Troy Jermain Memorial, 57. *Brooklyn*—Brooklyn Franklin Ave., 8 35; Noble St., 19 50; Prospect Heights, 20; Siloam, 1. *Buffalo*—Buffalo Wells St., 1; East Hamburg, 5; Jamestown 1st, 40; Westfield 1st, 20 66. *Cayuga*—Ithaca 1st sub-sch., 44 08. *Chemung*—Watkins, 50. *Genesee*—Leroy, 16 37. *Geneva*—Canandaigua 1st, 10 50; Waterloo, 15. *Hudson*—Chester, 41; Millford, 12; Montgomery, 5; Washingtonville 2d, 50 cts. *Long Island*—Shelter Island (sub-sch., 10), 25. *Nassau*—Newtown, 8 30. *New York*—New York Bethany, 5; 4th sub-sch. Missy Fund, 25; Knox, 5; Mt. Washington, 5; 7th, 4 10; University Place, 100; Washington Heights, 10.

Niagara—Lyndonville, 2. *North River*—Newburgh 1st, 37. *Otego*—Hamden, 3; Middlefield Centre, 8 57; Milford 1st, 5. *Rochester*—Rochester Emanuel, 1 40. *St. Lawrence*—Watertown 1st, 9 25. *Syracuse*—Baldwinsville, 4 36. *Troy*—Cohoes, 17; Lanesburg 1st, 43 27; Malta, 12; Stillwater 1st, 10; Troy Second St., 55 46. *Utica*—Augusta, 6 50; Booneville, 19 34; Camden, 15; Clayville, 3; Iilon, 1; Little Falls, 50; Norwich, 3; South Trenton, 2; Utica Bethany, 10; Waterville, 19 23. *Westchester*—Croton Falls, 15; Rye, 50.

Total received in April, 1889..... \$1298 69

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

23; Sandy Run, 8 20; Stroudsburg 1st, 5; Summit Hill and sab-sch., 31 86; Tamaqua sab-sch., 3 55; Upper Lehigh, 34 18. *Northumberland*—Pennsdale, 4; Trout Run, 5; Williamsport 1st, 20. *Philadelphia*—Philadelphia 3d, 43 75; Philadelphia 10th, 2; Philadelphia Bethany, 2; Philadelphia Grace, 12. *Philadelphia Central*—Philadelphia Susquehanna Ave., 5. *Philadelphia North*—Eddington, 10; Falls of Schuylkill, 10; Hermon, 10; Huntingdon Valley, 7; Lower Merion, 5; Morrisville, 5. *Pittsburgh*—Centre, 18 20; Pittsburgh 2d, 5 02; Pittsburgh 3d, 1888; Pittsburgh 6th, 5; Pittsburgh East Liberty (82 from sab-sch.), 138 15; Pittsburgh 43d St., 18; Pittsburgh Shady Side (37 50 from Miss. Soc.), 66 37; Verona, 4. *Redstone*—Greensboro, 5; McClellandtown, 2. *Shenango*—Beaver Falls, 22; Pulaski, 2 34. *Washington*—Allen Grove, 4; Bethlehem sab-sch., 62 cts.; Mt. Olivet, 4 40; Washington 1st (7 63 from sab-sch.), 41 69; West Alexander, 31 15. *Wellboro*—Wellboro, 5 55. *Westminster*—Chanceford, 15; Lancaster 1st, 34; Lancaster 2d, 1; Lebanon 4th St., 50; Mt. Joy and sab-sch., 6; Pine Grove, 7; Stewartstown, 9 95; Strasburg, 2; Wrightsville, 2. *West Virginia*—Winfield, 6. 3173 97

SOUTH DAKOTA.—*Central Dakota*—St. Lawrence, 1; Wea-
 ington, 1; Woonsocket, 1. *Southern Dakota*—Canistota 1st,
 5 50; Scotland, 7 40. 15 90

TENNESSEE.—*Hulton*—St. Marks, 1. *Union*—Clover Hill,
 1 63; Knoxville 2d, 60; Knoxville 4th, 19 60; Rockford, 2. 84 23

TEXAS.—*Austin*—Brownwood, 1 33; Eagle Pass, 2; Galves-
 ton Ger. St. Paul, 2; Lampasas, 1. 6 33

UTAH.—*Montana*—Anasconda, 4. *Utah*—American Fork, 7;
 Ephraim, 5; Manti 1st, 5; Mt. Pleasant, 2. 21 00

WISCONSIN.—*La Crosse*—La Crosse 1st sab-sch., 5 13; North
 Bend, 3. *Lake Superior*—Menominee 1st, 8. *Madison*—
 Beloit 1st, 7; Portage 1st, 2; Reedsburg, 2 25. *Milwaukee*—
 Cedar Grove, 10 27; Oostburg, 5; Ottawa, 29 cts.; Rich-
 field, 2; West Granville, 2. *Winnebago*—Westfield 1st, 3. 43 94

From the churches..... \$9,657 68

FROM INDIVIDUALS.
 Anna B. Warner, N. Y., 12; Mrs. E. Brown, Cal.,
 5; Rev. C. C. Hart, Neb., thank offering, 10;

"Friend of the ministers," Iowa, 1; John Mo-
 Clintock, Pa., 5; "A friend," Ohio, 200; Leander
 Lodge, Mass., 5; J. H. Nourse, Wis., 11; Rev. C.
 W. Wycoff, Pa., 35; Mrs. Julia Fillmore, N. Y.,
 10; W. A. Cather, Pa., 5; Mrs. E. O. Conger, N.
 Y., 5; Mrs. S. B. Van Amringe, N. Y., 2; "A
 friend," Cal., 40; Rev. John Newton and daugh-
 ters, Fla., 10; Mrs. E. A. Eachus, Media, Pa., 5;
 "Ithaca," N. Y., 500; "L. V. N.," Pa., 2; Mrs. J.
 H. Symmes, Pa., 1; Miss Mary McAdam, Pa., 1;
 John Fraser, Philadelphia, Pa., 10; Per Rev. D.
 S. Hickok, Ohio, 1; "N. C. C.," N. Y., 5; Miss
 A. E. Cunningham, N. Y., 6; Mrs. F. W. Mather,
 N. Y., 10; D. H. Gowing, N. Y., 100; Miss Mary
 Hale, N. Y., 1; Mrs. Helen S. Thomas, Pa., 10;
 Rev. G. R. Alden, Fla., 10; "Friend of the
 cause," N. Y., 5; Mrs. S. R. Barnum, Pa., 7;
 Rev. S. T. Lowrie, D.D., Pa., 25; Mrs. W. H.
 Lowrie, Pa., 25; Mrs. T. M. Righter, Pa., 5 62;
 Miss Hattie B. Wells, N. Y., 5; "W. C. G.," Ohio,
 3; Robert Houston, Ohio, 50; John Taylor, N.
 Y., 200; Rev. W. L. Tarbet and wife, 65 cts.;
 Rev. J. M. Sherwood, 5; Mrs. M. T. Dickinson,
 N. Y., 2; Rev. R. W. Edwards, Ohio, 2 50; "C.,"
 Pa., 6..... 1,359 77

Interest from Permanent Fund..... 367 50
 Interest from Latta Fund (Synod Ohio)..... 41 67

Total for current fund..... \$11,426 62

PERMANENT FUND.
(Interest only used.)

Legacy of Thomas Boal, late of Ross co, Ohio,
 100; Legacy of James Scott, late of Adams Mills,
 Ohio, 100; Legacy of Mrs. Mary E. Worell, late
 of Philadelphia, Pa., 411 65; Estate of Mrs.
 Elizabeth M. Brady, late of Detroit, Mich., 3,000. 3,611 65

Total for April, 1889..... \$15,038 27

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1889.

ATLANTIC.—*Atlantic*—St. Paul, 1 13. *Columbia*—Concord, 1.
Knox—Medway, 2. *South Florida*—Eustis sab-sch., 2 05;
 Lakeland, 3; Seneca, 5; Sorrento, 5. *Yadkin*—Greensboro
 St. James sab-sch., 53 cts. 19 73

BALTIMORE.—*Baltimore*—Baltimore 2d, 12 90; Baltimore
 Brown Memorial, 60 95; Baltimore Madison St., 2; Church-
 ville, 10 25; Frederick City, 6 25; Govanstown sab-sch., 3;
 Hagerstown, 5; Havre de Grace, 2. *New Castle*—Delaware
 City, 6; Newark, 6; Wicomico, 5; Wilmington West sab-sch.,
 10. *Washington City*—Falls Church, 5; Georgetown West St.,
 10; Washington 1st, 6 40; Washington Assembly, 17; Wash-
 ington Unity, 3 21. 170 96

COLORADO.—*Boulder*—Fort Collins, 10; Timnath, 2 10;
 Valmont, 9 cts. *Denver*—Denver Central, 23 95. *Santa Fe*—
 Jemes, 1; Las Vegas, 3. 40 14

COLUMBIA.—*Idaho*—Summerville, 1. *Oregon*—Clackamas
 1st, 1; Lafayette, 5; Oregon City 1st, 2; Portland Calvary,
 33 35; Portland St. John's, 1; Tualatin Plains, 3. *Puget*
Sound—Montesano, 2. 50 35

DAKOTA.—*Central Dakota*—Huron, 27 47

ILLINOIS.—*Alton*—Edwardsville, 30 cts.; Elm Point ch and
 sab-sch., 2 25; Steeleville, 2. *Bloomington*—Champaign, 25 76;
 Danville, 5 56; Gibson City, 6 65; Rossville, 3. *Chico*—Du
 Quoin, 4 60; Olney, 2. *Chicago*—Chicago 1st, 35 38; Chicago
 4th, 133 53; Evanston, 19 25; Glenwood, 1; Homewood, 3;
 Maywood, 3 30. *Mattoon*—Ashmore, 3; Shelbyville, 11. *Ottawa*
 —Au Sable Grove, 7; Park sab-sch., 10. *Peoria*—Peoria 1st,
 50 cts.; Peoria Grace, 5 55; Princeville, 21 79. *Rock River*—
 Alexis, 11 66; Ashton, 2; Franklin Grove, 1; Fulton, 2;
 Rock Island Central, 6 03; Sterling sab-sch., 9 27. *Schuyler*—
 Appanosee, 3. *Springfield*—North Sangamon, 2; Pisgah,
 1 10; Unity, 36 cts.; Virginia, 5. 401 74

INDIAN TERRITORY.—*Choctaw*—Lehigh sab-sch., 5 00

IOWA.—*Cedar Rapids*—W. Yroming, 1 60. *Council Bluffs*—
 Marne sab-sch., 1; Missouri Valley, 3 10. *Fort Dodge*—Chur-
 dan, 25 cts.; Marcus, 1; Spirit Lake, 8 50. *Iowa City*—Keokuk
 Westminster, 4 85; Mediapolis, 43 cts. *Iowa City*—Craw-
 fordsville, 2 12; Washington, 48 cts. *Waterloo*—Dows, 1. 19 53

KANSAS.—*Emporia*—Osage City, 2. *Highland*—Troy, 51

cts. *Noasha*—Fort Scott, 15 62. *Solomon*—Delphos, 2; Glasco,
 6. *Topeka*—Clay Centre, 2 83; Oskaloosa, 3. 82 28

KENTUCKY.—*Ebenezer*—Ashland, 14 72; Lexington 2d,
 76 25; Newport 1st, 2. 92 07

MICHIGAN.—*Detroit*—Detroit Covenant, 50; Detroit Mem-
 orial, 18 56. *Grand Rapids*—Cadillac, 4; East Jordan, 6;
 Tustin, 1. *Lansing*—Marshall sab-sch., 3 23; Stockbridge, 2. 84 79

MINNESOTA.—*Mankato*—Mankato, 16 38. *St. Paul*—Hast-
 ings, 4; Minneapolis Bethlehem, 21 cts.; Red Wing, 2 81;
 St. Cloud, 3 18; St. Paul House of Hope sab-sch., 76 61;
 White Bear Lake sab-sch., 1, 4; Winsted, 1. *Winona*—
 Kasson sab-sch., 1 36. 109 68

MISSOURI.—*Orange*—Clinton sab-sch., 11 79; Kansas City
 5th, 4 20; Nevada, 3. *Ozark*—Ash Grove, 2; Mt. Vernon, 2;
 Ozark, 1; Shiloh sab-sch., 2; Springfield Calvary, 10. *Sal-
 myra*—Macon sab-sch., 1. *St. Louis*—St. Louis Washington
 Ave., 100. 183 99

NEBRASKA.—*Hastings*—Blue Hill sab-sch., 3 75; Superior
 sab-sch., 3 09. *Kearney*—Wood River, 1 55. *Nebraska City*—
 Plattsmouth, 14 18. *Omaha*—Fremont sab-sch., 23 24. 50 81

NEW JERSEY.—*Elizabeth*—Clarkville, 1; Dunellen, 1.
Jersey City—Carlstadt Ger., 4; Jersey City Claremont, 5;
 Rutherford sab-sch., 44 66; West Hoboken, 15. *Monmouth*—
 Farmingdale, 10; Freehold 1st sab-sch., 14; Jamesburg sab-
 sch., 10; Plumstead, 12 cts.; Point Pleasant sab-sch., 6 71;
 Red Bank, 5. *Morris and Orange*—Chatham sab-sch., 9;
 German Valley, 5; Madison, 72 50; Mendham 1st, 6; New
 Vernon, 15; Orange Ger. sab-sch., 3. *South Orange*, 7 70;
 Summit Central, 40 84. *Newark*—Lyon's Farms, 8; Mont-
 clair Trinity, 9 42; Newark Bethany, 2; Newark Calvary,
 2 50; Newark Plane St., 1. *New Brunswick*—Ewing, 10;
 Lawrence, 10; New Brunswick 1st sab-sch., 25; Princeton
 Witherappon Street, 1. *Newton*—Deerkertown sab-sch., 25;
 Greenwich sab-sch., 10; Knowlton, 21 cts.; Oxford 2d sab-
 sch., 7 57. *West Jersey*—Clayton 10, 57 35; Woodtown, 6. 403 23

NEW YORK.—*Albany*—Albany 2d, 57 35; Albany Madison
 Ave. sab-sch., 10; Albany State St., 14 77; Ballston Spa ch.
 and sab-sch., 31 64; Charlton, 15 25; Northville, 5; Saratoga
 Springs 2d sab-sch., 3 76; Schenectady 1st, 3 03. *Binghamton*—
 Binghamton 1st, 35 71; Union, 10. *Boston*—East Boston, 15.
Brooklyn—Brooklyn Ainslie St., 5; Brooklyn Bethany, 2 23;
 Brooklyn Hopkins St. Ger., 5; Brooklyn Memorial, 24 63;
 Brooklyn Siloam, 1; Brooklyn S. 8d St., E. D., 47 34. *Buf-
 falo*—Buffalo Bethany, 11 24; Buffalo Calvary, 25; Buffalo
 Wells St., 2; Buffalo West Side, 1; Buffalo Westminster sab-
 sch., 25; East Hamburg, 2; Fredonia, 3; Gowanda sab-sch.,

8 29; Jamestown, 25. *Champlain*—Chazy, 10 75; Mooer's, 4. *Chemung*—Elmira 1st, 3. *Genesee*—Byron, 5. *Hudson*—Circleville, 5; Ramapo sab-sch., 27; Scotchtown, 5; Washingtonville 2d, 1 50. *Long Island*—Mattituck sab-sch., 6; Moriches, 1 25; Shelter Island (sab-sch., 10), 11; Southampton (sab-sch., 21 96), 35 36. *Lyons*—Lyons, 10. *New York*—New York 5th Ave., 844 10; New York AHeu St., 3; New York Mount Washington, 42 25; New York W. 23d St. sab-sch., 100; New York Zion sab-sch., 1 39. *Niagara*—Lewiston, 5; Lockport 2d Ward, 1. *North River*—Bethlehem, 12; Cold Spring, 6; Westminter, 3. *Otsego*—Laurens, 50 cts. *Rochester*—Brockport, 13 10; Ogden, 1 20; Rochester 1st, 109 23; Rochester Central, 17 72; Rochester Immanuel, 51 cts. *St. Lawrence*—Brownville, 2. *Steuben*—Corning, 1 61; Prattsburg, 2 30. *Syracuse*—Canastota sab-sch., 10; Fulton, 15; Marcellus sab-sch., 7 35; Oswego Grace, 5 55; Syracuse 1st, 29 14. *Troy*—Waterford, 3 41. *Utica*—Clayville sab-sch., 5; Ilion, 2; New Hartford, 16; Oneida, 10 90; Utica Bethany, 9 61; Utica Westminster, 15; Verona, 8 68. *Westchester*—Darlen, 10.

1825 81
NORTH DAKOTA.—*Bismarck*—Dickinson, 70 cts. *Fargo*—Tower City, 2. 2 70

OHIO.—*Athens*—Logan sab-sch., 4. *Bellefontaine*—Patterson, 5; Spring Hills, 65 cts.; West Liberty, 51 cts. *Chillicothe*—Chillicothe 3d, 5; Washington C. H., 7 15. *Cincinnati*—Batavia, 5; Cincinnati Central sab-sch., 5 13; Hartwell, 2. *Cleveland*—Cleveland 1st, 24; Cleveland 2d, 90; Cleveland Case Ave., 5; Cleveland Miles Park, 5 55; Parma, 2. *Columbus*—Central College, 4 50; Columbus 1st, 48 31; Columbus 5th Ave., 1 25; Greenfield, 1; Lithopolis sab-sch., 2. *Dayton*—Dayton 4th, 12; Dayton Park, 4; Dayton 3d St. sab-sch., 23 39; Greenville, 3 85; New Paris, 1; Riley, 1. *Huron*—Huron sab-sch., 15 10. *Lima*—St. Mary's ch. and sab-sch., 9 18. *Mahoning*—Beloit, 1; Clarkson, 1; Newton, 5; North Benton, 6; Pleasant Valley, 1; Salem, 28. *St. Clairsville*—Buffalo, 3 50. *Steubenville*—Bethlehem, 5; Cross Creek, 1 85; Deersville sab-sch., 16; Feed Spring, 6 26; Richwood ch. and sab-sch., 3 60; Waynesburg, 4. *Zanesville*—Fredericktown, 2; Newark 1st, 8; Pataskala, 3. 382 78

PACIFIC.—*Bentonia*—Ukiah, 1. *Los Angeles*—Los Angeles 1st, 20; Pasadena Calvary, 2; Santa Barbara (sab-sch., 15), 80 75. *Sacramento*—Anderson, 2; Gridley, 3. *San Francisco*—Lebanon, 1; San Francisco Howard St., 20; San Francisco Westminster, 11. *San José*—Pleasant Valley, 1. 91 75

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 1 42; Allegheny Providence sab-sch., 45 49; Bethel sab-sch., 8 73; Concord, 3; Sewickly, 17 89. *Blairsville*—Derry, 21 84; Livermore sab-sch., 6 50; Turtle Creek, 2 92; Salem, 10 48; Union, 2 53. *Butler*—Clintonville, 3; Concord, 8 37; Martinsburg, 1; North Butler, 3 75. *Carlisle*—Green Castle, 2 55; Wells Valley, 15 cts. *Chester*—Ashmun, 15; Avondale, 4 44; Dilworthtown, 2 28; New London, 5; Ridley Park, 5 48. *Clarion*—Elkton, 3 75. *Erle*—Concord, 1; Erle Central, 15; Greenfield, 1; Mercer 1st, 32; North Clarendon, 1; Sandy Lake, 1. *Huntingdon*—Bedford, 5; Bellefonte (sab-sch., 18), 28; Beulah, 3 20; Clearfield, 14 65; Hollidaysburg, 37 15; Houtzdale, 1 35; Lewistown, 2 91; Port Royal, 5; Ebelsburg, 30 62. *Kittanning*—Atwood, 1; Clarksburg, 4; Ebenezer, 3; Gilgal, 2; Jacksonville, 11; Mahoning, 1; Mt. Pleasant, 3; Plumville, 2; Rayne, 1 05; Rockbridge, 2; Smicksburg, 1. *Lackawanna*—Plains, 1; Scranton 1st, 5; Troy, 16 72; West

Pittston, 25; Wilkebarre Memorial, 39. *Lehigh*—Allentown, 15 54; Pottsville 2d, 14; Summit Hill ch. and sab-sch., 11 12; Tamaqua (sab-sch., 2), 3. *Northumberland*—Williamsport 1st, 5. *Philadelphia*—Philadelphia 1st, 41 68; Philadelphia 2d, 169 96; Philadelphia 4th sab-sch., 20; Philadelphia Grace sab-sch., 5. *Philadelphia Central*—Philadelphia Arch St. sab-sch., 50; Philadelphia Mantua 2d, 2; Philadelphia North sab-sch., 25; Philadelphia Oxford sab-sch., 75; Philadelphia Susquehanna Ave., 5. *Philadelphia North*—Chestnut Hill, 50; Eddington, 8; Germantown 1st, 218 04; Huntingdon Valley, 7; Lower Merion, 3. *Pittsburgh*—Centre, 6; North Brauch, 1; Point Breeze, 20; Pittsburgh 2d, 19 28; Pittsburgh Bellefield, 7 50; Pittsburgh East Liberty (sab-sch., 41), 55 65; Pittsburgh Grace Memorial, 2; Pittsburgh Shady Side (sab-sch., 15), 26 75; Verona, 4. *Redstone*—Belle Vernon, 8; Greensboro, 2; McClellandtown, 2; Tent, 5. *Washington*—Bethlehem sab-sch., 75 cts.; Lower Buffalo, 2; Washington 1st sab-sch., 30 53. *Wellboro'*—Wellboro', 1 85. *Westminster*—Donegal, 2; Lancaster, 29; Lancaster Memorial, 1; Mt. Joy sab-sch., 9; Pine Grove, 2; Strasburg, 2 65; Wrightsville, 2. 1437 52

TENNESSEE.—*Union*—Knoxville 2d, 5; Knoxville 4th, 14; Rockford, 2. 21 00

TEXAS.—*Austin*—Brownwood, 4; Lampasas, 1. 5 00

UTAH.—*Utah*—American Fork, 2; Ephraim, 10; Manti, 5. 17 00

WISCONSIN.—*Chippewa*—Hudson sab-sch., 20. *Lake Superior*—Sault Ste. Marie, 10. *Madison*—Prairie du Sac, 20. *Milwaukee*—Cedar Grove sab-sch., 3; Onetburg, 6; Ottawa, 10 cts.; Richfield, 1; West Granville, 1. *Winnebago*—Neenah sab-sch., 10 36; Stevens Point sab-sch., 8 82. 80 23

From the churches, April, 1889..... \$4,516 21
From the Sabbath-schools, April, 1889..... 1,028 43

Total from churches and Sabbath-schools, April, 1889..... \$5,544 64

MISCELLANEOUS.

asedale sab-sch., Wash. Ter., 3; Annandale Reformed sab-sch., N. J., 3; A. E. Barley Norris, Mich., 2 50; Mrs. J. H. Symmes, 1; Margaret McAdam, 1; H. T. Walker, Beloit, Kan., 75; W. H. Long, N. C., 1 25; L. V. Nash, Neb., 1 15; Rev. Jos. Brown, Wis., 5 46; Pleasant Ridge sab-sch., Neb., 30 cts.; Heartwell sab-sch., Neb., 5; Kennedy sab-sch., Minn., 3; Verona sab-sch., Mich., 1 08; Whitewood sab-sch., Dak., 3 20; Eton sab-sch., Dak., 2; Rev. D. A. Jewell, stated clerk of Presbytery, Grand Rapids, Mich., 20; T. W. Synnot, Wenonah, N. J., 200; A. L. Robertson, Jackson, Minn., 1 33; D. H. Gowing, Syracuse, N. Y., 3; Interest from Trustees, 125; Rev. W. L. Tarbet and wife, Ill., 97 cts.; Rev. R. W. Edwards, West Liberty, Ohio, 1 50; "C.," Penna., 1..... 460 76

Total receipts for April, 1889..... \$6,005 40

C. T. McMULLIN, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

AUGUST, 1889.

SYSTEMATIC BENEFICENCE.

Although the committee to which the supervision of this comprehensive interest is entrusted is styled a "special committee," it is in fact a *permanent* one. Its tenth annual report was presented to the General Assembly of 1889, and it has done ten years of solid and valuable work. This report says:

The decade that has elapsed since this work of your committee went into operation on its present organization exhibits a quiet but very pronounced advance in the results of improved system and more principled giving among the churches. The more intelligent apprehension of Christian duty and of the world's needs; the more conscientious use of property; the increase of the proportionate method among individuals, and of the weekly offering among the churches; the inspiring successes of evangelistic labor; the more consistent fidelity of pastors and officers, and the higher spiritual tone of personal life among the people—all such factors have combined by God's blessing to bring about the result for which your committee challenge the devout thanksgiving of the Assembly and our Church at large.

Our living membership in ten years has advanced 30 per cent., while the increase in congregational expenses has been 39 per cent.—showing a more liberal support of pastors and a better care for the appointments of God's house. Meanwhile the entire gifts of the people, including their own church expenses, have advanced from an average of \$14.37 per member in 1879 to

\$17.75 in 1889—a gain of \$3.38 per member, or 23½ per cent.

But, gratifying as this progression must appear, it is eclipsed by the increased average of 1889 over 1879 in the purely benevolent contributions bestowed upon our boards and the like agencies of evangelism. The gifts in this regard in 1879 averaged \$3.39, and in 1889, \$5.56, per member. This is a gain of \$2.17 per member, or 64 per cent. advance!

Evidently the resultant of many progressive forces has been pushing our Church upon a loftier plane of beneficent consecration. Although still resting far below our ability and opportunity, we have reason for thankfulness that the tide of beneficence is rising steadily toward the high-water mark that shall yet signal the climax of our Church's prosperity and the fullness of her floods of spiritual power.

. . . We still deem it far more important to establish a system of growth in Christian giving, to breathe through the Church an atmosphere of principled generosity, and establish habits of individual life which shall permanently tell upon the years to come, than it is by any frantic appeals or excited challenge to secure in any one year, or for any cause, amounts which have no promise of continuance in them. Such ceaseless calls as God is making on us need steady fountains—not thunder-storm freshets—for their efficient supply. . . .

Now that chapter vi. of our "Directory for Worship" is established as the

mind of our Church in reference to God's worship by offerings, it must not be suffered either by neglect or listless acceptance to become a dead letter. More important than any system is the faithful, conscientious working of it.

This has added to our constitution the principle and plan of stately combining gifts for the extension of Christ's kingdom with the regular Lord's day services of God's house. It is commended—not commanded. Yet, like the rest of that "Directory," it does express the convictions of our Church upon the subject in question as never before. It does place money-giving for God before the people as a part of Christian duty. It approves the habit of combining gifts with worship. It asks us to "bring an offering and come into his courts." It postulates the world's evangelism as a main object of the Church's existence. It testifies that money is to be used as thoroughly as prayer or praise in carrying out the glorious object which we crave when we ask, "Thy kingdom come." However largely in local detail the specific recommended plan be modified in practice, if these principles become rooted in the hearts of our people, the main object of that chapter will be, after all, achieved. Upon this fundamental plan of frequent worshipful giving, many a changed method might be erected—to get out of ruts or to suit pending cases—without at all a vital change or surrender of principle. It is to be feared that bringing the gifts of our Church—magnificent as they appear to be—to the property test, would make a somewhat meagre showing.

As stated in our last report, the question of *proportionate giving* on the part of the individual appears to your committee to indicate the line on which the main advances of the future are likely to travel. The desider-

atum is the distinct, arithmetical setting apart in sense of glad and conscientious duty of some definite proportion, as God hath prospered, of every individual's income, whether large or small. So far as advices reach us, the poor and those of moderate means among us now practice this more thoroughly than the wealthier. They set apart for God in larger proportion of their income than the rich.

But all along the line—among ministers, officers and private Christians—the habit seems to be gaining.

The committee kindly express the opinion that this magazine "has been of pronounced service in exhibiting and aiding the unity of our Church work." This certainly has been our steady and constant aim, and all the agencies of our Church, and all her ministers and members, may be assured of our purpose to continue in this endeavor. All suggestions intended to promote the harmony and efficiency of our Church's recognized agencies and the intelligent interest of her people in them will be thankfully received, attentively considered and, according to our best judgment, faithfully used. We believe that those agencies were never before in better condition; never before had more fully the confidence of the Church and of each other; never before had so many thoughtful, intelligent, prayerful contributors; never saw opening before them so great or so hopeful opportunities as in the opening of the present ecclesiastical year. To each and all of them the clear voice of the Church is, "Be strong and of a good courage. The Lord is with you. GO FORWARD."

An elder in the Presbyterian church in Lawrence, Kan., writes kindly in response to our note in the June number (p. 523), in which we tried to encourage elders and

church members to *encourage* their pastors in efforts to promote systematic, conscientious and cheerful giving for the Lord's work. He writes:

I am much pleased with your last article on page 523. I was once a member of a Presbyterian church where the pastor was timid as to pressing foreign missions; but, as soon as I urged it in the prayer-meeting and the session, he was delighted and himself urged it on the church. Let that "member of a Presbyterian church of some 300 members" open his voice in the prayer-meeting, and he may find his pastor cheered and strengthened thereby.

We are fully persuaded that many pastors need, and would thankfully welcome, such aid and encouragement from their sessions and people. We are very glad also to receive such kind words from any of our readers, and to send them abroad to our other readers. An occasional cheery *Halloo* is quite as useful as the most *faithful* growl, however meekly thankful we ought to be for the latter.

BODIES OF CHRISTIANS.

The *Spirit of Missions* speaks generously of the Presbyterian General Assembly of 1889 as "a powerful gathering," "a body of strong, enthusiastic men," "earnestly engaged in discussing various phases of Christian work." The pleasant notice concludes:

In the spirit of earnest discussion over the practical questions of their general work, as well as in the exhibition of generous rivalry in giving money, the Presbyterians command attention, and their example should stimulate all other bodies of Christians.

On another page of that excellent magazine we find the following:

Rev. A. W. Mann, general missionary to the deaf mutes, in sending an item of news, adds, "Is it not time for the Church, with her historical position and great wealth, to wake up to a full realization of her opportunities in the growing mid West, and make a strong effort to retrieve lost ground? In very few places has she been 'first on the ground.' In these few places she is strong. Is not this a hint and a lesson? New places spring up here and there. In a few months the first house of worship rises from the ground. With scarcely any exception it belongs to some other religious body, enterprising and wide awake. A very small percentage, indeed, of the houses of worship springing up all over the West belong to us. How thankful and happy we shall all be when an enthusiasm is awakened that will keep the missionary treasury of the Church

effectively full, and an army of general missionaries in the waste places laying the foundations for the future."

Rev. Dwight W. Learned, a missionary of the American Board, writes to the *Congregationalist* of the proposed union in Japan between the Presbyterians and Congregationalists. The doctrinal basis of union is the Apostles' and Nicene Creeds and the articles of the Evangelical Alliance. Why not go one step farther, and take in the Historic Episcopate? That would prepare the way for a union which would comprehend all Protestant Christians, and Japan might lead the way to that unity for which there is deep yearning and fervent prayer among earnest souls everywhere. The Lord grant it in his time.

We have said that this is speaking *generously*. So it seems to us, making the allowance, which it would be ungenerous not to make, for the "historical position" of our contemporary. But is it to be quietly assumed that every "historical position" and every "historic" organization is scriptural, and cannot rightly be altered or abandoned? Islam is *historic*. The papacy is *historic*, and it will hardly be denied by our Episcopalian brethren that the Presbyterian churches, for example, hold a not obscure place in the true *historic* records of Britain, Ireland and America, and of Protestant

Christianity in all the world. We do not claim that our being *historic* settles the question of our being unimprovably right. Neither can we allow to other "religious bodies" what we do not claim for ourselves.

As to that "proposed union" in Japan, the parties to it do not propose to "take in" all that must be acknowledged as *historic*, but all which they can agree in acknowledging as *scriptural*, and essential to a *Christian Church*.

That is an honest admission—for it must be a mortifying one—that "in the growing mid West," in the "new places, the first house of worship, with scarcely any exception, belongs to *some other religious body*," and that therefore it is "time for the Church, with her historical position and great wealth, to wake up to a full realization of her opportunities."

"Some *other religious body*"!—"all other *bodies* of Christians"! Paul said (Col. 1:

18), "And he is the head of the body, the church," and (1 Cor. 12:27) "Now ye are the body of Christ."

Dear Episcopalian brothers, do we, Presbyterians, Baptists, Methodists, Congregationalists, whom you so kindly speak of as "bodies of Christians," and whose energy and fidelity in "Christian work" you so earnestly commend and emulate—do we, with you and all other true Christians, constitute the one body of Christ? Is it then *good grammar* to speak of the Church and *other bodies of Christians*?

Dear Presbyterian brothers, let us try to deserve, more than we yet do, these generous commendations of the *Christian work* we are doing, and let no man trouble us with any doubts as to our real and living membership in the Church which is Christ's body—a body which hath many members, and is yet *one body*. We believe in the holy catholic Church—one Church, in whatever denominational form she is made visible.

SYNODICAL SUSTENTATION.

The following statement has been published in some of the papers on the authority of the Executive Committee of the Synod of Pennsylvania:

After the October meeting there will be very few churches in the synod receiving aid from the Home Mission Board. We have at this time about \$2500 in our treasury, but will probably be in debt before the October meeting. In making appropriations we have kept as near the minimum as possible, and have been urging the various presbyteries to make the best possible grouping of their weak churches, and have impressed upon the churches receiving aid the necessity for increasing their own efforts toward self-support. Having done this, we appeal to all our sessions to see to it that liberal contributions be taken for this cause and forwarded to F. K. Hipple, 1340 Chest-

nut Street, Philadelphia. We aim to put new life into home mission work in all parts of our synod, by establishing pastorates where it is possible, and by giving regular preaching of the gospel in every destitute field; and, while doing this, we hope to relieve our Home Board of all its burdens within our bounds. Last year the churches in the synod drew from the Home Mission Board's treasury only about nine thousand dollars; this year they probably will not draw more than two or three thousand; and if our work is sustained as it should be, next year they will not draw anything.

This effort of the three largest synods to relieve the General Assembly's Board of Home Missions of all care of congregations within their bounds, and at the same time to continue and enlarge their contributions to its treasury for mission work beyond

those bounds, we regard as a healthy, wise and promising effort. Considering the short time since its commencement, the delicate adjustments required for its working, and the need of careful and patient study and consultation to enable those concerned fully to understand it and each other, the progress of the movement has been highly encouraging.

The home mission work, which can only be conducted by the Assembly's Board, has already reached such dimensions and is growing so rapidly that it must tax to the utmost the administrative capacity of any such body of men. To be relieved of the care and management of the home mission work in three large states, and to find its

available income from those states not diminished but increased, must greatly encourage the Board to push its work more vigorously, and to advance it more boldly westward and southward to ocean and to gulf.

On the other hand, for a large, strong, wealthy synod to abandon the attitude of dependence upon an agency of the General Assembly for supplies and men to do the mission work on its field, and to assume and fulfill its own natural and proper responsibility therein, cannot fail to have a reviving and animating effect.

We are glad to hear so favorably from the Synod of Pennsylvania, and expect to hear as favorably from the synods of New York and New Jersey.

PULPIT ELOQUENCE.

The greatest of our nation's senatorial orators, in defining eloquence, said, "Clearness, force and earnestness are the qualities which produce conviction." Cannot these essential qualities of eloquent speech be attained by any diligent student who *believes* that which the minister is called to preach? Cannot such a man, with such opportunities as our institutions and our educational processes afford, learn to express his thoughts in our good mother tongue clearly and forcibly? and will not such a man have thoughts to express, in the expression of which he will be truly in *earnest*? A man may doubtless do this, in a plain, straightforward way, without ever thinking that he is *eloquent*. All the better. But, indeed, thought on such themes cannot be expressed clearly and forcibly and earnestly without realizing what is essential in eloquence. Clear thought is beautiful, without any manner of ornament—beautiful as clear water or clear crystal. When diamonds can lie still in sunlight, and not flash their pure brightness

into the eyes of bystanders; when pure water can flow down rocky steepes or spread itself out in clear lakes or smoothly flow along the bottoms of valleys and not fasten the delighted gaze of men upon it,—then, perhaps, may calm or vehement utterance of serious thought in language which clearly conveys it to the minds of hearers fail to interest and move those minds.

"The costly ornaments and studied contrivances of speech" are not needed. The power of clear, forcible, earnest utterance of thoughts, which a studious man gets by faithful study of his Bible, is needed by every minister, and every minister can and ought to attain this.

But he cannot without effort—faithful, patient, persistent effort. Doubtless his whole course of study ought to be pursued with continual reference to making its results available for the purposes of pulpit discourse. The power to write and to speak clearly, forcibly, earnestly, is the consummate flower which should bloom at the top of all right culture.

For some twenty years the elders and deacons in the Presbytery of Geneva have had an association holding annual meetings for their mutual improvement by means of devotional exercises and the discussion of questions pertaining to their official duties and the interests of the churches in which they hold those responsible offices. At a recent meeting, we learn from the Geneva *Miscellany*, "the following topics were quite fully and ably discussed":

1. Are the elders and deacons equally responsible with the minister for the spiritual condition of the church?

2. How can we bring about a more general study of the Bible among the adult members of the church?

3. The duty of elders and deacons to preserve harmony among all the members?

4. What are we doing to make Sunday in our homes as reverent as the past generation kept it, and as interesting as the present generation wants it?

Probably there are other such associations. We will be glad to hear from them. They may be of great service to their members and to the churches.

In our last number (p. 81) we mentioned the desire of many impartial friends of the Indians to have Hon. John H. Oberly continued in the office of Commissioner of Indian Affairs. The President has not seen

fit to gratify this desire, but has appointed another gentleman of whom impartial friends of the Indians speak quite as highly. This is General Thomas J. Morgan, of Providence, R. I. The *Independent* says of him:

He is a gentleman of the highest character, is well cultured, and has superior executive ability. He has been for some years at the head of the State Normal School in Providence, and was thought of for the Commissionership of Education. He will do quite as well as Commissioner of Indian Affairs. He is a warm friend of the Indians, and his selection will give satisfaction to the red man's active friends, with whom he has been associated in the Mohonk Conferences. What policy will govern his administration of the bureau may be inferred from these sentences, which we copy from his last annual report as corresponding secretary of the Providence Branch of the Indian Rights Association:

"The work of allotting land in severalty should be continued until the Indians are settled upon their individual homes. The protection of law should be extended over them until they have the same rights and responsibilities as white men. The Indian reservation, the tribal system, the whole scheme of agencies and government rations, should be gradually but finally done away with. Meantime the Indian service should come under the civil service regulations, be removed entirely from politics, and administered on Christian and business principles."

THE SPIRITUAL SUPREMACY OF THE POPE.

No orthodox Roman Catholic will withhold his assent from the proposition that the pope is the head of the Church. He is not merely bishop of Rome, but bishop of the Church universal. His diocese extends over all the earth, and embraces all the faithful, all the true members of the one only true Church of Christ.

Roman Catholics and Protestants agree in

this, that the divine founder of Christianity, the Lord Jesus Christ, gave to his eleven apostles a commission to act for him in the establishment of his Church, and promised them direct divine aid and guidance therein. Protestants and Roman Catholics agree that what the apostles did, in this regard, was of divine authority, as much as if Christ himself had done it, since they acted under

the immediate and infallible guidance of that divine Spirit whom he had promised to send to them from the Father. The apostles then were the vicegerents of Christ, after his departure from the world.

Whatever it can be shown that the apostles as such directed, ordained, established, in reference to the Church, especially whatever the apostles wrote, Protestants, as much as papists, accept as of divine authority. But here the papal and the Protestant doctrines separate. The Protestant believes that the permanent laws and institutions of the Church were, by the apostles under infallible divine guidance, committed to writing, and that we have them in the Christian Scriptures. The Protestant denies that inspiration and infallibility have belonged to any man or collection of men since the apostles. He denies that the apostles, as such, as inspired and infallible revealers of the divine will, have had any successors.

The papist claims that the supernatural guidance and so the infallibility vouchsafed to the apostles was equally promised to the whole line of their successors in the Church, to the end of time, and hence that they who are their successors in each age have the same right to control the faith and the conscience of men which the apostles had, and resting on the same basis, viz., a divine security against error—a divinely-secured infallibility.

The papist also claims that Peter was, by Christ, invested with a supremacy over his fellow apostles; that Peter was bishop of Rome; and that his successor in that office—each bishop of Rome for the time being—is the head of the Church.

It would be a very moderate way of stating the pretensions of the pope, to say that he claims all the authority over the faith and the conscience which pertained to Peter as an inspired man. He claims more than that—all the authority that pertained to

Peter, not only as an inspired man, on a level with the other apostles, but all that belonged to him on the assumption of his being, by Christ's appointment, the head and prince of the apostles.

The organization of the papal hierarchy is a wonder of skill and efficiency. The complete subjection of each official to the official next above him—the entire authority of each over the one below him—are unsurpassed in military arrangements, and give a compactness and a power to the organization which are amazing. This complete organization, this admirable discipline, this regular gradation, this absolute subordination, hold the papal chair steady at the top, because they hold the people so still at the bottom. They present to us the imposing spectacle of so many millions of immortal men bowing submissively down and looking reverently up along the glittering and constantly-ascending ranks of robed and mitred priests that guard the successive steps to that high throne on which one man sits, in the place of God.

This spiritual power, this power over the souls of men—extended and complicated as is the agency through which it acts—has the bishop of Rome for its representative. He is the head of this vast organization.

When we pray for "papal Europe," we pray for those European lands whose people generally acknowledge themselves subject to this amazing spiritual despotism. Scattered among these are no inconsiderable numbers of men and women whose souls have been made free from this spiritual enslavement by an intelligent faith in Jesus Christ as revealed in the Holy Scriptures, however they must still be subject to the civil despotisms which the papacy has done so much to establish and to perpetuate. We may assume that they are heartily united with us in this prayer.

How shall we pray? In love for the

souls so benighted and enslaved, and in loyalty to Christ, whose prerogatives the pope has so daringly usurped. Let us never imagine that political forces and agencies can effect the emancipation of those souls. No real success has been experienced in any contests with the papacy, save those the animating soul of which was an earnest faith in Christ. Priestly intercession cannot be displaced among those who have felt the

burden of sin, until their faith can be directed to the true intercessor. The supremacy of the pope is not effectually overthrown until the people receive Christ as prophet, as priest, and as king. For the manifestation of him to them through his gospel, let us liberally help his servants laboring among them; for the opening of their hearts to receive this gospel, let us fervently and constantly pray.

Rev. Dr. Matteo Prochet of Rome is now visiting the principal cities of this country as an official representative of the Waldensian Church. He is the president of their committee of missions. From the mountain home to which that martyr people came back from exile two hundred years ago, and from which persecuting tyranny tried in vain to dislodge them, they are now sending down the pure gospel into emancipated Italy. Their liberal and patriotic king appreciates and protects them, and has conferred high civic honor upon their distinguished representative now visiting our country. Dr. Prochet has favored us with several pleasant and instructive interviews in this office, and cheerfully renews his promise to enrich our pages, after his return to Italy, with reports of the work of evangelization there. These communications are

not to be expected earlier than November or December.

Dr. Prochet delights our Christian people with his earnest preaching of the pure and simple gospel, and satisfies them that whatever pecuniary aid they can furnish to the church he represents will be faithfully and economically used in giving that pure and saving gospel to the people of Italy. We learn from him that that church, in its poverty, has about one hundred and twenty-five laborers in that home mission field—evangelists, colporteurs and teachers, male and female. All these draw from the mission treasury about \$125 per day. A number of American ladies have thought it a pleasant thing to assume the expense of that work, each for one day, her own birthday. Dr. Prochet thankfully accepts such gifts, as well as smaller ones—or larger.

REGENERATED ITALY.

Hon. William E. Gladstone, in the *Nineteenth Century*, writes:

I visited Naples in the winter of 1850. I saw it no more until the winter of 1888—Chc. The change which has passed upon the in thirty-nine years is enormous. At all the earlier epoch, the reaction which followed the abortive efforts of 1848-49 for Church deliverance was celebrating not Roma triumph, but its saturnalia. Per-

sonal liberty was deprived of every guarantee. No country, except France between 1789 and the empire, has ever undergone, in a like space of time, such changes as have passed upon Italy in the last twenty years. Now a nation of near thirty millions has taken its place, by an unquestioned title, among the great and ruling powers of European Christendom. Italy had to face and solve the deplorable questions of the

temporal power attached to popedom. The revolution which made Italy a nation has been hailed by the mass of the community and accepted in the main by every class. As regards the clergy their numbers do not seem to have undergone inconvenient diminution. In the community at large the national sentiment appeared to be universal. Upon the whole I take it to be a solid and established fact that the unity, nationality and independence of Italy are not the mere upthrow of a political movement, which some following convulsions may displace, but are the long-prepared and definitive results of causes permanent in their nature; and are, notwithstanding dangers, some of them most subtle and others visibly alarming, to be reckoned with on the same footing as the unity, independence and nationality of other great European countries. The king

is prized for his absolute good faith and loyalty to the constitution. The queen has taken a high place in the public estimation. But there is one sign which, in my mind, surpasses all others in establishing the genuineness of the Italian reconstruction and as a promise of permanence: it is the absolute freedom of speech and writing. The government of Pius IX. yielded in 1870, but yielded only to sheer force. The permission to abide in Rome, and to possess the Vatican in an isolated and silent but as far as I can understand complete independence, was a permission to which no parallel can be found in the annals of conquered states. Real progress has been made in papal circles toward the acknowledgment of an Italian royalty and nationality; but the claim to a temporal dominion is steadily maintained.

OUR GERMAN WORK.

The studious and vigilant secretary of the Board of Education, Rev. Dr. Poor, calls attention to an important branch of our Church's work, to which also unusual prominence was wisely given by the General Assembly of 1889. Dr. Poor says:

I desire to commend to the thoughtful perusal of all interested in the spread of the gospel among our incoming populations the following article taken from the *Western Presbyterian*. Having labored not a little in behalf of the Germans, and witnessed the success of every effort to raise up ministers and establish churches among them, I am able to corroborate every statement made by the writer, and confirm the validity of his refutations of the objections made so commonly against preaching to the Germans in German. These people must be approached and ministered unto in their own language if they are to have the gospel at all; and for this we need those two training-schools, one at Bloomfield and the other at Dubuque, which the writer speaks of. They cannot be dispensed with. Besides, they ought to

remain where they are, and not united with our English-speaking institutions as some propose. The evil of such a measure would be that the students getting habituated to hear and speak and think in our language would soon become both unfitted and indisposed to preach to their own people.

Several such results from German students attending our seminaries, though with the intention at first of ministering to the Germans when licensed and ordained, I could readily mention. These German schools, therefore, ought to be kept separate if they are to do the needed work, and they ought to be far better sustained than they are. The instructors in them are scantily supported and often have to beg the money which is to sustain them. And they do this at a disadvantage, because they have to encounter the current objections and misunderstandings which the writer of our article has so well exposed and disposed of. If any person doubts the utility of these schools, let him look at the churches that have been planted and manned and built up among the Germans in Newark and Orange

and Bloomfield and Philadelphia and Cincinnati. Not long ago I visited the First German church in Newark, and found that the congregation had enlarged it at an expense of \$20,000, and added a Sabbath-school building in the rear where 1200 children were enrolled, and in which there was provided also a normal school-room for the training of the teachers. The Germans I consider the very best of our immigrant population. The Methodists see this, and are outdoing us in their labors among them. It is to be hoped that the "stirring appeals" made at the last Assembly in their behalf will have their due effect in raising up friends for these German schools, and giving fresh impetus to our labors in this direction. But see what A. W. R. says:

The church at large has been treated to a stirring appeal of facts by the special committee reporting on foreign populations at the General Assembly just rising. It is certainly timely that there be a widespread discussion of this problem in all our church borders. Many misunderstandings have quieted the conscience and stayed the hand of the Church, until much good time has already been lost. We have but two institutions for the education of a Presbyterian ministry for our vast German population—one at Bloomfield, N. J., the other at Dubuque, Iowa. Both these theological schools have been living on desert fare for years, unable to share with our other seminaries in endowment, because of the persistent misunderstandings in the mind of the Church at large. Among these misunderstandings are the following:

The thought that to preach the gospel in the German tongue is un-American and tends to perpetuate Germany in America.

That the German immigration is a short-lived immigration, and the need of instruction only very temporary.

That the Germans ought to have preaching in English as a matter of economy and in loyalty to the idea of one language and one speech in America.

That the Germans anyhow are not naturally tributary to the Presbyterian Church, but more naturally belong to Lutheran communions, etc.

The answer to these misunderstandings in brief is—

That if we want to preach the gospel at all

to Germans, who have reached middle life on their arrival in this country, it must be done in their own tongue. The Church was asked by a government official not long since to preach to the Indian in English, and that official's ears are still a fiery red from the strokes received from all quarters. It was said, and truly so, that his decision was in effect the closing of all our Indian work. Let us put ourselves down in Germany, at the age of thirty, in a pew to hear the gospel in the German tongue even after we have learned the simplest language of business and of the home, and see how we will get along translating a German sermon over into English, from the lips of the preacher. Yet the German here thinks in German and has to translate every word as he goes along. If he cannot translate he does not go along. And that is the trouble: he cannot translate. Leave him without the gospel and he will far more surely stay within the narrow limits of his imported notions with all the dangers of his unregenerate state.

There is no intimation that Germany will send us her last cargo of immigrants within the next two hundred years, and therefore no intimation that our present need of a German ministry will cease for a half dozen generations.

Germans ought to be preached to as other people are preached to, viz., to the saving of their souls. They can only say amen, as they understand the message. Even Paul could do no better than that. We want no small Berlins in America. But those who have most carefully studied this whole problem have concluded that the most rapid method of getting Germany out of America is to take care of the parents and the children will become Americans by association and education. And thus the second generation will be saved to the Church, and the Sabbath-desecration tendency, the beer-drinking tendency and the rationalistic mode of thought be cancelled. But leave them to this no gospel but English-spoken gospel economy, and the second generation will meet our children with all the detrimental features of their fathers. It is the highest economy to preach to them any way we can, and expect what we have always seen to come true again, to wit: that the children will be true Christian Americans, loyal to the Church of God and to the best interests of society.

The Germans are more naturally tributary to Lutheran communions, but as many are tributary to us as our best endeavor can care for. They make good Presbyterians. They are conservative, industrious, thrifty, frugal.

They like our government and doctrine. They are conscientious and faithful to duty. Our Dubuque Theological Seminary has trained some seventy ministers, and these men have gathered churches and shown just what German Presbyterianism is. It will bear careful inspection. We need more of it. And to get

this we need to have this noble institution endowed. The Board makes its earnest appeal to all our churches and to all benevolent Presbyterians as individuals to study this great problem as presenting one of the most important departments of our educational work.

A. W. R.

INDIANS OF WESTERN NEW YORK.

Statements derogatory to these people having been made, the Presbytery of Buffalo appointed a special committee to visit them and make report upon their condition and mode of life. From the printed report of that committee we take the following extracts:

The Allegany reservation comprises a strip one mile wide and forty miles long on both sides of the Allegany river. We began at Salamanca and journeyed through the greater part of the strip to Old Town, at the lower end. We were not expected and no preparation had been made to receive us. We found nearly all of the men at work, either farming, repairing roads or peeling bark for use in tanning. We were fortunate enough to meet the census-taker on his rounds and to learn from him the acreage of land under cultivation, much of which is on the river bottom out of sight from the road and likely to escape the notice of a casual visitor passing along the highways. Three farmers whom we met told us that each had one hundred acres under cultivation, and another had seventy-five acres under tillage.

From the recent report of the legislative committee we learn that one fifth of the reservation is under cultivation or used for grazing. Of the balance a large proportion is timber land which ought to remain untouched or is unfit for ordinary farming. It is manifestly unfair to say of such people that "not more than one acre in a hundred of their land is under tillage." They should be credited with at least twenty times that amount of industry.

We conversed with about thirty Indians of all ages, but most of them men. All used the

English language without the slightest difficulty except that they spoke slowly. The same was true here as on the Cattaraugus reservation, where we conversed with a larger number. We noticed no difference between their speech and the ordinary conversation heard on the streets of Buffalo. We had the same experience in this respect which is described by Miss Guernsey, of Rochester, who writes under the date of March 13 as follows: "We have taught in the Cattaraugus Sunday-schools; we have gathered the little Indians around us and told them stories, and we had no difficulty in making ourselves understood. We have been at prayer-meetings, sewing societies and social gatherings, and we have had no difficulty in conversing with the ladies present, and as we do not speak Seneca, we suppose we must have spoken English."

As aforesaid, not once did we need our interpreter, and the missionaries tell us that nothing needs to be translated except expositions of Scripture containing words and truths to which the Indians are not accustomed in ordinary exchanges of thought. At the Tonawanda reservation the church recently expressed its preference for the preaching of Rev. Mr. McMaster without an interpreter, when asked to choose between him and a native preacher in their own tongue. . . .

No one there has ever heard of such a thing as impure pagan rites. The testimony of a former pagan chief of council was taken on this point. He became a Christian a year ago, and therefore had every motive to speak the truth about the old religious rites. Wild and singular dances, with rough play, sometimes occurred, as he said, but nothing

immodest. The worst features of such celebrations arose from the presence of whites, and from the drink brought in by them in defiance of laws which the state will not enforce. A white man at Salamanca testified that no Seneca dance within his knowledge was as shocking as the ordinary sights of the Buffalo theatres.

. . . As to vice, it is thought by good judges among the whites on the border that drunkenness and licentiousness are less common than in Buffalo. Many of the old pagan chiefs are jealous of their prerogatives, but their reign is not on the whole obstructive to civilization. After many years experience as missionary on these reservations Rev. Mr. Hall asserts as his deliberate

opinion that these Indians are the superiors morally of the white men on the borders round about them.

There are many sincere and intelligent Christians among them, and as Mr. Tripp testifies, at least one hundred families or nearly one half on the Allegany reservation are living reputable lives. Many of the homes are neat and inviting, with carpets on the floors, and as we saw more than once, a cabinet organ in the parlor. None of the houses that we passed were squalid, nor were the people wretched or filthy looking. In a word, we were greatly cheered and a good deal surprised at what we saw as we rode about, unannounced and unexpected, among the people.

Rev. W. P. Gibson writes from Harbor Springs, Mich.:

At the last meeting of synod the Presbytery of Petoskey was erected from the north end of Grand Rapids Presbytery, embracing thirteen churches and seven ministers and one licentiate, in what is commonly known as the "Traverse Region." Since then four churches have been organized, and our ministerial force increased to ten, with one ordination and one licensure. This is almost wholly missionary ground, as there are only two self-supporting churches and not one settled pastor among us, though we have taken order to install Rev. F. E. Stout, of Petoskey, just in sight across Little Traverse Bay. This is a famous summer resort for the South and West. Bay View (M. E.) is in full view across the bay, and still nearer (one mile) is Wequetonsing (Presbyterian), and across the harbor on a delectable peninsula is Harbor Point Resort, filled in summer with choice people from Detroit, Lansing, Chicago, St. Louis, etc.

The following touching letter, which came into my hands as stated clerk of Petoskey Presbytery, from an Indian church within our bounds, may be of interest to the read-

ers of THE CHURCH AT HOME AND ABROAD, not only as a literary curiosity, but as a Macedonian call to the "reapers in life's harvest" to "come over and help us":

REV. W. P. GIBSON.

DEAR BROTHER:—Your is received of 26th inst. I am glad Hear from you. You wish to know how we are getting along in our little church we are very poor meeting we have no minister. I will answer of question the members is 30 of our church no sunday school no collection no baptized no new members and we have meeting on every sundays and in evening no meeting during of the week I have been trying to help of Dear Christian Friends in our church. I wish you come some time over this spring to hold communion service, we never had any past over three years. will you please let me know where and when you have Presbytery of this Spring. Dear Bro. I am poor English writing and I hope you will understand it of my writing that is all I can say to you at present and I hope of our God to Bless of my hopes

Yours truly,

DAVID AHGOSA.

A tract entitled "The late Alessandro Gavazzi," written by Rev. John R. MacDougall of Florence, has been sent to us, probably by himself, and with it a leaflet entitled "The Gospel in Italy." We are grateful for both. The article on Gavazzi which we lately published from the pen of our correspondent, Sir Matteo Prochet, seems to render unnecessary our publication of the tract. We cannot, however, withhold from our readers two short extracts from it:

The notable feature of Gavazzi's character was simplicity. He was truly without guile. Neither policy nor cunning entered into his plans. He had no element of the ecclesiastic in his nature. As simple as a child, he believed in those around him, and therefore needed, like his friend Garibaldi, to be well surrounded. He was equally simple in his faith. The listening crowds who heard him speak of the Saviour as *il mio Gesù* (my Jesus) heard his whole confession.

His voice was a marvellous instrument for the expression of every feeling of the human heart. Quiet and pleasant in ordinary conversation, it became firm, sustained and persuasive in logical demonstration; rising to tones of thunder, as he denounced the godlessness and iniquity of men, and especially the gross errors and absurdities of the papal system; again melting into accents of most touching pathos, as he carried the dying saint across the Jordan into the paradise of God.

We gladly publish the whole of the leaflet accompanying Mr. MacDougall's tract.

THE GOSPEL IN ITALY.

(From the *Christian*, April 26, 1889.)

The eighteenth evangelization report of the Free Christian Church in Italy tells a deeply-interesting story. The loss of Signor Gavazzi is naturally mourned at the outset, but the record which follows, of work done by the younger men, upon whom under God the future of gospel effort in the country will now depend, is full of hope. During the year several new fields have been occupied, and generally speaking the experience

of Signor Conti, of Rome, has an all-round application. He says: "Roses and thorns, joys and sorrows, hopes and disappointments, triumphs and failures, are our daily experience. Satan knows that his time is short and redoubles his efforts to hinder the progress of the truth."

Persecutions often await those who declare for Christ in Italy, yet there is a disposition to hear, especially among the middle classes and shopkeepers. At Bergamo, where the work is confined to the humbler classes, everything has to be done with the greatest precaution, in order to prevent underhand persecution and the dismissal of workmen who are known to favor the gospel. On this account there is probably no city in Italy in which there are so many who walk in the way of Nicodemus. At Florence the gospel is spoken of with respect by the people who lend an attentive ear to the preachers. A revival which shall remove all timidity and dread of the consequences of confessing Christ is anxiously and confidently prayed for. In Genoa there has been an awakening of interest, and the mass of the people hold that truth is on the side of the evangelicals. Signor Borgia, of Milan, reports the conversion of a priest, a man of ability and high character.

At Rome the word of the gospel is listened to with attention, although the number of conversions does not correspond with the earnest longings of the laborers. Some of the conversions have been especially interesting. "An old unbeliever," says Signor Conti, "joining in our service, was seized with envy of our hope and joy in Jesus. He returned regularly; the Spirit of God touched his heart, and the cry of the jailer of Philippi burst from his lips: 'What must I do to be saved?' A poor old superstitious woman waited at the close of the service one day to thank me with tears for the gracious words she had heard, which had led her to the Saviour. A young man of idle and vicious life was interested, convinced, moved to repentance, and accepted Christ." The commercial crisis has not extinguished the spirit of self-sacrifice, nor have persecutions been successful in pre-

venting some from boldly coming out for Christ. The church at Venice, one of the youngest in Italy, is bearing a good testimony. Several priests have communicated to Signor Beruatto their desire to leave the Roman Catholic Church, but they have not yet had the courage to unfrock themselves.

The report of the evangelical schools, in connection with the Free Christian Church, also contains much that is cheering. Considering the obstacles and difficulties, it is surprising that there is an evangelical school

at all in Rome, but we are thankful to observe that a really good work is being maintained in the city. At Florence, Naples, Turin, Venice and Leghorn, brave endeavors are being carried on, the young instructed in the Bible, as well as otherwise educated.

Both these interesting reports are signed by Rev. John R. MacDougall, Scotch Church, Florence, honorary treasurer and secretary of the evangelization committee. We trust the reports will induce many new friends to support this very good and promising work.

WHAT CHINA NEEDS.

Rev. Charles R. Mills, D.D., writes from Tung Chow Chefoo, China :

You will doubtless give your readers thrilling letters from our friends who are feeding the starving in the central parts of this province. I want to allude to a single point in connection with the famine. It is this: the people here, always excepting the Christians, give nothing to feed their starving countrymen. Some of the mandarins are helping on the work, not all by any means. But the people are simply doing nothing. A friend, speaking to a heathen Chinaman on this subject, reported the following conversation: "We foreigners and native Christians are all helping this famine fund. Are your people doing anything?" "Well, no, we are not doing anything. You see those people have sinned grievously against heaven; hence they are punished with this calamity, and we don't propose to interfere." "Do you mean to say, then, that you have not sinned against heaven?" "Oh no! we have sinned, and doubtless our turn will come yet." I believe this man represented correctly the thought and feeling of the ordinary Chinaman.

Your readers have taken note of the fact that Kwong Shu, the reigning sovereign of China, has this spring come to adult age, and has been formally seated on the throne. It is an interesting fact that no adult man of character has reigned since Christianity

and civilization began to make real progress in China. Thirty years ago Hyen Feng, a weak man, was emperor. It is said he was wholly given up to low pleasures. He certainly was not a man of weight of character. He fled from the summer palace at the approach of Lord Elgin, in 1860, and never returned to Peking. T'oong Che, his successor, died just on the threshold of manhood. Kwong Shu has reigned, nominally, fifteen years. He is now acknowledged as the actual head of the government.

What will be the policy of Kwong Shu? This is an interesting question. So far he has not done anything decisive one way or the other. Let us see what changes are needed.

1. China needs a coined currency. The only coin is the copper *cash*, worth one tenth of a cent; all large transactions are made by using lump silver, which is bought and sold by the ounce. What makes the matter worse, the actual weight of the ounce varies. Scarcely any two places have the same weight. Last year it was stated in home papers that the Chinese government had ordered a large number of mint machines, and that China was to have a coined currency. Those machines have not yet made their appearance, and I am afraid are not likely to.

2. China needs a standard of weights and measures. The *acu*, like the ounce of silver, is a variable quantity, and so of all weights and measures.

3. China needs decent roads. In some of the provinces there are canals running everywhere. In those regions there is little inconvenience from the absence of good roads. But there are no such watercourses in many provinces. The cart roads in this province monopolize the traffic and travel. These roads are wretched, and such as they are they will continue to be, as it is not the recognized duty of the government to make or repair roads.

4. China wants a few trunk railroads. I cannot enlarge on this subject nor on the opening of mines, but only say that if there was a railroad now from Shanghai to Che-

nanfoo, famine relief would be immensely facilitated.

5. China wants the growth of the poppy and the manufacture of native opium prohibited by law. The foreign traffic in opium is now much less extensive than the native.

Of course the greater want is the conversion of China—its emperor, its officers and people—to Christianity. That work goes on. Thirty years ago there were presumably three hundred Protestant Christians in China. Now there are thirty thousand. Let us pray and labor for this as China's great want.

We gladly give special prominence to this notice of a book which we find a rich treasury of valuable information :

THE MISSIONARY YEAR BOOK FOR 1889-90. Published by Fleming H. Revell, 12 Bible House, New York, 148 and 150 Madison Street, Chicago. Cloth, \$1.25. This volume of over 400 pages contains carefully-prepared historical and statistical

accounts of the principal Protestant missionary societies in America, Great Britain and Europe. It is intended to be a companion volume to the London Missionary Conference Report, and is cordially recommended as containing information often desired by missionary workers in their study of the various mission fields and not always easily accessible. The American edition is edited by Rev. J. T. Gracey, D.D., president of the International Missionary Union.

HOME MISSION NOTES.

BY THE SECRETARIES.

NEW FIELDS DEMAND MORE MEN.

Dr. R. W. Hill writes from Guthrie, Oklahoma, which he says is already a place of 12,000 people, and is "the one place of all others in the territory that needs a good man." Then he adds, "You thought ten men too many to call for in Oklahoma. We ought to have twenty. Little towns have sprung up on all sides, and we must care for them."

Rev. T. M. Gunn writes of the Synod of the Columbia as follows :

My work is very large at present, but in another year the synod will be divided into two, and probably another synodical missionary will then be called for.

In East Oregon I have visited fourteen of the nineteen churches; organized two; placed ministers in ten; spent at least four months in supplying their churches.

In Puget Sound Presbytery I have visited fifteen churches, some of them several times; placed fourteen men; organized three churches; moderated numerous meetings; held one series of revival services.

In Idaho Presbytery I placed seven men; visited the whole presbytery except the Nez

Perces reservation; have had constant watch of the rapid development of East Washington and North Idaho.

You tell me to "hold these new places." That certainly is my desire and my aim, and I am doing it as fast as men can be procured. I need scarcely remind you how urgent I have been to secure men for these fields.

I have now thirteen fields needing men, and if we entered all the new fields inviting us, we could easily extend the number to fifty.

My aim is to keep the organized fields supplied first, and then extend the work as rapidly as we can get the men.

The Foreign Board after several months consideration have taken the following action touching the Indians. They propose to turn over to the Home Board all they have had in their care, except their New York and Dakota work and present work in Idaho. They desire this Board also to take up the proposed school among the Umatillas, for which the government has just given one hundred and sixty acres of land. The work to be thus transferred includes school work among the Sacs and Foxes in Iowa, the Chippewas in Wisconsin, the Omahas and the Winnebagoes in Nebraska. The Board of Home Missions will no doubt accept this work, in accordance with the precedent of the work in the Indian Territory already accepted from the Foreign Board, and in pursuance of a general understanding and agreement that such transference should be continued and carried out as fast and as far as may seem expedient. The policy of the Foreign Board is to retain that part of the work which involves preaching in the vernacular.

A Chicago morning paper in a telegraphic report of the doings of the General Assembly set forth the Committee on the Board of Education as stating that "the rate of church dissolution last year was 36 per cent., the largest in the history of the Church."

Of course this was merely a stupid blunder, so palpable that it should have been impossible in a respectable journal and hardly needing notice or correction. If any

statement at all like this was made to the Assembly, it may have been that the number of churches dissolved during the year was 36 per cent. of the number organized during that time. The figures for the year just closed are not yet available, but in the six years preceding, the annual average of churches organized was 185 and the annual average of churches dissolved was 73, about 39 per cent., or about 1½ per cent. of the whole number of churches. The average last year was somewhat larger—about 1½ per cent. Even this may seem an unduly large proportion of disbandments, and may be taken to warrant unfavorable inferences as to the wisdom of the Church's management and policy and the vigor of her vitality. There is of course room here for criticism and room for improvement. Presbyterial committees are not always wise, and synodical missionaries are not infallible. Some churches are organized prematurely, and what seemed a fair prospect of success is not realized. In other cases too many denominations enter a new settlement together, and its growth is not enough to sustain them all, and it may be the lot of the Presbyterian enterprise to withdraw or fail. But there are other cases whose disbandment is due neither to undue haste nor to excessive zeal. A new town is often located and its building and business pushed in warrantable expectation of its being reached by a railroad, which after a while chooses another route, and leaves the settlement to depopulation and partial or entire abandonment; and any church which has been founded there of course shares the general failure. Then scores of old eastern churches in rural districts, once strong and flourishing, mothers of colonies and ministers for generations, are constantly dying out from the death and removal of old members, the non-arrival of new ones, the withdrawal of their young people cityward or westward. It is the well-assured and fixed policy of the Board of Home Missions, for its own sake as well as theirs, to aid in sustaining these old churches after they fall below the point of self-support. They are in very many cases points still worth holding

as feeders of other churches and helpers of the general good, to say nothing of past services and old associations. But sometimes these old congregations wane and dwindle beyond the reach of any possible assistance, and then there is nothing left to do but erase the honored name from the roll, and write on the venerable walls the epitaph "Blessed are the dead who die in the Lord."

It will thus appear that the disbandment of congregations here and there is no proof of weakness or failure in the Church at large. There should be all possible pains and care taken to reduce such loss to the minimum. But to some extent it is unavoidable, and should be so regarded and reckoned. The item of church dissolutions is simply an eddy in the grand and sweeping stream of our Church's growth, progress and success.

By order of the General Assembly, the Board of Home Missions is about to make more diligent efforts in behalf of the Germans and other foreigners. In the following letter from Texas, Rev. W. H. Buchanan shows a pleasant beginning of such work :

Through the kindness of the superintendent of transportation of the San Antonio and Aransas Pass Railroad, I secured the use of the waiting-room at the depot, and continued my visits there once a month for several months, and preached to increased audiences at every visit; and although some were amusing themselves in their hall with music and dancing at the same hour a couple of blocks away, yet they did not otherwise molest us.

I was obliged, however, for the most part to furnish the song service in solos until the last two Sabbaths; I knew the fondness of the Germans for music, and from the beginning I labored to enlist them, if possible, in that part of the service; but because of their non-acquaintance with the hymns and with sacred music, I did not succeed until the last two Sabbaths.

During the week preceding the last Sabbath but one, in response to my appeal to Dr. Wright, he sent to us by express his small organ, and I took with me two young ladies from San Antonio, my daughter-in-law and her sister, both good players and singers, who conducted the music for that day. The announcement made

in advance that we would have good music that day drew a large audience, and thus I accomplished what I had labored for from the beginning. A large proportion of the audience could read notes, and being led by the instrument they joined heartily in the singing. At the close of the public worship I invited all who would to remain and we would continue the service of song and help them to learn some of those beautiful hymns. To my gratification quite a number remained, and at the close, when we had sung another hour, to my *greater* gratification, a dozen of those young Germans, young men and women, came forward and asked to borrow hymn-books until my next visit, that they might practice together and take charge of the music themselves thereafter. I could only thank God for what he had done.

At my next and last visit it was a dreadfully stormy day, and only boys and men could get out, but I met with them and distributed the hymn-books, and for an hour those rollicking boys sang with me as I led them, trying to teach them to sing some of those gospel songs, while they went over and over them, until, when we closed and I bade them good-by for the last time, they left the depot and went off, singing, as they went, "What a friend we have in Jesus." God grant that they may find in him their dearest friend by and by.

The senior secretary has a favorite and very suggestive story of a good woman, the sole remaining member of a feeble and declining church, who, when presbytery had decreed the disbanding of the congregation, stoutly declared that she "wouldn't be dissolved," and the issue was that the church lived to see better days. Rev. A. S. Wright writes from Linden, Mich.:

We can match your story of the Presbyterian church of one woman that "wouldn't be dissolved." The church of Salt River was dropped from our roll. But one of our men found it the other day—two male members, who "never asked to be disbanded, don't want to be disbanded, and ain't a-going to be disbanded." And they say that there is actually now an opening for that church.

Rev. Samuel G. Hair, of the Presbytery of South Florida, stated supply of the Presbyterian church at Bartow for three years, died on June 10. Before going to Florida

he had been for some years pastor of the Second Presbyterian Church of Youngstown, Ohio, and before that of the church at Sigourney, Iowa. Rev. Alexander W. Sproull, presbyterial missionary of East Florida Presbytery, writes thus of him:

Our Florida mission work has met with a serious loss in the death of our dear brother Hair. He was a noble Christian brother, wholly consecrated to his work and greatly blessed in it. He will be missed everywhere, in the family, in the church, by his brethren in the mission field, by the poor and sorrowing ones needing words of comfort, by all classes in the community with whose interests he has been so closely identified for over three years. He leaves a widow, but no children.

DR. THOMPSON ON HOME MISSIONS.

We reproduce below, from the noble sermon with which Dr. Thompson opened the late General Assembly, the paragraphs which had special reference to home missions:

By one other institution do we organize our life for the occupation of the land. It is the original form into which Christian life has always flowed. It is as old as Pentecost; is of direct divine institution; is the condition of all other Christian organizations; is at once the simplest and grandest expression of man's faith in God and his love for his fellows; the Church of Christ, the visible "pillar and ground of the truth." To establish this Church everywhere, from the rivers to the sea, is the supreme duty of the hour, the splendid responsibility of the century. And the first century of our national history will furnish the spur for the second. . . .

A recent English writer, speaking of the value of religion to the American commonwealth, says, "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Thoughtful observers in our own and other lands recognize the fact that the severest strain on our national life is yet to be met, and probably within the next genera-

tion. How thoroughly and readily we shall be able to assimilate to our national life and institutions the multitudes who from all foreign shores press into our open gates, how far conservative, home-loving and order-loving habits of our new populations shall balance the spirit of restless adventure, the love of money and the love of power, how far a spirit of deference to wholesome laws shall restrain feverish social agitations imported from other lands, are questions that hold the attention of thoughtful patriots to-day. There has been no lack among us of appreciation of our position, as possibly the last heir of time. . . .

Never did a nation have such a dizzy prosperity; never was there so imperatively demanded a corresponding moral development. Patriotism is strong here, but more than patriotism is required. Shall there be a national conscience strong enough to bind and blend social and moral diversities that enter into our life, and hold us firm to the devout beginnings of our history? The Christian Church must be heard in answer to that question. The gospel must teach the people reverence for authority, divine and human, and that just regard for the rights of others which alone gives highest self-control. And especially the gospel must deliver the popular life from that dull hopelessness, the curse of so much of the common European life of to-day, which always comes to people who have a hard time here and no outlook for any better time beyond. We must lift upon the common life, to encourage, elevate and purify it, the consolations and aspirations of the gospel of Christ. This is the patriotic duty of the hour. A church to plead for law and obedience and hope, in every township in the land, will be the best munition of defence against enemies abroad and against social discontent and infidelity at home. History gives us no reason to suppose that a republic not thoroughly grounded in religion will long survive assaults from without or agitations within. And thus to preserve the nation with the salt of religion and make it the kingdom of God among men, the Church must not only be built, but be a vital force through all grades of the national life.

On the one hand, a spirit of mere ecclesiasticism will utterly fail of holding the ground for Christ. We may be in some danger of trying to revive the churchly splendor of other lands and ages. It will be a mistake to think that the attraction of our gospel will be according to the gilding on the altar, or its prospect according to the height of the spire. Let us be-

ware of a centralizing policy, trying to make an attractive centre of that which heaven designed should be a wide-spreading force. Glance for one warning instant at that period of church history when Alexandria, Rome and other cities became centres of culture and art. The darkness swept back upon Asia Minor and covered the marks of the apostolic labors, but the city on the Bosphorus was brilliant with altar-candles; it crept back over Italy and the isles at her feet, but Rome was gorgeous in velvet and gold and radiant in ever-increasing ecclesiastical attractions! Egypt was relapsing into her old night, but Alexandria was splendid in her incomparable library! You know the familiar story. It was the day of retrenchment, and it wrought decay and death. Religious famine stalked among the candles, and death masqueraded in pontifical robes. Let us accept the lesson as we face our great centres of population. Society trembles at the very word people. It is among massed populations that the forces are seething that threaten our proudest fabrics of business, society, government. If heaven has any help for us, it is in the Church of Christ. We must revive the splendors, not of cathedrals, for they may be only the monuments of a "petrified religion," but of the evangelizing zeal of the first missionary age.

But not only must our churches keep their hold on the cities. With a firm and rapid step the centre of population is moving to the Mississippi river. There are those in this audience who will see it cross. Never in history has such an army moved as is moving now for the occupation of the central basin of the continent. Their camping ground is guarded by the green-bannered heights of the Alleghenies on the one side and the rock-bayoneted pinnacles of the Rockies on the other. They have long since filled up the eastern half; they are jostling each other by regiments for its western side. And see the flags they carry! the three-barred ensigns of Italy, Germany and France, the yellow fields of Russia and Austria, the red cloth of the Norway cross, the red circle of Japan, the gold triangle of China, the white cross of Denmark, and the mottled colors of Spain; it looks like the strangely-blended and inharmonious field of the Crusaders in the plains of Esdraelon. How shall the disharmony disappear? Out of that melange of ensigns, by what magic shall rise the orderly

stars in the blue of our homogeneous national life? Constantine saw the white cross above the swirl of colors in the battlefield below. The gospel prism has resolving power. Set it in the midst of this swirl of colors, and they will become one in the white light "which never was on sea or land" which means "peace on earth, good will to men."

To overtake the religious problem of our beloved land may a spirit of evangelizing faith and zeal fall upon our Church to-day; an ambition not for great churches, but for a living gospel in every city and hamlet of the country. Fields are not won in winter quarters. When the aggressive heroism of Roman legions yielded to splendid encampments in Asia and Italy, the day of their glory went down; when the Church fails to seek her ideal of universal occupation by the distribution of consecrated enthusiasm, her standards will trail in the dust. Under a law of dispersion the sun from his throne illumines the world, and brings on every harvest as far and wide he flings his golden showers. Under that law also the kingdom of grace must light up our land,

"Lie like a shaft of light across the land
And like a lane of beams athwart the sea."

But around this picture of a nation consolidated by the intelligence, virtue and religion of its people there lingers one fringe of painful and pathetic shadow. The nations that are taking possession here drive out the nation which first held it. History may furnish us with parallels to the fact. It is to be doubted whether there is any parallel to the dignified pathos of the tragedy. The advance has been now by arms and now by statecraft, but equally irresistible. The retreat has been under protest as dignified as it was solemn. The thin straggling line of retreat reaches now from the Indian Territory and the Dakotas to the western slope of the continent. The government atones feebly for the violated faith of the past and the steady pressure of the present by here and there an Indian school. But the fiat has gone forth. The world has come in on their homestead, and they are vagabonds on the face of the earth. To the Church of Christ, powerless to give them a foothold on earth, is given the final duty to point them above the last white peak of the Nevada range, to a land where faith is never forfeited and citizenship never disowned.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Dr. and Mrs. Mitchell are soon to enter upon a tour of visitation to the missions of Japan, Korea and China. The desirability and even necessity for such visitations are becoming more and more apparent. They have seldom been made by representatives of the Presbyterian Board. Only one tour among the eastern missions has ever been made by a secretary, though in other missionary organizations they have been common. No great business corporation would undertake to carry on extensive operations in any distant land without thorough and repeated examination of the ground and of all the circumstances and demands of the work to be undertaken. None can know better than the missionaries the demands of particular fields; but their view is necessarily limited to their individual missions. Comparative judgments cannot, therefore, well be formed. Besides, it is important that the knowledge required should be constantly available for the Board in the current administration of the work. The stimulus, also, that may be gained by a secretary coming into actual contact with the native churches and schools on the field may be expected to redouble his power in the presentation of the cause of missions to the churches.

The work of the Foreign Board is unlike that of any other branch of church work. It is complex. It embraces all forms of effort. It is widely scattered, and is far distant from the general contact of the Church. It is carried on under every variety of climate and condition, amid various commercial and diplomatic relations, and is in constant contact with every form of human error. To acquire the mastery of so great and diverse an enterprise demands personal and thorough investigation of the different fields.

It is to be hoped that while Dr. and Mrs.

Mitchell are absent, the prayers of the Church will accompany them, that an abundant blessing may be the result of their visit, and that in the reduction of force occasioned by his absence, there may be no diminution, but rather an increase, of contributions and every form of support, that the work may not suffer.

Korea is an example of a country in which there is great readiness to receive the truth and a special demand for medical missionary service, at the same time that for certain reasons there is great need of caution and of wise regard for the sensitiveness of the political situation. But the counsels of all men are in the hands of God, governments and nations are subject to his power, and he can turn the hearts of rulers as the rivers of water are turned. Is there not reason to pray that that same divine power who enkindles a spirit of inquiry among the people may so overrule all events that the truth may at an early day have free course and be glorified? There is no need of discouragement in the fact that barriers are interposed. Our generation has been so accustomed to rapid changes and marked successes in the work of missions that it is easily disheartened.

What would the men of our day say if in some country missionary effort had been carried on for twenty years and yet not one convert had appeared, as was the case in Telagoo and Tahite? What would be thought if in Japan to-day a change of dynasty should drive out every missionary and sweep away every vestige of Christianity, consigning the native believers by thousands to bloody martyrdom, as was done scarcely a generation ago in Madagascar? It is safe to say that there is scarcely a danger in our time of such discouragements as these. The

whole movement of the world's evangelization is more rapid, and nowhere perhaps so rapid as in Korea. The results thus far are much greater and more encouraging than those which, in an equal length of time, were secured in Japan. Prudence is certainly wise and necessary. The interests of the dynasty, the jealousy of enemies of the dynasty, and especially of China which desires to retain the virtual sceptre of Korea—all these are to be considered. But the shadow is not going backward on the dial-plate of the Hermit Nation. It is destined yet to become a prosperous and powerful country. There is wisdom enough in its more progressive rulers to see that its greatness will be found along the same path that has been pursued by Japan. Orientals are not fools. They are not slow to comprehend the situation and the outlook. Reactionary individuals there may be; there may be ambitious aspirants who desire to make use of the old conservatism for their personal ends; but Korea is on the march, and will soon discover more and more that Christian civilization cannot be attained while Christianity is debarred and excluded. The present dynasty long ago tabooed Buddhism. It is not in any sense the religion of the country. Shintuism, the religion of Japan, never obtained a footing in Korea. The Confucianism of China has been largely adopted by the educated classes, but the real religion of Korea is Shamanism, spirit worship, low forms of popular superstition. Since Buddhism was put under ban, sevenfold superstitions have entered in to fill the void, yet they are not religions. Wanted, a religion for Korea. What shall it be?

One of the most promising enterprises that could be entered upon for the deliverance of East Africa from the slave trade would be the establishment of a line of communications from Suakim to Berber on the Nile, and thence southward to Victoria Nyanza, Tanganyika, Nyassa, and the mouth of the Zambezi river. This project has already had much thought bestowed upon it, and there are philanthropists in England

who are deeply interested in it. At the time of the British campaign in the Soudan, steps were taken for the building of a railroad from Suakim to the eastward bend of the Nile above the cataract, and had General Gordon been relieved at Khartoum, the project, which seems so desirable, might already have been far advanced. Emin Pasha's positions, whatever they may be, would help establish the line, and the fact that he has been able for so long to maintain his ground seems to favor the feasibility of some such movement. Evidently the kingdom of Kiwewa, successor of Mwanga and Mtesa, would bear a little regulating in the interest of civilization and humanity. Mission work would be protected and prospered all along the line, and trade, it may well be believed, would soon find its way to this lake and river route to such an extent as would go far toward the support of the scheme. The trade in slaves from Central Africa would be entirely cut off by this line, and such remnants of the hideous traffic as survive to the eastward of the lakes would be sure to be extirpated by the joint influence of these stations and the European powers established on the seaboard. There is a call for an international philanthropic movement, one resembling in some points that of the king of the Belgians on the Congo—the waiving of individual national schemes and the establishment of a disinterested league in the interest of humanity. It is worth praying for and hoping for.

The Board of Foreign Missions, in offering a large portion of its work among the American Indians to the Home Board, has only followed out a plan long maintained of making such transfer whenever, in the advance of our American civilization and the near approach of white settlements, such transfer should seem natural and desirable. The fact, also, of a serious deficit in the treasury of the Foreign Board has had its influence.

The missions offered are those of the Sae and Fox, the Omaha, the Winnebago and the Chippewa Indians. The grant of land

promised by the Indian Department to the Foreign Board for the establishment of an industrial school on the Umatilla Reservation, in Oregon, has also been transferred. The vernacular work among the Nez Percés, and the entire work of the Board among the Dakotas and the Indians in the state of New York, is retained, and with the purpose of a more vigorous prosecution of that which remains. It seems, in one point of view, of trivial importance whether the small amount of work done by the Presbyterian Church should be in the hands of one Board or another, in comparison with the demand for tenfold more effort for the Indians on the part of both the one and the other. It is a rather startling fact that all the missionary operations of the various missionary societies, together with the schools established by the Government, only embrace a little more than one third of the Indian children who are of school age, while still less is done for the two hundred thousand adult Indians who never learn the language of the white man sufficiently to receive a clear knowledge of the way of salvation.

The process of disintegration of the reservations goes on apace. So far as the Severalty Bill inures to the benefit of the white man, it will be executed rapidly enough; but the other side of the matter, the adequate preparation of the Indians for their new condition, will be likely to lag and languish and suffer. The time is critical. The next twenty years will go far to solve the problem of the Indians' destiny. What is to be done for the rising generation, intellectually, morally, spiritually, must be done with promptness and with zeal. All missionary boards and societies should redouble their efforts, since all together fall far short of the demand.

The French missionaries among the Basutos of South Africa have been greatly blessed in the labors of the past year. On the 30th of December seventy-five new converts were received to the church at Morija. Their baptism was witnessed by fifteen hun-

dred natives, thirty-five of whom were so impressed by the services that for the first time they asked for special instruction in the Way of Life.

Our English friends are not easily outdone in the flexibility and abundant resources of their missionary methods. A Missionary Loan Exhibition was held in April at Kensington. Friends of missions, of all ranks, lent their influence as well as their curios for the exhibition. It was preceded each day by a prayer-meeting led by prominent clergymen, and the exhibition was opened on successive days by Lady Dufferin, Lady Kennaway and others. Addresses on missionary topics were given in an adjacent audience-room by Rev. J. Webb Peploe, Sir John Kennaway and others. Bazaars representing different heathen countries were open for three days. The affair proved a financial success.

The Chili mission has met with a severe loss in the destruction by fire of the church in Santiago. It occurred on Monday morning, April 15. On the preceding evening regular services had been held, after which the church was closed as usual. There is no doubt that the fire was the work of an incendiary. A quantity of tow and waste was found in the building, to say nothing of other evidence of incendiarism. A number of the Chili newspapers acknowledge that the fire was the work of a fanatic, and sympathy is expressed for those who have been deprived of their house of worship. The loss is great, as it includes all the furniture and books. The building was insured for part of its value, and a very commendable effort has been made by residents in Santiago and Valparaiso to replace the structure. In view of the distressing circumstances, the Board has made a grant toward the rebuilding of the house. It is not at all likely, however, that the amount in hand from all sources will erect a suitable edifice and furnish it. The friends of missions will do well to bear this in mind, and lend a helping hand in this exigency.

*As indicating the animus of some of the officials toward Protestantism, this incident is related in this connection: Several young men, students in our theological seminary, were summoned before the authorities to make a statement with reference to the fire. Before entering upon the subject the judge asked the young men what motives had influenced them to abandon the Church of Rome. He also took the opportunity of giving them a lecture for their apostasy, even asking one of them how much he had been paid to become a Protestant.

A very wide and open field for school work is found in the Shantung province in what are known as village day-schools. While speaking of the comparative expense of the boarding-school system and that of day-schools on heathen soil, Rev. W. P.

Chalfant of Chinanfoo advocates the former chiefly as the means of training teachers for the latter, and he adds:

We have two of these village day-schools at present, where the boys are educated in the ordinary Chinese branches and in the doctrinal books, at an expense to us annually of \$1.50 each. The difficulty is to secure suitable teachers for such schools, and the need, therefore, of training-schools as distinguished from ordinary boarding-schools is all the greater.

It is an American habit, born of our thrifty character, to ask where the money's worth can best and in the largest degree be realized. We point all inquirers along that line to the great province of Shantung. A dollar and a half per annum! What a chance for investments! At this rate some of our American millionaires could transform whole provinces of China, and smaller amounts will help proportionately.

SHALL WE STUDY THE FALSE RELIGIONS?

It was said by the late Dr. A. A. Hodge that the half truths of heathen systems are all united and completed in the doctrine of the Holy Trinity. The remark shows a discriminating estimate of the false religions, and aptly states their relation to the Christian faith. And it suggests a line of investigation whose importance is just now demanding attention.

Our generation has scarcely known what to do with the heathen faiths of the world, and in no other field has scientific classification and comparison been so tardy. Infidel apologists, ever ready to welcome any alliance against Christian theism, have taken the lead by skillfully rehabilitating the Oriental faiths as rivals of Christianity, while for the most part the Church has ignored them as unworthy of regard, or shunned them as devices of the devil. In this country especially this field of discussion has remained chiefly in the hands of non-Christian or heretical writers. On the other side of the Atlantic, particularly in Great Britain, the conflict of Christian

truth with false systems is coming to be more wisely considered. It is deemed rational and prudent to know something of the enemy's country, its strongholds as well as its weak points, and to learn where and in what ways successful conquest may be made. At Oxford, Professor Fairbairn delivers thorough courses of lectures on comparative religion. On the Duff (missionary) lectureship, in connection with the University of Edinburgh, Sir Monier Williams was invited, some months ago, to deliver a course of lectures on Buddhism, which have since been enlarged and published. A returned missionary from India, Rev. Mr. Long, has founded a permanent lectureship on "The False Religious Systems of the East," in connection with the Church Missionary Society, and the Executive Committee of that society (see *Church Missionary Intelligencer*, April, 1886) has warmly endorsed the plan and taken measures to secure the lectures. The missionaries of the same society, at a conference embracing Sindh and the Punjab, adopted the following resolution in relation

to the preparation of missionaries for their work among the heathen :

This conference believes it to be desirable that, from their first arrival in the country, young missionaries, both in their own interest and in that of their work, should systematically study the religions of the country in which they live. And the conference therefore recommends that such missionaries be encouraged to pass an examination in the same within one year of passing their final examination in the vernacular, and that for proficiency a certificate be granted by conference.

The *Intelligencer* adds by way of endorsement :

This is the experience of a conference of missionaries, including among them not a few men of long standing and wide experience in the field.

But the committee also concur with Mr. Long in thinking that a larger and more accurate knowledge of the great systems of error in which so many hundreds of millions of the human race are still enslaved than is usually at present possessed, and than can be given in the ordinary missionary address or speech, may, under God, be helpful in deepening the interest in missionary work of those who are already the friends of missions. When such friends are able to see in plain outline the debasing and soul-enslaving nature of these religions, it may be expected that they will be aroused to greater effort, from a more intelligent point of view, for the emancipation from them of their fellow creatures. The area of missionary interest may also be extended.

There is another point of view, too, from which the subject may be looked at. False views on some of these religions are to be met with in England at the present day ; and skeptics are from time to time found putting forward some of their teachings as evidencing in them a superiority to Christianity. It must be of importance to diffuse, by means of lectures, correct views of the real nature of these religions.

It needs no prophetic sagacity to predict that within the next decade the important relations of this general subject to the work of Christian missions will be much more fully realized, and that corresponding changes will be made in the training of missionaries for their work. At the same time the general intelligence of Christian

people on these subjects should be so increased that even the most timid and doubtful cannot be disturbed by a misleading review article or an Anglo-Indian poem.

One thing is certain. So important a field of investigation, one which the inter-communication of ideas in all parts of the world is bringing into constant and vital contact with Christian belief, should not be left wholly in the hands of those who choose to employ it against the truth, and whose unchallenged misrepresentations are in reality so vulnerable. We have no dread of the mythologies of Greece and Rome, simply because we know all about them, and yet the victory over them was not secured without a struggle. The philosophies and the superstitions which, in league with the empire of the world, confronted the early Church were neither few nor impotent. One has well said that "Christianity enjoyed no privileges and claimed no immunities when it boldly confronted and confounded those ancient and most powerful religions of the world." In the same way, the mythologies which still exist in the Eastern Hemisphere, and in regard to which there sometimes seems to be a vague apprehension lest some dangerous rivalry of Christian truth shall be revealed, should be disenchanted by an actual and thorough acquaintance. Our higher theological education requires a knowledge of the speculations of the old Gnostics and Manichæans. How can it afford to ignore the equally subtle systems with which the Church must grapple in the conflicts of to-day ?

It should be borne in mind that the forces of heathen error have in recent years rallied to a more desperate resistance and to a much clearer knowledge of the issue. The "revived Aryanism" of India, professedly sloughing off the later corruptions of Hinduism, and enkindling by all possible means a national spirit and the old pride of race, rises up with new energy to the challenge of Christian aggression. The very enlightenment which the work of missions has imparted, has quickened the intellectual activity of educated Hindus and Japanese. They have learned our Christian doctrines, not

always in a friendly spirit, and under the guidance of European scholarship they have studied their own systems. They have also sat at the feet of our Western teachers of infidelity, and learned all the points of attack upon the Christian faith. They have welcomed the panegyrics which European or American apologists have lavished upon Buddhism and kindred systems. They have joined hands with American Spiritualism under the new name of Theosophy. "The Light of Asia" has been translated into their various languages, and eagerly read by thousands, and its author has received the special thanks of princes and potentates. How can unfurnished missionaries grapple with such forces? And how can a Church which looks only with disdain upon the enemy's resources, be fitted for the most stupendous conflict that it has ever been called to wage?

The alliance between the old heathen philosophies and our Western doctrines of evolution, is bringing "the war into Africa." We have Buddhist "culture" in Boston and New York. An Armenian graduate of Princeton Theological Seminary had advocated the system of Gautama in Chickering Hall. A Presbyterian pastor of New York has been asked to substitute "The Light of Asia" for the Bible, at a funeral, and the Theosophist, Colonel Olcott, has recently announced to the educated circles of Japan, that there are already 50,000 Buddhists in the United States. This is a characteristic exaggeration, but it is significant.

The recent apologists of the Oriental systems have consciously or unconsciously woven into those systems all the recent theories of Western scientists. Edwin Arnold, Mr. Sinnett and others have read into the old Buddhism the physical evolution of Charles Darwin, and the psychical and moral evolution of Herbert Spencer, and in so ingenious a manner that the old is reinforced by the new, and the new is strengthened by the old; for once the new cloth and the old garment are made to agree. At the same time, these writers, one and all, unhesitatingly clothe the heathen systems in the nomenclature and forms of expression which

they have borrowed from their Christian training, thus adding many conceptions of which no Oriental Buddhist ever dreamed. It may in truth be said that many of the best things with which heathen systems are now credited, have been read into them by the apostate sons of an early Christian culture.

But it is not merely on the apologetic side that reasons appear for a careful and candid study of the false religions which this generation now encounters. There are motives of an aggressive character. The worldwide history of uninspired religions presents many important facts.

First. It emphasizes, as nothing else can, the futility of the unceasing and wearisome efforts of mankind to find out God by their own devices. To borrow an illustration from another, these efforts have all been like the puny attempts of children to place ladders against the sky.

Second. The history of the false religions, as has been most conclusively shown by Ebrard—warmly endorsed by the late Dr. Henry B. Smith—constitutes the most convincing argument against the modern hypothesis of development in religion—from instinct to conscience and worship, from fetichism to polytheism and Christianity. And here perhaps is the most desperate grapple just now between revealed religion and certain theories which relate to the descent of man. Those theories, dealing mainly with his prehistoric career, and reaching conclusions as to his physical development, assume as a sort of corollary, that his moral and religious nature also must necessarily have been an ever upward growth.

But over against these conclusions from unproved premises the actual history of religions reveals the indisputable and universal fact of a widespread and continued deterioration. The development has all been downward. Careful investigations of the various systems, summoning only the testimonies contained within themselves, strikingly corroborate Paul's diagnosis of human apostasy as given in the first chapter of his Epistle to the Romans.

Third. The history of human religions,

many of which abound in lofty ethical maxims, corroborates in like manner the second chapter of the same Epistle, which holds mankind so clearly responsible for the light of conscience. I am aware that quite a different use has been made of these high ethical teachings. Mr. Moncure P. Conway in his "Anthology" has attempted to level Christianity with other systems by grouping the beautiful maxims found in all, thus carrying the implication that all are equally of human origin. But rightly viewed, those maxims only the more completely show that all men are under condemnation by the law written upon their hearts. No one has so strongly and so clearly insisted upon the fact that God has implanted ethical truth in the human understanding and conscience as the apostle Paul; but ethics may stand quite apart from religions—the one dealing with implanted principles, the other with divine help and fellowship. Atheistical systems like Buddhism, and agnostic systems like Confucianism, are quite as lofty in their ethics as those which claim to be theistic. As a rule, the ethical standards of the Oriental systems are higher and purer than the religions with which they are connected, while the Christian religion rises higher and ever higher than the dimly inscribed law that is still discernible in the disordered human conscience. The lauded ethics of the heathen world bring new proof that mankind are self-condemned in their sins, that only grace can save, *and that missions are necessary.*

Fourth. A just knowledge of the history of false religions furnishes a strong vindication both of the Old Testament dispensation and of the history and conquests of the early Christian Church. Perhaps nowhere else can be found so clear a justification of the severities of the Jewish theocracy as in a

careful study of the development of heathenism among the Canaanites and the Phœnicians, as traced by Ebrard, De Pressensé and others. Of all the heathen nations of whom history gives us any account, none have compared in degradation and wickedness with those races with which the Hebrew migration came into direct contact. The threefold vices of religious prostitution, sodomy, and the cruel and wholesale sacrifice to Moloch of children burned alive, spread westward from the valley of Sodom, until between the time of Abraham and his Canaanitish friends Melchizedek and Abimelech, and the time of Moses and Joshua, it extended over the whole land to the Mediterranean. And ere the Israelitish conquest of extermination was completed, the baneful poison of that unspeakable cult had spread through all the Phœnician colonies—Cyprus, Carthage, Crete and Greece—and had planted the germs which wrought the final overthrow of Grecian and Roman civilization. It is easy for the skepticism of this age to question the wisdom and humanity of the Old Testament history; but the infinite counsels which destroyed the Canaanitish civilization in the East seem to have been repeated in the overruling Providence which subsequently, in the Western colonies, swept away the remaining poison of that same civilization before the half-savage hordes of Northern Europe. It was thus that the divine Providence whose ways are above our ways—higher, broader and more comprehensive in their estimate of what is most merciful on the whole—prepared the way for the new and better civilization of modern times. Even we shrink from the alternative of a Canaanitish civilization spreading forth unchecked as the heritage of the nations and of the ages.

F. F. ELLINWOOD.

The appointment of Professor Thomas L. Morgan, President of the Rhode Island Normal School, to the office of Commissioner of Indian Affairs, will be hailed with satisfaction by all friends of the red man. With trained intellectual capacity, solid and discriminating judgment, true patriotism and

real zeal for the Indian not only in his social and political but in his religious and moral character,—with all these in symmetrical union, we have promise that during his incumbency Commissioner Morgan will be found all that could be desired by the friends of the Indian.

CONCERT OF PRAYER.

THE ADVANCE OF PROTESTANTISM IN FRANCE.

Few men are better informed as regards the religious life of France than Rev. Dr. Beard, who was for a long time a resident of Paris and pastor of the American church in that city.

Dr. Beard has contributed a valuable and very interesting article to the *Congregationalist*, on the progress and hopefulness of Protestantism in France, some extracts from which will be of service to our readers. It is a note of encouragement, given by one who has had full opportunity for a survey of the field. Referring to the France which he had found on his first visit, thirty years ago, when Napoleon III. was on his stolen throne, a France full of repression and espionage and Romish arrogance, he says:

If, however, overcoming the repeated hindrances, one visited the different localities of the empire, what did he see? This: he saw thirty-eight millions of people, fourteen millions of whom could not read. He saw a people, with natural and positive religious sentiments, nominally accepting the assertions of an imposed religion which did not touch the heart of the nation, and which found but feeble response in the convictions of those who gave to it a certain assent. He found those whose numbers swelled into the millions, who were saying, as plainly as they dared, "If this religion be Christianity, then we do not believe in Christianity." "If God be the author of this, then we do not believe in God." "This religion does not meet human need; we know of none that does, therefore we are at war with religion."

He saw here and there a scattered remnant of the Huguenots, with perhaps five hundred feeble churches for five or six thousand souls, among the thirty-eight millions which remained to bear witness to the faith and fidelity of their fathers. These, at this period of time, were permitted to exist under repressive and restrictive conditions; but the least aggressiveness of faith meant the prison. He saw the children of the poor in all the provinces without provision for education; and go where he

would, he met the signs of a successful and unscrupulous tyranny over the minds and souls of the people.

After contrasting this picture with the France of to-day, and tracing the wonderful downfall of the empire, the waning power of an hereditary aristocracy, and the absolute freedom everywhere found, he continues:

The power of Romanism is broken also, and its prestige has passed away. You can put the Bible in every house in Paris, and the Church of Rome has not the power to stop you. You can preach the gospel on the corner opposite the prison, and there will be no danger. Thirty years ago the policeman would have arrested you. Now he protects you. It is true one will hear those who reject the Church, and hence deny God, now boldly vociferating their infidelity. Before they whispered it between their teeth. It is unrestrained now; I am not ready to say that it is greater.

On the other hand, he will also see the ancient churches of the Huguenots multiplying in numbers and increasing in religious activities and strength. He will find a hundred Protestant mission stations where there was not one, and thousands of children in Sabbath-schools where Sabbath-schools were never heard of. He will find in Paris alone forty Protestant churches engaged in aggressive Christian work, and fifty Protestant missions which are demonstrating—many of them seven nights in the week—that the people are not hopelessly bound, either in the superstitions of Romanism or in the reactionary prejudices of infidelity.

He will find these children of the Huguenots once more taking in the missionary spirit, and taking on the missionary consecration, contributing, out of their relative weakness, for their churches, their schools and varied forms of Christian service a round million of dollars each year, as against almost nothing in the days which we remember.

In "the palmy days of the empire" the entire budget of public instruction was about four million of dollars for thirty-eight millions of people. The republic began in 1870, and

has augmented this budget to more than twenty-six millions of dollars per year. It has built sixteen thousand new school-houses, repaired ten thousand more, and by compulsory and gratuitous education has increased the number of pupils in schools by more than a million. . . .

Moreover, the pupils are studying history, and the principles of civil government and of democratic institutions. Every five years a new class goes out committed to republican principles; all of which bears on the question of the future, and upon the hopefulness of Protestantism. For France has Protestant ideas of government, and is unlearning every day the old Roman Catholic ideas of government. If Protestant ideas of government continue and prevail, they will not help Romanism.

Another contrast is visible. The Protestant people are understanding that the power of Protestantism in France cannot as yet be in its numbers. They realize, however, that though they are few, their representatives occupy many of the most important places in the nation, and are significantly prominent in influential positions in the government. Though but two per cent. of the whole population, they are recognized as great factors in the commerce, the industries and the public and political life of the country. . . .

It is unquestionable that seven and a half millions of people, who claim to have no religious belief whatever, are a menace to the republic. But the point which I wish to make is this, viz., the favorable opportunity which, for the first time in the nation's history, the faithful children of heroic fathers have, under the republic, not only to live and grow, but also to put the light of Christ upon all this darkness. This they are doing. The tyranny which destroyed two thousand five hundred prosperous churches in 1685 is dead. But Protestantism is not, and six hundred churches have sprung forth from the ashes of the martyrs and are living with the spirit of the early days.

In the south of France, for example, you may see associations of Congregational churches at work in noble self-denial and consecration. The Free churches emulate the Free churches of Scotland, and are doing God service. The Reformed churches, with their unofficial synod, which exercises only the authority there is in the reason of it, are in fact Presbyterian-Congregational, and are the great hope of France. The McAll Mission is a work of special providence, and power, and promise, speaking

plainly and urgently as it does to more than a million of souls a year.

Another point is, the attitude of thought in the republic. Probably there are no people in any land more ready to inquire for the truth of the gospel than are the common people in France. The very fact that the problems of government, and of society, and of labor and capital, and of whatever concerns life, are in solution, contributes to a favorable attitude of thought for the questions of faith. It is easy everywhere to secure attention to Bible themes. So true is this that my good friend M. Reveillaud is now making efforts to erect a house in which priests may be received and be prepared for the ministry of the Protestant churches. Several priests have already come out from their traditional beliefs through the prevalent spirit of inquiry. It is altogether an error to regard the French people as disinclined to serious considerations. They are mercurial, but they are not unserious, and there is in them no lack of religious susceptibility or feeling. History has no greater names than those of France who have resisted unto blood for the faith once delivered to the saints. With their beautiful home-life—for they have a home-life and one that is beautiful—with their genius for enthusiasm and for apostleship, with their susceptibility to great impulses, the French people once converted to Christ would stand in the front ranks of the missionary world.

THE FREE CHURCH OF FRANCE,

Or, more exactly, the Union of the Free Evangelical Church of France, is one of the missionary forces in the midst of Papal Europe which has received assistance for many years past from our own Foreign Board. It gives a good account of itself by the pen of its president, M. E. Pressensé, D.D.

Regarding it as their special charge, their *raison d'être*, to secure the spirituality of the church, they write:

We believe it to be more necessary than ever to advocate the great truth that one becomes a Christian by conversion, not by birth. (*Fient non nascuntur Christiani.*) Our churches by their very existence and constitution are speaking out that elementary truth with an untiring energy; they are saying to everybody, "Unless you be born again, you cannot see the kingdom of God," and thus are troubling

the carnal security of many who would think themselves all right because they have been baptized in their infancy, and have passed in their early youth through the eternal process of the first communion (*première communion*).

The influence of the Free Church is greater than its numbers would imply. Its principles are asserting themselves in the bosom of other churches. Availing themselves of the large liberty in France now enjoyed, pastors and laymen are itinerating, preaching the pure gospel in places never reached by its message before, and scattering their evangelistic leaflets and tracts.

The Free Church numbers few wealthy persons among its members. They are chiefly peasants and working people. Yet notwithstanding this, and the depressed condition of trade, the three or four thousand communicants of this body are contributing yearly "for the maintenance of church ordinances or for evangelistic purposes more than 150,000 francs."

The Church sustains two thirds as many mission stations, central stations, as it has regular congregations; thirty-five of the latter and twenty-two of the former, with missionary laborers at each of them.

"THE GLORIOUS RETURN!"

Words which will never cease to make the bosom of every Waldensian swell with exultation and gratitude. It was the return of resolute exiles to their native land; the long battle for home and faith, fought among Alpine heights and frightful passes and headlong torrents, by a band of believing heroes against twelve times their number of disciplined and determined foes. It was the victory with which the God of battles, to whom they knelt on every field, crowned their courage. It was the restoration of their pure worship to those beloved "Valleys" which armed Papists had desecrated with the symbols of superstition, after reddening their mountain snows with martyr blood, and rolling mother and child together down the rocks. It was the re-entry of the banished thousands of the Waldenses at last into their mountain asylum, won back by their brothers from their enemies, there to abide, often oppressed, but never conquered, until this day.

No wonder that the Vaudois are preparing to celebrate the two hundredth anniversary of the event which they so proudly and devoutly call *La Glorieuse Rentrée*.

On a dark night, the 16th of August, 1686, at a spot near Nyon, on Lake Geneva, under the shadow of the Jura mountains, the Waldensian vanguard met, nine hundred in number, to start upon their hazardous

enterprise. Their pastor, Henri Arnaud, was their military leader as well, an indomitable and most godly man, who had previously fought under William Prince of Orange, afterward William III. of England, and had won not only promotion, but the high regard of the prince, for his military genius and his character.

When the hour came for the Vaudois to take their boat at Nyon to cross the lake, Arnaud fell upon his knees on the shore, and in a loud voice implored the blessing of the Almighty on their attempt to win back their homes and to re-establish there his truth.

Organizing his little army into twenty companies, according to the valleys and the parishes from which they came—Angrogna, San Giovanni, etc.—Arnaud led them into the mountains of Savoy, to the east, which separated them from their own valleys. See this little company, undisciplined peasants, without equipment, almost without food, starting to scale those successive mountain walls, often capped with snow and ice, defended as they were by thousands of soldiers, commanded by the renowned captains of France and of Savoy. After great privations and toil, on the evening of the fourth day they cross the Arve and reach Sallenche, at the foot of Mt. Blanc. All the resolution and courage, even of these mountain-

eers, is needed to gird them, weary and ill-fed as they are, for the fearful ascent and the yet more perilous descent of the Bonhomme. Although not encountering up to this point any large body of their enemies, yet so full of perils is the road, and so constant the attacks from hostile bands, that not until the evening of the fifth day can Arnaud secure three successive hours of sleep. On the sixth day they ascend Mt. Iscran; on the seventh, Mt. Cenis. On the eighth, by the pass of the Touille, they reach Oulx, and the famous bridge of Salabertrand, over the Dora, between Oulx and Exilles, must be crossed. Behind thirty-six camp-fires, beyond the bridge, three thousand enemies await them. They are met with shouts of "Kill! kill!" and the bridge is swept with fire. Arnaud saves his men by commanding them to lie flat on their faces on the ground. After the first prolonged fire of their enemies, they rise with the shout, "Courage, the bridge is ours!" Sword in hand, these eight hundred men rush forward, attack and completely rout their foes. Of their enemies, six hundred are slain, with twelve captains and other officers, while only fifteen of the Vaudois fall. The next day, however, bears witness to the severity of their labors. Twenty-four of their number fall asleep on the march down the valley of the Dora, and are captured by the French.

At dawn on the ninth day of their march, they are crossing the summit of Mt. Sci, and first catch sight of their native peaks. It is the Lord's Day, and "on this Pisgah top Arnaud gathers his men around him, and beneath the roof of heaven and amidst the walls of surrounding mountain slopes, glistening with the brightness of the rising sun, pours out the psalm of glad thanksgiving."

On the twelfth day the last of the intervening mountains is crossed, and the Vaudois reach the first of the villages belonging to their own valleys, Balsille. From Balsille they fight their way to Prali. There their own old church is found still standing. They tear down the Romish paraphernalia with which it has been filled, and the seven

hundred warriors assemble to worship God again within its walls. It is the seventy-fourth psalm in which they sing forth to God their pleadings for his aid—

"Hast thou cast us off forever?
Will thine anger no more cease?
Shall thy people never, never
Dwell again, O Lord, in peace?
Oh, behold the desolation!
See thy holy place defiled!
Scattered is thy congregation,
And thy sanctuary spoiled.

"Rise, O Lord, in might victorious,
Rise and give thy people aid;
Come, oh come in triumph glorious,
Overwhelm thy foes dismayed.
Circled with a thousand wonders,
Girt with all thy power and strength,
Mid ten thousand thousand thunders,
Save, redeem thy own at length."

For months this dauntless band are climbing, camping, fighting amidst the mountains and valleys of their narrow land, enduring labors and hardships whose record seems hardly credible, and winning victories worthy of Gideon's three hundred. At San Giuliano their enemies shout to them derisively, "Come on, varlets of the devil; we occupy all the passes, and there are three thousand of us!" Their words were a false and idle boast; at the first charge the Vaudois drove them from the pass and captured all their stores, while but one of the Waldensians was lost. They attack and reconquer Bobbio, in the Val di Lucerna, and here Arnaud assembled the troop, and all, standing on a lofty platform on the mountain side, which is shown to this day, took sacred oath to one another and to God, that they would never separate, never lay down their arms, so long as but three or four of them should survive, until they had delivered their land and "brethren from the cruel woman of Babylon," and that they would "re-establish and maintain God's kingdom until death."

Their struggles had but just begun. Soon an army of 12,000 men was sent not only to conquer, but to exterminate them all. It was a vain attempt. The Vaudois, under their skillful and unconquerable Arnaud, fled and fought by turns, now hiding on the heights where none but sure-footed mountain climbers could follow, now swiftly falling

on their unguarded enemies, and again and again slaying hundreds while themselves escaping with scarcely the loss of a man. Neither privations nor hunger nor danger prevented their maintaining in their camps the worship of God. The same wonderful commander who led them in their long guerilla warfare preached to them in their hiding-places and administered to them the communion. Inspired by the faith and skill of this extraordinary man, the 700 Vaudois crept, sometimes upon their hands and knees, over places which had seemed inaccessible to men, struck the most unexpected blows upon their astonished enemies, fled as swiftly and securely as they came, sometimes hidden from their pursuers by timely mists which screened them as by God's own hand.

The winter wore away. Their sufferings cannot be described, but they triumphed over all their enemies. The month of May, however, saw fresh forces enter the valleys to subdue this apparently insignificant band. At Balsille they were surrounded by 22,000 troops under Catinat. Against their mountain citadel he sent a picked corps supported by the fire of all the forces whose artillery could be brought to bear upon the place. The attack was repulsed with complete success; not a Vaudois fell, while Catinat saw five hundred of his best soldiers slain. So mortified was the French commander that

never would he lead a charge against the Waldensians again.

His successor took up the fight and summoned the Vaudois to lay down their arms, threatening no quarter if they refused. They replied "that they looked to the aid of God to protect them in the heritage of their fathers, but that if it were otherwise, they would not yield while life lasted."

And so they conquered. Their last battle was on the 17th of May. The French commandant himself at Pramol was captured, and the next day, Sunday, came to Arnaud and his men, on the heights of Angrogna, the messenger from the Prince of Savoy, Victor Amadeus, offering peace. At first they doubted, fearing perfidy. But the prince proved himself true. He sent provisions to the hunger-bitten mountaineers. He received their chieftain, Arnaud, and gave him the rank of colonel in his own army. He bade them send for their families to rejoin them in the Valleys, and restored to them houses and lands. In July the refugees from Switzerland and Germany returned, singing the praises of God as they journeyed in safety over the mountain passes, restored to home and faith by the valor of Henri Arnaud's immortal band, and by the mighty hand of God.

And this was the *Glorious Return*.

ARTHUR MITCHELL.

OUR IMMIGRANT POPULATION.

An able committee of the General Assembly of 1888 has been at work upon this subject during the last twelve months. Its report was one of the most notable features of the late Assembly. It throws the latest and newest available light on this momentous subject, and furnishes just the material which our ministers should use and our people ponder this month in thought and prayer. The Assembly directed that an abstract of it should be included in the published Minutes. There is room here for only a part of its significant and suggestive facts, figures and points.

Government tables show that, from first

to last, 15,000,000 of foreigners have come to our shores, or five times our population at the close of the Revolution. The table on the next page distributes this vast multitude by decades and nationalities.

In seven years of the present decade, 1881 to 1887, the immigrants have numbered 3,724,237, so that the total for this decade will exceed 5,000,000, or half as many as came over in all the years from the foundation of the government to 1880.

The largest number coming in a single year is 730,000. There has been on the whole a large and steady increase, and there are no signs of decrease, but rather the con-

Decade.	Total Immigration.	Germans.	Scandinavians.	Italians.	French.	Dutch.
Before 1821	250,000					
1821-30	143,439	6,761	260	408	8,497	1,078
1831-40	599,125	152,454	2,264	2,253	45,575	1,412
1841-50	1,713,251	434,626	14,442	1,870	77,262	8,251
1851-60	2,598,214	951,667	24,780	9,231	76,358	10,789
1861-70	2,466,752	822,007	135,683	12,982	37,749	9,539
1871-80	2,944,476	757,698	261,065	60,830	73,301	17,236
Total	10,715,476	3,125,413	441,364	87,574	319,042	48,305

trary. We must be ready to receive every year people enough to make a city as large as Chicago.

The foreign-born population in 1880 numbered 6,679,943. With the children of the first generation, it was then 14,995,996. To-day it must be almost 20,000,000, or nearly one in three of our whole population, about 8,000,000 to 9,000,000 foreign-born and 11,000,000 their children. So one in seven of our people is foreign-born, and one in three of foreign birth or parentage. Of these 20,000,000 about one half speak a foreign tongue.

As to distribution—the Germans, who form two thirds of the whole, have settled largely in the central West. The majority are agriculturists. Whole counties are occupied by them, to the exclusion of English-speaking people. The mechanics gather in the cities. The bulk of the foreign-speaking people in the East are in the centres of manufacture and the mines. In New York city there are 400,000 Germans—one fourth of the whole population—30,000 Bohemians, 20,000 Italians and 10,000 Hungarians.

It would be thoughtless and unwise to ignore or slight the gravity of the political and social problem involved in this immense and heterogeneous immigration. National safety depends on its right solution. But, on the other hand, it would be a gross and hurtful blunder to count immigrants blindly and indiscriminately among the dangerous classes. Among them are to be found indeed paupers, lunatics, criminals and anarchists. But it is also true that they have brought into the country millions upon millions of capital, and, vastly better still, multitudes of orderly and industrious laborers,

and large numbers of the ablest and noblest helpers of the highest interests of civilized society. A general and unreasoning prejudice against immigrants would be a crime against our country and ourselves. Keeping this in mind, we must at the same time realize that there is danger to the nation from the introduction of millions of people trained only under governmental and social conditions utterly opposed to those which we have found necessary for the training of safe and helpful American citizens; danger to morality from the incoming of large numbers of the degraded and profligate, and even criminal; danger not only to Protestantism, but to religion itself, from the great influx of Romanists and, vastly worse, of infidels and scoffers, whose increasing and aggressive influence has already assailed and weakened American reverence for God and the Sabbath and the Bible and the Church.

There are here presented a great work and a great responsibility for the Christian Church. A large majority of immigrants, as a whole, are Romanists. Of those of foreign speech, however, a majority are probably Protestants, including all the Scandinavians and three fifths of the Germans, with the English, Scotch and Dutch. The Irish, Bohemians and French are mostly Romanists. The various Protestant bodies are of course already engaged, more or less earnestly and efficiently, in this work of evangelization. The Lutheran Church is thoroughly organized for it, and has achieved in it large and notable success, beginning its systematic efforts to reach the German and Scandinavian immigrant even before he leaves his European home. The Methodist

Episcopal, with well-ordered system, has accomplished great results, especially among the Germans. It has nearly one thousand foreign churches, with sixty thousand members. The Baptist Church organizes separate foreign conferences, which now contain some three hundred and forty churches and over twenty-five thousand communicants. The Congregationalists have within a few years thoroughly organized their foreign work, and the results have been correspondingly large among the Germans, Scandinavians and Slavs. Considerable work in the same direction has been also done by the United Brethren, the Reformed Church (German) and the Reformed Church (Dutch)—by the last mostly among the Hollanders in the West.

In our own Presbyterian Church a new and deep interest in this work has recently developed. Ten presbyteries overtured the last General Assembly in regard to German work and its more thorough organization. The work has by no means been utterly neglected, though the results thus far seem small in proportion to the vast needs to be met. We have 183 foreign churches, with nearly fifteen thousand members, 111 of the churches being German. We have two German theological schools, both insufficiently endowed and supported—one at Bloomfield, near Newark, N. J., with four professors and two assistants and thirty students; the other at Dubuque, Iowa, with

four professors and twenty-nine students. Hardly a beginning of provision has been made and very little accomplished for Scandinavian or Bohemian or French work. Two hundred and fifty thousand Scandinavians are in Minnesota—one fourth of the whole number in the country, and one fourth also of the whole population of that state—and the Synod of Minnesota and the Presbytery of St. Paul are now laying plans for work in earnest among them.

The study of the foreign work in our own and other churches may be materially aided by the figures which are presented in the table below.

The report then calls attention to the following results of the investigation :

1. The needs and claims of the foreign population, the promise and hopefulness of work among them, and the ability and adaptation of the Presbyterian Church to do it.

2. The nature of the work—evangelization.

3. The necessity of the special education of a ministry to do it.

4. The need of organization, equipment and systematic effort.

The report concludes with recommendations that this great need of the foreign population be recognized, that increased and instant efforts be made to meet it, that the work be more thoroughly organized, and that the executive force of the Board of Home Missions be increased with special

DENOMINATION.	German.		Scandinavian.		Bohemian.		French.		Holland.	
	Churches.	Members.	Churches.	Members.	Churches.	Members.	Churches.	Members.	Churches.	Members.
Presbyterian.....	111	9,314	1½	45	3½	145	9	523	15	2,247
Lutheran.....	.....	649,685	.....	196,209	..	.....	..	.....	.....	.....
Methodist Episcopal.....	756	46,771	199	12,401	..	.....	1	50	.....	.....
Baptist.....	170	15,000	172	10,282	..	.....	.....	.....	.....	.....
Congregational.....	65	2,376	225	.....	2	150	..	.....	.....	.....
United Brethren.....	173	8,464	.....	.....	..	.....	.....	.....	.....	.....
Reformed (German).....	.....	65,000	.....	.....	..	.....	.....	.....	.....	.....
Reformed (Dutch).....	28	5,288	.....	.....	..	.....	.....	.....	106	13,519
German Evangelical.....	804	65,000	.....	.....	..	.....	.....	.....	.....	.....
Christian Reformed.....	.....	.....	.....	.....	..	.....	.....	.....	.....	4,019
True Reformed Protestant Dutch.....	.....	.....	.....	.....	..	.....	.....	.....	.....	513
Mennonites.....	.....	100,000	.....	.....	..	.....	.....	.....	.....	.....
Evangelical Association.....	1,916	143,018	.....	.....	..	.....	.....	.....	.....	.....

reference to work among the immigrant population.

It is safe to say that this Board feels the full force of all these momentous facts and considerations. But as to what shall be done, and how much shall be accomplished, that is for the Church to say. If out of its

vast and teeming resources the Presbyterian Church will but give its Home Board **THE MEN AND THE MONEY** for this colossal enterprise of evangelization, the "greater works" which our Master promised his servants power to do shall with his blessing be speedily achieved.

Just as we go to press, we learn that a committee of the Presbytery of Newark has called a meeting of the ministers, church officers and the officers, teachers and scholars of the Sabbath-schools of that presbytery, to receive information and adopt measures for aiding the Presbyterian church and Sabbath-school of Johnstown to recover from their dreadful disaster. They published a note from Rev. Mr. Ottman, who says:

The Presbyterian church in Johnstown

is standing, but is only a mere shell, and in all probability must be torn down. The people worship in the open air; they are without a sanctuary, and have no resources to build one. Two hundred children from the Sabbath-school were swept away in the flood, about one third of the entire school. A generous public has thought of almost everything, but no provision has been made for this Sabbath-school.

Is not this a good example for other Sabbath-schools?

THE MISSIONARY OWL.

A home missionary who is laboring among the mountains of North Carolina sends us the following:

An elder in one of my congregations handed me a sum of money for foreign missions and related the following circumstances by which it providentially came into his hands. During the winter he lost a number of hens from his poultry yard by the depredations of large owls which came down from the mountain side in the night and got away safely before day.

One Sunday morning he saw a large owl in a tree near his house. It allowed him to come

quite near and a well-thrown stone brought it to the ground. The chain of favoring circumstances was completed by the selling of the dead bird to a taxidermist and the sending of the half dollar obtained for it to the Foreign Mission Board. It is probably the first contribution ever received from such a source. More self-denial was required to contribute this amount than would be readily realized by those who know nothing of our poverty.

It is my hope that some one may be induced by this incident to give for the extension of the gospel, of the means which may unexpectedly and providentially come into their hands.

CHURCH ERECTION.

COUNTING THE COST.

"For which of you intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying this man began to build and was not able to finish."

If for "tower" we read "church," we fear that many committees nowadays would have to confess that when intending to build they did not sit down first and count the cost whether they had sufficient to finish it. They have indeed been able to finish it, but only by incurring burdensome and oftentimes perilous indebtedness. Their neighbors, it is also true, do not mock them. On the contrary, they ordinarily sympathize and contribute to help them; but nevertheless, as the church struggles on under a load that they are ill able to bear, they too often feel that the very beauty and commodiousness of the edifice, in which at first they so rejoiced, supply the mockery.

The temptation to build "for the future" is very great. A congregation is growing rapidly; and if it continues to increase in like proportion, it will need within four or five years a building of double the size now required. Why not plan for that future?

Then churches of other denominations have attractive buildings, and it will be greatly to our disadvantage if we do not stand at least upon an equality with them.

Again, one or two neighbors, who, although not members of the congregation, are interested in the progress of the town, will make unexpected contributions to the enterprise if a building of a certain size and expense is promised. It is very easy, too, to believe that additional subscriptions will certainly be forthcoming, or that at least upon the dedication day a large collection will make up the deficit.

No one who has ever been engaged in building has failed to experience these

temptations. The reasons for added outlay are in themselves good, but to yield to them without first sitting down and counting the cost is to arrange for inevitable disappointment and wearing anxiety. Far better to have the church small and plain, to omit the steeple, to decline the bell, to furnish with common chairs, and be able to say, "It is all paid for," than to have these adornments, so pleasant in themselves, and with them the haunting consciousness that they may cause the loss to the congregation of the building itself.

Very properly, and in entire accordance with the intent of the General Assembly in organizing the Board of Church Erection, a large proportion of the young churches in the new states and territories, in planning to build, include in their estimate of resources a certain amount to be granted by the Board. This, we say, is well; but it is not so well that in many instances they go forward and contract for the building before they have even consulted the Board, much less received from it a definite promise of the desired grant. The Board is always desirous to help, but not infrequently there are obstacles in the way which it is very difficult to remove, but of which the church, until it correspond with the Board, is entirely ignorant.

Thus it comes to pass too frequently that a church, taking for granted that it can at a moment's notice receive its grant, has gone on until the time has actually come for paying its workmen before it has communicated with the Board at all, and then finds, to its dismay, that it has still much to do to bring itself within the rules of the General Assembly. It may find then, to its surprise, that there is in its deed a *reversionary* clause, which effectually prevents its giving the required mortgage: it may learn that it has been counting upon a much larger sum than the Board is permitted to give to any one church: it may have been

ignorant of the fact that it must be able to complete the building without debt, or that no mortgage prior to that of the Board is permitted. Even if none of these difficulties arise, it may be disappointed that it cannot receive the money by return mail. The Board meets once in each month, so that in some instances the application must wait three weeks before it can be acted upon. Then it almost always requires two or three weeks more to have the proper legal instruments executed and recorded. In the meantime, creditors may be pressing, and much disappointment and anxiety be occasioned.

It seems hardly necessary to draw the moral suggested by these illustrations. The earlier a church, proposing to build, can come into communication with the Board the better; and as a part of the wise counting the cost and balancing it against the resources, a distinct understanding of just what will be the grant of the Board is a valuable, if not indispensable, element.

WASTEFUL ECONOMY.

To build a church at great expense and then, for the sake of saving an almost inappreciable percentage of its cost, or of giving a job to a favorite deacon whose scientific knowledge is inferior to his doctrinal soundness, compelling one fourth of the congregation to stay at home on cold Sundays, and rewarding the other three fourths for their zeal by giving them positive discomfort and possible pneumonia; to shut out from country and village churches the beauty of trees and skies and distant hilltops by horrible caricatures of adoring but distracted-looking saints, depicted in colored glass and lead; to profane Scripture texts by employing them for doubtfully decorative purposes in such fantastic typography that they might as well be Egyptian hieroglyphics or unmeaning arabesques; to set the preacher directly in front of a gorgeous light, or in line with the blue and green rays of a stained-glass window, and expect to catch the expression of his eyes or the play of his features; to take the air that has been stagnating in darkness for an indefinite period within the damp stone walls of a church, and, drawing it down into the cellar, send it back again by way of a red-hot cast-iron furnace, to choke an innocent and helpless con-

gregation till they are unable to distinguish between conviction of sin and the oppression of foul air; to construct a resounding cavern in which a single human voice resounds and reverberates like the sound of a waterfall among the mountains or a "fog-bell on a rock-bound coast," call it an "auditorium," and say to the audience, "He that hath ears to hear, let him hear," if he can,—all these things are inexcusably stupid, not to say unchristian, but they must not be suffered to go unpunished until the building committees have learned to avoid them, and parish committees have learned to correct them, in the buildings that were constructed in the days of ignorance when such faults were winked at.—*Parish Problems.*

FLORENCE, ARIZONA.

Our readers will remember the appeal made last year for a manse at Florence, Arizona. They will be interested, we are sure, in the following extracts from a letter written by Mr. Whittemore describing the changes in that town which have followed the preaching of the gospel. After describing the general appearance of the place, he speaks of the wonderful results that followed upon the organization of a lodge of Good Templars. He goes on to say:

There is not a saloon in town of the twenty-five or more that is doing a paying business; only the hotel is paying expenses. When I came here I saw more drinking and gambling and Sabbath-breaking, and learned of more meanness, than I had ever known before. I came trembling, but the Lord had sent me. There had been efforts made by the Baptists and Methodists to organize a church, but they had given up in despair. This I did not know, however, until I had moved here and several months afterwards. I came here at my own charges to view the field, and spent Easter Sabbath a year ago the 1st of this month; stopped at the hotel and preached at the court-house at 11 A.M. and 7.30 P.M. At the close of the evening service several citizens came to me and said, "We want you to come here and live with us and organize a Presbyterian church and build a house of worship. Will you do it?" As I lay on my bed in the early morning asking the will of the Lord, the question came to me (from above), Will you come here and take this terribly hard field? I said, Yes, Lord, if it be thy will, and sweet peace came over my

soul—inexpressibly sweet—so I said to those gentlemen, “Yes, I will come and build a church and parsonage.” “When will you be here?” “By the 1st of June.” I went back to Illinois, asked dismissal from Rock River Presbytery, packed up goods, sold horse and buggy, etc., chartered a car, let my dear wife go and make probably her last visit to her aged parents in Madison county, N. Y., took our precious fifteen-year-old daughter and brought her to Coolidge, Kan., and left her with her married sister—our second daughter—and came on and should have arrived June 1, 1888, but was detained twenty-four hours at Dening, N. M., the train on the Southern Pacific Railroad having passed one hour before, so I reached here on the 2d.

Such a summer I never had passed. There was a time when I came near being drummed out of town, and “I was the song of the drunkards.” But I shook hands with everybody—drunkards and saloon-men and children—and faced my enemies and would-be drummers and mobbers, and out of defeat, by God’s good blessing, wrought victory, for which I thank God and take courage. Now my enemies that were come to church and respect me. The only house that I could get for my family was an adobe with four rooms and a hall, and only three rooms had a floor—the other two were dirt. For this house I pay \$20 per month—\$240 per annum. Oh how we needed a parsonage! I went to the Lord with the matter, and then began to write to individuals and for the papers. Long and patiently I waited and prayed. My family joined me on the 27th of September, 1888. They were glad even to find the adobe so comfortable, but they have suffered from dust unaccountably, and would suffer from heat were it not for what I am about to tell you. In grief and almost desperation, after I had written to Rev. John Irwin, Assistant Secretary of our Church Erection Board, New York, and he had replied that the Board could not help me in building either a church edifice or parsonage until we had organized a church, I then wrote him freely and foolishly as an old copresbyter with whom I had been on intimate terms of fellowship. To my surprise, in the October number of *THE CHURCH AT HOME AND ABROAD* here was my letter published incognito by Dr. White.

November 5 I organized “The First Presbyterian Church of Florence.” The Lord began to answer prayer, until in February last I found that he had moved the hearts of a few men and many women (God bless them!), so

that with what Dr. White had received and what I had received personally I was assured of sufficient means to go forward and purchase lots and lumber.

When we get settled we will dedicate the parsonage to the Lord and reconsecrate ourselves to his service, and then we will sing the “long-metre doxology,” and I will make a long and low bow to all our donors, from the man (or woman) who sent Dr. White \$500, and told him to use all he needed for that parsonage, to the dear little girl who sent her twenty-five cents from Albany, N. Y., and will “pass a unanimous vote of thanks” to them all.

I am happier than king or peasant, and my heart praises the Lord with every beat when I consider how good he has been to us, and how he has brought me through so many dangers. But my heart is sometimes very sad when I see so many Mexicans, men, women and children, and some Chinamen, and the many Indians who are all heathen, and I can hardly speak a word to them. I can look love and loving kindness, and have won the hearts of many Mexicans by kindness to their dogs and children, of which some have an equal number of each!

Said I not truly that this is a foreign field on home mission soil? One needs much wisdom and patience and some courage on such a field, and most of all an unwavering faith in God, and never to be discouraged at any disappointments, for they are many. There is a Roman Catholic church and a French priest here of little influence with men; but our little church is the only white church in this county, which is over one hundred miles long by ninety broad! Hoping my lengthy letter will not weary you,

I am very sincerely yours,
ISAAC T. WHITTEMORE.

HOW ONE CHURCH DID IT.

The following letter from the pastor of a church in San Francisco is well worth reading. It abundantly proves that courage and perseverance bring their own reward:

You will recollect that your Board voted to Lebanon church, San Francisco, \$1000, and that I wrote you that we had not yet completed our side of the bargain. The fact was one man had promised us \$1000 if we could raise the rest. When I went to him and informed him

that the Board had voted us enough to pay off all indebtedness, he said that did not meet his views. He intended that it should all be raised here. So we had to go to work to raise money to claim either his offer or yours. Friends arose, and money too, from unexpected quarters, and enough was raised to claim that gentleman's offer and our church is paid for, and we will not have to call upon the Board for that generous and kind grant. We have a very nice church. It is a two-story building

with the basement unfinished. I do not know when we may undertake to finish the basement. If in this work we should ever have to call upon the Board of Church Erection for aid, it will be in the future and by a new application. I am very glad that we did not have to draw the \$1000 from your treasury, there are so many places which need aid. Again thanking you, I am

Yours fraternally,

THE LITTLE SOD CHURCH ON THE PRAIRIE.

Away out on the prairie,
In the fair Dakota land,
Where the sunshine beams so brightly
And the outlook is so grand;

'Mid quiet scenes of beauty
A Christian temple stands,
Whose walls have been erected
By willing hearts and hands.

It has no "storied arches"
Or nicely-frescoed walls,
No lofty marble columns
Or dimly-lighted halls;

No nicely-painted windows,
No chandeliers swung high;
No lofty tower or steeple
Points upward to the sky.

But all is plain and simple,
The walls are built of sod,
And thither come the people
To meet and worship God.

'Mid scorching heat in summer
And wintry winds of strife,
They come, the hungry-hearted,
To hear the words of life.

When winter's winds are fiercest,
They keep the cold at bay
And warm their shivering bodies
With fire of twisted hay;*

While fires within the soul are fed,
In flames that do not falter,
With fuel laid by unseen hands
Upon an unseen altar.

God meets his chosen people here
In this his temple lowly,
And human hearts are made to feel
That every place is holy.

The Spirit from on high descends
Upon his glorious mission,
To work in unregen'rate hearts
Repentance and contrition.

And when the Judge shall reappear
In majesty and glory,
How many souls will love to tell
The plain and simple story—

How first they found the Lamb of God
And felt their sins forgiven,
Within this temple built of sod,
This very gate of heaven!

J. R. B. in *Prairie Pioneer*.

* A huge hay-stove stands in the centre of the room.

COLLEGES AND ACADEMIES.

ENDORSED.

Even a stranger may claim to be trusted, if he brings the unreserved commendation of the best men. This Board accordingly claims to be trusted even by those who have no direct knowledge either of its members, its methods or its results. No Church ever made a movement that commanded a more complete consent of the minds that are entitled to lead opinion than has been given in our Church to this. In 1883 a unanimous Assembly established the Board. Every succeeding Assembly has given unreserved approval to its work. The names of the men who have severally reported such action are worth repeating. It will be seen that every one of them has had such relations to educational work as to give special weight to his utterances: Dr. John F. Hendy, Dr. Timothy G. Darling, Dr. Howard Crosby, Hon. John K. Ewing, Dr. H. D. Jenkins, Dr. Thomas S. Hastings. If there had been weakness in the cause or fault in its administration some of those men would have found it out.

When the Board had been nearly three years at work, namely, in March, 1886, the following declared by their written names that they considered the effort in which it was engaged to be "of the very highest importance to the extension and establishment of our Church, and to its most efficient service of Christ at home and abroad": Roswell D. Hitchcock, John Hall, W. Henry Green, James McCosh, Howard Crosby, F. F. Ellinwood and H. Kendall. A similar expression, equally emphatic and more extended, was made within the past few months over the name of Francis L. Patton. The recent printed appeal of the Board carries with it the hearty endorsement of five names which are at least as deserving of Presbyterian respect as any others in the five great cities which they represent. They are Joseph T. Smith, John Hall, Samuel J. Niccolls, Charles A. Dickey and S. I. McPherson. At the reception which the Presbyterians

of New York gave to the last General Assembly in the Metropolitan Opera House, Governor Beaver of Pennsylvania was moved to speak distinctly and with high commendation of the bearing of the work of this Board upon the coming century of our national development. The sermon by which the retiring Moderator, Dr. Thompson, gave pitch and breadth to the enthusiastic and harmonious session of the last Assembly, made an utterance concerning this Board which would have been emphatic if it had stood alone, but which the preacher thought worthy of being enforced with careful illustration and eloquent appeal. He said, "We closed the last century with a great advance. The organization of our Board of College Aid marks a long step forward." And to those who had ears to hear, that whole sacred oration, from its first thrilling word to its last, spoke more for the cause which this Board furthers than the best skill of that western alumnus could have put into terms. For the present, this bulk of testimony has culminated in those utterances of President Hastings before the Assembly to which we referred a month ago.

Meanwhile a substantial silent evidence of this Board's beneficent power is growing up in the Board's own office, from which passes out the tide of discriminated, well-directed aid; and to which comes in for every dollar so applied, the lien that roots the gift in the watchful, responsible tenure of the Church. This young Board's vault begins to show a file of documents that defines to a nicety the difference between college aid at random and by impulse, and college aid by system.

Now it is this well-attested, careful Board that announces to the men and women who read these lines cases of urgent need of which it knows in detail; and which promise for timely succor the same sort of return that has come to the large-hearted helpers of the colleges that are now established in strength and blessing the land.

MONEY.

Dr. D. K. Pearsons, of Chicago, whose recent very large benefactions, especially to the Presbyterian Hospital of that city, to McCormick Theological Seminary and to Lake Forest University, are so widely and gratefully known, made, at the late commencement banquet of the last-named institution, a short personal recital, which, if allowed to stimulate other minds as it should, would do more good than even his direct benefactions, munificent as they are. He said, in effect, that seventeen years ago in a conversation with a friend he declared the purpose with which he was conducting certain promising financial enterprises: namely, to acquire ability to do some definite things, including large help to some theological seminary to be selected in the neighborhood of Chicago, and large help to some college to be selected in the same state of Illinois. The notion that they have such purposes back of their absorbing occupations is known to be very common among men; but the *purpose*, proving itself by its accomplishment, is something very different from that pleasant fiction. Even the purpose, however honest, never outlasts many years of successful business, except under some careful habit of mind and conscience adapted to keep such a resolution on its throne. With Christian men that will be a habit of exalting God's design in allowing such a thing as money to be. The chemistry by which the coal-fields have stored up the heat of the sun is crude in comparison with that by which the foresight, skill and energy, the strong resolves, the sustained good wishes, the devout Christian loyalty of a lifetime compact their power into the wealth which, seizing, at length, its appointed lever, puts into a stroke an entire manhood.

But we have readers, no doubt, whose purposes of useful giving were not formed so long ago or so definitely. To such we suggest an additional quality of money of which we beg them to avail themselves under our appeal. The man who in earlier life has not had even a dream of storing up his energy for some future noble use, but has followed business for its own successes, can

lift those successes, now that he has them, as far above their own level as Christ's cause is above the world. And the transfer is so easy to make. Some things of great power and value are difficult to turn about suddenly. A ship or a railway train is meant to go on. Only a nimble animal can turn on its tracks. But money is nimbler yet. It can change front on the instant. A man may have written his check and half endorsed it: "Pay to the order of — —." Then, with two inches of penmanship he can wheel whole years of his past achievement into line with the van of Christ's army. Those nights of scheming and days of energy that had not in them a gleam of Christian purpose can by this new choice at once take part with present days and nights which God's most consecrated and skillful servants are giving triumphantly to the spread of his kingdom!

Was the purpose by which a citizen of young Chicago gave his hoped-for wealth to the help of Christian teaching at the West mistaken or wise? It is safe to say that the men who do this very thing are to have ripening for their names such harvests of benedictions as their largest desires have not measured—harvests as much wider than those that have as yet been gathered by the revered founders of the eastern colleges as the future of the land is larger than its past, and as God's remaining work, both within the matured nation and by means of it, is to be larger than his training of her childhood. Days and things that look level now, are to be eminent by and by. For while the natural heights have been fixed by convulsion, the moral heights grow up. The great deeds are those which their results are sure to lift. The very best portent to be found within this nation is its growing Christian alertness in doing such deeds.

HOW TO MAKE A BOARD "PAY."

Every board costs something. Unless what it saves or achieves is worth more to the Church than the outlay that is made upon it, it exists by mistake; it is an excrescence on the ecclesiastical body that

should be lopped off. But board service is a composite thing. It is expected to include more comprehensive knowledge, plan and administration than could be secured by disconnected personal efforts, however sincere and diligent. Our foremost boards conspicuously fulfill that expectation. They could not be foremost unless they did.

But they could not fulfill it just by being boards. Even if the *personnel* of their members and officers had been supplied out of the company of the prophets and apostles, that inspired management would never have constituted a successful board, unless it had had somewhat to *manage*. The recognized wisdom and efficiency of our Church's leaders in her two forms of mission work have to do perpetually with two classes of things—ends and means; the fields and the working forces that are to possess them. But the vindication of their efficiency and wisdom turns entirely on one of the two things—control of the working force. Those boards might know all that they know to-day concerning fields and men and methods, and be just as eager to use their knowledge, and yet not do the Church enough service to be worth half the outlay on office room and salaries, if only the Church denied them means to work with. Such an administrative blunder is not likely to be made. These long-tried agencies are strong in the confidence which they have won.

Now it gets to be with this Board of College Aid an anxious question, How long shall it be before the Church will make possible the service for which she has appointed us? If the question concerned the mere comfort or credit of being trusted and made strong, the answer might well be delayed many years. The Board is young, and can afford to get reputation slowly; but the interests which the Church has put into our hands, and which turn on our ability to do our Board work, cannot wait. A property of \$50,000 or \$75,000 lacking moderate help at its crisis, and therefore trembling between confirmed success in the best kind of work and utter loss to our cause and Church; loyal men held by their love of

their Church and her young institution to the work that has given them fame enough to make them sought after, but not money enough to keep literal and recent hunger away from their homes; streams of youth settling toward our ministry, but ready for causes like these to be arrested and to sink away suddenly as streams do into sands—are not such facts proper to be told by a college Board that knows them? Were we not made a Board in order that such facts should have an authoritative voice to tell them? But the mere telling will not make us an efficient Board. The men and women who respond with help make us efficient.

Some such efficiency was allowed us last year. We point with gratitude to those eleven cases of opportune aid recited in our recent report to the General Assembly. For their manifest bearing on large and enduring results of advantage to our nation and of honor to Christ, we challenge comparison of them with any other class of achievements wrought in that year by equal outlay, whether within our own Church or any other.

Yet the peculiarity of that outlay was that it was made almost entirely by responses to the appeals—not of this Board, but of the Board's officers (and chiefly of its president, Dr. Johnson)—uttered in relations far more personal than official. Private respect and kindness, appreciating the individual zeal and sincerity that took on service for these needy and imperilled institutions, paid their double tribute—chiefly to friendship, and only partly to a Board of the Church. That double leverage cannot always be used. The cause should have leverage enough. Every argument of prudence and justice backs the appeal which the Board has just made in the papers of our denomination for \$30,000 to be put at once at its disposal, and by gifts quite distinct from its ordinary revenue of church collections. It is a wide appeal, made in the largest interest of the Church and the nation. Men of large thoughts and sympathies should heed it and respond to it as they are able. Give us means, and we will show, in grounds and buildings, in well-filled

class-rooms, in converted youth, in numerous alumni in theological study, and very soon in Christian leaders of all good work for the Church and the nation, how well this Board "pays."

POYNETTE ACADEMY

Is one of the most characteristic institutions under the care of the Board of Aid. In none of the rest is a more devout and intelligent piety at work. None of them have been built up with steadier success, and the success has nowhere been earned by more careful planning or more patient industry. When it first came to the Board for aid in 1885, it reported its property at less than \$4000. Its last report placed it near to \$12,000. Its next showing will be better still, for the Board, to clear off a pressing debt incurred in the erection of its much-needed building, lately voted it \$1000 from its general property fund. Unless we overestimate the ring of the description which this work gives of itself below, there will be hearts unable to resist the impulse to help it still more and to early strength:

Poynette Academy is located at Poynette, Wis., on the Madison and Portage Branch of the Chicago, Milwaukee and St. Paul Railroad. It has grown out of the conviction that the Bible is, by all odds, the most important single text-book for educational purposes in existence; that the Sabbath-school, however valuable, is inadequate to insure a rounded biblical education; that nothing short of the daily study of the word gives fair promise of this important result; and that it is the imperative duty of the Church of God to provide ample facilities for the daily instruction of her children in the Holy Scriptures.

Bible study and recitation jointly occupy one hour and ten minutes daily. Pupils are first carried carefully through the Old Testament history and the Gospels; then through those prophecies concerning Christ, concerning Israel, concerning the Gentile nations and cities, which have been unmistakably fulfilled.

When these courses are completed, the doctrines of the word, the promises which flow out of them, and the precepts for obedience to which the doctrines and promises supply nutrition, are taken up in their order. The doctrines are viewed and treated as fountains of living water, as being the only conceivable source of the glorious promises which God has spoken. The pupil is constantly warned against hiding any of these precious doctrines from his vision, or using them as mere whetstones to sharpen his logic, both of which processes are viewed as audacious and dangerous in the extreme. To drink light and life out of the doctrine, to drink consolation and hope out of the promises, and thus to be replenished with spiritual force, under the mighty quickening of the Holy Ghost, unto obedience according to the precepts of Jesus Christ—such are the ends sought throughout these studies.

In the natural sciences, mathematics and the languages it is the aim of the school to prepare students for the junior class of college.

A third and distinctive feature of the institution lies in its co-operative system. No servants are kept. The boys and girls do the indoor work, and the boys cultivate the extensive gardens, saw the wood, milk the cows, and feed the pigs and chickens. There are now 480 acres of land attached to the institution, which it is hoped will be speedily reduced to a good state of culture, and will add much to the school's domestic resources and comfort.

Pupils who have means are charged \$120 per year. Those who have no means are received without charge of any kind. Churches and benevolent individuals are invited to contribute \$60 each for the support of indigent students.

The present building has a basement of gray limestone, and a strong frame superstructure. It fronts east and south, and each front is 78 feet in length. The location is admirable. The Presbyterian church and manse stand just across the street from the school building.

The conviction has never been so strong and vivid within us that this institution has an important future before it, if children of God, who love the truth of God better than their lives, shall be led to widen and strengthen its foundations.

PUBLICATION AND SABBATH-SCHOOL WORK.

DUTIES OF THE SUPERINTENDENT OF SABBATH-SCHOOL AND MISSIONARY WORK.

In the report of the Standing Committee on this Board presented to the last Assembly there occurs the following :

Your committee has duly considered the overture sent to the General Assembly from the Presbytery of Athens, Synod of Ohio, requesting the General Assembly to order the publication, in detail, of the duties of "Superintendent of Sabbath-school and Missionary Work" for the information of the Church. The committee would recommend that the request be granted, and that the Board of Publication [and Sabbath-school Work] be instructed to make such a concise statement of his relation to the Board and his special duties as they may deem best to reach the object of this overture.

This injunction of the Assembly can be best complied with by publishing the following extracts from the By-laws of the Board :

THE SABBATH-SCHOOL AND MISSIONARY COMMITTEE.

1. This committee shall consist of nine members, and five shall be a quorum.

2. It shall meet at least once a month, and shall keep in a suitable book full minutes of its proceedings to be read at the next stated meeting of the Board.

3. It shall consider and propose the best methods of developing an interest on the part of the Church in the wise, faithful and systematic instruction of the youth of the Church in the truths of God's word ; devise means to promote the organization of Sabbath-schools, and to bring into them, as far as possible, the great mass of those who are connected with the congregations of our churches, as well as those who are without fixed religious associations ; consider the most useful means of interesting Sabbath-school teachers in the earnest and thorough study of the Bible, and other sources of religious knowledge ; receive and act upon all applications to appoint missionaries made through the Superintendent of Sabbath-school and Missionary Work ; and when missionaries

are appointed shall determine their fields of labor and fix their compensation. It shall lay the main emphasis upon Sabbath-school work and religious visitation among the spiritually destitute, the selling of books to be in all cases subsidiary to these more directly benevolent and religious labors.

4. It shall have supervision and direction of the work of the missionaries appointed by the Board.

5. Through the Superintendent of Sabbath-school and Missionary Work, it shall receive and act upon all applications for grants of the publications of the Board.

THE SUPERINTENDENT OF SABBATH-SCHOOL AND MISSIONARY WORK.

1. It shall be the duty of the Superintendent of Sabbath-school and Missionary Work to devise such measures as will tend to arouse a deeper interest in the Sabbath-school work in our denomination, to make such work more thorough and useful, to bring about a more earnest and careful study of God's word, and to awaken Christians, and especially Presbyterians, to the prime importance of bringing the gospel into the hearts and lives of the youth in our churches.

2. He shall conduct all correspondence relative to the appointment of missionaries, and shall, after their appointment, establish and maintain regular and frequent correspondence with them in regard to their duties and their performance of them. He shall require from the missionaries regularly a full report of the work which has been done by them during the preceding month in regard both to their religious and spiritual labors and the distribution and sale of books and tracts. He shall receive and engross the reports of the missionaries in a book kept for the purpose ; keep accurate accounts of their pecuniary relations to the Board ; execute, under the supervision of the Sabbath-school and Missionary Committee, orders received from missionaries ; and report fully the state of the work, and receipts and expenditures of moneys, to the said committee at each of its stated meetings. He shall also nominate to the same committee suitable missionaries, and shall, at each stated meeting, report to the committee all cases of delinquencies on the part of missionaries.

3. He shall receive all applications for donations of the Board's publications, and shall make suitable inquiry into the merits of such applications, after which he shall report thereon to the Sabbath-school and Missionary Committee.

4. He shall furnish the Secretary with such materials for the annual report to the General Assembly as may properly belong to his department.

5. He shall consult, in regard to all matters that come under his charge, with the Secretary, and report to the Sabbath-school and Missionary Committee.

6. He shall attend the meetings of the General Assembly; and of the Sabbath-school and Missionary Committee, and of such other committees as shall request him to attend, for consultation and information.

THE SECRETARY.

1. The Secretary, subject to the paramount authority and direction of the Board and its several committees in the matters entrusted to them respectively, shall be the chief executive officer in all departments of the work and business of the Board, and shall have general supervisory control of the officers hereinafter named, subject to an appeal to the Board itself.

A CHURCH TO BE ORGANIZED.

An interesting and important communication has been received from the superintendent of Presbyterian missions in the Synod of Colorado, from which the following extract is made:

I have made the acquaintance of your Mr. McKeon, and write to thank you for sending him. I preached last Sabbath at Lamar, where he lives and where he has been at work. He has canvassed the town for a Sabbath-school, and incidentally found out that the people were sadly in need of a Presbyterian church. I went down at his suggestion, and arrangements are being made for an organization at this point. The Sabbath-school will come after the church is organized, and the same is probably true of Granada, a neighboring town. I have pointed out to him three other fields in an adjoining county where similar results may be secured.

ANSWERED PRAYERS.

"I am so glad you have come," was the greeting of a western mother to the Sabbath-school missionary who had sought out her lonely cabin. "I have been praying for

you so long. We have lived on this prairie seven years, and you are the first Christian man that has come here. My husband is an unbeliever. My children have never attended a religious service. I take them aside every day to read the Bible and pray with them and teach them what I can, but it is very little that I know. And are you really going to open a Sabbath-school, where they can go every week and learn about God? It is too good to be true."

This is only one of many mothers to whom the news that some one cares for their children's souls is a joyful message. In their house-to-house visitation, the missionaries find many a woman whose "eyes are homes of silent prayer," and whose heart is heavy with anxiety for those she loves.

One says, "A woman on whom I called was anxious about her husband's conversion. 'I have prayed for him twenty years,' she said, sadly, 'but I believe the Lord will convert him in his own good time.' 'The Lord's time is now,' said I. 'Let us pray for him again now.' We knelt down and prayed together; and after I left her, she continued in prayer all day. 'I could not wash and iron,' she said; 'I could do nothing but pray.' That evening her husband sought me out to be prayed for, and we have every reason to believe that he has truly found Christ."

"Last winter," says another, "I called upon a family lately moved into that place. The husband slipped out of the back door, and went into the woods. I waited some time for him, but he did not return. I said to the wife, 'Ten years ago I called at this very house, and the man who lived here then gave me the slip in the same way; but God's Spirit found him in answer to prayer.' Two weeks since I received a message from this second family that they wanted to see me. The husband and wife had both found Christ, and they wanted their little child baptized.

"After organizing a school in the afternoon, I remained to hold a meeting in the evening. A lady invited me home to tea. On the way, she said, 'I wish you could get my husband to the meeting. He never

will go.' I promised this wife, whose heart was yearning for her husband's salvation, to do all in my power. With some difficulty I prevailed upon him to go, and the wife's prayers were not in vain. That man and two of his children were among those converted through the influence of that evening's meeting. Now he takes his family seven miles every Sabbath to church."

Surely it is a privilege that angels might covet to be God's chosen instruments to answer these prayers of faith. "God hath his mysteries of grace," and not the least of them is the wonderful way in which prayers on the one hand and gifts on the other are woven together into the invisible cords which draw men to his feet.

WHAT WAS ACCOMPLISHED DURING LAST YEAR BY THE SABBATH-SCHOOL AND MISSIONARY DEPARTMENT.

STATES.	Sabbath-schools organized.	No. of Teachers.	No. of Scholars.
California.....	11	39	279
Florida.....	9	26	190
Indiana.....	6	30	269
Indian Territory.....	22	72	1,109
Iowa.....	11	49	438
Kansas.....	114	527	4,189
Kentucky.....	113	534	5,249
Michigan.....	65	310	2,488
Minnesota.....	145	577	4,679
Missouri.....	20	100	1,020
Montana.....	1	3	31
Nebraska.....	104	389	3,206
North Carolina.....	8	31	252
North Dakota.....	73	231	1,922
South Dakota.....	78	279	2,387
Virginia.....	5	22	307
Tennessee.....			
Washington Territory.....	12	50	353
West Virginia.....	15	83	640
New Jersey.....			
Wyoming.....	3	9	89
Wisconsin.....	16	55	518
Besides these Sabbath-schools directly organized by the missionaries, there were indirectly organized by this department.	831	3,416	29,615
Total No. of Sabbath-schools.....	117	585	3,750
Total No. of Sabbath-schools.....	948		

Total number of persons gathered into Sabbath-schools last year, 37,366.

In addition, these missionaries visited 45,844 families.

During the year, 944 grants of lesson helps and periodicals were made to Sabbath-schools, as well as 433 grants of books and tracts. A total of 47,125 volumes were given away.

LETTER FROM THE LATE BISHOP STEVENS OF PENNSYLVANIA.

The publication by the Board, during the past year, of a volume entitled "Practical Religion," from the pen of its Editorial Superintendent, Rev. J. R. Miller, D.D., induces the Secretary to publish the following letter to the author, concerning another of his works, from the late Bishop of the Protestant Episcopal Diocese of Pennsylvania:

DEAR DR. MILLER:—I have just laid down your volume "Silent Times," having read it through, during the last few weeks, with ever-increasing delight. And when one gives us with his pen such peculiar pleasure, it seems proper to return thanks; so, though unknown to you, I feel that I cannot lay aside "Silent Times" without thanking you with all my heart for the rich spiritual enjoyment which I have received in its perusal.

The subjects selected are wisely chosen, as meeting the special needs of Christian life and duty. The treatment of them is fresh, vivid, full of deep experience, and written in a style attractive to the mind, and just fitted to the needs and affections of the heart. I have already commended it to many Christian friends, and I am sure that it cannot fail to be helpful to the deepening of spiritual life and to the clearer understanding of many of God's dealings with his children.

Pardon me for writing thus to a stranger; and yet I feel that where our minds and hearts so run together, and find their common centre in the same precious Saviour, we are not strangers, but brethren in Christ, journeying, though it may be by different paths, yet each leading to the same Gate of Pearl, and to the one Father's house, of whom "the whole family in heaven and earth is named."

Again thanking you for a real spiritual treat, I remain, yours in Christian love,

WM. BACON STEVENS.

PHILADELPHIA, March 11, 1887.

CONTRIBUTIONS.

The total amount received since the close of the last fiscal year, that is, in the months of April, May and June, was \$32,823.74; of which \$23,410.12 was contributed in June. This is \$1064.37 in excess of the amount received in June, 1888, and \$1915.93 in excess of the amount received last year in the months of April, May and June. There have been during the three months mentioned more than 1700 contributors, ranging in amount from 40 cents to \$133.

PUBLICATIONS.

One of the most important functions of this Board is to provide for our ministers, church members and Sabbath-school teachers and scholars a sound and instructive literature. In the performance of this duty it has, during the past year, published many valuable works, the perusal of which will not merely interest but edify the reader. It will be impossible within the necessary limits of this article even to mention the names of all the books that have been sent forth during the year from our press. It is deemed proper, however, to call attention to several of the more important.

The first that will be mentioned was one of the last published—**CHURCH GOVERNMENT**, by Rev. Alexander T. McGill, D.D., LL.D., late emeritus professor in the Princeton Theological Seminary. The name of the distinguished author is a sufficient guarantee for the excellence of the book. It is not too much to say that it is one of the most important contributions to the subject of which it treats that has ever been presented to the Church. This valuable 12mo of 560 pages is sold at \$1.50 net.

MANUAL OF LAW AND USAGE. By Rev. B. F. Bittinger, D.D., of Washington city. This important work was published early in the last year. It is steadily winning its way to the confidence of ministers and elders. It is a complete index not only of the governmental standards of the Church, but of all the decisions of the General Assembly on matters of order and discipline. It will be found an invaluable help

to those who are called to sit as members of our ecclesiastical judicatories. It is a handsome 16mo of 170 pages, in a flexible binding, and can be readily carried in the pocket. It is sold at 75 cents net.

THE LOST FAITH AND DIFFICULTIES OF THE BIBLE AS TESTED BY THE LAWS OF EVIDENCE. By Rev. T. S. Childs, D.D., of Washington city. This handsome 16mo volume consists of two treatises bound together. The price is 40 cents. The former of these articles consists of a series of letters addressed by a believer to one who had lost his Christian faith. Competent judges declare it to be one of the best answers extant to prevailing forms of infidelity. A separate edition of this article has been published, which can be procured at the cheap rate of 8 cents a copy.

THE RELIGIONS OF THE WORLD. By Rev. David James Burrell, D.D., of Minneapolis. This work gives a graphic outline of all the great religious systems of the earth, and compares each with Christianity. It will be appreciated by all seekers after truth who have not time to give to the study of those ponderous tomes in which immense masses of information are stored away from the view of ordinary readers. It will prove a valuable aid to teachers, and may be profitably used as a text-book in Bible classes. It is a 12mo of 332 pages; price, \$1.25.

MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS. By John Williams, with an introduction by the late Rev. William P. Breed, D.D. This is an exceedingly-interesting volume of our missionary series. It contains the recital of the experiences of one who labored as a missionary in the South Sea Islands, with great zeal and success, for twenty-two years, and who at last fell a martyr in his Master's service. It has been well remarked, "This narrative of the missionary work of John Williams reads like a new Acts of the Apostles." It can be purchased for \$1.25.

A CHURCH AND HER MARTYRS, by Rev. Daniel Van Pelt, of Brooklyn, N. Y., is a graphic description of the martyr Church of Holland. It will prove instructive and interesting to all classes who desire

to be informed concerning one of the most persecuted and one of the most faithful churches of the Reformation. It is a 16mo; price, \$1.15.

PRACTICAL RELIGION: A Help for the Common Days. By Rev. J. R. Miller, D.D., Editorial Superintendent of the Board. This is a work of singular interest and value. The chapter entitled **SHUT IN** will shortly be issued as an independent tract, and doubtless will carry comfort and spiritual strength to multitudes for whom it was specially prepared. The entire work is offered at \$1.

ISAIAH AND THE HIGHER CRITICS. By Rev. R. M. Patterson, D.D., of Philadelphia, editor of the *Presbyterian Journal*. This is one of the most recent of our publications, and to it particular attention is called. Whilst specially directed against Dr. Diver's recent work on Isaiah, it deals in a popular and masterly way with the destructive principles of the so-called higher criticism. It is published as a 16mo tract of 24 pages, and can be purchased at \$2.40 per hundred; single copies, 3 cents each.

FROM CAVE TO PALACE; or, The Anointed Shepherd. By Rev. Edwin McMinn. The purpose of this narrative is to give a realistic picture of the early life of David, and of the poverty of his surroundings, contrasted with the splendor of the kingdom during the reign of his son. Some interesting facts are brought out concerning the rise of Jerusalem and the remarkable development of Israelitish civilization. The descriptions of the customs and the scenery are admirable, and are based on the most trustworthy authorities, and we doubt not the book will prove instructive and interesting. 16mo, pp. 352. Price, \$1.15.

DANGEROUS CHARACTERS. By Ella Rodman Church, author of "Birds and Their Ways," "Flower Talks at Elmridge," "Home Animals," etc. A new Elmridge book needs no further introduction than the simple announcement that it proceeds on the same line with those which have preceded it. It is not a scientific work on natural history; it professes to be only a series of pleasant conversations regarding animals, in which are given in a bright, familiar

way many interesting facts about the nature and the habits of those animals. The present volume treats of such animals as wolves, bears, panthers, lions, tigers, leopards and others. Young people should early be taught to see the wisdom of God as it is manifested in his wonderful works, instead of being allowed to hear, first of all, the atheistical teaching that science finds no place for God in his works. 16mo, pp. 384; fully illustrated. Price, \$1.25.

MR. JOHN AND HIS BOYS. By M. L. Wilder. This book will have peculiar interest for boys. At the same time it will prove valuable and suggestive to all who are engaged in work for boys, especially in missionary effort in behalf of the neglected classes of cities and large towns. It is the narrative of an experiment with a party of such boys, and tells first of their condition of homelessness and friendlessness, and then describes the effort that was made for their rescue. The pictures are not overdrawn. The experiment narrated is not an impracticable one. The results are not beyond those which might reasonably be expected from the methods of training and elevation adopted. The book will be read with avidity by young people in Sabbath-schools, and by their teachers as well. 16mo, pp. 444; illustrated. Price, \$1.25.

THE FATE OF THE INNOCENTS. A Romance of the Crusades. By Margaret E. Winslow. One of the most thrilling stories of middle-age history is that of the Crusade of the Children. It has been told often already in fragmentary way, but in the present delightful volume the author has gathered all the available legends and traditions of this pathetic episode, and has wrought them into one connected account. The story is told in the form of chronicles. A thread of romance runs through the whole and binds it together, giving it a tender and sustained interest. The book is valuable for its life-like portraiture of the crusading times. Young people will find it intensely interesting and inspiring. Price, \$1.25.

Notices of our recently-published Sabbath-school books must be deferred until another issue.

CONTRIBUTED ARTICLES.

REV. JAMES P. WILSON, D.D.

By the enabling act of 1870 the Synod of New Jersey was constituted, to meet on the 21st of June of that year in Westminster Church, of Elizabeth, and to be opened with a sermon by Rev. James P. Wilson, D.D. The selection of Dr. Wilson as the first moderator of the reorganized synod under the reunion within whose bounds he was pastor shows the prominence he then held in the Presbyterian Church. The same year he was chosen a member of the Board of Foreign Missions, and continued as such until his death, which occurred on the 22d of May last, having been present at a meeting held early that month, which passed upon the annual report of the year just closed.

At the last regular meeting of the Presbytery of Newark, pending some question involving the integrity of our Church standards, Dr. Wilson referred to his own ecclesiastical history, saying that "he was a Presbyterian through and through, as were also his ancestors of several generations." The history of the Presbyterian Church verifies that claim, with the further fact that they were eminent ministers and leaders in it. His father, whose name he bore, was for twenty-two years pastor of the First Presbyterian Church of Philadelphia, of whom Dr. Samuel Miller says, "In piety, in learning, in talents and in power as a preacher he had few equals." The same high authority, referring to his grandfather Matthew Wilson, D.D., says, "He ever held a high place in public estimation. Ingenious, learned, pious, patriotic and benevolent in an eminent degree, all that knew him respected him, and he had no enemies but the enemies of truth and righteousness. In the Revolutionary contest his patriotic efforts were unremitted; he took the side of his country with great decision and zeal."

It cannot be said of the subject of this

notice that he was inferior in any of the above characteristics to his distinguished ancestors. The normal laws of heredity find in him a conspicuous example. His first public life was in the pastorate; then he became president of Delaware College, then professor in Union Theological Seminary, New York, from which he was called to Newark, N. J., and in October, 1853, became the first pastor of the South Park Presbyterian Church, then recently organized, and which enjoyed his ministrations during the remainder of his life, extending to his eightieth year.

No infirmity incident to his advanced age suggested to any of his parishioners that he was too old to remain their pastor or that a young minister would be their preference. The founders of the church had nearly all passed away, and his large congregation was composed mainly of his own spiritual children, all of whom loved and revered him. He had been with them, as is believed, at every communion season, and rarely omitted in all these years the monthly catechetical instruction of the children. No wonder that his people, individually and collectively, clung to him as the prophet Elisha clung to his great master.

Dr. Wilson's sermons were all that would be expected from one of his profound scholarship and deep convictions of the scriptural truthfulness of the Calvinistic system. He believed that the Westminster standards were none other than the Pauline teachings of the word of God, and his preaching, while characterized by a free and full salvation for all men, was at times charged with solemn and affecting warnings of the wrath to come. He shunned not to declare all the counsel of God. The closing sentence of his last sermon to his people was, "I have now preached to you one thousand times, and what more can I say?" and these words

are remembered by them as bearing a peculiar significance.

As a man he was instinct with those social qualities which endeared him to a large circle beyond his own congregation, and a Catholic priest sent a message to the dying minister of Christ that his church was praying for him.

While faithful and untiring to the last in pulpit and parish duties, he was abreast of the foremost of his brethren in seeking the well-being of the community in which he lived and the interests of the Redeemer's kingdom at home and abroad. He honored his citizenship, and identified himself with the Law and Order League to promote the observance of the civil Sabbath and public morals. He was zealous in the cause of denominational church extension within his own presbyterial bounds. Besides being a director in the Union Seminary of New York, he was one of the founders of the German Theological School of Newark, served on its most important committees, and on the death of Dr. Fewsmith became president of its board of directors. He never sought exemption from any public or presbyterial duty on the ground of advanced age. He stood erect in the pulpit and on the street the month in which he died, and walked with as elastic a step, with no staff in his hand, as on the day of his first arrival in Newark. It was a green old age, and he left the world, as he had desired to do, still harnessed to his work, carrying forward the full load of duties and responsibilities.

Several years ago the family secured an

inexpensive plat of ground on the borders of Lake George, on which was erected a modest cottage for a vacation resort. It was on a return from a day's visit to this summer home that Dr. Wilson received his first warning that the end was near, and six days thereafter in great peace took his last look in the faces of wife and only child—a widowed daughter and her children.

For the church who have known no other pastor our best wish is that his mantle may ere long be taken up by one who in the beginning of his pastorate will be able to work as untirely and devotedly as did his venerated predecessor when that mantle dropped from him. For his bereaved family our prayer is that the tender sympathies now so overflowing from that large and loving circle only less bereaved than themselves may remain unabated to the end, and that the divine Comforter may be their unfailing support.

The Board of Foreign Missions, at the instance of one of whose secretaries these memorial lines are penned, has lost a member than whom no other took a deeper interest in its welfare. Though conspicuously in its deliberations the silent member, he was ever ready to serve on committees requiring thorough investigation and the wisest counsel. Though not one of that fold, yet as an occasional hearer the writer can recall no more instructive and earnest appeals in the cause of foreign missions than he has heard from the pulpit of the South Park Presbyterian Church of Newark.

WM. RANKIN.

NEWARK, N. J., June 1, 1889.

THE FOREIGN FIELD OF BRITISH WESLEYANISM.

If missions are the effective answers to the arguments of opponents, the supporters of Wesleyan foreign missions in Great Britain may with justifiable pride rejoice in the survey of their missionary operations in every quarter of the globe. Rev. J. E. Whydale, one of the secretaries from whose report we quote, says that "the Christian

Church, growing and flourishing in all lands, was the great witness that the agents of the society had not 'run in vain, neither labored in vain.'" Critics of missionary methods were always at hand; but the Christian churches, the native Christians, the wide-spreading extent of Christian influence and the ever-rising wave of Christianity were

indisputable facts which would gladden the heart and strengthen the faith of all missionary advocates.

In continental missions France presented a hopeful record, where the Master's kingdom was being advanced with unremitting energy. From that country it was refreshing to read the denial of the venerable M. Jules Simon that the land of his birth is the nursery of atheism and materialism. These doctrines, he says, are alien to the temper of French thinking, which is too fervid and penetrating to rest in mere negations. Peculiar and varied difficulties were experienced by the Methodist preachers who were proclaiming the word of life throughout Germany and Austria. In the German empire there were more than fifteen millions of Romanists, and in Austria there were upwards of thirty millions. On turning to the territory of Bavaria a proportion of 70 per cent. of the population were found to acknowledge the jurisdiction of Rome, this obstacle being intensified by the constant opposition to which Methodism was growingly and bitterly subjected. Despite this hostility a net increase of over one hundred members was reported. In 1888 Italy offered no striking features. Gavazzi's recent death was sincerely mourned. At all the stations in this priest-blinded land holy toil and patient endurance had been exhibited. Notwithstanding the gradual rallying of the forces by the papacy for the arrest of the gospel in Italy, the attendance of scholars and church members had been steadily maintained. Spain, the most superstitious of European countries, sent not a few cheering returns from Madrid and Barcelona, and, similarly, Gibraltar, the Balearic Islands and also Oporto, one of the leading towns in Portugal.

From eastern lands came bright records of successful devotion. Britain's military protectorate of Egypt during the past decade has resulted in Christian work among the Moslems. In Cairo, Boulaq and Alexandria many natives attended the services held by the Wesleyans. In Ceylon, the oldest Methodist mission in Asia, the gospel was making amazing progress. It was ad-

mitted that the native churches of Ceylon were in a more advanced stage of development than in the adjoining empire of India. The Ceylonese churches were organized after the ideal Methodist model, with such modifications as were needed to bring them into harmony with the genius of eastern minds. The churches without exception comprised men of good social standing, most of whom were the fruits of Wesleyan educational training. It might be said of these what the apostle Paul observed of the Thessalonians, "From you sounded out the word of the Lord," in view of their loyalty to Methodism, their liberality in contributions and fervid zeal for the mission of the gospel. Some of the churches were self-supporting and some were generously sustaining agents for the conversion of the heathen. The sanctified lives of the native members made them as jewels in the missionary crown of English Wesleyan missions.

The missionaries in India were combating the diverse elements of that vast population. India to-day was deeply agitated, politically, socially and religiously. One of the foremost causes of this unrest was English education, with all the new ideas it had awakened. A second mighty factor was the spread of Christian teaching, which had affected every class of the country from the despised pariah to the revered Brahmin. In the office of higher education Wesleyanism could claim honorable rank. It had colleges in Madras and Negapatam, and high schools in Bangalore, Mysore, Manargudi, Triplicane, Madurantakam and Secunderabad. Rev. Ebenezer E. Jenkins, an eminent missionary and an ex-president of the English Conference, lately retired from the Indian mission field, has strongly defended the policy of giving higher education in conjunction with the regular preaching of the gospel in the vernacular. He has emphatically declared that the Wesleyans will never abandon their high schools to the government or allow biblical teaching to be withdrawn from those institutions. A great wave of energy was passing over Indian missions, which had its manifestation in the signs of awakening and the development of vigorous life. These

fruits warranted the conviction that if the same rate of progress which had marked the Protestant missions of India in the course of the last few decades were continued, the population of that immense empire would be Christianized ere the lapse of another eighty years. If the number of converts to-day were small compared with the mass of heathenism, Christianity was, like the "leaven," working silently, effectually and abidingly.

The returns of membership from the Wes-

leyan foreign stations, including Burmah, China, Africa and the West Indies, show in connection with European missions 4475 members; Asia, 7586; Africa, 15,553; America, 5315. The net estimated increase for 1889 is 495 against 777 for 1888. At Lagos, on the West African coast, the greatest increase is registered, and the largest decrease in Sierra Leone and Gambia.

JAMES JOHNSTON, A.S.A.

BOLTON, LANCASHIRE, ENGLAND.

EDUCATIONAL MISSION WORK IN INDIA.

When I came to India I felt very strongly—as I know many feel—that too much attention was being given in the India missions to the work of education. A near view of the field and a year and a half's experience in it have greatly modified my sentiments. I feel just as strongly as ever that "the preaching of the cross is the power of God," because "it pleased God by the foolishness of preaching to save them that believe." I am as firmly convinced as ever that nothing but the sternest necessity or the most manifest unfitness should ever turn aside a man ordained to the gospel ministry from the work of direct proclamation of the message of salvation through Christ. Nor on the other hand do I for a moment entertain the notion that educational work can in any country or under any circumstances take the place of the simple proclamation of the truth, nor even that it necessarily prepares the way for the truth, much less that it is an essential prerequisite. But what I do realize more and more every day is that educational work is, at least in India, a most invaluable aid to the proclamation of the gospel, presenting a field in which the preacher, so far from being drawn aside from his proper work, finds the very best opportunity for following his vocation. If medical work is the right hand of evangelistic enterprise in heathen lands, then educational work is the left; only I should be disposed to put it the other way about. Let me illustrate what I

mean by the working of our boys' high school in Farrukhabad city. Here are gathered nearly two hundred boys, varying in age from eight or ten to nineteen or twenty years, coming from homes of every sort, representing almost every caste of Hindus, mingled with a considerable number of Mohammedans. Every one of these boys during one period (fifty minutes) of every school day of the year is instructed in Scripture or in a Christian Catechism. In addition to this there is a Sabbath morning session of the school, at which, although attendance is not exactly compulsory, every boy is expected to be present. This service is conducted very much as a Sabbath-school at home would be, except that at the close a brief, pointed gospel sermon is preached from some text in the lesson of the day. All last year I attended this service myself, taking turns with Rev. Mr. Rájárám and Mr. Forman in preaching the ten-minute sermon. This year the impossibility of being at the Rakha Sabbath-school and the city school at the same time has forced me to abandon the latter. Not only, therefore—to resume the matter of Scripture instruction—does every boy in our school study the Scriptures daily, but most of them commit portions to memory. Thus we have here two hundred souls, at the most plastic period of their lives, brought into friendly personal contact with Christian workers, disabused of prejudice against Christianity, gaining a culture and education which inevitably un-

dermines or at least shakes their faith in their own religions, and above all, acquiring a thorough knowledge of the meaning and purpose and doctrines of Christianity. Nothing is needed but the one essential without which every department of evangelistic work is the merest lifeless machinery—I mean the quickening, convincing, converting power of the Holy Spirit.

And now notice the expense at which such a school—such an evangelizing agency—is maintained. This high school costs the mission annually over and above the \$325 received in fees and the \$400 given by the government as a grant in aid (which grant, by the way, does not involve the smallest restriction in the teaching of Scripture or preaching of Christianity), about \$1000, or \$5 per annum per boy. Can any one regard this as too large an outlay for the results attained? But what of actual results? I hear some one say, "How many boys are led to the Saviour in the schools?" I do not hesitate to reply, on the strength of the experience of those abundantly able to judge, that quite as many become Christians under school training, or as an eventual result of it, as through any one other instrumentality which we can employ. Let me quote a single instance which will not only show that blessed results are seen, but will indicate the difficulties which make the manifest results so few. Satyasan Chakerbati graduated from our mission high school, in Allahabad, two years ago, and entered Allahabad University. Soon after (January, 1888) he applied to Rev. H. Forman for baptism. After much hesitation, not on account of any doubts as to his experience, which was very clear, but because he was under legal age, Messrs. Lucas and Forman finally decided to baptize him, and then let him return to his family. By them he was so abused and persecuted that he fled, in terror of his life, to the missionaries. Mr. Forman then brought him here for safety. It was at this point in his history that I became acquainted with and learned to admire young Satyasan. His relatives brought suit for possession of the boy; and after many months of

litigation, it finally seemed very plain that the case would be decided by the high court against the missionaries. Then Mr. Lucas determined to risk everything by summoning Satyasan himself to Allahabad and letting him speak in his own behalf to the court. The rest of the narrative I will let Mr. Lucas tell in his own words:

"On Tuesday morning I telegraphed to Macalester, of Jaypore, with whom Satya was staying, 'Tell boy I strongly advise his appearance here Thursday morning.' He came, and his presence and statements won us the case. Up to yesterday the judges have been dead against us; the law, too, was against us. Satyasan made such a calm statement of the indignities he had received at his home after baptism—his fear for his life if sent back—his whole manner under cross-examination by both judges showing his sincerity, intelligence and character, that the judges were deeply impressed, spoke most kindly to him, and in the end were *afraid* to carry out what had been their full purpose before they saw him, viz., to restore him to his old home. They knew they could not face public opinion, nor were they willing to take the responsibility of forcing *such a minor* back to the custody of his *legal* guardians. Hence after spending nearly the whole day on the case, cross-examining, consulting together, calling for and reading various precedents, etc., they said, in substance, 'We give Satya into the custody of no one; he can go where he likes. We wish him to remain in Allahabad and pursue his studies, and we urge his advisers (looking at H. F. and myself) not to take him away. He is to give his address to the registrar, so that we may summon him before us when we wish.' This is a great victory for us; it makes Satya practically a ward of the high court till he is eighteen. This is its object, Alston says. He is now with me and intends staying here under my protection. If his family attempt to seize him, I have only to report it to the high court, and the result would be, they would summon Satya and his family and force them to release him. The judges reserved *final* judgment, saying it was a case involv-

ing grave issues, etc. Practically they have given him over to us, as he said in open court, when asked where he wished to live, that he wished to reside in the mission compound. The change in the attitude of the judges after they had heard Satya's statement was most marked. He was as self-possessed as when talking to us. If we get a ruling of the bench of high court countenancing our baptism of a minor we have won a great battle, as *all* the recent decisions are dead against it.

"Pray that Satya may withstand the wiles of the adversary. After great victories come great trials. They (his brothers) came to see him last night, and, after binding them by promises before witnesses to let him return, I sent him to see his mother. He got back at ten o'clock. They made no effort to detain him. They are completely beaten, and only wish to save paying costs, I think. All praise to the Lord! Thousands of prayers have gone up here and in America for just such a deliverance."

This is one case out of many, though an unusually interesting one. There is one boy who has just graduated from our school who says he no longer has any faith in Hinduism, and accepts the Bible as the word of God and Christ as the only Saviour; but he hasn't the bravery to take a stand. Another in next year's highest class has advanced from outspoken enmity to equally-outspoken friendliness toward Christianity, and I cannot help hoping that the end of another year may see him a Christian.

Besides our high school we have in and around Farrukhabad city twelve low-grade vernacular schools for boys; eleven of these are called "the maharaja's schools," being wholly supported (at a cost of \$400 a year) by the maharaja Duleep Singh, who, though an apostate from Christianity, an exile from India and an avowed enemy of the British, still seems to retain his love for his native city and the mission in which he was educated and baptized. In addition to these schools (the twelfth one I am supporting myself at the immense monthly outlay of

\$1.75), there are eleven girls' vernacular schools. In all these twenty-three schools, with their not less than 700 boys and girls, not only are the Scriptures taught and religious instruction regularly given, but opportunity is offered to Miss Forman on the one hand or to Mr. Forman and myself on the other to preach, whenever we wish, to the most attentive, inspiring and promising audiences. The school which is supported by myself is really a co-educational institution, being situated in a village about six miles from here, where the separation of the sexes is not as rigid as here. A year ago there was not a boy or girl in that village who could read a word, or who had the first notion of what Christianity was. There had been occasional preaching in the village, but among the adults, even, there were probably not more than two who knew anything of the meaning of Christianity. When the school had been ten months in operation nearly a dozen boys were reading the Gospels in Hindi, and fifteen or twenty more boys and girls were reading the first or second Hindi books, in both of which religious truth is introduced. I went out and spent a night there, taking our magic-lantern and Scripture views, and preaching to a large throng of attentive hearers. I found the whole village favorably disposed toward us and our work, ready to listen to the word, and beginning to gain some idea of the meaning of the Christian faith.

The people *will* have an education, if not in religious schools afforded by the mission, then in *anti*-religious schools provided by the government. Let us have the schools *by all means*; let us increase their number and efficiency; let us put more and more of religious instruction into them, and more and more capable teachers to impart it. All this can be done without interfering with other work and without turning aside a single missionary from the work of preaching the gospel: PROVIDED we have funds enough to secure the right sort of teachers here and enough of them.

C. A. R. JANVIER.

FATEHGARE, INDIA.

CINCINNATI CIPHERING.

It was in the memorable year in which Chicago was burned. That fire had melted the hearts of men. That revelation of the awful possibilities of fire had made giving easy. Such unexpected occasion to give discovered to men and women how much greater than they knew was their ability to give.

There were four synods then in the state of Ohio. The Synod of Cincinnati was one of them, occupying about one quarter of the area of the state, and including its largest city and several smaller ones, with a wide extent of cultivated and fertile land full of thriving towns and homes of prosperous people.

The secretaries of the Board of Home Missions, being unable to attend the meeting of that synod, requested one of its own members to see that the cause for which they are watchmen should receive the synod's attention. Preparing himself for this by the study of statistics, he was astonished to find that, up to that time, more money had yearly been drawn from the treasury of the Board by congregations within the bounds of that synod than was contributed to it from within the same bounds. Doubtless there had been a time when this was all right—the time when that state was new and western, and its people were subject to the privations and difficulties, and possessed only the scanty resources, of the frontier. But that time was past. Now one must travel far from Cincinnati—far beyond the limits of Cincinnati Synod—to find a population better able to take care of themselves. So thought the minister who was making that study, and so thought the members of that synod when he presented the results of that study to them. A look of astonishment was visible at once on all their faces. Not another year would they consent that their synod should be a beneficiary of the Church at large, or forego the privilege of helping to increase her benefactions to synods still needing them, and to scattered flocks which her ministers were gathering in regions beyond all organized synods. They had not been deliberately selfish nor consciously negligent. They were as-

tounded at the sudden discovery of their negligence. They woke to the conviction that such a work could not safely be left to spontaneous, impulsive, uncalculating giving. Some ciphering must be done. There must be deliberate estimates. "How much ought to be raised next year for the whole work to be supervised, for our Church, by the Board of Home Missions? What part of that aggregate ought to be raised within the bounds of this synod? How ought our synod's share to be apportioned among its presbyteries, and in each presbytery among its congregations?" The synod set itself to the study of these questions as an earnest, sober business, and soon wrought out a scheme which "meant business." A committee was appointed of one from each of the presbyteries. That committee, well informed and advised as to the relative resources of the presbyteries, gave its judgment as to the appropriate share of each. This apportionment was cheerfully accepted, and each presbytery appointed a committee to make a similar apportionment among the congregations. Neither synod nor presbyteries claimed any right to make authoritative assessments. This was distinctly disclaimed. The whole was a brotherly, frank endeavor to help all concerned to make their own estimates for the wise disbursement of the Lord's money entrusted to their stewardship; how much of that he would like them to entrust to their Church's Board of Home Missions to be used in the work entrusted to their administration.

The proposal was pleasantly received by the people. One congregation is particularly remembered which was asked to contribute \$200, and which cheerfully gave \$500. The aggregate of contributions from the synod, if I remember right, was reported as exceeding that of the last preceding year by 80 per cent., and from that time onward the synod held its place among the giving synods, giving more to the general treasury than it drew from it.

It was soon seen that a plan for home missions which so commended itself to min-

isters and their people, and which worked so well, was just as good and just as available for all the benevolent work of the Church. The synod accordingly applied the method to the raising of money for all the eight boards of the Church, according to the estimate, which the General Assembly made, of their respective needs. The circular in which the synod's committee set this scheme before the churches contained the following paragraphs :

"Of course no committee can judge infallibly of the relative ability of each congregation; and neither the presbytery nor the synod claims the right to *require* the payment of the sums named. This is a brotherly attempt to bring the subject before all our congregations in such a way as to help them to an intelligent view of the work to be done, and a just estimate of their respective shares in it.

"If for any reasons known to themselves, and prayerfully considered, the people of any church find the sum asked of them more than they are able to pay, let them not doubt that the smaller sums which can be raised will be accepted by the Master, who knows all the circumstances and knows the hearts of his servants.

"On the other hand, it may be that some congregations will deem it their privilege (as some did last year) to do more than is asked of them. In this way, may we not hope that the whole sum assumed by our synod will be raised?

"If all will unite in the effort, every one according to *his own* estimate of his ability,

we can hardly doubt that the whole sum will be raised. The work of our Lord, as he has entrusted it to us, calls for this. Can we expect his spiritual favor and blessing if we withhold it?"

Toward the end of the year the chairman of that committee said in one of the religious papers, a copy of which is now before me :

"A note comes to me from one of our suburban churches reporting its collections for the current year. Seven of the eight collections for the different objects presented by the Assembly have already been taken, and in every instance the amount contributed exceeds that asked for by the presbytery. The whole amount asked is \$500, and the amount already contributed is \$946, with one collection yet to be taken.

"I observe that in the memorandum thus sent me, the pastor speaks of the 'amount asked.' He did not understand these amounts to be '*assessed*,' or '*demanled*,' or '*required*,' or '*enjoined*.' He has made his people understand this, and they respond with manly generosity."

It is not claimed that all the congregations of the synod gave so much more than was asked of them, but my recollection is that they quite generally responded generously. I believe that since that day such sober and thoughtful methods of consulting together about the Lord's business have become more common. Wherever they are fairly tried, I believe, they are liked and are effective, just as they are in all legitimate business.

CINCINNATUS CIPHER.

A WEEK'S WORK IN THE LAOS COUNTRY.

Returning from Bangkok with Mrs. McGilvary, we spent the last Sabbath (August 26) at Ban Ta Wureg Pou, two days below Chiengmai, with a few Christian families. We found two adults, one an aged woman, the mother of one of our Christians, and the other an invalid mother who had long been waiting for an opportunity to unite with the church. We appointed a communion service at evening, when they made a public

profession of their faith by baptism, and for the first time partook of the Lord's Supper. We had a delightful service, which was continued till ten o'clock.

Next morning, after going on two hours, we reached Dak Bon, when Mrs. McGilvary went on to the city and I walked across the flooded rice-fields to Ban Doon, Lappoon province, five or six miles to the east, where several Christian families have

been for two or three years living and working for Christ. Other families had joined the Christian company, and had been waiting for several months to unite with the church. I was afraid that if I did not embrace that opportunity it might be months more before any of us could spare the time for a visit. It was in the midst of the highest rise of water in the season, when the whole country was flooded. The only means of reaching them was on foot, where all such luxuries as shoes had to be discarded, and it was difficult at times to get one's pants above high water mark. But by walking on the ridges between the rice-plots and wading and crossing ditches, we made our way to the houses of the new believers and others, always sure of meeting a joyful welcome for ourselves and our message. I spent a week among them. It was impossible for the aged and the young all to assemble in any one village on Sabbath, and a special communion season was appointed on Saturday at Ban Nong Seeaw. In that village there are six new Christian families, an aged couple of nearly fourscore years and their children, grandchildren and great-grandchildren. Some of them were believers when Mr. Dodd and I visited them a year ago, but they were advised to wait for further instruction and trial. Nan Ta, our faithful elder in Chiengmai, had joined me during the week. We spent two days and a night with them, and such days they were! An invitation had been given for all who wished to unite with the church to meet the session on Friday night. All of the six families who could leave home assembled, and after a service that was directed to their condition we began to examine the candidates, an exercise that was protracted till late in the night. On Saturday morning the remaining ones came, and the earlier part of the day was spent in examining them in regard to their faith and knowledge, and in unfolding to them still further the fundamental truths of the gospel. It was about noon before our regular worship commenced, and about 2 P.M. before it was closed. On counting up the roll of those who had given evidence of faith in Christ we found that there were

twenty, from the aged couple spoken of to those of fifteen and sixteen years. It was a sight long to be remembered to see the aged patriarchs and children and all their families except two grandsons-in-law (who are also believers but preferred to wait), twenty adults and seventeen children, entering, by their solemn vows and the sacraments of the Church, into covenant relations with the true God. There were two or three of the young women whom we were at first inclined to advise to wait for further instruction; but they were very anxious not to be left behind, and on consultation with their elders, who gave good testimony as to their Christian character, and that their defect in knowledge was only apparent, owing to their confusion, it was decided to admit them. It was very evident that the Holy Spirit was present and had "made ready a people prepared for the Lord." About three o'clock we left for our long walk back to Ban Doon.

The regular communion had been appointed there on Sabbath, when five adults and one child were baptized, making twenty-seven adults and eighteen non-communing members baptized in eight days. We were as much encouraged by the interest of others in that province as by the number baptized. There seems to be a general awakening in the province of Lappoon. The town is only eighteen miles from Chiengmai, and that visit decided the absolute necessity of immediately occupying the lot long since given by the governor for a station. We hope next month to go down and secure a temporary house on it, which will give permanence and stability to our work there. I reached Chiengmai on Tuesday, glad to be again at home, with my returning strength well tested by the week's work. I had heard on the way the sad news that Dr. Cary was at last compelled to leave for home. Though long expected, it was very sad to us as it is to him. Our most urgent call now is for a successor to enter this inviting field for medical mission work. Our next one is for a church in which to worship that will attract rather than repel worshippers. The wonder is, how our church

has grown so large in bamboo and temporary houses, surrounded by Buddhist temples glittering with gold. But now even our old ones have long become too strait-

ened. Who will help to build us a house for the Lord in this land?

D. MCGILVARY.

CHIENGMAI, LAOS COUNTRY.

SABBATH IN THE CANTON HOSPITAL.

It may be interesting to learn something about how the Sabbath is observed in the Canton Hospital. First, I must ask you to remember our situation, in the midst of a heathen people, to whom our Christian Sabbath is the same as any other day. From without the people expect to come and go, patients wish to be seen and treated, and all business matters attended to as on other days. Then in the hospital during the greater part of the year there are resident from two hundred to three hundred people, very few of these knowing anything about the Christian Sabbath before coming to the hospital. To make the affairs of all these people, from without and within, harmonize with the proper observance of God's holy day is no easy task.

On each Saturday evening notice is given to all who are in the hospital that the next day is the Sabbath, and any business or matters outside to be attended to must be looked after at once or postponed, as on that day the gates are closed. For the benefit of those outside a notice is put out at the main entrance, that it is the Sabbath day, and the gates are closed to all except those who have important and necessary matters to be looked after, patients who come from a long distance, and in cases of accident or severe illness. For such the gate is opened at stated intervals. The pressure brought to bear on the native doorkeeper by those who wish to go and come is sometimes so strong as to endanger his being classed as a case of minor surgery and other than in his proper position, and for this reason as well as some others the keys are in the hands of the physicians who also reside in the hospital premises. Thus all coming and going is under our complete control.

As on other mornings, so also on Sabbath

from 6 A.M. to 8 A.M., the patients must all be seen and prescribed for, and at half past eight o'clock, as on other mornings, those who are able to leave their beds are gathered from the wards into the chapel for prayers. The exercises consist of singing, reading of the Scriptures, with an explanation of the same, singing again and prayer. It should be remembered that the Second Presbyterian Church is in connection with the hospital.

At 10.30 A.M. the church bell rings for Sabbath-school. In the large audience-room up stairs are those from the ladies' seminary located just across the street. They number about one hundred. There also are the women and girls from the female wards of the hospital, numbering nearly a hundred. Down stairs we find, first, Rev. Kwan Loi, the native pastor of the Second Presbyterian Church, with his Bible-class, which is composed mostly of native Christians and those who have been studying the doctrine some time. In the main chapel-room and a side room are gathered into four or five classes those who are able to leave the male wards. These consist mostly of country people and those who have never heard the gospel. The number varies from fifty to one hundred and twenty-five. To these the plan of salvation is presented in its simplest and plainest form. It may be well, in connection with this teaching, to state that the name and address in full of every patient who leaves the hospital cured or benefited is taken; and after they leave, this address is forwarded with a letter to the missionary who has charge of work nearest to the point where the patient lives. This letter states that such a person has been in the hospital, and the request is made that he will endeavor to find him and follow up the influ-

ence and teaching he was under while here; also, if he becomes a Christian, to let the hospital know of it.

At 11.30 A.M. the bell rings for the regular Sabbath service, upon which all attend, well filling the large audience-room of the church. From 2 P.M. to 4 P.M. evangelistic work is carried on in the wards, and cases that are specially interested receive careful instruction. The children during this time recite Scripture lessons they have learned by heart.

The patients are again seen at 4 P.M., and

then it is time for the evening meal. At 7 P.M. the usual Sabbath evening prayer-meeting is held, and this closes the religious exercises of the day. A busy day it is, indeed, for us all, with very little of the quiet Sabbath peace and rest which we so much long for and need. We trust the labor and self-sacrifice it costs is not in vain. God grant that the seed sown may spring up and bear fruit unto life eternal!

JOHN M. SWAN.

CANTON HOSPITAL, CANTON, CHINA.

PRESBYTERIANS ON A PIOUS PILGRIMAGE.

The last General Assembly, in New York city, was under such pressure to transact its vast volume of business within an allotted period that it was obliged to decline many hospitable invitations to points of interest, both in the city and around it. Under the eloquent plea of Dr. Crosby, chairman of the Committee of Arrangements, who himself was so justly jealous for the time of the Assembly as to oppose adjourning the sessions for a mere pleasure trip, an exception was made in behalf of the invitation of the Board of Ministerial Relief to visit the Ministers' Home at Perth Amboy. He moved, on behalf of the committee, that a day be devoted to "the pious pilgrimage." The institution being the property of the Assembly and conserving interests sacred to the whole Church, the recommendation was unanimously adopted, and Saturday, May 18, was designated for the visit.

Provision was made for the excursion through the generosity of Col. Elliott F. Shepard, who chartered the steamer *Sirius*, and planned an outing on river and bay combining recreation and pleasure with the pious errand to the home. The morning was most propitious, and Colonel Shepard welcomed on board the boat a thousand excursionists, ministers and elders with their wives and other members of their families, and a number of invited guests. After swinging out into the North River, the steamer ran up as far as the Palisades, and

then turned and headed down stream to the waters of the upper bay and the Kill von Kull. Much of the course between Staten Island and the New Jersey coast was the same as that traversed a month before by the naval fleet, conveying President Harrison and his cabinet to the centennial celebration in New York. During the pleasant sail the time was enjoyably spent in renewing old acquaintances and forming new ones.

Arriving at Perth Amboy, carriages were in waiting for the officers of the Assembly and a few of the older men, while the rank and file, under the leadership of Elder Kiliaen Van Rensselaer, marched through the shady streets of the picturesque and historic town to the grounds of "the noble old mansion by the sea." Those who had seen the picture of it, illustrating the luminous historic article on "The Home," from the pen of Dr. Cattell, in the May number of *THE CHURCH AT HOME AND ABROAD*, were all the more desirous to see a mansion that combines so many points of interest. It is truly a curious coincidence (as pointed out by the Secretary in his article) that this old colonial mansion, built by the proprietors of the Province of New Jersey for the use of "the servants of the king," is now the peaceful home of "the King's ambassadors," and that it was occupied in 1774 by the provincial governor, William Franklin, the year after he had reluctantly affixed the colonial seal to a charter for "the New Jer-

sey Society for the better support of the Widows and the Education of the destitute Orphans of Presbyterian Ministers." Dr. Cattell quotes from Franklin's letter to the Earl of Hillsborough, in which the governor expresses grave doubts whether the Presbyterians ought to have "any other privileges than they are entitled to by the Laws of Toleration"!

The history and description of the home recently given by the honored Secretary, and which ought to be read by every Presbyterian, render further details superfluous. But graphic as was his story, many felt it to be an inspiration to see for themselves the generous halls, the comfortable rooms, the spacious verandas and the beautiful park of ancient trees. Still more gratifying was it to meet the venerable men sustained here through the ministrations of a grateful Church. To see them in the shelter of this delightful retreat was to feel the force of the statement that "for the extremely aged, the helpless and the homeless, such a home as this is most desirable," and also that such as these "need all the sunshine and cheer that can be secured for them." And truly these very blessings seemed to be the happy environment of the great mansion, as the members of the Assembly and their friends strolled freely through the house and grounds, inspecting halls and chambers, and holding converse with the venerable guests, one of whom was born during Washington's first term of office!

The visiting commissioners were much indebted for their full appreciation and enjoyment of the home to the personal attentions of the Secretary of the Board, and to Mr. A. Charles Barclay, vice-president and chairman of the "House Committee" of the Board. Drs. Niles, Knox and Leggett, also members of the Board, were likewise assiduous in their attentions.

After wandering hither and thither and seeing everything to their satisfaction, the visitors were rallied to an open-air meeting in front of the mansion. Soon the wide stretches of the veranda and lawn were crowded with hundreds of Presbyterians. They were welcomed in a brief speech by

Dr. Cattell, who then called upon the Moderator of the Assembly. Dr. Roberts paid a worthy and eloquent tribute to the heroic self-denial of numbers of ministers in remote and obscure fields of the far West. He testified from his own knowledge, as a former secretary of the Home Board, to the singular consecration of these servants of Christ and of their equally devoted wives. He gave a touching account of his visits on the home mission field, where he had witnessed scenes of devotion not paralleled in any other calling. Missionaries on meagre salaries are doing arduous labor for the Master, and making sacrifices of which the world will never know. These consecrated men and women richly deserve such a home as this where they may spend their declining years.

The Moderator was followed by Governor Beaver. On the very ground where Governor Franklin of colonial days had often stood, more than a hundred years ago, he entered a powerful and eloquent plea for the Presbyterian ministers whose rights the colonial governor had hardly felt bound to respect. The governor strongly vindicated the right of superannuated and disabled ministers to be supported by the Church, on the ground not of charity but of justice. He paralleled the course of the government in caring for its soldiers and sailors, not only by pensions and annuities, but in the many soldiers' homes all over the country, and in such institutions as "Snug Harbor" near by, the home of the merchant marine. As the state sustains these institutions, not as a charity but as a just reward for service, so the Church ought to make comfortable provision for its worn-out veterans. The cause of ministerial relief is a holy cause; and while the governor rejoiced that the eldership, as was meet and proper, had taken a special interest and assumed a special responsibility in the Board of Ministerial Relief, he said that no minister should shrink from presenting it to his people through a false sense of modesty. The church that does not contribute to the support of these aged and indigent ministers is unworthy of the name of a church.

After joining in the doxology, the large

audience was dismissed by ex-Moderator Dr. Charles L. Thompson with a brief prayer and the benediction. The whole company repaired again to the waiting steamer and there partook of a substantial luncheon from tables spread on the lower deck. At an assemblage in the saloon immediately afterwards resolutions of thanks to Colonel Shepard, for his courtesy and generosity in providing the means for this delightful excursion, were offered by Dr. Field, editor of the *Evangelist*, and seconded by Dr. T. L. Cuyler, of Brooklyn, in a most felicitous address. Other speeches followed and the host, Colonel Shepard, rendered his acknowledgments in a very happy response. At five o'clock the noble steamer touched the wharf at the Battery, and so closed an occasion ever

memorable to all who had the good fortune to participate in it.

The visitors to this noble Ministers' Home at the seaside failed not to carry away with them an impressive object lesson as to what the Board of Ministerial Relief is doing and aspires to do in behalf of those intrusted by the Church to its care. Having seen what it does in this one Home, they will more vividly realize henceforth its unseen and often forgotten ministrations in hundreds of other homes of worn-out ministers scattered all over the land. From this pilgrimage to Perth Amboy, what a host of eloquent advocates, lay and clerical, will arise to plead for the sacred and tender cause of ministerial relief!

JOHN B. DEVINS.

HOPE CHAPEL, NEW YORK.

REPORT OF THE ADDRESS OF THE SECRETARY OF THE BOARD OF MINISTERIAL RELIEF BEFORE THE GENERAL ASSEMBLY.

[Reprinted from the *Tribune* extra for June, containing a report of the proceedings of the Assembly.]

In rising to plead for his aged brethren yesterday, Dr. Cattell quoted the statement of Plutarch that Aristides the Just, after a long life of eminent service to the state, died in such poverty that not only could he make no provision for his family, but "he did not leave enough to pay the expenses of his funeral." This reference to the poverty of the great statesman was not merely to show that he was an honest man and had passed with clean hands through his administration of many and important public trusts. Plutarch emphasizes the fact that Aristides had voluntarily turned away from all the business pursuits by which he might have obtained honest wealth. He had done this, not from idleness or for selfish enjoyment, but that he might give to the service of the state his whole time and strength. And this, though it left him poor, bespeaks, says Plutarch, "a great and elevated mind." Dr. Cattell continued:

"There is a class of men at the present day (you know to whom my thoughts are turning) who have also come to an old age of poverty, after lives of no less self-denial and labor for the public good than that which has made the name of Aristides so illustrious. It was only last week I received a letter from one of these men, one brief sentence of which forcibly recalled to me this fact. Let me quote it: '*in case of my death the needed expenses for my burial*

would be wanting.' I need not say to you that the patriarch (he was born while Washington was President of the United States) has come to this old age of poverty, not because he has been idle or profligate, or reckless in some speculative enterprise. It is not because he has been careless or even improvident in his expenditures. If I were at liberty to give you his name, you would at once recognize him as a man of talents and of high character and of superior education. With all these gifts of mind and heart he has wrought for more than half a century with unwearied and self-sacrificing toil for the good of others. Nor has he been overtaken in his old age by those reverses of fortune that sometimes sweep away the earnings of a long, laborious life. The simple fact is, this able and scholarly man chose a vocation—the highest indeed and noblest that any man can choose—but one that ordinarily offers, even with the most careful economy, only a bare support from year to year—so that now, in his ninety-third year, he is so poor as to be without money for the 'needed expenses' of his burial. If the poverty of Aristides in his old age 'bespeaks a great and elevated mind,' what shall we say of this aged servant of the Church and the large class of worn-out and dependent ministers of which he is a representative?"

The speaker then referred to the example of the citizens of Athens who had insisted upon burying Aristides at their own expense and of making some provision for his dependent family. The Christian Church, he contended, should no less pay such tributes of respect to those worn out in its service. Nor should we wait for the funeral services of these veterans, to show our high appreciation of their useful and self-denying lives. We should hasten with full hands to the bare and comfortless homes where now bending beneath the burden of years and of want dwell the patriarchs who have spent their whole lives lifting burdens from other people.

He said there were many of them and gave several illustrations, speaking from his own personal knowledge. One instance was that of a minister over eighty years of age, whom he had visited in his home beyond the Rocky Mountains. He, too, was without money for his burial. Before the doctor left the town he secured the promise of a kind-hearted elder that when the end of this long and useful life should come he would personally attend to all matters connected with the funeral, and send the bill of expenses to the office of the Board of Relief in Philadelphia. This was done, and the elder, in forwarding the bill, said, "Was not Moses happy in being buried without having had the bill for his funeral expenses sent to the Board of Relief?" "No," said the speaker, "I could not think of it in that light. I thought rather of Aristides the Just; and of the tribute paid to his memory when the people of Athens, in whose service he had kept himself poor, gratefully bore at their own expense his body to the grave."

Dr. Cattell then spoke of the large number of families left destitute by the death of the minister who had been too busy in his sacred calling to make provision for their needs. "Who knows," he asked, "what minister's family may next be added to the sorrowful list?"

He then gave an account of his attending a synodical meeting last fall where one of the ministers read the report of the Committee on Ministerial Relief. It was a most earnest appeal for the worn-out servants of the Church and for the families so often left penniless by the death of ministers. He quoted one sentence: "We know not, dear brethren, how soon our loved ones may be dependent upon this Board." In a few weeks the doctor received a letter from one of the members of the synod announcing the death of this minister! The

writer, after a glowing eulogy of this godly and scholarly man, "a Christian hero," described his visit to the bereaved family, whom he found in great destitution "arranging to sell their cow and other things to pay the expenses of the funeral!"

"Who can tell," said he, "over which of your homes, my brethren, shall next gather the deepening shadows, out of which shall come the bitter cry that fell upon the ears of Eljsha from 'a certain woman of the wives of the sons of the prophets,' *Thy servant, my husband, is dead! And thou knowest that thy servant did fear the Lord!* And these words were but a preface to the story of hard and cruel want in her darkened home. It is only for God to say out of what manse shall next come this cry to the Church. But is it not for the Church to give back the quick response that came from the lips of the prophet to this lonely, dependent widow, '*What shall I do for thee? Tell me, what hast thou in the house?*'"

Dr. Cattell then referred at some length to the vocation of a minister as a voluntary relinquishment of all expectations of wealth. Rarely, indeed, does his salary admit of laying by anything for sickness or old age. There is no money to be made, he said, in the sacred calling. The pastor is content if, with close economy, his modest salary keeps him from "worldly cares and avocations" and enables him to meet his expenditures year by year. Addressing the elder commissioners, and thanking them warmly for the special interest they had taken in the work of this Board, he said, "I do not assert that, had the minister entered, like you, upon a business life, he would have become rich, or even that he certainly would have been kept from the old age of poverty that lies before so many of these servants of the Church. I only emphasize the fact that the minister gave up all hopes of wealth when he devoted himself to his sacred calling. It may be the allotment of Providence that some of you shall always be poor, notwithstanding all your industrious toil; but you hope and you expect to make money in your business. The minister does not. There is no money to be made in his calling. Nor does he regret this. His life is one that is linked with many benedictions, and poverty is not an evil in itself. It was the Master who said, 'A man's life consisteth not in the abundance of the things which he possesseth.' You will ordinarily find no happier household than that in the manse; but, all the same, the Church of God cannot afford to let these faithful servants suffer in

their sickness or in their helpless old age." Dr. Cattell admitted that some ministers whose rare gifts had made them eminent in the Church might have succeeded but poorly in a business life, but he argued that the general depreciation of the "business capacity" of ministers was unfair to them. "Is it surprising," he asked, "if ministers ordinarily give no great proof of business capacity when you consider first how little occasion they have for its use, and then that any faculty with which we are endowed becomes weakened if not exercised, like a muscle for want of use?"

Referring to the suggestion that the case might be met by increasing the salaries of ministers, he said, "But what is to be done with those who are now old, and whose salaries have never averaged the pay of skilled mechanics, frequently not even that of the day laborer?" And he reminded them that this was not only the salary paid to ministers of the past generation. It is the salary of very many of those now bearing the heat and burden of the day in the field. He read from a circular recently issued by the synodical missionary of eastern New York:

The synod recommended that the minimum salary should be \$700; but many are putting forth their best energies with a salary of not more than \$600 or \$500, and not a few at still less.

"If this be true of eastern New York," he asked, "what is the salary of a Presbyterian minister on the frontiers? Will there not be needed a Board of Ministerial Relief thirty or forty years hence, when these now vigorous men, serving the Church at a salary of five or six hundred dollars, and not a few at still less, shall have reached a helpless old age?"

He argued that the Board would always be needed to represent, as it does now, the obligation of the Church to its risen Lord for his ascension gift of the living ministry. Too often, indeed, is it looked upon as only one of the many agencies by which the Church relieves its poor. It is the sacred duty of the Church to care for the poor; but he contended that the Board of Ministerial Relief represented another obligation—the duty of the Church to the ministry—and that this duty was not wholly discharged when the salary was paid to the pastor in return for its immediate benefits. He said the aid extended by this Board to the sick or aged minister was no more charity or alms bestowed upon the poor than was the salary paid to him when he was in the vigorous discharge of his work.

Dr. Cattell said that he was hopeful for the

future, adding, the Church will never give up its Board of Ministerial Relief. It may give to it another name—one that shall more distinctively represent its aim and object—and the speaker was sure that the Church would enlarge the administration of the Board along the lines of a retiring allowance or an annuity or a pension, which the worn-out veteran might draw without a thought of his being a recipient of charity, and without the necessity of annually appearing before a presbytery and telling the pitiful story of his want in order to secure the payment of a debt which is justly due him. But this agency of the Church, intended to honor the ministry and to pay the just debt of the Church to it, will never be given up. When the young ministers of this generation shall be white-haired patriarchs, and shall come up to take their seats in the General Assembly, forty or fifty years hence, they will find this Board then, as they found it in their youth, the first on the docket of the Assembly; the very first, out of all the great agencies of the Church, to engage the attention of the brethren!

In conclusion, Dr. Cattell spoke of the visit of the Assembly last Saturday, through the courtesy of Col. Shepard, to Perth Amboy to see for themselves the comfortable home which a grateful Church has there provided for its worn-out servants. It is true, there had been not unfrequently gatherings of God's people there; but it was mainly when, in the darkened house, some aged saint was robed for burial. The number of guests is not great, but, owing to their infirmities and to the advanced age of most of them, the number of deaths is comparatively large. In the first sixteen months after the house was opened, five of the number were called to the house not made with hands.

"No one," said he, "who has attended these burial services can ever forget the scene—I have referred to it in the forthcoming number of *THE CHURCH AT HOME AND ABROAD*—that little group of worn-out veterans gathered in the spacious hall around the coffin of their departed brother, their 'good gray heads' bowed in the prayer, and their tremulous voices swelling the sacred song. They have borne the consolations of the gospel to many a dying bed, and have spoken words of comfort in many a bereaved home; but they have finished their course. Their work for the Master is done. Their only service now is to 'stand and wait.' How it cheered these aged wards of the Church to witness again a gathering of

this venerable body! Your presence and your kindly greeting brought back cherished memories of the days long gone by, when they too were wont to be members of this highest judiciary of our Church, and to deliberate, as you

are now doing, upon the great interests of the Master's kingdom. These old men need all the cheer and sunlight you can put into their lives. Your visit will be to them a glad memory for the rest of their days."

THE FREEDMEN.

A paper read before the Ladies' Synodical Missionary Society of Michigan, and requested for publication by the Corresponding Secretary of the Board of Missions for Freedmen.

It is the saying of a colored man that no white man ever did or ever can understand the Negro.

But it is not needful that we should have actual experience, or that we should understand fully the environment of others, in order to make their cause our own. God has given us a wonderful faculty—the faculty of imagination. Imagination is sight, hearing, feeling. Imagination is the jet that lights into vivid clearness every phase of meaning of the "Do unto others as you would that they should do unto you." We have but to look upon some homeless wanderer in the street, and for the instant we forget our own sheltering roof; we shiver in the blast, and we are hungry too.

We cast a glance backward to-day over the many long years of slave life in our own Christian land, when hundreds of thousands of human beings were born in vice and bred in the very lap of degradation; when practically they were taught no distinction between vice and virtue; when, with minds capable of thought and action, they were denied the instruction and support of God's holy book, and were neither taught to hallow their homes nor allowed legal protection for them.

As we recount these bitter things, how dense are the shadows that creep into our own lives! We feel the degradation; we are groping in mental and moral blindness; we are crying out in our wretchedness for the smile of God, which has been removed from us; we are homesick unto death for our own hearth-stone; we are reaching after our own babes with outstretched arms and heart-broken wails.

Could a sadder illustration of the *trans-*

mission of a demoralized conscience be given than that of the girl who was converted in one of the boarding-schools, and just before her first communion went to one of her teachers, and, bursting into tears, said, "I want to make a confession to you; I have to my heavenly Father, but I can't to the session. I have lived a life of sin. My mother lived as she had in slavery, and raised me the same way, and we didn't know that we were sinning; but now I know. I never knew anything of a pure life till I came here. It was a wonderful thing to see a pure life; more still to try to live one."

How many thousands of these girls are living to-day in hovel homes, where every influence is of a vicious nature—girls who are living impure lives, and do not know they are sinning! We believe the maxims that "all superstructures built on any other foundation than the regeneration of woman must crumble and fall." "That no race of people can reach a higher standard of civilization and morality than the mothers of that race attain before them." "These girls are to be the mothers of future generations; educated and Christianized, they are the hope of the race."

I felt nothing more deeply in the work when first giving it special attention than the strong prejudice existing in the minds of people everywhere about me against the Negro as a race and as individuals. Such expressions as the following were frequent: "I am so prejudiced against the colored people; they are so impure, so immoral;" "I have no interest in the freedmen."

One of the most intelligent and conscientious home mission workers said to me, "Perhaps I ought not to say it. I know I

ought not to feel as I do, but I am so prejudiced against the colored race, they are so immoral." She then told me of a girl with whom she had labored so earnestly for two years and had not yet seen the fruit of her labors.

It is truly discouraging, said I; but I can tell you of a white girl I knew who had a Christian home. Her mother was of the salt of the earth. Her father was an earnest Christian man. She grew up in the Sabbath-school. She sat week after week in the prayer-meeting by her father's and mother's side. Her name was on the church record. Kind friends and neighbors labored persistently for years to rescue her feet from the paths of sin. Notwithstanding all these helps, her face seemed set toward destruction, and to-day she is an abandoned woman in a neighboring city.

Do we not all know of more than one case similar to this? Did we not cease long ago to look for such samples of demoralization in our own race through the by-ways and alleys alone? We find them as well in the high places of the earth—among the refined, the cultured, the affluent.

In strongest contrast to this, it is stated that the Negroes, nursed, cradled, bred in immorality, the very atmosphere they breathe immoral, when educated and Christianized become established in good morals. At the close of our civil war, four million slaves were set free. With the first breath of freedom they began to plead for education, for schools. They came out of bondage through a process of mental starvation that would have starved many a strong mind to death; but of this process sprang a Douglass, a Bruce, a Lynch, a Page, a Fortune, a Corbin and many another. There are politicians, patriots, bishops, lawyers, editors, tragedians, educators. Behind these stars lies a background that seems dark and forbidding, but in its depths are intellectual resources of which we have little conception. President Price, of Livingstone College, says of his race, "They have within them the essential elements that have been possessed by all the races that have made themselves felt in the world."

To-day we have eight million blacks motling our country throughout its length and breadth, and three fourths of this number can neither read nor write. There are one million four hundred and twenty thousand voters, of whom one million two hundred and twenty-one thousand cannot read the ballot they hold in their hands; three million women and girls, of whom eighty-three per cent. can neither read nor write; two million children of school age, of whom one million one hundred and three thousand have no school advantages, although they are as capable and eager to learn as white children. This eagerness is shown by some of the students in a daily walk of ten miles distance to and from school. One young woman bought a piece of ground. She split rails and fenced it about. She then plowed the ground, sowed the seed and reaped the harvest with her own hands, that she might get a little money with which to go to school. The abject poverty of the masses makes it impossible to do more than keep hunger from the door. A certain school opened with seventeen scholars. The scanty articles of clothing they wore were pinned together with thorns.

George W. Cable says, "Right here in our midst is the greediest people for education and the gospel there is on the face of the earth, not counted among our white race. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruple your offerings before the year is out. You would not submit to it for a moment as citizens, not merely as members of Christ's Church."

Of the 5773 Presbyterian churches, 3387 gave nothing to this cause last year. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

There are three hundred thousand more illiterates among the colored population to-day than ten years ago. It is estimated there are four million two hundred and fifty thousand colored illiterates in the South at this time. Such ignorance and superstition in our midst provides a fruitful field for the Church of Rome.

In his helplessness Rome cared nothing for the American Negro. As a great political factor, Rome is wide awake and stealthily at work. She already boasts of ten thousand converts in Georgia, of tens of thousands in Louisiana, of fifteen hundred young men in her higher schools, of five hundred thousand children in her parochial schools. We quote from leading Catholic papers: "Our schools and churches are practically for Protestants; our prime object is to secure converts." "We are having rich success among this people." "We have one hundred pupils, and only thirty-six are of Catholic families, but all alike are being taught the Catholic Catechism and Catholic doctrine. In a year or two *all* will be Catholics."

We have in our midst a race of people full of heathenish practices; in many respects a heathen race. We must treat them as we treat the heathen—send missionaries to them, give freely of our means to help

them, and pray for them in our closets, our prayer-meetings, our pulpits, as we pray for the heathen. Through centuries of slavery the American Negro bent beneath the yoke with almost superhuman meekness. Through eleven generations they have been quiet, peaceable, country-loving, law-abiding. As immoral, illiterate freemen, what of the future? The Negro of to-day has a ballot in one hand which he cannot read, and a growing power in the other which he has not yet learned. So the horse never knows his power even to old age till he accidentally runs away, and is never safe thereafter. Strong race pride is developing among this people. The purer the Negro blood and the blacker the face, the prouder are they of the man. They are calling for ministers and teachers and leaders of their own color. This race pride is the strongest indication of self-respect, of power, of a self-propelling force which we cannot measure.

MRS. M. L. SKINNER.

A PLEASANT INCIDENT.

At the organization of our new presbytery (colored) at Little Rock, Arkansas, Rev. T. C. Barrett, D.D., pastor of the First Presbyterian Church (Southern) in that city, was present and made the following address of welcome to the young presbytery:

My brethren and friends: For the first time in the history of Little Rock and the state of Arkansas, the Church governed by the form of government known as the Presbyterian, among the colored people, convened this evening in our midst. Such proceedings are not unknown to some of us. I take peculiar pleasure, being from infancy a Presbyterian, and twenty years in the ministry, in extending a word of welcome to this court. I am glad to do so, and advocate or encourage it, not from any sectional feeling or movement, such as will put people at variance, but because I believe the Presbyterian form of government is the scriptural form and the best and best adapted to all people in disseminating the truths of God. As a Church we can go back farther than John Knox or Calvin in claiming that we are the Church of God, or at least a part of it; and we appeal to

all history to substantiate our claim that our form of government has done more in disseminating liberty of opinion, of action and of speech than any other, and it is equally adapted, to all people and races, guaranteeing to all in good standing in the Church the same rights, privileges and enjoyments. Then her form or manner of worship is pure and simple, consisting of prayer, songs, sacraments, etc. Then another characteristic is the gradation of courts' jurisdiction, by which every one has the right of trial and the right of appeal. First, the session; second, the presbytery; third, synod, and finally the General Assembly. A man, though unknown, from an obscure place, if he has any complaint can go from one court to another until the last and highest is reached. This system of government, the Presbyterian, is guaranteed and based on the equality of its ministers. One has no more power in a church court than another.

Another fact peculiar to the Presbyterian Church is the belief in an educated ministry, although it does not distinguish it now as formerly. The chief end of education is not to store the mind with facts, but to develop

the powers God has given us. Education is no foe to religion. Neither is ignorance the mother of religion or devotion. Education is the friend of religion, and religion is the friend of education. Education will prove a great blessing to you as a people, and will have the effect of producing a higher form of worship, purer motives and a more sanctified religion. Once more allow me to welcome you to our city, and may God bless you in all your deliberations and prosper you in your work.

Rev. Lewis Johnson responded to the address of welcome, noting the different parts that each must perform in the advancement of the Master's kingdom. He gave

a brief history of the work in Arkansas, mentioning the work at Cotton Plant, Monticello, Solgohachie and Pine Bluff—the school at Cotton Plant with good buildings and 186 pupils enrolled, Monticello school with 30, Pine Bluff with 212.

This presbytery embraces the whole of the state with the exception of a few counties. It has seven ministers, seven churches and three schools, the outgrowth of a few years. Arkansas proves fertile soil, and the Presbyterian Church is turning its attention toward it with a view to occupy and cultivate it.

LIBERIA.

We find in the *Spirit of Missions* the following testimony from Hon. E. E. Smith, United States minister to Liberia:

I have visited the churches and schools in Monrovia and along the St. Paul river, and it affords me pleasure to bear testimony to the earnestness and zeal which are exerted by the leaders—the teachers, religious and others—to instruct the masses properly in their several duties as citizens. I have taken occasion also to visit some of the native towns and have spoken to the aborigines, through interpreters, of Jesus the mighty to save. I find the aborigines not only susceptible to light—the true light—but many of them anxious to receive the truth. I have visited the settlements of Brewerville, Caldwell, Virginia, Clay-Ashland and Louisiana, where I find the settlers engaged in agriculture. They

are, as a rule, industrious, prosperous and happy. . . .

The weather is by no means so hot and trying as I supposed it was, nor is the "African fever" so terrible as I had been made to believe. Each member of my family has had the fever since we have been here, and really we found it to be about the same as one experiences on the seacoast of any of our southern states. The people, I repeat, are beginning to understand and adapt themselves to the peculiar work required to be done here in order to achieve success.

The resources of the country are, as you know, wonderful and the possibilities grand. The progressive and aggressive citizens, teachers and leaders of the masses, with the permanently established institutions, warrant the indulged hope for a great and glorious future for the lone star republic of Liberia.

SAMOA.

The population of Samoa consists of 35,000 people, of whom 26,000 are nominal Christians. There are about 200 Christian schools, with over 8000 scholars. The first missionaries to these islands were eight native Christians from Tahiti, who went there in the year 1830. Six years later they were followed by English missionaries sent out by the London Missionary Society. English Wesleyans have also several missions there.

The Samoans are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique and have a soft and musical language. They have been converted to Christianity, and are very moral and honest. On Sunday no work is permitted on shore, and it is claimed natives are not allowed to work on board ships in port. The sale of intoxicating liquors is absolutely forbidden.—*Missionary Link.*

FOREIGN MISSION LETTERS.

CHILI.

A CITY ON THE BIO BIO.

CONCEPCION, April 23, 1889.

REV. W. B. BOOMER:—Concepcion is very prettily situated on a slight elevation above the Bio Bio, a few miles inland from its mouth. Behind the city are hills from which can be obtained a fine view of the Bio Bio, the Pacific Ocean, the bay of Talcahuano, a little north of the Bio Bio mouth, and the undulating country stretching away in the distance. On a fine day it is said that the Andes are visible. Like most Chilian towns Concepcion is laid out with regular streets, crossing at right angles, and has its plaza in the centre of the town, and its alameda, a very broad public walk, with tall poplar trees. The streets and sidewalks are generally broader here than in Santiago; houses are more commonly built of burnt brick and supplied with chimneys. Trees are more abundant in the surrounding country, and the general appearance of the place is more modern and homelike to a North American.

The Bio Bio is very shallow, but quite broad. In places it looks not unlike the Hudson. The climate is cooler in summer and perhaps a little warmer in winter than that of Santiago, but it is much more moist. Rains are copious and frequent in the winter. Last year I think it rained here thirty consecutive days. As yet the rainy season has hardly set in, though we have had several short rains. The Pacific is always cold off the coast here, and the winds blowing landward are fresh and invigorating. Both Mrs. Boomer and I feel the bracing effect quite gratefully.

WELCOMED TO A NEW FIELD.

We were cordially welcomed by Mr. and Mrs. Jorquera. Mr. Jorquera has been here a little over two years, and has become much interested in the field, and has won the interest and confidence of the people. Before he arrived the services had been conducted for a time by a native elder, now in Santiago. Mr. Jorquera has identified himself with the artisan class sufficiently to get their confidence. A number of persons of foreign birth attend the evening service on Sun-

day. Quite a little interest has been manifested in the proposal to build a church, and some hundreds of dollars have already been subscribed. Moreover, a number of friends have promised a monthly contribution toward the support of the church if Mr. Jorquera remains. I think it would be safe to say \$60 a month, Chili currency, could be raised in Concepcion. What we need now is the mighty outpouring of the Holy Spirit upon the pastor, the church and those who give the gospel a hearing; also upon the masses around us, many of whom are under the power of Romish superstition and ignorance, or of infidelity, and all of whom are indifferent to the gospel's claims.

STRATEGIC IMPORTANCE.

It is likely that my work will lie considerably outside the city in the neighboring towns. Concepcion is well situated for such itinerary trips. It is but a few miles to the port Talcahuano, on the bay of the same name, one of the best-sheltered harbors in the inhabited portion of Chili's long coast. One railroad runs to Talcahuano, and another to Penco, a little town on the same bay. This latter road may hereafter be continued to Tome on the same bay. Across the Bio Bio a bridge is in course of construction which will connect Concepcion by the new railroad on the other side with Coronel and Lota. By the main line of railroad to the north we can reach Chillan and Parral; to the south, on as many branches, Anjeles, Traigune and Cullipulli. I have omitted also the large town of Angol on one of these lines. The most distant of these towns is, I believe, not over five hours by rail from Concepcion. I hope that within a few years we may see churches organized in Chillan, Angol and Coronel. We need good native pastors for these points, a good church building for Concepcion, and elders also in the latter place. The only elder of the church is now a paid helper in Santiago. I wish Christians at home could realize more fully that missionaries are men and women of like passions with themselves, and that, while they have access to the same gracious Helper, they are deprived of many of those spiritual helps that abound in the home land.

GUATEMALA.

CIRCUIT WORK.

GUATEMALA CITY, April 24, 1889.

REV. E. M. HAYMAKER:—I have lately made two trips (from Monday till Saturday) out on the circuit over which Victor Gonzalez travelled at the end of last year. I sold quite a number of Bibles and made many very pleasant acquaintances. Where I was there are no priests, and the religion is scarcely to be distinguished in character from fetichism. The magic-lantern is doing good work now, four entertainments being given every week. Last week we began in a suburb of the capital, Santa Rosita, gave an entertainment, and sold all the Bibles and Testaments I had with me (twelve), and I returned to the capital with the cart and took out a lot more, and this week and last we have sold half a dozen more. The two school teachers, the secretary and the alcalde are as yet all our friends. Last week there were present about two hundred, and this week more than two hundred and fifty, at the entertainments. I hope to follow it up with a Bible-class and a service which, after getting it well on its feet, I expect to leave mainly in the hands of the students, only going occasionally myself.

THE SILVER BALL.

Since writing you last we have established a society under the inexpressive name of "La Bola de Plata" (the Silver Ball), which might more properly be called a "Workingmen's Temperance and Improvement Society." Its prime object is to oppose a front against intemperance, which is one of the greatest curses of Guatemala and is alarmingly on the increase. The numerous feasts of the Romish Church furnish the demon of intemperance just the opportunity he wants for his destructive business, and few indeed are the workingmen that do not yield to the temptations of their fellows. It is consequently almost impossible to reform a man of the artisan class in the midst of this state of things.

As an offset to this, a number of workingmen have united their strength and bought a lot at the edge of the town, with the intention of establishing there every kind of innocent and useful diversion, so that those who really desire to reform can do so without suffering so much temptation. The diversions consist of library, newspapers (exchanges of *El Mensajero*), gymnasium, foot-ball, chess, musical instruments, museum of insects, etc., collected by

members of the society, lectures on temperance and scientific subjects, debates, a turkey-roast every now and then, magic-lantern entertainments—in short, anything and everything innocent that will serve to amuse or instruct, and attract new members and keep old ones from tiring out. Men of all ages and boys are to be admitted, the former to be reformed, the latter to be kept. The project costs the mission nothing, as the funds are furnished in part by the men themselves, in part by sympathizers here in the city and in part by myself. As our own congregation furnishes the most and the best members of the society, it cannot fail to work for the good of our church.

WANTED, A MICROSCOPE.

Now I am going to turn beggar. A great deal of interest has been shown in the establishment of the museum and natural-history department of this concern, especially by the smaller boys under the direction of Don Victor, who is himself studying zoology in the institute. They like to catch the bugs and butterflies, and examine each one to see if it is a new kind. Now I want to ask whether the Board or some church or Sabbath-school or missionary society will not help this movement along by contributing a nice round sum to buy a good large microscope for their use and that of their successors while the society exists. It would be a magnificent surprise if I should, without having said anything to them about it, walk into the grounds some morning and call the boys together and uncover a splendid instrument that in a few hours would reveal to them whole worlds that they have never dreamed of. It might be the means of confirming a scientific tendency in quite a number of these boys, in addition to saving them from intemperance. Don't you think they ought to have it? If the money can be found, the instrument should be sent to Mr. Iddings, who could bring it in free of duty, whereas if sent apart and as if for sale it would be dutiable.

ISLAND OF HAINAN.

HOSPITAL AND CHAPEL WORK.

KIUNGCOW, April 23, 1889.

REV. F. P. GILMAN:—Everything has been moving on quietly here since I last wrote, and we are now all well and working on steadily. The hospital and dispensary are well attended, and the

chapel on Sundays, at which time no dispensing is done, is filled with a very attentive congregation. We are looking forward to the coming of a large crowd of students soon to attend the literary examinations held here during June and July, when the chapel and dispensary will no doubt be crowded. I administered the communion both at Nodoa and at Namfung, and then Mr. Jerimiassen and I started on a long-planned trip across the Loi country, which we entered near Namfung and left only when we reached the southern coast at Lang-tsu. We returned by way of the east coast for some distance and then crossed over to Kiungchow. We spent twelve days among the Lois. They are indeed a very interesting people, and, though they have not the energy of character of the Chinese, they present in their ignorance and simplicity a strong appeal for a knowledge of the way of life. They understand Hainanese very well, and we were able in nearly every place to preach to them, and always received for our message an outward acceptance which made us long to be able to teach them more fully, so that they might know and accept the truth of God. That some ideas of the truth were left with them is certain, and we hope by future visits to water the seed thus sown. During our return journey we distributed a quantity of tracts among the Chinese along our way, and were everywhere kindly received. Mr. Jerimiassen dispensed medicine everywhere, and in many places his former visits were well remembered.

EXTENT AND ACCESSIBILITY OF THE FIELD.

I came back very highly impressed with the extent, the openness and the need of this field, and wish that I were able to lay its need of reinforcement before you. We trust that such an appeal is unnecessary, and hope to hear soon that a young minister has been appointed to this station. In fact we are looking for his address by every home mail. It seems that now that we are so well established here, work in all parts of the island will be comparatively easy.

We hope to secure a place for a chapel in Hoihow and to enlarge our work during the year as opportunity offers. We have at last secured from Canton a Bible-woman who understands and speaks some Hainanese. Oh that the Lord would raise up many of these islanders to the same exalted privilege! Our great need is workers, native and foreign.

CHINA.

ITINERATING SOUTHWARD.

CHINANFU, January 23, 1889.

REV. GILBERT REID:—I have just returned from a two-months trip to the south of this province, part of the time being at Chi-ningchow and part of the time superintending two small stations, which were turned over to my care last year. As to Chi-ningchow, the discouragements outnumbered the signs of hope. This is the seventh time I have visited that important city, but the past appeared brighter than appears the present. The reason the appearance is more gloomy to-day is due to complications in various directions. Chief of all was the advent of the Romanists a little over a year ago. They purchased some property and immediately opposition was raised, a riot ensued, and the property was sealed by the official. Owing to the fact that the vast mass of the people did not discriminate between the Romanists and Protestants, we of course have been compelled to suffer as well. As to property, I secured the sanction of the local official to rent a place and also his promise of protection. The complications from the Roman Catholics will continue for a long time, I am afraid, but if we can once more secure a place for a chapel I would have hope of regaining our former standing. I intend to visit the city in the course of a month and will endeavor to do something more.

Rev. B. C. Henry, of Canton, writes, under date of April 15, concerning the extension of school work as follows:

Last week I visited the out-station at Ty-Kat, thirty miles north, where we have a chapel and a flourishing school. The rains and floods in the mountain streams interfered with my going about, but the good work done in the school pleased me. A most pressing request came from an important place about twenty miles distant for a school. The people will furnish all accommodations, and they promise fifty pupils. I have sent a young man to visit the place, and, if the opening be a good one, to establish the school. This point will be the first beyond Ty-Kat on the overland route to Lienchow.

To-morrow I set out on my long journey to Lienchow. Recent reports from that quarter are

encouraging, and lead me to hope for good results. We have, after much effort, persuaded one of the most influential of the women in the church there to come to the boarding-school in Canton, and she is so delighted with what she has seen and is learning that she wants to bring others down. She has written fully about the school and all its advantages, and is sending the letters by me to her church sisters in Lienchow and Samkong.

Rev. Hunter Corbett, D.D., sends the following cheering intelligence from the great Shantung field:

I have just returned after a journey of fifteen days. Received at different centres in all twenty-five on profession of faith, and deferred others until the autumn. At one point, ten days journey southwest of Chefoo, I organized a church and ordained an elder and deacon. I also assisted the people in securing ten new buildings to be used both for churches and schools, and in opening fourteen new schools, making thirty-two schools in connection with our work. The outlook is full of cheer. Our preachers and Christians are greatly encouraged, and a marked change has come over many of the people, who are now friendly, and speak of their former opposition and hostility as due to their ignorance of the nature of the truth. The Roman Catholics, by calling us heretics, representing salvation as only possible in their Church, and giving money and making promises of various kinds, have led astray some of our inquirers.

KOREA.

A BLINDING SNOW-STORM.

Rev. H. G. Underwood and his bride (*née* Miss Lillian S. Horton, M.D.) have recently made a missionary journey into the interior of Korea as their wedding tour. While on the wing, Mr. Underwood wrote as follows from Hur Chun, under date of April 8:

Here we are right down in the midst of Korea. We have had a good many hardships and not a little trouble. We almost found ourselves in the midst of a mob the other day; and then on the

same afternoon had to cross a mountain pass said to be three thousand feet high, in the midst of a blinding snow-storm, with the feeling that any moment we might slip on the ice and snow and be dashed to pieces. It was not the easiest work getting down, but the good Lord brought us through safely to kind friends at the magistracy here. We are meeting with calls for medicine on a very extended scale. We have now treated almost two hundred and fifty patients. My wife's fame as the queen's physician has won for her an entrance to several of the families of the magistrates, and in several places she has been able to speak a word for Christ to the magistrate himself and to his wife. We are scattering seed all along the road. I sold over a hundred Gospels at Song Lo alone, and at this place my wife asked permission to send the Gospel of Mark to the magistrate's wife, and the magistrate consented. I have met the Christians in different places, and together we have worshipped. I have examined nineteen candidates for baptism; and of these, four have passed a very good examination, and were recommended by our colporteurs for baptism. At the next stopping-place that we reach I am expecting great things, but must go and see. It is at Kang Ki, where we had heard that work was going along well a year and a half ago, but to which I was then unable to go. One of our elders has been up there for six months and more, giving instruction. He reports that the interest is great, and that numbers are waiting to be baptized.

CHECKERED EXPERIENCES.

Our experiences have been varied, and not at all times the pleasantest. The crowds that gather are always kind, but very curious, and at times not the best to meet. We had the worst experience the night before we got here. The building where we were was stoned by boys, enraged because they were not allowed to poke holes in the paper windows of our bed-room. In the morning one rough fellow broke open the window. One of our chair coolies at once seized him and proceeded to punish him; but having regard to the size of the crowd, I went down and had the man released. By this time the crowd were thoroughly aroused, and it was only by getting some of the leaders in the village to be near us till we reached the river that we managed to keep their curiosity within bounds. Here all is very pleasant, and we have had a good day's rest.

PERSIA.

THE SEASON OF FEASTS.

HAMADAN, May 6, 1889.

E. W. ALEXANDER, M.D. :—The different classes of people have done considerable feasting lately. The Moslems began March 21 with their New Year feast, which lasted thirteen days. Next came the Jewish feast of the Passover, and last the Armenian Easter feast. These feasts increased our opportunities for work, and many calls were made by the different members of our station, the ladies outdoing the rest of us in this. Many have been interested in the subject of Christianity, but the difficulties are many, and the people of little faith tremble. The work among the Armenians has assumed a more favorable aspect, their old troubles having hardly survived the winter. They ought to be better fitted for the work than they are, considering what has been done for them; but many of them seem more inclined to follow worldly pursuits than to devote their lives to mission work.

Some young men who were trained in the schools and were expected to work here have gone to Teheran, and we hear they are doing well.

THE GOSPEL IN THE DISPENSARY.

The work in the dispensary has been very successful during the past two months, April being particularly good, more than one thousand patients having been prescribed for. We now hold a short service in the dispensary every morning, having moved our small piano into that room. We call in the few boys boarding here, and they with our medical students form a nucleus of a congregation with whom we have prayers, singing and the reading of the morning lesson from the New Testament. Mr. Hawkes comes up about twice a week and gives us a short sermon. Patients of all classes crowd into the room and hear Christ preached as the only one able to heal both body and soul. Some chronic cases, who have been coming for some time every morning, will, we trust, learn much about Christ and his love.

HOME MISSION LETTERS.

From Langdon, Dak., Rev. J. Osmond writes:

At the beginning of the quarter we were in doubt as to whether anything could be done to secure a house of worship for Langdon. The frosts had completely destroyed the wheat crop. While the ability of the people to build a sanctuary was gone, the necessity for one was intensified. It was proposed by our trustees to erect a board "shack" for present use. Such an expedient would have produced no moral impression, and given our church no advantage. I therefore urged the people to do what they could, and promised to apply to personal friends and business men. With some effort I succeeded in gaining their consent to the proposal, and immediately went to work. The Lord prospered our effort. Sufficient money was secured, together with what the Board of Church Erection appropriated, to warrant our building. A neat, convenient and sufficiently commodious house has been built and dedicated and paid for as far as

finished. When I was about to leave Dakota I received from an honored friend means enough to complete the tower and paint the building, and perhaps put a bell in it. All this gives our church great advantages, as it is thus far the only organized one in the town, and there is no other house of worship in the place. The attendance on the regular services has greatly increased. The impression made on the town and vicinity seems most salutary. A wonderful change has been witnessed during the six months. At the beginning the congregation seemed to be very much demoralized, there was no suitable place for worship, the Sabbath was generally desecrated, base ball in town was the general order every Sabbath. No Sabbath-school, no prayer-meeting, very few to attend on the Sabbath services. Now all this has been changed. Everybody, even the Catholics, who are in the majority, seems to be gratified at what the Presbyterians have done, and great regret has been expressed at the departure of your mission-

ary. Thirteen persons have been received, six on certificate and seven on profession of faith.

Owing to the impoverished condition of our people our expectations, at the first, that considerable money would be raised on the field to sustain the work and relieve the Board have not been realized. This I think the people really regret, but they seem entirely unable to do more now. The most of them were in debt before, were trusting that a good harvest would enable them to meet their obligations and have some money left to live on and carry forward their work in the church, but in all this they have been sorely disappointed. Some of them are obliged to give a mortgage on the next year's crop to secure their bread. This state of things is due largely to the fact that the country has been so recently occupied.

From Niobrara, Neb., Rev. George Williams writes:

This field had declined almost to extinction. The elders had all removed, many other families had also gone, and the few on the ground were very much discouraged. There had been two years of total failure of crops in the entire region from the Elkhorn to the Niobrara and Missouri, and the swine plague had lost to the farmers a large part of their hogs, so that the country and towns were alike poor. This accounts for the extensive removals from our church. In the tributary country the case is even worse than here. I have just made a few journeys over a part of the great region I used to traverse, and where we planted several churches, I have in several localities found more vacant houses and abandoned homesteads than were occupied. One of the churches I organized in the southwest corner of Knox county is nearly extinct from this cause. The past year would have been good had the farmers had money to buy seed to plant. As it is, there are only corn, potatoes and hay, with here and there a little small grain. Hence all business has languished and the towns declined. This church has passed through great peril and hardship; but to-day we can present once more the largest congregation, the best-attended prayer-meeting, and a Sabbath-school not inferior to our former best days. But best of all, we are now in the midst of a blessed work of grace of much promise.

I will do all I can for one of the hard and at present discouraging parts of our great field. Do

not suppose this is unpromising ground. It is new, and like all the new settlements is in its first days liable to be drought-stricken. Until the country is settled up, the sod broken, vegetation started and the all-devouring prairie fires stopped, the country will be dry and crops often fail.

In twenty-five years I will risk this region against any other in Nebraska for agriculture. It has the finest water power in the state. When these reservations open we can grow up as fine towns along the Niobrara as now flourish along the Platte, and this town may yet equal the Sioux City of to-day.

Rev. D. A. Heron, of Adair's Creek, Knox county, Tenn., writes:

Washington is an old church and once it had a large territory. This has been diminished by the formation of other churches (Presbyterian); of one of these, a vigorous and hopeful young organization, I am minister. Not only has the territory been cut down, but by numerous removals to the West, especially Kansas, and by other causes, the constituency of the church has been further cut down and scattered. Irregular preaching for years, with very little pastoral care, has more or less demoralized the congregation. Still there are a good many families in the neighborhood who will be permanent—men below middle age, with young families, so that they form a hopeful element in the church's future. Then a new railroad is passing immediately through the neighborhood, and that may prove a benefit.

In November last, with the assistance of Mr. Broady, of New Market, a series of meetings was held, and about ten professed faith and soon after united with the church.

From Richmond, Ind., Rev. W. A. Cutler writes:

These home missionary churches are weak and tender plants. They need faithful care. Small in number and poor in pocket, they cannot do what large and rich churches can. A little growth is a good sign, even though in comparison with strong churches it might seem insignificant. "Who hath despised the day of small things?"

What changes time hath wrought! I have been asked why I did not abandon Bath. I do not believe in abandoning a field as long as it is possible to hold the fort. And so every other Sabbath, when

I preach at Dunlapville in the morning, I also ride eight miles over a very rocky, hilly road to Bath and preach in the afternoon, and then back eight miles more and preach at Dunlapville in the evening. Though Bath has only fifteen members, yet it has a good building, a fair audience and a glorious history. Fifty years ago it was the largest church in this presbytery and numbered 234 members. But very far from the railroad and in the open country three miles from any village, its members have moved away, and so it has dwindled down to a little flock. But there is the stump of the tree left in the ground and there is life in the root, and a few faithful and elect ones left, and there is need of work in that region.

I must tell you of some human specimens of ignorance such as I never met with before. While riding with a friend to my appointment, Sabbath afternoon, he said, "Do you see those men in that yard?" I replied, "Yes." Said he, "There are seven children in the family, and none of them can read or write." "How is that?" said I; "have they just moved here?" "No; they have lived here fifty years, and grown up from childhood close by the school-house. When they were young they didn't want to go to school, and the parents didn't make them." And so there were six boys and one girl, the oldest about forty and the youngest over twenty years of age, and raised near a school, and not one of them could read or write.

One great evil in this section has been the abandoning of weak churches. There is a Presbyterian church building at Centreville, five miles west of here on the railroad, in a town of about one thousand population, but there has been no preaching there for many years. I have wanted to pick up that field, but have been so busy that I have not seen my way clear to do it. At the last meeting of presbytery the church building at Laurel, on the railroad between Connersville and Brookville, in a town of about fifteen hundred population, was sold to the Campbellites. There was considerable feeling over the disposal of the property, but it had been put in the hands of a committee and offered for sale, and a man representing the Campbellite church was there to accept the offer, and so it was sold. But I hope there will be no more church funerals, but rather the gospel trumpet of resurrection.

In my "journeyings often" I meet with strange men. Last Monday in the stage was a man who in conversation often used the name of Deity. By

and by the opportunity offered for me to speak of the goodness of God, and, kindly placing my hand on his knee, I said he ought not to speak of the kind heavenly Father and use his name in a trifling and profane way. He at once said that God was a tyrant. I drew out my Testament and read that verse in the parable of the prodigal son, "When he was yet a great way off, the father saw him, and had compassion, and ran, and fell on his neck, and kissed him." And then I spoke of God's love to us all. He spoke of the inquisition and of the dark ages, and of the cruelty of God, and said that we had no need of God. I spoke of Constantine, the first Christian emperor, abolishing the bloody gladiatorial combats; of Christian nations opposed to slavery; of the life of our Lord Jesus, and then read from the First Epistle of John, "He that loveth is born of God, and he that loveth not, knoweth not God; for God is love." I told him to pray. He said, "Why should I pray? there is no God." At that time he had reached his destination, and asked me when I was coming that way again.

From Ellensburg, Wash., Rev. James A. Laurie writes:

We want to thank God and the Board for work done. Five years ago there was not a church edifice in all this county, with an area of 3600 square miles. There were five Presbyterians. Now we have two churches, the church here having a membership of seventy-three. A Presbyterian academy in its fifth year, with an average attendance of sixty pupils, buildings and property near \$15,000 in value, is in the centre of the city. We have secured ten acres a few blocks distant for a Presbyterian college. Five years ago we had only 300 population in the city; now there are 3500. The prospect of growth and development is very good in all respects.

These results could not have been reached but for the generous aid and sympathy of your Board, coupled with the self-denial and labor of a few here. The strain has been very heavy on one. Mrs. Laurie has been away seven months, having been completely prostrated by the burden of care and severe labor. She is now slowly recovering, and we hope in two months more will be again with us.

At our last communion ten were added to our number, two on profession, and others have been

brought out since. One young man has some thought of entering the ministry.

We have just ordained and installed our new board of elders, three of whom are young men, two of them converts one year ago.

From Union, Oregon, Rev. C. R. Shields writes:

I have accepted an invitation to supply the Sellwood church and the Mizpah church, of East Portland, and have come thus far on my way. With reference to the work at Joseph, while there has not been much progress made, it is an important field that ought not to be abandoned, and yet a more difficult field would be hard to find on the coast. The Methodists have tried it time and again and given it up. The Baptists also have tried it with like results, and so have the Friends. Our attendance was for a time fluctuating. Of late it has been uniformly very good, and the interest has seemed to grow. While there are five ministers of different denominations at the new town of Enterprise, there is now no minister of any denomination at Joseph; so that we can virtually have full possession of the field if we can get a suitable man to supply them. If they cannot have regular preaching and a church home, the majority of our best members and workers in the church will leave that country. It is a country full of grand possibilities for the future, far surpassing, I believe, in natural resources this beautiful valley of the Grande Ronde. A railroad is now projected toward it from La Grande, thirty miles of which is to be built this summer. Our future work in that country will depend largely for its success upon holding what we have already gained. We have four church organizations, now weak numerically and financially, but strong in faith and ready to stand for the truth and right. By and by the times of refreshing will come from the presence of the Lord. Then it will be seen that the patient, prayerful work of seed sowing has not been in vain.

Our church at Shiloh met with a very serious loss recently in the death of their only elder. I assisted in the organization of a church at Enterprise, a week ago yesterday, with nine members, by direction of presbytery. In reviewing briefly my work in this upper country, I find that I have organized five churches—Union, Summerville, Lostine, Shiloh and Joseph—and have also had a part in preparing the way for and organizing sev-

eral others—Baker City, La Grande and Enterprise. Of these eight, five now have good church buildings, and are well organized for work.

From Littleton, Col., Rev. D. M. Hunter writes:

Within the last quarter I have taken up my abode in Littleton, and so the church here has a resident pastor for the first time. Prayer-meetings have also been started within the last quarter. This likewise is an innovation. We have hardly had a fair opportunity to determine the success of the prayer-meeting as yet. Pastoral work was almost an impossibility while I lived in Denver, but in my next report I expect to be able to tell of more done in that direction. The morning congregations have increased somewhat with the warmer weather. The highest number reached has been ninety-eight, the lowest forty-six. The average for the quarter has been seventy-eight. We hope soon to organize the young people into a society of Christian Endeavor. The suggestion has come from some of the young people themselves. The Sabbath-school has grown quite remarkably; it now fills the church as full as it should be for teaching. The church premises are just now being greatly improved. The ground has been levelled and seeded, shade trees have been set out, and a substantial fence is in course of building. There is a great deal of work to be done here. One of the difficulties is the total lack of interest in church or religion, and another is the absolute disregard of the Sabbath. Still there is much good material here to work with. Some of the people are devoted and full of interest. There are many in this neighborhood who are church members, but who need to be urged to bring their letters.

From Las Vegas, New Mexico, Rev. James Fraser writes:

The work of this large field to me is most interesting, and I feel as if I could see it grow in importance daily. At every point (except, indeed, at Agua Negra) the good work goes on. At Ocate, El Rito, Mora, Buena Vista, Los Alamos and Chaperito the work is continually growing. At Chaperito, especially, the movement in favor of our work is remarkable, and has attracted the attention of many in the country. During my last

visit I received nine new members at Las Conchas, a small village near Chaperito, and I may say the fruit of mission work by our people at Chaperito. More are now waiting to be received at Chaperito. During July I propose to get two or three of our evangelists to assist, and hold a series of meetings for two weeks at this point. We should have an evangelist settled at Chaperito to teach and establish the people. I find that on leaving Rome, for lack of instruction, the people easily become confused. Here there is a pressing need for a man to work in the field, and the people are calling for him. We should also have a school at this point and work these agencies, and with God's blessing the work will cover this whole district. From every quarter we have the most encouraging tokens for good. The school work at Golondrinas and Agua Negra is weaker this spring than I expected to see it; still we are not discouraged. One young man from Los Alamos school has decided for the ministry, and will do good work.

From Alliance, Neb., Rev. H. J. Brown writes:

Our work is going on slowly. The god of this world reigns supreme. The atmosphere is enervating to Christian growth. There are scorn and indifference to all religious influence among the most respectable, and absolute hatred among the base. Christian progress seems to be swallowed in the general swirl of self-seeking. One of our elders has moved away, which has discouraged us very much. Meanwhile the town is growing in population and resources, the railway is going on, the rainfall is increasing, and the whole country around is filling with good substantial farmers. We shall receive additions at our next communion. Our Sabbath-school would be overflowing if only we could have teachers. Our audiences are fitful with the weather, and they are mostly of the irreligious element. Our church edifice is not in a good location, the town having grown in another direction. Our services have gone on regularly morning and evening on Sabbaths, and our church bell is getting to be a familiar sound to the inhabitants. The United Presbyterians separated

from us during the winter, and are carrying on independent services. They are intending to build a church and have a regular minister. This will be a Presbyterian locality, as they with us are all that are here.

From Ogden, Utah, Rev. J. McClain writes:

I am glad to be able to report good progress. In the first place, in the last two months the town has been filling up with strangers. The success of the Gentiles in Ogden has produced a revolution. The streets are now crowded, there is activity everywhere, and every day new ones are coming in. Within the last six days almost a million dollars worth of property has changed hands. The encouraging feature of it all is that those who are investing are coming here to stay and build up the town. As the result, our congregations are more than doubled and our working force greatly enlarged. We who have waited so long under such discouragements rejoice over these signs of prosperity. This year our membership will more than double itself and our contribution to the boards will be increased correspondingly. The indications are that the church will be able this year to do something toward my support. When my application was made out they could not foresee what was coming. I could not promise what I know they can and will raise. We will urge them to relieve you of every dollar they can. We are just about ready to begin our new church. We have sold the old church for \$6000 and the school property for \$2000, the church property to be given up the 1st of October and the school property at the end of the year. Where we expect to build is now about the centre of town and has become very valuable property. We could sell it for \$10,000 any day. But of course we will hold on to it because of its location. We are not at all elated over our prosperity, but to see such changes in so short a time in Utah makes us all happy. The Lord has done great things for us here, whereof we are glad. The work is looking up all over the territory. But how much we need two more ministers!

OFFICIAL CORRESPONDENCE.

SYNOD OF NEBRASKA.

Our work shows marks of encouraging progress. Attendance at our five presbyteries gave the assurance that our churches to a large extent are enjoying spiritual prosperity. Both the membership and the working forces have been enlarged by accessions from without. New churches have been coming forward. More ministers have been received. We are endeavoring to advance all along the line.

During the quarter eight new churches have been formed, with an aggregate of 158 members, viz.: Grandview, Presbytery of Omaha, with 11 members; Millington, Presbytery of Hastings, with 33 members; Lincoln 2d, Presbytery of Nebraska City, with 38 members; Driftwood, Presbytery of Hastings, with 14 members; Holstein, Presbytery of Hastings, with 17 members; Armada, Presbytery of Kearney, with 7 members; Clinton, Presbytery of Niobrara, with 24 members; Lebanon, Presbytery of Hastings, with 14 members.

Two of these churches, Driftwood and Lebanon, have never had any Presbyterian preaching until your missionary went to perfect the organization. The following ministers have been added to our force of active workers: Rev. Thomas G. Pearce, of Clarence, Iowa, has entered upon the work at Ord, and is encouraged by an ingathering of eighteen new members. Rev. Lester S. Boyce, of Almond, N. Y., has come to Beaver City, and has been kindly received by our people there. Rev. W. A. Smith, of Nevada, Iowa, is settled as pastor of the Ponca church, and is pushing forward his work with vigor. Rev. Matthias Wittenberger, from Kansas, has begun work among the German people at Blue Hill and vicinity. Rev. N. H. G. Fife, of Sterling, Ill., has accepted a call to the Fremont church, and is now arranging to move upon that field. Rev. Asa Leard, of Farmingdale, Ill., has accepted a call to the Knox church, Omaha, and will soon begin work. Rev. C. Van Oostenbrugge, of Troy, Mo., will return to our church and ac-

cept a call to Lyons, left vacant by the resignation of Rev. S. B. McClelland. Prof. W. E. Andrews, of Hastings College, has been ordained to the full work of the ministry, and will labor among the vacant churches. Mr. L. V. Nash, Sabbath-school missionary, and a licentiate of the Presbytery of Kearney, has been ordained, and will continue his labors as heretofore. Mr. W. E. Bassett was licensed by the Presbytery of Niobrara, and is located at Norden, in Keya Paha county. Mr. George Bray, a licentiate of the Presbytery of Philadelphia North, is located at Shelton, and is hard at work. Of the students, Mr. James L. Counterline, of McCormick Seminary, is settled at Waterloo, and will soon be ordained by the Presbytery of Omaha. Rev. C. E. Bradt, of McCormick, is happily settled at the Lincoln Second church, which now numbers sixty-one members. Rev. John W. Hill, of Union Seminary, has recently come to Diller and Endicott, and has begun active work. Eight undergraduates are employed, and are now pushing the work in their respective fields. We are expecting Rev. Amos T. Fox, of Stewartstown, Pa., and hope to have him located permanently at Red Cloud. While we rejoice in the presence with us of these additional helpers, we want still more good men. We need them, and cannot get along well without them. Two new church buildings have been dedicated—Gandy and Westminster, Omaha. The latter cost \$20,000. Two more buildings are ready for dedication. Rev. W. J. Palm has been installed at the West Hamilton Street church, Omaha; Rev. C. C. Hart at North Platte; Rev. Thomas K. Hunter at Nebraska City; Rev. John N. Mills at Beatrice, and Rev. John Gilmore at Minden.

New fields are calling for ministers, but we have not been able to find men willing to go to the remote frontier counties.

THOMAS L. SEXTON,
Synodical Missionary.

SYNOD OF KANSAS.

Though the pressure of hard times still prevails, the present outlook for good crops is very encouraging. Timely rains have visited almost every portion of the state. Severe storms in one or two localities have damaged the prospect there, but not to any great extent. Pratt and Rice counties suffered most. During this quarter the presbyteries have rounded up the year's work and made their reports to General Assembly. All but two have sent me abstracts. These show both encouragement and discouragement. There has been a gain in membership in some of the presbyteries, while others have lost.

All along the line the financial reports are not encouraging. There has been a material retrenchment in congregational expenses, and much less put into expensive church buildings. The benevolent contributions, as far as reported, will not equal those of last year, generally from lack of ability.

Notwithstanding difficulties, our men have generally stood nobly with the people, and have shared their adversities without complaint. Several larger groupings have been made, to enable the churches to tide over and have occasional preaching.

Five of our churches are in such financial straits that I fear they will be driven to bankruptcy. These are Harper and Cimmaron in Larned, Clearwater in Emporia, Meriden in Topeka, and Russel in Solomon. The day of reckoning has been put off in some of these cases for a time, and good crops and reviving prosperity may save them.

The following men have been located: Rev. John B. Hill, Westminster and Oakland, Topeka; Rev. J. G. Venable, Highland Park, Topeka; Rev. W. I. Doole, Oak Street, Wichita; Rev. George S. Sweezy, Peabody; Rev. David Winters, First Church, Wichita; Rev. Rollin R. Marquis, Osage City; Rev. A. S. Parks, Delphos; Rev. E. L. Coombs, Quenemo; Rev. N. D. Nelson, Reece, Mt. Pleasant

and Neal station, Greenwood county; Rev. H. W. Marshall, New Salem and Grand Summit, Cowley county; Rev. S. R. Anderson, Indianola and Clearwater; Rev. W. D. Patton, Florence, Cedar Point and Walton; Rev. J. W. Hanna, Clements and Melvern; Rev. David G. Richards, Westminster and Lebo; Rev. William Graham, Elmendaro and Madison and Olpe station; Rev. W. J. Hatfield; Rev. J. W. Talbot, Elk City and Caney; and Rev. E. S. Miller, Minneapolis.

Independence, Oswego and Pleasanton, self-sustaining, have each gotten a man. Rev. W. S. Davis leaves Parsons for work in Chicago. Rev. John Wilson goes from Oberlin. He will probably go to Colby for the present. Rev. J. R. Cooper leaves Solomon and goes to Lake City, Col., for his health. Rev. John Stayt goes from Delphos to Washington Territory. He does not know where he will locate.

I have located the following middlers: Leigh R. Smith at Wilson and D. G. McKinnon at Ellsworth, in Solomon Presbytery; W. H. Loyd at Galva and Canton, in Larned Presbytery; and J. B. McCuish at Maple City and Arkansas City mission.

Arkansas City is growing rapidly owing to the opening of Oklahoma, and needs work there at once.

I have several other men now in view for vacancies, but they are not yet definitely fixed. We have about thirty little vacant fields, very difficult to arrange for because of poverty and lack of convenient grouping. I have not pushed the matter of organization much, but have organized two churches in Topeka and one in Larned, and have three others which I hope to report in due time.

I have preached 30 sermons and delivered 10 addresses; have held 52 business consultations, have written and dictated 504 letters, and have travelled 7188 miles. This quarter has been most exacting on time and strength.

S. B. FLEMING,
Synodical Missionary.

MINISTERIAL NECROLOGY.

YEAR ENDING MAY 1, 1889.

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Adams, William H.,	W. C.	Phila. North.	Lansdale, Pa.	Mar. 27, 1888	81
Allin, Thomas H.,	Ev.	Kingston.	Los Angeles, Cal.	Mar. 13, 1889	69
Allison, James W.,	H. R.	Mattoon.	Kansas, Ill.	Jan. 29, 1889	60
Beach, David E.,	Prof.	Athens.	Marietta, O.	July 24, 1888	55
Beveridge, Andrew M., D.D.,	H. R.	Troy.	Lansingburg, N. Y.	Jan. 7, 1889	69
Blanchard, Silas M.,	H. R.	Boston.	Hudson Centre, N. H.	Dec. 16, 1888	69
Blauvelt, William W., D.D.,	P.	Elizabeth.	Lamington, N. J.	July 16, 1888	88
Bradbury, Elbridge,	H. R.	Solomon.	Lincoln, Kan.	July 8, 1888	82
Braddock, William P.,	P.	Pittsburgh.	Pittsburgh, Pa.	Jan. 7, 1889	34
Brainard, Asa,	H. R.	Cleveland.	Cleveland, O.	Mar. 19, 1889	88
Breed, William P., D.D.,	P. Em.	Philadelphia.	Philadelphia, Pa.	Feb. 14, 1889	73
Brice, James G.,	H. R.	Kansas City.	Kansas City, Mo.	Jan. 5, 1889	89
Bristol, Cyrus B.,	H. R.	Rock River.	Shaller, Ia.	Nov. 1, 1888	91
Brooks, John F.,	Tea.	Springfield.	Springfield, Ill.	July 23, 1888	87
Brown, John M.,	S. S.	Highland.	Axtell, Kan.	Nov. 2, 1888	61
Brown, Robert M., D.D.,	P.	Washington.	Wellsburg, W. Va.	April 19, 1889	49
Bryan, Edward D.,	Ev.	Morris & Orange.	Carbondale, Pa.	Nov. 30, 1888	76
Burnham, Philander J.,	P.	Albany.	Albany, N. Y.	Mar. 16, 1889	79
Byington, Theodore L., D.D.,	F. M.	Newton.	Philadelphia, Pa.	June 16, 1888	57
Byington, Thomas H.,	S. S.	Choctaw.	Red River Co., I. T.	Feb. 21, 1889	47
Camp, Edward H.,	W. C.	Newark.	Newark, N. J.	Aug. 19, 1888	48
Cass, Moses G.,	H. R.	Iowa City.	Castle Rock, Col.	Mar. 17, 1889	89
Clapp, Rufus C.,	H. R.	Troy.	Chestertown, N. Y.	May 25, 1888	79
Comingo, Neville B. C.,	P.	Pittsburgh.	Conemaugh River, Pa.	Aug. 22, 1888	38
Condict, Walter,	H. R.	Long Island.	Jersey City, N. J.	Oct. 24, 1888	47
Cone, Revilo T.,	Ev.	New York.	New York city.	Dec. 6, 1888	72
Conklin, Luther,	H. R.	Rochester.	Irondequoit, N. Y.	Oct. 2, 1888	71
Cook, Darwin,	P. Em.	Lackawanna.	Stockton, Pa.	Sept. 13, 1888	73
Curtis, Charles D.,	F. E.	Athens.	New Matamoras, O.	Mar. 24, 1889	71
Denton, Jonas,	H. R.	St. Louis.	Cuba, Mo.	May 10, 1888	81
Donaldson, Alexander, D.D.,	P.	Kittanning.	Elders Ridge, Pa.	April 18, 1889	82
Duffield, George, D.D.,	Ev.	Detroit.	Bloomfield, N. J.	July 6, 1888	70
Evans, Charles A.,	W. C.	Logansport.	South Bend, Ind.	April 18, 1889	73
Fewsmith, Joseph, D.D.,	P.	Newark.	Newark, N. J.	Aug. 22, 1888	72
Finley, Jonathan P., D.D.,	Tea.	Palmyra.	Brookfield, Mo.	Jan. 25, 1888	66
Forster, Thomas,	H. R.	Detroit.	Mt. Clemens, Mich.	Feb. 17, 1889	77
Franklin, Benjamin,	W. C.	Lansing.	Adrian, Mich.	April 8, 1889	82
Gilbert, Hiram W.,	H. R.	Binghamton.	Binghamton, N. Y.	Feb. 3, 1889	79
Hale, George, D.D.,	H. R.	New Brunswick.	Philadelphia, Pa.	Nov. 11, 1888	72
Harrises, Thomas,	H. R.	Long Island.	Peekskill, N. Y.	Aug. 4, 1888	75
Hawley, Silas,	Ev.	Milwaukee.	Beaver Dam, Wis.	Nov. 2, 1888	74
Howe, Samuel S.,	H. R.	Iowa City.	Iowa City, Ia.	Oct. 24, 1888	80
Hussey, John,	Prof.	Crawfordsville.	Lafayette, Ind.	Dec. 26, 1888	58
Hyndshaw, James B.,	H. R.	Chicago.	Norwood Park, Ill.	July 7, 1888	89
Johns, Thomas,	S. S.	Topeka.	Emporia, Kan.	Mar. 2, 1889	32
Johnson, Samuel L.,	P. E.	Topeka.	Princeton, Kan.	Dec. 1, 1888	55
Keller, George T.,	P.	Logansport.	South Bend, Ind.	May 23, 1888	44
Kier, Samuel M.,	S. S.	Nebraska City.	Burchard, Neb.	Dec. 24, 1888	63
Knighton, Frederick, D.D.,	W. C.	Newton.	Stroudsburg, Pa.	Sept. 9, 1888	76
Lilly, Alvah,	H. R.	Milwaukee.	Whitewater, Wis.	Mar. 6, 1889	91
Lord, Willis, D.D., LL.D.,	W. C.	Winona.	Guilford, Conn.	Oct. 25, 1888	79
Lorimer, Lewis L.,	S. S.	Whitewater.	Cambridge City, Ind.	Nov. 12, 1888	53
McComb, David S.,	H. R.	Fort Dodge.	Rodman, Ia.	June 12, 1888	71
McCord, William J.,	H. R.	North River.	Wassaic, N. Y.	July 29, 1888	78
McCreary, James B.,	H. R.	Lackawanna.	Halstead, N. Y.	Jan. 3, 1889	92
McGill, Alexander T., D.D., LL.D.,	Prof.	New Brunswick.	Princeton, N. J.	Jan. 13, 1889	82
McKillip, Madison E.,	H. R.	New Albany.	Charlestown, Ind.	May 24, 1888	40
McLaury, John F.,	P.	Genesee.	Byron Centre, N. Y.	Jan. 30, 1889	44
Millham, William H.,	W. C.	Monroe.	Hilldale, Mich.	April 28, 1888	48
Moore, John, D.D.,	W. C.	Winnebago.	Chicago, Ill.	Sept. 1, 1888	66
Noyes, George C., D.D.,	P.	Chicago.	Evanston, Ill.	Jan. 14, 1889	56
Parker, Charles,	W. C.	Brooklyn.	Brooklyn, N. Y.	May 25, 1888	73
Partridge, John W.,	P.	Boulder.	Collin Co., O.	Feb. 25, 1889	44
Patterson, William,	P.	Westchester.	Pound Ridge, N. Y.	Feb. 6, 1889	80
Phelps, Joshua, D.D.,	H. R.	Los Angeles.	Santa Barbara, Cal.	Jan. 4, 1889	77
Pierson, Hamilton W., D.D.,	W. C.	Genesee.	Bergen, N. Y.	Sept. 7, 1888	71
Rankin, William C.,	Ev.	Iowa.	Farmington, Ia.	Mar. 7, 1889	93
Reed, William H.,	W. C.	Monmouth.	Cairo, Egypt.	Dec. 26, 1888	48
Reeve, William B., M.D.,	H. R.	Long Island.	Northampton, N. Y.	Sept. 10, 1888	76
Rice, Daniel, D.D.,	Prof.	St. Paul.	Macalester, Minn.	April 5, 1889	73

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Robinson, John, D.D., LL.D.,	Ev.	Wooster.	Cleveland, O.	June 15, 1888	74
Robinson, Samuel N.,	S. S.	Buffalo.	Conewango, N. Y.	April 18, 1889	73
Roe, Edward P.,	W. C.	North River.	Cornwall, N. Y.	July 19, 1888	50
Rogers, Alonzo A.,	S. S.	Winnebago.	Caldwell, Kan.	Nov. 16, 1888	36
Scott, Allen A.,	S. S.	Cape Fear.	New Berne, N. C.	April 20, 1889	37
Scott, George K.,	S. S.	Austin.	Mobietee, Texas.	Jan. 10, 1889	51
Shields, James M., D.D.,	P.	Wooster.	Allegheny, Pa.	Nov. 7, 1887	58
Smith, Alexander C.,	S. S.	Lackawanna.	Kingston, Pa.	Feb. 3, 1889	62
Smith, Robert J.,	S. S.	Athens.	Beverly, O.	Jan. 27, 1889	59
Smith, William H.,	H. R.	Topeka.	DeSoto, Kan.	Feb. 8, 1889	75
Spaulding, John, D.D.,	Ev.	New York.	New York city.	Mar. 30, 1889	89
Stevenson, Samuel B.,	P.	Erie.	Rocky Ford, Col.	May 8, 1889	40
Taylor, Alfred,	Ed.	Brooklyn.	Bridgeport, Conn.	Mar. 31, 1889	58
Travelli, Joseph S.,	Tea.	Allegheny.	Sewickley, Pa.	Sept. 19, 1888	79
Treadwell, Charles W.,	H. R.	Cedar Rapids.	Wheatland, Pa.	July 4, 1888	72
VanLennep, Henry J., D.D.,	Tea.	Columbia.	Great Barrington, Mass.	Jan. 11, 1889	74
Wadsworth, Henry F.,	W. C.	Hudson.	Springfield, N. J.	Nov. 19, 1888	78
Walker, Thomas M.,	S. S.	Schuylcr.	Fountain Green, Ill.	Nov. 18, 1888	69
Warner, Warren W.,	S. S.	Syracuse.	Clifton Springs, N. Y.	April 15, 1889	64
Warren, Waters,	H. R.	Troy.	Three Oaks, Mich.	Mar. 30, 1888	86
Whittaker, William,	H. R.	North River.	Wassaic, N. Y.	July 28, 1888	78
Williams, Fenwick T.,	P.	Hudson.	Bay Ridge, L. I.	May 7, 1888	74
Wolff, William,	Ev.	New York.	Newark, N. J.	May 17, 1888	64
Woods, H. Weyman,	S. S.	Wooster.	Shelby, O.	Aug. 13, 1888	70
Woods, Matthew C.,	P.	Chester.	Philadelphia, Pa.	Jan. 20, 1889	32
Wright, Alpha,	Chap.	Nebraska City.	Plattsmouth, Neb.	Nov. 30, 1888	75
Yeomans, Alfred, D.D.,	P.	Morris & Orange.	Orange, N. J.	Mar. 20, 1889	59
Yi-zong-foh,	P.	Shanghai.	Shanghai, China.	Jan. 17, 1889	60

HOME MISSION APPOINTMENTS FOR JUNE, 1889.

Rev. E. G. Wicks, Sand Lake,	N. Y.	Rev. F. S. Rice, Chenoa,	Ill.
Rev. E. L. Burnett, East Maine,	"	Rev. Charles Pelton, Du Bois and Richview,	"
Rev. H. H. Lipes, Dresden,	"	Rev. E. R. Davis, Presbyterial Missionary,	"
Rev. H. B. Sayre, Branchport,	"	Rev. E. P. Hill, Chicago, Reunion,	"
Rev. John Service, Otisville,	"	Rev. J. A. Gray, Brookline,	"
Rev. A. S. Gardiner, Milford,	Pa.	Rev. J. G. Cunningham, Libertyville,	"
Rev. G. Schumacher, Nyack, German,	N. Y.	Rev. Montgomery May, Cabery,	"
Rev. L. C. Lockwood, Holbrook,	"	Rev. J. B. Stillson, Chicago, Herscher,	"
Rev. S. Nelson, Fairville,	"	Rev. D. Grieder, Ridott, German,	"
Rev. Thomas C. Roskelly, Laurens,	"	Rev. H. W. Gregg, Jr., Ottawa, Ist,	"
Rev. B. W. Perry, Norwich Corners and Litchfield,	"	Rev. Wm. Coulter, Waterman,	"
Rev. C. C. Cook, North Gage and South Trenton,	"	Rev. S. Allen, Union Grove,	"
Rev. C. S. Vincent, Williamstown and West Camden,	"	Rev. D. E. Ambrose, Oswego,	"
Rev. J. N. Crocker, D.D., Synodical Missionary,	"	Rev. J. Moore, Kewanee,	"
Rev. W. B. Lucas, Synodical Missionary,	"	Rev. Alex. Danskin, Denmark,	Mich.
Rev. H. G. Gleiser, Carversville,	"	Rev. W. S. Buck, Schoolcraft,	"
Rev. J. B. Wallace, Kingwood,	Pa.	Rev. L. Littell, Morrice,	"
Rev. W. L. Bailey, Warton and Church Hill,	W. Va.	Rev. J. R. McGlade, Lafayette and Pine River,	"
Rev. J. H. Cooper, Rockwood,	Md.	Rev. H. H. Northrup, vacant churches,	"
Rev. Henry Kelgwin, Synodical Missionary,	Tenn.	Rev. Jacob Roelse, Baldwin,	Wis.
Rev. Phillip Reese, Candler and vicinity,	Fla.	Rev. W. A. Ward, Big River and Hartland,	"
Rev. S. T. Wilson, D.D., Winter Haven and Aunburndale,	"	Rev. J. M. Pryse, North Bend, Mindoro, Lewis Valley and Glasgow,	"
Rev. Henry L. Nave, Mt. Sterling,	"	Rev. M. M. Allen, Bessemer,	Mich.
Rev. John A. Seymour, Streetsboro',	Ky.	Rev. J. Payson Mills, Lakefield and ten stations,	"
Rev. W. W. Tait, Northfield,	Ohio.	Rev. W. D. Thomas, Synodical Missionary,	Wis.
Rev. F. P. Johnson, Enon Valley,	"	Rev. J. W. Sanderson, Synodical Missionary,	"
Rev. Cyrus L. Bevington, Deverna and Milton Centre,	"	Rev. J. W. Doughty, Harrison and station,	"
Rev. J. Kromer, Newark, Salem German,	"	Rev. J. A. Paige, McNair, Memorial and Thomson,	Minn.
Rev. F. C. Hood, New Castle,	"	Rev. J. H. Clark, Pipestone,	"
Rev. Alex. Dunn, Aurora,	Ind.	Rev. J. E. Conrad, Amboy,	"
Rev. J. H. Eschmeyer, Shelbyville,	"	Rev. J. R. Campbell, Hallock, Northcote and Ridge,	"
	"	Rev. J. S. Boyd, Preston,	"

Rev. W. H. Ware, Farmington, Empire and Vermilion,		Rev. William Graham, Elmendaro and Madison,	Kan.
Rev. J. S. Butt, Groton,	Minn.	Rev. E. L. Combs, Quenemo,	"
Rev. J. Scott, Walhalla,	N. Dak.	Rev. N. A. Rankin, Walnut Valley, Mt. Vernon and Oxford,	"
Rev. Wm. T. Gibson, Bottineau, Ferguson's and Cameron,	"	Rev. W. N. McHarg, Blue Rapids,	Ind. Ter.
Rev. H. Atwood Percival, Park River,	"	Rev. R. M. Overstreet, Beaver,	"
Rev. P. Ahern, Drayton,	"	Rev. H. A. Tucker,	"
Rev. S. M. Campbell, Edenburgh,	"	Rev. J. T. Evans, Kearney and Park,	Kan.
Rev. J. H. Fitzsimons, Langdon and Elkwood,	"	Rev. J. P. Fulton, Freeport, Danville and Crisfield,	"
Rev. W. D. Beece, Fairview,	"	Rev. A. E. Thomson, Coldwater,	"
Rev. A. McLeod, Mount View and stations,	"	Rev. J. C. McElroy, Blue Mound, Mapleton and Pleasant Hill,	"
Rev. J. F. Berry, Conway, Medford and Ramsey Grove,	"	Rev. J. S. McClung, Altamont, Mound Valley and 3 stations,	"
Rev. R. S. Stevenson, Madison,	S. Dak.	Rev. James M. Crawford, Edna and Lake Creek,	"
Rev. W. M. Blackburn, Pierre,	"	Rev. W. S. Wilson, Lone Elm,	"
Rev. Clarke Loudon, Okobojo, Lewiston and Goddard,	"	Rev. M. D. Smith, Central City, Sugar Valley and Mineral Point,	"
Rev. A. S. Peck, Harmony and Spring Valley,	"	Rev. D. B. Whimster, Hays City,	"
Rev. Thos. McNinch, Kimbail,	"	Rev. D. G. Mackinnon, Ellsworth,	"
Rev. Geo. A. Mackintosh, Mitchell,	"	Rev. D. R. Hindman, Miltonvale,	"
Rev. M. E. Todd, Lyons,	Iowa.	Rev. J. W. Balley, Lowemont,	"
Rev. W. V. Jeffries, Malvern,	"	Rev. C. W. Hays, Kansas City,	"
Rev. S. W. Pollock, Highland Park, Des Moines,	"	Rev. W. M. Howell, Rossville and Pleasant Ridge,	"
Rev. M. W. Simpson, Huneston and Corydon,	"	Rev. S. R. Keam, San Bois and Bennington,	Ind. Ter.
Rev. J. W. Campbell, Volga City,	"	Rev. H. F. Albright, Seymour, Throckmorton and Benjamin,	Tex.
Rev. K. B. Weiland, Hosper,	"	Rev. John McMurray, Cisco, Breckinridge and Clear Fork,	"
Rev. Dries Moww, Sioux Centre, 2d Holland,	"	Rev. A. E. Chase, Hyde Park, Denver,	Col.
Rev. W. S. Rae, Dedham and Coon Rapids,	"	Rev. William Marshall, Wray and Laird,	"
Rev. H. Hosteter, Vall,	"	Rev. John Reid, Jr., Great Falls,	Mont.
Rev. H. C. Herring, Sioux City, 2d,	"	Rev. R. G. McNiece, D.D., Salt Lake City, 1st,	Utah
Rev. E. E. Reed, Kirksville,	"	Rev. Thomas M. Smith, Bellevue,	Idaho.
Rev. S. Benson, Eldridge,	"	Rev. J. S. Bingham, Baker City,	Oregon.
Rev. A. W. Haines, Ladora and Deep River,	"	Rev. W. C. Baird, Lostine and Shiloh,	"
Rev. M. Wittenberger, Oak Creek, Blue Hill and Campbell, German,	Neb.	Rev. James M. Morrison, Grass Valley, Harmony and Grants,	"
Rev. H. Bentz, Mt. Pleasant and Glenville, German,	"	Rev. J. Osmond, White River and stations,	Wash.
Rev. W. L. Boyd, Raymond and Ceresco,	"	Rev. Eneas McLean, Medford and stations,	Oregon.
Rev. Byron Beall, Firth and stations,	"	Rev. J. M. Smith, Blocksbury and Bridgerville,	Cal.
Rev. H. Wilson, Oakdale,	"	Rev. E. H. Jenks, Lakeport,	"
Rev. E. Smits, Wakefield and Emerson,	"	Rev. R. Messenger, Little River and stations,	"
Rev. G. M. Lodge, Omaha, Ambler Place and West Lawn,	"	Rev. H. L. Hoyt, Coronado,	"
Rev. W. G. Pollock, Kansas City, new work,	Mo.	Rev. R. H. Hartley, Riverside, Calvary,	"
Rev. James Reed, Savannah, Hackberry and Rosendale,	"	Rev. C. J. A. Porter, Elko,	Nevada.
Rev. William Meyer, Edina and Birdseye Ridge,	"	Rev. T. S. Douglass, Tehama and Kirkwood,	Cal.
Rev. C. P. Blayney, Milan and Sullivan,	"	Rev. J. C. Jocusen, San Francisco, Scandinavian,	"
Rev. R. Armstrong, D.D., Canton and La Grange,	"	Rev. O. S. Barnum, Oakland,	"
Rev. L. A. McAfee, Parkville,	"		

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

GLEANINGS AT HOME AND ABROAD.

Through the region embracing the valleys of the Rio Preto, the Rio Paracatu and the Sao Franciaco (Brazil), Rev. H. C. Tucker, the agent of the American Bible Society, passed last summer, and his report is as follows: "We visited all the towns and villages along the way. There are estimated to be in this great valley more than two hundred thousand people, many of whom are unacquainted with letters. To those who can read we sold three hundred and sixty-three copies of the precious word, and could have sold more had we had them with us. We preached in many places to large audiences who never before heard a gospel sermon. May God bless the word! This was the first time, with a single exception, that Bible worker or minister of the gospel had ever visited these people. Nineteen years ago Mr. Thomas Gallart, a colporteur, passed through this valley and sold a number of copies of the Scriptures. The larger part of them were burned by the bigoted priests of the Church of Rome. But some few escaped and have borne good fruit. We found a few strong in the faith of the gospel and the hope of heaven. To me it was a striking illustration of the power of the written word, to find these persons who had never heard a sermon, or seen a minister of the gospel, or conversed with a Christian man, well instructed in the truth, and happy in the sense of a Saviour's love and the hope of glory. One young man from this valley has recently written to Dr. Blackford, at Bahia, desiring to know more of the gospel, and to become an active worker in the Master's service. I am hoping that he will prove to be a suitable man for a colporteur, and that we can send him back with a large supply of Bibles to carry on among his people the work of distribution."—*Bible Society Record*.

The *Indian Standard*, published at Bombay, May 1, 1889, says: "On Wednesday, the 1st of May, 1839, the first Parsee convert was baptized. Rev. Dhanjibhai Nauroji, who has thus to-day completed half a century in the Christian Church, and who is esteemed by the native Christian community as a father and a leader, while he is held in high respect by all classes, made fitting reference last Sunday to the excitement of that time, and to his Christian experience of fifty years. The feelings of himself and Rev. Hormusji Pestonji, who was baptized four days later, were compared to the

feelings of the disciples who were the first to find the Messiah and to follow Jesus. The lesson of his life was (he added) the preciousness of Christ. It is our hope that he will continue for many years to advise and to adorn the native Christian community of Bombay."

Mr. McKim, of Cuba, in the *Bible Society Record*, remarks: "Every sale of a Bible or Testament represents a discussion of more or less interest, which may be of great importance and is not easily forgotten. A person of wealth, to whom I had sold a Bible, said to me afterwards, 'How different is this doctrine from the lives and teachings of our priests! They hide from us the flowers and the fruits, and show us only the leaves and dry branches of the tree of holiness. Is it any wonder that all of us are freethinkers or hypocrites?'"

The following story is told in the *Missionary Herald*, which shows the Chinese belief in the efficacy of prayer: "In the winter of 1886-87, the people at Shao-wu urged Dr. Whitney to come to their aid, which he did. On his leaving them they said, 'We have prayed you back this time, and we are going to pray you back again.' And now again their prayers are answered. Dr. Whitney has decided to remove to Shao-wu."—*Missionary Echo*.

The *Missionary Link* tells the following touching story: "A butcher's boy in Brooklyn received a copy of our paper from a lady. He was a wild, unruly fellow, and at last was sent to the House of Refuge. Our little messenger was carried with him, and one day he gathered other wayward boys around him, who, alas! were sharing his correction, and began to read aloud to them the incidents told by our missionaries in the far East. At last he was discharged, and meeting the giver of the *Link*, said to her, 'Do you know, I read all your little book to the boys in the House of Refuge, and we determined we would turn over a new leaf. We think if good ladies love Christ so much they are willing to go away from home to tell the heathen of him, we ought to be ashamed to be bad, living right here in Brooklyn, where we know all about him, and yet have never shown him our love.'"—*Missionary Echo*.

Arthington, in Liberia, is about thirty miles from the sea. The money, £1000 sterling, for founding it was given to the American Colonization Society by Mr. Robert Arthington, of Leeds, England. The first emigrants from America arrived there in December, 1869, and began their labors in a dense forest. They now have a large town of substantial frame houses, extensive coffee farms, fine roads and bridges, and are extending their settlement toward the interior. In the family of every settler are several aborigines, who work in the farms and workshops together. In this way the natives learn the language and industries of the settlers. In all these places no broken English is spoken. As the natives come from the interior they learn the language at once and speak it like the settlers. The visitor to these settlements and farms must be impressed with the fact that this is the most effective way of civilizing and Christianizing Africa: teaching the people to work and to supply their necessities and improve their country according to civilized methods. Liberia is making a greater impression upon Africa than at first might be supposed.—*African Repository*.

The more one learns of the Leper Home at Jerusalem, the more one rejoices in the good work which the Moravians have so long been doing there. How much the home is appreciated by its inmates is best shown by the following letter, written by one of their number on behalf of the rest, to all who in any way may have helped the institution:

"DEAR FRIENDS:—We who bear in our bodies the wounds and pains and whatever trouble this leprosy brings with it, send you our heartfelt thanks for all the kindness you have shown us hitherto. We have found a home in your benevolent hospital, in which we are well cared for. You already know what we have to go through. God the highest has visited us with this painful disease. The burden which he has laid upon us is great and heavy, and at times scarcely to be borne. Sometimes we toss upon our beds with inexpressible aches and pains, such as human understanding can scarcely comprehend. But we are comforted, and bear our misery with patience, for our kind reception into your hospital has shown us that we are not forsaken by God the highest. Here you not only care for us, but have sent us such

dear house-parents, Mr. and Mrs. Müller, who do indeed thoroughly take a parent's place toward us, and day by day point us to him who has said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' That affords us comfort in the hope that the dear Saviour will grant us rest after this pitiful life, for we also shall have a place in his kingdom. Our hearts are full of joy that God still loves us though the world hates and despises us. We are glad that when our Saviour was on earth he *always pitied and healed the sick*. Those who thought they had no need of a physician kept themselves away from him. We know that we are sinners, and therefore need a Saviour who will make us free from sin, and that Saviour is Jesus. And now we beg you to pray for us that God will grant us grace and patience in our sufferings as long as we continue in this world, and above all, that he will give us everlasting life. Do help us. Pray fervently that we may not perish in our great sufferings. With heartfelt greeting from all."—*Medical Missionary Record*.

SIERRA LEONE.—A fortuitous concurrence of the most abject and degraded beings that slave-dealers could collect or humanity produce has been converted in comparatively few years into a colony of intelligent, educated men and women, professed believers in the Lord Jesus Christ, and far more scrupulous about their attendance at church and the various ordinances of religion than professing Christians in England. The quiet and orderly observance of the Lord's day is a most remarkable feature, and puts London to shame.—*Rev. W. Allen in London Conference*.

Do not criticise your preacher in the presence of your children or strangers, or those who are not Christians. You will see many things in his manner which are not according to your ideas. You will disagree with some of his sentiments, and it is proper that you should, and that you should express your opinion to him and to a discreet brother; but remember that he is the pastor of your children and of your church, and is seeking to win souls about you to Christ, and you have a common interest in assisting him.—*The [Trenton] Presbytery*.

CHILDREN'S CHURCH AT HOME AND ABROAD.

AN OFFICIAL LETTER.

TO THE EDITOR OF THE CHURCH AT HOME AND ABROAD:—Upon seeing the article in the June number (page 586), "What can the boys do?" I write to tell you that our society is next. We formed on the 17th day of April. We have now seven active members and seven honorary members. Persons become active members by paying twenty-five cents per year. Honorary members pay fifty cents per year.

The constitution says, "This society shall be called the Young Men's Missionary Society of the Presbyterian Church of Geneseo, N. Y.

"The object of this society shall be to learn of the progress of Christ's kingdom, and to do all that is possible to extend that kingdom on earth."

Order of Exercises.—1. Opening prayer; 2. Roll call; 3. Secretary's report; 4. General business; 5. Literary exercises; 6. Adjournment. We hope to make our society a success, and with God's help we will do so.

Yours respectfully,

ROY L. WARREN,
Corresponding Secretary.

MARTIN LUTHER.

In a poor miner's cottage on the edge of the Black Forest, in Germany, more than four hundred years ago, a little baby was born who lived to become one of the greatest men, not only of his own times but of all time.

In those days all Christians were Roman Catholics. After Christ died, his disciples went all over southern Europe, northern Africa and western Asia, preaching and establishing churches. Although Rome was then the heathen capital of the great Roman empire, within a few centuries after Christ it had adopted Christianity, and had become the most important centre of the new religion. Naturally enough, other churches came to look upon it as a sort of authority, and the bishop of Rome was exalted above other bishops, until he was considered the head of the whole Church. The priests had almost unbounded influence over the people, who thought they had power to forgive sins, and to shut the gates of heaven against those who had displeased them. When Martin Luther was twenty-two years old, and had just finished his course at the University of Erfurt with great honor; when all his friends felt that a brilliant future was

opening before him, to the surprise and disappointment of them all he suddenly announced his intention of becoming a monk, and, before they could persuade him to give up his plan, he had entered a monastery. So, instead of the life of honor to which his friends had looked forward for him, they saw him shut up within the narrow walls of a house which must thenceforth be his prison. He must fast and spend long hours in prayer. He must sleep in a narrow cell, on a hard, comfortless bed. He could never marry and have a home of his own. But, although the step seemed so sudden to others, it was not so to Luther himself. For months he had been feeling very anxious about his soul. He knew he was a sinner, and longed to find some way to make his peace with God. He had never been taught, as we have, to look upon Christ as a friend. He thought that God was angry with him on account of his sins, and that his only hope of forgiveness lay in persuading the Virgin Mary and the other saints to pray for him. He spent whole hours in prayer, and went so long without food that he would faint away on his knees. At last a gentle old monk, who pitied his misery, told him that

he had made a mistake in looking upon God as an angry judge; that Christ would never have died for us if he had not loved us, and that, if he repented, all his sins might be forgiven. This was the first ray of light that shone into his sad heart, and it was the beginning of a dawn that brightened all the Christian world.

While a student in the university he had one day stumbled upon an old book in the library, which proved to be a copy of the Latin Bible. It was the first he had ever seen, and nothing he could have found could have been a greater treasure to him. After he entered the monastery, he used to spend hours poring over the pages of the convent Bible. One verse in particular fastened his attention—"The just shall live by *faith*." This was a new idea to him. He had been taught to think that, if he was to be saved, it must be by his own good works. This verse showed him that he was to be saved by trusting Jesus Christ. And now he found, at last, the comfort and peace he had so long been seeking. With the knowledge that Christ loved him, and that by faith in him all his sins could be forgiven, he could have been happy all his life, even in a convent. But God had something better in store for him. Other people all over Germany and in other lands needed the same comfort and help that he had found, and God saw that he could tell them about it better than any one else.

About this time he was chosen professor in a new university in the city of Wittenberg. Soon his fame became so great that students flocked from all parts of the country to attend his lectures. Then he was appointed to preach in the church in that city. His own heart was so full of the peace and joy he had found in Christ that he could not help telling over and over again to the multitudes who came to hear him the good news that had made him so happy. Hundreds of sorrowful, sin-burdened people will have cause to thank God forever that Dr. Martin Luther ever went to Wittenberg to preach.

Soon after this, the pope in Rome wished to build the great cathedral of St. Peter's,

which is still one of the wonders of that beautiful city. A great deal of money was needed for this, and in order to raise it from the poor people, whose taxes were already heavy, priests were sent through the country, offering to sell tickets, or indulgences as they were called, which would entitle those who bought them to the forgiveness of certain sins. The poor, ignorant people were only too glad to buy them, when they were taught that in this way they could not only buy the pardon of their sins, but could please God by helping on so good a work as the building of a church for his worship. Then Martin Luther, the only man in Germany who was both wise enough and brave enough to do such a thing, wrote and published a paper proving that the sale of indulgences was all wrong, and that God would not grant forgiveness in any such way. This made much excitement, for the priests, who were making a great deal of money, did not want their sales stopped. But Luther had opened the eyes of the people, and they could never again be so deceived. And Luther's own eyes were being opened more and more. Gradually, and often very unwillingly, he began to see that many things that he had been taught and had always supposed to be true were dreadful mistakes. It was not easy for him, brave man though he was, to stand up almost alone and say that the pope and bishops were teaching what God's word said was not true. They were very angry with him. The pope turned him out of the Church, and warned the people not to have anything to do with such a wicked man. But by this time many of the monks thought just as Luther did, and were ready to leave the Church with him. And the people whom he had helped and comforted were glad to follow him anywhere. For a good while he had been thinking that the Church had no right to say that the nuns and priests must not marry. He thought, too, that the custom of shutting them up in convents was wrong and cruel. God puts us into this world for some good purpose, and when we try to get away from the work that he has given us to do by shutting ourselves out of

the world, we run away from our duty and spoil our own lives. Scores of priests and nuns were glad to follow Luther's example in leaving their convents and going back to the homes that they had left. Among the nuns was one named Catharine Von Bora, who came to stay in the city of Wittemberg, where Luther still lived. She afterwards became his wife, and they had a happy home there for many years.

Luther died, as he had lived, trying to bring peace into other lives. Some of the German princes had quarrelled, and to settle their dispute they called in Luther as judge. Though far from well, the old man took a long, tedious journey, listened to their story, and, having settled the difficulty, was ready to start on his way home. But he had gone beyond his strength. He became very ill, and, though tenderly cared for by

his two sons and other friends, he soon passed away. What a funeral that was! All Germany mourned for him as for a dear friend. As the sad procession moved toward his old home, little children in the villages through which it passed brought flowers to lay on his coffin, sobbing as if their hearts would break. Feeble old people tottered out to look once more upon the face they loved so well. Every one felt that the country had lost its greatest man. But they all rejoiced to remember that, though death had robbed them of their leader, nothing could take from them the freedom of conscience which he had won for them. Martin Luther has been in his grave more than three centuries, but the word of God, which he taught his people to love, and which he translated for them into their own language, liveth and abideth forever. M.

MORE ABOUT MACAO.

Mrs. White kindly wrote a letter to the young readers of *THE CHURCH AT HOME AND ABROAD* in March last, and it was by a mistake of the editor that it was not printed in the July number. This is the letter:

MY DEAR LITTLE FRIENDS:—If you will look on page 186 of *THE CHURCH AT HOME AND ABROAD* for February, you will see a good picture of Macao. I wonder how you pronounce the word. I will tell you an easy way: say it as if it were spelled "Mah-cow," with the accent on the latter syllable.

Macao is a Portuguese colony, and the governor and one or two other officials are sent out from Portugal. More than half the population being Chinese, one hears both Chinese and Portuguese spoken in the streets. The soldiers who guard those forts which you see on the hills and at the water's edge are of various nationalities. Some of them came from Goa, a Portuguese colony on the western coast of India, and about forty of them are Mohammedans.

These soldiers from Goa wear foreign clothing like the Portuguese soldiers, with the exception of a very large turban, made of many yards of "turkey red" wound round and round a small inner cap; this makes a very heavy hat, and I should think it would be very warm and uncomfortable in the summer.

The Roman Catholic religion prevails here in its most superstitious form; all kinds of saints' days are kept, and if the religion of the people depended upon the times they go to church, this would be a very religious colony; but, alas! it is far from that.

Our work lies among the Chinese here, and to-day I have spent the greater part of the day in visiting my schools. I went to the boys' school first. As I approached the building, I heard the children shouting out their lessons in the loudest voice possible. All Chinese scholars study aloud. When I entered the door, in an instant all was quiet; the teacher and boys rose, and remained standing until after I was seated. Then

they sat down, and many of the little ones almost disappeared behind their high desks. Their wooden stools and desks would be considered by you children as most uncomfortable.

The boys then left their seats and came to greet me "two by two." When they were in front of me each boy joined his two hands together and moved them up and down in front of him. You know a Chinaman shakes his own hand instead of a friend's when the two meet. After all the scholars had greeted me, the first boy came up to recite his lesson. I only hear the lesson learned from the Bible or some religious book, but I look at their writing-books, question them about the names and the meaning of characters written, and also note the progress made in their other books. Each scholar turns his back to me and in a loud tone recites his lesson. Some of the boys have committed to memory nearly the whole of the Gospel of Matthew or Mark. I wonder whether any of you boys have learned as much of the Bible as that. I

mark each child's book and keep a record of the lesson, so when the year is finished I can tell just how many times the scholars have recited correctly. This morning every boy recited his lesson correctly.

Then we had a Bible lesson and sang "There is a happy land," in Chinese. Then the teacher closed with prayer, the boys repeating the Lord's Prayer at the close. Then the scholars came again to salute me as they did when I entered. I came away hoping and praying that the good seed sown in these young hearts may bear fruit to the Master's glory.

These boys are all poor, and if we did not give them this free school they would probably be upon the streets learning wickedness.

Some time I will take you with me, in fancy, to visit the girls' school. When you kneel at your dear mother's side to pray, will you not remember these dear boys and girls of mine, whose mothers teach them to pray to idols of wood and stone? I will show you some of these idols when I revisit the dear home-land.

WORSHIPPING AN INK-BOTTLE.

The *Bible Society Monthly Record* is sent to us every month from London, and with it a smaller pamphlet entitled *Bible Society Gleanings for the Young*. The June number has this story:

In Portugal there lived an English gentleman whose sister kept house for him and had a native maidservant. This lady had occasion one day to write a note, and, calling the maid, she desired her to fetch the ink-stand from the sitting-room. But the maid replied, "There is no ink-stand in that room." Her mistress then told her, "It is that stand on my table with the figure of a little man on it." At once the maid went and fetched it, then stood by looking eagerly on as her mistress turned back the head of the figure, dipped her pen into the

body and began to write. The maid was full of astonishment, and giving the click, click of the tongue and the continental shrug of the shoulders, exclaimed, "Ai, ai! it is only an ink-bottle, and often and often I have said my prayers to that little man when doing up the room in the mornings!"

This maid had been accustomed to "santinhos," or little figures, in her home, and probably thought this little figure a convenient object of adoration.

Multitudes remain to this day in the same state as this maidservant, and practicing the same idolatry. The Bible can enter homes where no man would be permitted to speak or preach, and by its testimony cast down the idols by teaching the truth and leading souls to worship God, who is a spirit, in spirit and in truth.

Have our young readers noticed that the two longest articles in their pages were written for them by two ladies on opposite sides of the world—one in America and one

in China? Do you notice, too, that the Chinese boys do some things in just the opposite way from yours? Which way is best? Are you sure?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1889.

BALTIMORE — <i>Baltimore</i> —Churchville, 10 56. <i>New Castle</i> —Zion, 10. <i>Washington City</i> —Hermon, 3; Washington 4th, 31 61. 55 17	<i>Ingdon</i> —Curwensville, 16 73; Lewistown, 15 35. <i>Killamting</i> —Indiana, 35 35. <i>Lackawanna</i> —Archbald, 4; Ashley, 3; New Milford, 2 90; Plymouth, 8; Rome, 4; Scott, 4; St. Marys, 3; Wilkesbarre 1st Grant St. Chapel, 7 78. <i>Lehigh</i> —Allentown, 10; Portland, 3; Reading 1st, 50; Upper Mt. Bethel, 3. <i>Northumberland</i> —Jersey Shore, 15; Mahoning, 43 40; Montgomery, 4; Williamsport 3d, 1. <i>Philadelphia Central</i> —Philadelphia Gaston, 19 75. <i>Philadelphia North</i> —Ann Carmichael, 5; Thompson Memorial, 13 30. <i>Pittsburgh</i> —Amity, 3; Pittsburgh 2d, 15 90; Pittsburgh East Liberty, 59; Pittsburgh Shady Side, 9; West Elizabeth, 6. <i>Redstone</i> —Dunbar, 13. <i>Washington</i> —Lower Ten Mile, 13 13; Washington 1st, 40 86. <i>Wellboro</i> —Mansfield, 4. <i>Westminster</i> —Christiana, 2 78; Marietta, 15. 533 62
COLORADO — <i>Arizona</i> —Phoenix, 5. <i>Boulder</i> —Valmont, 16 cents. <i>Gunnison</i> —Glenwood Springs, 5; Salida 1st, 3 38. <i>Pueblo</i> —Pueblo 1st, 6 23. <i>Santa Fe</i> —Santa Fe, 2. 21 77	COLUMBIA — <i>East Oregon</i> —Grass Valley, 3 00
ILLINOIS — <i>Chicago</i> —Chicago 1st, 20; Chicago 8th, 91 22; Chicago 41st St., 33 08; Lake Forest 1st, 150 78. <i>Freeport</i> —Zion Ger., 5. <i>Mattoon</i> —Neoga, 2; Paris 1st, 5. <i>Rock River</i> —Viola 1st, 8. <i>Springfield</i> —Greenview, 7; Pisgah, 1 68; Unity, 50 cts. 324 28	INDIANA — <i>Fort Wayne</i> —Huntington, 12; La Grange, 18; Lima, 4. <i>Indianapolis</i> —Indianapolis 7th, 8. <i>Logansport</i> —Goodland, 4. <i>Muncie</i> —Wabash, 2. <i>New Albany</i> —New Albany 2d, 3. <i>Vincennes</i> —Carlisle, 4 45; Poland, 3; Salem, 4 80. 57 75
IOWA — <i>Cedar Rapids</i> —Cedar Rapids 1st, 42 42; Clinton, 68 79; Lyons, 5; Wheatland, 1. <i>Council Bluffs</i> —Shelby, 2. <i>Des Moines</i> —New Sharon, 3 20; Russell, 4 25. <i>Dubuque</i> —Walker, 2. <i>Iowa</i> —Middletown, 80 cts.; Montrose, 5 48; Mt. Pleasant Ger., 8. <i>Iowa City</i> —Columbus Junction (incl. sab-sch., 1 50), 5 20; Keota, 3 46. 151 60	KANSAS — <i>Emporia</i> —Emporia 1st, 21 45. <i>Highland</i> —Blue Rapids, 7 21; Troy, 6 48. <i>Larned</i> —McPherson, 27. <i>Neosho</i> —Garnett, 3; Thayer, 5. 70 14
KENTUCKY — <i>Ebenezer</i> —Dayton, 6 40; Greenup, 2. <i>Transylvania</i> —Burkeville, 1 47; Stanford, 7 50. 17 37	MICHIGAN — <i>Detroit</i> —Detroit Calvary, 10; Detroit Central, 14 48; Ypsilanti sab-sch., 2 27. <i>Grand Rapids</i> —Ludington, 7 53. <i>Lansing</i> —Marshall, 7 50. <i>Saginaw</i> —Alma, 20; Mt. Pleasant, 4. 45 78
MINNESOTA — <i>Red River</i> —Fergus Falls, 4 99. <i>St. Paul</i> —Minneapolis Riverside, 5 41. 10 40	MISSOURI — <i>Kennett City</i> —Clinton 1st, 2; Tipton, 3. <i>Ozark</i> —Eureka Springs, 8; Neosho, 6 87; Springfield Calvary, 86 75. 56 62
NEBRASKA — <i>Hastings</i> —Niles, 104. <i>Kearney</i> —Buffalo Ger., 4 50. 5 54	NEW JERSEY — <i>Orisco</i> —Batanga, 1; Bata, 1; Benit, 2; Corisco, 2; Evans, 1; Gaboon, 2; Ugo, 2. <i>Elizabeth</i> —Elizabeth Marshall St., 17 76; Elizabeth Westminster, 238 10. <i>Mosmouth</i> —Farmingdale, 30; Keaport, 5; Riverton Calvary, 3. <i>Morris and Orange</i> —East Orange 1st, 89 43; Orange Bethel, 10 46. <i>Newark</i> —Lyon's Farm, 13. <i>New Brunswick</i> —Lambertville, 42; Milford, 17 57; Trenton 2d, 16 16; Trenton Bethany, 5; Trenton Prospect St., 50 41. <i>Newton</i> —Blairtown (incl. sab-sch., 11 02), 73 05; Bloomabury 1st, 8 62; Marklesboro, 7; North Hardiston, 6; Phillipsburg 1st, 5. <i>West Jersey</i> —Cok Spring, 3. 641 53
NEW YORK — <i>Albany</i> —Corinth, 2 50; Kingsboro, 5 60; Rockwell Falls, 10. <i>Brooklyn</i> —Brooklyn Bethany, 3 80; Brooklyn Throp Ave., 35. <i>Champlain</i> —Chazy, 14 14. <i>Geneva</i> —Geneva 1st, 24 30; Romulus, 6 32; Seneca, 22. <i>Hudson</i> —Circleville, 5; Good Will, 2 16; Hopewell, 11 50. <i>Long Island</i> —Setauket, 14. <i>New York</i> —New York 5th Ave., 1000. <i>North River</i> —Millerton, 3; Poughkeepsie, 11 99. <i>Steuben</i> —Belmont, 2. <i>Syracuse</i> —Collamer, 2 79. <i>Troy</i> —Troy 2d St., 130 44. <i>Utica</i> —Verona, 11 38. <i>Wechester</i> —Hartford, 11; Mt. Kisco, 13 50; Port Chester, 9. 1362 52	
NORTH DAKOTA — <i>Pembina</i> —Beaulieu South, 5 00	OHIO — <i>Athens</i> —Athens 1st, 6. <i>Bellefontaine</i> —Bellefontaine 1st, 3 56; Bucyrus, 1 95. <i>Cincinnati</i> —Bethel, 5; Bond Hill, 1; Cincinnati Westminster, 30; College Hill, 27 56; Goshen, 2; Hartwell, 2; Morrow 1st, 7; Reading and Lockland, 5 46. <i>Cleveland</i> —Cleveland 1st, 40 40. <i>Dayton</i> —Collinsville, 5; Franklin, 2; Oxford, 23 12. <i>Huron</i> —Clyde, 3; Green Springs, 1; Tiffin, 7 87. <i>Marion</i> —Ostrander, 9. <i>Munroe</i> —Kunkle, 4; Mt. Salem, 3; Toledo Westminster, 16 58. <i>Portsmouth</i> —Georgetown, 2; Jackson 1st, 10. <i>St. Clairsville</i> —Concord, 5; Lore City, 2; Powhatan, 2; Washington, 2; West Brooklyn, 1. <i>Zanesville</i> —Zanesville 2d, 17 46. 247 98
PACIFIC — <i>Benicia</i> —Fulton, 2; Vallejo, 15. <i>Los Angeles</i> —Arlington, 55; San Geronimo, 2. <i>San Francisco</i> —San Francisco Calvary, 107 90. <i>Stockton</i> —Tracy, 3 03. 184 93	PENNSYLVANIA — <i>Allegheny</i> —West Bellevue, 10. <i>Blairsville</i> —Conemaugh, 4. <i>Butler</i> —Concord, 4 17; North Butler, 2 65. <i>Chester</i> —Chester 1st, 15. <i>Clarion</i> —Oil City 2d, 5. <i>Erie</i> —Bradford 1st, 28 67; Edinboro, 6; Pleasantville, 6. <i>Hunt-</i>

Total from churches and Sabbath-schools..... \$3,890 45

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 25; "C," Pa., 4; Francis E. Duncan, Union Falls, N. Y., 1 60; Religious Contribution Society, Princeton Theo. Sem., 21 23; Rev. L. B. Crittenden, Belgrade, Montana, 2; Miss Jane Ten Eyck, Yonkers, N. Y., 4; Rev. W. E. Hamilton, Richmond, Ky., 3; "G. L.," Troy, N. Y., 100; J. W. J., Romulus, N. Y., 8 68; Anon., Easton, Pa., 1; Anon., through the <i>Presbyterian</i> , 1..... 147 76
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LEGACY.

Estate A. F. Crossy..... 4,038 21

MISCELLANEOUS.

Paid on church mortgages, 2640; Interest on investments, 1225; Plans, 15; Lightning damage recovered, 207 15; Premiums of insurance, 178 11..... 4,265 28

SPECIAL DONATIONS.

NEW JERSEY — <i>Jersey City</i> —Bergen, 109 00
NEW YORK — <i>Rochester</i> —Rochester Central, 150; <i>Utica</i> —Waterville, 10 40. 160 40
PENNSYLVANIA — <i>Philadelphia North</i> —Jenkintown Grace, 17 00
Elliott F. Shepard, New York, 100 00
Received for work in Alabama, 1000 00
In Indian Territory, 205 06
In New England, 100 00

Total..... \$10,137 43

MANSE FUND.

NEW JERSEY — <i>Elizabeth</i> —Elizabeth Westminster, 63 50
"Newton, N. J.," 50 00

MISCELLANEOUS.

Installments on loans..... 270 00

Total..... \$383 50

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1889.

BALTIMORE.— <i>New Castle</i> —Green Hill, 5; Wilmington Rodney St., 14 05; Zion, 3. 22 05	PENNSYLVANIA.— <i>Allegheny</i> —New Salem, 2. <i>Blair</i> —Fairfield, 12 40. <i>Chester</i> —Middle-town, 4. <i>Clarion</i> —Oil City 2d, 5. <i>Erie</i> —Edinboro', 6. <i>Huntingdon</i> —Alexandria, 11 30; Lewistown, 11 51. <i>Kittanning</i> —Bethel, 5. <i>Lackawanna</i> —Archbald, 4; Plymouth, 3; Scott, 4; Scranton 1st, 87. <i>Northumberland</i> —Muncy, 5; William port 3d, 13 54. <i>Philadelphia</i> —Philadelphia 2d, 64 87. <i>Philadelphia Central</i> —Philadelphia Memorial, 37 76. <i>Philadelphia North</i> —Huntingdon Valley, 7. <i>Pittsburgh</i> —Amity, 1; Bethany, 12; Pittsburgh 2d, 11 92; Pittsburgh East Liberty, 59; Pittsburgh Shady Side, 9; West Elizabeth, 5. <i>Redstone</i> —Round Hill, 9 25. <i>Shenango</i> —New Brighton 1st, 19 17. <i>Westminster</i> —Marietta, 12; Slateville, 5 45; Wrightsville, 3. 430 21
ILLINOIS.— <i>Chicago</i> —Woodlawn Park, 42 53. <i>Mattoon</i> —Neoga, 2 50; Paura, 5. <i>Springfield</i> —Pisgah, 1 68; Unity, 50 cts. 52 21	INDIANA.— <i>Muncie</i> —Wabash, 1 75. <i>New Albany</i> —New Albany 2d, 2. <i>Vincennes</i> —Poland, 2. <i>White Water</i> —Greensburg, 15 64. 21 39
IOWA.— <i>Des Moines</i> —Leon, 4. <i>Iowa</i> —Middletown, 60 cts. 7 20	KANSAS.— <i>Neosho</i> —Garnett, 2 00
MICHIGAN.— <i>Detroit</i> —Detroit Central Ave., 10 86; Erin, 4; Mt. Clemens, 6; Ypsilanti sab-sch., 1 83. <i>Grand Rapids</i> —Grand Rapids 1st, 14 68. 37 39	MINNESOTA.— <i>Red River</i> —Fergus Falls, 8 75
MISSOURI.— <i>Kansas City</i> —Brownington, 1; Kansas City 1st, 18 30. <i>Ozark</i> —Eureka Springs, 8; Joplin, 2. <i>Platte</i> —Parkville, 7 04. 36 34	NEBRASKA.— <i>Hastings</i> —Niles, 77
NEW JERSEY.— <i>Corisco</i> —Benita, 2; Gaboon, 2; Ogove, 2; Batanga, 1; Corisco, 2; Bata, 1; Evune, 1. <i>Elizabeth</i> —Elizabeth 1st, 68 82. <i>Monmouth</i> —Farmingdale, 20. <i>Morris and Orange</i> —Madison, 83; Mt. Freedom, 1. <i>New Brunswick</i> —Trenton Bethany, 5. <i>Newton</i> —North Hardiston, 2; Phillipsburg 1st, 5. 195 82	NEW YORK.— <i>Albany</i> —Albany West End, 5. <i>Brooklyn</i> —Edgewater 1st, 27 27. <i>Caryoga</i> —Genoa 1st, 16. <i>Cheung</i> —Elmira Lake St., 10. <i>Geneva</i> —Phelps, 12 61. <i>Hudson</i> —Good Will, 1 62. <i>Lyons</i> —Rose, 5 53. <i>Nassau</i> —Roslyn, 6 24. <i>New York</i> —New York 1st, 120 95; New York 14th St., 28 50. <i>Niagara</i> —Medina, 7. <i>North River</i> —Poughkeepsie, 8 99. <i>Ossego</i> —Unadilla, 5. <i>St. Lawrence</i> —Watertown 1st, 33. <i>Westchester</i> —Bridgeport 1st, 39; Croton Falls, 10; Port Chester, 1 20. 337 91
OHIO.— <i>Athens</i> —Amesville, 3 20; Athens 1st, 6; Logan 1st, 12 20; New England, 2 50. <i>Bellefontaine</i> —Bucyrus, 1 46. <i>Cleveland</i> —Cleveland 1st, 30 31. <i>Huron</i> —Green Springs, 1; Norwalk 1st, 6 80. <i>Mahoning</i> —Beloit, 1. <i>Mauvee</i> —Toledo Westminster, 11 47. <i>Portsmouth</i> —Jackson, 5. <i>St. Clairville</i> —Lore City, 2; Powhatan, 3; Washington, 2; West Brooklyn, 2. <i>Zanesville</i> —Brownsville, 5. 94 44	PACIFIC.— <i>Stockton</i> —Fowler 1st, 1 00
	ESTATE OF CHARLES BUCKLEY, PORT JERRIS, N. Y. 500 00
	LEGACY.
	PERSONAL.
	David Clark, Galena, Ill., 5; Individuals in Kirksville ch., Mo., 39 50; S. G. T., 1000; Hon. Caleb S. Green, Trenton, N. J., 300; Samuel Copp, St. Louis, 50; S. M. Dodd, St. Louis, 25; G. W. Toura, St. Louis, 10; John A. Holmes, St. Louis, 40; Individuals in Kansas City 2d ch., 75 58; Rev. J. H. Dulles, Princeton, N. J., 10; Col. Elliott F. Shepard, New York city, 7000; G. P. Hays, Kansas City, 25; Moses Schoonmaker, Kansas City, 25; E. E. Richards, Kansas City, 25; G. W. Scholey, Kansas City, 25; Robert Keith, Kansas City, 25; F. E. Farrell, New York city, 3; Calvin DeWitt, M.D., U. S. Army, 15; "7 7 7," Newtown, Pa., 2; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 25; Religious Soc., Princeton Theo. Sem., 15 92; C., Pa., 3; Rev. Francis E. Duncan, Union Falls, N. Y., 1 20. 8,721 45
	Total from May 1, 1889..... \$10,556 70
	C. M. CHARNLEY, Treasurer, P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, MAY, 1889.

BALTIMORE.— <i>New Castle</i> —Green Hill, 4; St. George's, 2; Zion, 10. <i>Washington City</i> —Washington Metropolitan, 27. 43 00	Lore City, 2; Washington, 2; West Brooklyn, 1. <i>Zanesville</i> —Zanesville 2d, 24 77. 2 5 13
COLORADO.— <i>Boulder</i> —Rankin, 2 67; Valmont, 10 cts. <i>Gunnison</i> —Salida, 2 15. <i>Pueblo</i> —Pueblo 1st, 3 50. 8 82	PENNSYLVANIA.— <i>Allegheny</i> —New Salem, 3. <i>Carlisle</i> —Fayetteville, 2. <i>Chester</i> —Chester 1st, 10. <i>Clarion</i> —Licking, 3; Oil City 2d, 5. <i>Erie</i> —Edinboro', 6. <i>Huntingdon</i> —Lewistown, 9 60. <i>Kittanning</i> —Marion, 4. <i>Lackawanna</i> —Archbald, 5; Rome, 1; Scott, 4. <i>Lehigh</i> —Hazleton, 46 16. <i>Northumberland</i> —Montgomery, 3. <i>Philadelphia</i> —Philadelphia 3d sab-sch., 55; Philadelphia Southwark 1st, 3; Philadelphia Tabernacle sab-sch., 54 05; Philadelphia Union, 2 23. <i>Philadelphia Central</i> —Philadelphia Gaston, 10. <i>Philadelphia North</i> —Ann Carmichael, 4; Chestnut Hill, 91; Forestville, 2. <i>Pittsburgh</i> —Amity, 3; Pittsburgh 1st, 425 37; Pittsburgh 2d, 9 93; Pittsburgh East Liberty, 59; Pittsburgh Shady Side, 18; West Elizabeth, 7. <i>Westminster</i> —Marietta, 16; Wrightsville, 2. 866 36
ILLINOIS.— <i>Chicago</i> —Chicago 6th, 5. <i>Freeport</i> —Rockford 1st, 10. <i>Mattoon</i> —Neoga, 3. <i>Springfield</i> —Pisgah, 1 25; Unity, 36 cts. 19 61	INDIANA.— <i>Fort Wayne</i> —Kendallville, 8 86. <i>Indianapolis</i> —Indianapolis 7th, 15. <i>Muncie</i> —Wabash, 1 25. <i>New Albany</i> —New Albany 2d, 2; Pleasant Hill, 1 30. <i>Vincennes</i> —Washington, 8. 36 41
IOWA.— <i>Des Moines</i> —Leon, 4. <i>Iowa</i> —Middletown, 50 cts. 6 67	KANSAS.— <i>Emporia</i> —Conway Springs, 2 60; Wichita Oak St., 3. <i>Neosho</i> —Garnett, 3. <i>Topeka</i> —Wyandotte, 18 30. 25 90
MICHIGAN.— <i>Detroit</i> —Detroit 1st, 90 63; Detroit Calvary, 10; Detroit Central Ave., 9 05; Detroit Jefferson Ave., 204; Saline, 1 80; Ypsilanti sab-sch., 1 55. 317 03	MINNESOTA.— <i>Red River</i> —Fergus Falls 1st, 3 12. <i>St. Paul</i> —St. Paul Park, 3. 6 12
MISSOURI.— <i>Ozark</i> —Eureka Springs, 4; Joplin 1st, 5. 9 00	NEBRASKA.— <i>Hastings</i> —Minden, 6; Niles, 65 cts. <i>Nebraska City</i> —Auburn 1st, 3 74. 10 39
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Batanga, 1; Benita, 2; Corisco, 2; Evune, 1; Gaboon, 2; Ogove, 2. <i>Morris and Orange</i> —Orange Bethel, 10 46. <i>New Brunswick</i> —Princeton 1st, 43 64. <i>Newton</i> —Blairstown, 88 29; Marksboro', 6 48; Phillipsburg, 5. 164 87	NEW YORK.— <i>Binghamton</i> —Bainbridge, 10 88. <i>Brooklyn</i> —Brooklyn Grace, 5; Edgewater 1st, 29 47. <i>Buffalo</i> —Silver Creek, 10. <i>Champlain</i> —Port Henry 1st, 34. <i>Hudson</i> —Goodwill, 1 35. <i>Nassau</i> —Huntington 1st, add'l, 10. <i>New York</i> —New York 1st, Mrs. Winthrop, 2000; New York 7th, 10; New York Spring St., 5. <i>North River</i> —Lloyd, 3 40; Poughkeepsie, 7 49; Salt Point Westminster, 7 40. <i>Ossego</i> —Unadilla, 7. <i>Syracuse</i> —La Fayette, 8. <i>Utica</i> —Utica 1st, 44. <i>Westchester</i> —Bedford, 11; Port Chester, 1 20. 2205 19
OHIO.— <i>Athens</i> —Athens 1st, 6; Logan, 20. <i>Bellefontaine</i> —Bellefontaine, 2 23; Bucyrus, 2 22. <i>Cincinnati</i> —Cincinnati Central, 23 70; Cincinnati Westminster, 45. <i>Cleveland</i> —Cleveland 1st, 25 25. <i>Huron</i> —Clyde, 1; Green Springs, 1; Norwalk 1st, 15 09; Tiffin, 7 87. <i>Mauvee</i> —Bowling Green 1st, 14. <i>Portsmouth</i> —Jackson, 7. <i>St. Clairville</i> —Concord, 5; 5	LORE CITY, 2; WASHINGTON, 2; WEST BROOKLYN, 1. <i>ZANESVILLE</i> —Zanesville 2d, 24 77. 2 5 13
	LEGACIES.
	ESTATE OF A. F. CROSSY, NEWARK, N. J., less 5 per cent. state tax, 95; Estate of Sally Keeler, South Salem, N. Y., 100. 195 00
	INTEREST ON PERMANENT FUNDS.
	262 50; 29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 33. 503 93
	REFUNDED.
	33; 33; Rev. J. B. Devius, 30. 96 00
	MISCELLANEOUS.
	Miss Mary Vance, 5; Rev. L. B. Crittenden, 2; Rev. W. L. Tarbet and wife, 98 cts.; Religious Contribution Society, Princeton Sem., 13 27; C., Penna., 2; F. E. Duncan, 1; C. T. Kissam, 27 50; Rev. F. S. C., 15. 66 70
	Total receipts in May, 1889..... \$4,811 73
	Receipts from April 16, 1889..... 6,465 24
	JACOB WILSON, Treasurer, 1334 Chestnut St., Philadelphia, Pa.

American Fork, 14; Mt. Pleasant, 2; Richmond, 2; Smithfield Centre, 1. *Wood River*—Malad, 12. 77 00

WISCONSIN.—*Chippewa*—Chippewa Falls, 8 80, Y. P. S. C. E. for N. China, 10 40. *La Crosse*—Hixton, 10; La Crosse Ist, 3 65. *Lake Superior*—Marinette Pioneer, 25; Negaunee Ladies' Miss. Soc., 9, sub-sch., 3; St. Ignace, 12, sub-sch., 4. *Madison*—Highland Ger., 4 87; Madison Ist, 10; Pulaski Ger., 11 74, sub-sch., 1 73. *Milwaukee*—Cedar Grove Woman's Miss. Soc., for support of Jagan Nath, Etawah, India, 3 88; Milwaukee Grace, 17 61; Ottawa, 1 09; Richfield, 3; Waukesha, 30 18; West Granville, 5. *Winnebago*—Fond du Lac Ist sub-sch., 7 87; Neenah, 100; Rural sub-sch., 5; Westfield, 4. 291 42

WOMAN'S BOARDS.

New York, 17,657 71; Philadelphia, 88,289 83; Northwest, 20,255 31; Northern New York, 7,397 07; Northern Pacific Board of Missions, 55 85..... 133,655 77

LEGACIES.

Mrs. Sarah C. Boyd, Chicago, Ill., dec'd, 100; Mrs. Mary G. Barnes, dec'd, 380; Rev. John Summers, dec'd, 95 90; James Scott, dec'd, 100; Interest on Estate of Wm. White, dec'd, 224 44; Wm. Wilson, dec'd, 1900; Lucien H. Allen, dec'd, 475; Geo. Sidley Camp, dec'd, 500; Kerr Estate, per Walter Carter, Exec., 78,483 75; Lapeley Estate, 3654 76; A. F. Cressy, dec'd, 475..... 88,988 85

MISCELLANEOUS.

Rev. F. A. Wilber, Central College, O., 10; J. W. Sheehan, Homeworth, O., 2; Lewis McKenzie, Alexandria, Va., 10; John Taylor Johnston, New York, 500; C. Arbutnot, Pittsburgh, Pa., 1000; A friend to the cause, 1; J. H. Conant, Chester, Ill., 10; Rev. J. K. McKallip, Beaver, Pa., 8 03; Rev. and Mrs. D. A. Wilson, Milan, O., 5; Mrs. Hedy, Newark, N. J., for church at Osaka, 50; Mr. and Mrs. H. G. Behotegay, Emporia, Kan., 5; Rev. and Mrs. E. H. Post, St. Andrews, Fla., 5; C. F. Davis, Valatie, N. Y., 50; Students in McCormick Theo. Sem'y, Chicago, for support of Rev. B. B. Brier, Gaboon, 265; Rev. W. B. Chamberlin, Coffeyville, Kan., 1; Grace Ewells, Las Cruces, New Mexico, 50; A friend, Pa., 2000; John L. Biggerstaff, Edina, Mo., 1; Jas. Harris, Bellefonte, Pa., for Ningpo boys' school, 25; R. Andrews, Petaluma, Cal., 2; H. R. Circleville, O., 50; Jas. R. Boyd, Geneva, N. Y., 100; Sale of trunks for sub-sch. fund, 4; Rev. J. H. Dulles, Princeton, N. J., 15; J. C. Wick, Youngstown, O., 500; M. J., 3 65; S. C. H., 10; Dr. W. W. Atterbury, New York, 50; Rev. Samuel Dodd, Garfield, N. Y., 5; P. M. Bartlett, Maryville, Tenn., 5; Rev. Jeremiah Moore, Tusculum, Tenn., 1; S. P. G. and wife, 8; G. W. S., 5; Pastor, Islip, N. Y., 8; H. L. J., Erie, Pa., 5; R. G. Muse, Parsons, Kan., 10; Rev. H. T. Scholl, East Springfield, N. Y., 14 50; A member of West Alexander ch., 15; John P. Jones, Terra Alta, W. Va., 30; Rev. R. Arthur, White City, Kan., 5; J. B. Higley, Sterling, Kan., 5; Rev. Chalmers Martin, Moorestown, N. J., for chapel at Chieng Mal, 15; Julia McNair Wright, Fulton, Mo., 15; From a returned missionary, a septuagenarian, 10; Rev. W. J. Wright, L.L.D., Fulton, Mo., 15; Lane Soc. of Miss'y Inquiry, Cincinnati, O., 14 31; Rev. S. W. Pomeroy, Millhall, Pa., 25; Family in Pa., 100; H. J. F., Wilkesbarre, Pa., 10; Rev. L. D. Potter, Glendale, O., 5; Freedmen's school, Wheelock, Ind. Ter., 8; Thank-offering from Rev. and Mrs. D. A. Heron, 10; J. E. N., 1; Rev. C. E. Barnes, Fremont, O., 10; Rev. E. P. Robinson, Orchard Park, N. Y., 20; Girls' Christian Circle, Hartford, Conn., for support of scholar at Normal School, Sao Paulo, 25; John Hope, West Philadelphia, Pa., 100; A friend of missions, 1; Rev. Jas. S. Dennis, D.D., 25; Special from E., 200; Girls' Miss. Band, Rapid City, Dak., 12; Children's Band, Allenwood, Pa., 2; Rev. W. W. Gemmill, Allenwood, Pa., 6; Rev. J. H. Byers, Emporia, Kan., 5; George M. Finney, Duncan's Falls, O., 10 20; G. L. K., 10; John D. Fish, Hempstead, N. Y., 100; Mrs. M. F. Trippe, Salamanca, N. Y., 5; Miss Packer, Rochester, Ind., 5; C. and G. Menaui, Laguna, New Mexico, 3; Left Hand, 5; Rev. M. C. Williams, D.D., Princeton, Ill., 50; A. A. McLaughlin, Hoopetown, Pa., 10; The Trustees of the General Assembly of the Pres. Church in the U. S. A., Interest on funds held for the Board, 660 21; Brown, Coffeyville, Kan., 1 57; Rev. V. D. Reed, D.D., Frazer, Pa., 6; J. E. Bryant, St. Paul, Minn., for support of missionary in Japan, 562 50; J. A. and M., 10; Mil-

lenarian, Columbus, O., 100; A friend, Sewickly, Pa., 50; Rev. C. Burgess, Silver Creek, N. Y., 5; D. C. Blanchard, Brownington, Mo., 2 50; Rev. H. N. Bissell, Armada, Mich., 10; Alex. Folsom, Bay City, Mich., 4000; Miss I. N. Nassau, Talaguga, W. Africa, 50; A friend, Philadelphia, 1000; Independence ch., Independence, Mo., 50; Mrs. Carrie Hartman, Monticello, Ind., 5; David O. Irving, Orange, N. J., 5; Mr. and Mrs. McC., Lackawanna Presby., 100; Mrs. Theo. Olden, Griffin's Mills, N. Y., 1; Rev. T. S. Wyncoop, Washington, D. C., 10; Mrs. S. R. Wyncoop, Washington, D. C., 15; Brook Sayre, Summit, N. J., 28; Mrs. A. M. H., a returned missionary, 5; Rev. E. P. Robinson, Orchard Park, N. Y., 3; Cash, 18 57; John Nichols, M.D., Columbus, O., 5; P. J. Entler, West Point, Iowa, 20; Mr. and Mrs. F. Whiting, Jeffersonville, Pa., 50; Wm. Harlan Lower, the money, 1; Rev. W. L. Tarbet and wife, 4 50; Rev. J. M. Sherwood, 10; Miss H. A. Dickinson, Brooklyn, 5; John Updegraff, West Fairfield, Pa., 25; Through the *Presbyterian*, 10; Rev. and Mrs. P. H. K. McComb, 40; "P." N. J., 10; Mr. Jas. McKnight, 5; Florence Ziegler, scholar in 1st ch., Baltimore, 2 05; D. D. Meeker, Tecumseh, Mich., 20; Mr. and Mrs. J. F. Kendall, Morningside, Ind., 10; Mrs. M. A. Goldsmith, Clifton Springs, N. Y., 5; D. H. Gowing, 20; A friend, Herkimer Co., N. Y., 5; Rev. W. H. Welles, Kingston, Pa., 50; C. M. Priestly, Princeton Pres. ch., Ill., 5; Mrs. Samuel K. Sneed, Kirkwood, Mo., 10; M. B., 25; A friend of missions, 100; No name, 1; W. N. Jackson, Indianapolis, Ind., 41 67; A lone five-dollar bill, 5; Rev. E. P. Dunlap, New Wilmington, Pa., 10; Bandegan-I-Maseeh, 25; A. A. Luedeken's miss'y box, 4; Rev. D. L. Dickey, Glenfield, Pa., 10; Mrs. Rev. Levi Risher, Dravosburg, Pa., for training-school under direction of Rev. H. Corbett, 50; Mrs. Jennie Cooper, New Sheffield, Pa., 10; S. S. Spicer, Blairstown, Iowa, 18 90; Mrs. E. M. Eames and Miss E. Maria Eames, 20; "F. M.," Ohio, 10; W. T. Rhea, Philadelphia, 35; Mrs. J. H. Symmes, 1; Margaret McAdam, 1; H. A. Smith, Columbiana, Ala., 20; Casper Lott, Holt, Mich., 5; Rev. N. G. Parke, Pittston, Pa., 75; W. F. Buel, Brooklyn, 5; A friend, Montclair, N. J., 50; J. M. G., 50; F. J. S., for support of Rev. D. Rodriguez, 125; Rev. Wm. Irvin, D.D., 50; L. B. Rogers, Albion, N. Y., 5; E. P. G., 50; Cash, Woodbine, Iowa, 4 40; Presbytery of Philadelphia North, 15; Rev. J. C. Shepard and family, Springfield, Mo., 4; Rev. S. T. Wilson and wife, Maryville, Tenn., 10; J. J. R., 10; Mary E. McCoy, Claysville, Pa., 50; A pastor, Presbytery of Nassau, 5; C. T. De Oliver, Lakewood, N. J., 2; E. G. F., 5; James Forest, Graysville, Pa., 40; Mrs. George Scott, Chicago, 24 48; Robert Houston, Olivesburg, O., 550; J. D. Lynde, Haddonfield, N. J., 150; Jackson Greene, Sumption's Prairie, 25; Rev. R. W. Edwards, West Liberty, O., 5; "C. Pa.," 22; "C. G.," 7 50; Religious Contrib. Soc. of Princeton Sem'y, 24 86; Mrs. M. E. Thomas, Topeka, Kan., 10; Rev. and Mrs. V. M. King, Morantown, Kan., 2; No Signature, Coffeyville, Kan., 1; W. H. Logan, Dover, Del., 5; From a friend, to constitute S. Lawrence Harding and S. Herbert Allen life members, 60; M. H. B., 1; Abu Edwin, 20; Cash, 30; Miss'y Com. of Princeton Sem'y, for support of Rev. Hugh Taylor, 962 60; Miss'y Soc. of Western Theo. Sem'y, 198; A part of the tithes, a friend, Auburn, N. Y., 33 84; Samuel W. Brown, Manayunk, 500; Rev. W. L. Tarbet and wife, 4 34; Mrs. C. L. Wilson, 50; "A part of the tenth," Canonsburg, Pa., 3; Rev. and Mrs. W. C. Gault, Gaboon, Africa, 50; Mrs. A. E. W. Robertson, 25; Mrs. T. Spencer Ogden, Gaboon, Africa, 50; Amount received from real estate account, 7634 21; From sale of maps and books, 231; From sale of Bellevue lands, 653 89; From interest account, 5081 31; From U. S. Gov., on account Omaha miss. sch., 3922 87; Sale of Chippewa lands, 400; Theo. Strong, 1000; H. D. Griswold, 18..... 35,390 98

Total amount received in April, 1889.....\$34,600 84
Previously acknowledged..... 518,215 31

Total amount received for 1888 and 1889.....\$852,815 85

X, for Christmas offering; B. B., for birthday boxes.

WILLIAM DULLES, JR., Treasurer,
68 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, MAY, 1889.

ATLANTIC.—Atlantic—Beread, 1 25. Knox—Ebenezer, 5. 6 25
BALTIMORE.—New Castle—Green Hill, 5; Wicomco, 8 50; Zion, 5. Washington City—Lewinsville, 2 45; Vienna, 2 25.
COLORADO.—Boulder—Valmont, 25 cts. Pueblo—Pueblo 1st, 8 90. Santa Fe—Phoenix, 2. 6 15
COLUMBIA.—East Oregon—Grass Valley, 2. Puget Sound—Vashon, 2. 4 00
ILLINOIS.—Cairo—Harrisburg, 2 60. Chicago—Chicago 2d, 800; Chicago 8th, 62 43; Pullman 1st sub-sch., 7. Freeport—Zion, 5. Mason—Napa, 7; Paris 1st, 5. Peoria—Peoria 1st, 9 50. Springfield—Pisgah, 2 52; Unity, 74 cts. 401 79
INDIANA.—Crawfordsville—Attica Ladies' Soc., 6 75. Fort Wayne—Goshen 1st sub-sch., 25. Logansport—Meadow Lake H. M. Soc., 2; West Union H. M. Soc., 1. Muscote—Noblesville, 2; Wabash, 2 50. New Albany—New Albany 2d, 7 ville, 2; Upper Indiana, 4 95. 52 20
INDIAN TERRITORY.—Choctaw—Atoka colored sab-sch., 8; Wheelock sab-sch., 8 92. 16 92
IOWA.—Cedar Rapids—Wyoming, 3. Des Moines—English 1st, 2 12. Dubuque—Dyersville Ger., 1; Jessup, 4. Fort Dodge—O'Brien Co. Scotch, 8; Sioux City 2d, 2 70. Iowa—Middletown, 50 cts. Iowa City—Davenport 1st, 22 64; Keota, 2 17. Waterloo—Marshalltown, 9 50, sab-sch., 2 50; West Friesland, 3. 56 13
KANSAS.—Emporia—Emporia 1st, 6 90. Neosho—Garnett, 4. 10 90
MICHIGAN.—Detroit—Detroit Central Ave., 9 05; Erin, 4; Pontiac Women's Misa. Soc., 35; Ypsilanti sab-sch., 1 60. Kalamazoo—Edwardsburg, 2; Richland, 19 50. Lansing—Eckford, 8 60. 79 75
MINNESOTA.—Mankato—St. Peter's Union, 9 70. Red River—Fergus Falls 1st, 3 12. St. Paul—Duluth 1st, 14 88; Minneapolis Bethlehem, 42 cts.; Stillwater, 10 25. 87 87
MISSOURI.—Osark—Eureka Springs, 5; Joplin 1st, 5. St. Louis—St. Louis McCausland Ave., 5. 15 00
NEBRASKA.—Hastings—Niles, 65 cts. Nebraska City—Auburn 1st, 3 35. 4 00
NEW JERSEY.—Corisco—Bata, 1; Batanga, 1; Benita, 6; Corisco, 2; Evune, 1; Gaboon, 2; Ogove, 2. Elizabeth—Clarksville, 1; Cranford 1st sab-sch., 7 64. Monmouth—Farmingdale, 20. Newark—Newark Calvary, 4 25; Newark Plane St., 1. New Brunswick—Princeton Witherspoon St., 1; Trenton Bethany, 5. Newton—Marksboro', 7; Phillipsburg 1st, 5. 66 89
NEW YORK.—Albany—Carlisle, 2; Mayfield Central, 3 49; Saratoga Springs 2d sab-sch., 4 70. Boston—Bedford, 2 40; Roxbury, by Jas. M. Smith, 190. Brooklyn—Brooklyn Franklin Ave., 18 06; Brooklyn Siloam, 6. Chemung—Elmira Lake St., 5. Columbia—Hunter sab-sch., 22 50. Genesee—Canandaigua 1st, 16; Seneca, 27 50. Hudson—Good Will, 1 35; Greenbush, 7. Long Island—Cutchogue, 7 50; Shelter Island, 5; Southampton, 32 60. Lyons—Palmyra, 21 17. Nassau—Roslyn, 4 04. New York—New York 5th Ave., 1000; New York Brick, 189 74; New York Madison Sq., 399; New York Mt. Washington, 5; New York Spring St., 5. Niagara—Medina, 9. North River—Poughkeepsie, 7 50. Oneida—Hamden, 2; Milford 1st, 4; Unadilla, 10. Rochester—Rochester Emmanuel, 68 cts. St. Lawrence—Theresa, 10 21. Syracuse—Syracuse Memorial, 13 84. Troy—Hebron, 1 25. Utica—Utica 1st, 66. Westchester—Port Chester, 1 20. 2605 43
NORTH DAKOTA.—Fargo—Hillsboro' sab-sch., 5 00

OHIO.—Athens—Amesville, 5; Athens 1st, 6; New England, 2 50. Bellefontaine—Bellefontaine 1st, 2 23; Bucyrus, 1 22; Forest, 5. Cincinnati—Bond Hill, 1; Cincinnati Westminster, 50; Hartwell, 2; Sharonville, 3 82. Cleveland—Cleveland 1st, 25 25; Cleveland 2d, per Mrs. E. Y. Benedict, 5; Parma 1st, 2. Dayton—Collinsville, 2. Huron—Green Springs, 1; Melmore, 4 84. Mahoning—Poland sab-sch., 20 25. Portsmouth—Jackson 1st, 7; Sardinia, 6. St. Clairsville—Concord, 3; Lore City, 2; Washington, 4; West Brooklyn, 2. Steubenville—Two Kidges, 7. Wooder—Lexington, 7. Zanesville—Madison, 17 52; New Concord, 5; Norwich, 2. 246 68
PACIFIC.—Benita—Vallejo, 5. Los Angeles—San Bernardino 1st, 24. Stockton—Fowler, 1. 30 00
PENNSYLVANIA.—Allegheny—New Salem, 3. Blatensburg—Derry, 7 18. Carlisle—Big Spring, 15 81; Carlisle 2d, 63 46; Wells Valley, 25 cts. Chester—Chester 1st, 10; Fairview, 9 50. Clarion—Licking, 2. Erie—Edinboro', 11. Huntingdon—Beulah, 8; Lewistown, 9 90. Lackawanna—Archbold, 4; Scott, 4; Wilkesbarre Memorial, 40 04; Wyoming, 1 30. Lehigh—Easton 1st Ladies' Misa. Circle, 50; Northumberland—Montgomery, 2. Montoursville, 2; Williamsport 3d, 1. Philadelphia—Philadelphia 8d sab-sch., 40; Philadelphia 9th, 44 67; Philadelphia Calvary, add'l, 20; Philadelphia Walnut St., by M. A. O. Granger, 75; Philadelphia West Spruce St., 264 80. Philadelphia Central—Philadelphia Cohockank sab-sch., 11 36. Pittsburg—Amity, 3; Pittsburg 8th, 5; Pittsburg East Liberty, 148; Pittsburgh Shady Side, 22 50; Wilkingsburg, 220 20. Shenango—Westfield sab-sch., 15. Washington—West Liberty, 3 15. Westminster—Marietta, 14. 1128 51
SOUTH DAKOTA.—Southern Dakota—Scotland, 4 85
TENNESSEE.—Kingston—Bethel, 2; Wartburg, 40 cents. Union—Rockford, 2. 4 40
WISCONSIN.—Lake Superior—Bessemer, 3 62
Total \$4206 79

MISCELLANEOUS.

W. C. G., 5; Robert Houston, Olivesburg, O., 200; Mrs. A. McC., 2 50; Rev. S. J. M. Eaton, Franklin, Pa., 4; Rev. R. W. Edwards, West Liberty, O., 2 50; Cent. Penna., 8; Mrs. Cyrus Dickson, Philadelphia, Pa., 50; Women's Executive Committee, 744 53; Lookout Club, per H. C. Watson, Englewood, N. J., 10; A friend in Presbytery of New Brunswick, 5 40; Cash, 53; Miss Mary Vance, Washington Presbytery, 5; Tithes money from a friend, Auburn, N. Y., 50; Mr. Winthrop, New York city, 1000; L. G., 5; Rev. William H. Edwards, Lewinsville, Va., 3; Cash, 15; John C. Whiteford, Hyde Park, Ill., 50; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 87; Religious Contribution Society, Princeton Theological Seminary, 13 27; C. Penna., 8; Francis E. Duncan, Union Falls, N. Y., 1. 2728 72
Total receipts for May, 1889..... \$6935 51
Previously reported..... 2233 82
Total receipts to date..... \$9169 33
JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MAY, 1889.

BALTIMORE.—Baltimore—Bethel, 7. New Castle—Green Hill, 10; Red Clay Creek, 25; Zion, 27. 69 00
COLORADO.—Boulder—Berthoud, 9 20; Valmont, 60 cts. Pueblo—Cincero, 8; Costilla, 3; La Luz, 3; Monument, 8; Pueblo 1st, 28 88; Table Rock, 15; Valley View, 2. Rio Grande—Socorro, 10. Santa Fe—Aztec, 1; Farmington, 1; Ocate, 3. 82 18
COLUMBIA.—East Oregon—Arlington, 5 50; Heppner, 9 53; Jos-ph, 7 50. Idaho—Wellpinit, 3. Oregon—Clackamas, 10; East Portland Misspah, 10; Eugene City, 4; Oregon City, 18. Puget Sound—La Causa, 9 50; Mt. Pisgah, 12. 84 05
ILLINOIS.—Bloomington—Mahomet, 2. Cairo—Friendsville, 1; Mt. Carmel, 10; Sharon, 1. Chicago—Chicago 1st Ger., 25; Covenant sab-sch., 22; Grace, 2 70; Kankakee 1st, 76 25. Freeport—Freeport 2d (sab-sch., 2 80); 22 71; Galena South sab-sch., 18 95; Ridott Ger., 4 85. Maltoon—Casey, 2; Grandview, 5 30; New Hope, 2. Ottawa—Morris sab-sch., 3 45. Rock River—Peniel sab-sch., 5. Springfield—Pisgah, 5 04; Unity, 1 48; Rev. W. L. Tarbet and wife, 3 75. 208 98
INDIANA.—Muscote—Wabash, 7 50. New Albany—New Albany 2d, 19; Walnut Ridge, 8. Vincennes—Olive Hill, 1 82; Poland, 10 04; Upper Indiana, 8. 54 86
INDIAN TERRITORY.—Cherokee Nation—Dwight, 25. Muscogee—Red Fork, 2 22. 27 22
IOWA.—Cedar Rapids—Anderson 1st, 4; Bellevue sab-sch., 5; Wheatland, 10. Des Moines—New Sharon, 2. Fort Dodge—Odebolt, 10 20; Paton, 6; Plover, 2 06; Rippey, 4; Rolfe, 5;

West Bend, 2 94. Iowa—Kirkville, 14 49; Middletown, 3; Montrose, 5 25; Mt. Zion, 3 84. Iowa City—Eldridge, 3 83; Keota, 13; Marengo, 3 44. Waterloo—Cedar Valley, 5; Dyarsart sab-sch., 3 50; West Friesland Ger., 7. 113 55
KANSAS.—Emporia—Mt. Vernon, 4 40; Rev. Samuel Ward, 2. Larned—Harper, 12; Liberal, 27 83; Meade Centre, 10; Syracuse, 4; West Plains, 12. Neosho—Altamont, 2; McCune, 6 50. Osborne—Covert, 2 50; Kill Creek, 2 50; Wakeeny, 5. Solomon—Glasco, 6; Plum Creek, 4 80. Topeka—Clinton, 4 62. 105 55
KENTUCKY.—Ebenezer—Williamstown, 3 00
MICHIGAN.—Detroit—Detroit Calvary, 15; Central, 66 11; Marine City, 15; Plymouth 2d, 6 34; Ypsilanti sab-sch., 9 52. Kalamazoo—Burr Oak, 2 29; Martin, 4 60. Lansing—Deshi, 4 70; Parma, 7 80. Monroe—Raisin, 3 17. Potoskey—Fife Lake, 5. Saginaw—Alcona, 4; Argentine, 5; Bethel, 1 66; Flint, 104 03; Fraser, 4 30; Harrisville, 12; Linden, 3; North Burns, 8 08; Omer, 5; Sterling, 5. 281 62
MINNESOTA.—Mankato—Amboy W. M. S., 7. Red River—Fergus Falls 1st, 18 72; Red Lake Falls, 4. St. Paul—Empire, 2; Farmington, 6; Two Harbors, 8 50; Vermilion, 3. 48 22
MISSOURI.—Kansas City—Montrose, 3 06. Osark—Joplin, 25; Webb City, 10 35. Platte—Albany, 4 50; Grant City, 8; Knox, 2; Stanberry, 2 50. 55 41
NEBRASKA.—Hastings—Niles, 3 90; Wilsonville, 1 15. Kearney—North Loup, 4 77; Wilson Memorial, 6 57. Omaha

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1889.

Albany—Albany State St., 250; Batchellerville, 5; Johnstown, 90; Marlville, 2 50; Voorheesville, 5; West End, 20. *Binghamton*—McGrawville, 5 37; Waverly, 31 37. *Buffalo*—Buffalo Covenant, 3. *Clyde*—Auburn Central (sab-sch., 5 26), 27; Dryden, 8 22; Genoa 1st, 18 25. *Champlain*—Malone, 50 10. *Chemung*—Elmira Franklin St., 4; Lake St., 10. *Genesee*—Warsaw, 40. *Genesee*—Phelps, 23 56; Seneca, 50. *Hudson*—Good Will, 27 cts.; Hamptonburg, 14. *Lynn*—Rose, 5 35. *Nassau*—Woodhaven, 2 50. *New York*—Harlem, 122 69; Park, 36 96. *North River*—Millerton, 6; Poughkeepsie, 1 50. *St. Lawrence*—Canton, 30; Potsdam, 21. *Ste-*

ben—Canistota, 19 07. *Syracuse*—Canistota, 6 64; Onondaga Valley, 6. *Troy*—Hebron, 4; Woodside, 60. *Utica*—Rudfield, 2. *Weaichester*—Hartford, 14; Fort Chester, 1 20.

Total received for N. Y. Synodical Aid Fund, May, 1889.....	\$991 45
Total received for N. Y. Synodical Aid Fund from April 1, 1889.....	2,290 14

O. D. EATON, *Treasurer*,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1889.

BALTIMORE—New Castle—Millford, 58 43; Zion, 20. 78 43
COLORADO—Boulder—Valmont, 18 cts. *Pueblo*—Pueblo 1st, 7 01.
COLUMBIA—East Oregon—Grass Valley, 2 00
ILLINOIS—Chicago—Kankakee 1st, 10. *Freeport*—Foreston Ger., 20 25; Winnebago, 15. *Mattoon*—Neoga, 10; Paris, 5. *Peoria*—Eureka, 14 62. *Schuyler*—Macomb, 33; Monmouth, 40 50; Quincy 1st, 15. *Springfield*—Pisgah, 84 cts.; Unity (special, 8), 8 25. 172 46
INDIANA—Crawfordsville—Ladoga, 7. *Indianapolis*—Indianapolis 7th, 3. *Muncie*—Wabash, 2 25. *New Albany*—New Albany 2d, 10. *Vincennes*—Poland, 3. 30 25
IOWA—Cedar Rapids—Winton, 14. *Jawa*—Fairfield, 11; Middletown, 90 cts.; Union, 16 15. *Iowa City*—Keota, 3 90. *Waterloo*—West Friesland, 3 41. 49 36
KANSAS—Emporia—Waverly, 7; Wichita 1st, 20. *Neosho*—Garnett, 5. 83 00
MICHIGAN—Detroit—Detroit Calvary, 25; Detroit Central Ave., 16 29; Ypsilanti sab-sch., 3. *Kalamazoo*—Edwardsburg, 9. *Monroe*—Blissfield, 8. *Saginaw*—Emerson, 4 66. 65 95

PENNSYLVANIA—Allegheny—Allegheny North, 191 40. *Cortland*—Fayetteville, 2. *Chester*—Chester 1st, 25; Christiana, 3 57; Darby Borough sab-sch., 23 33; Dilworthtown, 3 17; New London, 15. *Charlton*—Licking Run, 5; Oil City 2d, 5. *Erte*—Edinboro', 7; Erie Park, 100; Titusville, 56 27. *Huntingdon*—Lewistown, 17 27. *Lackawanna*—Archbald, 7; Bennet, 2; Rome, 1; Scott, 2; Susquehanna, 3; Wilkesbarre Westminster, 13. *Northumberland*—Montgomery, 3. *Philadelphia Central*—Philadelphia Cohocksink, 35 17. *Philadelphia North*—Ann Carmichael, 5; Norristown 1st, 41 95. *Pittsburgh*—Pittsburgh 1st, 649 40; Pittsburgh 2d, 17 89; Pittsburgh East Liberty, 99; Pittsburgh Shady Side, 22 50. *Wallboro*—Coudersport, 3. *Westminster*—Marietta, 18; Slateville (2 from sab-sch.), 10. 1389 18
TENNESSEE—Kingston—Wartburg, 72
WISCONSIN—La Crosse—Mauston Ger., 3. *Madison*—Reedsburg, 10. *Winnebago*—Omro, 4. 17 00

From the churches..... \$6,153 10

FROM INDIVIDUALS.

Rev. S. J. M. Eaton, D.D., Pa., 2; Mrs. T. Spencer Ogden, American Mission, West Africa, 50; "B." Cal., 1; Guest money at Perth Amboy, 118; Miss Helen T. Barney, N. Y., 30; F. L. Janeway, N. J., 16 50; Mrs. E. R. Norton, Ill., 1; Miss Mary Vance, Ga., 5; Mrs. A. G. Putnam, Ohio, 1; "C. E." Philadelphia, 100; Mrs. R. S. Marsh, Mich., 2; Dr. A. Vander Veer, N. Y., 100; Mrs. Nancy Moore, Mo., 1; Mrs. Nancy T. Lowry, Minn., 1; Dr. W. M. Hepburn, N. J., 5; Returned appropriation, 150; "Tithe money from a friend," 50; Rev. L. B. Crittenden, Montana, "tithe," 3; "L. C." N. J., 10; Rev. James Clark, D.D., Philadelphia, 100; Rev. W. L. Tarbet and wife, 63 cts.; Religious Contribution Society, Princeton Theo. Sem., 23 88; "A minister's daughter," 10; "C." Pa., 6; Francis E. Duncan, N. Y., 1 80. 788 81
Interest from Permanent Fund..... 638 75

Total for current fund..... \$7,580 66

PERMANENT FUND.

(Interest only used.)

Legacy of James H. Allen, late of New York, 500;
Legacy of A. F. Cressy, late of Newark, N. J. (less tax), 95..... 595 00
Total for May, 1889..... \$8,175 66
Total for current fund since April 1, 1889..... 19,007 26

W. W. HERBERTON, *Treasurer*.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1889.

ATLANTIC—East Florida—Green Cove Springs, 5 28
BALTIMORE—New Castle—Dover, 20; Green Hill, 4; Zion, 5. *Washington City*—Washington Western, 32 90. 61 53
COLORADO—Boulder—Valmont, 6 cts. *Denver*—Denver 23d Ave., 19 50; Golden, 5. *Pueblo*—Monte Vista, 9; Pueblo, 2 34. 35 90
COLUMBIA—Idaho—Grass Valley, 1. *Oregon*—Phoenix, 3. 4 00
DAKOTA—Aberdeen—Rondell sab-sch., 1 77
ILLINOIS—Alton—Chester, 3; Hillsboro', 5. *Bloomington*—Bement, 6 33. *Cairo*—Bridgeport, 4 55; Pisgah, 4; Wabash, 1. *Chicago*—Oak Park, 33 25. *Freeport*—Rockford 1st, 6 65; Willow Creek, 31 39. *Mattoon*—Paris, 5. *Peoria*—Farmington, 5 42; Yates City, 4 40. *Rock River*—Centre, 9 30; Edginkton, 7; Millersburg, 3; Feniel, 6; Pleasant Ridge, 2. *Springfield*—Pisgah, 1 25; Unity, 86 cts. 138 15
INDIANA—Crawfordsville—Bethany, 11 02. *Fort Wayne*—

Fort Wayne 2d, 5 15. *Indianapolis*—Hopewell, 18 40; Indianapolis 5th, 8 35; Indianapolis 7th, 4 97; Indianapolis 12th, 4 95. *Logansport*—Centre sab-sch., 1 80. *Muncie*—Hopewell, 3; Muncie, 9; Wabash, 75 cts.; Xenia, 1. *Vincennes*—Claiborne, 4; Evansville Grace, 18; Petersburg, 3. *White Water*—Rushville, 8. 90 30
INDIAN TERRITORY—Cherokee—Park Hill sab-sch., 10 00
IOWA—Cedar Rapids—Bellevue sab-sch., 5. *Des Moines*—Earlham, 3. *Dubuque*—Hopkinton, 2 62; Oelwein, 3 05. *Fort Dodge*—Glidden, 3; Sac City, 4 21. *Jawa*—Middletown, 30 cts. *Iowa City*—Keota, 1 30; Marengo, 4 93. *Waterloo*—Grundy Centre (sab-sch., 1 34), 8; Janesville, 3. 38 41
KANSAS—Larned—Burton, 2 70; Harper sab-sch., 1. *Neosho*—Columbus, 5 67; Garnett, 4. *Solomon*—Wilson, 3. 16 37
KENTUCKY—Ebeneser—Sharpsburg, 4. *Transylvania*—Burkesville, 2 97; Manchester, 7 25. 14 22

MICHIGAN.—*Detroit*—Detroit Calvary, 10; Detroit Central Ave., 5 43; Pontiac, 14 27; Ypsilanti sab-sch., 18. *Monroe*—Morroe, 7. 54 70
 MINNESOTA.—*Red River*—Fergus Falls, 1 87. *St. Paul*—Minneapolis Andrew, 22. 23 87
 MISSOURI.—*Ozark*—Appleton City, 4 35; Osceola, 10; Raymore, 9. *Ozark*—Eureka Springs, 3. *Platte*—Parkville, 10 73. 37 10
 NEBRASKA.—*Hastings*—Niles, 38 cts. *Nebraska City*—Auburn, 3 73; Lincoln, 43 04. 47 15
 NEW JERSEY.—*Christie*—Bata, 1; Batanga, 1; Benita, 2; Corisco, 2; Evune, 1; Gaboun, 2; Ogove, 2. *Elizabeth*—Basking Ridge, 33 73; Plainfield 1st sab-sch., 25. *Morris and Orange*—Morristown South St., 48 54; Orange 1st, 75. *Newark*—Lyon's Farms, 2; Newark 6th, 10; Newark Park, 85. *New Brunswick*—Anwell 1st, 8; New Brunswick 1st, 25 77. *Newton*—Phillipsburg, 5; Phillipsburg Westminster, 5 10. *West Jersey*—Bridgeton 2d, 12; Cedarville 1st, 6 88. 8 2 97
 NEW YORK.—*Albany*—Esperance, 6; Gloversville, 26 14. *Binghamton*—Nichols, 2 50; Smithville Flats, 3 68. *Brooklyn*—Brooklyn Grace, 5; Brooklyn Trinity sab-sch., 5 87. *Chemung*—Watkins, 22. *Genesee*—Leroy, 18. *Genesee*—Phelps, 4 50, sab-sch., 25; West Fayette, 2. *Hudson*—Chester, 29 69; Florida 1st, 17 80; Goodwill, 81 cts. *Lyons*—Lyons, 17 04. *Nassau*—Islip (sab-sch., 3), 15. *New York*—New York Fifth Ave., 100; New York Phillips, 46 80. *North River*—Newburg Calvary, 15 02; Poughkeepsie, 4 50. *Rochester*—Brookport, 2; Rochester Westminster sab-sch., 7 90. *Stauben*—Angelica sab-sch., 14 06; Painted Post, 7. *Syracuse*—Lenox sab-sch., 11 36; Syracuse Park Central, 21 62. *Troy*—Troy 9th, 40; Troy Woodside, 30 61. *Utica*—Utica 1st, 82 79. *Westchester*—Port Chester, 1 20; Rye, 36; Thompsonville, 24. 594 57
 NORTH DAKOTA.—*Bismarck*—Steele, 2 00
 OHIO.—*Athens*—Athens, 6. *Bellefontaine*—Bellefontaine, 1 34; Bucyrus, 73 cts. *Cincinnati*—Avondale, 82 80; Cincinnati Cumminsville, 6 51; Cincinnati Walnut Hills, 91 97; Cincinnati Westminster, 25. *Cleveland*—Cleveland 1st, 15 15; Guilford, 6 44. *Columbus*—Central College, 5 20; Groveport, 1 20. *Dayton*—Dayton 4th, 21; Springfield 1st, 33. *Lima*—Shance Crossing sab-sch., 2. *Mahoning*—Poland, 4 40. *Marion*—Liberty, 3; Mt. Gilead, 7 10; West Berlin, 2 30. *Marion*—Delta, 3 50; Toledo Westminster, 14 61. *Portsmouth*—Jackson, 4. *Steubenville*—Concord, 3; Nottingham, 12 90; Washington, 2; West Brooklyn, 2. *Steubenville*—Carrollton, 8; Hopdale, 4; Irondale, 3 47. *Wesley*—Ashland, 9 17; Doylestown, 5; Marshallville, 1; Orrville, 3 75; Savannah, 9 75. 852 36
 PACIFIC.—*Sacramento*—Fowler 1. *San Francisco*—Oakland 1st, 97 65; San Francisco Westminster (sab-sch., 7 05), 18 35. 77 00
 PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 31 50; Bakerstown, 5 50; Evans City, 4; Fairmount, 3; Hillside, 12. *Blairsville*—Bradock, 10 30; Congruity, 4 50; Cross Roads, 6; Fairfield, 9 06; Turtle Creek, 1 55; Unity, 17 25. *Butler*—Scrub Grass, 11; Summit, 5. *Carlisle*—Carlisle 1st, 22 51; Mercersburg, 16 50; Petersburg, 4. *Chester*—Bryn Mawr, 73; Chester 1st, 10; Christians, 4; Downingtown Central, 7; Marple, 3 72; *Clarton*—Beech Woods, 18 80; Oil City 2d, 1 50. *Eric*—Edinboro', 6; Fairfield, 6; Girard, 7 42; Hadley, 2; Meadville 1st, 7; Sandy Lake, 6; Springfield, 4;

Stoneboro', 2. *Huntingdon*—Altoona 1st, 34 30; Altoona 3d, 5 61; Birmingham, 4 81; Lewistown, 5 76; Lost Creek, 7 73; Lower Spruce Creek, 10; Pine Grove, 6 36. *Kittanning*—West Glade Run, 10. *Lackawanna*—Archbald, 5; Honesdale, 13 52; Bushville, 3; Scott, 2; Stevensville, 4. *Northumberland*—Bald Eagle and Nittany, 8 45; Beech Creek, 2 50; Lycoming, 12. *Philadelphia*—Philadelphia 3d sab-sch., 49; Philadelphia Chambers Miss. Soc., 25; Philadelphia Evangelical, 15. *Philadelphia Central*—Philadelphia Cohocksink (sab-sch., 11 95), 45 11; Philadelphia Columbia Ave., 7 39; Philadelphia Olivet, 50; Philadelphia Princeton, 151 03. *Philadelphia North*—Ann Carmichael, 2; Maclester Memorial, 1 80. *Pittsburgh*—Amity, 3; Cannonsburg, 9 38; Centre, 15; McKee's Rock, 9; Montour, 5; Mt. Washington, 7 66; Pittsburgh 2d, 5 95; Pittsburgh 3d, 161 82; Pittsburgh East Liberty, 30; Pittsburgh Shady Side, 9; Valley, 3 27. *Schenango*—Hopewell, 7; Leesburg, 5; Little Beaver, 2 69; Rich Hill, 10; Sharon, 7; Westfield, 9. *Washington*—Burgestown, 30; Claysville, 15 90; Upper Ten Mile, 10; Whedding 3d, 8. *Wellsboro'*—Coudersport, 5 58. *Westminster*—Lenock, 6 39; Marietta, 10; York Calvary, 12 34. *West Virginia*—Newburg sab-sch., 3 04. 1213 60
 TENNESSEE.—*Holston*—Mt. Bethel sab-sch., 3. *Knox*—Bethel, 2; Wartburg, 24 cts. *Union*—New Providence, 6 40; Washington, 3. 14 64
 UTAH.—*Utah*—Monroe sab-sch., 3 63
 WISCONSIN.—*Milwaukee*—Stone Bank, 3 20. *Winnebago*—Marshfield, 6 25; Omro, 4. 13 45
 Total from the churches, May, 1889..... \$2,955 97
 Total from Sabbath-schools, May, 1889..... 196 74
 Total from churches and Sabbath-schools, May, 1889..... \$3,152 71
 MISCELLANEOUS.
 Mary H. Sheek, Reading, Pa., 2 76; Interest from Trustees, 1.12; Rev. Lyman B. Crittenden, Belgrade, Montana, 2; Mary M. Edwards, Youngstown, Ohio, 2; "A friend," New Park, Pa., 6; Miss Mary Vance, Rome, Ga., 5; "Tithe money" from a friend, Auburn, N. Y., 25; Geo. H. Ladin, First ch., of Chicago, Ill., 20; Asbury sab-sch., Whitewood, Dak., 15 20; Rev. W. Lyttel, Taymouth, Mich., 50 cts.; Elm Central sab-sch., Neb., 3; Lebanon sab-sch., Neb., 4; Joseph Brown (Missionary), Wis., 6; E. E. Sanders, Fargo, Dak., 6; Sab-sch., Wertz, Neb., 10; Norton sab-sch., Cal., 1; Wadesboro' sab-sch., N. C., 44 cts.; George F. Ayrea, Neb., 50 cts.; O. E. Thornberry, Dak., 50 cts.; Rev. W. L. Tarbet and wife, 93 cts.; Society Princeton Theo. Sem., 7 96; "C," Penna., 1; J. B. Davidson, Newville, Pa., 10; Interest, J. C. Green Fund, 125; F. E. Duncan, Union Falls, N. Y., 80 cts..... 255 51
 Total receipts for May, 1889..... \$3,408 22
 Amount previously acknowledged..... 6,005 40
 Total contributions since April 1, 1889..... \$9,413 62
 C. T. McMULLIN, Treasurer,
 1384 Chestnut St., Philadelphia, Pa.

The merchants of Chinatown have heard of the Johnstown disaster and have contributed their share to the relief of the survivors. Tom Lee explained the matter to them, and at a mass meeting at the Chinese municipal hall a subscription was opened. Here is a list of some of the subscribers: Tuck High, \$15; Tom Lee, \$50; Sang Chong, \$15; Sinn Quong On,

\$15; Kwong Hing Lung, \$15; Kwong Chin Cheon, \$15; Yuet Sing, \$10; Yuen Kee, \$10; Wo Kee, \$15; Ju Young Keau, \$2; Wong Chin Foo, \$3; Wing Wah Chong, \$15; Jow Shing Pong, \$3; Ham Lum Chin, \$3; Mai Li Wa, \$2; Kwong Yin Lung, \$15; Quong Lung Yuen, \$15, and Ung Wah, \$10.—See, New York.

THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1889.

LIGHT IN A DARK PLACE.

Under the city of Jerusalem, in the hill of rock on which it is built, is an extensive cavern, made by quarrying stones which have been used in building. The present entrance to it is through a hole under the northern wall, not far from the Damascus Gate. We crawled through this hole—four of us—and crept down a considerable incline, and soon reached a large open space, made by the excavations, in which we could walk erect, and in some parts look up to the irregular ceiling far above our heads. The floor was by no means level; in some places we had to make our way around or over irregular masses of stone; and the dim light from the small candles, of which each of us carried one, gave a weird appearance to the whole subterranean scene. It was quite like walking about in the depths of a coal mine, where large spaces have been made empty by the removal of the coal, or groping about in a large natural cave.

At one place we came into a wide chamber, on the farther wall of which the light of our candles enabled us to read an inscription which some previous explorer or visitor had printed. It was in large letters such as would be used for the sign over a shop, or in printing the name of a ship upon her side or stern, easily read a long way off. That inscription was, GOD IS LOVE.

It was a happy thought—did not God

himself prompt it?—to print those words there in that gloomy cavern, where even the small light which every visitor must have to bring him there will enable him distinctly to see them.

There you are, in the hole of the rock, out of which have been quarried the stones of those marvellous walls and buildings—buildings and walls so many times thrown down and rebuilt, by the edicts of hostile or of friendly monarchs, in fulfillment of Jehovah's threats and promises.

“That ancient city, queen of Israel,
Joy of all the earth, the home of holy song,
. from age to age her God
Had sent his servants forth, and they
Had knelt in sackcloth at her gates, and shed
Their tears and groaned their prayers along her
streets;
And pined away within her prison walls,
And poured their reeking blood upon her soil.
And, last of all, the Prince of Glory came,
Disowned, rejected, scorned, his name cast out,
His claims disputed and his work despised.
Yet on he labored, toiled and fainted not,
He wept, he prayed, he groaned, he bled, he died.
But, ere they led him forth, a prayer they said,
*On us and on our offspring be the guilt
Of all his blood—Oh, damning prayer!*
’Twas answered soon—’tis answered yet—
A lasting curse deep branded on the brow
Of Judah’s scattered children.”

Not only in that dim cave will such expressive, if not elegant, verse be recalled from childhood’s memorizing, but no less vividly when, standing or sitting upon the

slope of Olivet, you know yourself to be near the spot from which the pitying Saviour looked and wept over the doomed city, whose children he would fain have gathered into safety even as a hen doth gather her brood under her wings. Your heart aches as you recall those words and remember how cruelly the Roman eagle and the Turkish fox have fulfilled their plaintive foreboding.

There are dim and dark caverns left beneath the grandest structures and monuments of human history. There are hollow caves of mystery beneath the foundations of the grandest systems which human thought has constructed. Going down into these, and groping your way, you will surely find many an unshaped block on

which the builders of systems have battered their hammers in vain attempts to quarry them, and many a crevice over which you lean and drop your questioning pebbles into a depth from which no sound comes back to your listening ear.

"We have a more sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place."

The candle of the Lord, the Bible, does not fill all yawning spaces of speculation so as fully to reveal their contents, but it sheds light enough before you to show your path of duty and of eternal safety, and to enable you to read upon every steep and rugged wall of experience, of memory and of expectation, in plain and bold inscription, in large and legible letters, GOD IS LOVE.

WESTERN NEW YORK.

"New York city is a wonder; but western New York is a greater wonder." These words were spoken by Daniel Webster to the people of Auburn, in one of their streets, when their patriotic admiration of him had constrained him to halt there and speak to them, on his last tour through the empire state. If it is supposable that the utterance had in it a touch of the complimentary conciliation with which a political orator would be apt to salute a welcoming popular audience, it is hardly probable that any one living outside of the metropolis will regard it as very extravagant.

To such a thoughtful observer, who had watched the growth of the city from the moderate town on Manhattan Island which he knew in his boyhood, and had known that then the western half of the state was an unbroken wilderness inhabited by wolves and savages, it is not strange that his journey through it made such an impression upon him.

If the nearly two-score years since Web-

ster's voice became silent have doubled the metropolitan marvel, the rural and urban development of western New York has not lagged behind. The lovely village in which the great orator spoke those pleasant words, now a thriving city, has more than quadrupled its population, its business and its wealth; Syracuse, Rochester, Buffalo, Elmira and Binghamton have made not less notable progress; and a host of towns and villages have enjoyed proportionate growth and improvement, while orchards and fields and vineyards have grown more beautiful and fruitful, under culture that illustrates the increasing intelligence of the people, and has multiplied the number of their commodious, wholesome and unmortgaged homes. Such thoughts are suggested by a recent visit to that beautiful region. I find them pleasant thoughts, in a July evening, homeward bound, and tarrying for a night at the highest point in my journey over Pennsylvania mountains.

The famous traveller Bayard Taylor,

when taken to the top of Miami University, in Oxford, Ohio, having attentively surveyed the landscape, remarked, "I have travelled some; and for quiet beauty, I remember but one landscape superior to this." Another, who had travelled some, on hearing of Mr. Taylor's flattering remark, suggested the probability of his having made a similar remark at a good many other places. Obviously that may have been so, with perfect justice to each view in succession. Still easier is it to understand how one so susceptible and appreciative may in utmost sincerity have felt, at the time of beholding it, that each one of a score of landscapes was the most beautiful he had ever seen.

Having travelled some since western New York ceased to be my home, able now to hold clearly in my mind's eye many lovely landscapes, in many states of our Union and many countries beyond seas, I never return to western New York and pass among its lakes, its farms, its homes, without recalling Webster's words and feeling them true.

At Clifton Springs, the other day, a lady who had lately gone down the Cayuga Lake, from Ithaca, upon a steamer, compared that trip to one she had enjoyed upon the Bosphorus. Perhaps she would have that impression even deepened by a similar trip upon the Seneca; and if she shall see the Keuka, the Canandaigua, the Owasco, the Skaneateles, the Cazenovia and the Oneida, if she shall visit Watkins Glen, Trenton and Genesee Falls and grand Niagara, will she remember any region of any other continent more worthy of admiration?

My own enjoyment of all this loveliness, whenever it is under my eyes, is even enhanced by the fact that so often, in other states and other lands, I have viewed landscapes than which, while I viewed them, I could not feel that any I had elsewhere

seen were more beautiful. After all, the transcendent wonder is that this world is everywhere so beautiful, in spite of all that waste and war and tyranny and sin have done to mar it.

A hundred years ago, and through the antecedent centuries, western New York was a wonder of natural beauty, and doubtless its forests and rivers and glens and lakes woke admiration in many an appreciative Indian soul—many a thoughtful Hiawatha. But how immensely more worthy of admiration has a century of Christian civilization made it! What would all this region be to-day—where all its cultured loveliness and all the refinement, wealth and happiness of its people—if the gospel had never been preached to them? Has any other heralding or teaching shown such power to make deserts blossom and to transform waste, howling wildernesses into fruitful fields? In how many districts of Nebraska, of Texas, of California, of Dakota, Montana, Oregon, Washington, will the twentieth century witness as marvellous transformation as the nineteenth century has wrought between the sources of the Mohawk and the Falls of the Niagara?

The answer to this question which this generation must give to that whose whole happiness is involved in it, and to him to whom we must answer for our use and transmission of this inheritance of wonders, is to be given through the Christian schools we establish, the Christian churches we build, the Christian literature we produce and disseminate, the Christian pulpits we maintain and worthily occupy, the whole *home mission* we thus variously and effectually fulfill. If we fulfill this mission over all this wide land as they fulfilled it who hewed down the forests where Syracuse and Auburn and Rochester and Buffalo now are, who organized the churches and founded the academies and colleges of western New York, no

Webster of that day will be eloquent enough to utter the "wonder" which will awe and enrapture any thoughtful observer.

We, whose consciences now feel the demand of our present opportunity—whence shall we look upon that new earth? In those "sweet fields beyond the swelling flood," dressed in their living green, will not the enjoyment of them be enhanced by every thankful recollection of having done some-

thing, however feebly and wearily, if diligently and faithfully, to help make these earthly scenes more like those heavenly?

And that "swelling flood"—after all, what a "narrow sea" it is! Not the Bosphorus, not the Seneca nor the Cayuga, is so easily crossed. "Our friends are passing over, and, just before, we may almost discover the shining shore." H. A. N.

GLEN SUMMIT, PA., July 22, 1889.

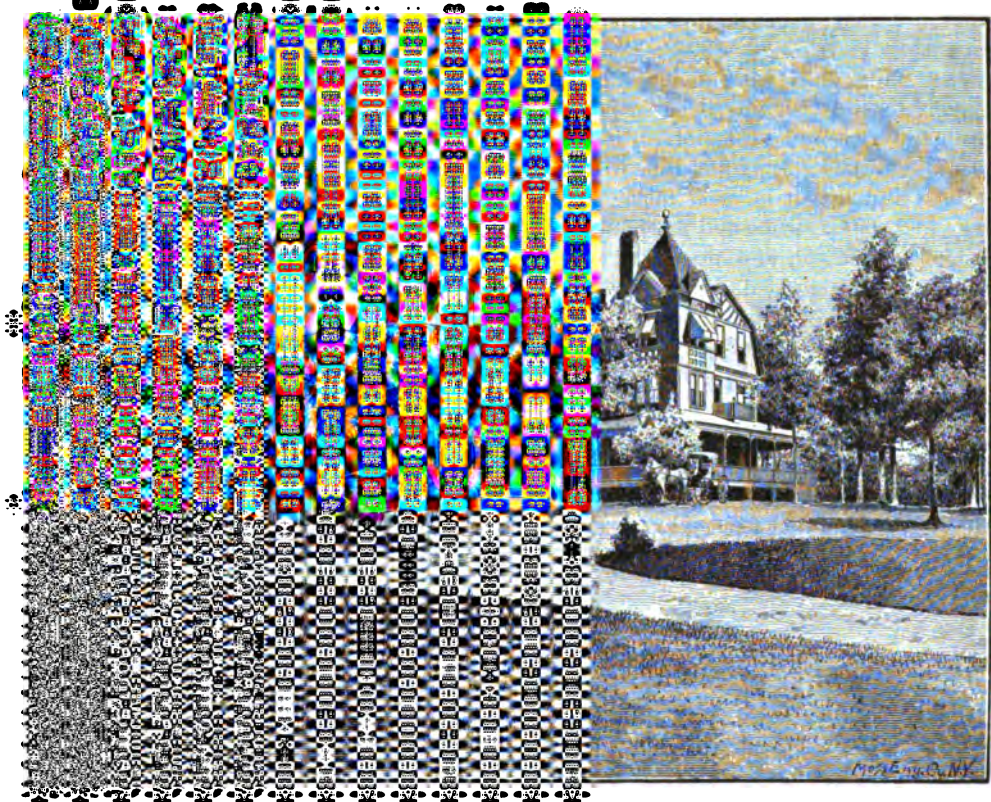
EDUCATION OF OUR NEGRO CITIZENS.

The *Africo-American Presbyterian*, published at Wilmington, N. C., and edited by that eminent Africo-American Rev. D. J. Sanders, D.D., calls attention to "several notable articles touching what may be styled right education of peoplé in general and the Negro in particular, which have appeared in the *Wilmington Messenger*." After criticising some inferential allusions of the *Messenger*, the *Africo-American* says:

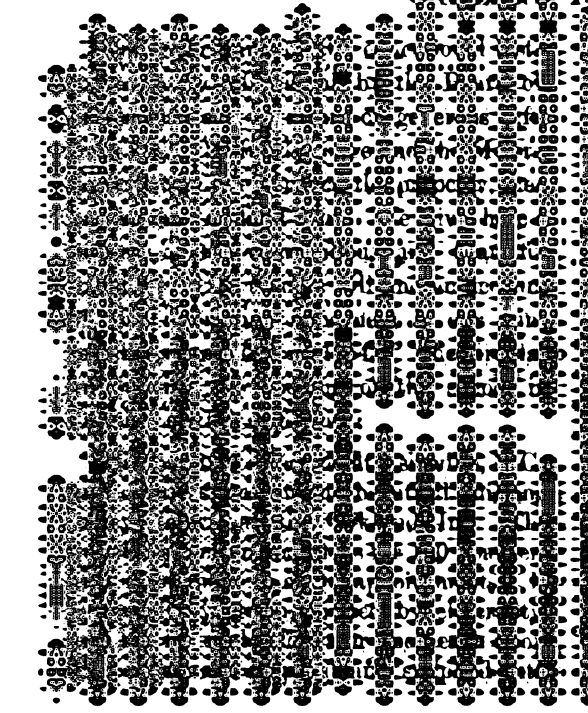
The essential points of the discussion meet our cordial approval. The ground taken is that the Negro must be educated, and that the education in order to serve its proper ends must be symmetrical. It must include a right development of the mind, the hand and the heart; or you may call it intellectual, industrial and moral education, if you prefer. This is the great point made, and is universally approved among us. Numbers of persons have spoken approvingly of it to us. They endorse it with all the emphasis that can be measured by the difference between the above and the ignorant and prejudiced dictum of those sickly papers, to the effect that "when you educate a nigger you spile a field hand." When we find such eminent authority demanding such education for the masses, then we cannot help feeling that a brighter day is dawning.

The progress of the Negro race in this southern country in those essentials of cit-

izenship and Christian manhood about which we are wont to boast is more to be credited to this sort of education than any other thing—not by the states, though they have done a large secular educational work, but by those Christian schools throughout the South founded and sustained by northern benevolence. In North Carolina we have Biddle University, Livingstone College, Shaw University, Bennett Seminary, Scotia Seminary and Gregory Institute, besides a large number of schools of less importance. Under the auspices of the Presbyterians, Methodists, Congregationalists and Baptists in every state of the South, a similar work, and in some instances larger work, has been going on for the last twenty-five years. The schools for Christian education have exerted incalculable influence in binding the educated Negro heart to the Christian people of the North, and easily account for some seeming anomalies in connection with the Negro's political actions. Now, if southern white Christianity in an organized and effective way is to join in this grand effort for the intellectual, industrial and moral training of the people, as intimated by the *Messenger*, then let all become more hopeful, and let there be such cordial co-operation as heaven will bless and as will dissipate the dark cloud of ignorance and sin now overshadowing the masses, and usher in the light of truth, justice and peace.



TUTE.



essential and appropriate furniture. The building stands upon a commanding eminence overlooking the city and affording extensive views of the surrounding mountain range. The grounds contain fifteen acres. The object of the school is to provide a highly Christian education for young women. The course of study will include the branches usually taught in schools of this grade. Special attention will be paid to the study of the Bible. Instruction will be given in household duties and in the various lines of female industry as will help to prepare pupils to support themselves in life, if necessary. All will take care of their own rooms and assist in the general domestic work of the family. Classes in cooking will be formed under a competent teacher. Ordinary washing will be done by a laundry, but scholars will be expected to do their own ironing or pay for it at a reasonable rate. Sewing and dressmaking and



other branches of needlework will be systematically taught.

The course will also include drawing, draughting and designing, book-keeping and business forms, and ultimately, it is hoped, telegraphy, stenography and type-writing.

Class instruction in vocal music will be free to all, but instrumental music, with use of piano or organ, and private lessons in singing will be charged extra. Painting in oil or water-colors will also be extra.

The best modern methods will be introduced in the training of those who design to become teachers. A preparatory department will receive scholars not sufficiently advanced to enter the normal or the higher classes. Children under ten years of age will not be admitted except by special ar-

rangement. The health of pupils will be diligently guarded. Facilities for out-door exercise will be provided, and also a spacious play-room and gymnasium.

Terms for the school year will be fixed, for the present, at \$200. Under certain restrictions, a limited number may be received at somewhat reduced rates. One half of all charges to be paid in advance and the remainder at the beginning of the second school term. An incidental fee of \$5 will be paid by each pupil on entering.

The school will open October 1, 1889, and the second term will close on the last Thursday of June, 1890.

Application for admittance or letters of inquiry should be addressed to Rev. L. M. Pease, Asheville, N. C.

INDIAN GIRLS AND BOYS.

In the *Magazine Supplement of the Interior* (June 13, 1889) was a most readable and instructive article, entitled "At the Standing Rock," by George Louis Curtis. It gives a clear and interesting account of the management of the Indians on the Great Sioux Reservation. From this article we give our readers one vivid word picture which seems to us suggestive of much that is full of encouragement and hope for the Indians:

Whatever may have been the original and figurative appropriateness of the title "Old Goose," borne by a prominent member of the Blackfeet band, it certainly cannot descend to the pretty little Indian maid, his daughter, who delivered the salutatory at the commencement exercises of the agency school. There was a momentary hesitation as she neared a formidable obstacle of five syllables; a tiny gasp of the throat accustomed to smother Siouan sounds. Then with a flush of color and a flash of the eye she successfully cleared it, amid the enthusiasm of the painted audience, and to the shy delight of the squaw at the window, whose face, shrouded in her blanket, peered

in curiously but proudly upon her child. "The intelligent, decent Indian girl is a problem," was the report in 1881 of one who had initiated effort for her emancipation from the hoe and her elevation to the plane of white womanhood. "Teaching would do much for her, if schools were provided." The statement seemed a prophecy as I grasped the gloved hand of the graceful, full-blooded daughter of a Hunkpapa chief, dressed as neatly and tastefully as any New England "schoolmarm," who taught the day-school nearest the agency. The pretty broken English which she imparted to the sturdy little brown Dakotas was not the most valuable or the most striking acquisition of her Hampton school days. A sight of her manner and her methods in the classroom drew forth from a visiting congressman the hearty encomium, "This solves the Indian problem." A group of boys who had recently returned from the same eastern institution were hauling hay with government teams for the agency. Several were employed as mechanics in the agency shops at wages from \$10 to \$20 per month. One had the entire charge of the large stable. Many more with commendable pluck had struck out for themselves, taken up land of

their own, and in camps remote from other civilizing agencies were exerting a leavening and elevating influence upon their people. To expect that an Indian boy or girl returning from an eastern school will at once overthrow traditional belief and observances among the tribe is as reasonable as to suppose that an American youth, after three years residence in a German university, would be able

successfully to introduce the use of sauerkraut and the Teutonic tongue into the home-circle. But observation all along the Missouri river will convince the candid inquirer that "the return to the blanket," that bugbear of philanthropists, is practiced only in the depth of a Dakota winter, and under circumstances which at the East render its use entirely legitimate.

THE WEST PERSIA MISSION.

From one of the missionaries, Rev. B. Labaree, D.D., a letter was received some time ago which gives vivid illustration of both the obstacles and the encouragements in that interesting field. He wrote:

We are at a point in the progress of our reformation where counter currents are setting in very strong. It requires vigorous and constant pulling to keep our bark moving in the right direction. And even with all we can do, we realize that we are supremely dependent on the gentle but potent breezes from heaven. We were never in greater need of them than now. The influences of western civilization, western greed and western restlessness are increasing upon us. The presence of the Anglican Ritualists in considerable force is another disturbing element. Upon the pretext of effecting a union between this ancient branch of the eastern Church and the Anglican, they are really laboring to pervert the Nestorians from their historic basis. Their influence is to revive ritualistic and profitless practices, harmful indeed we must hold them, which were ceasing to be esteemed, and to encourage a dependence on rites and ceremonies for salvation rather than on Christ

alone. I am sorry to say, too, that their wine-drinking habits have greatly emboldened the lovers of the wine-cup, and intemperance is sadly on the increase. But the Lord rules, and blessed are all they that put their trust in him.

The Lord does not yet give us much enlargement in our work for the Moham-medans.

And yet we have many tender proofs that the Holy Spirit has by no means left us. It has greatly strengthened our faith to witness his power in an unusual measure in the life and work of one of our youngest preachers. I am safe in saying we have "no man like-minded." His zeal for souls, his supreme devotion to Christ the Lord, his fervor as a preacher, his extraordinary prayerfulness, and his progressive and fearless views in pressing upon his church their practical duties, altogether single him out as our "Timothy." We have had a good many trials recently from some of our native helpers, but the history of God's grace to one such brother is full of encouragement to our faith. It is a revelation of God's abiding favor to his little church in this land and a foreshadowing of good things to come.

Will our foreign missionary correspondents permit the suggestion that it would help most of our readers to have always placed in parentheses, after each statement of sums of money in foreign coinage, their value in our own national currency? To say that so many yen, or cash, or piastres,

or tomans, or rupees, have been contributed for such and such purposes, gives most of us in America no definite idea. But when we read of 100 piastres (about \$4), or 20 tomans (about \$36), we have learned something. Please give us such parentheses not once only, but every time. We forget so.

Madagascar is the latest volume sent us of the *Missionary Annals* (a series) issued by the Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block, Chicago. Price per volume, cloth, 30 cents; paper, 18 cents. These little books are very helpful to busy people who wish to be intelligent concerning Christian missions.

The *North Dakota Presbyter*, vol. i., No. 2, July, 1889, is on our desk. It is published monthly at Grafton, N. Dak., "devoted to the interests of Pembina Presbytery." It has four pages of five columns each. It is as well printed and on as good paper as any of our Philadelphia or New York papers, and compares not unfavorably with them in the vigor, variety and value of its contents. The healthy tone of this young paper is exemplified in the following extract from its leading editorial column:

It is a fact full of promise for the future, that very many of our people have come from Christian homes and schools and churches. And while these must, sadly enough, be left behind, yet they bring with them the undying memories and traditions of those hallowed associations; and better still they bring with them the Bible—the magna charta of their fathers' liberties and theirs, the inspiration and instructions of the lives and institutions that have been venerable in the past, and the source of inspiration and guidance to the lives that shall become venerable hereafter.

The *Brazilian Missions* for August announces the arrival in New York, from Liverpool, of Rev. D. C. McLaren with health greatly improved, but needing still a protracted season of rest before he can safely resume his arduous missionary labors.

It also reports "a very significant change of administrative ministry in Brazil." The ministry of Joao Alfredo seems to have lost

power by being too dilatory in providing needed reforms. The new ministry comes into power promising such reforms as the enlargement of the franchise, the autonomy of the different provinces (which seems to mean a larger measure of home rule), liberty of worship, civil marriage, and the abolition of the life tenure of senators.

The pressure of public opinion seems to be toward religious and civil freedom, and toward increasingly-democratic government. The patriotic and liberal emperor is physically and mentally enfeebled; his daughter, the princess royal, who signed the decree abolishing slavery, May 13, 1889, and her husband, Count d'Eu, are now said to be "the ruling spirits in the palace." This princess is said to be under the complete control of Romish priests. With this imperial tendency toward reactionary bigotry on the one hand and possibly too vehement pressure of various forces toward democracy, and perhaps also toward irreligion, on the other, the perils of that country are serious, and the demand for its Christian enlightenment most urgent. The earnest plea for the speedy establishment of a Christian college, like those at Beirut, Canton and Constantinople, so eloquently voiced to the General Assembly by Dr. Knox, and so heartily approved by that body, deserves the most earnest consideration of men who desire to invest money in agencies fitted to advance truth and liberty and pure religion.

The last sixteen pages of our magazine are prepared and sent to press first. The children's pages are included in these. After those pages of the present number had been sent to the electrotyper, more letters came calling for pictures of Goolee and Ali, in addition to those for the children whose names are printed on page 268. Pictures have been sent to them all. The additional names are Harriet L. Griffin,

Buffalo, N. Y.; Angie M. Hodgens and Mattie Clark, Middletown, Iowa; Berdie Smith, Annie Maginnis and Gertie Childs, Smith's Ferry, Pa. The last three names were sent with the following pleasant words from Miss Laura Dawson, of Smith's Ferry, Pa.:

I have the great pleasure of sending you the names of three girls who have accepted your offer to send the picture of Goolee and Ali for the finding of the required verse. They are members of my mission band, and I assure you they enjoyed the search for the verse, and are very eager to receive the picture. I appreciate your efforts in interesting the children. I always read the children's CHURCH AT HOME AND ABROAD in search of material for mission band meeting. I find it very helpful.

Nothing is more encouraging than such assurance that our work is helpful to the young and to those who are faithfully training the young to habits of Christian thought and work.

Anaudibai Joshee was a Hindu lady of high caste who came to this country for the study of medicine, and took the degree of M.D. in Philadelphia.

She and her husband, Mr. Gopal Joshee, made many addresses in the United States in opposition to Christianity, and avowing their adherence to the Brahman faith. After returning to India Mrs. Joshee suddenly died. It is stated in the August number of the *Missionary Herald* that Mr. Joshee has announced his conversion to Christ, and has given good evidence of the genuineness of the transformation. When he desired to be baptized, he chose Rev. James Taylor, an English clergyman, to administer the rite, because, as he said, he had specially vilified him in his lectures against Christianity.

The *Executive Committee of Foreign Missions* of the Presbyterian Church in the

United States (southern) reported to the last General Assembly of that Church that their receipts from all sources for the year ending April 1, 1889, amounted to \$96,054.64. The contributions of that year exceeded those of the preceding year by \$10,834.27, while the legacies received were less than in the previous year by \$2819.96. This surely indicates a rate of progress in this department of church work, on which our sister Church is to be heartily congratulated. The happy union of the missionaries of these two churches—ecclesiastically in the Synod of Brazil, and in mission work everywhere—is a matter for mutual congratulation.

At the far-famed Sanitarium of Clifton Springs, N. Y., on a July evening, the chaplain invited all missionaries sojourning there to meet for a familiar conference. A few ex-missionaries, step-missionaries and missionaries-in-law were let in. To have been once a missionary, or to be the father or sister of a missionary, was enough. It was a delightful conference. One lady told of her school on the Pacific coast, in which were pupils of every European nationality except the Russian, and of every religion except those of the Greek Church and Mohammed. One from Trinidad told us of the coolies imported thither from India—Hindus—and gave a touching account of the tiresome work of teaching the poor, dull women, tired out by their daily toil and having so little to cheer or rouse them. She said she could think of nothing more tiresome, "unless it would be *making a crazy-quilt*."

Such a woman as that could not weary herself and waste her hours on trifles; but for souls she is willing thus to wear her life out—"for the joy set before her, she endures" the toil.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Statistics which have recently been received concerning the Protestant work in Italy show that of all the different churches—Wesleyan, Baptist, Methodist, Free Church and Waldensian—the last has been ~~far~~ the most fruitful in results, at the same time ~~that~~ it has been more inadequately aided from abroad than some of the others whose accessions it has exceeded many fold. Aside from its membership in the Alpine valleys, numbering almost 14,000, it enrolls nearly 4000 in Italy.

The Free churches are said to number about 1500 communicants.

Since 1884 the other churches have together increased their membership less than one hundred, while the increase in the Waldensian churches in the same time has been over five hundred.

Referring to the Waldenses, we are led to ask, Why do so many of our Presbyterian churches still discriminate in favor of those causes which employ expensive agencies?

Three years ago the question was presented in a circular to leading pastors whether in their opinion the Board of Foreign Missions should employ a western secretary for the purpose of keeping the cause more constantly before the churches.

The reply was on the whole adverse to the employment of collecting agents. Yet various causes which employ collectors, though outside of the denomination, are well supported, while those which, like the mission of the Waldenses, make their appeal through the Board and thus save the expense of agencies receive almost nothing.

Plans and theories are good, but the persistent agent, no matter what his cause, reaches the pocket.

There are rumors that the Pope is scarcely satisfied with Cardinal Gibbons, and that he has summoned Archbishop Corrigan to

Rome for the purpose of making him a cardinal—a more *tractable* cardinal.

Cardinal Gibbons is thought to be *dangerously* patriotic—so says a Rome correspondent of the *New York Times*; he is not sufficiently careful to curb in the young republic for the tame and truculent service of the Church. He has dared to prefer American-born instructors for the Washington University, to those who shall be sent from Italy or France or Spain. In the view of the Vatican only a foreign thumb-screw can insure an ultramontane and mediæval type for Roman Catholic education in America. “As the twig is bent the tree’s inclined,” and now is the time to bend it by a vigorous Italian grip, if this country is to belong, not to God and humanity, but to the Pope of Rome!

The recent outrageous demands made by the Roman Catholics of Bavaria are a sample of what would be asked of our Congress if matters were sufficiently ripe.

On the Tonawanda reservation in western New York stands a good three-story school building, erected a dozen years ago by the joint contribution of the Indians and the state for an industrial boarding-school. No school has ever been opened, though the Indians declare their desire to fill the house with regular pupils if an opportunity shall be offered. At a meeting of the Indian Council held in February last, a vote was passed offering the building, over which the tribe now has full control, to the Board of Foreign Missions for school purposes. A farm of eighty acres is also offered for the use of the school as long as it shall be continued. About \$500 is needed for repairs, and the house is yet to be furnished. Will the Presbyterian churches of New York assume the undertaking, and is there a chance that the state will render aid?

Dr. Pierson, writing in the *Missionary Review*, has recently expressed the belief that there is room for improvement in the administration of missionary boards. He thinks that the time will come when men will volunteer their services as secretaries and treasurers, or that special funds will so provide for administration that every dollar contributed will go direct to the foreign field. This is a challenge for men of wealth, clerical or lay, to volunteer. None have as yet sent in their names.

It is also a challenge to the wealthy to make endowments. These too are reticent. As for the endowment of secretaryships and treasurerships, some of the officers of the Presbyterian Board have long been in favor of the measure, and the question has once or twice been discussed, but always with the result that some differences of opinion prevailed. Could the Board and all boards be able to say to the churches that every dollar sent for the cause of missions was expended on the field, a great point would be gained.

"Jesus Assembly Hall" is the name written in Chinese characters on the front of a neat little church recently erected in Nanking, under the superintendence of Rev. Charles Leaman. It is built of brick, with a capacity for two hundred on the main floor, and the possibility of crowding four hundred in if the gallery and prayer-rooms are occupied. It has cost the Board less than \$600 in gold. Two dedication services were held, one in English and the other in Chinese, at both of which the sacrament of the Lord's Supper was administered. To the great joy of the missionaries six persons were baptized on the basis of their own confession, two men and four boys, the latter ranging from twelve to fifteen years of age.

It is gratifying to learn also that a dwelling-house for two unmarried lady missionaries has recently been completed and occupied by Miss Lattimore, who is to be joined by Miss Emma F. Lane during the coming autumn. We congratulate our missionaries on this evidence of material and spiritual growth.

On another page will be found an interesting letter from Rev. E. M. Haymaker of Guatemala city, speaking of encouraging openings in adjacent villages. Later information, however, is to the effect that the work so auspiciously begun has been interrupted for the time being through the influence of a Roman Catholic priest. Under his leadership an effort was made to have the evangelical worship stopped. Some "fellows of the baser sort" under the influence of liquor rushed to the plaza shouting "Death to the Protestants!" Not satisfied with this, a few of them, armed with machetes (knives), lay in wait to assault Mr. Haymaker, but providentially he went by another route. A petition signed by thirty-two adults was presented to the chief of police stating that they had adopted the evangelical religion, and asking that they might be granted the right of publicly acknowledging it according to the laws of the republic. Meanwhile the *padre* had withdrawn, declaring that he would not return till the place was purged of Protestantism. Under the advice of the authorities, and in view of their declaration that they could not protect him against assault, Mr. Haymaker reluctantly consented to await developments before resuming the work in Santa Rosita.

A recent incident in Persia throws light upon some aspects of missionary life not only, but upon the police regulations of the country. A missionary party were robbed by some Nestorians, men of the village Gundixta. It was done in daylight and in the very streets of the village, all the people looking on. On the Saturday before their baggage had been seized by Koords before their very eyes, but by firmness on their part and through the influence of a Koordish chief, they were allowed to pass with their goods. That was not strange for Koords, but seems more surprising in Nestorians, who, when the missionaries interfered, threatened their lives, while as to their native helpers, they were dragged off the field.

A curious incident occurred during the

robbery. A young Nestorian who had received some instruction from the mission in Oroomiah joined with the robbers, seizing a part of the goods, but only, as he afterward explained, for the purpose of preserving them for their rightful owners. He afterward returned them without remuneration, and it is believed that by his influence he probably saved the lives of the missionaries.

The chiefs of the valley were notified of the robbery and promised to recover the goods. Late in the afternoon, the missionaries, suspecting that nothing was really being accomplished, went to the scene of the pillage, where they found the chiefs, the robbers and the village priests all drunk. As for restitution of the goods, the officials accomplished nothing, though by individual effort a few insignificant things were recovered.

A circular which was issued a year or more ago under the auspices of the Archbishop of Canterbury contained a plea for the Nestorian Church, which was in danger of succumbing to the efforts of the Roman Catholics on the one hand and of the American missionaries on the other. The ground taken was that the Nestorian Church and others like it should be preserved, though in some respects reformed, and should be brought into closer fellowship with the Anglican Church, while the work carried on by Americans, which looks to conversion and separation from the dead Church of the dead past, was ill advised and should be rather counteracted than approved by true Anglicans. The picture drawn of this robbery, the part taken especially by the priests, is a sufficient comment on that position.

In connection with his visit to Batanga, referred to in another note, Mr. Good called on the German explorer Kundt, who had just returned from an expedition to the interior. He was lying ill waiting for a steamer to carry him to Europe. He leaves Africa, however, with the expectation of returning at an early day to pursue his explorations. He spoke enthusiastically of the country and of the people of the in-

terior, so much so that our missionary was led to infer that, if the statements were to be relied on, we have in Batanga the key to one of the finest mission fields in Africa. The explorer says that after eight or ten days travel into the interior he reached a level or gently-undulating plain, some twenty-three hundred feet above the sea level, on which a people live called Yeondo. The country is under cultivation and teeming with population. The traveller is never out of sight of people and houses, and the inhabitants, the explorer declares, are the best he has yet seen in Africa—large, powerfully built and fine featured. The climate he pronounces excellent. He knew nothing of fever while in it, and the nights were so cool that he had to sleep under one or two blankets. If these statements are even measurably borne out by the facts, Batanga may be regarded as an important strategic point for missionary effort.

One of the converts baptized in the Furukhabad mission last year was a man of considerable education and culture. He was originally a Hindu, but had been attracted by the monotheism of Mohammedanism. Later he began to study the Bible for the purpose of writing against Christianity. While engaged in this he was led captive by the Spirit and the truth, and in due time openly confessed Christ.

Two of our missionaries, Rev. A. C. Good and Mr. J. H. Reading, recently made a tour of inspection among our stations in the northern part of the Gaboon and Corisco mission. The visit was undertaken by the direction of the Board, as owing to the depletion of our missionary force, work in this part of the mission had been in the hands of native laborers for some months.

Leaving Gaboon April 11, in the missionary schooner Nassau, their first stopping place was Bata, some twenty miles north of Benita, and 75 miles north of the island of Corisco. The population of that region accessible to gospel effort is large. On a

strip of coast, some twelve or fifteen miles long, there are ten groups of towns, aggregating seven or eight thousand souls. The people are said to be quite approachable and to yield readily to the gospel. A fair beginning has already been made, as the mission has a church of about one hundred members there under the care of a native minister.

From this point Mr. Reading went south as far as Benita, while Mr. Good proceeded northward on foot to Evuni, another point where a good deal of missionary work has been done. The field is spoken of as one of great promise, having a population as large as that at Bata and much more compact. In addition to this there are eight or nine groups of Beniko towns within a distance of ten or fifteen miles to the north, while on the north bank of the Campo river are the Egara people, who are said to be numerous and among whom we have some members. Mr. Good is of opinion that there are openings here for three centres of Christian influence, with large promise of success. At present the only evangelizing force at work consists of a few natives but feebly equipped. At a communion service held during the visit the morning audience was not less than 400.

Batanga, about 75 miles north of Benita, was the chief objective point of the visiting committee. Some time since the Board, on the basis of an understanding with the governor of Cameroons, the representative of the German government, authorized the mission to select a site within German territory as a centre of missionary operations. The selection was left by the mission to Messrs. Good and Reading in connection with their tour of inspection. After careful examination they chose Batanga, where mission work was begun in 1875, and where we have a church with 170 communicants enrolled. The committee was deeply impressed with the magnitude and ripeness of the field, the region being the most thickly populated of any connected with our mission, and the people being easily reached with the truth. The governor of Cameroons has given the Board till January 1890 in which to place a white missionary

in the field who can speak the German language and so communicate with the government officials. Whom shall we send and who will go for us? As yet the Board has no one in view.

Speaking of the Reformed Buddhist sect in Japan known as the *Shin Shu*—a sect which comes much nearer to the Christian doctrine of faith than to the old orthodox Buddhism—Dr. George William Knox says in a recent letter:

This is the one sect which now shows activity, and it is the most earnest, influential and popular. It is this sect that has sent priests to England to study Sanscrit, that proposes foreign missions, that imitates all our mission methods, and that is now building a magnificent temple in Kyoto at a cost of hundreds of thousands of dollars. (It also has about \$100,000 subscribed for a Buddhist college.) Some of the great timbers for the temple were dragged from distant provinces by ropes made of the hair of women who piously offered their tresses for the purpose, and these large ropes now hang in the temple where all may see them.

What say the Christian women of America to this?

During the past year the Chinese Inland Mission has sent fifty-five missionaries to the field. The whole number now employed by this organization in China is 329. They are distributed as follows:

Married men,	.	.	.	61
Unmarried men,	.	.	.	87
Married women,	.	.	.	61
Unmarried women,	.	.	.	120

The large proportion of unmarried men is a noticeable feature of the work. The income of the mission for the last year was about \$180,011. Something over thirty of the missionaries are self-supported. In comparing the cheapness of the paid service with that of other societies, two or three things should be borne in mind: 1. The comparatively small number of families. 2. The absence of schools, the limited number of native helpers and supported pupils,

the small outlay for buildings, and the small use made of the press and the means of increasing native literature. 3. The fact that the stations are in the interior, where the expense of living is low. The mission occupies fourteen provinces.

It is a fact of great encouragement for women's work in China that many of the literary class, who would be ashamed to receive instruction from male missionaries and would lose caste if they were to do so, are willing that a female missionary shall come quietly to their homes and teach their women. And not infrequently they will themselves be present to hear, *under pretence of seeing that nothing wrong is taught.*

MISSIONARY CALENDAR.

ARRIVAL.

FROM TABRIZ, PERSIA.—July 6, G. W. Holmes, M.D., and family.

FROM BANGKOK, SIAM.—July 14, Mrs. E. Wachter.

FROM BEIRUT, SYRIA.—July 20, Rev. Samuel Jessup and family.

FROM BENITA, WEST AFRICA.—July 22, Rev. and Mrs. C. DeHeer and Mrs. L. Reutlinger.

DEPARTURE.

FROM NEW YORK.—For Guatemala mission, July 20, Rev. and Mrs. D. Y. Iddings.

For mission in the United States of Colombia, August 1, Rev. and Mrs. M. E. Caldwell and children (returning); Miss Addie C. Ramsay.

DEATHS.

BANGKOK, SIAM.—May 2, James Bertram, infant son of Dr. and Mrs. J. B. Thompson.

LANDOUR, INDIA.—May 22, Rev. W. Calderwood.

HOME MISSION NOTES.

BY THE SECRETARIES.

Since our last number was issued, the July number of the *Home Missionary*, which is little less than an annual report, and the Twenty-first Annual Report of the Freedmen's Aid and Southern Education Society have come to hand. We have made numerous extracts and commented freely on the same.

The Congregationalists are doing in the old states of New England much the same work we are doing in the old states of New York, New Jersey and Pennsylvania. At the annual Maine conference they say:

One third of our churches are sustained largely by the other two thirds. The work is successful, admirable and all-important, but it is not big enough. It needs to be multiplied twice, four times, ten times.

Their work among the immigrant and foreign-born population is far in advance of ours.

In the Slavonic department they have twenty-two laborers under commission. They are at work in such cities as Cleveland, Detroit, Chicago and St. Paul, and in the states of Iowa, Nebraska, Wisconsin, Minnesota and Texas.

Their Scandinavian department is largely confined to the Northwest, but is very prosperous. The past year they had fifty-two students in the theological seminary at Chicago and a number in the preparatory department at Carlton College, where the Swedish general missionary is one of the professors.

The work in the German department is older and larger than any other, and fully up to its resources of money and men.

The new-born zeal brought out in our last two General Assemblies in behalf of our foreign population was not manifested any too soon.

We are gratified at the eagerness and hopefulness with which our Congregational brethren are pushing church work and school work among the whites in the South.

There is a Congregational association and a Congregational conference in Georgia—one composed of "come-outer" or recalcitrant Methodists, and the other made up of men first sent out for work among the freedmen or those who followed in their wake.

The hope and prospect of their union and then reunion with the great body of Congregationalists at the North seemed not only to give a coloring, but an inspiration and impetus, to the great recent meeting of the American Home Missionary Society at Saratoga. "It said to these southern brethren who are moving in the direction of our polity, Here is our hand; we greet you in the name of Christ."

Well, let us rejoice at every good church or school planted at the South, *where it is needed*. The harvest is great; the laborers are too few.

But while they are doing so much in a part of the country where they scarcely had any constituency before the war, is it not painful to reflect that we, who were one with our southern brethren in fellowship and labor before the war, have done so little to help them since the war? Let us take a new departure, or rather renew our diligence to dissipate the illiteracy in the South, and, without attempting to crowd out or supersede any other church, certainly not any southern church, as fast as men and women will furnish us the means let us go forward to plant churches in such great prosperous states as Alabama, Georgia and others, and thus help to educate, elevate and evangelize the people as God shall give us opportunity.

A gentleman of our Church, in answer to inquiries as to how much Presbyterians are doing for the Indians, received from the Secretary of the Interior the following table, showing the number of Indian children for whose education the United States government contracts with the various Christian denominations respectively :

Roman Catholic,	2098
Presbyterian,	377
Congregational,	232
Friends,	252
Mennonite,	22
Episcopalian,	58
Lutheran,	48
Unitarian,	18
Uncertain,	149
Total,	3244

In view of this, the writer very naturally asks, "Can we Presbyterians not do more than we are doing?"

We are very ready to answer most emphatically that our wealthy and powerful Church can do more and ought to do more than it is doing for the Indians and for multitudes of other needy and perishing people. At the same time, it is most proper and needful that Presbyterians should know just how much the Church is really doing—a showing which will differ widely from the above inadequate and unfair exhibit. So we give the figures.

We have 536 children in four day-schools in New Mexico, while the government pays us by contract for only 125. Out of 84 in the school at Tucson, the government pays us for 75. Out of 129 in our school at Goodwill mission, Sisseton agency, the government pays for 100. We have 1074 pupils in the schools in the Indian Territory, and the tribal governments, not the United States government, pay for 300. We have 225 in day-schools in Alaska, not counting Sitka, for which we get no help whatever from government. In the Sitka training-school we have 170 children or more, and the government declines to contract with us for more than 75, and last year proposed even to reduce the appropriation, which was retained in full only by dint of repeated visits and representations to the Indian department.

In all, we have 2441 children in Indian schools, and get government help for 408, which is the correct figure, although the above table credits us with only 377. The Presbyterian Church is thus doing for Indian education and evangelization more than sixfold what the above official state-

ment would lead an inquirer to believe; while that part of its work which is thus unrecognized is the very part for which it deserves most credit, because it is done at its own expense. It is possible that the same may be the case in regard to the numbers credited in the above table to other denominations, though as to this we have no information.

How many more Indian children the Roman Catholics are educating than the government allows them contracts for we do not know; but we do know that, if the Board had contracts for all it is educating, its number would surpass that of the Roman Catholics as given above. And it is further true that the Board has asked for contracts for larger numbers than it has, without success.

Severe disaster has just befallen two more of our missionaries.

Rev. Jacob Baay writes from Smith Centre, Kan., as follows:

On the night of June 25 a severe wind-storm wrecked our church building. You can judge somewhat of the power of the wind when I tell you that a newly-laid sidewalk, for half a block, just opposite our church, was picked up and part of it carried over the whole block and thrown on the block south of it. Without a cent of money, people very busy in harvest, I commenced cleaning out the fallen plaster, and by Saturday had the building straightened up and cleaned out for worship on Sabbath. They are finishing plastering now. The pay will come next. I do not think that \$100 will cover it.

Rev. T. Brouillette attended General Assembly as Commissioner from Puget Sound Presbytery, and now writes from Napavine, Washington:

We had gone to Winlock, a village five miles away, to celebrate the 4th, and on reaching home in the evening found the house, barn and outhouses burned down. It was a hard sight to look upon, and our feelings may be imagined more easily than I can describe them. We lost everything but the light summer clothes we had on at the time. Our loss is about \$1500—all our economies of ten years. It will be hard to get on without my library.

These are sore additions to a missionary's usual experience, none too easy at the best, and call for sympathy and help.

Alaska has a new governor, the Hon. Lyman E. Knapp, of Middlebury, Vt. He has just arrived at Sitka and assumed his functions. It augurs well for the interests of home missions in that far-away region that he is a Christian man, a member of a Congregational church. He is by virtue of his office a member of the territorial Board of Education, and we doubt not that he will be found fair in his handling and hearty in his help of all the schools, both the Board's and the government's.

Dr. Jackson writes:

Since the governor has arrived and with his whole family regularly attends church, it is creating a marked change in public sentiment. It now looks as if it might become fashionable to attend church.

ILLITERACY AND EDUCATION AT THE SOUTH.

Dr. Hartzell, corresponding secretary of the Freedmen's Aid and Southern Education Society, in the conclusion of the twenty-first annual report uses these words:

The great mass of colored people in the Church are poor and ignorant, as also are a large proportion of the whites, especially in the central and further South. Illiteracy to an alarming extent prevails. The dire effects of slavery in many respects remain; race prejudices and problems are everywhere. In most of the territory the public school systems are such only in name; thousands of pulpits are occupied by incompetent men; schools of all grades for the people, especially for the masses of both races, need better teachers, and multitudes are perishing for lack of knowledge, because there are not even partially-qualified teachers to instruct them. Such is the field in the midst of which the Church, through this society, is seeking to develop a system of Christian schools sufficiently comprehensive and efficient to do her share toward saving and elevating needy millions.

Dr. J. F. Spence, president of the university at Athens, Tenn., speaking more particularly of the whites, says:

In the sixteen southern states there are four millions of whites and nearly two million colored children and youth of school age, of whom it can be said "not one third have school privileges."

Illiteracy is widespread. We read from the government statistics that there are two millions of voters in the United States who are unable to read their ballots. Three fourths of these illiterate voters live in the South, and 750,000 of them are *white men*!

One third of the nation's territory contains three fourths of the nation's illiteracy. The last census shows that in the state of Tennessee there were 72,000 adult white women unable to read or write; and in the state of North Carolina 95,000 wholly illiterate. In the state of Tennessee there are nearly 50,000 white men unable to read their ballots. The number of white illiterates in the South is simply appalling. In the state of Tennessee, 210,227; Kentucky, 214,497; Virginia, 114,692; North Carolina, 192,032; Georgia, 128,934; Alabama, 111,767; Mississippi and Arkansas, 151,990 illiterate whites over ten years of age.

Thus in one half of the southern states there are 1,124,189 white persons over ten years of age wholly unable to read the Scriptures or write their names.

President Garfield once said, "*Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained in this or any other country.*"

The illiteracy of the South is a national peril. Its removal is a national problem.

Dr. Haygood has a scheme for a southern university for girls at Sheffield, Ala. We learn from the *Alabama Christian Advocate* that the land company at Sheffield donates sixty acres of land and \$100,000 to start the

movement, besides \$25,000 to beautify the grounds under the direction of a skillful landscape gardener. That is a fine start, and we trust Dr. Haygood and his coadjutors will have the strong help of everybody.

The above shows what the feeling in the South is about female education. It shows that our new school at Asheville was not projected any too soon. It shows that with this institution and the three colleges, too poorly endowed, and the feeble but promising academies and other schools in the Synod of Tennessee, we have as yet scarcely fairly begun the great work of education in the central South; that it should not only engage the zeal of the women in our Church, as it has done, but that it also demands more and more the help of men, and men of wealth. When we see what we have done, we thank God and take courage; but when we see what others have done, we find little occasion for self-congratulation. Let us begin to do better.

Dr. Spence adds:

A fact full of encouragement is found in the good quality of the native southern stock of whites. In no place on earth do we find better brain and brawn than in that large area of country known as the mountainous central South. The per cent. of recent ignorant foreign immigration is remarkably small. The great mass of white people, cultured or illiterate, is of the Scotch-Irish, British or German descent, thoroughly Americanized, and respond most readily to educational efforts. They have good Protestant moral fibre, full of grit and pluck.

Many of our white youths in the mountains of the South are ambitious, and manifest a real hunger and thirst for an education.

Visitors to the Paris Exposition remark that nothing more delicious in quaint variety can be imagined than the kindergarten work of Japanese children. The work done by Japanese schools for the blind and for deaf mutes is also most interesting. A relief alphabet is used in pressed paper, and the letters are beautifully reproduced in wood by the pupils. The skill of the deaf mutes in wood carving, painting, modelling in clay and in designing for

ceramics, textiles and iron is almost phenomenal. The statistics accompanying the exhibit show that there are nearly three million children and seventy thousand teachers in the elementary schools of Japan. When the inquisitive minds of these people are thus on the alert, how intensely active should the Church be in presenting to them the truth as it is in Jesus!—*The Missionary.*

CONCERT OF PRAYER.

JAPAN AND KOREA.

MISSIONS IN JAPAN.

TOKYO MISSION.

YOKOHAMA : on the bay a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife.

TOKYO : the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., Geo. Wm. Knox, D.D., James M. McCauley, H. M. Landis, and their wives; Dr. and Mrs. D. B. McCartee, Rev. Theodore M. MacNair, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Sarah C. Smith, Miss Annie B. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude C. Bigelow, Miss Etta W. Case, Miss Emma Hayes, Miss Lily Murray.

In this country : Miss Carrie T. Alexander, Miss Anna K. Davis, Miss Isabella A. Leete and Dr. and Mrs. James C. Hepburn.

OSAKA MISSION.

KANAZAWA : on the Japan Sea, about 180 miles northwest of Yedo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, James B. Porter, M. C. Hayes, J. M. Leonard and A. G. Taylor, and their

wives; Miss Francina Porter, Miss Mary K. Hesser, Mrs. S. M. Naylor.

OSAKA : a seaport in the island of Nippon, 33 miles from Miako; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, Charles M. Fisher, John P. Hearst, B. C. Haworth, Geo. E. Woodhull, and their wives; Miss Ann Eliza Garvin, Miss Antoinette Warner and Miss Alice R. Haworth.

HIROSHIMA : Rev. Messrs. A. V. Bryan, F. S. Curtis, J. B. Ayres, and their wives; Miss M. N. Cuthbert.

In this country : Rev. Messrs. T. T. Alexander, C. M. Fisher and J. P. Hearst, and their wives, and Miss Antoinette Warner.

New missionaries under appointment to sail this fall: Rev. George W. Fulton and Miss Ella McGuire.

MISSION IN KOREA.

Mission begun in 1884; station, Seoul, the capital, near the western coast, on the Han river, and twenty-five miles overland from the commercial port, Chemulpho; laborers—Rev. H. G. Underwood and wife, and Rev. D. L. Gifford, J. W. Heron, M.D., and wife, and Miss M. E. Hayden.

A VISIT TO SHIKOKU AND KINSHU ISLANDS.

REV. J. B. POETER, OSAKA.

I have just returned from a most intensely-interesting tour of two weeks to the islands of Shikoku and Kinshu. I have been desirous of making this trip ever since I came to Osaka in October, as the presbytery asked me to visit the Ouzu church and superintend the election of more elders, but on account of passport and other reasons it had been impossible to go earlier. The Ouzu church was organized about two years ago with sixty members, but afterwards the evangelist left, many of its members also moved to other places, and left the church weak and without an elder. Being so far separated from the other churches of this presbytery, we were troubled at our last meeting as to what should be done for the church. When I expressed my desire to visit that section soon, the presbytery appointed me a committee to look after it and report to the next meeting.

Another place in Kinshu under the direction of Naniwa Presbytery needed to be visited. At this place Brother Hearst at two different times had baptized about twenty-five persons. A theological student spent the summer and autumn there. This young man, a native of the place, of a good family, educated as a merchant marine, had been converted at Yokohama, had consecrated his life to the ministry, returned to the place of his birth (in the employ of our mission) and labored for the conversion of his family, with the result that his father, mother, and all his brothers and sisters except one, are now Christians. Another young man of that place from a good family came to Osaka to obtain an English education. He entered the American Board of Commissioners for Foreign Missions boys' school at this place, became a Christian, and the first of this year



returned home eager to lead his family into the light. A few days ago he had the pleasure of seeing his grandmother, seventy-six years old, his mother, his aunt and his brother baptized, and of sitting with them at the Lord's Supper.

Taking my personal teacher, Mr. Onishi, with me, we left Osaka on the 12th inst., expecting

to visit Usuki first; but encountering a storm, on account of which the steamer had to anchor off the coast of Shikoku, we went ashore, crossed the mountains and visited the Ouzu church first. We spent from Friday till Monday with this church, preaching six times, baptizing four persons (there were three other applicants, but

they did not seem sufficiently instructed), administered the sacrament of the Lord's Supper, ordained two elders and one deacon, and superintended the re-election of another elder whose term of office had expired. This church has had no evangelist for some time, but it is likely that Mr. Sakurai, who recently has been in Osaka, will hereafter work there. The work at Ouzu is largely due to Mr. Sakurai's labors several years ago. There is hope, therefore, that the Ouzu church will be more prosperous hereafter.

On Monday the 18th we crossed over to the island of Kinshu, reaching Usuki on the afternoon of the 19th. The Christians soon learned of our arrival, and we preached that night. Next day I preached three times, baptized ten persons and administered the Lord's Supper. It was my intention to go from Usuki to Hiroshima, but there being no boat we passed on round to Kokura, opposite to Shimonoseki, where we found a steamer bound for Hiroshima. On the way to Kokura I preached three times and baptized six persons. We stopped over night at a farming village, with a man who we learned was a Christian. He told me there were several Christians in his village and six persons desirous of being baptized, and earnestly requested me to stop long enough to attend to it. I stopped half a day, preached to a good audience, and after examining the candidates thoroughly, in which they showed a sufficient knowledge of the truth, baptized the six persons. At Kokura I preached twice. Here the young preacher is sick with fever. His work seems to be prospering. At the same place a great many Buddhists were collecting to welcome the *American Buddhist*, Mr. Olcott.

POLITICAL BUDDHISM IN JAPAN.

REV. THEODORE M. M'NAIR, TOKYO.

There are more than five hundred thousand Buddhist priests in Japan. They live for the most part on the charity of Buddhist devotees. To one who sees them in their homes it is evident that not many are leading lives of luxury. Few temple enclosures bespeak a devoted following for their care-takers. There are cases of enthusiastic lay attachment, it is

true. Stories are told, for example, of women sacrificing their hair to make ropes for use in temple building; but on the whole Buddhism cannot be said to live in the heart of new Japan, and the prospect ahead for this half million of the creatures of privilege is anything but a gratifying one. Still we do not find them despairing. "The interests created by privilege," says De Laveleye, "coalesce in opposing all reform." It is not to be expected, therefore, that the priestly classes in Japan will sit quietly by and see their inherited prestige, and with it their living, pass from them before the onset of a foreign religious cult that is so different in its method and motive as to make friendship with it impossible. It is again, as in old Roman days, the *exclusive* claim of Christianity that gains for it the active enmity of other forms of belief, and occasions the attempts that are made to fuse these in opposition.

The ingenuity of the priests in the devising of means to oppose Christianity successfully and their vigor in using them are worthy of some other cause than this dying one to which they adhere.

Among their earlier efforts was an inciting of the people to take pledges sealed in their own blood that neither they nor their children would become Christians—heroic measures truly, which for a time served the purpose intended. Appeal was made also to the power that is latent in youthful lungs, and many a gathering for the explanation of Christianity was interrupted or broken up entirely by noisy students determined not even to *hear*. This method failing, there sprang up an active Buddhist propagandism, which strove through lectures widely delivered to expose the "errors of Christianity," and at the same time rationally to expound the Buddhist law. It assumed a larger intelligence in the masses than formerly. The practical agreement, as alleged, of esoteric Buddhism with the philosophic principles of such exponents of western thought as Mill, Huxley and Spencer, was divulged to men who before had heard only sermons of an esoteric type, with all their "unscientific" paraphernalia of a positive heaven and hell, etc. But men did not take kindly to preach-

ing of this nature, and no very large success attended the exploiting of this Neo-Buddhism.

Then came the Yaso-taiji, or Christianity-expelling society. Its methods were less violent than its name. The efforts it put forth amounted to little more than bluster, and the schemes to seriously hinder the spread of Christianity naturally came to nothing. Thereupon appeared an imitating of the practices of the Christians themselves. Girls' schools were organized, and women's societies and associations for young men attempted for Buddhism what similar organizations were accomplishing under the influence and inspiration of Christian teaching. The results might have been foreseen. Such attempts, instead of antagonizing Christianity, operate in its favor by lifting the Buddhists influenced by them above the reach of Buddhism itself. A dilemma arises which well explains this process. The Buddhist says, "If we are to keep alive, we must have schools, etc., on European models [i. e., Christian models]; but if we have such schools, they will diffuse such light as our hierarchical and religious system will not endure."

The *Christian*, a Japanese journal, in criticising these attempts to bolster up a waning cause, remarked, as quoted in the *Japan Mail* of March 1, 1889, that "Buddhism imagines Christianity to be its greatest enemy, whereas its real enemy is the light of the nineteenth century and the incoming of western science. There would be something manly," it urged, "in Buddhism standing firmly by its own principles, like the Brahmanism of India, defying the innovations that are contrary to its spirit; but the holding of old superstitions with the one hand, while grasping science with the other, is self-destructive. The strength of Buddhism in Japan is simply in the uneducated remnant of a former generation," i. e., in darkness. Such an utterance coming from a source that is altogether Japanese and thoroughly Christian indicates the dimensions of this problem that the Buddhist has to solve. Here is an enemy to be dislodged who is pretty thoroughly entrenched and who, if the wide circulation of a newspaper supported by it may serve as proof, has come to stay.

But not disheartened by repeated failures,

the Buddhist tries his hand in a new direction, and with undiminished enthusiasm. It is an attempt to "harness the surging political interests of the country into partnership with religious defence, or is it," asks the *Japan Mail*, "that certain political leaders are trying to gain the solid support of the masses by working upon their religious zeal?"

Whatever the incentive—no doubt a joint one—the fact is that an association has been formed with a grand enough name and an aim that is so comprehensive and patriotic as surely to predispose every loyal Japanese in its favor! This "Son Ko Ho Butsu Dai Dodan" (Revered Emperor preserve Buddha great similarity continuation) has the following prospectus, as outlined in the *Japan Mail*:

This association is formed for the purpose of maintaining the majesty of our emperor and the truth of the doctrine of Buddha—a union of all those who wish to protect our land and religion from the contempt of the foreigner. Those who unite with us are expected to avoid everything that would lessen the honor and reverence due to his imperial majesty or the influence of the Buddhist doctrine. For instance, in selecting our representatives to the national parliament, to provincial assemblies, to town councils or local offices, in the distribution of all honors, in appointing school-teachers, officials of societies and business companies, etc., we pledge ourselves carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity. If these points are kept well in mind and carried out in practice, we, 39,000,000 of brethren united in one, will so protect our country that, although many a difficulty and many an internal social and political problem may arise, still our emperor's position shall stand secure and the doctrine of Buddha shall remain unshaken. Yes, if we but stand together on this solid foundation of truth, the result will be that no foreign land will point at us with the finger of scorn. Now, brothers, if you can see the truth as here stated, do not hesitate to come up and join our band. Give us your hand; we shall then all stand together and add to the strength and life of our Yamatodamashii.

So the *boycott* idea has reached Japan! Christian shopkeepers have from early days been shunned by unchristian neighbors, and have suffered accordingly; but an attempt to use the

boycott on so magnificent a scale and in such a politico-religious connection as this is certainly a unique incident in Japanese history, and calls for more than a passing word of comment.

A few years ago certain of the missionaries in Japan were approached by a secretary of one of the government ministers on the subject of a union of the state with one or other of the more prominent forms of Protestant Christianity. History, it was feared, was about to begin a repeating process, in spite of the lessons of which it is full. But, fortunately, the question has not been pushed to the proposed issue, and the recent appearance in the national constitution of a clause proclaiming religious liberty commits the government to the policy of non-interference in religious affairs. This attempt of the Buddhists, therefore, or of those who would use them for political ends, is contrary to the spirit of the times, and is plainly so regarded by a part at least of the Japanese press, secular as well as religious. This "blow aimed at the best interests of our nation under the guise of helping to preserve our ancient religion" is held up for popular censure. It is agreed that "the union of religion with politics cannot be too severely reprimanded;" that "this attempt of a Buddhist devotee to introduce here one of the worst features of the West is hateful in the extreme." "There is no doubt," says the Japanese writer, "about the help afforded by religion in its own field; but unite religion and politics, and the question ceasing to be one of truth and error, of right and wrong, becomes simply one of sustaining ecclesiastical power, and political eagerness is perverted into religious strife."

And then a word of rather scornful commiseration: "If Buddhism can hold its own by the fair teaching of doctrine and by winning the hearts of the people, well and good; but if it needs political power to preserve its life, it must be in a pitiable condition indeed!"

The proposition of the Dai Dodan people is not without its comical side. To suppose that the imperial dignity is endangered equally with Buddhism by the incoming of Christianity is to be absurdly blind to the real regard that is had throughout Japan for the emperor. "His

majesty," says the *Tokyo Daily News* (the *Nichi Nichi Shimbun*), "is like the lofty mountain. Buddhism is as the clouds around his brow. They may come or go, while he stands unmoved." "Where," asks the *Christian*, "is there a Japanese who does not honor the emperor?"

There are two opinions held amongst Buddhists respecting the way in which Christianity should be dealt with. The holders of one regard Buddhism as a sun in whose powerful light all lesser luminaries, Christianity included, must fade into insignificance. The holders of the other opinion believe in a warfare that is aggressive. Their more just appreciation of the influence which Christianity is wielding and their advocacy of extreme measures against it make of them antagonists of a more positive type certainly, though it is perhaps as well to ignore both parties alike.

The Dai Dodan association draws its members largely from this latter party. Most of them are young men—eager experimenters in politics. Their most influential organ is the *Nihonjin* (The Japanese), a journal that is published weekly in Tokyo. The Buddhists have secured such an influence in the management of this paper that it has veered to their standard in the avowed belief that the best elements of old Japanese life are inseparable from Buddhism. The aim of the paper is to save from decay all that is good in Japan's past. A picture emblem of Mt. Fuji and a blossoming cherry tree depict graphically this purpose. As it is explained, the sacred mountain is the grandest thing of the olden time and the most stately Japanese possession of to-day. The cherry is the loveliest of flowers, but lacks fragrance. So the best fragrance procurable from abroad, that of the rose, is in fancy added to it, and thus the picture is rendered complete. The moral is, let us cling in large part to our old forms—social, religious—adding to them only what is wanting, viz., the essence, the fragrance, of western excellence. It is suggestive of the character of this paper as a guide for Young Japan, that it has urged, even by a recent editorial example, the adoption by the Japanese of the practice of duelling, in the interest, forsooth, of the preservation of

the ancient Japanese spirit—this Yamatodamashii!

This politico-religious movement does not lack the leadership of influential men. Mr. Onchi, a priest of the Soto sect—the philosophers, the scholastics, of Buddhism—is an active propagandist of the views held by the association. Mr. Tatsumi, editor of the *Nihonjin*, is a graduate of the Imperial University and an ambitious politician. These two are especially prominent and draw large audiences whenever they are advertised to speak. Other leaders are Tanaka and Shimaji. Both are priests, the latter representing the active sect of the Hongwanji. The question arises whether these men and others of their party are likely to prove powerful, especially in the elections of the coming year; or is this latest move of Buddhism no more than a forlorn hope, destined to fail as signally as have the measures that preceded it?

Japanese Christians do not appear to be greatly alarmed at the prospect. They are pushing forward along the lines heretofore followed. They preach the truth earnestly. In the Christian schools and through the medium of the Christian press they encourage fullest investigation of the claims of Christianity; and in the practical neutrality of the government and the new light that scientific study is bringing to every part of the land they see the hand of God, with its assurance that the result of the struggle they are engaged in is not even doubtful.

UNION POSTPONED.

The effort to effect a union between the United Church of Christ in Japan and the Congregational churches of that empire has failed, at least for the present. This outcome is disappointing to those who, in the interest of a broad catholicity, consistent with soundness in the faith and fidelity to the fundamental principles of Presbyterian polity, desired to see the unique experiment tried. The end in view was certainly to be commended, namely, the blotting out of division lines, which, however significant or justifiable where they stand as historic landmarks, lose much of their significance, if

not their right to exist, when transferred to heathen lands. How far the projectors of this movement hoped ultimately to do away with all division in the Christian Church in Japan does not appear. In the light of history it was too much to expect that a people of the keen intellect and progressive spirit which characterize the Japanese would be likely to move forward undisturbed by questions of doctrine or polity. It does seem, however, that the Christian Church in other lands owes it to the Japanese to plant the institutions of Christianity in their midst with as little of historic bias as possible, leaving the lines of cleavage, if division must come, to be determined by the questions springing up on Japanese soil as the years go by. The origin of the present union movement indicates clearly that this is what the Japanese desire, as it came from the Japanese themselves, the foreign missionaries simply directing and controlling as far as possible. The readers of *THE CHURCH AT HOME AND ABROAD* are already somewhat familiar with the history of the movement. It is briefly summarized as follows by Dr. Imbrie:

Two years ago the Synod of the United Church of Christ and the General Conference of the Congregational churches, with hardly a dissentient voice, agreed upon a basis of union; and that basis of union was given to a joint committee, consisting of ten from each body, to work out in detail. The preparation of this report occupied almost a year, and during that time many suggestions were received, notably a list from missionaries of the American Board, nearly all of which was accepted. The joint committee having, after long consultation, come to a unanimous agreement, the report was printed and distributed to all the ministers and churches of both bodies.

In November of last year the synod and the General Conference both assembled in the city of Osaka. The synod, after three days of consideration, with two or three trifling amendments, adopted the report of the committee unanimously. The General Conference was greatly divided in sentiment. The older and more conservative men—the men who are commonly regarded as the founders of the Congregational churches in Japan—spoke strongly in favor of the union, and the younger and more radical men opposed it violently. As a result,

nothing could be done beyond continuing the committee, instructing it to seek and consider suggestions from the churches, and authorizing it to confer with any corresponding committee that might be appointed by the synod. But while no further official action was possible, informal meetings composed of members from both bodies were held; and at these meetings it appeared that, if certain changes could be made in the constitution, the document would probably be acceptable.

The committee of the General Conference immediately sent out circulars to the churches of the body inviting suggestions. These suggestions it considered and embodied in a series of amendments, and then invited the committee of the synod to a conference. The conference was held in the city of Tokyo in March of this year. The amendments proposed included all that were suggested at the informal meetings held in Osaka and also others. All of the amendments suggested at Osaka were accepted, and most of the others. The foreign members of the committee of the General Conference were quite satisfied with the result, and the Japanese members expressed themselves as confident that the document would be acceptable to the churches.

This hope, however, was not realized. When the General Conference met, still other concessions were demanded, involving a virtual surrender of some of the distinctive principles of Presbyterianism, and, as if to defeat the possibility of immediate union even on the basis of these extravagant demands, the body made haste to adjourn after appointing a committee of conference, concerning whose powers there seems to be some difference of opinion. The synod, feeling that the limit of concession had been reached, declined in terms to accede to the new demands, and adjourned after taking the following action:

The moderator and the clerk were directed to communicate with the committee of the General Conference, to state what amendments to the proposed constitution the synod had accepted, and to inform the committee of the conference of their authority to call a meeting of the synod, in case the Congregational churches (as churches) definitely accept the constitution as adopted by the synod.

Dr. Imbric adds:

The synod has done all in its power in the way of concession and in the way of negoti-

ation by committees. The union depends now upon the ability of the friends of union among the Congregational churches to persuade the opponents that union is desirable.

ENGLISH LANGUAGE IN JAPAN.

REV. T. T. ALEXANDER, OSAKA.

The demand for an English education in Japan is, and has been for several years, so great that all the native and missionary schools combined are unable to meet it. The young men and women throughout the land, in the towns and cities not only, but also in the remotest mountain districts, are extremely eager to learn enough English to be able to read, and many are ambitious to speak the language as well as to read it. The Japanese government has done much to meet this great and ever-increasing demand. A first-class English education can be had at the Imperial University, in Tokyo, where many of the teachers are English and American gentlemen of first-rate scholarship. The university has several branches in different parts of the empire, where English is successfully taught. Then there are the numerous intermediate schools (corresponding to our high schools and academies) in which English is a part of the regular curriculum. The latest movement on the part of the government in this direction is the introduction of English into the common schools. The Japanese have a good common school system, modelled after the American system, and it is in good working order. English is now being taught as far as possible in these schools. Of course, the instruction is in many instances very scanty and very imperfect for the want of competent teachers. So much in regard to what the government is doing.

Missionaries have not been slow to avail themselves of this thirst for the English language. From the first, English schools have been among the most successful agencies for getting hold of the more intelligent classes. Not longer ago than ten or twelve years our mission *girls'* schools had much difficulty in sustaining themselves, because at that time very few Japanese parents thought it worth while to educate their daughters, though eager to give their sons every advantage. It was in

those days necessary in most cases to give girls their tuition and board free in order to get pupils at all. All that is now completely changed. Our mission-schools for girls, as you know, are very numerous, and they are crowded to overflowing with girls whose parents or guardians pay all expenses gladly, even Buddhist priests being willing to take the risk of their daughters becoming Christians in order to have them get an English education. So hearty is the endorsement of the mission schools that natives have in a number of instances given liberally toward founding and maintaining them. By teaching English many missionaries get permission to live in the interior, a thing which they could not otherwise do. Many also who do not engage in regular school work teach private classes and thus get an influence over the young people who are willing to come to their houses and study.

Besides the government and mission-schools many Japanese who have some knowledge of English are teaching private schools. Night-schools are very common for those who cannot attend in day time. As intimated above, the demand is hardly met by these various schools, numerous as they are. The Japanese are quick to learn, and many of them learn to read English fairly well. Few, however, learn to speak or write it accurately. The whole genius of the language is so entirely different from their own that it is with difficulty they acquire an accurate knowledge of it.

As to the final adoption of the English language by the Japanese people, I can only give my own opinion, which may be taken for what it is worth. I believe, however, that many of the older missionaries hold the same view. I do not think the Japanese will ever adopt the English language. It is highly probable that it may become the *commercial medium*. Indeed, it is now practically, though not formally, adopted as such to some extent. It may also be made the *court language*. Both the emperor and empress have adopted European dress, and at receptions given by the empress no ladies are admitted who are not dressed in the same. It may be that in the course of time the English language will be adopted in the same way. But that English will ever rule out and

take the place of the vernacular with the people does not seem likely, unless it may be in that Utopian age to which some men look forward, when English shall be universally adopted.

The Japanese have a wonderful language of their own, with a most copious vocabulary and with an idiom that admits of the greatest variety and accuracy of expression. It is an extremely difficult language to acquire; but once acquired it becomes even in the mouth of a foreigner a most beautiful and powerful instrument. It is not probable that such a language will be pushed to the wall by English, at any rate for a long time to come. In olden times Japan borrowed almost everything, literature included, from China, and for a time it seemed as if the Chinese language would supplant the Japanese. No man was thought worthy of the name of a scholar unless he knew Chinese, and the more Chinese he knew the better scholar he was supposed to be. If he could speak and write so that not one person in a hundred could understand him, he was regarded as very learned indeed. And so it was that Chinese words and idioms came to be used not only by scholars but by every ignorant old woman in the country and by every child. But Chinese could not root out the vernacular. The Japanese language not only survived but came out of the ordeal greatly enriched and beautified. It absorbed all that it could get from the Chinese and still preserved its identity. It will be much the same in the struggle with the English. Many words have already been taken from the English and added to the Japanese. Perhaps the idiom may be modified to some extent; but it will remain Japanese all the same. I think the best Japanese scholars, both native and foreign, look upon the matter in this light. The rage for learning English now so prevalent will subside after awhile, and English will be studied simply as a foreign language for the sake of its literature and other advantages that may be gained from it. Perhaps one of the most desirable results of the introduction of English into Japan will be the adoption of our alphabet instead of the very cumbersome system of Chinese ideographs now in use. These ideographs are so numerous

and so difficult for the average student that many years must be largely given to the study of them alone, years that might better be given to the study of the more important branches of a liberal education. A society has already been organized in Tokyo composed of both natives and foreigners, called the "Romaji Kwai," or Roman-letter society, the object of which is to introduce the Roman letters instead of the Chinese characters. The society publishes monthly a paper in the Japanese language printed in our alphabet. It has demonstrated the fact that the Roman letters are sufficient for giving almost, if not all, Japanese sounds correctly. The society is growing in favor with scholars generally. An edition of the New Testament in Japanese has been published in Roman letters. Many Japanese are beginning to write letters to their native friends using our alphabet. If the Chinese characters can be utterly ruled out, it will be a great boon to students of the Japanese language.

THE UNITED CHURCH OF CHRIST.

The twelfth report of the "Council of the Missions co-operating with the United Church of Christ, in Japan," is before us. Of the six co-operating missions our own occupies an important place, furnishing a large proportion of the missionaries and funds employed. As the history of the United Church for the past year is at the same time the history of the fostering missions, the following extracts from the report referred to will be of value for the monthly concert:

The United Church of Christ, in Japan, has enjoyed a year of constant growth. There has been no excitement and no extraordinary efforts have been put forth; but almost every part of the Church has been blessed, and the whole increase is beyond our expectations. In no previous years have the additions been so many. The adult members of the church number 7551. The infant members number 1189. The total membership is 8690. The increase during the year is 1831. The churches are sixty-one, an increase of three. The ministers number thirty-six, a gain of two. The

contributions for church purposes were *yen* 20,315.82, an increase of *yen* 1761.99 over the gifts of 1887. A comparison with longer periods is instructive. The United Church of Christ was formed in 1877 by the union of eight churches and 628 Christians, including the children. In 1882 there were twenty-five churches, with 1728 members. Three years later, in 1885, the churches were fifty and the members were 3922. In the past the church has doubled in membership in each three years, and in eleven years the increase has been from 600 to 9000. A like progression for the remaining twelve years of the century will make the membership in the year 1900, 144,000. Such a hope should not be too great for our faith. The future may well be richer in blessing than the past.

The direct gathering of converts has been, for the most part, the work of the Japanese pastors and evangelists. The native ministry is the key to the situation. Devoted and godly men soon gather strong churches. The Kaigan church, in Yokohama, is still at the head with 621 members, only two less than the entire membership of the United Church in 1877. Sendai is next with 563 members. Kochi and Shiba have more than 400 each, Ushigome has 398, Shinsakae has over 300, four churches have more than 200 each, and twenty-four have more than 100 members each.

The educational work grows rapidly. Much more than half of the strength of the united missions is given to it. Twenty-three men and thirty-five women give their chief attention to teaching. Some of these do evangelistic work also, but on the other hand some of the others teach a portion of their time as a means of residence in the interior. Four schools for young men and boys teach over 400 students. In eight primary schools for both boys and girls there are 800 pupils, and in the twelve schools for girls and young women there are more than a thousand students. The total number in all is 2260.

The baptisms during the year have been more than a hundred. The total number of professing Christians is 452, and several schools have failed to give the number of Christians in their reports. Excepting the children who are too young to make a public profession, we find that about half of the more mature students are Christians, and in the highest classes the proportion is still larger. In some of the schools every graduate has been a Christian. For the most part the students enter with no knowledge of Christianity, but they become

Christians if they remain long under the influence of the schools.

Two years ago the Council asked the churches in Scotland and the United States for more missionaries. In response we have perhaps as large a reinforcement as we can expect. We have now to seek the best disposition of our force, that we may accomplish the largest work in the coming years. We have twelve stations admirably located. One might be added on the west coast at Toyama or Takata. The southern Presbyterians propose establishing another at Yamaguchi. It is not good policy, perhaps, to add to the stations beyond these. A few more men and women are needed to strengthen some of the weaker stations, but our present force is enough to reach every part of Japan. With the trunk lines of railway complete, with the new treaty in operation, and with the younger men well on with the study of the language, we may seek to preach regularly in every considerable town. Twenty-three men are engaged in the educational work, leaving twenty-one for the evangelistic. We should establish wide circuits, and, with the efficient aid of the Board of Home Missions (Japanese) and of the pastors, seek the immediate establishment of the Church in every city.

ALLEGED MARTYRDOM IN KOREA.

REV. F. F. ELLINWOOD, D.D.

The late Mr. Matthew Arnold was not far from the truth when he passed his well-known censure upon certain portions of the American press. His charges of reckless untruth and indelicacy are too often verified.

A year ago a story was extensively circulated that a terrible mob had occurred in Canton, and that among those killed was a young female missionary whose name was mentioned.

After the statement had been copied by newspapers in all parts of the land, it was found to have originated in Portland, Oregon, where the mother and sisters of the young lady were residing. It was a pure fabrication, and should have been met with just legal penalties. Equally malicious and equally unfounded was the recently-published canard that Mrs. Dr. Heron, missionary of the Presbyterian Board in Korea, had been sentenced to be hung for preaching the gospel. This, too, was traced to

the region of country in which the relatives of Mrs. Heron reside, and where such a rumor would be likely to produce the greatest distress.

The State Department at Washington was called upon to ascertain the facts and if need be to exert its influence in the case. To the officers of the Board the statement seemed false on its face. It was a very bungling piece of mischief in the fact that it mixed up Dr. Heron, M.D., of Korea, with Rev. David Heron, of India, and it selected as the offending preacher a lady who has been an invalid for months and unable to do missionary work of any kind.

What can be done to suppress the nuisance of ignorant and unscrupulous scribblers who thus tamper with high and important subjects and with sacred affections of kindred for the sake of a sensational item that shall bring to them a little misapplied money?

It is easier for reckless ignorance to deal with missionary subjects or whatever is at least afar off than with matters which are more immediately under the eye of the reading public. Harm has been done to the prestige and influence of America, and, of course, to the interests of American missions in Persia, by the foolish jests which have so seriously affronted the Persian ambassador at Washington, and have finally led him to leave the country in disgust.

Scarcely less injurious is this wild rumor about Korea. It is signally unjust to the government of that country, which from the date of our treaty has shown every consideration for Americans, and that amid peculiar complications raised by rivals jealous of our influence. Not only our official representatives but our missionaries have been dealt with most honorably from the start. A missionary has from the first been the confidential physician of the king, and a lady missionary has held the same relation to the queen. And when the legation was sent to Washington a missionary was asked to accompany it.

To make the late rumor more absurd, the husband of the very lady named is at this moment the trusted and esteemed physician to the king.

THE MEXICANS.

The Territory of New Mexico was conquered by the Spaniards about three centuries ago. At that time it was occupied by the Pueblo Indians, who dwelt in towns and cities. The Spaniards reduced these people to slavery, in which state they kept them until 1680, at which time they rebelled and resisted in almost continual wars until 1693, when the Indians were given their liberty. While in slavery they were treated in the most cruel manner by their conquerors and made to toil in the silver mines, which yielded great profits.

As a result of the Mexican war with our government, this country and people were ceded to the United States. They are now a part of our own land and people, and it is plainly our duty to see to it that they are given the gospel and the school.

The whole number of Mexicans in the United States is estimated at three hundred thousand. They are distributed through New Mexico, Texas, Colorado, Arizona and California. About one half this number are located in New Mexico, and it is consequently the scene of most of the labors of our missionaries. They are scattered in villages and hamlets along the Rio Grande and mountain streams. They are small farmers generally, tilling or pretending to till the rich lands of the valleys. Some of them are stock raisers, owning in a few instances thousands of sheep and goats. They are mostly very poor, living in the most humble way in rude mud or adobe hovels, destitute of almost every comfort, their household and farming utensils being of the most primitive character. In some sections they still use the forked stick for a plow and cut their grain with a hand sickle. I have seen them threshing their wheat on a hard mud threshing-floor in the same manner described in the Bible in the time of Abraham. The cattle or goats tread it out on the floor. Then it is tossed into the air that the wind may drive away the chaff and the grain fall to the ground, when it is gathered up; and when it is washed, it is then dried in the sun, and then ground by

two women at an old-fashioned mill, with its upper and nether millstone.

Their home life is very demoralizing. They are crowded into sleeping-rooms in such numbers that there is no privacy. It is hard to understand how so many can live in such a small abode; but enter the house and see large families sleeping on the floor on quilts and blankets, which during the day are rolled up against the walls and serve as seats. Many of them have neither chairs nor tables, and of necessity eat from the floor. They live mostly on corn, beans and red peppers; and though mutton abounds, only at special times they eat it. Though there are many cattle, milk and butter are almost unknown to them. They are exceedingly fond of a sort of griddle-cake called *tortillas*, of which they partake abundantly. It is easily seen that life under such conditions is little better than that of the brutes, and morality is at a very low standard. It has been said that until recently chastity was almost unknown.

They are intense fatalists. Instead of using such precautions as are usual in civilized society when small-pox, diphtheria and kindred diseases prevail, they will crowd around the sick, let the children run in and out at pleasure, will carry their babies about with them to church, school or any public place when broken out with small-pox. We well remember being one night in a neighborhood where the small-pox had been raging and many had died; but the disease had about run its course, and the people were passing the house toward evening in numbers to a great meeting, where they danced until late in the morning and grew festive and noisy with intoxicants and made merry over the goodness of God in taking from them their children and friends, for they believed, if it was God's will that they should die, not only should no effort be made to save them, but that they should be thankful he had taken them away from their misery. In saying no effort is made, we probably should have said that the only effort made is to bring

into the sick-room pictures or images of the Virgin and put them around the bed; and if she does not heal them, it is evident that it is determined that they shall die, and it would be wrong to endeavor to prevent it.

They are superstitious in the extreme and in part idol-worshippers. At one place, in our journey among them, we found the people very uneasy over the continued drought; and after continued prayer to the small image of the Virgin in the church, they concluded that she had refused to hear their prayers, and decided, in order to propitiate her, that they must have a procession of the faithful, and carry the image before them with music and other demonstrations to the fields all about the place, and beseech her to hear and send them rain. After various such parades, they began to get vexed, and turned the face of the image to the wall, and because still obdurate they finally, after giving warning, publicly whipped the image; but still no rain, when at last they gave up in despair.

They are nearly all Romanists, and have been kept in the grossest ignorance for the past two hundred years. Few of them can read or write. Their amusements are drinking, horse-racing and cock-fighting. Without the restraints of the Christian religion or of intelligence, is it strange that they have become what they are? They have been led in these evil ways by many of the Jesuit priests and by evil and vicious white men who have gone among them, frequently fugitives from justice.

These are a strange people, unique and peculiar, who must be assimilated to our manner of life. It is no easy task to lift out of their degradation a people who have been so long steeped in superstition and ignorance; but the prospect yearly grows brighter as the railroads open up the country to our people, who for gain and health make their homes among them. The past year has been our best and most fruitful one since our missions were opened, and the outlook for the coming year is that this one, by God's blessing, will be still better than the last. Never have we had such openings for schools and calls for missionaries. If only

the Church will give us the necessary money, we can expand this work greatly to the good of this people and the glory of our divine Master.

The work of the Presbyterian Church in behalf of the Mexicans began in Santa Fé in 1866. Rev. D. F. McFarland and wife were the first missionaries of our Church. The Baptists had done some good missionary work before we began, and when they withdrew we found the way somewhat prepared. A church and school were started, and have been in operation ever since. The church now numbers 49 members, and the school expanded into a large and well-ordered boarding industrial school for girls of 16 scholars, with day-school of 50 scholars. A new brick building has just been built at a cost of \$12,000, and will open this year with a large number of boarding pupils. We have also an academy of about 60 pupils, which is in more successful operation than for some years. It is a most helpful adjunct to our church work in Santa Fé. The pastor, Rev. G. G. Smith, is increasing its influence for good by faithful labors.

Las Vegas is one of the most important of our stations in New Mexico. There is a self-supporting English church, and also a church for the Mexicans under the care of Rev. John Whitlock. The school has both boarding and day pupils, 65 of the former and 66 of the latter. This is the largest school we have among the Mexicans, and is one of the best. We have been compelled to enlarge almost yearly the already extensive buildings, in order to accommodate the increased number of pupils. The good work done here is not confined to the literary work of the school; the spiritual results have been very great. Neither is it confined to the place, but extends in the surrounding towns, which are calling for schools and missionaries. Much of this is the result of the labors of Rev. James Fraser, who has for the present charge of these missions, and also those in and around Mora. At the urgent request of the presbytery and its members, the Board last year opened new day-schools

at Tecolote, Buena Vista, Los Alamos and Golondrinas. In each of these we placed a teacher, whose labors have been so successful as to awaken in many other towns a desire for similar schools; we have requests from sixteen such places for schools and teachers. We have teachers whom we could send, but we have not the money. The cost per annum of such a school is from \$600 to \$800, including salaries and expenses. One of the ministers in attendance upon the General Assembly reported, as the result of five years labor of one of our teachers in a town of 700 people, "that the whole place had been elevated, lifted up out of its ignorance and superstition, and many were rejoicing in new life through Jesus Christ." Of one of the towns in which a new school is asked, Dr. Kirkwood writes, "The people have lately become Protestant and in sufficient number to sustain a good school. This they very much need to give them a more perfect understanding of the truth and to prepare them for spreading the gospel among their neighbors. The people are very anxious to have a school and teacher, and would do all in their power to help in the work." A check for \$5000 would enable us to begin and carry on for a year six or seven of such missions. In addition to the teachers we employ a number of native evangelists, who go from place to place preaching the word and visiting the people; they are very helpful in spreading the gospel among the people who would not otherwise hear it.

The Mora field is without a minister, except as Mr. Fraser visits them. The large boarding-school is doing much good. It had about 90 pupils last year. Those who have been educated here are already beginning to be helpers in the general uplifting. Ocaté is an out-station of Mora, and has been under the care of Mr. and Mrs. Hall.

Taos is the central point around which clusters a group of churches and mission schools, teachers and native evangelists who labor among about 10,000 Mexicans. Rev. S. W. Curtis is the minister in charge. The stations are El Rancho, Prado, Cordova, Aqua Negra, El Rito, Rinconnes, Penasco, Llano, Agua de Lobo and Embuda. Several of the new schools asked are situated in

this region, and are the results of the work of the missionaries.

Glorietta, on the railroad between Las Vegas and Santa Fé, is the place where Mrs. Hughes has a school. Going farther south, near Albuquerque we have schools at Pajarito and Corrales, where good progress has been made. These are under the care of Rev. J. Y. Perea as minister.

Rev. J. M. Shields lives at Jemez Hot Springs, and ministers to a large field. We have had two teachers and two native helpers, who report the need of more schools. The missions in this field are at Jemez Hot Springs, Capuline, Salazar and neighboring valleys.

At Las Cruces and Dona Ana, in the far south, Rev. M. Matthieson, assisted by a teacher and native helper, carries on the work, which also reaches out into the regions round about.

Just across the line in Colorado, in the great and beautiful San Juan valley, are the missions of Antonito and Costilla, and the native churches of La Jara, De Herrera, Cincero and Aqua Calientes. These are now under the care of Rev. F. M. Gilchrist, who is assisted by the native evangelists, M. D. J. Sanchez, James Fullerton and L. Marquez. The teachers are the Misses Wilson, Ross, Brengle and Guy.

The last mission to be named in this region is that under the care of Rev. J. B. Cameron, at Trinidad, Huerfano Cañon, El Moro and Raton. D. de Luna and J. B. Chacon are his native assistants.

Rev. A. M. Merwin is the general missionary to the Mexicans in California; Rev. A. Dios is the native minister at Los Nietos.

There is only one school in California, which is at Los Angeles, and taught by Miss Ida L. Boone.

As we have rapidly sketched these simple statements of missions and workers, we could but wonder what an intense interest would be given to each one if we could have space and time to narrate their various incidents. If we could tell of the cases where, by constant prayer and watching, the teacher or minister had brought one of these darkened minds to see the light as it is in Jesus, or

tell of the hopeless, aimless, indolent and heathen lives of so many of them, we believe many Christians and Sabbath-school children would willingly sacrifice a few of their luxuries in order to send the gospel to them.

SUMMARY.

Ministers,	11
Evangelists,	18
Teachers,	48
Schools,	33
Scholars,	1131
Church members,	571

THE MEXICAN MISSION WORK.

REV. JOHN MENAUL.

The term "Mexican," as understood in home mission work, naturally includes the Mexicans of our western states and territories, including to some extent the Indian population. The term ought also to include the Mexicans of old Mexico, as this is a nation and a people which we can no longer consider as merely a neighbor. Mexico is a country and a people with whom we are coming into most intimate connection, commercially, socially, morally and religiously, and with whom we are daily interchanging ideas and customs.

That "eternal vigilance is the price of freedom" is conceded by all; that it is so in regard to the pure Christian religion is equally so. It requires an eternal vigilance on the part of God's people to preserve entire the simple doctrines of salvation by faith in Christ. The constant tendency of the human mind is to wander from the plain truth and to substitute for it some self-devised form of righteousness, some human system of serving God.

This error is not confined to any race or nation, or any form of civilization or government; nor is it confined to the ignorant or unphilosophical. It is as liable to show itself in the priest as in the people. It is the common trend of every religious system which discards divine revelation. The history of all error might be written in five words, "They forsook the living God."

This is simply the history of Romanism today. Romanism has as really set aside the

word of God as any of the forms of heathenism have done. She has retained only what suits her own assumptions. What she retains of it is retained as a mere form, as a charm, as a part of an elaborate system gathered up from traditions, customs, councils, popes and prelates. If there are conflicting doctrines to be reconciled, the word of God has to give place to the teaching of the Church. Hence, to replace the word of God in the hearts and hands of the Roman Catholic people is the great object of evangelical mission work.

Much has been done by Bible societies and evangelical denominations toward supplying the Mexican people with the Spanish Bible. It is already in the hands of many who are diligent students of its pages, and who earnestly wish to have it circulated among their people. But the people in general have been so long under the stultifying power of Romanism that very few of them will venture to interpret the Bible for themselves. They cannot well help considering it a sealed book. Hence the need of Bible exposition, of explanatory discourses, to enable them to understand its teachings.

That we may better understand this need of the Mexican mission work, let us look for a moment at the vast amount of evangelical reading matter it requires to nourish and maintain our American Protestantism. Our thousands of preachers are printing and having printed their sermons by hundreds of thousands. Even our secular papers print millions of copies weekly of grand Bible sermons. Then in our English language we have tens of thousands of the best evangelical books, which are cheap and within the reach of even the poorest.

Now, if our people, born and educated in the Bible faith, need so much mental nourishment to maintain their spiritual growth, how much more do these Mexican people, coming out of a religious system as unbiblical as most heathen systems are, need evangelical reading matter to help them to a clear knowledge of God in Christ! This Bible education is needed all the more on account of Rome's undying hatred of the Bible. She drives it out of the

hands of her priests and people, from all her institutions of charity and of learning, from the school and the family.

There is, however, a great advantage in working for the Mexican or Spanish-speaking people. They are not addicted to the degrading rites of most heathen systems. They have a knowledge of God and of Christ, and need only to be convinced of God's exclusive right to be worshipped to cease the worship of Mary, saints, angels and images.

Wherever we find the Mexicans willing to know the truth, and willing to take God's word as their guide in finding the truth, the fact of their conversion is only a matter of time and investigation.

We find the same mental difficulties among them that we find among ourselves; so that our evangelical literature, translated into Spanish, is well adapted to the Mexican mission work. Their chief difficulty in coming out of Romanism consists in overcoming the belief that outside of the Roman Church there is no salvation, that the Bible is a very bad book, and is not to be handled or read, etc. These teachings naturally block the very first steps in the inquirer's path.

There are a large number of the Mexican people who will read Protestant books or tracts, their priest and people to the contrary notwithstanding. What these read they put into immediate practice by religious debates with their friends and neighbors; so that the truth is urged upon others who could not otherwise be induced to seek it for themselves. These inquirers need and ought to have the means of rightly judging for themselves between God

and the pope, between the teachings of the Bible and the harangues of the parish priest.

Then there are a large number of Mexican men and women, with their families, who have cast off Romanism and put on the righteousness of Christ. They no longer bow their knees to graven images, but serve the living God in spirit and in truth. These believers urgently need a plain, clear exposition of biblical faith and practice. This want has been felt and deplored by our missionaries and teachers from their first efforts to evangelize the Mexican people.

It was to supply to some extent this need that the Presbytery of Santa Fé and the Synod of Colorado have urged the carrying on of the Spanish tract work and authorized its maintenance and enlargement. This is a work done among and for the Mexican people in their own language and put in their hands by missionaries and teachers.

A worker in Las Vegas, N. Mex., says that a certain tract had been the starting point in the organization of two churches in his field. He says, "Before the distribution of that tract we could not find a place to preach in either of those two towns. Now we have a church organized in each of them." The same is true of many other places in and outside of New Mexico.

It is the earnest desire and the sincere hope of all those in the Mexican mission work, and of all those interested in the evangelization of the Mexican and Indian people, that this Spanish tract work should be continued and enlarged, especially in view of the encouraging condition of missionary work among the Mexican people.

A CHRISTIAN CONVENTION of evangelical ministers and laymen is to be held in Chicago for ten days, commencing about the 20th of September, the exact date of which will be announced as soon as definite replies are received from the speakers who have been invited from abroad. The singing will

be led by Ira D. Sankey. The Bible Institute will open about the 1st of October. Information about the ladies' department may be had by addressing Mrs. S. B. Capron, or about the men's department by addressing F. G. Ensign, 154 Madison St., Chicago, Ill.
D. L. MOODY.

CHURCH ERECTION.

REV. JOHN IRWIN.

This Board has experienced a severe affliction in the death of Rev. John Irwin, who for the last five years has acted as its assistant secretary.

Mr. Irwin was the son of Rev. Leslie Irwin, for many years a pastor in Pennsylvania, and was born in the neighborhood of Bath, Pa., in 1849.

Before entering the ministry, he was for a number of years in mercantile life, residing in Quincy, Ill., where for some time he held office as a ruling elder. As a layman he took great interest in the work of church erection, and built largely at his own expense a chapel for the furtherance of the missionary work of the church with which he was connected.

At this time, however, his thoughts had turned toward the ministry, and in 1879 he was licensed to preach by the Presbytery of Schuyler. For a year or more he served as a missionary in Minnesota, and then for three years was the presbyterial missionary of the Presbytery of Red River, Minn. For a year he was commissioned as synodical missionary in Minnesota and Dakota. In all these positions he manifested an earnestness and zeal that, united with his ready tact and thorough business training, gave him great success in the work.

In 1884, during the illness of the late Dr. Wilson, he was invited to come to New York and assist in the office of this Board. His experience upon the mission fields of the West, his business ability and his interest in the work especially qualified him for usefulness, while his genial spirit and ready sympathy endeared him to all who were associated with him.

For nearly a year his health has been manifestly failing, and in January last it became necessary for him to find entire rest. The Board granted him leave of absence, and it was hoped that after a few months he might resume his place. But such was not

the will of his Master. His strength gradually failed, and upon June 6 he passed quietly from earth to the rest that remains for the people of God.

IN MEMORIAM.

DEAR BROTHER:—It was with deep feeling of sadness that I noted the death of Brother Irwin, with whom I was so intimately associated in the early work of missions in North Dakota. He has left the impress of his indefatigable efforts upon this field, and his works will live long after him. We made many long, tedious, tiresome journeys together, and often cheered each other at times when the prospects looked fruitless, and oftener did we rejoice together over the bountiful manner in which the Lord blessed our efforts, in gathering the scattered people together and assisting them in organizing into churches and building houses of worship. May the Lord care for his widow and children. Yours, etc.,

F. W. IDDINGS.

AN ANSWER TO MANY INQUIRIES.

It is a proof of the value of the manse fund and of the need of such provision to aid our young churches in providing homes for their pastors, that every mail brings inquiries in regard to the conditions under which the fund is administered.

A few words of information may be of service to many who are considering the question of a parsonage.

1. The manse fund is a provision entirely apart from the ordinary income of the Board. It was originally the gift of a lady—a devoted friend of all the boards of our Church—and has been somewhat increased by smaller gifts from others like-minded. There are no stated annual contributions that may be used in this department of the Board's work, and by the Assembly's plan it is expressly provided that no part of the

regular contribution of the churches shall be used for this purpose.

2. This fund is not invested as a principal, the interest of which is to be distributed in the form of gifts. Were such the plan, the amount needed to afford any adequate income would have to be at least ten times the sum actually possessed. Two hundred and fifty thousand dollars would yield little more than twelve thousand dollars per annum. But under the plan of distributing the entire principal in loans, there should be available about one third of the fund for each year's work.

3. Thus the reason is manifest why, with very rare exceptions, all appropriations from this fund are made as *loans* and not as absolute grants. Were the latter the case, the fund would be constantly depleted, and the work soon come to an end. On the other hand, under the loan system the entire fund becomes a capital constantly invested, returned and reinvested, continuing year after year a beneficent work maintained in perpetuity so long as the churches continue promptly to return the amounts received.

4. The plan of distribution as arranged by the Assembly provides that the amount loaned to any one church from the manse fund shall not exceed one half of the value of the proposed manse, together with the lot upon which it stands; that it shall be paid only when with its aid the building can be entirely completed without debt; that it shall be returned without interest within three years; and that in the meantime a mortgage for the amount shall be given to the Board.

It is evident from these provisions of the plan that there is much for a church to do before it can receive this aid in building. It was not the intention of the wise donor or of the Assembly to scatter gratuitously manses all over the country. Such a project would be as unwise as it would be impossible. It is no blessing to any church to be deprived of the privilege of helping itself, and of the fruit of generous toil and willing self-sacrifice.

A certain degree of strength and a mani-

fest desire to secure by self-effort a house of worship, a pastor and a home in which the pastor may dwell, are essential as a promise of future continuance and assured growth.

But for the scores of churches that manifest just this spirit, that delight in plans for the advancement of the Master's work, that rejoice in self-denial and generous giving, that appreciate the meaning and value of the pastorate, no more helpful and beneficent scheme has ever been devised than that of the manse fund administered in accordance with the plan of the General Assembly.

FROM THE CHURCH'S SIDE.

From the Church's side, it is difficult to overestimate the value of a manse. It is probable that no one thing causes more anxiety to a minister in entering upon a new charge than the question of a home for his family.

If young and unmarried he has, to be sure, a much less difficult problem to face, and may be measurably comfortable in his bachelor way in a hotel, a boarding-house or as an inmate of the family of a parishioner; but only a small percentage of our ministers are entering their first pastorate, and fortunately for the welfare of our churches only a small percentage of these are unmarried. It cannot be doubted that the minister *and his family* are in this country and in our Church to be considered together.

To find a home at an expense within the limits of a salary none too large is hard enough in our older towns at the East; in the new cities and villages of the great West, where lies the stress of the conflict, it is in most cases impossible. There the population is always pressing hard upon the accommodation. Homes are not built as an investment and to be rented. Each new-comer must provide his own home—larger or smaller according to his means.

Thus it comes to pass that church after church is left without a pastor for the simple reason that there is no place wherein he and his family can be sheltered. How manifest the advantage of the church that owns a

manse! However small the house may be, the people can say to the man whom they call, "You shall have a home from which you cannot be expelled. It is not all that we could wish it to be, but we own it, and year by year we propose to improve it. Come to us, and whatever discomforts you have, you will not need to be rushing from one end of the town to the other seeking a house you may hire; nor will you need to be startled by every ring of the bell lest the coming stranger is intent upon inspecting your home with a view of buying it over your head."

A church that gives such assurance will hardly fail of securing its pastor.

A word too in regard to the borrowing from the manse fund in order to complete the payment for the manse.

Remember that a church that would be very imprudent to run in debt for a church edifice may without risk incur a moderate indebtedness upon its parsonage. There is a wide difference. The church edifice is in no sense *productive* property, but this is just what a manse is. It means either an addition to the minister's salary equal to the supposed rental, or it means just that amount of saving of expense to the parish. Thus at the East, where interest is low, it may be even wise to borrow money, as a matter of business, to build a manse, provided the congregation already owns the land to be occupied. But in the case of borrowing from the manse fund, there is no interest for which provision need be made, and ordinarily the outlay is not so large but that, if the amount needed to rent a similar house were set aside annually, it would be sufficient to provide for the annual repayments to the Board. As a matter of fact, payments have in some instances been provided in this way by the pastor himself—an expedient that was virtually the same as paying rent for the first three years, with the promise of having afterwards a home rent free.

It is evident, however, that the plan adopted by other churches is wiser and better. A subscription is secured adequate to meet the entire expense, but with, if need

be, a provision that half the amount or more is to be paid in cash, and the balance in equal sums at the end of one, two and three years. Then application is made to the Board for the amount needed to complete the house and pay the entire cost, with the pleasant and comfortable assurance that, in the subscriptions falling due at the end of one, two and three years, full provision is made for the annual repayments to the Board.

THE BUILDING SIGNIFICANT.

In answer to the question, How should a church be built? the reply was made long ago, "So as to give glory to God and exalt men's souls to sanctify." The psalmist is able to "give unto the Lord glory due his name," because he comes with an offering into noble courts where "honor and majesty are before him. Strength and beauty are in his sanctuary." The royal builder also refused to "offer unto the Lord my God of that which doth cost me nothing."

It comes to pass in all times that a meeting-place with God, when it represents an earnest spirit, advances from the convenience of a shelter from the weather into the form of an offering, and the word of God is richer and more impressive because wood and stone are "silent voices which speak for God and his salvation."—*The Church of the Puritans.*

"THE CONGREGATIONAL UNION."

This is the name that our Congregational brethren give to their agency that corresponds to our Board of Church Erection.

We have just received their report of work during the last year. It is a grand one, and is worth reading in order that we may be stirred up to greater activity in generous emulation. Moreover all that is said in the following sentences of the grandeur of the work, of its pressing demands, is as true of our Church as of that of which it is written. Let the zeal of others inflame our hearts.

STATEMENT FOR THE YEAR, JUNE 1, 1888, TO MAY 31, 1889.

Total receipts for the year included within these dates, \$148,951.54. Total receipts for the twelve months previous to these dates, \$116,988.08. Gain this year over the preceding year, \$31,963.46.

Receipts for the five months of the current year, to May 31, \$68,378.45. Receipts for the corresponding months of the preceding year, \$55,231.96. Gain this year over the corresponding months of last year, \$13,146.49.

Houses of worship completed by aid from the Union during the year ending May 31, 1889, 99. Parsonages completed, 52; making 151 buildings in all. During the year preceding this, 92 houses of worship and 39 parsonages were completed—132 in all; a gain of 19 buildings during this year.

Add yet to this, outstanding pledges to 69 churches engaged in erecting houses of worship, and 19 pledges to churches building parsonages, and the very comfortable fact that there are funds in the treasury to pay every dollar thus pledged, it would seem as if this twin sister of the American Home Missionary Society might call its cup of blessing full.

Well, it is full—running over—full of calls for further aid; earnest and rousing-urgent calls for help NOW, LARGE help, help that must be had or enterprises of exceptional promise and importance must fail, and the hard work of some of the best men this grand old mother of churches has ever sent out must come to nought.

There never was a time when the Congregational Union could call on the friends and patrons of its work more confidently than now. For it is not the Union that is calling, no matter how loudly it lifts up its voice. It is the providence of God—the growing and urgent work of God for the salvation of America—that puts the call into our mouths. And woe be unto us if we preach not this gospel of the on-going kingdom of our God as a vital and essential part of our Lord's gospel of personal salvation!

MINISTERIAL RELIEF.

THE KING'S AMBASSADORS.

The *Occident* (San Francisco), in an editorial under the above caption, emphasizes the fact that, while the minister usually reaches an old age of poverty, he "might have had a competence during his declining years had he not chosen the better part."

The assertion is not made—it ought never to be made—that had he not chosen the ministry he would have become rich, or that he would certainly have acquired even a competence for his old age. Many of those who have entered the money-making professions or occupations have failed to secure this competence, although they have been hard working and economical all their lives. The secretary of the Board, in his address at the last General Assembly, New York city, spoke at some length on this point. But what the editor says is true—the minister "might have had a competence." He would have had, like other people in the money-making walks of life, the chance to become rich; but he voluntarily turned away from all avenues that lead to wealth,

and gave himself to a profession linked, indeed, with many and heavenly benedictions, but in which ordinarily the support is barely enough to meet the necessary expenditure year by year.

What then should be the relation of the worn-out ministers to the Church, and what should be the duty of the Church to them in their helpless and dependent old age? The editor of the *Occident* has a vigorous answer to this question:

That such men should lay down their implements of labor when their hands have grown unskillful and their feet falter, and in honest need should turn their dimmed eyes to the bride of their Lord for succor, is honoring to them—aye, is greatly honoring to the Church. He who fails to see Christ in these aged and infirm servants of the Master has failed to understand the spirit of Christ. He whose sympathy is not aroused by their condition, and whose heart does not throb with quickened affection at the offered privilege of ministering to them, has sadly failed to learn his mission from the divine Lord.

I propose, in the present article, to follow

these earnest words with extracts from a few letters recently received from these servants of the Master, who have reached that old age "when their hands have grown unskillful and their feet falter," and when "in honest need they turn their dimmed eyes to the bride of their Lord for succor." But do not forget in reading these extracts that the writers are THE KING'S AMBASSADORS, and that their long, useful and honored lives have been spent in his service.

The first note I give entire. It was written upon a postal card by the tremulous hand of one who has reached his *fourscore years and ten* :

DEAR DR. CATTELL:—Now in my ninetieth year, I am able to report that we are still alive and in the same needy condition. By increasing feebleness we are compelled to board at the lowest possible rate. We have no aid except what we receive from the Board, and that is all expended. Thus ends the year!

And here allow me a word, for you already have the generous impulse to send me a special gift for this patriarch. I read this postal (I had received it during the previous week) from the pulpit of one of our churches, where I had the privilege of making an "appeal" for the Board of Relief. It was the furthest possible from my thoughts to present it as a "special case" needing aid. I spoke of it as a *representative* case, and referred to the hundreds of other worn-out ministers upon our roll. They were not all so old as the writer, but they had all reached a good old age, and were "in the same needy condition." Probably most of them could say, "We have no aid except what we receive from the Board, and that is all expended." Yet, within a few days, came from kind-hearted people in the congregation three special gifts to be sent to the writer of the postal as an addition to his appropriation from the Board. These were gladly forwarded to him. Not one of these veterans receives too much, even when he gets our maximum appropriation of *three hundred dollars a year*. At the same time I beg leave to remind the reader of THE CHURCH AT HOME AND ABROAD "of the hundreds of worn-out ministers upon our

roll" whose letters are not printed. The Board, out of its general treasury, finds it often difficult to pay this maximum, or even the average appropriation to each family, which has not yet reached *two hundred dollars*. It is this general treasury that most needs your generous aid, year after year.

One in his *seventieth* year—forty years in the ministry—writes :

. . . My family get along with reasonable comfort when my son (the best boy to parents that could be desired) is able to work and has regular employment. But he is afflicted with rheumatism at times. Within the last fifteen months he has been under the doctor's hands five months—not able to do anything. If there is a class of men who have cause for continual gratitude to the great Head of the Church, it is those who receive aid through your Board. For one, I have no words adequate to express my thankfulness.

One in his *seventy-fourth* year writes :

DEAR DR. CATTELL:—Yours of March 16, enclosing check for \$100, is at hand. Thanks for its early coming. I feared there might be too many needy ones for all to be relieved—who like ourselves are very needy. Do you remember my telling you that ——— was my pastor and received me into the Church in 1833?

The pastor here referred to is also upon our roll! He has lived to see this now venerable man, whom nearly sixty years ago he received into the Church, worn out in the service of the King and placed with himself (now in his ninety-sixth year) among the recipients of the Church's tender and sacred care!

One in his *seventy-fifth* year writes :

No doubt the Lord is trying our faith and exercising our patience. We must be patient in our condition; he knows best what is for our good and his glory. If I could do any kind of business to help myself, I would; but my voice has failed so that I cannot preach nor lecture; my limbs are so paralyzed that I cannot take a clerkship nor an agency for a book or anything else. Already in debt, when I pay the debts there will be little if anything left. Thank God for putting it into the minds and hearts of presbyteries to make provision for the worn-out ministers and their families.

One in his *ninety-fourth* year writes :

My helplessness is gradually increasing, though my general health is good and I am able to get about the village with faltering steps.

A letter from this venerable man was printed in *THE CHURCH AT HOME AND ABROAD* for June, 1887, page 535. I wish you would turn to your copy and read the whole letter in the connection in which it is there given. He describes his labors in a mission field upon which he entered after completing his eighty-second year. He had nineteen places at which he preached more or less frequently—"two of them one hundred miles apart and with no compensation but collections taken on the occasion. These were very small and inadequate for my support."

A minister, now in his eighty-ninth year, in sending his grateful acknowledgment for the aid received from the Board, says:

It has been to me a great relief under embarrassments and difficulties which I could not meet without the aid of kind and loving friends. I am poor, without resources, and during the last four years have had a very small income. I have a comfortable home, but that is about all.

He adds:

Excuse my rough and defective penmanship. My hand is unsteady and my sight has become feeble, making the use of the pen a task and toil. I am worn out and capable of little exertion. I began my ministry in 1825, exercising its functions and ministering to my fellow men almost sixty years. The last four years I have had no charge, but, as opportunity serves, occasionally preach a sermon. The loving Jesus, who is now on the throne, has wonderfully preserved me and has been very kind in all his dispensations.

Last fall, while on a visit to one of our synods, I knelt in prayer by the bedside of one of these blessed servants of the Most High. He was in his eighty-fifth year, and suffering (so patiently) from acute disease as well as from the infirmities of age. All his brethren and neighbors spoke of him not only with respect but with the tenderest affection. Not long after my visit, "he was not; for God took him." Our church papers, in their notices of his death, bore

ample testimony to the great and self-denying service he had rendered the Church through his long and laborious life, largely spent in home mission work. These notices give additional interest to the last letter I received from this beloved and honored man. He wrote:

... As others are more needy and more worthy, I feel reluctant to receive assistance. But I have spent all I had in preparing for the ministry; have spent my life in the service (I am eighty-four years old); my wife sick and under the doctor's care much of the time the last six months, and my salary during my labors small.

"Others more *needy* and *worthy!*" The patriarch owned the little cottage in which his last years were spent, and (adds the presbytery in recommending him to the Board for an annual appropriation of two hundred dollars) "perhaps a thousand dollars besides!" But it was just like him to think that among the King's ambassadors there were others more worthy than himself, and to feel a solicitude lest his appropriation (two hundred dollars!) would deprive them of the needed help. Shall not these blessed old men be assured that the great and wealthy Presbyterian Church is not only able but glad to care for them all?

The following letter, written by one who has passed his threescore years and ten, is like many others on our files in its touching lament at being shut out from work—not from ill health or any real infirmity of age, but because (as another one of the veterans wrote) "the old ministers are not wanted." I know the writer well. He is a godly man, a scholar and a sound scriptural and edifying preacher, with remarkably vigorous health for his years. He says:

I fear that my only resource for support will be the considerate kindness of the Board of Relief. Any permanent employment in the pulpit is not to be thought of. A man of seventy-three years meets an insuperable barrier. The churches are afraid of him. No severer trial than this comes on a minister. Over forty-six years I have been in the ministry; now to sit down in dependence while able and glad to work! Oh the distress, the keen anguish, the bitter tears it costs!

The last extract I shall give is from the letter of an aged minister who is *not* upon our roll. But please notice the first sentence, and, reading between the lines, you will see the same "keen anguish" as expressed in the previous letter at the thought of his services no longer being wanted even "in a minor field," though he is "able and glad to work." He is the pastor of a feeble church whose "financial ability to support the gospel is almost beyond recovery." Enclosing two dollars for the treasury of the Board—"one dollar from —, a birthday gift upon his eightieth birthday, and one dollar for my seventy-ninth birthday, though lacking several weeks of the day"—the patriarch says:

I have done my best to keep from dependence on the Relief Board to live. I am about twenty years over the "dead line," but I don't propose to put off the working harness as long as I am wanted in a minor field. I wish I had the means to help the Board as I have the heart to do it. But if I had the means I might not have the heart. I am in the fiftieth year of my ministry, and all I possess is outside of any salary saved—the gift of friends.

Yes; the last line of this letter tells the old story. What little the writer possesses in his old age is "the gift of friends." Nothing has been saved—nothing could have been saved—out of his modest salary as the King's ambassador for fifty years!

Once before (October, 1888) I quoted a sentence from an editorial in *THE CHURCH AT HOME AND ABROAD*, which, in describing for children the work of the various boards, compressed the whole argument for the existence of this Board into less than three lines. I must beg Dr. Nelson's permission to quote this sentence again as I close:

The salaries of most of our ministers are not more than enough for the needs of their families from year to year.

And is it not true, as the *Occident* says, that he who fails to see Christ in these aged and infirm servants of the Master has failed to understand the spirit of our Christ? Are they not, in a special sense, the brethren of him who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

COLLEGES AND ACADEMIES.

A SPECIMEN HISTORY.

The last report of this Board introduced a new name into the list of institutions that had received special relief by the Board's application of personal gifts. The recital stands on page 17 in this form:

Thirty-five hundred dollars is given for clearing a debt of that amount upon a valuable new property at Brookfield, Mo., which has hitherto been known as Brookfield College, but which the Board thus aids upon the understanding that it is henceforth to be graded as a collegiate institute or academy.

This case, besides being very interesting in itself, makes such clear illustration of

the Board's principles and methods that it may properly be set forth with some detail.

The first formal address made by "Brookfield College" to this Board was received at the end of January, 1887, in a letter of Dr. Finley, whose important relations to the institution very plainly appear in the subjoined article, "Brookfield College." This letter explained that the writer had started an academy in Brookfield in 1880, and that, in the summer just past—of 1886—the citizens of Brookfield had obtained a college charter. Account was given of the good prospect of erecting a suitable building; of the large attendance of students; of the

course of study; of the provision made for securing on just and easy terms Presbyterian control of the property, and of the manifest bearing which the institution was already having on the preparation of youth for the ministry. The letter then asked whether help from the Board of Aid in a moderate amount, which was specified, could be expected for the next year. The great personal worth of Dr. Finley and the singleness of his aims entitled his inquiry to the most respectful answer. But while good hope was held out that the Board would aid an academy at that point, his hope of aid for a college was distinctly discouraged, on the ground that the "Board is much opposed to the establishment of more colleges than are clearly necessary." From the date of that reply, February 9, 1887, no request for aid came to the Board from Brookfield until Rev. Mr. Leonard, who is named below, wrote, under date of February 7, 1889, reciting the death of Dr. Finley, which had very lately occurred, his own acceptance of temporary care of the institution, and his great desire that the Board would help to clear it from a dangerous debt and to place it under the control of the presbytery. The photograph which he sent of the really beautiful building, with its little army of scholars grouped in front, his statement of the great preponderance of value over debt, together with his account of the large and interesting region which would be served by a Christian school at Brookfield, made it plain without a word of debate that the property ought to be saved to our Church; *provided only* that it be put to its needful use as an academy, and be not loaded with the pretensions and costliness of a college. Upon this point the letter itself was entirely reasonable and clear. But the point was important enough to be most carefully guarded, as it has been; first, by further correspondence; afterward by formal recorded action of the Board of Trustees, such action being set forth as the ground of the Board's assistance in removing the debt; and still further by the form of the mortgage which the Board has taken on the property. Perfect understanding

being thus had that the institution, if rescued, should be graded not as a college but as a collegiate institute or academy, the effort was heartily made on the Board's part to clear the debt. The issue is described in the communication from Brookfield which follows this notice.

The entire payment, which thus cleared the property, gave it over to the presbytery and gave the Board its first lien upon it, was of \$3642.87, some interest being added in; concerning which payment the reader is requested to observe some things:

1. Neither the Board nor the local friends of the school could have made it alone. But when Mr. Leonard learned that the Board's officer had secured \$2000 toward paying the debt, the smaller half looked manageable; and it was managed with energy and promptness, thanks to the Missouri pastors and people who met the devoted Brookfield pastor as he deserved! But shall not those helpers in Missouri and the youth that shall be taught in that established school and all warm-hearted readers of this story also say, Thanks to that Providence which had raised up in our Church an agency whose manifested interest and trusted word brought the eastern help to encourage the western, and so saved this Christian school?

2. Will the reader also observe that the western help as well as the eastern passed through the treasury of this Board? The result is that the amount of the Board's lien on the saved property is not the \$2000 that was given at the East, but the entire \$3500 of the prior mortgage that was cleared off. The Board bulks scattered gifts into an inclusive security. Wise men will judge whether or not that makes giving safer.

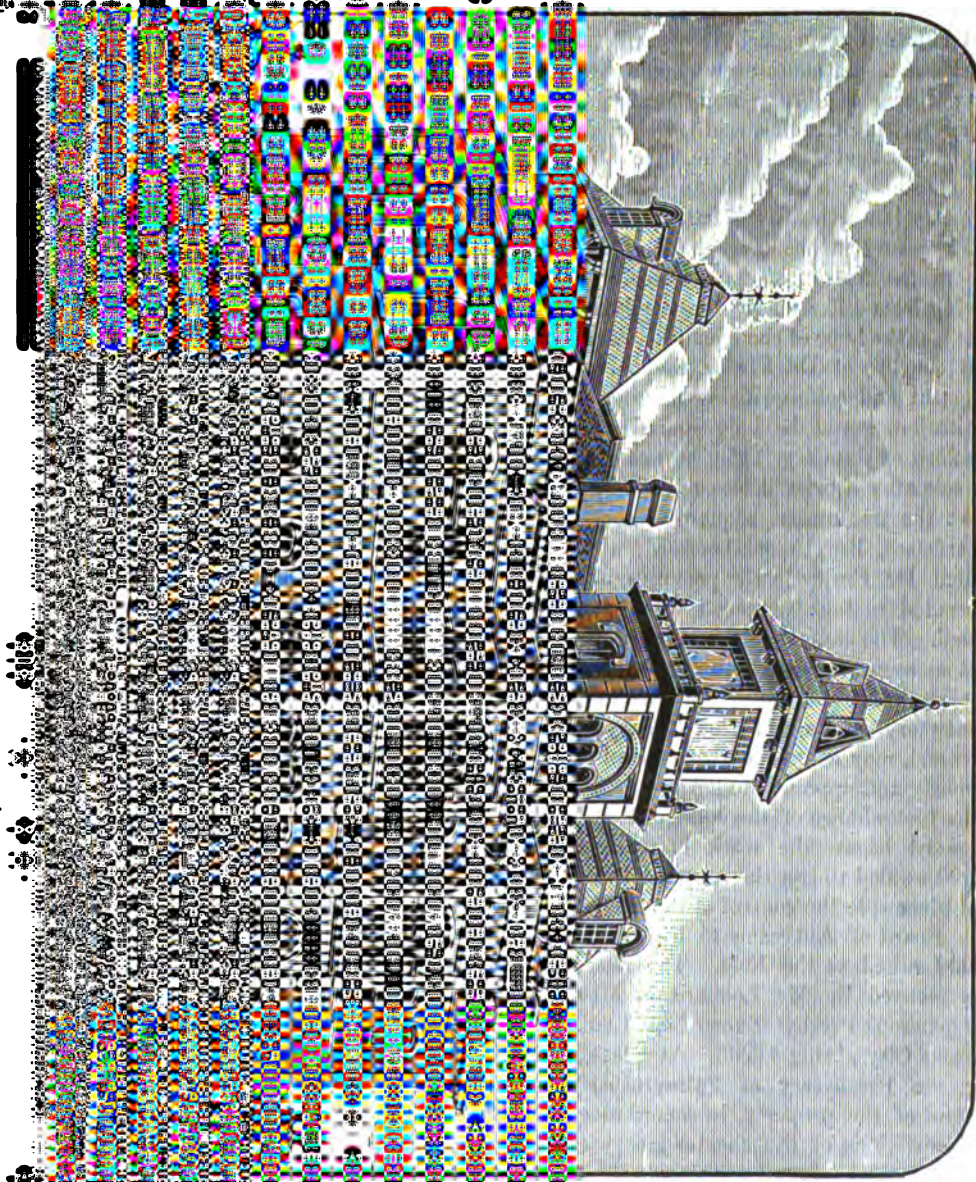
3. *Nota Bene:* This Board of Aid for Colleges and Academies is not an agency for producing needless and weakling colleges.

BROOKFIELD COLLEGE.

Brookfield College, Brookfield, Mo., was founded by the late Rev. J. P. Finley, D.D. On graduating from Princeton Theological Seminary he declined a call from a flourishing church in Ohio, and with the advice of

lege.

For Christian education, he erected, with a few hundred dollars received from his father's estate, a two-story frame building which was used as an academy until 1888. How great was the prosperity of the school



much ampler accommodations were provided. The citizens of Brookfield appreciating the ability and devotion of Dr. Finney, urged him to resign the pastorate of the church, and devote his whole time to the school, promising, if he would do so, to put

up a new and substantial building. Dr. Finley gave his consent, and in 1886 gave up his church after a faithful pastorate of twenty years.

The new building was completed and entered November, 1888. It is a beautiful and substantial brick building with stone foundation. It contains a chapel, two society halls, a library and reading-room, seven recitation-rooms, and two large halls on the first and second floors. The building is handsomely finished throughout, and the property is worth fully \$15,000.

The past year has been the most prosperous in the history of the institution, there having been 146 students in attendance.

It was the hope of the friends of the school that the life of Dr. Finley, the noble, self-forgetful and self-sacrificing founder of the institution, would be long spared; but on the 25th of January, 1889, he was called to his rest after a brief illness of seven days.

At the unanimous request of the board of trustees, Rev. A. S. Leonard, who succeeded Dr. Finley in the pastorate in 1886, consented to take temporary charge of the school. The charter of the college provides that as soon as one fourth as much money is raised outside of the county as in it, the Presbytery of Palmyra, or the Synod of Missouri, may assume entire control of the property and appoint the trustees. As soon as he took charge of the college, Rev. A. S. Leonard began the work of raising the \$3500 needed to free the property from debt and place it in the control of the presbytery. The Board of Aid came to his relief with \$2000 raised at the East. The remainder was secured by Mr. Leonard in Missouri, the generous Presbyterians of St. Louis and Kansas City giving \$1265. At a late meeting, the Presbytery of Palmyra assumed control of the property, in accordance with the provisions of the charter and with the hearty and unanimous consent of the board of trustees.

While the institution is chartered as a college, it will only aim to do the work of a collegiate institute or high-grade academy, preparing students for the sophomore class in our best colleges. It will also be its pur-

pose to give those unable to go through a complete college course, a thorough preparation, mental, moral and spiritual, for the duties and responsibilities of life. The board of trustees have been fortunate in securing the services of Rev. Duncan Brown, D.D., late president of Highland University.

Brookfield is a growing town of 5000 inhabitants, on the Hannibal and St. Joseph Railroad, 124 miles east of Kansas City. It is surrounded by high, rich and rolling prairie. The Presbyterian church has a membership of 198. There are six Presbyterian churches in the county, all connected with the northern Assembly. Presbyterian farmers who think of moving west should inquire concerning lands in this fertile and healthful region of Missouri.

TO APPLYING INSTITUTIONS.

The Board's annual meeting for action upon applications for current aid is held on the Tuesday after the second Sunday of November, which for this year falls on the 12th. Blanks for application are furnished by the Board, and no application is considered that is not presented on the Board's blank; inasmuch as matters of information which the Board requires and other matters of mutual understanding between the Board and the institution are sure to be overlooked when the blank is not used. Blanks for the current year have already been sent to such institutions as have expressly asked for them; and also to all institutions that were aided last year, excepting only those to which the Board gave information that the aid then afforded was exceptional. In those cases, as in those of application entirely new, blanks will not be sent except upon request addressed to the Board's room. It is important that the Board, in making distribution of its still moderate income, should have before it at the same time all the applications of the year. The late date that is fixed for its meeting allows time not only for making up details of the application after the opening of the fall sessions of the schools, but for forwarding the applications so long before the day of meeting that

opportunity can remain for any explanatory correspondence that may be found necessary. Trustees who send in their application on the heels of the Board's meeting take the risk of suffering by any obscurity that may have been left upon a point which a brief question and its answer might have cleared to the Board's satisfaction. Institutions whose cases are not before the Board at its November meeting will be regarded as intending to make no application during the current year of 1889-90.

In addition to the blanks for application there have been sent out already to all institutions which the Board regards as on its list, a new set of blanks provided for by the Board's action of last November as reported in the June number of this magazine. The object of these is to secure to the Board a full understanding of the financial condition and tendency of each institution. Trustees and treasurers will be sure to think that the Board has already shown abundant interest in that direction. Its interest, indeed, has not been small, and its inquiries have been regularly made, and with such skill as a new experience developed. But by this time the Board's responsibility as distributor of the means entrusted to it defines itself more exactly than it could at first; for the risks to which its investments are exposed become, if not more manifest, more distinct. A great part of the Board's recent concern, more than half of the care and labor of some of its officers and of its importunity with its helpers have turned upon the peril into which valuable properties have come. In most cases such peril has developed out of obligations dating from the creation of the property. But sometimes yearly management has added to the original debt. For such yearly management the responsibility lies primarily upon each board of trustees; and the Board, accordingly, has charged itself chiefly with watching, by means of the returns which it requires, the yearly administration of each institution and with giving such cautions as seemed to be required. But the action lately taken will, in this regard, make a marked advance upon the Board's past policy. The returns now re-

quired will bring to the Board's office (and not with the fall application, but many weeks in advance of it) a complete statement of the financial condition of the institution, a complete exhibit of the income and outgoes of the last scholastic year, and a statement of any addition which it *proposes to make* to the last year's scale of expense, "together with the reasons for it, and an explicit showing of the resources on which reliance is had for ability to meet the proposed increase."

The Board is intent on these connected things:

On saving valuable properties, even if they be in debt, when the debt is small in comparison with the value.

On preventing new debt by keeping every institution's expenses within its receipts. And thus

On making every institution under its care a growth, bearing yearly proportion to the means put into it.

To this end appeal will be made for all the means with which the churches and sympathizing friends will entrust us. But in order to their trust we ask the institutions to enter fully and promptly into this new arrangement for the Board's complete understanding of their financial condition and policy. The returns which are to serve this purpose will lie upon the Board's table at its November meeting; and the blanks have been devised with a view to the plainest possible showing of totals and balances. They will be sure to go from hand to hand while the respective applications shall be under discussion. They will then be preserved on file. The treasurer who will give time and pains to the preparation of his returns in the completest, neatest and most legible shape will do good service to his institution.

WHAT CHEER?

For two or three months this Board has been making, by the denominational papers and by this magazine, a very anxious call for the means of saving some institutions of great value and promise from imminent

peril. During the same time some private appeal has also been made. To what effect? The best possible. That does not mean that all our needs are already met or half met. At this early stage of the financial year neither of those things would be best. The *best* working of this College Board will include a double education, of the scholars and of the school-supporters. A whole Church caring, giving, praying for the triumph of Christian education in this nation promises incomparably more for that cause than would the sudden endowment of this Board by a few men's gifts of millions. Yet we need the best help of the able few, none the less. The inspired rule is complete: "Every man as God hath prospered him;" but the *man* chief, and his prosperity as his implement. Sincerely believing these things, we proclaim our satisfaction and gratitude over the response which is coming to our cry of need.

Our general treasury, which is supplied mainly by the annual church collections, has at this time received far more than it has ever received before so early in the year. Yet, inasmuch as our appeal has been loudest in behalf of properties that have needed the succor of personal gifts, we are most interested to acknowledge the generosity of the personal responses already made. The largest of these are as yet in the shape of promises, and there is good reason for not speaking yet of names or amounts, although in every case both are distinct. We tell the exact truth, and all that is material, when we say that we have pledged to us already for the current year, just such gifts as fully encourage us—gifts made according to the divine requirement since they are proportioned to ability, and where ability is not slender. If these should be all indeed, we should be left helpless in some of our greatest emergencies. But we expect other hearts and hands to maintain and end the year for us as some have begun it, and, in that case, we ask nothing better for the seventh year of our work. It will have ended, not with sudden enlargement; we do not desire that; but with precious interests

well secured; with wide walls built—not high, as yet—but solid and well above the surface, so that men can see where the lines are to run and how the finished temple is to stand. The workmen are singing, and the tiers go up. Only let the song and the work go on.

Whether this work does in truth prompt singing, let the following letter decide. It is dated July 10, 1889.

DEAR BROTHER:—Your appeal in the religious newspapers for the property fund of the Presbyterian Board of Aid for Colleges and Academies comes providentially at a time when I find myself in a position to carry out the indefinite purpose which I intimated to you at the late General Assembly. I did not see then where to lay my hand upon any available funds with which to honor the Lord with the tenth of the total increase which was made in my possessions by inheritance; but he has answered my prayer for guidance, and made the way remarkably plain and easy.

It is with great pleasure therefore that I announce to you that I am now ready to give \$2000 to the property fund of your Board whenever you need it. I believe it is an excellent investment of the Lord's money, and I am willing to leave the disposal of it to the wisdom of the Board, under the divine direction.

I wish this gift to be credited, as was my wife's, to "Tithe of Inheritance," without any personal or local designation.

With gratitude to God for his gifts and his guidance, and with peace and joy in this service, I remain

YOUR FELLOW SERVANT IN CHRIST.

That letter came in the train of other and very great encouragement; but it was read with wet eyes. Here was one whom the reader of the letter had never seen but for a moment, whose regard of this cause was purely spontaneous, itself prompting the interview and the utterance to which the letter alludes; and this was the pitch of grateful service to which his heart rose at the call of this cause! That letter, like the one shining finger of a surf on the beach, had in it the lift of a tide. There never was just one surf. A devout Church of hundreds of thousands never produced just one such letter.

PUBLICATION AND SABBATH-SCHOOL WORK.

MINISTERIAL LIBRARIES.

A well-selected library is of inestimable importance to the minister of the gospel. Such a library is a treasury of facts and thoughts. By his books the man of God is informed as to the history of the past, as to the mode of the divine dealing with the Church and the world; by them he is brought into communication with the noblest of the present and past ages.

It has been one of the aims of this Board to furnish the best class of books not only for popular reading, but for the pastor; and to furnish them at the lowest possible price, that they may be within the reach of all.

In the Annual Report of the Board in 1888 the announcement was made that the price of its octavo publications, except the Digests, had been reduced in price to \$1.25 net and postage. The statements were then made, and are now repeated, that amongst the *thirty-six* volumes thus reduced in price were some of the most valuable publications of the Board, and also that it is probable no set of books of like value, as to contents and manufacture, is now offered to the reading community at so low a price.

A list of these works is subjoined, and it will be seen at a glance that all of them are worthy of a place in a minister's library, and that several are well-nigh indispensable to a Presbyterian minister.

Records of Presbyterian Church.
Minutes of General Assembly, 1789-1820.
Minutes of General Assembly, 1821-1887.
Hodge's (Charles) History of Presbyterian Church.
Calvin's Institutes, 2 vols.
Calvin's Letters, 4 vols.
Owen on Justification.
Lime Street Lectures.
Hodge's (A. A.) Lectures on Theology.
Daille on Philipians.
Daille on Colossians.
Leighton on 1st Peter, 2 vols.
Commentary on Ecclesiastes (Young).
Graham on Ephesians.

Lathrop on Ephesians.
Davies' Sermons, 8 vols.
Alexander's (Archibald) Practical Sermons.
Life of John Huss, 2 vols.
McCrie's Life of Knox.
Laws of Ancient Hebrews (Wines).
Pastoral Theology (Murphy).
Dale's Classic Baptism.
Dale's Judaic Baptism.
Dale's Johannic Baptism.
Dale's Christic and Patristic Baptism.
Pilgrim's Progress, illustrated.
Bunyan's Holy War, fully illustrated.
Westminster Bible Dictionary.

Are there not many of our young clergymen who will avail themselves of the opportunity thus offered of providing themselves, at little more than nominal prices, with books that will prove invaluable to them? Are there not some amongst our laity who will see to it that their pastors' libraries are replenished? They will reap rich harvests from their liberality.

CONTRIBUTIONS.

The receipts for Sabbath-school work from the opening of the present fiscal year, April 1, to July 31 were \$44,749.46, being an increase over the receipts of last year for the same period of \$4220.88.

The receipts in the month of July alone amounted to \$11,925.72, being \$2304.95 in excess of those in July, 1888.

CATECHISM BIBLES.

The interest of our young people in the study of the Shorter Catechism seems to be on the increase. Should the demand for prize Bibles for committing it to memory be continued as at the present time, the Board will be compelled either to suspend the distribution or to call upon the Church for the means of continuing it. The fund applicable to this purpose is nearly exhausted.

Since the last report to the General Assembly, April 1, 1889, there have been awarded 1179 Bibles to successful candidates, making a total of 4284 since the offer was first made. Of the Bibles recently awarded, 24 were to young Hindus, as called for by the letter below.

THE CATECHISM IN INDIA.

The following letter recently received by the secretary from Rev. J. M. McComb of Lodiana, India, doubtless will prove interesting to all our readers :

DEAR SIR:—I have charge of the Christian boys' boarding-school at Lodiana, India. Some months ago there appeared in our religious papers a notice to the effect that any boy who should pass an examination in the Westminster Shorter Catechism would receive a reference Bible. Believing that the study of few books would be more beneficial to the boys than that of the Catechism, I directed the classes to study, with the following results : Thirty-seven boys have, in my opinion, complied with the conditions required by you. I do not mean by this that every word was repeated exactly as given in the Catechism, although this was done in most cases, and in every case I believe that the answers were understood, and the few words that were incorrectly used did not alter the meaning. English is very difficult for Urdu-speaking lads, and I have made this consideration on their behalf. Twenty-four who have passed in Urdu have repeated the text word for word. Those who have passed in English would prefer to have the Bible sent in English, and as the boys all expect to study English, you may send all the Bibles in that language; however, a reference Bible in Urdu might be more useful to twenty-four of them. . . . Our school work is prosperous and encouraging. We firmly believe that the Catechism will awaken a new interest to the study of the Bible, and the reference Bible will furnish our boys with the means of becoming better acquainted with the word.

NEW SCHOOLS IN MINNESOTA.

A letter recently received from one of our permanent missionaries in Minnesota contains the following interesting statement :

The work is going on finely. We have over one hundred schools this year for Minnesota.

TEACHING IN EVERY HOUSE.

A primitive and apostolic method this; as old as the first days of the Church at Jerusalem, when men rejoiced that they were found worthy to suffer and labor for their Master's name. We have heard much lately of house-to-house visitation in cities, as an auxiliary to the work of the preacher. But in the forests of Michigan or the prairies of Dakota, where the distance from house to house must be measured by weary miles, it is the only way to preach at all. This is one special duty of the Sabbath-school missionary. He is expected to see that no family within the bounds of his district is left unvisited.

Many most interesting cases are encountered in these isolated homes. One letter says :

Far away in the woods of north Michigan I found an old Scotchwoman, eighty-four years of age. There was no church within many miles, and she had no Christian neighbors near enough to visit her. I read and prayed with her, and then sang some familiar hymns to the good old Scotch tunes which she used to sing at home. She was completely overcome with emotion, and when I rose to go she caught me by both hands, saying, "Do, do come again! I cannot begin to tell you how much good you have done me!"

An old man, confined to the house by illness, said to the missionary, "I was brought up in Belfast. I had a good mother, and almost the first thing I can recollect is her taking me to church and Sabbath-school. From that time I do not remember missing a single Sabbath until I came to Michigan six years ago. Since then I have never heard a sermon."

The bitter tragedy of human life goes on just the same in those lonely regions as in cities and palaces. Hopes wither and hearts break quite as often, and the missionary finds many a sorrowing soul whom he can point to the only true consolation. One says :

I visited yesterday a lady in great trouble. She had been forced to leave her husband on account of his intemperate habits, and knew not which way to turn. I counselled her to do

nothing rashly, but to pray much and trust to God for grace and guidance. After I had read and prayed with her she became more calm, and confessed to me that before my visit she had almost resolved to take her little daughter and end all her troubles by throwing herself into the river.

GOD DISPOSES.

It is no uncommon experience for God's servants, from St. Paul down, to find their way hedged up, so that their best-laid plans fail of accomplishment. But those who faithfully follow the divine leadings are sure to find that the rain and the stormy wind are only fulfilling his word, and the seeming obstacles turn out rather to the furtherance of the gospel. The following illustration comes from one of our Sabbath-school missionaries in the Indian Territory:

Last month I promised to go and help in holding a series of religious meetings among the full-blooded Indians in the southeastern part of the territory. Soon after I started a heavy storm came on. The rain fell for several days, and the streams rose so rapidly that the whole country was flooded for fifteen miles from the river. The roads were utterly impassable, and I was unable to fill my appointments. I stopped in a town of 500 people, where there was no resident minister and no regular preaching. Some of the people declared that they did not want anything of the kind. But I gave notice of a meeting. Five women and one man came. We appointed another for the next night, and ten persons were present. On Sunday we had 250—one half the population! That day six persons declared themselves followers of Christ, and thirty-three rose to ask for prayer.

Who can estimate the harvest from this seed cast upon the waters?

A NOBLE LETTER.

The following letter, received some time ago by the treasurer, came but recently to the special notice of the secretary. He deems it of sufficient interest and value to place it in the columns of *THE CHURCH*. Are there not some situated as is our correspondent who will esteem it a privilege to follow her example?

DEAR SIR:—A circular letter from the Board of Publication requesting aid for its Sabbath-school work is at hand.

Although my dear husband is no longer among the living, I am sure that in his present existence he must approve of such labors, and being myself in full sympathy with them, I herewith enclose to you a draft for \$600, as I learn from the circular that this amount will supply a Sabbath-school missionary for one year. The person to be selected for this purpose, as well as the field of his operation, I leave to the Board.

UNDER THE PRUNING KNIFE. A Story of Southern Life. By Mary Tucker Magill. This is a strong story. Its characters are well defined and are consistent throughout the book. The pictures of southern life are well drawn. The two sisters, Eva and Lin, are properly the heroines of the story. In Eva we have a woman who lived only for admiration and selfish enjoyment. She was very beautiful in face and form, but lacked those elements of character which are woman's true adornment, showing, on the other hand, gravest faults and blemishes which marred and wrecked her life. Lin was the reverse of her sister, lovely in disposition, unselfish, thoughtful, rich in all the qualities of true womanhood. The career of the two sisters is in keeping with their respective characters. Young women should gather much instruction from the story, which is well written and is of a high order of merit. Price, \$1.15.

CONFIDENCE IN CHRIST; or, Faith that Saves. By Rev. A. W. Pitzer, D.D. In this little book the author explains and illustrates his subject in a way that will prove helpful to many who desire clear views of a most vital subject. Price, 40 cents.

ISLAM AND CHRISTIAN MISSIONS is the title of a most important pamphlet, just issued by Funk and Wagnalls, New York. It will be specially helpful in preparation for the December Concert of Prayer. It can be ordered from John A. Black, 1334 Chestnut Street, Philadelphia. Price, 20 cts.

CONTRIBUTED ARTICLES.

FAMINE RELIEF WORK IN SHANTUNG.

From the humble beginning made by Mr. Laughlin, of Wei Hien, early in January, famine relief in Shantung has grown to the proportions of a gigantic work, spreading over parts of four prefectures and covering more or less of ten counties in the northern part of the province.

Starting with less than a thousand dollars in hand, Mr. Laughlin opened up work about the first of January, and doubtfully feeling his way from week to week gradually extended his enrollment until now at the time of closing relief work it amounts to about 33,000, besides 5000 transferred to the care of an adjoining station; while the enrollment at the four other stations in charge of Presbyterians aggregates some 85,000 additional, making a grand total of nearly 120,000; while the English Baptist missionaries have an equal number on their lists. More than 150,000 taels have been sent to the famine field, most of which has been already disbursed, enough, however, remaining to insure carrying on the work through the summer in places where the wheat harvest will be a failure and therefore the people have nothing to look forward to until the autumn crops ripen.

The energies of a large number of the missionaries in Shantung have been diverted through the whole of the spring from regular missionary work to the distributing of relief, not, however, without a most distinct hope that this work may result in large gains to the missionary cause by opening the way for preaching and evangelizing. In February the English Baptists in Chingchowfoo stopped all regular work and devoted themselves as a body to famine relief, while each of our stations in Shantung has had representatives either in the field or engaged, as Dr. and Mrs. Nevius have been, in raising and forwarding funds. Following Mr. and Mrs. Laughlin, who spent two of the winter

months in the work, came Dr. Hunter in February, who after spending a month on the field returned to Wei Hien to build the new hospital there and at the same time do some distributing in destitute regions near at hand. Then came Mrs. Neal and myself from Tungchow in March, first devoting ourselves to helping Dr. Hunter and when he left taking charge of his station, which we are just closing after nearly three months of distribution. Then came Dr. and Mrs. Mateer, who have done seven weeks of hard work already and their enrollment is still proceeding.

About the same time Mr. Bergen brought out over 19,000 taels of silver from Chefoo, and he and Mr. William Chalfant have been busy since early in April in a region near their own field, Chenanfoo. Lastly, Mr. Leyenberger came from Wei Hien and has been engaged for some weeks in work bordering on Dr. Mateer's. Mr. Reid, of Chenanfoo, was also out for several weeks taking charge of Mr. Laughlin's work during his temporary absence.

The method of distribution is the same as that employed by Dr. Nevius some ten years ago in his famine work, some slight modifications having been made by Mr. Laughlin. After selecting a centre for distribution, all the villages within a radius of several miles were visited and a list prepared of the most needy persons in each, a personal inspection of every house being made either by the foreigner himself or by his assistants. For each person on the list an allowance of one cent per day was made, the distribution taking place once a week through the medium of the village elders. By dealing with native banks and making the distributions by means of orders on them, all danger of mobs and disturbances through keeping cash on the premises and distributing in person has been avoided. Though this allowance seems so paltry as to be scarcely worth giving, the

people have been most glad to receive it, and now, as we are about leaving this part of the field, they are loud in their declarations that the relief has saved their lives, that without it a great many would have died of starvation.

The object of the relief was to carry the people along to the time of wheat harvest in June, when it was thought they would be able to get enough to support life by their own exertions. It is pleasant, however, to know, after having accomplished the task laid out for us, for the relief now given is sufficient to last them until the wheat is ripe, that the Chinese officials are supplementing

the foreign distribution, and that after we are gone they will still continue giving out grain and money. Undoubtedly even after the wheat is harvested there will be many in dire need, though an abundant harvest would do a great deal toward relieving the stress of want. The hope and prayer of all concerned is that the heavenly Father will send seasonable rains and grant such relief as he only can give to these much-trying people, who for six years, through floods and droughts, have not been permitted to harvest a good crop.

JAMES B. NEAL, M.D.

FAMINE REGION, SHANTUNG.

LEPER AND BLIND ASYLUMS.

The Leper Asylum is situated across the Jumna river (India), nearly two miles from my house. In it are thirty-five lepers. I have to thank Mr. W. C. Bailey, of Edinburgh, for a liberal donation to provide medicine and special comforts to those in most need of them. A native doctor, on a salary of 5 rupees a month, visits the asylum and relieves, as far as he can, the sufferings of the sick. Gurjan oil, so highly spoken of in the treatment of leprosy, has been tried, but it gives only temporary relief. There is no cure, and very little can be done even to relieve suffering. One of the saddest sights is to see the little children of the lepers playing about all unconscious of the dreadful years coming on them. The parents come to the asylum with the children, as a rule, and it is a hard question to decide what to do with these children. The father of a very bright little boy is very anxious that I should send his son away from the asylum to one of our orphanages. The mother is not a leper, and the father developed it only a few years ago. The difficulties of the problem, whichever way we look at it, I need not name. Five of the lepers are Christians. They have worship together every day. I never visit them without coming away cheered by the evidence of the presence of the Lord Jesus, giving them comfort and resignation in the

midst of their great sufferings. One of them, the father of the little boy named above, named Laloo, a Brahman convert, was baptized many years ago by Mr. Wynkoop. He is one of the happiest Christians I have ever met. He was not a leper at the time of his baptism, or at least it was not known that he was. His toes and fingers are slowly wasting away, and as the struggle between life and death goes on in hand and foot he suffers at times so intensely that one cannot look on unmoved. And yet I have never heard a murmur from him, but over and over have I heard him in the midst of his sufferings tell of the great love of God in Christ to him a poor sinner and leper. His life is one of the best evidences of a living Saviour that I know. His bright face tells of the light within. I have gone from the asylum again and again with a very full heart, feeling that the same Jesus who drew the lepers to him when on earth and laid his hand on them still walks the earth and delights to dwell in the midst of this little company of his disciples.

The Blind Asylum is situated about a mile from the Jumna. In it are sixty-five, including the children. For these we have a school in which they are taught to read Hindi. Quite a number of the blind are able to read the New Testament in the blind character. I ought to say that the mission

gives no grant for the maintenance of the Blind or Leper Asylums. They are supported entirely by a grant from the municipality and by private subscriptions. This year the Hindus erected a "Cow Asylum" on a lot opposite the Blind Asylum. Here old and infirm cows were received and looked after. A wealthy banker of the city is re-

ported to have given 1000 rupees toward this object. After a few months the asylum was removed to another place—evidently the contrast between the objects of the two asylums was too striking and suggestive even for a cow-worshipper not to see it.

J. J. LUCAS.

ALLAHABAD, INDIA.

CHINESE RELIGIOUS TRACT SOCIETY.

More than ten years ago, during a meeting of the Synod of China, steps were taken for the organization of the Chinese Religious Tract Society, thus marking an era in the history of tract work in China.

A few points in the Tenth Annual Report of this society may be of interest to the readers of *THE CHURCH AT HOME AND ABROAD*.

This society was "the first to organize all denominations, natives and foreigners, in one society;" and they went one step farther, and united the Chinese with other nationalities upon a footing of entire equality.

"The point where this society supplies a want is in the matter of union and co-operation of Christians of different countries, names and denominations in one common work, presenting a living and tangible evidence of oneness of all who have one Lord Jesus Christ." A glance at the list of officers and committees will convince one that this feature of the society is as prominent to-day as when it was first organized.

The results of this work are manifest. "The Chinese are everywhere becoming more and more familiar with the truths of our religion, and anxious to receive fuller instructions."

One brother writes, "I have had men look through my armful of books, and turn away disappointed because there was nothing new. Not long ago I met a roughly-dressed farmer, whom you would scarcely suspect of being able to read, who made a very thorough examination of titles and headings, and bought everything which he had not received already."

This our own observation of the work has shown to be a common occurrence. While it is a sad fact that the great mass of the Chinese cannot read, and must therefore be reached and instructed by the voice of the preacher, still there are many who from their position in society would hardly wish to be seen standing on the street corner and listening to a discourse by a foreigner, and much less by a native, but who will send out a boy or come out themselves and buy a tract, which they can quietly read at-home. These tracts somehow do not find their way into the basket of the waste-paper collector. They are bought and read and then loaned to friends to read.

The society issues two monthly magazines, viz., *The Child's Paper* and *Chinese Illustrated News*, which are circulated all over the empire.

"Thanks to the generosity of the Religious Tract Society of London and the American Tract Society of New York, in making liberal grants of stereotypes and of cuts, every number of these papers has been illustrated. This attractive feature serves a double purpose—not only does it instruct by the eye, but it makes the books a thing to be desired by the people. Many will buy an illustrated paper who would spurn an ordinary tract. To be sure they buy it for the picture; but they read the description of the same, and afterwards the sight of the picture must always remind them of the truth which it is designed to illustrate."

The whole number of books and tracts printed during last year amounts to 129,615 copies, equal to nearly two million pages.

Distributing this Christian literature is like preaching to the masses. One member of our own mission writes, "It is casting seed upon the waters. It seems a great waste of breadstuff; but after the waters subside and the sun warms the soil, then appears the crop, furnishing new seed and new breadstuff and with a manifold increase. I do not see any more reason why we should stop tract distribution than why we should stop preaching. The truth may reach the heart by the eye as well as by the ear. Every means of making known the gospel is good, and will be effective if sanctified by faith and prayer. I only wish your society could

put into the field a hundred earnest foreign colporteurs."

It may not be amiss to say that this society has its printing done by the Presbyterian Mission Press at Shanghai; so that aiding this society indirectly benefits our own institution. The work is so important that one can hardly say enough in its favor. We believe the day is coming when there will be a great ingathering in the land of Sinim, and that the seed sown by these Christian tracts all over the empire will spring up, and the fruitage thereof be abundant.

FRANK V. MILLS.

HANGCHOW, CHINA.

MISS MARY WHATELY.

The lamented death, on March 9, of Miss Whately, the head and founder of the English mission-schools at Cairo, removes a familiar face from the British colony residing in that most Oriental-looking of eastern cities. In the winter of 1860-61 she visited Egypt in search of health, where, moved by pity for the neglected girls about her, she gathered a number of them together in a small school. Her endeavors were aided by the voluntary help of two Syrian gentlemen, the Messrs. Shakoor, who labored with her until they both died, a few years later.

Beginning in a very unpretending manner, Miss Whately's school rapidly obtained notice. The Mohammedan government of Egypt, on adopting state education, granted her a yearly subsidy in appreciation of her good services. This recognition is peculiarly interesting inasmuch as Miss Whately never concealed her colors. It was everywhere made known that the school was based and conducted on Christian principles. It numbers at present some four hundred boys and two hundred and fifty girls. Miss Whately added a medical mission, which has relieved much suffering, chiefly in cases of eye diseases, so prevalent among the natives in every part of Africa. Her influence travelled far beyond school or mission. Miss Whately spoke and read Arabic fluently, and her kindly countenance

was well known. Welcomes were offered her in Coptic houses and Mussulman harems, which she used to visit, showing her sympathy, giving her advice, and ever trying to point to the higher life. A correspondent says that she possessed much of the strong, original intellect and the keen sense of humor of her celebrated father, the archbishop of Dublin. Of the old days at the palace she had many interesting tales to relate, when the archbishop's friend Thomas Arnold was ruling at Rugby, and Dr. Arnold's son Matthew was but a dreamy youth. To her charge Miss Whately magnanimously devoted the whole of her private means. For several years she has had the gratuitous help of her faithful companion and friend Mrs. Shakoor. The subscriptions from friends in England enabled her to keep the school open and to provide it with capable teachers. Miss Whately's sister Miss E. J. Whately (the biographer of her father), along with Mrs. Shakoor, will continue the institutions. They have already expressed the wish that the assistance and sympathy which Miss Mary Whately received from many lands may be renewed to her successors.

Miss Whately was in her sixty-fifth year. Her remains have been laid among the people whom she long served and loved well. Among other works Miss Whately wrote "Ragged Life in Egypt," "Among

the Huts," and "Scenes of Life in Cairo"; while her graphic descriptions of Egyptian characteristics frequently enriched the columns of English newspapers. Not since the death of the saintly Hon. Ion Keith

Falconer have the far-spreading branches of north African missions suffered a more regrettable loss than in the demise of Miss Mary Whately. JAMES JOHNSTON, A.S.A.

BOLTON, LANCAIRE, ENGLAND.

STRATEGIC IMPORTANCE OF LIEN CHOW.

Within the last two years the work at Lien Chow has developed in a most promising manner. We have there a prosperous church of nearly sixty members (including baptized children). There are at present five out-stations, besides the central station in Lienchow City, connected with the work there, and many promising openings for schools and chapels are now before us. All this work, in order to proper efficiency, requires the presence and direct superintendence of missionaries resident at the station.

The situation of Lien Chow is most favorable as a centre; the location is healthful, the surroundings attractive, and ready access is afforded to populous districts in all directions. Three rivers meet at or near Lien Chow which drain fertile and populous valleys. Within a radius of thirty miles there must be nearly one thousand villages, containing a population of several hundred thousand people. To the west it is only two days journey into the borders of Kwong Si province, on a road leading to the provincial city. This is an important consideration in view of the difficulties that have hitherto barred our entrance to Kwong Si. To the north it is only one day's journey into the great province of Hunan, with its nineteen millions of people and not a single resident missionary. The importance of Lien Chow as a point of access to Hunan province cannot be overestimated. Already

we have a flourishing work begun in that province, and in two important districts, Kong Wa and Lam Mo, the work is spreading. Five men from Hunan, all of them scholars, have been baptized, and several others are applicants for baptism, while nearly a score profess themselves as inquirers. The prospects of the work in this region are indeed encouraging. Between the two roads leading to Kwong Si on the west and Hunan on the north is a mountainous region inhabited by large tribes of the aborigines, to whom access is easy. As yet no work has been done for them, but there they are in great numbers waiting for the Christian teacher.

The matter of residence is practically settled. At Sam Kong, ten miles from Lien Chow, we have property which can be used as a residence for missionaries, viz., a house in which is room for several native assistants and temporary residence for missionaries when visiting the place, and a vacant lot one hundred feet square on which a house could be built. On the lower part of the river at Kanghan we have purchased a beautiful little plot over an acre in extent in the country amidst a cluster of villages, where a residence would be easily erected. Moreover, we have in Lien Chow itself the prospect of securing a desirable location.

B. C. HENRY.

CANTON, CHINA.

INCIDENTS IN NORTH INDIA MISSIONS.

In the early spring of 1833, when Samuel Irenæus Prime, a member of Princeton Theological Seminary, was lying sick in his room and as it was feared nigh unto death, he was aroused one day by a shout near the

entrance of the hall below, and on inquiring its meaning was answered, "*Lowrie is off for India.*" The sick man arose from his bed, moved to the window overlooking the crowd of students and joined his feeble voice to

theirs. From that hour he began to gather strength, and soon was able to accompany his parents, who had been summoned to his bedside, to the paternal home. The departing student who created this interest had left Allegheny under appointment as a missionary of the Western Foreign Missionary Society, and had come to Princeton, attracted by the fame of its professors, to round out his seminary course and if possible enlist others in the cause which he had espoused.

At the meeting of the General Assembly of 1882, after an address by Secretary Lowrie of the Foreign Board, in which he referred to his fifty years service in the cause, Dr. Irenæus Prime, thus reminded of their early association in Princeton, offered the following resolution, which was unanimously adopted :

“The General Assembly recognizes with gratitude the goodness of God in continuing the life and usefulness of its venerable senior Secretary for Foreign Missions, the Rev. John C. Lowrie, D.D., until he has completed fifty years of faithful and continuous labor in this blessed service; the Assembly thanks the Secretary for his fidelity, hopes that he may live to see the annual income of the Board one million of dollars, and prays that after this life he may enjoy an everlasting crown of righteousness in the kingdom of glory.”

On the occasion of the eighty-first birthday of the subject of the foregoing resolution, which occurred during the last mission year, the Board reproduced and incorporated it in their minutes, with added words of appreciation of the seven years service since rendered by their venerable and beloved Secretary.

On the 30th May, 1833, four persons sailed from New Castle, Delaware, as pioneer missionaries of the American Presbyterian Church to the eastern world. They arrived in Calcutta in October, where one of their number died and soon after two others re-embarked for home, only one reaching it, while the other, for whose failing health they had left, was buried in the sea.

The survivor of this little band, in order to execute the commission with which he was charged, after months of necessary delay

in Calcutta proceeded on his way to plant the gospel among the hardy independent tribes of the northwest provinces, where as yet no missionary of any society had gone. The journey by boat of this solitary stranger with the sad memories of the recent past presents a picture of Christian heroism and perseverance rarely excelled. The perils by the way during two and a half months of continuous voyaging are epitomized in his published journal. After encountering a storm in which the tender conveying part of his effects was lost, he writes, “Every year many boats are lost. I have heard of two since I left, and have several times seen that it was almost the direct power of an Almighty hand that saved mine from the same fate when rapid currents, contrary winds, miserably-managed sails and inefficient boatmen seemed almost to make certain such a result.”

At Cawnpore Mr. Lowrie left the river for a land journey of over four hundred miles in a palankeen, when he reached the northern boundary of British protection, and on the 5th November, 1834, founded the Lodiana mission. He would have proceeded farther north into the Punjab, but what he learned then was confirmed by a visit later to Runjet Sieng, the ruler of the land, that the way was not yet open for the entrance of the gospel among his people. By and by this noted chieftain was brought to his funeral pyre, and with his dead body were burned eleven living females. His successors provoked wars with the Anglo-Saxon power, and with their overthrow British rule was extended over the Sikh tribes, and with it the suppression of the suttee; and in 1850 the central station of the Lodiana Mission was Lahore, the capital of the Punjab.

The day before Mr. Lowrie alighted from his palankeen at Lodiana two ordained ministers and their wives sailed from Boston to join him, one of them now the venerable Dr. John Newton, the historian of the mission at its jubilee celebration in 1884, still in active service, with children and grandchildren his regularly-commissioned co-laborers in this field. Accompanying this first reinforcement was a young lady who at

Calcutta yielded to social attractions for another sphere of usefulness, whose example has not been without imitators since, to the disappointment of those in whose service they originally embarked.

The second reinforcement, consisting of four ministers and their wives, none of whom now survive, sailed from New Castle on the 16th November, 1835, one year from the founding of the mission, and arrived in Calcutta in time to receive advice and direction from Mr. Lowrie, who was there waiting for a passage home, his health not permitting a longer stay in the country. The voyage of this company up the Ganges was attended with the loss of a mission library and press, and resulted in the permanent occupancy of Allahabad as a new mission centre.

Two years later, in October, 1837, the third reinforcement of four ministers and their wives sailed from New Castle, who, after a voyage of nearly six months, landed in Calcutta, and three weeks thereafter Mrs. Anna M. Morrison, from Bloomfield, New Jersey, passed in triumph to her reward, and her remains, at her own request, were laid by the side of Mrs. Louisa Lowrie.

One year later, in 1838, the fourth reinforcement of three ministers and their wives left our shores, and on their arrival out both Allahabad and Futtehgur were occupied, which at a later date became central stations of the Furrukhabad mission.

In 1870, on application of Rev. R. G. Wilder, who was conducting an independent mission at Kolapur, and of the friends who supported it, the same was adopted and has since been sustained by the Presbyterian Board.

Historical sketches of these three missions—the Lodiana, the Furrukhabad and the Kolapur—were prepared for the jubilee celebration of the first named in November, 1884, and are published in a volume of marked interest to those who seek for details of the work of the American Presbyterian Church in India. It is not the purpose of this paper to summarize the work therein sketched. Nearly two generations have passed since it was begun. Yearly reinforcements have gone forth from our

seminaries and churches, and scores of our sainted ones have found their graves in that foreign soil. The names of the earlier laborers are perpetuated, more than is the case with any other of our missions, in their children, who are treading in the same field the steps of their parents.

The success of this self-denying work cannot be judged by the numerical roll of baptized converts. Of these over one thousand are embraced in the five presbyteries of the Synod of India, and there are the uncounted ones who are enrolled in the church of the first-born in heaven. Of the twenty-one ordained native pastors, a representative was with us two years ago, Rev. R. C. Chatterjee, a Brahmin of the Brahmins, who appeared before the General Assembly and some of our synods and churches, whose noble bearing, elegant scholarship and zeal for Christian work received the just appreciation of all who were favored with hearing his addresses, or meeting him and his accomplished wife in the social circle.

In regard to comparative results, one well qualified to judge, Dr. John Murdock, author of "Indian Missionary Manual," gives this testimony: "After having made the circuit of the India missions from the Punjab to Cape Comerin about twenty times, I venture to say that the American Presbyterian Mission has as much if not more to show than any other mission in India under the same circumstances: 1. Perhaps no mission in north India has done more in the way of direct preaching to the heathen. 2. Superior schools have been maintained in the principal cities, and there has been greater care to preserve the evangelistic character than, I am sorry to say, is sometimes shown in British mission schools. 3. By means of the press the American Presbyterian missionaries have done as much in north India and the Punjab as all the other missionaries taken together for the diffusion of Christian truth through this agency."

The chief hindrance to the reception of the gospel by the multitudes to whom its claims have been made known is the dominating power of caste, which holds its subjects in social and religious bondage. Un-

happily for themselves, as well as for the natives, this inhuman system has been upheld and sanctioned by the ruling powers, who, while professing Christianity, have ignored it as an agency entrusted to them for the good of the Indian race. Such is the arraignment of Sir Herbert Edwardes in his address at the Liverpool Mission Conference of 1860. Not only does this charge hold good in respect to state education, which cultivates the intellect and allows the conscience to lie buried in heathen superstition, but also in respect to enlistments in the army, which are made subservient to the demands of caste.

It was subjection to this demand that made possible the Sepoy mutiny of 1857. The Enfield rifle cartridge, greased with the fat of animals alike unclean to Hindu and Mohammedan, as a spark of fire applied to a continuous train of gunpowder, excited the simultaneous revolt of 100,000 armed men. As Sir Herbert, after long official service in India, testifies, "The greatest revolution, perhaps, the world has ever seen, the Indian mutiny of 1857, if anything in this world was made of material elements, was made with grease."

In this awful tragedy our American missionaries had their full share of suffering and sorrow.

Behold that martyr band at Futtehgur—Freeman and Johnson and McMullen and their wives, Mr. and Mrs. Campbell and their two children—leaving their bungaloes and floating on boats down the Ganges. They have written their last messages to dear ones at home. "What is to become of us and of the Lord's work in this land," writes one, "we cannot tell; but God reigns, and in him will we rejoice." And the tone and spirit of this letter characterizes the correspondence of all. And now their passage down the river is arrested by the guns of the enemy. They bring their boats to land, throw away their carnal weapons, and gather in a praying circle. Mr. Freeman offers prayer, reads a portion of Scripture, makes remarks and then they sing a hymn. Mr. Campbell follows with remarks and prayer, and another hymn is sung. Then

the Sepoys advance upon them. They are tied together two and two. Mr. Campbell carries in his arms one of his children; a friend among their English fellow captives carries the other. They are permitted to lie down at night, suffering from want of food and water. In the morning the Prince of Bithoor, whose captives they are, sends carriages for the ladies, and on their reaching Cawnpore all are mercilessly shot by his order, and their bodies cast into a well.

Nana Sahib—and I need no epithet to paint his character: that Maharetta name is a word of significance which no English can express—Nana Sahib, the Prince of Bithoor, was an educated East India gentleman of pleasing address and polished manners, the true type of Anglo-India civilization. Army officers and civilians and their families felt honored in being invited guests at his sumptuous entertainments. He was trained in the government institutions, where the Koran and Shasters are textbooks taught by professors of Oriental literature, and from which the Bible and Christian instruction are excluded that the East India policy of neutrality might be maintained. Behold the product of that policy in Nana Sahib, the deceiver and betrayer of scores of England's confiding sons and daughters, the murderer of our beloved missionaries, their wives and little ones.

But happily this anti-Christian policy was modified and to a large extent overruled by the evangelical spirit pervading the government of the Punjab. In the glare of the mutiny Sir John Lawrence advised the missionaries to intermit no part of their work, and from a community where, as we have seen, "the American Presbyterian Mission had exerted a wider influence than all other missions combined," that noble Christian commander raised a native force which joined to his few British troops carried the breach in the walls of Delhi and crushed the head of the mutiny. The following year the political power of the East India Company was merged in the British crown, and a change of policy has been looked for in harmony with the Christian sentiments of the English people.

But the supremacy of caste as a social and religious force in society will yield only to the opposing power of the religion of Christ. On this subject our pioneer missionary expressed his views more than half a century ago, and holds to them still. "No great number of Hindoos," he says, "could ordinarily be expected to become Christians until this system of caste is broken. . . . Eventually it will become a great means of its own overthrow. This will result from the leavening influence of the gospel by the power of the Holy Spirit reaching each member of each subdivision; but no one moving until all moved, and then conver-

sions would be multiplied by thousands and scores of thousands."

May we not fondly hope that these prophetic words will be fulfilled, not in the distant but in the near future? and then not only India will be emancipated, but the home Church, through whose agency this great deliverance has been effected, will receive into her own bosom double for all her sacrifices. The waters from the sanctuary that shall overflow the plains of Hindoosin and kindred superstitious will find their level in lands where are now their spring sources only. They will be waters to swim in.

NEWARK, N. J.

WM. RANKIN.

INTERNATIONAL MISSIONARY UNION.

The International Missionary Union held its sixth annual meeting at Binghamton, N. Y., July 5-12, 1889. It is an organization exclusively composed of foreign missionaries, temporarily or permanently in this country, who value highly this means of meeting fellow missionaries of all fields and churches and comparing notes upon common ground. Thus far the union has enrolled about one hundred and seventy members. The evenings are devoted to popular addresses, the mornings and afternoons to devotions and technical discussions. Interesting reviews of the missionary enterprise in various lands were presented by Dr. G. F. Verbeck, of Japan; Dr. J. H. Shedd, of Persia; Miss Maria A. West, of her Constantinople "Rest" and other enterprises; President John Packer, D.D., of the Baptist educational work at Rangoon, Burmah; Rev. John Morton, Presbyterians in Trinidad, W. I., and a number of missionaries from China (Rev. H. D. Porter, M.D., American Board; Rev. J. H. Worley, M. E. Church; Rev. Dr. L. W. Kip, Reformed Church; and Rev. G. A. Bond, M. E. Church, Singapore). Rev. James Mudge, formerly of Lucknow, India, read a fine review of the missionary theory and work of the American Methodists. By special invitation for this year, a number of missionary secretaries were in attendance, some

of whom gave most interesting sketches of their work, particularly Mrs. P. S. Aydelott of the Friends, Miss A. B. Child of the Congregational Woman's Board, and Mrs. A. S. Quinton of the Women's National Indian Association. Ex-President Cyrus Hamlin, of Robert College, Constantinople, read a paper on the recent criticisms of missionary management and another on the relation of the missionary to the poor, and related, in connection with his discourses on the Sabbath, etc., a number of those wonderful incidents which have illustrated his remarkable career in Turkey. Rev. H. V. Noyes read a striking paper on the Chinese in America, deploring their exclusion and attributing it to Jesuit management. In the home aspects of foreign missions, Dr. G. W. Wood, of Constantinople, read a paper on the service which missionaries can do here for the general work; and Mr. Belden presented a partial report, the foundation of a union list to be perfected by conference with the publishers and members of the union, giving names of missionary books, one in each main field, suitable for church and Sunday-school libraries. A circulating library was begun, open to members of the union at cost of postage on the books. An effort to co-operate with the London Bureau of Universal Missionary Information was intrusted to Rev. J. A. Davis (Reformed

Church), Newark, N. J. A plan for gathering and distributing books and periodicals for use in the foreign field (for missionaries, native preachers and non-Christian English-reading adherents) was committed to Dr. G. W. Wood (Geneseo, N. Y.), Rev. Messrs. C. W. Park and M. B. Comfort. The officers for 1889-90 are: Rev. J. T. Gracey, D.D., 202 Eagle Street, Buffalo, N. Y., president; vice-presidents, Rev. Drs. Cyrus Hamlin, S. L. Baldwin and William Dean; secretary, William H. Belden, Bridgeton, N. J.; treas-

urer, Prof. M. N. Wyckoff; librarian, Rev. James Mudge, East Pepperell, Mass.; executive committee, Rev. J. L. Phillips, M.D., D.D., 1224 Chestnut Street, Philadelphia, Rev. Messrs. M. B. Comfort, C. W. Park, J. A. Davis, B. Helm, Miss C. H. Daniells, M.D., Mrs. M. E. Ranney. The entertainment of the union, both privately and in the fine edifice of the First Presbyterian Church (Dr. Nichols'), was worthy the eminent reputation of Binghamton for enterprise, urbanity and missionary spirit. W. H. B.

THE BLACK BELT OF VIRGINIA.

Millions of freedmen with ballots in their hands and millions more coming. Vast multitudes of them knowing so little of the duties and responsibilities and the tremendous consequences implied in those ballots. The intelligent white people of the South stand aghast, they fear and tremble at the prospect. The intelligent people of the North would feel the same way if they were here, for each of those votes counts as much as the vote of the most intelligent man in the land.

In large sections of this land the colored vote far outnumbers the white vote. It is no wonder the people are anxious and troubled. After a residence of sixteen years in the South, nearly half of which time has been spent in mission work among the colored people, after studying this question much and seriously, I can see but one way of relief from this dreaded state of things—God's own way of relieving all such difficulties. Like all God's ways of working it is simple, easily applied and infallibly successful. This plan as applied to the freedmen is simply this: introduce Christian culture, Christian education, Christian morals and the Christian religion into the homes of these freedmen. Make the home of the Negro pure and intelligent, and all cause of fear is forever removed.

This can be easily done by gathering large numbers of the colored girls into training-schools, where they are carefully instructed and trained in all that makes a home pure

and cultivated and Christian. These girls thus trained go home to work an entire revolution in their own homes. Many of them become teachers of common schools and communicate the same blessed light and purity to their pupils, and thus become centres of light to whole communities. All or nearly all of these girls are soon married and have homes of their own; their children are born and educated in the holy principles of their mothers. Thus a new generation comes forth from those cultured Christian homes fitted for all the duties of Christian citizenship, and what is infinitely better, they are fitted for heaven. All cause for anxiety is thus removed. God is honored, the country blessed and the colored man saved.

The Presbyterian Board of Missions for Freedmen has adopted this plan of work in such seminaries as Scotia and Mary Allen, and so far it is proving a grand success.

The Board now proposes to locate such a training-school at Burkville, Va. The Board could not have selected a better location for their work in south side Virginia. Burkville is at the junction of the Richmond and Danville and Norfolk and Western railroads. It is in the centre of a large section of country densely populated with colored people. The colored people outnumber the whites in this whole belt of Virginia two to one. The high moral and religious character of the citizens also recommends Burkville as a suitable place for such an institution. This will be the only school of the kind, so

far as I know, in the whole state of Virginia. There are other high schools, but I do not know of any specifically for the training of colored girls.

There is now a grand opening for this kind of work. There are thousands of colored girls anxious to enter such an institution. Now we ask of northern brethren and sisters to come and help us. We appeal to all who have been washed in the blood of the Lamb to come and help us teach these people the precious gospel of Christ.

I know of no place where Christian men and Christian women can invest a few thousand dollars for Christ to so great advantage to themselves and to others. If you could only see the ignorance, the impurity, the squalor, the superstition, that reign in so many of these homes, you would feel it to be a privilege and pleasure, as well as a duty, to assist in sending gospel light and gospel purity unto them.

J. M. RITTENHOUSE.

NOTTAWAY C. H., VA.

KIND OF WORK NEEDED.

The necessity for supplementing pulpit preaching with more direct personal effort in religious work is growing more and more evident with each year's experience. The complaint is wide that sermons do not draw as they used to; that the congregations are small, especially in the evenings, raising a question as to the expediency of a second service; that the masses of the people are falling away from all religious influences and are hard to reach; that the Sunday is being converted into a holiday, and its Christian character is in danger of being obliterated. Something more, it is said, must be done than is now doing to change this state of things if we are to preserve our nation from a dominant godlessness and all its attendant evils. The remedy proposed is that of a more aggressive movement upon the people themselves, by visiting them where they are, gospel in hand, bringing soul to touch soul in immediate sympathetic contact, and causing them to feel through word and deed the power and warmth of a divine love. "Go ye into the highways and hedges, and compel them to come in," is the injunction of the Saviour, "that my house may be full." And in this direct effort we find him setting the example during his ministry on earth. He was not content with preaching the gospel of his kingdom in the synagogues, but we are told of his going out among the people wherever he could find them, and drawing them toward himself by the attractions of a deep personal interest in

their welfare. The efficacy of this method it is proposed to try more fully in the endeavor to bring souls to God, and not to rely so largely upon public preaching for accomplishing this object. Preaching is serviceable and edifying, provided one has an audience. The problem is to get an audience, and an audience not simply of those who are already church members or sufficiently enlisted to pay for a seat in the church, but also of those who, like the multitudes that elicited our Lord's compassion, are wandering in the highways or byways of sin like sheep without a shepherd. A melancholy thing it is on a Sabbath day to go through streets thronged with idlers, lounging at the corners or sitting on the doorsteps, and then enter sanctuaries thinly attended. This is not putting the leaven into the lump. The two are altogether too far apart, and unfortunately the leaven does not draw the lump around it. If it is to work, it must somehow be kneaded in.

A sense of the necessity thus existing is leading to the establishment of schools where persons of both sexes can be trained for evangelistic work. Instruction in Bible truth is supplemented by instruction in the art of going at individuals and talking to them about their spiritual interests. The art is one which at its best requires a special gift in the subject, a knack at understanding people's peculiarities and the ways of approaching them, and also of improving opportunities as they occur for "saying a word

in season;" but it also may be cultivated to a fair degree on a basis of that sound common sense which all ought to have. (Exceptions indeed there are, but these may be left out of the account.) The movement which aims at developing and utilizing it is a good one and deserves to be sustained and carried out, until every church has a little school of this sort in itself for raising up a band of workers in aid of the minister.

But how about the minister himself? Shall he give himself up to the business of public preaching mainly, and satisfy himself with visiting the members of his congregation once a year, or shall he leave his study a little more to spend his time and energies upon the outcast and the aliens? It seems to us there can be but one answer to this question. Labor is comparatively wasted in the preparation of eloquent sermons for the few to hear and enjoy, while "the publicans and sinners" are not reached by the remedies of the great Physician. The token that the kingdom of heaven is at hand is that the poor have the gospel preached unto them; and these are the ones we are "to seek and to save." Says an able writer on this subject in one of our periodicals:

For the Church not to recognize the fact that power coming from above comes in at the very bottom of society, and for her not to stand in fullest sympathy and union with the poor, is to be guilty of the rankest heresy. To doubt the doctrine of the Trinity or of the inspiration of the Bible is a venial offence in comparison. The proof which Christ gave of his heavenly origin was that he was in sympathy with the lowest stratum of the population, and surely Christ was a Christian. Measured by the church development in some of our cities, however, was he a Christian?

These are strong words, and they point out a direction for effort which must be pursued more vigorously than it is if the Church is to avoid failure. And who is to lead in pursuing it and show how it is to be done but the minister? This would seem to be as much a part of his vocation as that of preparing and preaching sermons on Sunday. And would not the general recognition of the importance of this kind of service greatly broaden the sphere of the min-

istry and give scope for the exercise of a greater variety of talents in it? The chief qualification now desired and sought for in a minister is the ability to preach, and to the cultivation of this is his education mainly directed. Any defect in this is liable to lay him aside, even though he may be skillful in winning souls some other way. This is unfortunate. Said a distinguished professor in a theological seminary to the writer, and he was one remarkable for the eloquence of his preaching, "The Church is dying from great sermons. It is what all are after and what ministers are ambitious to give. Yet while the pews under them are comparatively empty, look at that church over there," said he, pointing to one of another denomination in the neighborhood. "That is always full, yet the minister is not much of a preacher; and the reason of his success is that he goes for them. It is personal work after all that does the business." And ought not the faculty for doing this work to be more highly estimated and honored than it is? And in that case, would not many, who are now discouraged from lack of success in the pulpit, be heartened up to new effort in the employment of their talents in a line for which they may be better qualified and in which they might do much good? The point is worth considering. It would seem as if vacant churches, in looking about for a pastor, might do well to inquire and ascertain the candidate's merits in this particular more often than they do; and if he has any, to give these greater weight in their deliberations about calling him. As it is now, the determining point is more generally the pulpit performance, and one Sabbath's hearing settles the question of fitness. Thus it happens that many a minister capable of rendering most excellent service in his calling is left unemployed. A wider range of tests would obviate this evil, and many a church now languishing from want of care might be strengthened by large gatherings of those who have been sought out and brought in. Eloquence and learning do not present the sole attractions for drawing into God's kingdom.

D. W. POOR.

What Dr. Poor so earnestly and wisely urges in the preceding article is happily illustrated in some of our churches. In a recent visit to western New York I spent one Sabbath in Auburn, and had conversation with some friends of my earlier days. I also attended public worship in the Second Presbyterian Church in the forenoon, and in the First Church in the evening. In each the sermon was preached by the pastor, and was a plain, earnest gospel utterance, in style and manner which indicated that the preacher was "much impressed himself as conscious of his awful charge, and anxious mainly that the flock he feeds may feel it too."

At the evening service, in the First Church, I was given to understand that the holders of pews give up all claim to exclusive occupancy, and all seats are free to any who will occupy them. Gentlemanly ushers are also in attendance, to conduct all strangers to seats, and they are made cordially welcome. The pastor is diligent in his house-going and shop-going, and becomes well known in all streets and lanes and to all classes and conditions of men, and is generously sustained by his official and unofficial helpers in seeing that all who can be reached are supplied with good religious literature. The result naturally is that many who are thus won to Sabbath evening attendance, to which they are welcomed without money and without price, soon come to feel at home, and desire to become members of the congregation. At a moderate rent, adjusted to their abilities, they take pews or sittings for the morning service. Every pew is now rented, and the income is ample for all congregational expenses, including a large gratuitous supply of religious literature.

An officer of the Second Church informed me that a similar method obtains in that and the other churches. God speed these

wise and faithful endeavors to carry the gospel into all human homes, and to win the inmates of them to the holy home which every Christian sanctuary should be to as many people of every condition as can be seated in it!

Is there any reason to think that such diligent, pervasive, persistent work will be less successful when it thus starts from and brings back to the sanctuary than when it expends itself in efforts which have no local centre and no wholesome home? For a short time, perhaps, greater crowds can be gathered in secular halls, in opera houses, in theatres. We need not question that in such places some are saved; but seriously we do question whether such methods have not been cried up beyond their real efficacy, to the disparagement and neglect of these steady, persistent, ingenious, hearty efforts, kept up year in and year out, to make each *house of God* the Sabbath home of the people living about it, people of every sort and condition.

It would be a misapprehension of Dr. Poor's true meaning, if any young minister or student should imagine that he can better do this diffusive and this regathering work, without studious, thorough, laborious preparation for the pulpit. The pastors who *continuously* do this house-going and shop-going work most effectively are men whose hours of *study* are most sacredly and industriously kept to their proper use, and whose pulpit discourses most richly instruct the minds and most powerfully shake the hearts and rule the lives of their hearers.

Pastors who *are* pastors must be preachers who *are* preachers, and both are made of students who *are* students.

Dr. Poor, as Secretary of the Board of Education, has a few words more to say to all whom it may concern just at this time.

A REMINDER.

Ministers and presbyterial committees on education are hereby respectfully reminded that September and October are the months in which all recommendations of candidates for aid ought to be sent in to the Board, in order that preparations may be made for the first payments of scholarships. Punctuality in this particular saves much trouble. Laggards are liable to be left out of the account. They find the door shut because all the means on hand have been appropriated. "First come, first serve," is the rule.

A greater responsibility also has been put upon education committees than ever before, inasmuch as larger permission is granted for recommending candidates in the preparatory course. Whether this permission shall be continued will depend upon the wisdom and

care with which it is improved. The young candidate's abilities and strength of purpose should be scrupulously ascertained through a season of probation, so that mistake may be avoided as much as possible. Also the question of need in reference to all candidates should be more carefully examined, since intimations have been given that aid had been granted to some who had "enough and to spare." Such grants are an injury to the cause and a wrong to others who have not enough, and, still worse, bad stewardship of funds given for sacred uses. Moreover, what must be thought of the fitness for the ministry of those young men who will be bold enough to apply for and accept the funds when, in all fair judgment, they do not need them? A strict conscientiousness is required in all these matters.

D. W. P.

OFFICIAL CORRESPONDENCE.

NORTHERN CALIFORNIA.

REV. J. S. M'DONALD, SYNODICAL MISSIONARY.

At the opening of the quarter I was at Woodbridge, attending the meeting of the Presbytery of Stockton. Mr. Seward was there. We conferred with the Home Mission Committee, and have since done some work within the bounds of that presbytery.

The Presbytery of Benicia met at San Rafael. At a popular meeting on Sabbath evening I delivered an address on home missions, referring particularly to the work as it comes under my own observation, and appealing for generous contributions. Much interest has been awakened in the development of the work in Humboldt county. We have mission territory there that needs special attention. Mr. R. Messenger, our efficient missionary at Navarro and Little River, was licensed and ordained.

I visited Duncan's Mill and Freestone, preaching at each place; and then visited Val-

ley Ford and Bodega. These churches can give more for the support of a minister than they have been doing if a suitable man can be secured for the field.

An earnest request came to me from Mr. Croco and the church at Sonora to be present at the dedication of their neat new church. We had a service of deep interest. It was dedicated free from debt. The prospects are brighter for this church than ever before. Mr. Croco has a wide field, and gives it all possible attention. I preached at Columbia, the once famous mining town, where we had a large church. Now it is almost deserted as a place of business, and many of its once beautiful homes are closed and neglected. At Jeffersonville school-house we had a large week-night congregation.

From Sonora Mr. Croco took me to Knight's Ferry, where our Oakdale missionary had held regular services. The place is now un-

supplied. I held three services there, and preached in Oakdale on Sabbath evening.

Our people in Oakdale have been clinging to a "Union church," that they can now use only once a month. My advice five years ago was that they should build one of their own, and had this been done, we would have some foundation to build upon. All the money they have put into that house is of no avail in helping on our own work. The few most able to give are disposed to undertake to build up a Presbyterian church. We need a minister for this work, but the right man for it is hard to find. My advice was that a minister should give special attention to Knight's Ferry for six months, with a view of organizing a church there. Oakdale could be supplied, and the church-building enterprise encouraged.

Should the new canal they are opening prove to be a success, Oakdale will be greatly benefited by it. My next visit was to Clements, in San Joaquin county. I visited among the people, and preached for them on Sabbath. Dr. Steen, of Woodbridge, is to preach there. He spent one day with me, looking over the ground. Mr. Clements will give a fine lot and the brick for a \$3000 church, and will do still more. His offer is a generous one. We should soon have a good church at that place.

As I had promised, if possible, to help dedicate the Fort Bragg church in June and the Grizzly Bluff church in July, I made my arrangements to visit some mission fields in Sonora, Mendocino and Humboldt counties at the same time.

The first Sabbath was spent at Valley Ford and Bodega; the second at Little River, Spring Valley and Navarro. I attended a service during the week at Point Arena, and preached at Manchester. Rev. D. Monroe is preaching at nine different places, three times every Sabbath, and thus reaching many people who would not otherwise hear the glad tidings.

Mr. Messenger has opened a new and important station in Spring Valley. I preached there on Sabbath afternoon to a congregation that filled the school-house. Some of the young people had never attended a religious service until Mr. Messenger went there. They have a

Sabbath-school in which old and young seem greatly interested. At Navarro they were about commencing work on a chapel. The church at Little River, organized last fall, is very prosperous. Mr. Messenger is an excellent minister, and is doing a good work. He hopes soon to make his field self-sustaining.

Rev. R. W. McKinney, of Fort Bragg, is laid aside by failure of health. Mr. Rich, of Mendocino, has rendered the church there much valuable aid. On my arrival there I found the church not ready for dedication on Sabbath. After service that evening I told the people what ought to be done, and could be if they had a mind to work. Three services were held during the week, a sacramental service Sabbath morning, and in the evening the house was dedicated. Rev. J. P. Rich congratulated the large congregation, and told them he never believed they could make their building so beautiful. It is a good house, and all paid for. Should they obtain an efficient minister the church will prosper.

After a very interesting trip up the coast, over long distances that they call "miles" in the mountains, we reached Humboldt county the last of June. I have preached at Field's Landing, Arcata, Blue Lake, Fortuna and Port Kenyon thus far. This week will mostly be given to Fortuna, on the other side of Eel River, where we may organize a church next Sabbath. The Grizzly Bluff church is to be dedicated in the afternoon.

Mr. Emerson has done a good work at Blue Lake, but he has now decided he must retire. Possibly Fortuna and Field's Landing may open up for him.

The work in this valley has made good progress under Mr. Lockard. The congregation at Port Kenyon was the largest I had seen. The membership is threefold what it was when we organized the Grizzly-Bluff church, which left only ten men at Port Kenyon.

On my return I will visit the churches of Bridgeville, Blocksburg, Willits and others by the way.

We need ministers for Sissons, Jackson, Eureka and Starr Valley, Nevada. For the most part our mission churches are doing well.

SOUTHERN CALIFORNIA.

REV. F. D. SEWARD, SYNODICAL MISSIONARY.

My last report was written at Westminster, where I was preaching every evening. Since then Rev. A. C. Junkin, formerly of Oswego, Kansas, has taken that work.

I spent two Sabbaths at Fillmore; one to dedicate the new church, but the day was so rainy it was thought best to defer it till summer.

I spent two Sabbaths at Antelope Valley, where, largely as the result of the labors of Mr. H. C. McBurney, Sabbath-school missionary, and his wife, both teachers of the Board in Utah a few years ago, we organized a Presbyterian church with 22 members, twelve of them men and six of these young men. Two Presbyterian Sabbath-schools had been organized by Mr. McBurney in the valley, and he has organized another since, all three in connection with the church.

I made two visits to Etiwanda, a settlement of twenty-two families. No others within reach of the church and no prospect of mote very soon. Everything depends on water for irrigating vineyards and orchards, and the water supply is limited.

After meeting with Los Angeles Presbytery (Riverside) and with Stockton Presbytery, on my way to San José Presbytery I ran into San Francisco to see the young men of the seminary, one of whom, Don M. Dockery, licensed graduate, has taken the Cholame work, which Rev. S. Slocombe started.

San José Presbytery has some difficult problems to solve. The Monterey church is not in a satisfactory condition. An effort was made toward an improvement in matters in the northern part of San Luis Obispo county, and other places working under similar friction, by appointing a "Grouping Committee." If this committee shows grace and grit equal to the occasion, we may be near to the beginning of better things.

I canvassed Hayward's, but the way seemed not open for an organization just at present. After two nights at Livermore, I canvassed Traver thoroughly in reference to an organization, and reported to an adjourned meeting of Presbytery of Stockton. Presbytery decided

that it is not wise to undertake the Traver work at present.

I assisted in the installation of Rev. G. C. Giffen at Fowler and visited Bakersfield afterwards. As soon as the hot weather of summer is over we should put an excellent minister in Bakersfield and sustain him with all he needs.

We visited Beaumont and Banning, by request of the Beaumont church, to see if there is any hope of reuniting the two. Brother Gage and I studied the field thoroughly, but found no encouragement. If Mr. Logan, of Santa Monica, takes the Banning work, he may give an afternoon or some other hour to Beaumont and do the work of both.

An application for a church and minister at San Fernando occupied a portion of my time. The Methodists have a church and theological seminary at San Fernando richly endowed. The last word from the committee was that they would recommend Dr. Compton to take that field with Burbank, and let Mr. Bickenbach give all his energies to Glendale.

I explored the region of Puente, where there is a neat church which we are welcome to use. The oil-wells are six miles distant, and the land held in enormous tracts mostly by Catholics. Rev. G. W. Maxson, of Rivera, could come twice a month. But matters were not definitely arranged when I left home.

I spent two Sabbaths at San Pedro, supplying the pulpit of Rev. W. A. Waddell while he is absent at the General Assembly. By reason of the smallness of his salary the church has been self-sustaining more than a year, the result of most efficient and consecrated work.

A trip to Santa Paula was made in the hope of harmonizing a slight division in regard to the minister to be called. Rev. John Herron, of Missouri, is likely to take Santa Paula and do good work.

Saticoy and Fillmore, the former carried by the Ventura minister and the latter by myself part of the time and therefore very imperfectly, are now likely to be grouped under Rev. Rollo Branch and ask aid from the Board. Fillmore needs regular work, and Rev. J. M. Crawford, of Ventura, must not carry Saticoy any longer in addition to Ventura.

I arrived at Santa Cruz June 1, and have since maintained regular services in the Y. M. C. A. hall, with prayer-meeting and Sabbath-school. The Congregational church was organized here thirty years ago by a Presbyterian minister with 12 members, half of them Presbyterians. Recently the church had 275 members, with an audience-room which can and does seat 420, and is full regularly, and they have decided to build a large and expensive church. We are starting healthfully and with great promise. It is the most important work I have ever undertaken, and must be ably manned and sustained and pushed. The city has about 6000 people, perhaps more, and is likely to have 10,000 in a few years. We are still hoping to start self-sustaining, with a salary of \$1500. The work needs the best minister who can be had, and there is very little work, if any, in all the synod which promises greater results. If we cannot start

self-sustaining, I plead that the Board supplement the salary to \$1500, confident that in one year, or at the utmost in two, there will be no need of assistance and the result will justify the expense, as in some of the special outlays of the Board in Los Angeles Presbytery. A minister who will be earnest in prayer, and persevering in study and in pastoral work, in Santa Cruz, will see a very strong church here in five years. After six consecutive Sabbaths here, Brother Newell will relieve me for a time, while he employs most of his vacation doing just that kind of work here. We organized yesterday with 30 members, three elders and two deacons. Our work here is exceedingly encouraging.

Since last report I have preached 42 sermons, written 299 letters, travelled 4082 miles, organized two churches, received 52 to membership, baptized one infant, ordained six elders and four deacons.

HOME MISSION LETTERS.

From Axtell, Kan., Rev. C. C. Hoffmeister writes:

On this field during the past year we have built two churches, complete in almost every respect, and all paid for to the last cent—buildings that are marvels of beauty and cheapness and adaptability to the wants of the people, and admired and praised by all who see them. And the "new" has not worn off yet, but the people seem to like to attend them in preference to all others. By reason of their central location and their seating capacity, all exercises of a general character in the community are held in our churches. Last Sabbath I preached the memorial sermon to three hundred and fifty people, and with great acceptance.

Just before going to presbytery in April, I

stirred up the Axtell church on the matter of self-support, and they raised \$75 more than last year, making \$350, their half of the salary, which entitles them to self-support. This was done by the members going down deeper into their pockets, and, now that it is accomplished, those who went deepest are the happiest over the result. Axtell received 22 members last year, making now 82 in all. The church is now in excellent working condition, and my idea is to work it up to supporting a man all the time. My ambition is to make Axtell church the centre of a group of Presbyterian churches in the surrounding country. We might just as well possess the land, which is a goodly land.

Baileyville had no additions last year. We had

meetings appointed, when I got sick; but the religious interest has been to a surprising degree maintained. The church is nearly always full. The Sabbath-school is flourishing, and the members themselves keep up a weekly prayer-meeting. At presbytery I insisted on the elder asking the Board for only \$150, which left \$25 more than last year for the church to raise. On Saturday evening the matter came before a congregational meeting, when several complained that too much had been required of the church, and said that the amount could not be raised; whereupon I "punched them up" a little, and cheered and encouraged them, and they came to the "sticking point" and stuck there. The amount was made up with surprising ease, and I shall not let that church rest until it comes clear off the Board. This little church has done its duty nobly, and certainly deserves favorable recognition.

During the past year both my churches, while giving six or seven times as much for congregational purposes, doubled and trebled their contributions to the boards. I give it as my humble opinion that, if the home mission committees of the various presbyteries would be a little more discriminating, less amounts might be just as well asked of the Board. Being a member of ours, I know how it is. I believe the people will bear a good deal more strain in this matter than is often put upon them. In behalf of the Axtell church I bid good-by to the Board that has so generously cared for us during the past. You have our profoundest gratitude, and we shall ever strive to remember you with offerings in degree as the Lord shall prosper us.

From Salt Point, N. Y., Rev. B. F. Parliman writes:

We have made a renewed and strenuous effort to increase the income of the church. The rental of pews secured an advance of about one hundred and fifty dollars over previous years. Besides that, we put in motion the envelope system, and succeeded in running the amount up to about one hundred and eighty or ninety dollars for the year. Out of this must come some necessary repairs. However, we rejoice in the marked advance. The church can get on with one hundred dollars less than last year, besides improvements and additional expenses. All my planning has been with the one idea in mind of reaching the point of

self-sustentation. I feel that the people now appreciate the importance of self-support as never before. My whole confidence as to their becoming entirely self-sustaining rests on the probability of their being held to their present standard of giving not only, but of their being induced to do yet more in the future. I believe they will. The most encouraging feature of our spiritual work is the ingathering of three young men into the church. The hope of the Church rests upon the young recruits. They may be induced to cast off the traditions of their fathers, and branch out into healthful lives of Christian work.

From Kasota, Minn., Rev. F. C. Bailey writes:

At morning services our church has ordinarily been nearly full. The evening attendance has been about half that of the morning. Attendance at prayer-meeting has been well sustained. The weather through the whole winter has been most favorable for attendance on all services. Seven persons have united with the church on confession of faith. Attendance on the Sabbath-school has been steadily increasing. The enrollment is over two hundred. Average attendance, over one hundred and twenty-five. There are over thirty members in the young people's Bible-class, taught by the pastor. Thirty-three were present yesterday, young men and young ladies, ranging in age from fifteen to thirty-five years. The school is a union school, but fully three fourths of the scholars are Presbyterian adherents. There are enough children here for two Sabbath-schools. The Swedes are building a church, which our people have heartily encouraged. They need preaching in their own tongue. I have resigned my position as pastor, intending to spend the summer in Europe. My relations with the people are perfectly harmonious and pleasant. The assistance rendered this church by the Board the last three years has been of immense value to them. The church was organized with fifty members fourteen years ago, but, being left without a resident pastor, had dwindled to twenty-five when I first came here four years ago as a student. In that time I have received 46 additions, 35 of them on profession of faith. There is now a resident membership of 60, and the church is in a growing, prosperous condition. I hope to find an acceptable successor soon.

From Blunt, South Dak., Rev. Thomas J. Gray writes:

Our Sabbath-school missionary, Mr. Grant, and I have organized a Sabbath-school in the country, called the Pleasant Valley Sabbath-school. It has been quite well maintained. I have been invited a number of times to preach at Onida, the county seat of the county (Sully) just north of us. The Congregational society, five years old, has just disbanded. The majority of their resident members are Presbyterians. They have voted to secure my services for half the time, if such an arrangement can be made with the Blunt church, have circulated a subscription paper, and will take steps to organize as a Presbyterian church as soon as possible. It is a progressive, intelligent community. I think we can organize with about thirty members and a number of adherents. They are serious, thoughtful men. If this field is taken in connection with us, next year we can relieve the Board of at least \$100, with the promise of doing better within a year. You are aware, no doubt, that this country has been greatly depopulated. The present membership at Blunt is but 28, and none of them are wealthy. This Onida field coming into our connection will aid us greatly, although it is sixteen miles away.

At Forest City, a small town on the Missouri river fifty miles northwest, an editor said I was the only Presbyterian minister he had met in Potter county for five years. He said that class of tourists seem to ignore Potter county and its scattered sheep of the Presbyterian fold. He wished I would do something for their welfare. I reported to our good synodical missionary, Brother Carson, and the people are now taking steps to organize and build.

From Flora, Ill., Rev. J. F. Flint writes:

The work is manifestly prospering in this field. Soon after I came here we secured new singing-books for the Sabbath-school and soon revolutionized the singing. My wife and I at once took classes, and now the audience-room is not large enough to accommodate all the children. The infant class now meets in the parsonage. The audiences have steadily increased. One promising young man will probably enter the ministry. We have started out with the intention of contributing to all the boards this year. We have just introduced the envelope system. I have preached this

far three times out of town. Odin, thirty miles west, is waking up and quite hopeful. Besides holding a third service in the afternoon in the vicinity of Flora, I intend to spend one Sabbath each month at Odin. The people have great confidence in our Presbyterian members, and indeed there is urgent need, in the midst of so much that is shallow and deceptive in religious life, for sturdy and deep-laid Christian living as represented by the Presbyterian Church.

From Sacaton, Arizona, Rev. Charles H. Cook writes:

With this date another year closes in our work among the Pimas and Papagoes. Though located amongst the Pimas, rarely a Sunday passes but that more or less Papagoes attend our meetings. Our new chapel is still unfinished; nearly all of the lumber, windows and doors, however, are provided for through the generosity of Judge J. D. Walker. We need a good organ and a good small church bell for this chapel. About \$350, besides what we can raise here, would enable us to enlarge our chapel at this place so as to accommodate all who come to meeting here on Sunday. The school supported by Mr. Emerson is in a flourishing condition. During the meeting of the presbytery here on the 3d inst. our first Pima Presbyterian church was organized with sixteen members, including one elder, all of whom, as well as ten children, were baptized during this quarter. The United States Indian agent, Mr. Johnson, treats us kindly. The outlook here is promising.

From West Superior, Wis., Rev. Putnam Cady writes:

At our last communion ten united with us by letter and fifteen upon profession of faith. We have not made an effort to get numbers simply, but have endeavored to secure a working membership. In this we have been reasonably successful. During the past year debts of every description have been paid. The congregation has increased threefold. The people are earnest in the various departments of church work. Taking these things into consideration, we think that we are ready to assume self-support, and thus enable the Board to place \$600 where it is more needed. Commencing with the first of the present month, then, we shall ask for no further aid from the

Board. This, of course, is quite a jump for us, but the people are anxious to take it, and, if the town continues to develop, we shall be safe in taking this action. We heartily thank the Board for its liberal assistance, and hope to show by our contributions that we appreciate it. I may say to you personally that I am glad you influenced me to come here. I like the people and place so well that I should be quite unwilling to leave.

From Guthrie, Ind. Ter., Rev. William T. King writes:

Last week, by request of Rev. R. W. Hill, D.D., synodical missionary, I came here to look after the interest of our church and organize. On Sabbath, June 30, I organized the First Presbyterian Church of Guthrie, Ind. Ter., of forty members, with four elders, three of whom I ordained. Session held a meeting in the evening, and received ten additional members, making fifty in all. Forty-seven members were received by letter and three on confession of faith. Although four other denominations were ably represented on the Sabbath, we had audiences—A.M., 150; P.M., 300. The ladies have secured sixty comfortable settees for the tent in which for the present services are held. Attendance at Sabbath-school, 67, of whom seventeen were little folks. Elder Robertson is the superintendent. The outlook for a strong church numerically and spiritually is indeed bright. That in the very near future it will be self-supporting is reasonably certain, owing to the class of members of which it is composed. But that other class found in all cities, the neglected, a class which must be sought after, will be reached only by the aid of our Board of Home Missions, which cannot, I think, be long deferred.

From Florence, Oregon, Rev. Albert Robinson writes:

You see by the above address that we have moved on the field, as was your desire. It took us five days to cross from Eugene the coast range and come down the Siuslaw river. This was a tiresome journey for my wife and children. The mountain roads were bad, as it was the rainy season. When we reached tidewater, twenty miles from here, we came to the termination of our

wagon-road and took a small boat for the remainder of our journey. When we reached the bay, the wind blew such a gale that we were drifted to the south shore. Night was coming on, and as it was impossible to pull against tide and wind we sought a place of rest, and discovered an old vacant Indian house. There we laid the children on the floor to sleep. At 10 P.M. the wind fell, so we reached Florence before 11 that night. We were well received by the people. Kindness was shown us while we camped, for we had to ship our household goods around on the steamboat by Yaquina.

The work of the Master seems to open up well. I got up a petition to presbytery for the organization of a church, containing 17 names. Six are Presbyterians, and the rest influential and Christian people. Our Sabbath-schools are doing well. The one here is small, but contains material we can depend on. The one up the river numbers 65, and all of them have to come in boats. I held an Easter service at that place and preached to a congregation of about 125. The steamboat brought a number up from Florence, and the rest came in small boats. At Florence we held the national prayer service (April 30), and had a large attendance. The people came from twelve miles up the river to attend. I have been and am now working at our house, and in another week we expect to unpack our goods and begin to live again. I received a little assistance from some men by way of work, but not as much as I was led to expect. I feel confident the people here will support the gospel when they get in the way of it, but at present many do not know the plan of salvation.

Rev. H. B. Johnson, of Leola, Dakota, writes:

I and my family have been abundantly remembered by our good Presbyterian friends, and our present personal needs are now supplied. But our little home mission church needs help to build a church home. We had made all arrangements to build this summer, having lots deeded to us for such a purpose; but the relentless fire of last April swept away our means, and without help we cannot now build for some years to come. Any help, however small, would be gladly received to enable us to build our church this year.

FOREIGN MISSION LETTERS.

THE MUNI MAJARA MELA.

AMBALA, INDIA.

REV. B. D. WYCOFF:—Rev. E. P. Newton and I went to this mela the 5th of April, where we found some fourteen or fifteen of the native brethren ready to help us. The mela was not so large as that of two years ago, as there were not more than twelve or fifteen thousand present. On Sunday a sikh was immersed in the tank near by by a Baptist brother from Kalka. He allowed him to keep on his turban, his sacred lock and his special sikh mark. The latter came near being the cause of serious trouble, as it was claimed by some of his sikh friends. So great was the excitement that, if Mr. Newton and I had not been there, he might have been killed. I think the native brother made a serious mistake in allowing him to wear his sikh mark after his baptism. We marched in procession from the tank to our camping place, singing *bhajans*, or hymns, all the way, attracting much attention.

The men, and especially the women, are so glad to have the outing the mela affords them they do not seem to mind in the least its many discomforts. The most of the women were very gayly dressed, and many of them loaded down with silver ornaments, their ears bending over with the weight of the rings till they became quite unsightly. In the three days we were there, I think we reached at least three thousand people with the gospel message. God forbid it should be in vain!

THE RUPER MELA.

I walked to Ruper, where I attended another mela with Rev. H. Golaknath and Rev. Mr. Mathias. We had at least one thousand persons to hear us, and that too without opposition, such as we had at Muni Majara from the Aryahs and others. We find it a great help in our preaching to have it interspersed with *bhajans*, or hymns, which Mathias' three sons sing quite well, and which Brother Golaknath leads very nicely with his organ.

One of the most trying journeys I ever had was nine hours on the canal-boat on my way back to Umballa. It was so crowded with natives that there was not room for me to sit comfortably; but

I did not mind it, as it gave me an opportunity to speak of Christ to some of my fellow passengers, one of whom at least, a *babu* who had been educated in a mission-school, showed a special interest in the subject. This goes to prove that educational work is not all in vain, as some mission critics assert. I believe with Dr. Newton that many of the pupils of our mission-schools are secret believers in Christ. The Lord hasten the day when many more of them will be not only secret believers, but open confessors!

MOUNTAINS OF KOORDISTAN.

NESTORIANS OPPRESSED BY KOORDS.

MARDIN, March 2, 1899.

REV. E. W. McDOWELL:—In Berwer and in Bohtan, where our people are weak, the Koords oppress them terribly. I sent an evangelist into Berwer, but, on coming there, found him in fear of his life and the villagers afraid to receive him. The chief, who had recently killed two Syrians, was visiting one of his villages only a few hours away, and was making such threats that all were in terror. I had to remove our man. In Bohtan the distress is even greater. They have lost their farms and flocks, and, having no means of making a living, many of them are in an almost starving condition. For several years the locusts destroyed their crops, and then, in order to get bread, they sold their farms one by one to the Koords at a great sacrifice, and many of them have contracted debts with ruinous interest. Some have left the country, and many others must follow unless they obtain some relief. In one of our villages the chief man, a Koord, came and beat them and in other ways terrorized them, and then informed them he wished to buy their farms. They were afraid to refuse him; so consented. He placed seven krans (\$41) in the hand of one man, saying, "This is the price of your farm," and then took the money from him on the ground that, being his subject, he had no right to it. He then repeated the process with the others with the same piece of money, until he had all their farms and the money too. I have no doubt he could legalize the process in their courts—if not by law, by the use of that same silver piece. Thus you see the two extremes

with which we have to deal—the wild independents of Tyary who provoke the Koords to attack them, and those wretchedly-poor people of Boh-tan who dare not call their lives their own.

PROTECTION NEEDED.

Is it impossible to establish a protectorate for the Christians in Turkey in Asia, which, on the one hand, would prevent injustice to the Koords and, on the other, protect from them? We shall always be hindered and disturbed in our work until there is government of some sort. If there only were an American or Englishman in Constantinople who had the confidence of the government, and who would be accepted by Shimon and the Molaks as their representative, who at the outbreak of these troubles would be on the ground on short notice with proper government officers to deal out strict justice upon Nestorians and Koords alike, it would preserve the peace and take away the reproach of the missionary from among the Koords. It would also free the missionary from circumstances which continually tie his hands spiritually.

GOSPEL TELLING ON TYARY.

There is one hopeful sign, namely, the effect of the gospel upon these Tyarice, as seen in Lizan and Zerue, the men of which villages are by far the bravest of all Tyary. Our church members and our followers or friends oppose all injustice to the Koords. Molak Pettoo, of Lizan, one of the most influential men of Tyary, while not a member of our church, has been our friend from the days of Dr. Grant, and has been moulded by the spirit of the gospel. Yosef (Joseph), his son, is the leader of the men of Lizan and other villages in war. He is a sincere Christian and member of our church; so also Shimon, his licentiate, and Daniel, the chief adviser or agent of the Molak. The last two are our teachers, both good men. These all, when necessary according to their judgment, go out and fight the Koords and burn their villages, and such expeditions are not rare, but they strongly oppose injustice or unprovoked attacks upon their enemies. This summer they refused to attend the council of the Molaks until the sheikh referred to should be repaid for the loss of his sheep. One must be on the ground and see the men to appreciate the effect of the gospel upon them. What the gospel has done for these it will do for the other parts of Tyary.

CHINA.

THE SECOND CHURCH PROSPERING.

PEKIN.

REV. D. C. MCCOY:—I am glad to be able to write you some encouraging things of our work in this city, but especially of the Second Church, which is just now entering upon its third year. I believe not a communion has passed without the addition of one or more new members to its roll. The number added during the last twelve months is nineteen. The young pastor is proving himself the right man in the right place. The wisdom of the presbytery in setting him apart to this sacred office and placing him over this important trust is more than justified. His success is doing much to strengthen and make general the view that all our native churches should be under the care of native pastors. It was not until March, 1886, that the Second Church was organized. But God was preparing a man for the place, and the place for the man. It was Mr. Hsu. He had been assisting me for the past twelve months in the boys' school, and had also alternated with me in preaching on the Sabbath, and in conducting the prayer-meeting and other religious meetings during the week. In this way the little circle of believers became well acquainted with him and he with them. They saw that he would bring to his work a well-trained mind, a sound judgment and a devoted heart. On the very day that the church was organized they decided to ask him to be their stated supply for one year, *promising to pay his entire salary*, and making it larger than any of our native helpers had then received. They paid him promptly in monthly installments, and at the end of the year they were ready to give him a call to be their pastor. At the meeting of presbytery which occurred soon after this, their call was placed in his hands. But his characteristic modesty made him shrink from so great a responsibility, and in a choice little speech before the presbytery he declined the call. The presbytery, however, strongly urged its acceptance upon him, and he finally yielded.

PASTOR AND PEOPLE GROWING.

Mr. Hsu has now closed the first year of his pastorate. It has been a year not without trials both to him and to the little flock over which he has so faithfully watched, and for which he has so earnestly and lovingly worked. Both have grown by what they have been called to do and suffer.

The young pastor has grown both intellectually and spiritually. His sermons have been marked by great care in their preparation, by many apt and striking allusions to, and illustrations from, sacred history and Christian biography, by their thoughtful exposition of the word of God, by their spirituality and their adaptation to the peculiar needs of his hearers. With such a pastor you would expect the evidences of both outward expansion and inner growth of the church which has been under his care. Nor are these wanting. His people do their part, though crippled by removals, having stood manfully by their engagement to meet their pastor's entire salary. They have not only most cheerfully paid that, but they have shown their growing love for him and for the Master by heartily engaging in all the varied forms of Christian activity which he has suggested. The benevolent contributions of this little handful of believers (their number was only twenty-five at the beginning of the year), not including a cent given by us foreigners, have been over \$100. Four dollars per member is not a bad showing for a people the greatness of whose generosity can be measured only by the depth of their poverty. This little band of believers has solved for itself the problem of self-support. By doing it, it has proved that the thing can be done. If only its inspiring example were followed by the whole Church in China, the problem would be solved for the whole Church. Too much to expect? Yes, but the day is coming.

The elders of this little church, too, have been a great help to their young pastor. They have been Aarons and Hurs to hold up his hands. They have been prompt to second all his plans, and have stood by him in all his labors of love, to encourage him by their wise counsel, their sympathy and their prayers.

J. G. Wishard, M.D., writes from Monsoera, on March 29, as follows:

I am now on the field, having yesterday joined Mr. McDowell at this point. This little village is in the western part of our field, about two hours distance from Jezira. We are on the bank of the Tigris river. I can never forget the warm welcome I received from the people here, as well as from Mr. McDowell. One can never know the pleasure, unless he experiences it for himself, of

coming suddenly from the Moslem villages of the plain to these Christian mountain villages.

Last night our room was filled, and we had a prayer-meeting in which there seemed to be much interest. Mr. McDowell's winter here has done much to attach him to these people. They are certainly very interesting people, and seem not only willing but anxious for the gospel. Our prayer is that the Lord will use us to bring these people to a better understanding of the truth.

I cannot write you definitely at present in regard to our plans. We intend, however, to go to Hassan, a village one day's journey from here in the mountains, and then stop for a short time until I get a start in the language. I want as good a command of the language as possible, and to go into Tyary at once would be to lose this opportunity to study, as there I would be overcrowded with medical work. Besides, Mr. McDowell is badly needed here in the Bohtan. I could soon get enough of the language to enable me to get along in a medical way, but I can never think of losing this opportunity to help on the cause of our Master by the lack of proper and sufficient knowledge of the language. We shall therefore put in some time in Hassan in becoming acquainted with the Syriac.

ISLAND OF HAINAN.

HEADQUARTERS SECURED.

KIUNGCHOW.

REV. F. P. GILMAN:—We yesterday closed a bargain for the rent of a place for ten years from one of the most influential men of this city. The place is suitable, though small, for chapel and dispensary, and we feel that with it in possession we shall be free from the anxiety and annoyance of house-hunting, and so ready for the work which we feel free to do. We shall still retain possession of the land which we have purchased, and hope in the course of a year or so either to build on it or to exchange it for land on which there are buildings we can use.

Dr. and Mrs. McCandless are now here, and are living in a part of the house which we occupy. They will move into their new quarters soon. Since I last wrote we have had several visitors from Canton, who have aided us by their advice and by direct assistance. Dr. and Mrs. Kerr came down with Mrs. McCandless, and spent their vacation here during the delightful weather of Novem-

ber. We had also visits at the same time from agents of both the British and Foreign, and American Bible Societies. With each of them I made trips into the surrounding country, distributing gospels and tracts.

RETROSPECT AND PROSPECT.

I have just finished making out our reports for the last year, and they are in many respects very discouraging when compared with what we had hoped to accomplish; yet we are now in a much better condition for work in nearly every respect than we were at the same date last year. Mr. Jerimiassen is now at Nodoa, where he was detained by circumstances nearly all last year and where he carried on a very successful boarding-school, besides the hospital which chiefly taxed his energies. I am now expecting to go to him in a few days to examine some applicants for baptism and to dispense the Lord's Supper. The presence of Mrs. McCandless with her husband here makes it comparatively easy for me to leave Mrs. Gilman, and I hope to take several exploring trips with Mr. Jerimiassen during the next year. Our field is so large and so well defined that the needs of the different parts oppress one who takes time properly to consider them, and we feel that we should as far as possible let our presence and our declaration of the truth witness for the Lord as widely as possible, not only here on this island, but on the peninsula of the mainland near here, which from the similarity of language to that of this island we have come to consider a part of our field. With this duty before us the work of instruction is now claiming our attention. The difference of language makes it necessary that we should instruct our own native preachers and assistants, and we greatly need help to enable us to take advantage of the openings which now freely present themselves. We shall hope and pray that you will be able to send a minister to us during this year.

Rev. W. J. McKee, of Ningpo, writes as follows concerning a new experiment in chapel work:

Recently we have been trying a new plan, or rather resuscitating an old one. Our street chapels not being so well filled from day to day as formerly, the novelty having worn off, it has been thought wise to attempt more aggressive work and in a way to take the city of Ningpo by storm. The four

missions represented in this city, the Church Mission, English Methodist, American Baptist and our own, have agreed upon, and are carrying out, the following plan:

Each mission furnishes from one to three native preachers each day. One of the older missionaries is the leader of the band and is made responsible, for a week at a time, other missionaries, old and new, joining when they can. The band meets in one place according to a previously-arranged plan, but not in the same place every day. The place of meeting is generally one of the chapels. After prayer the preaching band takes its station in a vacant place near a thoroughfare, the presence of one or two foreigners draws a small crowd to begin with, and as the preaching goes on the crowd enlarges, but changes from time to time. The preachers take their turns preaching for a half hour or more each at a time. Sometimes a banner is carried bearing a text of Scripture upon which the preachers are to speak. Sometimes a hymn is sung and prayer offered, but these are not always for edification. Sometimes there are enough preachers to form two bands, and each band preaches in a different part of the city. In good weather there is no difficulty in getting good audiences and many listen with apparent interest, while some scoff and make sport of their fellows for listening to the "foreign doctrine." This is one method, but of course it will not serve as the only method of preaching the truth. Yet doubtless there are in this way some reached who might not otherwise be reached. And if it is of no benefit to others, it is to those who preach. It gives us more of the spirit of him who "when he saw the multitude, was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd."

Concerning the school work in Bangkok, Siam, Rev. J. A. Eakin writes:

The Sumray school, which was placed under my care by the mission at their last meeting, continues prosperous, and the teacher tells me that he thinks it will not be necessary to spend any money in support of it next term, as the patrons of the school will pay enough for tuition to provide for his salary, and all books and stationery are paid for as used. But the religious instruction given in the school has been in nowise diminished, but rather increased.

The religious feeling in our Christian high school is very encouraging. The boys are committing large parts of the Scripture to memory, and seem to enjoy the exercise. We have three Christian boys, and it would have done your heart good to hear one of them pray last night for the boys who are yet in heathenism, asking earnestly that those who have believed in Christ might have strength and wisdom to lead others to him. In a week or two we expect to open a day-school in a rented building near the place on the other side of the river which the mission has been trying to buy for a new station. Miss Stoaks will take charge of this school, and it will be made self-supporting, so far as the current expenses are concerned, from the outset.

GUATEMALA.

SURROUNDING VILLAGES OPEN.

GUATEMALA CITY, June 6, 1889.

REV. E. M. HAYMAKER:—About four weeks ago one of our members—or rather *creyentes*, for he is not a member yet—received an appointment from the Minister of Public Instruction as a teacher in the village of Santa Rosita, about three miles by a good road from the capital. On reaching Santa Rosita he began to make friends with the secretary, alcade and council, which was, of course, quite easy in view of the position he held, and soon brought the secretary to see one of the magic-lantern entertainments here in the capital. The result was, I was invited by the authorities of the place (unofficially, of course) to take the magic-lantern out and give them some entertainments. This I have been doing now for about five weeks. In the meantime the school teacher has proved an excellent propagandist and has worked hard for our cause, and I

have spent one or two evenings of every week in pastoral work there. More than thirty Bibles have been sold in the town. In due time a religious service was started, with some twenty in attendance. The *padre* has visited the place and roared against us, and the lines have gradually been drawn till now everybody knows that a choice must be made between us and “the Church,” and that it is the *padre* who has forced the choice. The consequence of this has been that the attendance at the magic-lantern entertainments has diminished from 250 to 150, while the attendance at the religious service has increased from twenty to forty, with new ones every night. The audience at present includes the secretary, the alcade, assistant alcade, town council entire (*la municipalidad*), the two school teachers (very important people in a village of that kind) and one of the principal landholders of the place. The movement being backed in this way by all the most influential people of the town, bids fair to be one of great results. Already the congregation is larger than our congregation in the capital, and the propagandist spirit of the teacher seems to have inspired all the rest with enthusiasm, and the town seems to be on fire. The fire has also spread to two neighboring villages, one of them very near to Santa Rosita, and people have begun to come from there to attend both the magic-lantern entertainments and the religious services, and the secretary himself takes his Bible and tracts under his arm and goes down to that village, and with them “searches the Scriptures” and proves to the people that these things are so. The other village is a little farther off, but the secretary there is very much interested and has invited me to take the lantern there and begin work among his people.

The runners with what is known in this country as the party machine sneer complacently at Sabbath-school politics, and assure us that saloon politics are unavoidable in a wicked world. But the facts are against them. There was never a great result achieved in our history which did not spring from Sabbath-school politics. America is the child of the Sabbath-school, not of the saloon. Our independence, the formation and preservation of the Union, and emancipation, were not the fruit of saloon or machine politics. They were the result of

honest conviction and of sincere moral effort and devotion. The saloon follows majorities, but the Sabbath-school makes majorities.—*Illustrated Christian Weekly*.

It does seem as if the world's greatest need was not a few illustrious preachers attracting crowds by the splendor of their gifts, but rather a multitude of common ones doing their work, according to their several ability, in all faithfulness and earnestness.—*S. J. Niccolls*.

MISCELLANY.

We find this amusing story in the *New Zealand Presbyterian*, and give it to our readers because we think that they will find amusement in it and something more:

There is a story of the early days of the province that carries a moral. A minister had gone to an entirely new place to hold service. After the usual devotions, he gave out his text and began his sermon with a fine rhetorical swing somewhat as follows: "I suppose, my friends, I am the first minister who has preached here since Adam left the garden of Eden." Then he paused and his eyes rested with questioning interest on a man seated in the far corner of the room. Of course he did not expect an answer to his question. It was just his way of toeing the line for a grand effort. The man in the corner, however, did not view the matter in that light. He got heated and fidgety, tried hard to break the spell of that "glittering eye," but could not, and at last exclaimed, "I don't know sir; ask Sandy Dickson, he's an older settler than I am."

We do not know what moral the editor had in mind for New Zealand readers, but among other things it reminds us of a reply once made by the late Dr. Fewsmith to the question, "What do you think about pre-Adamite men?" Dr. Fewsmith said, he was too busy with the question, what can be done for the post-Adamite men, to have any time for the other question.

The forty-third report of the Ladies' Association for the Christian Education of Jewish Females contains interesting accounts of the girls' schools carried on at each of our Jewish mission stations. For Smyrna, Miss Menzies reports an attendance of 140 girls, of whom 120 are Jewesses—English, Spanish, German, Greek and French being the languages of the scholars. For Salonica, Miss Helen Walker reports an attendance of 160, of whom

154 are Jewesses, the school languages being French, English, German and Spanish. For Alexandria, Miss Kirkpatrick, with whom Miss Calder is associated, reports 140 girls, of whom 76 are Jewesses—the languages being Italian, Greek, Arabic, French and English. For Constantinople, Miss Bennett reports 168 girls, all Jewesses, the mother tongue of the children being Judæa-Spanish. At Beyrout, Mrs. Stai-ger reports 65 girls, 57 of whom are Jewesses, who are taught in Arabic, French and English. At all the stations the teachers are on friendly terms with the parents and visit the children at their homes. We need not say that the New Testament lesson is the most important lesson each day in all the schools, while the best of our church hymns are sung at opening of school also. No one can read this report without seeing what a power of Christian influence these earnest and devoted ladies are bringing to bear upon the lives of these young Jewesses, and through them upon their homes. We wish there were a branch of this association, as well as of the kindred association for foreign missions, in every parish. Friends interested may obtain a copy of this report from Miss Tawse, 11 Royal Terrace, Edinburgh.—*Church of Scotland Mission Record.*

As a result of a religious revival in Richmond, Va., it is stated that the liquor sellers have lost thirty per cent. of their custom. This suggests that a good way to fight the saloons is to convert their customers to Christ. A better way still is so to train the children in home and Sabbath-school that they will never become saloon customers. However the vote goes today, or whatever the politicians do, we can still work in these two ways. And if the Church and all Christians were faithful in this work of winning souls and training the young, the foundations of anti-temperance majorities would soon be swept away. Make the voters true Christian men, train up the boys to scorn bribery and shun the touch of intemperance, and it will be easy to enact and enforce laws against the drink crime.—*Cumberland Presbyterian.*

The six millions of blacks in the southern states remain, and will long remain, one of the

most serious problems in our civil life. It is an inexpressibly sad history—the whole of it. The white man found a noble race in possession of the soil—not any more savage than our own ancestors were within historic times, and not inferior to us in natural qualities of brain and brawn. The Cherokees were moving forward in the upward incline of civilization. They had a republican form of government, peculiarly mingled with a theocracy, and they appreciated the arts and benefits of peace among themselves. They were an honest, brave, manly, stalwart race—and they fought as they had a right to fight, to death, in defence of their ancient domain against the invaders. The white man came, drove them out and planted an African race of slaves in their stead—did it by force, fraud, guile and unblushing

robbery. The exile of the Cherokees is one of the saddest pages in any history. But for the slave trade, the Cherokees might have been absorbed into the white race to its betterment. A drop of the blood of that ancient race would be a taint in no man's veins. But now we have a population as far removed from our own race as any in the world excepting the extinct Tasmanian and soon to be extinct Australian. But we are moving to the solution of that problem along Christian lines. Righteousness and time are the two solvents. We drew blood from their backs and put agony in their hearts by the lash and the chain. God drew retributive blood from our veins with the musket. He reigns still. We will do right by the Negro or God will do right by us in the way of retribution.—*Interior.*

HOME MISSION APPOINTMENTS FOR JULY, 1889.

Rev. D. W. Cameron, West Milton,	N. Y.	Rev. S. T. Thompson, Crystal River, Homosassa	
Rev. W. T. Jones, Conklingville,	"	and Dunellen,	Fla.
Rev. K. McKay, Houlton, Littleton and Monticello,	Me.	Rev. B. F. Guille, Bethany and King's Point,	Tenn.
Rev. C. F. Richardson, Day,	N. Y.	Rev. C. H. Brown, Verdie, Reeds, Jewett, Highland Falls and Hinch Mountain,	"
Rev. G. H. Miller, Brooklyn, 5th German,	"	Rev. David Blyth, Pikeville,	Ky.
Rev. Chas. Wood, New Brighton,	"	Rev. R. H. Horton, Sayersville and Restonsburg	"
Rev. H. P. Hamilton, Scipioville and Scipio,	"	Rev. W. I. Brugh, D.D., Greenup,	"
Rev. John L. Gourlay, Mooers,	"	Rev. Geo. J. Reed, D.D., Columbia,	"
Rev. F. S. Howe, Elmira, Franklin Street,	"	Rev. Jos. E. Andrews, Sandusky,	Ohio.
Rev. Rufus King, Odro,	"	Rev. J. E. Carroll, Solon,	"
Rev. D. G. Morrison, Centerville, Ashton and Big Hollow,	"	Rev. Gilbert Small, Idaville,	Ind.
Rev. J. McIntyre, Chester,	"	Rev. N. S. Dickey, Brookston and Meadow Lake,	"
Rev. Edward C. Wiley, Orleans,	"	Rev. A. L. Hassler, Tipton,	"
Rev. H. R. White, Bellmore,	"	Rev. Thomas Nield, Livonia,	"
Rev. Joseph Bren, Bohemian Work,	"	Rev. A. E. Ewers, Cold Spring and Sparta,	"
Rev. H. G. Miller, Dodge Memorial,	"	Rev. W. S. Davis, Chicago, Central Park,	Ill.
Rev. W. C. Robinson, Shavertown,	"	Rev. D. E. Williamson, Deerfield and Half Day,	"
Rev. J. G. Snyder, Belmont,	"	Rev. W. H. Reynolds, River Forest,	"
Rev. E. R. Evans, Canaseraga,	"	Rev. A. F. Ashley, Astoria and Vermont,	"
Rev. C. H. Fenn, Constantia,	"	Rev. J. P. Both, Viola,	"
Rev. A. L. Greene, Collamer,	"	Rev. Thomas G. Smith, Mission Wood of Grand Rapids,	Mich.
Rev. C. P. Osborne, Manlius, Trinity,	"	Rev. Geo. Reynolds, Grand Rapids, Westminster Mission,	"
Rev. Chas. Herrick, Jamesville,	"	Rev. J. B. Hall, Oneida,	"
Rev. H. H. Manchester, Hastings,	"	Rev. James A. Green, Tekonsha,	"
Rev. J. W. Stitt, Ridgeville and Oneida Lake,	"	Rev. W. S. Taylor, Erie,	"
Rev. Z. B. Graves, East Lake George and Bay Road,	"	Rev. H. B. Dunning, Flushing,	"
Rev. J. F. Lynn, Pleasantville,	"	Rev. John Kelland, Gladwin, 1st and 2d,	"
Rev. E. A. McLaurry, Unionville and stations,	Pa.	Rev. J. H. Phelps, Grayling,	"
Rev. C. L. Jefferson, West Chester, 2d Colored,	"	Rev. A. S. Wight, Linden and Argentine,	"
Rev. B. D. Holter, Kutledge, Calvary,	"	Rev. R. C. H. Sinclair, Bay City, Memorial Mission and Westminster Chapel,	"
Rev. G. Chappell, Kylertown, Bradford and Woodland,	"	Rev. James L. Griffes, Long Lake, Luzerne, Pots and station,	"
Rev. S. Mitchell, D.D., Mt. Carmel,	"	Rev. J. S. McCormack, Port Austin and Grindstone City,	"
Rev. B. Harrop, Point Pleasant, Pleasant Flats and Winfield,	W. Va.	Rev. C. C. Todd, Hurley,	Wis.
Rev. J. P. Green, Baltimore, Light Street,	Md.	Rev. John A. Ringold, Liberty and Lancaster,	"
Rev. Wm. C. Brown, Baltimore, Knox,	"	Rev. O. W. Winchester, Oregon,	"
Rev. A. Blackwell, Bridgeville and Federalsburg	Del.	Rev. J. C. Laughlin, Richland Centre and Madison,	"
Rev. G. D. Heuver, Blackwater,	"	Rev. C. E. Burdick, Omro,	"
Rev. A. G. Parker, Forest Glen and Branchville.	"		
Rev. J. H. Potter, Eustis,	Fla.		

Rev. S. A. Jamieson, Luverne,	Minn.	Rev. S. G. Fisher, Ashland,	Kan.
Rev. C. S. Marvin, Swan Lake,	"	Rev. Geo. E. Bicknell, Kendall, Ulysses and Edwin,	"
Rev. J. S. Boyd, Minneapolis, 6th Ave. Mission,	"	Rev. J. C. McElroy, Neosho Falls and Colony,	"
Rev. J. A. Stemen, St. Paul, East,	"	Rev. Jacob Baay, Smith Centre and Crystal Plains,	"
Rev. H. H. McCreery, Willmar,	"	Rev. Daniel Moore, Covert and Kill Creek,	"
Rev. R. E. Hawley, St. Paul, 9th,	"	Rev. John Wilson, Colby and Oakley,	"
Rev. H. A. Noyes, Buffalo and Rockford,	"	Rev. B. F. McMillan, Orbitello, Sylvan Grove, Ve-	"
Rev. Frank Rundus, Montgomery, Bohemian,	"	per and Blue Stem,	"
Rev. D. B. Jackson, Minneapolis, Bethany Mis-	"	Rev. F. E. McGillivray, Scandinia, Scotch Plains and	"
sion,	"	Formosa,	"
Rev. D. A. Tawney, Houston, Washington and	"	Rev. A. Steed, Bellville,	"
Stewartville,	"	Rev. J. W. Talbot, Caney and two stations,	"
Rev. J. J. Ward, Kasson,	"	Rev. J. S. Caruthers, Perry,	"
Rev. R. A. Clark, Canton, Henrytown and Lanca-	"	Rev. William Campbell, Manhattan,	"
boro',	"	Rev. T. N. Buchanan, Oskaloosa,	"
Rev. I. O. Sloan, Glencoe and stations,	N. Dak.	Rev. John T. Allen, Canadaville, Carters and Hog-	Ind. Ter.
Rev. H. McHenry, Dickinson, Richardson and	"	shooter,	"
Antelope,	"	Rev. W. H. McKinney, Apell, Mt. Zion and Hotobd,	"
Rev. E. C. Dayton, Mandan,	"	Rev. B. J. Wood, Lenox and Big Lick,	"
Rev. J. W. Winder, Ellendale,	S. Dak.	Rev. M. F. Williams, Muscogee,	"
Rev. W. A. Echols, Sturgis and Pleasant Valley,	"	Rev. Joshua Given, Kiowa Indians,	"
Rev. A. Armstrong, Hill City and stations,	"	Rev. F. E. Sheldon, Lisbon and Kingfisher,	Ok. Ter.
Rev. Edwin Brown, Wolsey and Rose Hill,	"	Rev. C. C. Hembree, Norman,	"
Rev. M. E. Chapin, Howell and station,	"	Rev. W. L. Miller, Oklahoma City,	"
Rev. S. Ollerenshaw, South Des Moines,	Iowa.	Rev. W. T. King, Guthrie,	"
Rev. K. J. Duncan, Greenfield,	"	Rev. James Anderson, St. Joe, Adora and station,	Tex.
Rev. J. A. Todd, Mariposa and Laurel,	"	Rev. M. H. Kerr, Wichita Falls,	"
Rev. R. L. Adams, New Sharon, Olivet and Deigh-	"	Rev. H. C. Howard, Terrell and vicinity,	"
ton,	"	Rev. H. J. Ehlers, Salt River and Gold River Val-	Ariz.
Rev. M. E. Barakat, Grand River and Goshen,	"	leys,	"
Rev. W. H. McCuskey, Mt. Hope and Frankville,	"	Rev. H. W. Bainton, Snake River and Bear River	Col.
Rev. E. Schuette, D.D., Rowley, German,	"	Country,	"
Rev. John W. Knott, Meriden,	"	Rev. J. L. Lower, Akron and Yuma,	"
Rev. M. A. MacMin, Churdan,	"	Rev. J. R. Cooper, Lake City,	"
Rev. E. J. Lindsey, Schaller and Earley,	"	Rev. T. C. Beattie, Los Animas,	"
Rev. J. A. Markham, Slouss City, East Side,	"	Rev. J. A. Lowe, Las Cruces,	N. Mex.
Rev. Robert Edgar, Davenport, 2d,	"	Rev. George W. Riggle, Socorra,	"
Rev. A. W. Cooper, Wapello,	"	Rev. Hugh J. Furneaux, Clifton and vicinity,	"
Rev. L. H. Hayenga, Union and Rock Creek,	"	Rev. J. M. Shields, Jemez,	"
Rev. John Branch, Union, Verona, Bromfield and	"	Rev. A. A. Mace, Ocatl,	"
Stockham,	Neb.	Rev. J. M. Martinez, Rinconnes,	"
Rev. J. Gilmore, Minden,	"	Rev. D. de Luna, Raton,	"
Rev. Lester C. Boyce, Beaver City,	"	Rev. S. W. Curtis, Taos,	"
Rev. W. A. Smith, Ponca,	"	Rev. Lucas Martinez, Embudo and vicinity,	"
Rev. L. T. Burbank, Gandy, Garfield and Dorp,	"	Rev. Adalfo Chaves, Pajarito and vicinity,	"
Rev. W. E. Bassett, Norden,	"	Rev. O. Torres, Santa Fé and vicinity, Spanish	"
Rev. Jos. Wittenberger, Meridian and Thayer,	"	Work,	"
Rev. Joel Warner, Hooper and Webeter,	"	Rev. Abram Cardenas, Chimmallo,	"
Rev. R. T. McMahan, Irwin, Salem and Preston,	Mo.	Rev. Panfilo Gonzales, Dofia Ana and vicinity,	"
Rev. E. A. Hamilton, Springfield, 2d,	"	Rev. B. Gallegos, Buena Vista,	"
Rev. L. M. Scrogga, Marceline,	"	Rev. P. Padillo, Ponil,	"
Rev. Frank Lonsdale, Hopkins and Barnard,	"	Rev. J. L. Torres, Chaparito,	"
Rev. A. M. Irvine, Mound City,	"	Rev. J. T. Whittemore, Florence,	Ariz.
Rev. W. B. McElroy, Chillicothe,	"	Rev. E. N. Murphy, Mt. Pleasant,	Utah.
Rev. John Knox, Trenton,	"	Rev. P. D. Stoops, Parowan,	"
Rev. F. H. Auf der Heide, St. Louis, 2d German,	"	Rev. Theo. Lee, Springville,	"
Rev. W. F. Irwin, Union and vicinity,	"	Rev. W. A. Hough, Payson,	"
Rev. Edw. Cooper, D.D., Ironton, Ridge station,	"	Rev. W. N. P. Dalley, Nephi,	"
Marble Hill, White Water, Bristol, Smithville	"	Rev. J. C. Quinn, Helena, 2d,	Mont.
and Windsor Harbor,	"	Rev. E. M. Sharp, Walla Walls,	Wash.
Rev. D. G. Richards, Westminster and station,	Kan.	Rev. I. Wheels, Prescott, Wallula and station,	"
Rev. Charles P. Graham, Argonia, Mayfield, Slate	"	Rev. H. V. Rice, Port Townsend Bay,	"
Valley, Silver Creek and Ewell,	"	Rev. Angus McKenzie, Union Ridge and station,	"
Rev. S. R. Anderson, Indianola and Clearwater,	"	Rev. Alex. Henry, Mt. Pisgah,	"
Rev. B. C. Swank, Eaton and Dexter,	"	Rev. J. A. Stayt, Nooksack, Blaine and Lynden,	"
Rev. Hugh W. Marshall, New Salem and Grand	"	Rev. R. F. Reasoner, Snohomish,	"
Summit,	"	Rev. S. C. Head, North Yakima and Natchez,	"
Rev. R. R. Marquis, Osage City,	"	Rev. A. F. Lott,	Oregon.
Rev. J. W. Hanna, Clements and two stations,	"	Rev. Connell Cox, Enterprise and Joseph,	"
Rev. C. C. Hoffmeister, Baileyville,	"	Rev. Alex. Eakin, Bolinas,	Cal.
Rev. H. N. Pond, Troy,	"	Rev. Charles H. Emerson, Blue Lake,	"
Rev. H. S. Childs, Nortonville,	"	Rev. John N. Elliott, Anaheim and Fullerton,	"
Rev. J. S. Reed, Chanute,	"	Rev. A. A. Dinsmore, Alhambra and El Monte,	"
Rev. Seth G. Clark, Liberal and Seward Co.,	"	Rev. Jos. F. Cherry, Work among Portuguese,	"
Rev. A. W. Colver, Syracuse and Richfield,	"	Rev. S. Slocombe, Cayucas and seven stations,	"

CHILDREN'S CHURCH AT HOME AND ABROAD.

In the July number (page 78) some Bible words were given and a picture was promised to any reader, not over fourteen years old, who would find that text and write to me of it. The first response received came from Kitty Fleming of Martinsburg, Iowa. Writing on June 26, 1889, she said :

I found the verse you asked us to find in the July CHURCH AT HOME AND ABROAD. It is Rev. 3 : 11, "Behold I come quickly ; hold that fast which thou hast, that no man take thy crown." I found all myself by looking in the Concordance. Please send me the picture of Goolee and Ali you promised. I am left-handed ; write with my left hand. I am eight years old.

On the same day Anna Leidigh wrote from Hutchinson, Kansas :

As I was reading about Goolee and Ali in THE CHURCH AT HOME AND ABROAD, I saw where you give a picture of the two Persian boys. I find the text to be, "Behold I come quickly ; hold that fast which thou hast, that no man take thy crown." It is in Revelation, the third chapter and eleventh verse. I am thirteen years old.

The same correct answer has been received from a good number of young friends, and a copy of the picture has been sent to each of them. If any one fails to receive it who has written to me, he is requested to write again. The following are those whose letters have been received. Their ages vary from seven

to fourteen years: Frank B. Edwards, Des Moines, Iowa ; Abbie Stone, Lincoln, Ill. ; Alice M. and Henry N. Bullard, St. Joseph, Mo. ; Irene W. Baldwin, East Orange, N. J. ; Fred E. Morrison, Salina, Kan. ; Elizabeth and Mary F. Ricker, Portsmouth, O. ; Arthur James Burley, Buffalo, N. Y. ; Gardner C. Lowry, Butler, Pa. ; Mary F. Drake, Brookside, N. J. ; Edith Spruance, Wilmington, Del. ; Alexander Armstrong, Newburgh, N. Y. ; Clare Allen, Scranton, Pa. ; Jennie F. Calbert, Brooklyn, N. Y. ; Isabel W. Cooper, Lima, Ind. ; Harry Duncan, Cleveland, O. ; Mary Belle McCrosky, Anna and Mary Siegenthaler, and Grace and Blanche Calland, Spring Hills, O. ; Robert W. Anthony, Cape Vincent, N. Y. ; Grace McPherson, Los Angeles, Cal. ; Mary Chappale, Muir, Mich. ; Charles Adams, San Francisco, Cal. ; Nellie Swab, Dauphin, Pa. ; Lettie A. Stanley, Ashtabula, O. ; Eva G. Patterson, New Lisbon, O. ; Mary Partch, Highland, Kan. ; Edward R. Suffern, Hillburn, N. Y.

I thank all these children for writing to me, and all their mothers for encouraging them. They will be pleased to see from how many states their letters have come and how far apart some of their homes are.

Will they all live together, some day, in the heavenly home? I hope so. I will be glad to hear from them again, and from any others of my young readers. H. A. N.

NANNIE CAMPBELL.

The first time I ever saw Nannie Campbell her blue eyes were very wide open, and she had on a dress of brilliantine, white, with round yellow spots in it. I thought she was pretty, and so did all the others who

composed the group of children into which she unexpectedly came, but she gave especial joy to the little girl who at once took rightful possession of her.

Now when I tell you that I never saw

Nannie Campbell, you may think I am inconsistent; but wait a little before you decide against me.

Nannie lived in Pennsylvania, and in one of the two great cities, Pittsburgh or Philadelphia.

Although I never saw her, I know that she had a good working Christian mother, or it may have been a grandmother or aunt, who not only loved to labor in the cause of Christ, but was anxious to help her little girl to do something too; and she was patient enough to show her how to work in the best way.

I do not know how old Nannie was; I do not think very old, yet she could sew quite neatly, for I saw some of her stitches.

It was "during the war," and all the ladies were full of loving work for the soldiers. Those were days that the little Presbyterians who read *THE CHURCH AT HOME AND ABROAD* cannot remember. Missionary societies, and especially mission bands, were not so common then as they are now. "Aid societies" were the centres of interest, and while fingers flew, sometimes tears fell as the loved names were spoken of those exposed to hardships and dangers in the army.

But there were thoughtful ones, with kind hearts such as that of Nannie's mother, who remembered that it was not alone in camp or field that suffering came on account of the war.

On the western prairies were faithful workers to whom those times brought many privations—home missionaries whose little congregations gathered sometimes in a school-house, sometimes in an empty room above a business house or in a private house if it was a prayer-meeting. Many a Saturday afternoon has my already too tired mother gone, with her little girl for company and a little help, to sweep and dust such a school-room or hall and make it ready for the coming Sabbath. This task was just as regular a part of the Saturday's work as any other.

From these churches went to the army many brave men, and thus their strength, already small, was made less; in some cases they were forced to give up their minister

through utter inability to furnish him a support. In others the minister's salary was cut down and the home, often far from well-furnished with clothing and provision, was rendered more bare, while the anxious minister wrote his sermons on paper he could scarcely afford to buy, and the worn and weary wife strove against all odds to prepare something to set before her little children.

Can you imagine what it would be to have nothing but mush and milk for breakfast, not once but every morning for a long time, until you were very tired of it?

Think of going down to breakfast to find the mother making merry over the surprise she was preparing for the children, a big skilletful of pop-corn, and this because there was no bread and no flour to make any.

Did not such children know what the Board of Home Missions meant? Who could better appreciate its noble work?

I believe that part of it, performed by the ladies, in fitting out boxes of clothing, was best understood and appreciated by the children in these homes.

Could the kind ladies who prepared the boxes have seen the bright faces bent above their gifts, I think their hearts would have said, "When it is so blessed to receive, it is doubly blessed to give."

To one of these societies Nannie Campbell's mother belonged, and when the secretary had sent a letter of inquiry and there came a list of children's ages and measures, there was found to be a little girl only four years old among those for whom the clothing was to be provided.

When Nannie heard about the four-year-old girl, she thought how much pleased she should be to see her, and talked to her mother about it. So it was decided that Nannie should get a doll, and a dress was cut for it from a piece of Nannie's own dress. She herself made the dress and the other clothes and dressed the doll, and away it went, "far out upon the prairies."

In the home of the minister the eventful day had arrived, "the box had come," and all gathered with eager interest to watch the unpacking. Quite welcome were the

aprons, the underclothing and all the useful gifts, but when the pretty doll was found, and with a letter, what a shout! The letter was signed "Nannie Campbell," and it told how she sent the doll as a present for the four-year-old girl. She had dressed it herself, and she asked that it be named for her.

So now you see, the Nannie Campbell that I saw was the doll.

I presume the original Nannie Campbell is Mrs. Somebody now, teaching her own little girl some work of love for those less favored than she.

E. C. C.

LEWISTOWN, ILL.

REFORMED CATHOLICS.

In the August number you read about Martin Luther—how he learned to trust in Christ and not in the pope. There are some Roman Catholic people and priests in our time who are learning the truth just as Luther did, and the truth is making them free. One of these priests is Rev. James O'Connor of New York. He lately told the story of his conversion to a Sabbath-school in Brooklyn, and it was printed, as follows:

I was born in old Ireland not far from the beautiful lakes of Killarney, about forty years ago. I have nothing but pleasant recollections of my early life. My parents, and their parents, and theirs, going back for hundreds of years, were all Roman Catholics.

Many of my relatives had been priests, and my dear mother was very anxious I should be one. I went to school at home until I was eighteen; then I went to Paris, France, for a number of years. Then I came to this country and studied in St. Mary's Seminary, Baltimore. Sixteen years ago I was ordained a priest in Chicago, and ministered to the people of that diocese eight years, and they all loved me; for Catholics are very fond of their priests. I married them, baptized their children, buried their dead and heard their confessions. Ah! you don't know what that means. Here, you big boy in the centre of the church, come up here and tell me all the bad things you did last week. You won't do it? Well, my people would come to me, I would sit down in the confessional and they would kneel before me and tell me all their sins. And then I would give them absolution, and tell them their sins were all

forgiven, and they went away comforted. I would also confess my sins to a brother priest and get his absolution. I did not know that I could go directly to God for pardon.

After a while I became very much dissatisfied at many things in my church. I saw my ministrations did not make the people any better. Their confessions of sins were always about the same. God did not seem to have anything to do with them, except a very few, and they were the persons who could best get along without a priest. I was not happy in discovering flaws in the Church of my fathers, and in finding out errors and mistakes in bishops and priests whom I desired to honor. But I could not shut my eyes to the false teachings of my Church, and as I could not wink at them, I said to myself, I will leave them forever. I had a hard struggle to do it. I suffered great agony. I told my confessor all about it, and I told my bishop. Both said I would go to the bad if I did not mind my business as a priest. But I told them I did not believe in the priesthood and would leave it at all risks, which I did. Then I studied medicine in Cincinnati, desiring above all things to forget that I ever had been a priest. But God had a religious work for me yet to do.

I came to New York about eight years ago. One evening a friend said to me, "Have you told all your trials and troubles and sins to Jesus?" I said I had confessed them to priests and bishops. "But," said he, "Jesus wants no one to interfere between himself and the sinner." His words came home to my heart. I told all to Jesus, laid before him the sins of my life and asked his forgiveness. The friends and acquaintances

of my life did not know my sins, but Jesus did, and I asked him to wash them away. You all know what his promises are: "I will blot out your sins; I will bury them in the depths of the sea; I will remove them as far as the east is from the west," and so on.

• You all know these promises, and I hope you will fully know how true they are, as I did.

Up to that time I did not intend to preach, for I did not know what to preach and did not wish to offend my beloved parents and friends. But after I was converted—that's the only word that can express the change that had come into my life—I was constrained to preach the true way of salvation through and by the Lord Jesus Christ to the Catholic people. My influence as a priest was great among them, and I knew I could turn it to good account in teaching them the way of the Lord. Thus it is that I began to preach in New York to the Catholics whom I could get to listen. Many, many have heard the word, and have been blessed by it. I know only one doctrine—salvation by the blood of Christ; I know only one way—repentance toward God and faith in the Lord Jesus Christ; I know only one rule of faith and practice—the Bible as the revealed word of God, to be believed from cover to cover. All this I preach to the Catholics in opposition to the powers of evil that would keep them in sin, and to the power of the Church of Rome that would keep them in ignorance and superstition.

I do not blame the priests for not teaching the people better—generally they do not know better themselves. But they must be made to stand aside and let the people see that there is only one real priest—the great High Priest Jesus, the Son of God, who ever liveth to make intercession for those that believe in him. The Catholic people believe in him, but the priests will not let them come to him. I preach that the people have a right to come to their Lord and their God, who has purchased them at a great price, even his own blood, and that no power on earth has a right to come between the repentant sinner and the loving Saviour. The Catholic people gladly hear that doctrine, and every year great crowds of them have attended our services in Masonic Temple, New York; more this year than ever before. How many of them become converted? you will ask. It is hard to tell. Our work is in great measure an educational one—teaching the people how to lean upon and trust in the power of God rather than in the priests as now. The conversion and salvation of the soul is the work of God, not of man. Hence we leave to God the fruit of our labors. But he shows us many, many conversions. We have formed no church; our work is a missionary one. There are enough churches and denominations in the world to which the Catholics can go after they are converted—when they become like other Christians.

I think that the children who read these pages will like to take their school atlas and open it to the map of the United States, and to the maps of different states, and find the homes of the children who have received the picture of Goolee and Ali.

In how many states do you find these children's homes? In what town is the greatest number of them? Do you find it on the map? Is it a large city? Some small towns have a good many children who study the Bible, and read **THE CHURCH AT HOME AND ABROAD**. I do not ask you to write to me the answers to those questions; but you will find it pleasant to look them up and talk them over.

And while you have your atlas open, I wish you would look up the places from which the home mission letters in this number have come. There are some things about children in some of those letters, and some other things which I am sure will interest such children as my little Presbyterians. I should like to have any of you write to me and tell me what are the most interesting things which you find in those letters. You may get your mother or any of the family to help you in this, and all of you who do this shall have a copy of the portrait of Dr. Kendall which was on the first page of the January number of this year.

H. A. N.

RECEIPTS.

Synods in *SMALL CAPITALS*; Presbyteries in *italic*; Churches in *Roman*.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1889.

ATLANTIC.— <i>South Florida</i> —Paola 1st, 8 00	<i>Northumberland</i> —Williamsport 2d, 6 20. <i>Philadelphia</i> —
BALTIMORE.— <i>Washington City</i> —Washington 4th, 10; 14 00	Philadelphia Calvary, 32 67; Philadelphia West Spruce St., 212 68. <i>Philadelphia North</i> —New Hope Chapel, 8 48. <i>Pittsburgh</i> —Mt. Washington, 5 96; Pittsburgh Shady Side, 6 25. <i>Redstone</i> —Uniontown, 27 50. <i>Shenango</i> —Rich Hill, 10. <i>Westminster</i> —Slateville (incl. sab-sch., 70 cts.), 5 03. 479 48
CATAWBA.— <i>Cape Fear</i> —Simpson Chapel at Henderson, N. C., 1 00	SOUTH DAKOTA.— <i>Dakota</i> —Mayasan, 1; Mountain Head, 5; Wood Lake, 1; Yankton Agency, 2. 9 00
COLORADO.— <i>Boulder</i> —Valmont, 25 cts. <i>Gunnison</i> —Grand Junction 1st, 1 44. <i>Santa Fe</i> —Aztec, 1; Farmington, 3 69	TEXAS.— <i>Trinity</i> —Glen Rose, 1 00
COLUMBIA.— <i>East Oregon</i> —Klikitat 2d, 2; Cleveland, 2, 4 00	UTAH.— <i>Montana</i> —Great Falls, 1. <i>Utah</i> —Salt Lake City 1st, 18. 14 00
ILLINOIS.— <i>Bloomington</i> —Bloomington 1st, 18. <i>Chiro</i> —Enfield, 4 95. <i>Chicago</i> —Chicago 6th, 79 54; Chicago Hyde Park 1st, 65 68. <i>Freeport</i> —Oregon, 7 69; Willow Creek, 32 78. <i>Mattoon</i> —Assumption, 12 50. <i>Peoria</i> —Prospect, 13 20. <i>Rock River</i> —Aledo sab-sch., 2 40. <i>Springfield</i> —Pisgah, 1 06; Springfield 1st, 73 99. 811 79	Total from churches and Sabbath-schools..... \$2,427 58
INDIANA.— <i>Crawfordsville</i> —Crawfordsville Centre, 12 50; Dayton, 14 42. <i>Fort Wayne</i> —Fort Wayne 3d, 7 60. <i>Indianapolis</i> —Indianapolis 2d, 48 43. <i>Muncie</i> —Shiloh, 8 15; Wabash, 2. <i>Vincennes</i> —Terre Haute Moffat St., 2. 90 10	OTHER CONTRIBUTIONS.
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 1st, 20 84. <i>Council Bluffs</i> —Logan, 3; Neola, 3. <i>Des Moines</i> —Chariton, 4 75. <i>Dubuque</i> —Rowley, 1 50. <i>Fort Dodge</i> —Coon Rapids, 7 30. <i>Ioava</i> —Kirkville, 3 20; Mediapolis, 1 53. <i>Ioava City</i> —Deep River, 6; West Branch, 2; Williamsburg, 7. 50 62	Rev. W. L. Tarbet and wife, 1 25; "C. Penna.," 4; M. E. Drake, Brockport, N. Y., 1; Rev. G. Chappell, Kylertown, Pa., 2..... 8 25
KANSAS.— <i>Emporia</i> —Brainard, 4. <i>Larned</i> —Hutchinson 1st, 34 29. <i>Neola</i> —Fairview, 90 cts. 89 19	LEGACIES.
KENTUCKY.— <i>Ebenezer</i> —Paris 1st, 11 00	Estate of Ellen Gibson, Detroit, Mich., 1500; Estate of Elizabeth Gibson, Detroit, Mich., 1500..... 3,000 00
MICHIGAN.— <i>Grand Rapids</i> —Big Rapids Westminster, 10 27. <i>Monroe</i> —Deerfield, 1; Jonesville, 6; Petersburg, 1. 18 27	MISCELLANEOUS.
MISSOURI.— <i>Ozark</i> —Joplin sab-sch., 5. <i>St. Louis</i> —Emmanuel, 5; Zoar, 2. 12 00	Paid on church mortgages, 1632 50; Interest on investments, 57 50; Total loss recovered from insurance company, 466; Partial loss recovered from insurance company, 71; Premiums of insurance, 171 70; Plans, 8 50..... 2,402 20
NEBRASKA.— <i>Nebraska City</i> —Alexandria, 8 50; Meridian Ger., 9. <i>Omaha</i> —Omaha (Ger.), 8. 18 50	SPECIAL DONATIONS.
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Westminster Hope Mission, 9 97; Plainfield Crescent Ave., 200. <i>Monmouth</i> —Lakewood, 30 26; Oceanic, 7. <i>Newark</i> —Newark South Park, 50 50. <i>Newton</i> —Hackettstown, 50. <i>West Jersey</i> —Camden Liberty Park Ger., 2. 849 78	ILLINOIS.— <i>Freeport</i> —Freeport 1st, 50 00
NEW YORK.— <i>Albany</i> —West Troy 1st, 2 44. <i>Binghamton</i> —Owego 1st, 17 49. <i>Boston</i> —Houlton, 10. <i>Cnyuga</i> —Port Byron, 7. <i>Champlain</i> —Westville, 5. <i>Hudson</i> —Goodwill, 1 44; Middletown 2d, 3 82; Ridgebury, 58 cts.; Stony Point, 12. <i>Long Island</i> —Mattituck, 8 41. <i>New York</i> —New York 14th St., 34 66; New York Central, 139 91; New York Knox, 20 03; New York Madison Ave., 78 79. <i>North River</i> —Amenia South, 22 11. <i>Osego</i> —Oneonta 1st, 21 22. <i>Rochester</i> —Brockport, 21 18; Clarkson, 4; Wheatland 1st, 10 50. <i>St. Lawrence</i> —Cape Vincent, 4. <i>Troy</i> —Brunswick 1st, 10 81; Hoosick Falls, 26 46; Waterford, 41 86. <i>Westchester</i> —Bridgeport 1st, 27 82; Gilead, 21 75; New Rochelle, 64 07; Rye, 133 71. 750 86	NEW JERSEY.— <i>Jersey City</i> —Jersey City 2d, 18 33
NORTH DAKOTA.— <i>Bismarck</i> —Steele, 7 50	Special for Alabama, 1000 00
OHIO.— <i>Bellefontaine</i> —Belle Centre, 5; Huntsville, 5. <i>Chillicothe</i> —Bloomington, 8 81. <i>Cincinnati</i> —Cincinnati Walnut Hills 1st, 72 61. <i>Cleveland</i> —Guilford, 6 50. <i>Columbus</i> —London, 7 62. <i>Dayton</i> —Springfield 1st, 41. <i>Mahoning</i> —Alliance 1st, 8. <i>St. Clairsville</i> —Birmingham, 2; Crab Apple, 8 70; Pleasant Valley, 2 13; Westchester, 1. <i>Steubenville</i> —Carrollton 1st, 12. 180 37	Special for Utah, 450 00
PACIFIC.— <i>Los Angeles</i> —Glendale, 6 30; Lamanda Park, 10; Los Angeles 1st, 38 18. 49 48	Total..... 1,528 33
PENNSYLVANIA.— <i>Allegheny</i> —West Bellevue, 8. <i>Blairsville</i> —Blairsville, 53; Murrysburg, 8. <i>Buller</i> —Harrisville, 88 cts. <i>Chester</i> —Dilworthtown, 3 73; Unionville, 2. <i>Clarion</i> —Du Bois, 23; Mt. Tabor, 2. <i>Lackawanna</i> —Harmony, 9. <i>Lehigh</i> —Bethlehem, 6; Catsasqua Bridge St., 11; Hazleton, 36 09. 79 00	MASSE FUND.
	INDIANA.— <i>Vincennes</i> —Petersburg, 4 00
	Miss Mary E. Brown, New York, 50 00
	Mr. George H. Brown, New York, 25 00
	Total..... 79 00
	MISCELLANEOUS.
	Installments on loans, 150; Total loss recovered from insurance company, 175; Partial losses recovered from insurance company, 43 72; Premiums of insurance, 8 25..... 876 97
	Total..... \$455 97

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1889.

COLORADO.— <i>Boulder</i> —Valmont, 19 cts. <i>Santa Fe</i> —Aztec, 1; Farmington, 1. 2 19	<i>River</i> —Aledo sab-sch., 1 80. <i>Schuyler</i> —Mt. Sterling 1st, 27 58. <i>Springfield</i> —Pisgah, 1 06. 167 57
ILLINOIS.— <i>Chiro</i> —Enfield, 4 60. <i>Chicago</i> —Chicago 1st Ger., 3; Chicago 6th, 127 53. <i>Peoria</i> —John Knox, 2. <i>Rock</i>	INDIANA.— <i>Crawfordsville</i> —Crawfordsville Centre, 22 58. <i>Muncie</i> —Wabash, 1 75. <i>Vincennes</i> —Claiborne, 3. 27 25

IOWA.—*Dubuque*—Rowley, 2. *Fort Dodge*—Dana, 7; Grand Junction, 10 90. *Iowa*—Mediapolis, 1 15. *Iowa City*—Columbus Junction, 4 75, sab-sch., 1 51.
 KANSAS.—*Neosho*—Central City, 1 60; Mineral Point, 1 25; Sugar Valley, 2 25.
 MICHIGAN.—*Detroit*—Northville 1st, 9. *Grand Rapids*—Petoskey 1st, 11.
 MISSOURI.—*Kansas City*—Kansas City 5th, 8 40. *Platte*—Parkville, 5 81. *St. Louis*—Emmanuel Ger., 2 40; St. Louis Washington and Compton Ave., 100; Zoar, 2 30. 118 91
 NEW JERSEY.—*Elizabeth*—Plainfield 1st, 18 39. *Jersey City*—Jersey City 2d, 19 80. *Morris and Orange*—Mendham 1st, 10. *Newark*—Lyons Farms, 8; Newark 1st, 19 34; Newark 2d, 10 49.
 NEW YORK.—*Albany*—Kingsboro', 7 25. *Brooklyn*—Brooklyn 8. 3d St., 67 52. *Buffalo*—Lancaster, 10. *Cayuga*—Auburn Central, 9 47, sab-sch., 4 64; Ithaca 1st, 94 25. *Champlain*—Plattsburg 1st, 35 73. *Hudson*—Good Will, 1 08; Ridgebury, 1. *Lyons*—Newark, 24 51. *Niagara*—Lockport 1st, 47 46. *North River*—Cold Spring, 12. *Troy*—Waterford 1st, 7 25. 322 14
 OHIO.—*Zanesville*—Newark Salem Ger., 2 41
 PACIFIC.—*Los Angeles*—Glendale, 2 50
 PENNSYLVANIA.—*Blairsville*—Murrysville, 6. *Butler*—Harrisville, 66 cts. *Chester*—Chester 1st, 5; Fagg's Manor,

15. *Lackawanna*—Langelyffe and Moosic, 11 75. *Northumberland*—Williamsport 2d, 20 38. *Philadelphia*—South, 5; Southwestern, 7 55; Tabor, 29. *Philadelphia North*—Ann Carmichael, 1. *Pittsburg*—Pittsburgh Shady Side, 6 25; Sharon, 10 83. 118 40
 SOUTH DAKOTA.—*Dakota*—Mayasan, 1; Yankton Agency, 2. 3 00
 TEXAS.—*Austin*—Lampasas, 1. *Trinity*—Glen Rose, 1. 2 00
 UTAH.—*Montana*—Great Falls, 1 00

PERSONAL.

Individuals in Pres. ch., Hannibal, Mo., 181; Mrs. James Laughlin, Sr., Pittsburg, Pa., 1000; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 25; C. Pa., 3; through Rev. A. S. Leonard, 142 87; Do., 1 67; Anon., 25..... 1,354 79
 Total receipts for June..... \$2,260 60
 Previously reported..... 10,552 70
 Total from May 1, 1889..... \$12,863 30
 C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JUNE, 1889.

BALTIMORE.—*Baltimore*—Barton, 3; Deer Creek Harmony, 5. *Washington City*—Washington Assembly, 22. 30 00
 COLORADO.—*Boulder*—Valmont, 16 cts. *Gunnison*—Grand Junction, 1 44. *Santa Fe*—Aztec, 1; Darnlington, 1. 3 60
 ILLINOIS.—*Chicago*—Chicago 8th, 40 04; Chicago Church of Covenant, 76 60. *Freeport*—Hanover 1st, 4. *Peoria*—Prospect, 13 20. *Rock River*—Aledo sab-sch., 1 50. *Springfield*—Pisgah, 81 cts. 136 15
 INDIANA.—*Crawfordsville*—Crawfordsville Central, 12 50. *Indianapolis*—Southport, 3. *Muncie*—Wabash, 1 25. *White Water*—Rising Sun sab-sch., 6. 22 75
 IOWA.—*Council Bluffs*—Neola, 2. *Dubuque*—Rowley, 2. *Iowa*—Mediapolis, 96 cts. 4 96
 MICHIGAN.—*Detroit*—Northville, 9 00
 MINNESOTA.—*Winona*—Albert Lea, 8 00
 MISSOURI.—*Kansas City*—Kansas City 2d, 90 92. *St. Louis*—St. Louis Glasgow Ave., 9 22. 100 14
 NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch., 61 68; Plainfield 1st, 19 25. *Monmouth*—Cranbury 1st, 35; Oceanic 1st, 23. *Morris and Orange*—Mendham 2d, 15. *Newark*—Newark 2d, 13 99. *New Brunswick*—Trenton 4th, add'l, 14 80; Trenton Prospect St., 46 03. *West Jersey*—Haddonfield, 20. 248 25
 NEW YORK.—*Binghamton*—Bainbridge, 1. *Boston*—Woonsocket sab-sch., 2. *Brooklyn*—Brooklyn Throop Ave., 82. *Cayuga*—Auburn Central, 22 20. *Hudson*—Goodwill, 90 cts.; Middletown 2d, 2 19; Ridgebury, 95 cts. *New York*—New York Brick, 139 11; New York Covenant, 177 54; New York 1st, 14 93; New York 4th Ave., 77 95; New York Scotch, 224 57; New York University Place, 369 83. *Niagara*—Holley 1st, 6 63; Knowlesville, 4 20; Lockport 1st, 68 35; Niagara Falls, 21 34. *North River*—Cold Spring, 12. *Oneaga*—Cherry Valley, 37 41. *Syracuse*—Amboy, 5. *Troy*—Lansingburg Olivevt, 14; Waterford 1st, 7 25. *Westchester*—Greenburg, 51 20; Poundridge, 10. 1322 55
 NORTH DAKOTA.—*Fargo*—Jamestown 1st, H. B. Allen, 2 50
 OHIO.—*Cincinnati*—Cincinnati 7th, 15. *Columbus*—Columbus Broad St., 30 46. *Mahoning*—Kinsman, 16. *St. Clairville*—Westchester, 1. *Steubenville*—Wellsville, 54. *Wooter*—Mansfield 1st, 18 69. *Zanesville*—High Hill, 2. 137 15

PACIFIC.—*Bentola*—San Rafael (sab-sch, 16 05), 37 05
 PENNSYLVANIA.—*Allegheny*—Tarentum, 9 75. *Blairsville*—Blairsville, 5. *Butler*—Harrisville 55 cts.; North Liberty, 2 78. *Carlisle*—Harrisburg Pine St., 88 56; St. Thomas, 5 57. *Chester*—Darby 1st, 5. *Eric*—Atlantic, 24 53; Cool Spring, 4 59; Venango, 1 97. *Huntingdon*—Sinking Valley, 7. *Kittanning*—Kittanning 1st, 21 42. *Lackawanna*—Archbald, 5; Scranton 1st, 134. *Lehigh*—Bethlehem 1st, 7. *Northumberland*—Philadelphia Woodland, 166 76. *Philadelphia North*—Germanantown 2d, 125 39. *Pittsburgh*—Pittsburgh Shady Side, 12 50. *Shenango*—Clarksville, 13 45. 689 24
 SOUTH DAKOTA.—*Dakota*—Mayasan, 1; Yankton Agency, 1. 2 00
 UTAH.—*Montana*—Great Falls, 1. *Utah*—Salt Lake City 1st, 5. 6 00
 WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 50 44
 Total receipts from churches, June, 1889, \$2,730 55
 Total receipts from sab-schs., June, 1889, 79 23
 \$2,809 78

INTEREST ON PERMANENT FUNDS.

408; 84 50; 83; 300; 60; 3; 72; 75; 63; 52 50..... 1,101 00

LEGACIES.

Estate of Isabella Wallace, N. Y., less expenses, 965 79; Estate of Rev. Edward Hopper, N. Y., less taxes, etc., 6650..... 7,615 79

REFUNDED.

Rev. John B. Devins..... 30 00

MISCELLANEOUS.

Prof. E. J. Hill, 5; Rev. R. G., 1000; Rev. J. P. Le-trade, 1; Rev. W. L. Tarbet and wife, 98 cts.; C. Penna., 2..... 1,008 98

Total receipts in June, 1889..... \$12,565 50
 Receipts from April 16, 1889..... 19,030 74

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, JUNE, 1889.

COLORADO.—*Boulder*—Valmont, 16 cts. *Gunnison*—Grand Junction 1st, 1 44. *Santa Fe*—Aztec, 1; Farmington, 1. 3 60
 COLUMBIA.—*Idaho*—Spokane Falls Centenary sab-sch., 8. *Oregon*—Ashland sab-sch., Children's Day offering, 6. 14 00
 ILLINOIS.—*Bloomington*—Piper City, 7; Pontiac, 10. *Ontario*—Carmel, 7 75. *Chicago*—Chicago 4th, 497 71; Du Page, 12 90. *Mattoon*—Kansas, 8. *Rock River*—Aledo sab-sch., 1 50. *Springfield*—Pisgah, 1 60. 546 46
 INDIANA.—*Crawfordsville*—Crawfordsville Centre, 12 50; Kirklin, 3; Terhune, 1. *Muncie*—Wabash, 1 25. *Vincennes*—Clatborne, 3. 20 75
 IOWA.—*Council Bluffs*—Logan, 2; Neola, 2. *Des Moines*—Chariton, 4 75. *Iowa*—Mediapolis, 96 cts. *Iowa City*—Ainsworth Bethel sab-sch., Jamie Brockway, 1 52; Nellie and Cora Smeltzer, 1 85; Brooklyn, 13 50; Deep River sab-sch., 4 50. 81 08
 KANSAS.—*Larned*—Leesburg, 1 50

KENTUCKY.—*Ebenezer*—Covington 1st, 103 59
 MICHIGAN.—*Monroe*—Blissfield 1st, 5. *Saginaw*—Argentine, 3; Linden, 1 50. 9 60
 MINNESOTA.—*St. Paul*—St. Paul Dayton Ave., 52 17
 MISSOURI.—*Kansas City*—Kansas City 5th, 7. *St. Louis*—St. Louis Glasgow Ave., 12 40. 19 40
 NEW JERSEY.—*Elizabeth*—Cranford 1st, 10 75, sab-sch., 7 75. *Monmouth*—Cranbury 1st, 30. *Morris and Orange*—Morristown 1st, 84 69; Summit Central, 72 37. *Newark*—Montclair Trinity sab-sch., 15; Newark Memorial, 20. 240 56
 NEW YORK.—*Boston*—Newport, 4 01; Woonsocket sab-sch., 2. *Buffalo*—Connewago, 3 16; Franklinville 1st, 5 50. *Cayuga*—Auburn 1st, 48 78. *Hudson*—Good Will, 90 cts.; Middletown 2d, 2 19; Ridgebury, 1. *New York*—New York 4th, 78 20; New York 5th Ave. sab-sch., 50; New York 13th St. sab-sch. Miss. Assoc., 62 50; New York Morrisania 1st, 10; New York Prospect Hill, 16 31. *Niagara*—Niagara Falls,

LEGACIES.

Legacy of Isabella Wallace, dec'd, late of N. Y., 485 89; Elizabeth Gibson, dec'd, late of Detroit, Mich., 1500; Ellen Gibson, dec'd, late of Detroit, Mich., 1500; Elizabeth Craig, dec'd, late of Penna., 201 86; Caleb Wheeler, dec'd, late of Reading, Pa., 9500; John Garrett, dec'd, late of West Walnut Lane, Germantown, Philadelphia, Pa., 5061; Rachel Losey, dec'd, late of New York, 100; Mary Eckart, dec'd, 1027 50; William A. Wheeler, dec'd, late of Malone, N. Y., 12,075; E. S. Mathes, dec'd, late of Tenn., 25..... 31,476 25

MISCELLANEOUS.

Dr. and Mrs. W. St. G. Elliott, of England, 625; E. O. Emerson, Titusville, Pa., 500; Rev. E. J. Hill, Englewood, Ill., 7; Mrs. E. White, New York city, 20; Rev. G. W. Ash, Kirkwood, Ill., 500; J. D. Lynde, Haddonfield, N. J., 150; Capt. A. B. MacGowan, Fort Sully, Dakota, 10; Students' Assoc. of McCormick Theo. Sem., 15; Miss Flora Gould, Scipio, Utah, 10; Mrs. H. D. Lowrie, Niles, Mich., 10; Box 51, Pittsfield, N. Y., 10; Miss M. C. Bainbridge, Baltimore, Md., 30; Rev. Frank H. Chaifant and wife, North China Mission, 5; "A friend," 26; Rev. J. W. McGowan, Johnstown, Wis., 20 cts.; Mrs. Jane F. Willard, Auburn, N. Y., 100; Cincinnati, Ohio, 10; M. E.

Drake, Brockport, N. Y., 3; Mrs. C. D. Smith, Thomaston, Conn., 5; A. P. B., Brooklyn, N. Y., 10; Friend, Orrville, Ohio, 5; Mount Hermon Miss'y Soc., Mass., 25; Rev. J. Mills Gillette, Kane, Pa., 5; "C. P.," 14; Mrs. Myron Phelps, Lewistown, Ill., 50; "Cash," 1; Through Rev. J. Osmonde, from Langdon, Dakota, 75; "D. R. H.," 6 25; Interest on John C. Green Fund, 393 75; Permanent Fund, 1113 75; Lyon trust, 250..... 3,984 95

Total received for Home Missions, June, 1889..... \$53,373 46
Total received for Home Missions from April 1, 1889..... 145,525 44
Total received during corresponding three months, 1888..... 88,409 16

FOR PERMANENT FUND.

(Interest only to be used.)

Bequest of Rev. Benjamin Foltz, dec'd, late of Rockford, Ill..... 500 00

CORRECTION.—In August number, Synod of Ohio, Mahoning Presbytery, Warren, \$11, should read Athens Presbytery, Warren, \$11.

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, JUNE, 1889.

COLORADO.—Boulder—Valmont, 08
ILLINOIS.—Alton—Litchfield sab-sch., 2. Rock River—Aledo sab-sch., 30 cts. Springfield—Pisgah, 54 cts.; Rev. W. L. Tarbet and wife, 63 cts. 3 47
IOWA.—Council Bluffs—Adair, 50 cts.; Casey, 75 cts. Fort Dodge—Grand Junction, 10 90; Dana, 8. Iowa—Mediapolla, 19 cts. 20 84
KANSAS.—Solomon—Lincoln, 3 50
KENTUCKY.—Ebenazer—Newport 1st, 1 00
MISSOURI.—Ozark—Joplin sab-sch., 1 00
NEW JERSEY.—Morris and Orange—Orange Central, 3 00
OHIO.—Huron—McCutchenville, 1 90. Seubenville—Two Ridges, 4. Zanesville—Newark Salem Ger., 2. 7 90
PACIFIC.—Los Angeles—Los Angeles Bethany, 1 60
PENNSYLVANIA.—Butler—Harrisville, 11
TEXAS.—Austin—Taylor, 14 00

UTAH.—Montana—Great Falls, 1 00
Total received from churches..... \$56 95

LEGACY.

Estate of George S. Bryan, dec'd, late of Allegheny city, Pa..... 2088 66

MISCELLANEOUS.

Rev. J. S. Simpson, East Constable, N. Y..... 3 00

Total received for Sustentation, June, 1889..... \$2148 61
Total received for Sustentation from April 1, 1889. 2952 73

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE, 1889.

Albany—Greenbush, 11 97. Binghamton—East Maine, 1. Brooklyn—Edgewater 1st, 11 90. Buffalo—Lancaster, 20; Akron, 13 50. Cayuga—Auburn 1st, 47 86; Ithaca, 91 76. Champlain—Plattsburg (sab-sch.), 10, 48 20; Westville, 8 69; Constable, 1 50. Columbia—East Windham, 2. Hudson—Ridgebury, 1 95; Middletown 2d, 44 cts.; Good Will, 18 cts. Long Island—Bridg-hampton, 25; Speonk, 2 50; Brookfield, 2 50. Nassau—Whitestone, 3 25; Oceanville, 5. Otsego—Westford, 9. Syracuse—Cazenovia 1st, 24. Troy—Troy 2d St., 44 54; Green Island, 10; Troy Memorial, 5 73; Water-

ford 1st, 7 25. Utica—Rome, 15 70. Westchester—Croton Falls, 6 02.

Total received for New York Synodical Aid Fund, June, 1889..... \$421 24
Total received for New York Synodical Aid Fund from April 1, 1889..... 2,711 38

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1889.

ATLANTIC.—East Florida—St. Augustine 1st, 17 60
BALTIMORE.—Baltimore—Barton, 2; Franklinville, 6 8 00
COLORADO.—Boulder—Valmont, 28 cts. Gunnison—Grand Junction 1st, 1 44. Santa Fe—Aztec, 1; Farmington, 1. 3 72
COLUMBIA.—East Oregon—Kilkittat 2d, 1. Idaho—Walla Walla, 5. 6 00
ILLINOIS.—Peoria—John Knox, 2. Rock River—Aledo sab-sch., 2 70; Peniel, 7. Schuyler—Augusta, 25. Springfield—Pisgah, 54 cts. 37 24
INDIANA.—Crawfordsville—Crawfordsville Central, 12 50. Muncie—Shiloh, 2; Wabash, 2 25. 16 75
IOWA.—Cedar Rapids—Cedar Rapids 3d, 10 75. Council Bluffs—Logan, 4; Mt. Ayr, 5; Neola, 5. Iowa—Mediapolla, 1 73. 26 48
KANSAS.—Topeka—Leavenworth 1st, 100; Topeka 1st, 151 21. 251 21
MICHIGAN.—Detroit—Ann Arbor 1st, 17 25; Detroit Calvary, 14. Grand Rapids—Grand Haven 1st, 20 58. Monroe—Hillsdale, 13 50. 65 33
MISSOURI.—Plate—Albany, 3 10
NEBRASKA.—Nebraska City—Hebron, 13; Lincoln 1st, 50 75; Plattsmouth 1st, 13 52. 77 27
NEW JERSEY.—Morris and Orange—Madison, 172 55; Orange 2d, 136; Orange Central, 200. Newark—Newark Roseville, 187 08. New Brunswick—Bound Brook, 27 25. West Jersey—Haddonfield, 22 50. 745 38

NEW YORK.—Albany—Albany 2d, 146 10. Boston—Houlton, 10. Buffalo—Buffalo Westminster, 225; Lancaster, 20. Hudson—Goodwill, 1 62; Middletown 2d, 3 93; Ridgebury, 1 66. Lyons—Sodus Centre, 2; Wolcott 1st, 3 46. Nassau—Babylon 1st, 8 11. New York—New York Bethany, 28; New York Morrisania 1st, 10; New York West, 863 18. North River—Marlborough, 24 10. St. Lawrence—Carthage, 7; Watertown 1st, 112. Troy—Waterford 1st, 152 76. Utica—Utica Bethany, 7 21. Westchester—Poundridge, 10. 1636 13
NORTH DAKOTA.—Fargo—Jamestown 1st, 2 50
OHIO.—Athens—New Plymouth, 9. Columbus—Columbus Broad St., 15. Dayton—Dayton Memorial, 18 19. Lima—Ada, 13 38. Mahoning—Kinsman, 10. St. Clairville—Birmingham, 2. Zanesville—Chandlersville, 4 55; Duncan's Falls, 4 55. 76 67
PACIFIC.—Los Angeles—Glendale, 1; Tustin, 12. 13 00
PENNSYLVANIA.—Blairville—Murrysville, 9. Butler—Harrisville, 99 cts.; Mt. Nebo, 2 55. Chester—Unionville and sab-sch., 2. Erie—Utica, 5 29. Lackawanna—Honedale 1st, 16 56. Lehigh—Bethlehem 1st, 7. Northumberland—Williamsport 2d, 4 90. Philadelphia Central—Philadelphia West Arch St., 304 13. Pittsburgh—Amity, 3; Pittsburgh Shady Side, 15 62. Westminster—Lancock, 13 96. 385 00
SOUTH DAKOTA.—Dakota—Mayasnu, 1; Mountain Head, 1 40; Yankton Agency, 1. 3 40
UTAH.—Montana—Great Falls, 8. Utah—Salt Lake City, 5. 13 00

66 05; Raccoon (sab-sch., 22 66), 52 30; Swissvale sab-sch., 14 29; West Elizabeth sab-sch., 6. *Redstone*—Belle Vernon sab-sch., 9 26; Brownsville (sab-sch., 11), 16; Connellsville sab-sch., 57 50; Duntar (sab-sch., 28), 37; Laurel Hill (sab-sch., 14 67), 40 36; Little Redstone ch. and sab-sch., 38; McKeesport sab-sch., 17 05; New Providence sab-sch., 15 33; Pleasant Unity sab-sch., 20; Rehoboth sab-sch., 9; Sewickley sab-sch., 11 88; Somerset sab-sch., 18; Tyrone sab-sch., 24 25; Uniontown ch., 5 20, sab-sch., 75; West Newton sab-sch., 14 45. *Schenango*—Clarksville, 9; Enon (sab-sch., 21), 31; Hopewell, 4; Mahoning sab-sch., 19 50; Mt. Pleasant sab-sch., 19; New Galilee sab-sch., 9 16; North Sewickly, 3; Peterburg sab-sch., 10; Transfer sab-sch., 6 50; Unity (sab-sch., 10), 16. *Washington*—Allen Grove sab-sch., 10 05; Cameron sab-sch., 11 37; Cross Creek sab-sch., 28; Cross Roads sab-sch., 20 25; Frankfort (sab-sch., 40 17), 47 97; Unity, 2; Upper Buffalo, 38 10; Washington 1st sab-sch., 83 75; Washington 2d sab-sch., 33 58; West Liberty, 3 26; West Union sab-sch., 15 50; Wheeling 1st ch., 7 55, sab-sch., 75. *Wellso*—Beecher Island, 3 40; Coudersport, 5 29; Farmington, 3 60; Mansfield ch. and sab-sch., 6. *Westminster*—Cedar Grove sab-sch., 5; Centre (sab-sch., 25 60), 32 74; Chanceford sab-sch., 14 52; Christ Chapel sab-sch., 7; Hopewell sab-sch., 25 63; James Coleman Memorial sab-sch., 30 cts.; Little Britain, 18 40; Slate Ridge sab-sch., 14; Stewartstown sab-sch., 18; Strasburg (sab-sch., 9), 13 14; Union sab-sch., 17 25; York 1st, 58 39, sab-sch., 42 51; York Calvary sab-sch., 5; York Westminster (sab-sch., 18 30), 24 30. *West Virginia*—Cassville sab-sch., 3 50; Clarksburg sab-sch., 10 18; Elk Garden sab-sch., 8; Gnaty Creek sab-sch., 1 49; Grafton sab-sch., 10; Kingwood sab-sch., 7 80; Mannington sab-sch., 5 86; Terra Alta sab-sch., 5; Weston sab-sch., 4 25.

6319 76
TENNESSEE—*Kingston*—Bethel sab-sch., 14 50. *Union*—Hebron, 2 25; New Market sab-sch., 40 cts.; New Prospect sab-sch., 9; Shannondale, 13; Washington, 9. 48 15
TEXAS—*Austin*—Austin 1st (sab-sch., 15 65), 44 70; San Angelo sab-sch., 26. *North Texas*—Jacksboro' sab-sch., 8 75; Wichita Falls sab-sch., 6 71. 40 16
UTAH—*Montana*—Butte sab-sch., 37 28; Great Falls, 3; Missoula sab-sch., 17. *Utah*—American Fork sab-sch., 5; Benjamin sab-sch., 4 25; Evanston sab-sch., 8; Mt. Pleasant sab-sch., 2 40; Nephi sab-sch., 4 70; Payson sab-sch., 4; Richfield sab-sch., 7 55; Richmond sab-sch., 5 41; Salt Lake City 1st (sab-sch., 16 15), 21 15; Springville (sab-sch., 10 22), 15 22. *Wood River*—Franklin sab-sch., 1 80. 136 76
WISCONSIN—*Chippewa*—Baldwin, 8 50; Chetek sab-sch., 6 86; Hudson sab-sch., 11 88; West Superior, 18 33. *La Crosse*—Bangor sab-sch., 8; West Salem, 6 36. *Lake Superior*—Escanaba sab-sch., 10 50; Florence sab-sch., 16; Iron Mountain sab-sch., 7; Quinesis sab-sch., 2 19; St. Ignace sab-sch., 5. *Madison*—Baraboo sab-sch., 8 74; Brodhead, 2 41; Portage ch. and sab-sch., 20; Reedsburg sab-sch., 13 80. *Milwaukee*—Cato sab-sch., 1 60; Milwaukee Grace sab-sch., 14. *Winnebago*—Appleton Memorial sab-sch., 11 16; Auburndale sab-sch., 4; Crandon, 3 71; Fremont sab-sch., 2 11;

Marshfield sab-sch., 17 02; Merrill sab-sch., 10; Montello sab-sch., 1 60; Shawano, 5; Weyauwega sab-sch., 1 83. 207 60
Total from the churches, June, 1889..... \$6,854 66
Total from Sabbath-schools, June, 1889..... 16,259 74
Total from churches and Sabbath-schools, June, 1889..... \$23,214 40

MISCELLANEOUS.

Rev. J. H. Dulles, Princeton, N. J., 10; Riverside Miss. sab-sch., Georgia, 2; Little York sab-sch., N. J., 5 35; L. A. Rutherford, M.D., Lauberton, N. C., 25; Black Lake Bethany sab-sch., N. Y., 2 50; Belle Union sab-sch., Pa., 3 13; Washburn sab-sch., Iowa, 10; Norris sab-sch., Mich., 5 70; Hilliards Union sab-sch., Pa., 4 23; Apopka sab-sch., Fla., 1 41; Detroit Arndt St. Miss. sab-sch., Mich., 1 42; Highland Park sab-sch., Topeka, Kan., 2 60; South Trenton Union sab-sch., N. Y., 5; Rev. J. Edwards, Meadville, Pa., 5; Boyne Falls Union sab-sch., Mich., 1 80; Britain Union sab-sch., O., 2; Pleasant Grove sab-sch., Mo., 2; Centre sab-sch., Iowa, 54 cts.; Furnace sab-sch., Pa., 6 84; Brant sab-sch., N. Y., 1; Ong sab-sch., Neb., 4 18; Brighton Road sab-sch., Pa., 4 15; A branch sab-sch. at Annapolis, Md., 1 50; Walloon sab-sch., Mich., 1 14; Alpha Union sab-sch., Neb., 50 cts.; Interest J. C. Green Fund, 52 50; Cross Roads Union sab-sch., Md., 5 60; Cumminsville Miss. ch., 4 20; Union ch., Ponca, Neb., 62 cts.; Bethany sab-sch., South Chester, Pa., 2 86; Stanley sab-sch., N. Y., 50 cts.; Dakota sab-sch., Ill., 1 35; Dunnings sab-sch., Pa., 3 30; Pleasant Mount sab-sch., Pa., 3 25; Lochiel sab-sch., Ind., 8 50; Miss. sab-schs. at Ferry, Mich., 4 27; Kendallville sab-sch., Iowa, 3 67; Welta sab-sch., Ontario, 1; Beech Glen sab-sch., Pleasant Valley, W. Va., 6; Rev. W. L. Tarbet and wife, 93 cts.; C., Pa., 1; Maynard sab-sch., Cal., 2 10; Alex. Ross, Mich., 60 cts.; W. T. Jackson, Kan., 1; Joseph Brown, Wis., 3 76; L. V. Nash, Neb., 2 12; Rev. David Brown, N. C., 64 cts.; Illinois Centre sab-sch., Neb., 2 05; Sunnyside sab-sch., Neb., 2 25; O. S. Wilson, Neb., 2 41; W. L. Vincent, Kan., 50 cts. 195 72

Total receipts for June, 1889..... \$23,410 12
Amount previously acknowledged..... 9,413 62
Total contributions since April 1, 1889..... \$32,823 74

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM APRIL 1, 1889, TO JULY 1, 1889.

Elizabeth—Bayonne City 1st, 8; Elizabeth 1st, add'l, 18 04; Lower Valley, 10; Perth Amboy, 50; Plainfield 1st, 16 81; Plainfield Crescent Ave., 210; Rahway 2d, 100; Roselle, 52 50; Springfield, add'l, 12. 477 35
Jersey City—Carlstadt, 5; Hoboken, 20; Jersey City Westminster, 10 57; Passaic, 30 84, sab-sch., add'l, 10 24; Passaic Ger. Ev. sab-sch., 5; Paterson 2d, 200; Paterson Ch. of the Redeemer, 100; Tenaft, add'l, 13; West Milford 2d, 414 15
Monmouth—Barnegat, 10; Beverly, 46 50; Bordentown, 26; Bustleton Providence, 9 20; Cranbury 1st, 80 20; Delanco sab-sch., 8 60; Forked Piver, 7; Jacksonville, 12; Keyport, 7 60; Long Branch, 25; Manasquan, 30; Ocean Beach, 9, sab-sch., 1; Riverton Calvary, 13 80; Tuckerton, 10 60. 296 50
Morris and Orange—Dover, add'l, 20; Morristown South St., 113 06; New Vernon, 15; Orange 2d, add'l, 63 91; Orange Hillside, 55 20; South Orange, add'l, 50. 317 17
Newark—Montclair 1st, 82; Newark 3d, 150 94; Newark 6th, 15; Newark 2d Ger., 20; Newark Bethany, 15; Newark Central, add'l, 66 70. 349 64
New Brunswick—Amwell 1st (Reaville), 25; Amwell 2d (Mt.

Airy), 7 83; Dayton, add'l, 20; Ewing, 25 06; Kingston, 12; New Brunswick 1st, add'l, 58 30; New Brunswick 2d sab-sch., 10; Princeton 1st, add'l, 24 12; Titusville sab-sch., 10; Trenton 1st, 325 80, sab-sch., 5 33; Trenton 2d, 86 97; Trenton 3d, add'l, 6; Trenton 4th, add'l, 100; Trenton 5th, 9; Trenton Bethany, 25; Trenton Prospect St., add'l, 84 92. 785 03
Newton—Danville, 10; Greenwich, add'l, 10; Hackettstown, add'l, 25; Harmony, 9; Johnsonsburg Yellow Frame, 11 41; Lafayette, 11; North Hardiston sab-sch., 2; Phillipsburg 1st, 10; Stewartsville, 44 66. 138 07
West Jersey—Bridgeton 2d, add'l, 36 58; Camden 2d, 27, sab-sch., 10; Gloucester City sab-sch., 10; May's Landing, Woman's Miss. Soc., 5; Pleasantville, 8. 96 56
Received in three months..... \$2869 49
Previously acknowledged..... 4412 57
Received since October 1, 1888..... \$7281 86
ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1889.

THE HOLY BIBLE.

A petition was once presented to the public school board of one of our large cities, proposing to erase the word HOLY from the title-page of the BIBLE, and expressing the hope that "our people would, *through the exposure*, be possibly induced to inquire into the causes which have made one of the most nonsensical religions of human invention the religion of a large portion of the most intellectual stock or species of people on the face of the world." The name signed to the petition was *John Smith*. Whether that was a real or a fictitious name we care not to inquire. But we have a few questions for the man who wrote that petition.

1. How did this book ever get that title? and how has it kept it so long? why is it that the men and women who have read it most, and are thus most familiar with it, choose to call it *holy*, and solemnly feel that it *is* holy? These people know what they mean by that term. They call their own promises *sacred*; they consider the constitution of our country *sacred*. They mean all that that word expresses, and something more, by this word *holy*. Whenever they attentively read the Bible, or hear it read, its words, its sentences, its paragraphs, awe them as those of no other book can. It gives them thoughts and emotions such as nothing else does. It seems to bring them near to God; makes them feel as they would if they heard his voice. You will not

deny that there are *parts* of it which have this effect upon you, and if you will go with some of the Christian men or women who visit the worst places in the city to read the Bible to the ignorant and degraded residents, you shall see it producing a similar effect even upon those debased minds, and you shall see that the more they obey the teaching of this book, and become morally better, the more do they revere the book, and feel that it is *holy*. You will perhaps say that this is only true of *parts* of the Bible. But you must know that these people upon whom *those parts* have the most decisive influence generally regard the whole book as holy, and insist upon keeping that name for it to which you object—THE HOLY BIBLE. How do you account for this?

2. Do you really think that the printing of a school edition of this book, with a different title-page from the one commonly received, by the authority of a public school board, would be a very effectual "exposure" of the Bible? We incline to the opinion that they would find it rather more of an exposure of themselves.

3. But, supposing that this proposed "exposure" should lead "our people" "to inquire into the causes," etc., might they not reasonably ask you to account for the fact that the Bible-reading portion of mankind has become "the most intellectual stock or species of people on the face of the world"?

Is it not a fact that those who most revere the Bible as *holy*, are kept, by its authority, from those habits which most enfeeble and deteriorate "the stock," and are led to cultivate those habits which give it most vigor?

It has happened to more than one nation "on the face of the world" to have this Bible translated, by its best scholars, into its language, and then freely circulated among its people. In such cases the people generally show a good deal of eagerness to read this book, and many *learn* to read for this purpose. This is matter of history. Do you know of any people whom this has made less intelligent or less virtuous than before? Did Wiclif and Luther debase, or elevate, their countrymen by giving them the Bible in their own tongues and waking them up to the reading of it?

4. Suppose you could cut out or squeeze out of the Bible all which it contains of what you call "one of the most nonsensical religions of human invention," would there be left in it anything which could exert such power over a people? You would have to change a good deal more than the title-page; but suppose you could get everything out of the book which that obnoxious epithet "holy" implies, would not the book then be about as tame and flat a book as could be found? Would any scholar take pains to translate it? Could any publisher make money by issuing it? Is it not strange

that a book should have so much power over mankind, and on the whole such beneficent power—that it should have most influence over the most intelligent people, and should be evidently the most powerful means of making them intelligent—and that, after all, we should not be able to find any other really living power in it, except what you call "one of the most nonsensical religions of human invention"?

5. Permit us to come a little closer to you, and to inquire into the real state of your own mind when you offer such a petition to guardians of public schools. Do you really dislike the Bible because it has the word "Holy" on its title-page, or just because it *is* holy? If it were less truly so—if it were less solemnly, less strictly, less awfully *holy* than it is, would you not have less aversion to it?

The friends of the Bible, the reverent believers in it, have not made a mistake in keeping the word "Holy" on its title-page. It belongs there. It will stay there. There is nothing more certain than that the Bible is *holy*. The character which that word expresses is what gives it its wonderful power. "Our people" doubtless are not too fond of *holy* things. But they do generally think that the Bible *is* holy; and they will be apt to keep on calling it so; and they are all the more desirous to have their children acquainted with it because it is so.

OUR FOURTH YEAR.

It is time for us—all who are interested in THE CHURCH AT HOME AND ABROAD, and all who have responsibility concerning it—to be forming plans and making preparations for its fourth year, A.D. 1890.

The experiments, the consultations, the correspondence, the fraternal criticisms, the discovered mistakes and the acquired expe-

rience of these three years have—may we not reasonably assume?—prepared us to enter upon our fourth year with such mutual understanding, such generous confidence and such settled purpose as will assure a real and large advance.

Numerous and gratifying assurances have come from ministers, elders, laymen, women

and children in all parts of our country, and with special emphasis from missionaries and residents in other countries, that our efforts to produce a magazine worthily representing and advocating our Church's wide and various work are generously appreciated.

These encouraging testimonies are the more satisfactory because they have not been indiscriminating, but have as faithfully criticized as they have generously commended and encouraged. We are especially happy in view of assurances that the arrangement, appearance and real interest and value of our pages have steadily improved, especially during the current year. We shall by no means remit our exertions for continued improvement.

The General Assembly of 1889, adopting the report of its Special Committee on THE CHURCH AT HOME AND ABROAD (Minutes, page 20), also placed on record (page 78) its sense of "the great importance of such an instrumentality to stimulate the intelligent action of our church members in the support of the great agencies of our Church," and its belief that "the wide distribution of this magazine, properly conducted, is of more importance than the question of its being a source of revenue, or even a self-sustaining publication." In this belief the Assembly ordered that the price to subscribers shall be *one dollar* per year.

A comparison of this with any similar

magazine, with reference to its number of pages, quality of paper and workmanship, shows that the price thus fixed by the Assembly is extremely low, and cannot possibly "cover the cost of publication" unless the number of subscribers can be made very large. Cannot this be done? Is it not worth an earnest, general, united effort?

Will not our brethren of the press, and in the presbyteries and synods which will soon have their autumn meetings, and in the sessions and congregations throughout the land, rest assured that in the editing and management of our magazine there shall not be wanting respectful and dutiful attention to all the criticisms and suggestions which they have given, careful and earnest obedience to all the General Assembly's directions, and constant endeavor to realize the Assembly's idea of "this magazine *properly conducted*"? In such generous confidence, will they not thoughtfully and systematically set in motion and steadily promote all suitable instrumentalities, in synods, presbyteries and congregations, to make sure that *every family* shall be invited and advised to secure a copy of the magazine for 1890?

The committee in charge of the magazine and its business manager will seasonably supply all pastors and sessions with circulars and envelopes and all other conveniences for canvassing congregations and obtaining subscriptions.

A WILD RIDE IN THE WILD WEST.

In a visit to Dr. Kendall at his lovely summer home in East Bloomfield, N. Y., in July last, we enjoyed together a good deal of reminiscence. East Bloomfield was the scene of his early pastoral labor, care and joy; it is still the home of some aged people to whom he ministered in his youth and theirs; and its cemetery contains the graves

of his five children. All our readers know how the grace of God has upborne him through rare sorrows and abundant labors, and how acceptably to the Church and usefully his labors still continue.

In the course of that visit we talked of some journeys of home mission exploration which he had made in the really *wild* West

of twenty-five years ago. He had written a letter to a home missionary graphically picturing one of those adventures. It has cost some persuasion to overcome his modest scruples and induce him to let our readers look on the picture which his pen so vividly portrays.

We fearlessly take the responsibility, and only hope that he and his friend to whom the letter was addressed will furnish more such pictures to illuminate our pages.

LETTER FROM REV. DR. KENDALL TO REV. DR. WHITE.

Do you remember that it is twenty-five years this very month since we took that long exploring missionary trip in Nevada? We met and spent the Sabbath at the then flourishing but now dilapidated and almost abandoned mining town of Austin, where we had then and for several years after a Presbyterian church and a pastor, and the former, alas! abandoned, if not disbanded also, years ago.

From that point we set forth to find certain other mining towns where it might be thought best to plant Presbyterian churches. Do you remember that you had written me of a certain bed of salt nine miles long and three miles wide, and had said I might offer the letter to be printed in the *New York Evangelist*? The editor, considering your statements incredible, refused to print the same till I returned to New York and assured him that I had seen that body of salt, had walked out on it, and had verified all your previous assertions. How well I remember the afternoon, when our horses toiling wearily through the burning desert sand brought us, in the broiling sun, in sight of this valley of salt as white as the driven snow, having the exact appearance of a lake of like dimensions frozen over and covered with snow! We spent the remaining hour of the day examining this wonderful deposit, and slept the following night on the bare ground in the sage-brush by its side.

Do you remember that other night when we slept beside a coal-pit? Some one had told us we could shorten our journey if we

would go over a mountain, and that we could spend the night with a party of coal-burners at the foot of the opposite side. We found and followed the obscure trail till the shades of evening began to gather about us, and then the mountain rose frowning before us, at the sight of which our hearts sank within us. Our little team undertook the ascent, but wearied with their day's work gave out utterly in the first thirty feet, and we saw it was useless to expect them to bring our wagon to the top. There you left me for the doubtful experiment of scaling the mountain in safety, finding the coal-pit and relief.

Left to myself, I concluded I did not care to be left alone through the night in a desert mountain wilderness, and therefore determined to try my own resources. So I took possession of the water-keg, put a few crackers in my pocket, loosed the horses from the wagon, and leading, perhaps rather being led by, the trustiest one, whose name was "Blue Dick," I clambered and crawled to the top of the mountain. There I met you with an ox-team and a driver on your way to the rescue of what I had left. Then I mounted "Blue Dick," and as I could see no path, I trusted, under God, to the sagacity and surefootedness of the horse, not knowing but any moment he might plunge over some precipice. I began the descent of the mountain, leaving him to choose his own way. In the darkness and silence he engineered our descent, till at length we were greeted by the barking of a dog, and soon found ourselves in the presence of the much-desired coal-pit, where you found me, lying on the ground wrapped in my blanket trying to sleep, at eleven o'clock at night. We made little of this at the time, but I can hardly think of it now without a shudder. Trusty old "Blue Dick" must have gone the way of all horseflesh long ago.

The following few days, including the Sabbath, we spent at Unionville, Star City and the mining towns in that part of the territory, and the following Sunday at Virginia City. Here we had a church and a missionary, whose oldest son, an infant, I baptized at that time.

I cannot forbear to mention the three missionaries and their brave wives who went out to that distant field together the year before: Rev. D. Henry Palmer, D.D., of Virginia City, now of Penn Yan, N. Y.; Rev. W. W. Macomber, of Gold Hill, now of Milwaukee, Wis., and Rev. L. P. Webber, of Austin, who died several years ago in southern California. Those were the days of the great gold output from the mines of Nevada, when fabulous fortunes were made and lost and none seemed to dream that the supply of gold would ever fail. But to go into that wilderness to carry the gospel to a people drawn thither by the supreme desire for gold involved great hardships and called for rare heroism.

Then we went to Carson City, the capital, where your missionary labors began in the territory, and where we were guests in the same house with the facetious and brilliant governor, afterwards senator, Nye, since dead. Then joined by Rev. Mr. Vedder we went to the famous lake Tahoe. You cannot fail to remember our last night, when we sat on the rocks overhanging the lake, talking of our country—for it was General Grant's summer in the Wilderness—and of the Church in the country, till darkness gathered about us. In the morning you and Mr. Vedder left me waiting for the incoming stage to take me to Placerville over the route made memorable by the ride the peerless mountain driver "Hank Monk" gave Horace Greeley to bring him to Placerville to meet an engagement to lecture there the evening following. I had an engagement there the next day. I had an invitation to attend the laying of the corner-stone of a new church

edifice that has stood to this day an ornament to the town and a blessing to the people.

But I took up my pen to suggest to you to do some things that you can do better, perhaps, than any other man living.

1. Write an article for THE CHURCH AT HOME AND ABROAD on *planting Presbyterianism in Nevada*. Nobody can do it better. I remember when I used to read your letters to our old Home Mission Committee, men like Drs. Adams, Hatfield, Prentiss and Stearns used to sit and wonder at the facts, and admire the skill and power with which they had been presented.

2. Write about that earlier history at Los Angeles. No man can do it like yourself.

3. Give us also some of your travelling and missionary trips in your early life in California. You and Brier went across the continent to get there. You saw "the elephant" and various other wild beasts, and wilder men. You are a natural explorer. You have the requisite physical vigor and nerve force and the mental qualities to meet emergencies. In physical qualities you remind me very much of Muir, the California explorer and the Alaska glacier discoverer. Give us some of your preaching trips in the mining towns twenty-five to thirty years ago. Get down your old quill, sharpen it up, and draw from your stores of memory lest these things shall never be recorded.

4. Try your hand sketching the lives of some of the early departed or still living old men of California. The famous trio—Woods, Woodbridge and Williams; the two first are dead, and Williams, old and feeble, has come East to spend the remnant of his days. Here is a fine field. Do not neglect it.

WOMEN'S WORK FOR HOME MISSIONS.

In the *Home Mission Monthly* for July we find a clear and most interesting account of this work as presented at the tenth annual meeting of the Woman's Executive Committee in connection with the General Assembly of 1889. This presentation was made

in the address of the president, Mrs. D. R. James, and the report of the treasurer, Mrs. M. E. Boyd, and the corresponding secretary, Mrs. N. V. Finks.

Although doubtless a large part of our readers are also readers of the *Home Mission*

Monthly, these will be glad, for the sake of those who are not, to have us make some extracts from those able documents.

Mrs. James, in her address, thus fitly alludes to the beginning of this organization just ten years ago :

The times were ripe for more earnest work ; our national development had forced upon the Church problems which women could best help solve.

The war with Mexico had resulted in large accessions of territory, populated mainly with ignorant Romanists.

The victorious termination of our civil war, following so quickly the discovery of gold in California, operated as a powerful magnet in attracting to our shores an unparalleled immigration. The millions of freedmen, for whom the government has made no provision, appealed to the Church ; the Mormon problem and the Indian question confronted us. Many of these people spoke a foreign tongue, and to quote from the report of the Board of Home Missions to the General Assembly of 1879, "We saw that we must begin as foreign missionaries do on foreign shores, by the establishment of schools in connection with preaching the gospel, both of which are necessary to prepare the way for the organization of churches."

"It must be a work of laying foundations. It must be a costly work, and a work of patience. The people must be found at their homes, in the streets and the fields ; schools must be opened where the tuition shall be free, where the children shall hear the voice of prayer and hymns of praise, to be followed by the Sabbath-school and the public preaching of the gospel." The General Assembly which met that year adopted rules for the organization and conduct of such schools, of which the last reads thus : "The financial support of this school work shall be committed to the women of the Church as their special trust."

The women of the Church accepted the trust ; they had become a power in foreign missions, was it not in recompense that God opened their eyes to the need of home missions ? The time had come when the more

thorough evangelization of our own land was necessary to the advance of Christ's kingdom throughout the world.

She makes fitting acknowledgment of the able, faithful and gratuitous services of the treasurer, and adds :

Latterly she has had the assistance of a daughter of the treasurer of the Board of Home Missions, who seems to have inherited her father's mathematical ability and accuracy.

We take pleasure in placing before our readers this neat and deserved tribute to that daughter and father. No richer gifts are brought to the altar of Christ than consecrated "mathematical ability and accuracy."

Ten years ago the annual receipts were a little over \$5000 ; to-day over \$321,000. Ten years ago we had 20 teachers ; to-day we have over 300.

But what of the work accomplished by our organization ? Would that we could bring before you, in the order of their establishment, our schools ; that we could throw upon the canvas by electric light the log hut, the low adobe house, followed by the chapel school-house, the academy, the industrial training-school and the embryo college. Would that teachers and scholars could respond to our call ; that teachers with the bloom and energy of youth, and those older in the service, could bring their scholars before us. The dark-eyed Mexican child ; the Indian and colored children ; the fair-haired daughter of the Scandinavian Mormon with the child whose parents left the hills of New England and the mountains of the South for Utah. We would add to the picture our schools in these same mountains of the South, and beg you to look until the picture should be photographed upon the mind, to be recalled when the work seems hard or results small.

This we would follow with the intelligent faces of teachers who were once scholars, and then ask if you think the money expended in the work a bad investment.

The treasurer's report gives in lucid detail the figures and statements so tersely summarized above, and refers, in eloquent words, to a deficit which was found near the close of the year and to the peculiar effort made to provide for it:

Nothing in all the history of this organization has brought us so near its great throbbing heart as this unexpected emergency. It was a note of alarm and uncertainty that sounded out from our office in New York, but its reverberations have been comfort and assurance, and have revealed a depth of Christian emotion amounting in some instances to real heroism.

The corresponding secretary, in her report, thus refers to this deficit:

The next day after it came to our knowledge we had formulated and set in operation a plan to secure the necessary funds. We called for self-denial offerings among our constituents, and already the response has been most cheering, leading us confidently to anticipate that the whole sum will soon be made good.

The summary of the work, at its present stage, is given as follows:

Synodical Societies, . . .	26
Presbyterial Societies, . . .	175
Local and Bands, . . .	3850

Number of teachers and schools:

	Teachers.	Schools.
Among Mormons,	95	37
" Indians,	140	30
" Mexicans,	58	30
" Southern Whites,	25	10
Total,	318	107

The total number of pupils enrolled, 6785.

Value of boxes sent to the schools and home missionaries, \$60,822.25.

This earnest woman doubtless speaks the real mind of all her associates in this noble, womanly work, when she says:

But we must not linger with the thought of the past decade. To-day we face the future. Here are new opportunities, grander than ever; new responsibilities, greater than ever.

"The rudiments of an empire vast are plastic yet and warm,
The chaos of a mighty world is rounding into form,"

and the voice of God calls us to our part in shaping and moulding the destiny of this land. Have we toiled hard in the past decade? we must toil harder in the one to come. Have we given largely in the past? we must give still more largely in the future.

EXTRAVAGANCE AND TRUTH.

Dr. Joseph Parker of London is quoted, in the *Herald and Presbyterian*, as saying:

The pulpit has now become another branch of book-making. The sermon has lost its individuality. It ought to be a thing that cannot be printed. A sermon that can be printed is not a sermon. A sermon is a speech, an expostulation, an entreaty, an exhortation, having its quality made up of the very personal elements of the man who delivers it—his accents, his quality of mind, his enlarged sympathy and nobleness. Hence the true sermon is impregnated with elements which cannot be caught, fastened

down and presented to the eye. The sermon is not addressed to the eye; it is a thunder that beats upon the ear. You are to blame, as I am, along with all our contemporaries, for the degradation of the sermon.

Our contemporary justly prefaces the extract, of which we have given a part, with the remark that "it has all the intensesness and extravagance of his peculiar style, but it teaches a great truth."

Are not great truths damaged and discredited by such "extravagance" in uttering them as involves untruth?

We do not deny that there are sermons which produce admirable effects as orally delivered, which have no "power" in print. But it is equally true that some of the most effective preachers now living have their sermons printed, and widely circulated—some of them in more than one language—and eagerly read by tens of thousands of people.

Not to mention Dr. Parker himself, certainly this is true of Spurgeon and Talmage.

A half dozen Syrian men, intelligent, evangelical Christians, were accompanying their missionary from their own village to a village half an hour further up Mount Lebanon, to aid him in commencing an evangelical service there. As they walked, they

were talking with him of what they were reading at their homes. The missionary, turning to his American visitor accompanying him, translated their statement from Arabic into English thus: "We are reading *Bunyan's Pilgrim's Progress* and *Holy War*, and *Spurgeon's sermons*."

No, Dr. Parker, the sermon whose "thunder" shakes the hearts of the strongest men blazes also with a lightning that is seen far beyond the largest possible circle of hearers.

It might not be worth while to notice this bit of "extravagance," if there were not some danger of its making some young men think it possible to thunder effectively without lightning.

Our list of contributed articles is unusually rich. Dr. Kendall's graphic pen (p. 283) takes the reader into thrilling scenes of long ago in the far Southwest, and (p. 312) touches our hearts with an affectionate and deserved tribute to his friend and the friend of Christ's Church and Christ's poor, *A Faithful Steward*. Our English correspondent, Rev. James Johnston, vividly pictures the work of the *Universities' Mission in Central Africa*; Dr. Knox, as eminent for wise vigor in Japan as his lamented father so lately was in New York, gives a most readable and instructive account of the *educational system* of that progressive empire; Dr. Hays shows us how the *Great American Desert* is becoming a marvel of fruitfulness and beauty; Dr. Jessup, recognizing "the powers that be" in Turkey as ordained of God, shows us how we must respect them; our missionary brethren of Persia, Messrs. Potter, Wilson, Esselstyn and Shedd, give us abundant matter for study and for concert of prayer—*Progress in Persia, Work in Teheran, Intemperance in the Capital, Boys' School in Tabriz, Persecu-*

tion in Persia, Mohammedans in Persia. Dr. Shedd shows us that both Moslems and Jews are more accessible than we have supposed, and gives great encouragement to prayer and labor for both. Dr. Poor calls our attention to Mr. Moody's schools and the great need which they are an attempt to supply; and Dr. Satterfield and Rev. S. Loomis set forth the merits and needs of the two institutions for education of colored youth over which they preside at Concord, N. C., and Chester, S. C.

The shallow and silly representation that Christian missions in Asia amount to nothing, which has had so wide currency, is pulverized by Dr. Ellinwood (p. 331) in the handsome and thorough way in which he is in the habit of doing things. The trouble is that the people who need the information with which this article overwhelms the unlucky lieutenant do not read this magazine, and the folly that utters such slander is of that kind which will not depart from a man, "though thou shouldst bray him in a mortar among wheat with a pestle."

Just as we go to press we receive through the Foreign Mission rooms from Barranquilla, Republic of Colombia, the sad intelligence of the death of Miss Addie C. Ramsay. She died of yellow fever on August 19, after a brief illness. Miss Ramsay was the daughter of Rev. James R. Ramsay, who for more than thirty years has labored among the Indians in the Indian Territory, first in connection with the Foreign Board and now under the Home Board. Miss Ramsay, after an efficient service of several years among the Seminole Indians, was appointed by the Board of Foreign Missions a missionary to Barranquilla, where she was to be associated with her sister, Mrs. Thomas H. Candor. After a special course of training with reference to her new position, she sailed from New York August 1, in company with Rev. M. E. Caldwell and family. The vessel touched at Port-au-Prince, Hayti, where it is supposed Miss Ramsay contracted the fatal disease. She reached Barranquilla on August 13, much exhausted by the sea voyage and not in condition to resist a malignant disease. Notwithstanding the tender ministrations of loved ones and skillful medical treatment, after one brief rally Miss Ramsay gradually sank, and expired August 19. From her ability, consecration and experience on mission ground, much was expected from her in her chosen field. But she has been called to a higher service. We commend the stricken family and the bereaved mission to the sympathy and prayers of God's people.

On the 7th of September, Rev. Prof. H. Porter and wife, of the Syrian Protestant College, Beirut, sailed from New York returning to Syria after a brief absence. They leave their only child, a daughter, at school in Westfield, Mass. Mr. Day, who accompanies them, goes to join the corps of instructors in the college.

Miss Alfreda Post, daughter of Rev. Geo. E. Post, M.D., of Beirut, and Miss M. Mitchell, daughter of Rev. Arthur Mitchell, D.D., form a part of Professor Porter's company.

Rev. S. Jessup, writing from the Foreign Mission Secretaries' rooms, of Professor Porter, says:

Although he is not a missionary of the Board, we regard the college as part of our mission and the instructors as doing a part of our missionary work.

The map illustrating the excellent article on "The Universities' Mission in Central Africa" (p. 301) has been prepared for us by our engraver from the map on the cover of *Central Africa*, the organ of the Universities' Mission.

Our readers will be all the more interested in the articles in this number from the vigorous pen of Dr. Kendall, in view of the fact that, while we are preparing this number for the press, we hear of the sudden death, by apoplexy, of his brother, Rev. John F. Kendall, D.D., of La Porte, Ind. The unexpected event occurred at the home of another brother, James V. Kendall, M.D., at Baldwinsville, N. Y., where Dr. John Kendall had his first pastoral charge.

We have not often seen a more graceful or a more needful suggestion than this, in the *Interior*, to large and strong churches with reference to smaller and weaker neighbors:

But it behooves every prosperous and strong church to look around its own vicinity for some weak church upon which it may bestow a part of its financial and spiritual energy. And if the strong church has in its membership warm-hearted and level-headed men, who came to it from a now enfeebled church, which once was their spirit-

ual home, there is ground for hope that those very men can find a way, through personal visitation and a sincere show of in-

terest, to put the strong and the weak into communication, to the great advantage of the latter.

HOME MISSION NOTES.

BY THE SECRETARIES.

The students who (a larger number than usual) have been spending their long vacation in Sabbath-school and missionary work at the West have returned with joy as the disciples did when they returned from a similar errand saying "even the devils were subject to us through thy name." They will undoubtedly enliven the monthly concerts with the rehearsal of what they have seen and done.

The month of October is the month for the meetings of the synods. Nearly all of them meet between the 3d and the 21st. We have been kindly invited to share in the deliberations of several of them. We shall give ourselves the pleasure of attending as many as possible, but it is easy to see that while six of them meet on the 8th and five on the 15th and four on the 3d and four on the 10th, and are scattered from the Hudson river to the Pacific and from the Canada line to the Gulf, it is but few that we can attend.

All of them will have to do with the work of home missions. Some of the weaker ones, weaker in the number of members, are great in area and great in promise. The whole country seems ready to receive the gospel, and more and more the harvest seems ripe. We can only emphasize what we have said so frequently: we need more men and we must have more money for their support. We hope the brethren will lay large plans, and pray for still more glorious harvests than we reaped last year. We remember one meeting of synod which had concluded its business and was ready to adjourn early in the day, but continued in

session and almost constantly in prayer during the day for the outpouring of the spirit upon their churches; and God heard their prayers and blessed their churches with many great and powerful revivals. We need such a work of grace again and all through our bounds.

In connection with the notice of Mr. Thaw's death it seems proper to say that one of the largest givers in Michigan died about the time of the General Assembly. I mean Alexander Folsom, of Bay City. The name of this good elder was heard in the General Assembly several times in connection with the large donations to this Board. The pastor has written to this Board as follows: "Our giver has been called and we miss him. He remembered you, and forty churches in Saginaw Presbytery will remember him if they know what they owe him."

Mr. Folsom was a large and generous giver. We may well ask who will take the place of such men.

The "Mohonk Conference" has become quite an institution. It is a conference lasting about three days. The seventh annual meeting will be held at Lake Mohonk the first week in October. Mr. Smiley, the proprietor of the Lake Mohonk Mountain House, invites a large number of friends of the Indians to enjoy his hospitality and discuss everything pertaining to the welfare of this people. We may well suppose that no annual gatherings in the past of this kind could have surpassed in interest the

meeting that will be held this year. The world moves and the Indians are moving with it.

We call attention at this early date to the direction of the General Assembly that the Sabbath preceding Thanksgiving day in the month of November be set apart for the purpose of gathering all contributions of the children in the Sabbath-schools for the school work of this Board. We shall probably call more particular attention to it next month, but we hope the Sabbath-schools, and especially the superintendents, teachers and pastors in all of the churches, will remember this and be ready for the call when it comes.

We have 793,442 Sabbath-school children.

We think teachers and schools who propose to use mite-boxes or other devices cannot begin to make their arrangements too soon.

The Executive Committee will be glad to furnish mite-boxes, circulars and anything else in their power to help forward the good work.

Rev. Thomas Marshall, late synodical missionary of Missouri, was in our rooms a few days ago on his return trip of sixteen months journey around the world. He looks rugged and ready for work.

The letters of Rev. Mr. Frazer and Rev. Mr. Lowe have a bearing on the New Mexican work as presented under the head of Monthly Concert. It will be well to read them in that connection.

This magazine from time to time gives many sketches of home missionary fields which give the resources of the country and the opportunities for settlement, all of which have a bearing on the filling up of the country and the necessity for missionary work, Sabbath-schools and churches.

The two letters in this number from Rev. W. S. Peterson and John B. Pomeroy, of the Black Hills country, in that new presbytery of the Black Hills, are full of interest on these points. How remarkable it seems that just now, when this country is attracting attention, the sale of the Sioux lands to the government should take place by which railroads can reach that country more directly, along which a new population will go in something after the style of the late new settlement of Oklahoma. How providential it seems that in the neighborhood of the great treeless plains God should have made such a wonderful deposit of coal as is described in Mr. Peterson's letter. We must provide for the great incoming tide of human beings.

We have only just heard of the death of Stephen Torrey, at Honesdale, Pa. We wonder that we have seen nothing in the newspapers about it, and we presume something will be prepared by his friends, for the story of Stephen Torrey's life and labors in his presbytery and in the work of home missions has never been fully told. It is a fruitful story and ought to be well told. He did a great work for home missions in north-eastern Pennsylvania. We hope to know more in due time.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

If any reader of the present number of **THE CHURCH AT HOME AND ABROAD** wishes to gain a strong, deep sense of the difference between the freeness of the gospel

which is set forth in the great commission and in the dissemination of the word of God, as contrasted with the repression and narrow bigotry which pertains to the Koran,

let him read the last portion of Rev. J. L. Potter's article on "The Work in Teheran." The uproar created by the sale of a single copy of the Koran to an infidel is a fair index of the spirit of Islam, and it affords a clear indication that, except so far as Mohammedanism is guarded and upheld by force, it must always be a loser in the conflict with Christianity.

Letters from Bangkok, July 9, bring news of the serious illness of Mrs. Dr. Hays, and fears are expressed that she may not recover.

DEATH AT WORK.—In a letter from Rev. T. H. Candor of Barranquilla, Colombia, S. A., August 1, he says that an epidemic of black measles had prevailed, causing nine hundred deaths in three months out of a population of thirty thousand. Had there been suitable medical aid at hand but few deaths need have occurred. The schools and religious services were much thinned out for the time. None of the mission families, nor even of the Protestant families, were invaded by death. A Christian physician is greatly needed at that place.

BUILDINGS NEEDED.—There is also an urgent call for the means to provide a building suitable for schools and for a missionary's residence. The people in time will doubtless build their own church, but they worship in the school-rooms at present.

REV. J. FISHER CROSSETT.

The State Department at Washington has received from the American legation at Peking a report of the death of this earnest and devoted man, who died June 21 on board a steamer bound from Shanghai to Tientsin. Mr. Crossett was for a number of years a missionary of the Presbyterian Board, and was looked upon by the Chinese with something approaching worship, owing to his great simplicity of character and his complete devotion to his work. Failing somewhat in health, he became the subject of partial mental aberration, his mind taking the direction of intense self-exaction and a

morbidly-sensitive conscience. He withdrew from the mission, and was sent home with a hope of restoration to health. His mental balance was partially restored, but his great eccentricity rendered it necessary that he should work upon his own lines and should reject anything like regular support. He even went so far as to restore to the Board considerable amounts of what he had already received, which amounts, however, were handed over to his wife, who, left entirely without support from him, was greatly in need of it. The impossible conditions in which Mr. Crossett lived rendered it absolutely necessary that he should live alone, and many times he has been rescued by brother missionaries from extreme suffering and privation. His influence over the Chinese would have been great in any case as a simple result of his devotion to their welfare; but to the Oriental mind anything that is morbid and savors of ascetic rigor comes to be regarded as well-nigh superhuman, and elicits a respect bordering on worship.

So far as we know, all the missionaries in Peking, whether of our own or other boards, have sympathized with Mr. Crossett in his work. While they could not share his views or his methods, they have held themselves ready at all times to aid him as far as possible. All men who have known him, native or foreign, will mourn the loss of one of the noblest and most self-sacrificing men of his time, and will sympathize deeply with his wife, who while utterly unable, after various attempts, to accompany her husband in his peculiar work, has continually cherished him in her heart and sustained him by her earnest prayers.

We gladly append the tribute which our American minister, Mr. Denby, has sent to the department at Washington:

Mr. Crossett's life was devoted to doing good to the poorest classes of Chinese. He had charge of a winter refuge for the poor at Peking during several winters. He would go out on the streets the coldest nights and pick up destitute beggars and convey them to the refuge, where he provided them with food. He also buried them at his own expense. He visited

all the prisons, and often procured the privilege of removing the sick to his refuge. The officials had implicit confidence in him, and allowed him to visit at pleasure all the prisons and charitable institutions. He was known by the Chinese as the "Christian Buddha." He was attached to no organization of men. He was a missionary pure and simple, devoted rather to charity than proselytism. He literally took Christ as his exemplar. He travelled all over China and the East. He took no care for his expenses. Food and lodging were voluntarily furnished him. Inn-keepers would take no pay from him, and private persons were glad to entertain him. It must be said that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit, with a little rice or millet. He aimed at translating his ideal, Christ, into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his refuge, and he never seemed to want for funds. He slept on a board or on the floor. Even in his last hours, being a deck passenger on the *El Dorado*, he refused to be transferred to the cabin, but the kindly captain, some hours before he died, removed him to a berth, where he died, still speaking of going to heaven, and entreating the bystanders to love the Lord.

This man taught the pure love of God and goodness. He completely sacrificed himself for the good of the poorest of the poor. He acted out his principles to the letter. He was as poor and lived as plainly as the poorest of his patients. On charitable subjects he wrote well. The ideal to him was practical. Let this American then be enshrined in the annals of men who loved their fellow men.

[Mr. Crossett was one of my most beloved pupils in Lane Seminary. He was a good man.—H. A. N.]

The Italian campaigns in Abyssinia seem to indicate increased vigor and marked success. The forces applied have had to deal with unspeakable treachery and not a little bad faith on the part of the natives. Massowah is called the exterior gate, while l'Asmara is the interior gate, of the country. The effect of the Italian occupation of Massowah has been an enormous increase of the population. There are now 112 Europeans,

which is an increase upon the total population of eight years ago. The native population has risen to 16,000 at Massowah, 20,000 at Otumlo, and as many more each at Monkullo and Zaga. Around the walls of Arkiko are the clustering cabins of 16,000 natives. Altogether in the Italian possessions there are 90,000 people, where ten years ago there were only struggling villages and wretched wandering hordes of Arabs. Stable government and relief from the incessant strifes and unheard-of exactions of the native chieftains have proved attractive to the people. What a comment is all this upon the theory that Islam is better than the rule of Christian nations for Africa! Why then do these wretched tribes which have been harassed and decimated by the half-fanatical and half-predatory wars of El Mahdi and Osman Digna flock thus to the shelter of a European power? The Italian is not the best form of Christian influence that we could name, but it is far in advance of the holy standard of El Mahdi.

A letter from Rev. B. C. Henry, D.D., dated July 6, gives an account of a recent outburst of hostile feeling in Canton toward all Christian missions, though it was checked before anything serious resulted. The difficulty was as follows: At the Roman Catholic foundling home, under the care of Chinese Sisters of Mercy, a large number of infants, many of them in a dying condition, are received and baptized. The death rate is so high that a man is almost constantly employed to carry the little bodies away for burial. The man was watched by certain people, who soon discovered that the suspicious packages which he carried away in baskets contained the bodies of infants. He was followed back to the Roman Catholic premises, and the old malicious slander was revived that the foreigners were kidnapping children in order to extract their eyes and their vital parts to be used in making medicine. Complaints were conveyed to the provincial judge, a guard was set and the man was arrested near one of the city gates, when his packages were opened and found to contain the bodies of six or eight infants which

he was carrying out for burial. The news of this arrest and discovery spread apace over the city, and people were found by the score who could swear that they had seen the marks of violence on the children. The district judge before whom the affair came for review decided that everything should turn upon the condition of the bodies, which were accordingly examined. No marks of violence appeared, the case was dismissed, and the excitement was partially allayed. This, however, did not satisfy the ignorant masses. Placards were secretly posted up, and a plan was laid for an uprising to murder the Christians. But meanwhile the British consul telegraphed to Hong Kong for a gunboat, which soon appeared on the scene. The American and English consuls jointly informed the viceroy of the placards and the plot, and he at once published an announcement of the facts as they were, declared the benevolent motives of the Christian missionaries in caring for the abandoned children, and forbade the people, under severe penalty, to publish or circulate in any form inflammatory and slanderous rumors against foreigners. He also sent a guard of fifty soldiers to protect the founding asylum and the mission-houses of the vicinity.

Hainan has been visited during the heat of summer by epidemic disease. Remittent fever and dysentery had already made serious ravages when cholera appeared, especially among the students connected with the prefectural examinations. Over two hundred students from one of the thirteen districts are said to have died, either in the city of Kiung Chow or while fleeing to their homes. Dr. McCandliss, from whom the tidings come, says, "Of the deaths among students of other districts I have no certain information, but every one attacked by the disease seems to die. The missionary circle have been spared thus far, and very few if any deaths have occurred among the Christian converts." The reasons for these exemptions are to be found in the sanitary regulations instituted and in the timely application of remedies.

Senor Altamiro, a Mexican of high literary attainment, who has been assisting Dr. Greene in the publication of *El Faro*, the spirited semi-monthly paper of our Mexican mission, having recently been appointed consul-general to Spain, has taken occasion, in bidding adieu to Dr. Greene, to pay the following tribute to the paper which has been so successfully carried on for some years in connection with our work. He speaks as follows:

One source of regret to me in leaving this place is my separation from all of you and from our beloved *Faro* (Lighthouse), a name to which it is justly entitled. Believe me that among the many periodicals with which I have been connected during my long life as a writer, none, not even my own, have afforded me such pleasure and satisfaction as the *Faro*; this because of its pure Christian tendencies and because of its usefulness. Believe me, also, that among my confreres, no one has been to me so good a friend as yourself.

Another heavy loss has fallen upon the cause of missions in the death of Mr. William Thaw, of Pittsburgh. He was a large contributor for every good work. He was a broad-minded supporter of education in his own land and a staunch friend of home missions, and yet his heart was large enough to include also the cause of the benighted millions in other lands. Mr. Thaw was a plain and unostentatious man, living simply and without the least disposition to display. His chief delight was to do good. He gave to the great organized departments of church work and to objects outside of his denomination, and he had also an attentive ear for every chance call that seemed meritorious. Many a western college and many a poor but worthy student has received his timely help. He did not give because he could not avoid it, and he never seemed nervous and impatient at the frequent calls, but was always ready to supplement his regular gifts in cases of deficits and special needs.

The cause of religion and humanity mourns when such men die. We look back upon many illustrious names of our Chris-

tian laymen who have been a blessing to their generation. Mr. Thaw was one of the most generous and the most unostentatious. Who will fill these vacancies?

Many of the presbyteries are to meet in October. We hope they will remember the action of the General Assembly, which recommended presbyteries and churches to adopt more thorough measures for raising their due proportion of funds for the work of foreign missions. No other cause so imperatively demands a system as this. The work is far away and does not, like home objects, constantly appeal to the eye and the heart. It is not a part of the work of the home presbyteries and under their care. It is the one cause to be most easily overlooked and forgotten. Therefore it is the more necessary to take it up on principle and place it beyond the danger of oversight. The Assembly recommended that the presbyteries ask the churches to pledge certain amounts. They can at least *aim at* certain amounts. They can give with calculation and specific purpose, and not on the haphazard plan which too largely obtains. We would like to see it tried. The presbytery is a good place to start it.

Our brethren in the Shantung mission, after finishing up their work of distribution to the famishing, are able to look back upon the services rendered with much satisfaction. In many respects it has been a strange episode in their missionary life. It has not been without danger, and that fact was realized from the first. It was impressed upon them by the fact that there lay far to the westward the remains of the martyr Albert Whiting, who in a former famine sacrificed his life by a fever contracted during his work. One of the Baptist missionaries has suffered severely, though not fatally, during the recent distress from the same cause. Sometimes the missionaries were kindly received by the magistrate of a district and hospitably entertained in his yamen. At other times they were obliged to content themselves with such rude quar-

ters as a deserted court in a dilapidated Chinese village. "It was hard work," says Rev. W. P. Chalfant, "trudging about the village streets and lots day after day, especially as the more distant hamlets lay from ten to fifteen miles from our headquarters; but the work was done at last, and we had twenty-five thousand 'mouths' upon our roll."

The harvest has come and the distress is over. The work has been a means of *grace* to our faithful missionaries, and the incident of being hospitably entertained by the governor of a district may be accepted as an exponent of the general feeling of appreciation felt by the people, in view of the Christian *beneficence* which has been extended to them. We shall be greatly disappointed if our missionaries in Shantung do not find ready access and a responsive hearing of the word.

Meanwhile, the Board is making this year an unusually large reinforcement of the Shantung mission. Six men, four ordained ministers and two physicians have been sent to that mission, five of whom are married. Besides these, two names have been added to the force of lady missionaries. Including wives, thirteen will be added to the roll.

The Shantung has been the most fruitful of our missions in China. It is one of the most promising and accessible of the eighteen provinces, and is peopled by a stalwart race. The province contains a population of nearly twenty-nine million, or nearly one half the total population of the United States. The present number of missionaries at work under the Presbyterian Board is thirty-four, of whom sixteen are ordained, three are physicians, and the remainder are wives of missionaries and unmarried ladies. This with the arrival of the new missionaries would make a total force of forty-seven. The number of communicants last reported is two thousand two hundred and sixty. We commend this missionary band to the prayers of the Church, that they may be so blessed in their work that great multitudes shall be brought to Christ.

The slur of Lieutenant Wood against our China missionaries has been published in the secular papers in all parts of the country. We would suggest to ministers and laymen to secure as large a circulation as possible of the facts given in reply in this number of **THE CHURCH AT HOME AND ABROAD**. Secular papers should be furnished with copies.

A difficulty has occurred in Korea between the French legation and the Korean government officials which threatens serious consequences. An arrogant sub-official of the French legation was turned out of the house of a Korean of high rank on account of his insulting conduct. On his return to the legation a posse of soldiers were sent to the house of the Korean, from which they dragged its offending owner ignominiously through the street, and shut him up in the legation building. This outrage ought to be resented with an emphasis which probably the Korean government is scarcely able to give it. It will hardly dare to take any stand which would be likely to have any appreciable influence with the French. The danger is that instead of this, the remembrance of the insult will continue to rankle in the breasts of the Koreans, and will result in a general prejudice and hatred of foreigners and all their belongings, including the work of missions. The occurrence is precisely in a line with the arrogant course pursued by the French government throughout the East, and it is humiliating to reflect that notwithstanding repeated outrages that have been committed, the French have gained greater concessions than any other western power, and that Roman Catholicism, whose propagandism France affects to foster, though from political motives, secures greater privileges than are accorded to any other faith.

In the Panjab persecution has become more bitter than ever. A Hindu lad who announced his determination to be a Christian received several severe beatings, and finally lighted lamps were held to the soles of his feet and palms of his hands till they

were charred. Preparations were being made to kill him when the police arrived on the scene. In three other cases Hindu lads who had been baptized were poisoned until they became mental wrecks. In these cases the poisoners were relatives.

Meanwhile, that the baser forms of Hinduism are not dead among the lower classes is indicated by the fact of a "Cow Society" recently organized at Allahabad. An effort is being made to raise 25,000 rupees for the erection of a "Cow Hospital." One of the most influential Hindus of the city is secretary of the society. It is stated that the subscription drags.

The Board of Foreign Missions and its executive officers congratulate themselves on having secured the services of Rev. Samuel Jessup, of the Syria mission, to occupy Dr. Mitchell's desk during his absence among the missions. Mr. Jessup's admirable business qualifications, so conspicuous in his administration of the mission treasury and of the Beirut Press, together with his large experience in other lines of mission work, mark him as the man for the place. The secretaries are under bonds to remember that Mr. Jessup has returned to his native land after sixteen years of continuous service in Syria, and mean to lighten the burdens of his temporary position as much as possible.

MISSIONARY CALENDAR.

ARRIVAL.

FROM ABEIH, SYRIA.—August 15, Rev. T. S. Pond and family.

FROM NINGPO, CHINA.—June 18, Mrs. John Butler and son.

DEPARTURE.

FROM NEW YORK.—For mission in the Republic of Colombia, Aug. 1, Prof. W. W. Findley.

For West Persia mission, August 14, Rev. J. N. Wright and family.

For Syria mission, September 7, Miss Eliza D. Everitt (returning); Rev. and Mrs. W. Scott Watson.

For Brazil mission, August 28, Rev. W. E. Finley.

FROM SAN FRANCISCO.—For Pekin mission, August 13, B. C. Atterbury (returning).

CONCERT OF PRAYER.

PERSIA.

MISSIONS IN PERSIA.

WESTERN MISSION.

OROOMIAH: 600 miles north of west from Teheran, the capital of Persia. Station begun under the American Board, 1835; transferred to this Board in 1871. Laborers—Rev. J. H. Shedd, D.D., Rev. B. Labaree, D.D., J. P. Cochran, M.D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Mr. R. M. Labaree, Mrs. D. P. Cochran, Misses N. J. Dean, M. K. Van Duzee, Maria Morgan, Anna Melton and Mrs. E. W. McDowell; 28 ordained and 23 licentiate native helpers and pastors.

TASY: *new mountain station*—opened in 1889; 150 miles west of Oroomiah, in Turkey. Laborers—Rev. E. W. McDowell and J. G. Wishard, M.D.; 3 ordained and 5 licentiate native pastors and helpers.

TABRIZ: nearly 500 miles north of west from Teheran; station begun, 1878. Laborers—on the field, Rev. Messrs. J. M. Oldfather and S. G. Wilson, and their wives; G. W. Holmes, M.D., and his wife; Miss Mary Jewett, Mrs. L. C. Van Hook, Misses G. Y. Holliday, A. G. Dale, M. E. Bradford, M.D.; 2 ordained and 4 licentiate native ministers.

SALMAS: *Haft Dewan* village; station begun in 1884. Laborers—Rev. J. N. Wright, Rev. J. C.

Mechlin, and their wives; Misses C. O. Van Duzee and Emma Roberts; 1 ordained and 3 licentiate native ministers.

In this country: Rev. J. H. Shedd, George W. Holmes, M.D., and their wives; Mrs. B. Labaree, Misses Maria Morgan and Emma Roberts.

To sail October 2: Dr. J. P. Cochran and wife, Mrs. D. P. Cochran and Miss G. Y. Holliday (all returning).

EASTERN MISSION.

TEHERAN (capital of Persia, population 200,000): work begun in 1872. Laborers—W. W. Torrence, M.D., Rev. Messrs. S. Lawrence Ward and Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, *Rev. Kasho Reuben*; 1 licentiate and 6 male teachers.

HAMADAN (200 miles southwest of Teheran, population 40,000): occupied, 1880. Laborers—Rev. Messrs. James W. Hawkes and W. G. Watson and E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte Montgomery, *Rev. Pastor Shimon*; 2 licentiates, 6 male and 5 female teachers.

To sail September 25: Rev. and Mrs. J. L. Potter (returning), Miss Adeline Hunter, Miss Mary Ward Greene and Mary J. Smith, M.D.

THE TEHERAN HOSPITAL.

Building operations in Persia are proverbially slow, necessarily so indeed, as far as mission premises are concerned. At the very outset there is the difficulty of procuring a suitable site, secured by such title or guarantee as to warrant the investing of sacred funds in the enterprise. This was the chief difficulty encountered in the case of the hospital in Teheran now in process of erection. Several years ago, on the basis of the generous gift of Mrs. M. W. Ferry of Lake Forest, the Board authorized the establishing of a hospital, it being understood in advance that a site for the purpose was to be given by the prime minister of Persia. This hope, however, was never realized, owing to a succession of causes which need not here be detailed. It was finally determined to abandon the idea of securing a gift and to purchase a site for the hospital

over which the Board might have control. Through the kindness of some of the officials this was secured at a comparatively low price about one mile from the present mission premises, the Shah having suggested that it would not be well to plant it too near the government hospital. The lot comprises twenty-four thousand square yards. Upon this is being erected at present a large pavilion for the accommodation of thirty patients and also a house for the resident physician. This pavilion is part of a plan drawn under the supervision of our medical missionary, W. W. Torrence, M.D., which contemplates a substantial and commodious structure. The plan has the approval of the English royal engineer stationed at Teheran, who has had large experience in the building of military hospitals, and also of a physician and surgeon who has had

much to do with hospitals both in London and Paris. It is believed that sufficient money is now in hand for the completion of this part of the hospital together with the physician's residence. It is very desirable, however, that without delay provision be made for equipment, especially in the direction of beds and bedding.

Dr. Torrence, whose professional skill, familiarity with the native languages and assured position in Teheran, qualify him for the important position of the head of such an institution, is soon to have the assistance of Dr. Mary J. Smith, now under appointment to Teheran. It is believed that the hospital will be a valuable addition to the evangelistic agencies of the Persia Mission.

Several articles prepared with reference to the Monthly Concert for October, procured and sent to us by the secretaries, are placed among the Contributed Articles beginning on page 313, viz.: Progress in Persia, The Work in Teheran, Intemperance in the

OROOMIAH COLLEGE.—Rev. E. W. St. Pierre of Oroomiah, Persia, writes July 20 of the success of their college. They have seventy pupils and four instructors with some assistance from Messrs. Shedd and Labaree. Mr. St. Pierre, who is in charge, was working from 5 A.M. till 9 P.M., leaving him only time for meals and none for recreation. They were blessed by two "enlivening revivals" during the year.

The annual examinations would have been creditable in an American college.

The *alumni* had lively discussions "on begging" and on "the problem of work for educated men." A letter to the Russian government was written by them asking its co-operation against begging.

Capital of Persia, Boys' School in Tabriz, Persecution in Persia, Mohammedans in Persia.

The following article is sent from the Home Mission rooms, with reference to the topic which the Home Mission secretaries propose for the Concert of Prayer.

THE HOME MISSION TREASURY.

Last month—as nearly every month—we sent forth appeals for *more men!* This month it seems fit that we should appeal for *more money!* For more men involves the need of more money. Let us then emphasize the monthly concert, this month, by appealing to God, whose are the silver and the gold, for the necessary means to enlarge and carry forward his work.

1. *The ordinary work needs enlargement and therefore more funds.* Last year was a successful year. More money was raised for home missions than ever before in a single year. But there were 1592 missionaries and 318 teachers, making in all 1910, at work, and the money was used up in their support. It was a successful year for the whole Church: 55,144 were received by profession, and by letter 36,130, a total of 91,274, of which 17,075 were gathered into our home missionary churches.

But the demand was not met, the whole

work was not done. The success achieved proved the readiness of the people to hear the gospel. More men are needed to do the work of this year and the work left over from the last year. Enlargement of the work demands enlargement of resources.

2. *The foreign population* in our country has grown to such proportions that the Board is forced to take a new departure in its behalf. The whole Church is waking up to the necessity of the case—the General Assembly has ordered an advance. The Board is not loath to make it, but it cannot do so without additional funds. This feature becomes at once like a new department of work—its proportions are so vast.

3. *The school work needs enlargement.* The turning over to us of whole tribes of Indians involves more work and expense. The division of land in severalty and the purchase money paid to the various tribes where they have sold portions of their reser-

vations increase the need of school work among them and their ability to share with us therein. For in it all, with what the government and the five nations do, full half of the expense of Indian schools conducted by our Board falls on the Board itself. Never before was the opportunity for Indian school work so great as now.

The school work among the whites in the South so auspiciously begun is also most promising. What the Methodists are doing shows what we might do if we had the means.

The older work among the Mormons and the Mexicans is equally promising and needy. In fact, there is the greatest need where there has been the greatest success. The better the school, the greater the number of pupils, the greater the need of enlargement of buildings and corresponding increase in the number of teachers. The four oldest and largest schools in Utah, namely, at Salt Lake City, Ogden, Logan and Mount Pleasant, imperatively need and must have enlargement.

In New Mexico and Arizona the same is true. Santa Fé, Albuquerque and Tucson are undergoing necessary enlargement, which makes room for more pupils, involving also additional expense. The correspondence of our teachers and preachers among the people in New Mexico and Arizona—one people—is full of encouragement. The school work is very promising. Santa Fé, Albuquerque, Tucson, Las Vegas, Taos, Mora and many other smaller schools have borne fruit abundantly. These schools have led on to the organization of numerous churches. Recent correspondence reveals a general thoughtfulness most encouraging to teachers and missionaries.

The Mexicans are really a foreign people. They were born in what was a foreign country, they speak a foreign tongue, and none of them were trained in the Protestant faith. No people could be more un-American than they. But good impressions have been made. Other schools are called for and other churches can be organized. Railroads are rousing the people to a better life and better thinking, and in many respects work among the people gives promise of still better things to come.

Nearly all the schools are growing in popularity; the success of the non-Mormon political party in Ogden and Salt Lake City, the secret effort of the Roman Catholic priesthood in New Mexico to prevent similar results, indicate new opportunities and new calls to duty in the school work. From Alaska on the north, across the continent to the Gulf of Mexico and Florida, the school work is all ripe to the harvest. Delay now is at the great risk of the ripening grain. We need more money to meet the necessities of the present year.

We have had an unusual summer. Beginning with the Johnstown disaster we had floods and cyclones, and in places fires to devastate and destroy. We are told that the wheat crop in Manitoba is destroyed by drought and the cotton crop of Texas by floods; and that Kansas from Topeka to Kansas City is under water, crops and railroads destroyed. Still, on the whole, the season has been prosperous, and if the prosperous people will cheerfully undertake to do their whole duty there will be no lack, and we may expect the present to be one of our most successful years in home missions.

During the late war there came a time when the resources of the Christian Commission had given out. George H. Stuart, the president, telegraphed to various cities for help, for instance to Boston, "May we draw on you for ten thousand dollars?" The response came back promptly, "You may draw on us for *sixty thousand dollars.*" In a city of the West Mr. Stuart was trying to raise \$20,000 for the same purpose. In the midst of a great congregation a well-known gentleman rose and said, "I have *agreed* to give \$1000, but I now wish to withdraw it." Every one was astonished, for he was a man of known ability and liberality. After a moment's pause he said, "If Mrs. General H." (whose husband had been just killed in battle) "can give her husband to save the country, I cannot afford to give less than five thousand dollars."

Oh, shall not the Christian zeal for the welfare of our country equal the patriotic zeal of our citizens in the most trying times?

CONTRIBUTED ARTICLES.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The heart of Dr. Livingstone is enshrined in the Universities' Mission. It was he who proposed the holy enterprise in 1857, and subsequently stirred as with blown trumpet his fellow countrymen by the message that he had opened the door to central Africa. The time is historic when Livingstone went forth accompanied by Charles Frederick Mackenzie, archdeacon of Natal, who was consecrated first bishop of the mission at Capetown on January 1, 1861. In his train followed a saintly band of university graduates, "full of sunbright jubilation." Neither are the memorable scenes forgotten when at Cambridge, Oxford and Canterbury the famous Bishop Wilberforce pronounced his fervid benedictions upon the Master's heralds of peace.

Through the intervening years of splendid self-denial, thirty-six young men and maidens, the flower of English birth, education and piety, have found rest in African graves. To this martyr circle is added Archdeacon Goodyear, whose spirit fled at Magila on the 24th of June. Pathetic recollections entwine themselves with the vanishing years. English travellers up the Zambesi waterway seldom fail to pause at the simple tomb of Dr. Livingstone's wife beneath the baobab tree at Shapunga or before the grave of Bishop Mackenzie at Mlolo, where the Ruo joins the Shiré. After one brief year of sowing, the pioneer bishop fell from exposure and fatigue in January, 1862. The inscription on the brass plate affixed to the cross which stands over his dust reads:

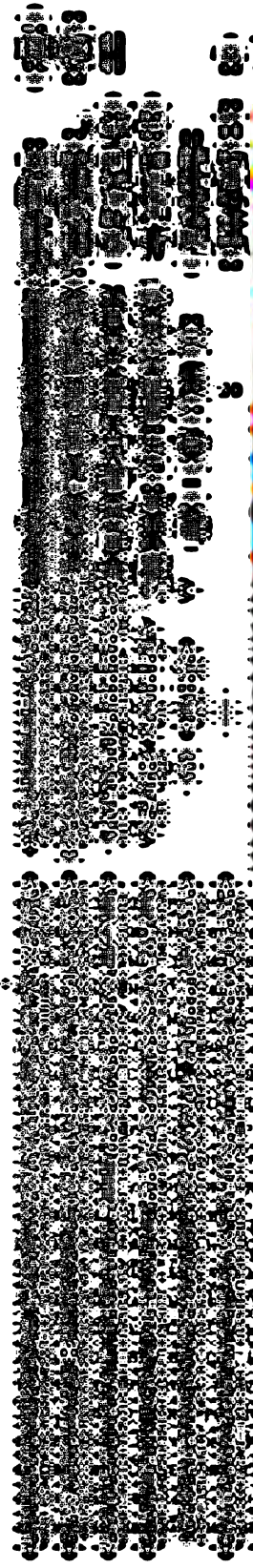
HERE LIETH

CHAS. FRED. MACKENZIE,
Missionary Bishop,
who died January 31, 1862.

"A follower of him, who was anointed to preach deliverance to the captive, and to set at liberty them that are bruised."

The growth of the Universities' Mission,

which is closely identified with the Oxford, Cambridge, Durham and London universities and the English dioceses, has been remarkably progressive. All along the line of the mission great advance during the last four or five years is reported. In 1880 the teaching staff, English and African, was under forty, with an income of £6000. Four years later the workers numbered eighty and the receipts £8000. The past year marks a more notable increase, comprising in numbers 1 bishop, 25 English and 2 African clergy, 25 laymen, 20 ladies, and 32 native readers and teachers—105 in all, with a financial return of £16,280. The whole of the funds are sent to the bishop, who disburses them according to his own judgment. From 1881 to 1888 a sum of £107,000 was expended in miscellaneous outlays. The mission has four bases of operation. These are respectively situated on the eastern shore of Lake Nyassa, with Lukoma Island as the headquarters, the Rovuma River, of which Newala is the central station, Zanzibar Island and the Usambara country represented by Magila. Through its fourteen stations it is estimated that the influence of the mission covers an area of twenty-five thousand square miles. Principles not inferior to those of a Gregory or a Francis control its polity. These are: (1) to have no resort to civil government; (2) not to seek after political power; (3) to have nothing to do with annexation. With these are united the system of voluntary workers and of community life in its active aspect. In a House of Lords debate lately on British missionaries in east Africa, Viscount Halifax said, "There was no nobler record of work done for God, or with a more absolute and entire sacrifice of self, than was to be found in the history of that mission." To the credit of its ambassadors, the Universities' Mission "had already suc-



- Matope. 41.
- *Mbamba. 27.
- *Mbweni. 18.
- Mesinjé's. 31.
- *Mharuli's. 26.
- *Misozwe. 6.
- *Mkunazini. 12.
- *Mkuzi. 9.
- Mombasa. 3.
- Monkey Bay. 39.
- Morambala. 47.
- Mozambique. 49.
- Mponda. 40.
- Mpwapwa. 15.
- Msaraka. 46.
- *Mtarika's. 24.
- *Mtua. 19.
- *Mwembe. 36.
- *Newala. 21.
- *Pangani. 11.
- Pemba. 4.
- Quillimane. 48.
- *Slave Market. 12.
- *Songea's. 25.
- Tanga. 10.
- *Umba. 8.
- *Vuga. 5.
- *Zanzibar City. 12.

NOTE. — The names of places in the index list are accompanied with numbers which correspond with the numbers at the sites of those places on the map.

exhausted and shattered in health, Bishop Steere resigned in 1874. The same year Richard Steere was appointed third bishop of the mission. By polished intellectual attainments, disciplined religious character, humane sympathies and herculean physical energies, Bishop Steere was regally endowed for the mission, on which his impress has been indelibly stamped. With unconsumable energy he threw himself "against the desolating ignorance and barbarism of the east African coast and the districts which supply the bulk of the slave trade." He swerved not for a moment from his purpose, and he did no kind of labor. As carpenter, compositor, printer, bricklayer and architect he was no less expert than, in the realms of geology, scholarship and organization, he was abundantly equipped. Possessed of a striking personality and rare charm of address, he has left about him a group of right heroic men, whose exalted lives and deeds were held in reputation throughout east central Africa. In his early missionary career the

bishop reduced the Swahili and Yao tongues to a written form. Dictionaries, grammars, manuals and story-books issued from his hand, the latter entertaining the natives and familiarizing their intercourse with the Europeans. The greater labors of this apostolic man were directed to the translation into the Swahili of the New Testament, the Old Testament from Genesis to Isaiah, and the Book of Common Prayer. Archdeacon Hodgson, who has latterly been obliged to withdraw from the mission, has completed the unfinished translation of the Old Testament. By this achievement his name will be lastingly associated with the distinguished bishop. "Our work," said Bishop Steere, "must be all unsound without a vernacular Bible." His prolonged travels on foot in the formation of missions, visiting chiefs, rescuing slaves and sustaining stations, well-nigh defy credibility. The Slave Market Church at Zanzibar is a conspicuous monument to his memory. In the sanctuary which his own skill raised he himself was buried in 1882, two years after the celebration of the first holy communion within its walls. Referring to this edifice, on whose site thousands of slaves were annually sold, the late Sir Bartle Frere remarked, "It seemed to him and others as the fulfillment of a beautiful dream, which seemed hardly possible ten or twelve years ago, when he saw the market place at Zanzibar, a filthy place, crowded with slaves, laid out side by side in hopeless despondency, without a smile on their face, without a symptom of humanity about them besides the outward form. It was almost impossible to believe that where these scores and scores of slaves were then stretched out there was now a cathedral." Attached to the mission nineteen years, eight of which belonged to the bishopric, this prince of Israel fell asleep at Zanzibar on August 27, 1882. His affection for east Africa was not exceeded by the fabled love of Ulysses for his rugged Ithaca. He was one of those who plough deep furrows in the great field of the world.

Operations were commenced in succession at Magila, thirty miles northwest of Pangani, and at Masasi, north of the Rovuma. On

the desolation of the Masasi station in 1882 by the terrible Magwangwara—the vandals of the southern Rovuma—the headquarters of the mission were located at Newala, 100 miles inland from the coast town of Lindi.

Treading in the footsteps of Bishop Steere on the eastern shores of Nyassa, the record of the Rev. P. W. Johnson, who entered the Universities' mission field in 1876, illustrates the type of man by whom

"The doorways of the dark are broken."

Solitarily he toiled for two years at Mwembe, until Mtaka expelled him in 1881. The year following, together with the Rev. C. A. Janson, he journeyed to Chitejis, on Lake Nyassa, where his co-laborer died. Upwards of eighteen months alone and in hourly peril he proclaimed "the unsearchable riches of Christ." Frequently did the members of the Free Church at Bandawé, on the opposite coast, minister to his necessities. Worn out with toilsome exertions he departed for England to procure funds for a lake steamer. At Quillimane his sight totally failed him. On its partial restoration he embarked homeward, where by generous donations a sum of £4000 was subscribed for the *Charles Janson* missionary vessel. A companion craft, the *Nyassa* steam-launch, has since been floated on the blue waters of leafy-fringed Nyassa. Concerning his calling the much-tried missionary says, "We have on the water a grand sphere of independent influence, helping chiefs and their people; slavers and the oppressed all need help alike, none can be lopped off by us, while none welcome us wholly."

At Magila, the centre of the war territory, where the Arabs and Germans are antagonists, and also the region in which the Boudei and Masai wage bloody feuds, Christianity has won eventful triumphs. Contiguous are the four stations Umba, Mkuzi, Msaraka and Misozwe. Invaluable services have been rendered here by Archdeacon Farler, whose enforced retirement through physical weakness is greatly deplored. Of the mission the Earl of Dundonald has written: "The missions at Magila are doing a noble work. Surrounding them is a population over whom they exercise a great

influence. In their churches the heathen are taught the existence of a God; in their schools are taught the sons of the chiefs, who will rule over important tribes; in their workshops are taught useful handicrafts; in their hospitals the sickness of the people is alleviated." An important controversy is proceeding in England respecting the resolution of the missionaries to stand by the institutions at Magila. The British government urges their temporary withdrawal. To this the advocates of the mission reply in the noble language of Bishop Smythies: "We should consider it the gravest dereliction of duty, and disgraceful to us as Christians and missionaries, to abandon the native Christians, and under no circumstances can we consent to do so." Pending hostilities the lady workers have arrived at the coast.

Kiungani College, for the education of a native ministry—a cherished project of Bishop Steere's—was opened in 1888. Under the shadows of the lovely St. John's Church at Mbweni, south of Kiungani, the numerous agencies employed in training and supporting hundreds of redeemed slaves enjoy unbroken prosperity. In connection with the various mission centres the European missionaries are thus distributed: at Zanzibar, 10; Kiungani, 7; Mbweni, 10; Lake Nyassa, 9; Rovuma, 6; and at Magila, 18.

Charles Alan Smythies, the fourth bishop, consecrated on November 30, 1883, wears with distinguished honor the mantle of his illustrious predecessor. His amiableness, fortitude, self-abnegation, independence and unchangeableness of purpose have secured for him an endeared name among fellow messengers, kindred societies, the

African tribes and many of the Arab merchants. As an indication of the bishop's devotedness it was reported on his return to England in 1888, after four years absence, that he had made foot journeys of more than five thousand miles. When apprised of the conflicts on the East Coast he promptly re-embarked for his unrepresented diocese, where his attitude has earned for himself golden opinions.

Than the eulogy pronounced upon the Universities' Mission at its anniversary in May, 1889, by Mr. H. H. Johnston, her Majesty's consul at Mozambique, no better tribute could be desired: "While in all their difficulties the missionaries were upheld by their desire to implant the faith they held in the hearts of the natives of Africa, they also took a very serious interest in their bodies, realizing how closely soul and body are bound together. They tried to infuse spirituality into the negroes, and at the same time they endeavored to teach them useful trades, to make them live more comfortably and happily, to act upon and dissolve all the ancient and hideous superstitions, to introduce useful plants and herbs, and to give an English aspect to the country generally. In his journeyings in east Africa he had always felt, without any information or even rumors from the natives, when he was approaching the vicinity of one of the stations of the Universities' Mission. Round them there was the radiance of 'sweetness and light,' and evidences of civilization abounded."

Weightier their diadem whose holy mission is the reclamation of the once flowerless desert of Africa's benighted humanity.

JAMES JOHNSTON, A.S.A.

BOLTON, LANCASHIRE, ENGLAND.

EDUCATIONAL SYSTEM OF JAPAN.

The transformation of an empire demands prodigious labor and limitless patience. A single generation, be it never so industrious, can only begin the process. Criticism too often demands the removal of mountains and their burial in the sea, but faith alone

can work miracles, and criticism must be content with the ordinary and natural.

The men of new Japan undertook the reformation of Japan with high hopes and firm faith. They had the light hearts of inexperienced youth. What man had done

they could do. And more, they could cross the Pacific with a bound, and place their beloved native land in the most illustrious group of American and European states. Nothing was too great for their ambition, nothing daunted their courage, difficulty and danger only inflamed their ardor. Their highest praise is this, after twenty years manly perseverance continues that which youthful impetuosity began.

From the beginning of the new era the more enlightened of the leaders were deeply interested in popular education. They knew that Japan could never take the high place their patriotism demands for her with an ignorant and degraded populace. They never were content with the merely outward and material results of western enlightenment. To elevate the people, to give to every Japanese the rights, the intelligence and the moral character that had in the past characterized the Samurai, was the avowed object of some at least of the men who were guiding the affairs of the nation. So at once, so soon as peace was assured and feudalism had been cast aside, the problem of a national education was enthusiastically studied. And our American system of common schools was thought the only possible solution. At once then the educational machine was put in place. Everywhere, in cities and villages and remote hamlets, school-houses in the "foreign" style were building. The most pretentious structure was sure to be the school-house, and its size and foreign fashion at once showed the importance of the new education and its type. Under successive ministers of education the national system was formed and reformed. There were continual amendments and changes, and sometimes it seemed as though "improvements" were introduced only to be superseded the next year by some new fancy. But in a period of experiment, experiment you must have and a wisdom more than human is needed if first attempts are to need no revision. Now after fifteen years the system has taken form. There is a graded system of schools beginning with the rudiments and terminating in the professional schools of the Imperial University. It is

too much to suppose that the final stage of development has been reached; but we may believe that the future will be only the perfecting of the present.

The swarms of tiny children fill the elementary schools. The hum of their voices at study and their shouts at play fill our ears long before our eyes have found them out. Boys and girls study and play together, and begin the long ascent of this hill of knowledge with alacrity. There are more than *twenty-eight thousand* such schools in Japan, with almost *two million six hundred thousand pupils*. Surely young Japan is going to school in earnest. What do they study? Reading and writing with the beginning of arithmetic. But the reading and writing are enough to occupy all their time with something to spare. First they learn the syllabary, an abbreviated form of certain Chinese ideographs adopted to represent the forty-seven sounds of the language. There are two distinct forms of these forty-seven characters with variations enough, it would seem, to suit the most luxuriant fancy. The children spend a year in mastering this their alphabet, but that is only preliminary to the life-long task of learning to read. The next year the Chinese ideographs are attacked. As all know the Chinese represent each idea by a separate character, and so there are as many characters to be learned as there are ideas. The smallest equipment for one who wishes to read is three thousand, and a scholar knows twice as many. Unfortunately the Japanese have transplanted this system to their land, and so the babies in the elementary schools must work away learning to read and write these Chinese characters. It is a tremendous task, and for four years almost nothing else is done. From six years old to ten the children are at this lesson, and even at the end it has only been begun. The course of study in these schools covers four years, in addition to the preliminary year of work on the syllabary. The multitude of children that began together has grown less as the years have gone by, and only 40 per cent. remain to complete this first course.

Then follow the *higher elementary*

schools. But not all who complete the lower course venture upon the higher. In many of the poorer and more remote districts there are no higher elementary schools, and the children must rest content with their beginning. And even where there are the schools most of the children have no leisure to attend. In these eastern lands it is early to work. Of the higher elementary schools there are *fourteen hundred and fifty, with one hundred and forty thousand pupils.* This course of study again covers four years. The dreadful Chinese still takes half the time, and the remainder is divided between morals, arithmetic, geography, history and science. Then they have gymnastics, singing and sewing. Of course the standard is not very high in arithmetic, fractions, proportion, interest and the elements of book-keeping; in geography, the simple facts about Japan, with the shape of the earth, the cause of day and night and the change of the seasons, the names of oceans and continents, with brief accounts of foreign countries, outlines of Japanese history and the science of common things complete the list. During the last year or two English has been introduced. About six thousand children complete this course every year.

In regular succession come the *ordinary middle schools.* There are forty-eight of these, with ten thousand pupils. The course covers five years, and the pupils must be at least twelve years of age on entrance. They are exclusively for boys. Chinese still holds its own, demanding a fourth of the student's time. English is one of the chief studies, and in the last two years there is a smattering of French or German. Physical and political geography, arithmetic, algebra, geometry and trigonometry, Japanese and foreign history, and the elements of botany, zoology, chemistry and physics make a very full list for the remaining hours and strength. Morals with gymnastics and singing are also a part of the curriculum.

At the ordinary middle school most of the remaining students stop. Indeed, there are on the average only four hundred graduates each year in all Japan. Those who continue are the elect few who desire to take

the professional colleges of the university. The late minister of education, Mr. Mori, instituted *higher middle schools* in seven leading towns for the preparation of candidates for the university. These schools are of ~~so~~ recent formation that we cannot yet test the system. In the seven there are only four hundred and twenty pupils. Their course of study depends upon the profession chosen and the consequent destination in the university. The literature students, for example, study Chinese, English, German or French, Latin, history, mathematics, geology, physics, chemistry, astronomy, political economy and philosophy. Two years are spent in these schools and then the student is admitted to the Imperial University.

The university has had the special favor of the government for years, and neither labor nor expense is spared. Its president has the highest official rank, and its professors are also officials of dignity. One of the finest of the old feudal parks has been made the campus, and the colleges are among the most imposing of the modern buildings of Tokyo. Its faculty is large, one hundred and thirty-four Japanese and sixteen foreigners. There are five colleges—Law, Medicine, Engineering, Literature and Science. The College of Law is divided into two sections, law and politics. These colleges offer a long list of courses of instruction, and the graduates are supposed to be prepared for practical work. For example, the Engineering college provides courses in civil engineering, mechanical engineering, naval architecture, technology of arms, electrical engineering, architecture, applied chemistry, technology of explosives, mining and metallurgy. In the College of Literature there are seven courses—philosophy, Chinese literature, Japanese literature, history, comparative philology, English literature and German literature. In all twenty-nine courses of instruction are provided. Each course is three years, excepting medicine, which has an extra year, four in all. The libraries and apparatus are all that need be desired. After graduation students may continue their studies for two years more as post-graduates in the University

Hall. The hall "is established for the purpose of original investigations." The students number 704—in the University Hall 23, in the College of Law 276, in the College of Medicine 246, in the College of Engineering 91, in the College of Literature 45, in the College of Science 86. One hundred and twenty-nine of the students take elective courses, and in the numbers given above thirteen are counted twice. Law and medicine are the popular colleges, the former being favored not only by men who desire to enter the legal profession, but by many who look to politics and state employment for their career, the latter giving at once the best opportunity for remunerative employment.

None of the schools are wholly free, though the tuition fee is very low. In the ordinary elementary schools the scholars pay for tuition and other expenses about \$1.30 (U. S. gold) a year. From that the amount varies until at the university the students pay \$18.50 (U. S. gold) for tuition only. Of course these fees go but a little way toward defraying the expenses of the whole system. So there is added from the imperial treasury the sum of \$6,400,000 (U. S. gold). This is a very large sum in Japan, and is a very respectable fraction of the total national expenditure. But it by no means represents the sum total of expenditure, since there are local gifts from the treasuries of the different provinces, cities and districts.

There are other schools under government control. In connection with the higher middle schools there are *seven medical schools* with 1300 students. Then there are normal schools and various preparatory schools and departments which have not yet been brought into line with the new system. These are in part the legacy of previous experiments and in part are attempts to fill up gaps in the present plan. It is not yet possible to procure teachers enough or educated physicians enough, and the urgent demand makes some shorter way into these professions imperative.

Relatively little has been done for *female education*. The higher elementary schools

for girls are few, and outside of the largest cities there is nothing more provided. In Tokyo there are several good schools of a somewhat advanced grade, but their graduates are very few. We can hardly speak of a popular demand for the higher education. At least the demand has gone little beyond words, and the men who are determined to give their daughters an advanced training are the exception. The early age at which girls marry is a formidable obstacle to progress.

The intense desire for the English education of young men is shown by the success of the great *private schools*. In Tokyo there are schools innumerable and of all grades wholly independent of government aid. Mr. Fukuzawa's school is the best known. It has trained many hundreds of young men, and its graduates are highly successful. Mr. Fukuzawa was the earliest advocate of an English training for young men, and his school was the first established with this purpose. Count Okuma, now minister for foreign affairs, is the proprietor of a very large and influential school. Besides these and other schools of national reputation there are schools with hundreds of pupils that are known little if at all beyond their own particular circle of friends and patrons. In most of these schools the methods and results are of the poorest.

The most obvious criticism upon the national system as now established is the retention of the study of the Chinese ideographs. That condemns sixty per cent. of the students who enter the elementary schools to life-long ignorance. Their few years of school are simply thrown away. They study forms of characters and not things. The wonderful world in which they live reveals none of its secrets to them. Their labor is wholly spent for that which profiteth not. They do not even master the key of knowledge. They know so little of the Chinese that they cannot read ordinary books, and so are unable to continue their study if they will. Even if they complete this first course the same remarks hold true. Of education in a true sense they have none. In behalf of this great multitude the adoption of the

Roman alphabet is the most imperative of reforms. Until that is adopted all the zeal and labor and expenditure of the government will avail little toward the reformation of the people of Japan. And even with the elect who continue their studies the difficulty remains. The constant complaint at the university is the insufficient preparation of the students. How can it be otherwise under the present system? The student should be perfectly familiar with English, fairly conversant with German or French, have a smattering of Latin, and know the rudiments of all the sciences, with the completion of the usual collegiate course in pure mathematics, before he can pass the entrance examination. But in addition he must know thousands of the ideographs. He puts as much time on the Chinese alone as on all the rest combined, for he finds English far easier than this neighboring tongue. And with all his labor he has not time enough. Chinese in the past was the beginning and the end, and these young men cannot master it in half the time their fathers gave to it. Many graduates are unable to write an ordinary style, they must have all they write revised before it can be seen in print.

By common consent the present education *lacks moral character*. The old was almost wholly centred in morality. However deficient the Confucian system may be, it certainly lays great stress on ethics. In its view ethical ends are the final ends of the universe. But that is now gone and almost no one desires to put it back into its old place. Buddhism is not a conceivable substitute. Christianity has not yet found its time, there being an ill-informed dislike to supernaturalism. So there is chaos and confusion. And it is not in theory only. The nation has broken away from the morals of the past and has nothing yet instead. The young boys in the higher schools have broken away from their home control and have nothing instead. At an early age they go to Tokyo and other cities for an education. They are absolutely their own masters. They choose the school they will attend and the studies they will pursue. Their fathers, old-fashioned men, feel their inability to di-

rect their sons. If the school does not suit the boy he changes as he will. If there is any difference between boy and teacher, the boy counts upon the undeviating support of his father as a matter of course. The schools often make no pretence of discipline, and in very few is there strong moral influence thrown around the lad. Then unfortunately the boys develop fast. At an age when American boys are intent on base ball and tennis these precocious Japanese are setting up for politicians. They are keen to understand the heavens and the earth, and think no discussion too recondite for their powers. They not only discuss, they act. They really exert a considerable influence in many public matters, and they see no reason why their advent into practical life should be deferred. Certainly there never was a situation with so many peculiar elements and phases. With it all these young men study hard, and often think clearly and well. They are patriots to the last drop of blood and are as ready to serve Japan as were ever their warrior ancestors. They are bright, they are earnest, they are the soul of new Japan.

Mission-schools have a somewhat peculiar position. They exert little influence upon the great national system. They are not the teachers of the nation as in some lands, though the *schools for girls* in some respects are at the head of the higher education of women here. There are probably as many girls pursuing somewhat advanced studies in the mission-schools as in the government establishment, perhaps more. Both relatively and actually they occupy a large place. It is the purpose of the Presbyterian mission to establish one thoroughly-good school in Tokyo. Heretofore there have been two schools, now it is purposed to combine forces in the hope of making the new school the best school for girls in the city. Such an aim is not too high.

The Meiji Gakuin is the school for boys and young men established by the missions of the Reformed and Presbyterian churches. It is the leading educational institution of the United Church of Christ. Its affairs are managed by a board of directors half of

whom are Japanese chosen by synod and half foreigners chosen by the missions. There are four departments, preparatory, academic, theological and special. The preparatory department in two years gives the students a working knowledge of English and continues their Japanese education which is already well begun at entrance. The academic department has a course of study equal to the full requirement of a high school of the first class in the United States. The theological department gives a three years training in theological science, Greek being optional. The special department offers graduates of the academic department and of similar schools select courses in history, political economy, German, science and metaphysics.

The school has a fine campus in one of the most desirable suburbs; it has two dormitories and a chapel and lecture hall in one. A theological hall is to be built at once and provision has been made for the erection of a chapel separate from the lecture hall. There are several attractive dwellings for professors. A small yearly grant of funds has laid the foundation of good working libraries. The faculty has twelve foreign

and seven Japanese members. During the past year 260 students were in attendance.

This school is to train the Presbyterian ministers of Japan. The hope of the missions and of the Church is bound up with its welfare. We have been far behind the Congregationalists in the higher education of our young men, but now at last the Meiji Gakuin may challenge comparison with any educational institution in Japan. The United Church has come to recognize its deep interest in the school, and we anticipate the hearty sympathy and earnest co-operation of all the ministers and churches.

Besides this work we look for a position of wide influence. Our graduates will go to the university, they will be teachers in English schools, and will be among the leaders in every walk of life.

The government schools admittedly fail in their ethical teaching. They cannot produce high moral character. Our graduates we trust will be scholars not only but Christians. May they not only profess the Master's name but love and serve him! It is from such men that the true reformation of the people will come.

TOKYO, JAPAN.

GEORGE WM. KNOX.

THE GREAT AMERICAN DESERT.

Any minister who would leave the Second Presbyterian Church of Cincinnati for any other church, in the hope of securing a more desirable congregation, would at once make out a prima facie case of fitness for the lunatic asylum. But by the census statistics, if every person in Ohio over ten years of age should go to church at once, there would be found sitting room for them in the church buildings of the state. Ohio is thus demonstrated to be outside of the field of home missionary territory. The same census statistics show that Kentucky, Indiana and Illinois are very well supplied with the privileges of the gospel.

The case is not so encouraging west of the Missouri river. In the state of Missouri itself, at least 40 per cent. of her population would be unable to find seats in her churches,

even after excluding all children under ten years of age. In the newer state of Kansas, as might be expected, the proportion of those provided with church sittings is still smaller. Iowa meets the demands of her people in about the same proportion as does the state of Missouri; while Nebraska has a greater dearth of church accommodations than any of the states already named. In the older-settled portions of Texas the supply of churches is fairly up to the demands of the population, but in the northwest and newer sections religious institutions are only now being established; while in the Indian Territory they have only just been begun.

Yet into all these regions there is coming a mass of people of the very best character for future citizenship. The romance of early western experience has largely passed away,

and with it has disappeared the great herd of adventurers. So, also, the people of unlimited imagination and extremely-limited disposition for hard work have disappeared. The great bulk of the present incoming population is made up of people who know that success is to be accomplished by toil, and who seek simply a soil and climate where nature furnishes mankind with a fine opportunity for wealth, happiness and civilization. Much outcry is made against the oppression of railroad companies in injuring the people of this country; but these railroads have brought this West, with its capacity for producing all kinds of grain and all sorts of meat, close by the great manufacturing establishments and large cities of every section of this continent, and even of Europe. So long as people eat wheat and meat there will be a demand for the products of this region, and the producers of this region will accumulate wealth by meeting that demand.

In the sharp hand-to-hand struggle for existence in which the settlers of fifty years ago were engaged there was not much time for reading, education or home culture. But those days have passed away, and those early settlers, and the boys and girls raised in those early homes have now come to enjoy moderate means. Their lack of education makes them keenly appreciate its value, and their moderate resources enable them to take up the question of securing it at least for their children if not for themselves. This explains the large number of Chautauqua literary and scientific circles and reading clubs and debating societies and magazine associations which are to be found in the cities, towns and rural districts of this region. It explains also the large number of summer assemblies that have grown up, oftentimes three or four in a state. Whoever will visit the normal classes of these assemblies will promptly find that first-class work is done therein, and that the general ambition of the whole community is for knowledge. I have myself visited eight of these assemblies the past summer, and although to a very considerable extent the instructors were eastern men, yet on all hands the report was most

confidently made that no better work was to be found anywhere than in this same region.

This appetite for education and religion is showing itself in a constant increase of collegiate institutes, female seminaries, academies and colleges. Less than six months ago the Brookfield Academy, Missouri, passed into the hands of the Presbytery of Palmyra, through the aid of the Board of Aid for Colleges and the churches of their own presbytery, of St. Louis and of Kansas City. Here Dr. J. P. Finley had for years done a most noble work, and now, under the reorganization, Dr. Duncan Brown, from Highland University, devotes himself to the enlarged opportunities. The credit for engineering this work is almost wholly due to Brother Leonard, the pastor, and shows what pastors can do for their own churches, their communities and the state by discreet and persistent effort. A collegiate institute is shortly to be built at Belleville, Kan., to be under the care of the Presbytery of Solomon. The land and money is the generous donation of Mr. Simonds, of Brother Steed's congregation. The institution at Carthage, Mo., is flourishing, as are also the academies at Clinton and Butler. Others still are projected, and the female colleges in all the region are well patronized and highly prosperous. Lindenwood College under Dr. Irwin, Independence under Dr. Chaney and Fulton under Dr. Evans, are safe and efficient institutions for female training in fine scholarship and domestic Christian life.

Of course all this will be met by the old sneer, "Too many little colleges. Better concentrate on one or two big ones." If there was room, it would be entertaining to report the debate on this question had at the meeting of the National Educational Association at Detroit. Big colleges boast of their buildings, their famous professors (who do little teaching), their rich students (capital at base ball and boating) and their rich patrons. But the so-called little colleges raise the men and women who make their mark in society. Graduates of big colleges boast of their college, and the colleges say little of their graduates. Graduates of little colleges say but little of their

college, but the colleges boast of their alumni.

The school atlases of fifty years ago marked the space between the Missouri river and the Rocky Mountains as "the Great American Desert." Now its western side is rich with crops, irrigated by the Rocky Mountain snows melting for a June freshet, just when the fields need plenty of water. The rain area has steadily travelled west from the Missouri river, until now in wet seasons the irrigated region touches the rain belt. Scientific investigation is giving strong reason to believe that ample water for irrigation can be had by boring wells to a comparatively shallow depth and pumping water by windmills. But even those sections where agriculture is impracticable for want of water, the richness of the soil makes the natural grass the best possible food for herds of cattle and sheep. There is now no Great American Desert. It is peopled all over with a shrewd, pushing, enterprising, knowledge-loving population; and so thickly are these people settled, even through the mountain valleys, that you can take your span of horses and mountain wagon and travel from Denver to San Francisco and sleep at the home of some ranchman every night. Now that this population is seeking education and culture, if a man has any missionary enthusiasm in him, it ought to

make the blood tingle to his finger-tips to take part in moulding these institutions, and building these churches, and shaping this population, when all is in the formative state.

My opinion may not be valuable, but of whatever value it may be, here it is: The ministry and the eldership, the Sabbath-school officers and teachers at work in the Presbyterian churches of this region, for piety, consecration, adaptability and energy, are the equals of any to be found anywhere on the face of the earth. The only help they need is in the shape of money; and if the people East *who have money invested West in the shape of mortgages and real estate would give back to that West the Lord's portion of the income these eastern people derive from their western property,* THE MONEY WOULD BE FORTHCOMING. Is not that fair? An eastern Presbyterian elder to my certain knowledge makes more money out of his business in Kansas City than he does in the eastern city where he resides. Has Kansas City no claim on him for a share in his profitable business here to aid in establishing new churches in the city from whence his profits come? By what right does he expend in the eastern city where he has his home money for missions, which money he made out West?

GEO. P. HAYS.

LAWS OF TURKEY CONCERNING BOOKS.

Whether we approve the laws of a foreign country in which we reside or not, we cannot ignore them nor those who make them. The customs laws and press laws of Turkey are *laws*, and foreigners must obey them or suffer the consequences. From time immemorial it has been the wont of foreign residents in Turkey to import books without let or hindrance; books of all kinds and in all languages for schools and individuals could be introduced and scattered over Turkey free as the air.

But within a few years a double "weir" has been erected through which books are sifted before reaching the hands of the ex-

pectant owner, viz., the custom-house and the censorship. At first the time-honored bill of immunities granted by his Majesty the Sultan to all native and foreign religious and educational establishments in the empire allowed all books to enter the land without duty and without examination. But a change came. Scriptures, school-books and then miscellaneous books were forced to pay duty, but no attention was paid to the contents of the volumes. Then another step was taken. Censors were appointed to examine all books and confiscate those regarded as injurious. Now the Sublime Porte has made a rule somewhat to this

effect: all books containing direct attacks on the government or the religion of the empire are to be confiscated and burned. In a recent number of the local journal entitled the *Beirut* it is stated that "six hundred volumes of foreign books regarded as injurious in their tendency were ordered to be burned and *were burned* by the local government."

Books regarded as objectionable, but not containing direct attacks on religion or the state, shall be sent back to the countries from which they came at the expense of the owners, who shall give a bond that on the arrival of the books in those countries a certificate shall be obtained from the Turkish consul that the books did actually arrive there. All other books not falling under either of these categories shall receive the Turkish government stamp and be allowed to pass.

The question which will interest our American friends is, what books are regarded as dangerous and what as objectionable.

As six of our books have just been cremated and thirty-two exiled, I will give a list of the two classes, that future misunderstandings and disappointment may be avoided.

I. The six books owned by Americans which were *burned*, as we suppose, were: 2 copies of Sales' Translation of the Koran; 1 vol. Dr. Wherry's Commentary on the Koran; 1 vol. History of the Turkish Empire; 1 vol. Hallam's Middle Ages; 1 vol. History of the Crusades.

II. The works objected to, and which are to be exiled to the United States by next week's steamer, are: The Land and the Book, by Rev. Dr. Thomson; The History of Russia; History of Persia; Pierson's Crisis of Missions; Historical Sketch of Presbyterian Missions; Mountain Nestorians; The Church at Home and Abroad; Outlines of Scripture Geography; Introduction to New Testament, by Dr. C. W. Hodge; Proceedings of Interseminary Alliance; Annual Reports of Presbyterian Board of Missions; Vol. X. of Chambers' Library of Universal Knowledge; Professor Fisher's Outlines of Universal History; A

Girdle Around the Earth; Stanley's Sinai and Palestine; Minutes of the General Assembly; Catalogue of Union Theological Seminary. [Of some of these there are several copies.]

We have asked the censor for a list of proscribed books, but he is unable to furnish one. Each book as it arrives must stand or fall on its supposed merits or demerits.

It can be safely said that all books on the following subjects will be prohibited by the imperial censorship: the Turkish empire, Russia, Persia and Egypt, Syria and Palestine; Mohammed, Islam, the Koran, religions of the East; travels in Turkey, Syria and Palestine; all universal histories, histories of the Middle Ages and the Crusades; all missionary magazines, reports, essays, reviews, biographies, etc. In some Turkish ports Murray's and Baedeker's guide-books have been seized and confiscated, but not, I believe, in Beirut. It will be well, therefore, for all missionaries coming to this empire, and all friends of missionaries here, to bear the above facts in mind, and not waste their money and labor on the vain attempt to import prohibited books into the Ottoman dominions through the custom-house.

All ordinary books are allowed to enter, although it is impossible to say what class of books is included under that word "ordinary," as our good friend the censor may find objections to a book which we regarded as utterly "innocuous." Articles on proscribed subjects must be *removed* from encyclopædias before shipment to save the books from being returned to this country.

We would then recommend to all friends sending books to Syria and elsewhere in Turkey to send them to the Mission House, 53 Fifth Avenue, in separate packages, *never mixed with other goods*, and the shipping agent of the Board of Missions will pronounce upon the probability of their running the gauntlet and send them on if he thinks them likely to pass.

The objection to shipping books in the same box or package with other goods is this: that after the boxes reach the Beirut custom-house the books must be eliminated and sent to the censor, who may detain them

for days or weeks, and the boxes meanwhile are kept in the custom-house on expense and in peril of being smashed by an avalanche of newly-arrived freight or stolen by sly harbor thieves.

I do not write to complain of Turkish laws, but simply to give information. As long as the imperial government has put its seal and sanction on thirty-two different editions of the Arabic Scriptures and parts of Scriptures, and as many more of the Bible in other languages, and several hundred educational and religious books issued by

our own Board and by the American Board of Commissioners of Foreign Missions, we can put up with its objections to other books.

It is necessary that our friends should know the facts in the case.

Any person wishing to send books to friends in Syria and not certain whether they can be admitted, should write to the office of the Board of Foreign Missions, 53 Fifth Avenue, New York, N. Y.

HENRY H. JESSUP.

BEIRUT, SYRIA.

A FAITHFUL STEWARD.

"William Thaw, of Pittsburgh, is dead;" was, in substance, the sad, brief message that was flashed under the sea to this country from Paris a few days ago. The message has been brought to the notice of multitudes in this country, for it has been published in many of our papers, both East and West; and to thousands in our Church it will say emphatically that one of the most generous men and one of the best friends of our Board, and indeed of all the boards of our Church, has been taken from us.

Mr. Thaw was one of the four men—the late William E. Dodge, of New York, Dr. S. Willard, of Auburn, N. Y., and Mr. Preserved Smith, of Dayton, Ohio, being the other three—who secured the \$100,000 for a new endowment fund for Maryville College, in Tennessee, whose endowments and library, and it might almost be said its buildings too, had been lost or ruined in the late war. It may seem almost invidious to single out any one institution, when where was the educational institution in our Church that had not shared in his benefactions, the Western University in his own city having received \$300,000 or \$400,000?

Nor did he confine his contributions to the boards of the Church and its higher institutions of learning. He had pensioners on his bounty in his own church and native town—needy missionaries and their families, feeble congregations needing aid to build

church edifices and manses seldom appealed to him in vain. More than that, his heart and hand were so open to the poor and needy that in the morning when he came down from his room to his breakfast he would often, perhaps I ought to say generally, find from six to twenty-five persons gathered in the hall waiting to see him and make an appeal to him for help. Before he would sit down to breakfast he would confer with every one personally, and give to each one that he thought worthy; for, as he used to say, he could not delegate his duty as the Lord's steward to any one else, he must attend to that himself. He used to come from his office at night with his pockets full of money and return to business in the morning with them empty.

"The Lord loveth a cheerful giver." Some men give because they are constrained by a sense of duty; but they have no pleasure in it. But *to give* seemed to Mr. Thaw a positive luxury. He used to say, "Money is a good servant, but a very hard master. Keep the mastery over it; do not let it get the mastery over you." And so with the responsibility of wealth and the necessity of examining ten thousand applications, and knowing his liability to be deceived and led to give where he ought not to give, this habit of giving generously and constantly seemed to be the delight of his life.

One Sabbath Mr. Thaw was detained at

one of the small cities of the West. It happened to be the Sabbath to take up the collection for foreign missions. Mr. Thaw went to church as usual and contributed to the collection. When the officers came to count the money they were astonished at the amount, it so far surpassed what they had expected or ever received before. Then one of them remembered that the stranger had contributed, and they conjectured that he had drawn out a roll of bills and taken out one or more to contribute, and by mistake had thrown into the contribution box what he had intended to reserve, and had reserved what he intended to contribute. So they kindly resolved to look up the man, if possible, and correct the mistake. They soon came to a hotel where there was a stranger, who in the morning had inquired of the clerk for the nearest Presbyterian church.

They called for him and began to explain what they considered a mistake. But he cut them short by assuring them that it was no mistake. He had entered the house of God to worship with his people; part of the service was to take up a collection for foreign missions, in which he desired to participate; there was no mistake in the case. We do not suppose he gave any less on that account when the collection was taken up in his own church. "There is that scattereth and yet increaseth." With this habit of scattering his income on every hand for the welfare of the poor and the good of every good cause, his fortune continued to grow till at his death he is said to be worth \$20,000,000.

Blessed be God for such a man, for such a life. May more such men be raised up and more such lives be developed!

HENRY KENDALL.

PROGRESS IN PERSIA.

In the Orient progress is usually slower than in the West, still if the survey includes a sufficient period of time we may note evidences of progress even in Persia.

One of the telegraph lines connecting India with Europe runs across the country, and its upright iron poles, planted in such wonderfully-straight lines, form a prominent feature on a thousand miles of road across the land. The Persians soon adopted this western invention and have constructed lines for themselves in various directions. Some years ago the missionaries rejoiced when Oroomiah was thus brought into telegraphic communication with the other stations.

For several years after Teheran station was established we were dependent upon the courtesy of the British legation at that point for mail communication with Europe and America. The official courier arrived and departed once in four weeks. It was quite an event in those days when some British officer, proceeding directly home, would carry a closed mail-bag to London, thus affording an extra opportunity for sending letters to America. It is now more than a dozen years since the Persian postal service

was established, and for some years Persia has been in the International Postal Union. Now mails to and from the West are semi-weekly, and to the chief points in the country itself there is a regular weekly service which includes the registry and insurance of money and valuables. The Persian post is a very great convenience and assistance in carrying on the mission work.

A beginning has been made in the construction of wagon-roads, but at present they are mainly confined to the level country. The old roads were merely paths, where the pack animals had trodden for centuries, but some caravan roads have now been constructed over the mountains at considerable cost, but they will hardly answer for wheels.

A short railroad has been built. It begins at the capital and runs to a tomb, a great place of religious resort four or five miles distant. It seems to us hardly business-like to commence a railroad two hundred miles from steam communication, but then it had to start from the foot of the throne. It may prove the forerunner of larger things. The *New York Tribune* not long since contained this paragraph:

"Francis H. Clergue, who sailed on the City of Paris, will spend the next six months at Teheran in the interests of a syndicate of American capitalists who are planning to modernize Persia by introducing railroads, electric lights, a national bank and artesian wells. Mr. Clergue, it is said, has succeeded in inducing the Shah to give his consent to having these improvements introduced in his land, and before long active work will be begun. Mr. Clergue will make his headquarters ultimately in this city."

Gasworks have been built at Teheran and certain streets in the vicinity of the palace are regularly lighted by gas; and even electricity is represented by three or four lamps, which are illuminated on holiday occasions.

The new coinage of Persian money begun in 1878 should be mentioned. Last year an English bank was established at the capital. This is a long-talked-of enterprise. Ten years ago a building was prepared for it in the bazaar, but was afterwards used for the post-office. At that time one of the courtiers remarked to the writer, "The bank will be an excellent thing if it will only loan

to Persian officials on their dignity, without demanding security."

There seems to be some progress in the matter of religious toleration. In 1880 notice was officially served on the mission at Teheran, forbidding them to allow Mohammedans to attend the religious services. A year or two later, on petition to the government, the mission was relieved of this responsibility, which was transferred to the chief of police, the order closing with the remark, "What business has a Mohammedan to attend a Christian place of worship?" For several years there appears to have been no interference with their attendance at Teheran. Later it was reported, on what was believed to be good authority, that it was tacitly allowed by the government, its attitude being like this: "We cannot prevent the attendance of adult Moslems at these Christian services, but let them beware of apostasy." Even this is a considerable advance since the order of nine years ago; and we are glad to note these indications of progress in the land of the Lion and the Sun.

J. L. POTTER, of Teheran.

THE WORK IN TEHERAN.

A British minister at the court of Persia once remarked, "Missionary work is always difficult at the capital of a country." There are certain features of the work at Teheran which render it, if not more difficult than in other lands, at least in some respects peculiar.

The work is carried on in the capital of a Mohammedan country. The government has acknowledged a religious liberty for all who are not Moslems. The declaration has been distinct: "Let a Jew accept the Christian faith or a Christian become a Jew, he should not on this account be molested in any way." This liberty does not extend to the Moslem. The death penalty for apostasy from Islam stares him in the face when he begins to consider the claims of the Christian religion. In Persia they have not even the nominal liberty of the Turk,

acknowledged (on paper at least) by that government.

In Teheran the proportion of alien people is very small, hardly more than three per cent. Out of a total of 120,000 or more, perhaps there are 1500 Armenians, 2000 Jews, 200 Parsees and 200 resident foreigners. Outside of the city itself there is scarcely any non-Moslem population in the immediate vicinity, and hence arises the scarcity of out-stations connected with that centre.

The situation naturally affects to a considerable degree the form and direction of Christian effort. The attendance at the schools is not from Moslem homes. This renders necessary, to a considerable extent, the study and use of the Armenian language, especially in the girls' school; and the Jewish pupils in the boys' school cause a de-

mand for the Hebrew language, and it is accordingly taught, with the Old Testament as a text-book. We recognize in the preservation of these nominally Christian races, through centuries of oppression and persecution, a divine purpose for the advancement of the Redeemer's kingdom in Oriental lands. We are thus enabled to obtain a standing ground in the capital of a Moslem power.

The public service in the mission chapel is in Persian, the common language of that part of the country, generally understood by the aliens, and of course the natural tongue of the Mohammedans, quite a number of whom attend. A second service on Sunday in another part of the city is held in the Armenian tongue; and for some years there has been maintained, except during the warm season, a service in English which is much appreciated by some of the resident foreigners.

Under existing circumstances certain avenues of work seem more open. The British and Russian legations have long had a public dispensary, open several days in the week, so that the missionary physician is not the only representative of benevolent medical work at Teheran, yet his sphere is very important and his influence great. In the recent building operations at the station the friendship of high government officials toward the medical missionary was of very great value. It is earnestly hoped that the hospital, now building, may under the divine blessing prove a potent factor in his work.

The translation and preparation of a Christian literature in the vernacular offers

an open and inviting field. The entire Scriptures are already published in Persian (we are still circulating Henry Martyn's translation of the New Testament), but only a slight beginning has been made in the preparation of religious books in the language.

The circulation of the Scriptures is one of the bright features of the work. Thousands of copies of the Bible, or portions of it, have been distributed by sale and grant, and in the Teheran district the work has encountered but little opposition.

It is curious to note how this feature of Christian effort contrasts with the practice of Moslems as to their sacred book. A missionary, who had been in the country a few months only, wished to test their reported unwillingness to sell the Koran to a Christian. He inquired in the bazaar for an interlinear Persian and Arabic Koran. Various excuses were offered, but one man bluntly said, "I will not sell it to *you*." At last he obtained a copy at a high price. In his indiscretion he returned and in triumph showed his purchase to the one who had refused to sell it to him. The effect was magical. The man leaped from his little stall, ran to his fellow merchants, and in an instant a crowd began to gather. The unfortunate seller immediately came, proffering the money and demanding back the book. It was deemed prudent to comply with the demand. They cannot endure the sight of a Koran in the hands of an "infidel." We, on the other hand, have such confidence in the potency of the printed word of God that its circulation among the Moslems causes us to rejoice.

J. L. POTTER, of Teheran.

INTEMPERANCE IN THE CAPITAL OF PERSIA.

Intemperance is a great curse to this people and a serious obstacle to the progress of our work among them. This is true of Armenians, Jews and Moslems alike. The use of wine by Moslems is forbidden by the Koran in these words: "O true believers, surely wine and lots and images and divining arrows are an abomination of the work

of Satan. Therefore avoid them that ye may prosper. Satan seeketh to sow dissension and hatred among you, by means of wine and lots, and to direct you from remembering God and from prayer. Will ye not therefore abstain from them?" Moslems in general pride themselves on saying that wine is forbidden in their holy book. Prob-

ably there is not one public drinking-place in Teheran run by a Mussulman. However, a great many Mussulmans are drinkers, and drinking here is attended by the same evils that it is everywhere.

The business is carried on in this way: the Armenians manufacture the wine and secretly supply not only themselves but as many Mussulmans as will drink. The Armenians are restricted in the lines of employment which they may pursue here. They may be tailors, certain kinds of shopkeepers, servants or wine-makers. The result is that a great many engage in the wine business. Although wine is forbidden in the Koran, the government is quite satisfied that this should be the state of affairs.

Probably a majority of the Armenians are habitual drinkers, that is, among the men. They are trained to it from their childhood. Instead of the habitual drinker being the exception the rule is the other way, the total abstainer being rarely found.

The Jews in Teheran are among the worst

drunkards. Of course for a Jew to drink that which had been made by any one but a Jew would be unclean; hence they manufacture and drink within their own circle. They also sell to others than Jews. Saturday, the Jewish Sabbath, is a great drinking day. Very many, perhaps a majority, of them will no more pass Saturday without drinking all they can than they will build a fire on that day.

It may seem a little strange that an intoxicated person is seldom seen reeling through the streets of Teheran; but perhaps it is accounted for in this way: Mussulmans dare not be intoxicated in public; Armenians can drink a great deal before they become intoxicated; while among the Jews indulgence is greatest on their Sabbath, when they generally stay in their own quarter of the city. A majority of those whom I have seen intoxicated on the streets of Teheran have been foreigners.

LEWIS F. ESSELSTYN.

TEHERAN, PERSIA.

THE BOYS' SCHOOL IN TABRIZ, PERSIA.

The Tabriz Boys' School for the past six years has steadily gained ground in spite of much opposition. The boarders are from nearly all the communities of Armenians in west Persia. The boys are principally from poor families, and we aim to keep them on much the same plane of life, that they may return with ease to their homes. Each boy brings his own bedding. Pillow-cases and sheets are ordinarily considered unnecessary in Persia. The bed is spread on the floor at night, rolled up into a bundle in the morning and put against the wall. A boy on entering his room leaves his shoes in the hall and sits down upon his heels, puts his lamp on the floor, his pen-case by his side, his paper on the finger-tips of his left hand, and writes with a reed or a steel pen, his Armenian from left to right, his Persian from right to left. No servants are employed; the work, including the cooking, is divided among the pupils. A Russian *somavar*, or tea-urn, is an indispensable article.

For the morning meal this is set to boil, a yard or two of muslin or calico is spread on the floor, sheets of bread, like sides of tanned sheepskins, are spread around the edge, the little sugar-bowl is placed in the centre, and the meal is ready. They are passionately fond of tea. It is drunk from tiny glasses, without milk and very sweet, and sometimes a lump of sugar is held in the mouth. For the noonday meal, bread, with cheese or *yogort* (sour milk), or some kind of herbs or fruit, is eaten. Dinner is at evening. A fragrant meat-stew is the favorite dish—many times the only one. No plates are necessary. The bread is torn in pieces and moistened in the gravy, and, taken up in the folds of another piece of bread or in a wooden spoon, is conveyed to the mouth.

ETIQUETTE AT TABLE.

Another favorite dish is *pillau* (boiled rice and butter). Frequently in eating this both bread and spoons are dispensed with and the

fingers do efficient work. A dispute arose one day, and the offence, which became almost a cause of war, was thus stated: "He has no manners; he eats with five fingers." "And how should he eat?" "Why, with three, of course; only a boor eats with five."

This simple way of living has several advantages. It keeps the pupils on a plane with their people; otherwise it would be difficult afterwards for them to return to their villages. It is economical; for a boy who furnishes his bed, books and clothing can be boarded for the school year for eighteen or twenty dollars.

Our teachers are excellent men. Mrs. Wilson and I have also taught much, especially the religious lessons. Six years ago we laid out a course to include both Mussulmans and Armenians, and with common-school and high-school grades. The Mussulman department was soon closed by the government. The Armenian department has had a prosperous development.

THIRTEEN CONVERTS.

At first scarcely any of the pupils were from evangelical families. They were in bondage to old church traditions and addicted to old superstitions. Most of them knew little of the gospel. Our constant aim has been toward their spiritual improvement. Of the fifteen oldest boarders, thirteen have professed faith and show good evidence of sincerity. The change of character and conduct in them is marked. Many of them seem imbued with a true spirit of consecration to

labor for Christ. Though they might earn more as merchants, and have had offers of employment by some who regard them as trustworthy, they have declined, saying they wish to be in the spiritual work.

It was after patient years of labor and waiting that we reached, in June, our first commencement and sent out our first graduates. They are seven in number—bright, handsome young men, of fine physique and well-equipped intellectually, averaging twenty-two years of age. We take great pride in them. The exercises began with four days of public examinations in English, Turkish, Russian, Persian, Arabic, book-keeping, geometry and physics, with many experiments, and with songs in English, Armenian and Turkish, and with Persian instrumental music. Among those present were the English consul-general and wife, the Osmanli secretary, Austrian general of the shah's troops, several princes, khans, officials and chief citizens. All were highly gratified.

The commencement itself was a novelty in Tabriz. After my address, in Armenian, I gave diplomas to the seven graduates. Commencement was concluded with weddings between two of the class and two of the graduates of the girls' school, amid great rejoicing.

The plan is to make this school a centre of instruction and a source of supply for teachers and preachers for the Armenians of west Persia and the Caucasus.

TABRIZ

S. G. WILSON.

PERSECUTION IN PERSIA.

During the past winter an article was published in the *Akhtar*, the most widely-read newspaper in the Persian language, describing the work of missions in Persia among Mohammedans, declaring that the preachers were occupying every city and proclaiming the gospel everywhere, and calling for its prohibition. To us the work seems small; to them a cause of anxiety. We are glad that a desire to reach Mohammedans and faith in their conversion is so

generally shown by our preachers. We have two Nestorian evangelists, who with two colporteurs have covered large districts by their labors, and two Mussulman converts who itinerate. Our stationed preachers, too, are largely engaged in work for Mohammedans. In Tabriz, since the last persecution, the work has been very quiet and the attendance at services small; but this did not prevent a new trial from coming upon it. The cause was a pecuniary one. The avarice of a nat-

ive landlord not being satisfied, he thought to gain his point by persecution.

A CONVERTED MOSLEM ARRESTED.

The first blow fell upon a convert described in *THE CHURCH AT HOME AND ABROAD*, June, 1888, p. 622. After the events there mentioned he was again persecuted and fled from his village, intending to escape to Russia. He became the gardener of Rev. Mr. Easton, an independent missionary. On Friday he was caught by the servants of the landlord, reviled and beaten and led through the streets. At the shops the people were informed that he was a Protestant and would be delivered to the ameer to be beheaded. "He is an Armenian," "He has denied Mohammed," and like words incited the hatred of the bystanders. At the police station he was beaten and severely tortured. He was bound in irons and left for the night in the filth of the stable. He says, "Had it not been for the divine strength and the comfort of Jesus, I could not have endured it." The next morning he was brought before the police officer, who demanded a fine equivalent to five months wages. His brother was sent for, who was willing enough that he should be beaten for denying Mohammed; but finally he was released on payment of a fine, with the command to leave the missionary within three days on threat of death.

The next day we held the usual Sabbath service, but afterwards found policemen at the church door ready to arrest all Mohammedans. The events of the previous days made the number present small. Three men and one woman were arrested. The woman is a poor widow, faithful to her Christian vows. She was soon released from custody as being "only a woman."

A MOLLAH CONVERT ARRESTED.

Another present was a mollah from a neighboring city, acquainted with the truth and an applicant for baptism. In sight of us all he was cruelly beaten with a long club. It made our hearts ache. Our indignation burned within us, but we were powerless to help. The persecuted man bore it meekly, but received double cruelty because

he was a mollah. The police said, "You, who should teach others, do you lead them astray?" A number of times in past years I have seen attendants at worship arrested, but always decently. But those cruel blows, how they reached our own souls! One missionary said, "I had rather be beaten myself than see him suffer." The three men were kept in vile imprisonment for twenty-four hours, and after suffering many indignities were heavily fined.

SCHOOLS RESTRICTED.

Restrictions are increasing in Persia. I have already reported that we are permitted to employ no Mussulman colporteurs in Azerbaijan. Now it is declared that no new schools shall be opened by foreigners and no churches built in new places without special government permission. Our church building has been delayed by this cause. Mr. Carrington, of New York, had already contributed liberally to its building as a memorial of his daughter; but the government permit was with such restrictions that we must delay until it is modified.

The government has lately begun, too, to restrict the Armenians. Heretofore they have been, especially in Tabriz, free and untrammelled, in marked contrast to their condition in Turkey and Russia. By special grant from Abbas Meerza they have paid neither poll nor house tax, and have had unrestricted personal freedom. The government's new regulations are—(1) That all plays for the theatre shall be previously submitted for approval; (2) that the names and business of all Armenians arriving here shall be reported to the government. Many of the patriots and plotters, as well also as criminals, have been accustomed to find refuge in Persia. Lately three of the patriotic league dressed in disguise as Kurds and tried to leave Salmas to assist their race against the Kurds in Moosh. They were attacked on the frontier and killed. One had been a teacher of Armenian to the missionaries in Salmas. It is rumored that there is a plan for the young men of Tabriz to be appointed teachers and ordained priests to go throughout the province with the special aim to foster

patriotic aspirations and prepare the people for freedom. If this scheme should be carried out it will increase the difficulties of Armenian evangelization very much, as loyalty to the old Church as the visible embodiment of national unity is considered so important that Protestants are regarded as traitors. The third regulation was that a

representative of the government should be present at all their popular meetings. The former was accepted by the bishop, but he declined to agree to the latter. These new departures are not much in themselves, but they indicate the beginning of more official surveillance over the Christian population.

TABRIZ.

S. G. WILSON.

MOHAMMEDANS IN PERSIA.

For half a century we have labored chiefly for the nominal Christians and God has greatly blessed our work. Has the time come when we may hopefully labor and pray for the Moslems? Consider the following things:

1. Their regard for the *Holy Scriptures*.—By the Koran the holy books of Jews and Christians are affirmed to be from God, and are commended to be read. This renders it incumbent on all Moslem rulers and teachers to treat the Old and New Testaments with the respect due to holy books, and to sanction their circulation. Sometimes the sale of the Bible is forbidden, but the position is inconsistent and soon gives way, and then there is the fullest right for Christians to sell their Scriptures to all who will buy. Here is certainly a powerful leverage. The way is open for colporteurs to visit every town and village of Persia with the word of life. This is being done with a sale of several thousand copies annually that are read by increasing thousands of Moslems, many of them leading minds in the land. A native Christian was in the market. A Moslem trader invited him to enter a little room back of his stall, and then said, "Here is my *book*. I am a brother in your faith. A company of us meet at night and study this word of God, and we believe in Christ as you do. We do not openly confess to be Christians, for you know the time has not come for that."

Again. A short time ago a missionary and his companion reached a large Moslem village at the eventide, not knowing who in a place so bigoted would receive Christian guests. Judge of their surprise as a man

came out and not only pressed them to tarry for the night, but warmly embraced them as brothers. They found he was a reader and had a copy of the New Testament. A company of a dozen or more men came regularly to be his disciples and listen to his reading. This company have ceased to worship at the mosque, are looked upon as reprobates, and are suffering persecution for Christ's sake. They need instruction. How many such companies, in the manner of the early Christians, hold their night meetings to study the Bible, missionaries cannot tell. But God's eye sees them and his Spirit enlightens.

2. *The Influence of Woman*.—In eastern lands women have many immunities. A mob of women will subdue a governor. Women are not persecuted as men. *She is only a woman* protects her. Missionary women can work for their own sex in many ways. The only obstacle is that the husband and father is lord in his house, and may forbid his "women" to attend or listen. But they are often careless and lenient.

In the cities of Persia the intercourse of missionary and Christian women with their Moslem sisters is nearly unrestricted. A sewing-school for girls and brides, with reading of the Bible, companies gathered at private houses to listen to the Scriptures, and social intercourse are available means eagerly embraced by Moslem women. They are very ignorant and superstitious, but they respond to the loving words and ministrations of Christian sisters. In one case a Bible class and social meeting has been in progress for months. In another case sev-

enty and eighty women, week after week, have crowded the missionary's meeting for women. The more quiet such agency and the less it is published before the world the better.

3. *Relief in Times of Famine.*—Two severe famines have visited parts of Persia in the last twenty years. The relief furnished by Christian hands and the disinterested way in which it was done have made a deep impression. The hard and fatalistic system of Islam, and the merciless cruelty and selfishness of its wealthy adherents and teachers, are compared with the unselfish charity of Christians, and it is to the glory of the compassionate Jesus. In the cold weather the men of a village collect at the stable of the chief man to hear and discuss the news, and to listen to stories and minstrel songs. I have known of the discussions turning upon the comparative claims of Christianity, and open advocates would present the missionaries and their works of beneficence as proof that the Mohammedan system was a failure, and would carry the popular voice for a time. In fact, many thoughtful minds make this confession and are saying, "Almost thou persuadest me to be a Christian."

4. *The Medical Mission Work.*—The medical missionary is honored in Teheran and Tabriz by the Shah and the heir apparent, and everywhere by the officials. The native physicians trained in mission-schools have access to governors, khans and aghas, and can preach the Cross to all. The argument of healing for the sick and mercy for the suffering opens all hearts to the words of Christ, the Great Healer of body and soul. The most self-righteous Pharisee softens and confesses that such fruits are good and some Christians may go to Paradise. A young Koord, the wildest of the wild, was brought to the hospital and was treated as he had never been before. He could not be at rest till he discovered the reason for such kindness as he experienced. When he found the source was not America, nor learning, nor selfish interest, but was *Christ*, his whole heart opened to the Saviour.

The medical service in the hands of

consecrated men is the special means of access to palace and hovel everywhere in Persia.

5. *Divisions of Islam in Persia.*—Instead of one compact system, it is a house divided against itself. The opposing factions and secret sects invite Christians to discuss with them.

There is first the great schism between the orthodox or Sunee Moslems and the followers of Ali or Sheites. These rival sects have as cordial a hatred as the Irish Orangeman and Catholic. The Persians in general are Sheites, but among them are hundreds of thousands of Koords and other Sunees. The Persians fan their hatred to a white heat yearly in the popular passion plays of the Moharrem. "Curses and defilement on the heads of the Sunees," is the cry of the multitude. They even turn to Christians rather than to Turks or Arabs for countenance and sympathy, and being themselves counted as heretics they are the more accessible to the missionary. The Sunees in Persia being in a minority are also more accessible than their haughty brethren the Turks.

Large communities of people in Persia were never content under the Moslem system and they wear it as a yoke. The Ali Illahees form the majority of the population in some districts, and in other districts the Babees, adherents of a mystical belief that is undermining the whole structure of Islam. Persia is not yet, like Japan, a nation in search of a religion; but there are many indications that the Cycle of Islam is drawing to a close, and thousands are weary and heavy laden, and some are hearing the voice of Jesus say, "Come unto me, and I will give you rest."

Open discussion with the ecclesiastics is practicable, as it was not a generation ago. A missionary is needed for just this work—to discuss the whole controversy between Christianity and Islam in its original sources in the Arabic and Persian traditions and the Koran. The work of preaching Christ from town to town and hamlet to hamlet as heralds is needed everywhere. This has been done to some extent by native preachers,

and often large companies will listen for one or two days, till some more strenuous Moslem or a mollah takes alarm and then the preacher must move on to the next village. A native preacher recently died who thus preached Christ as an itinerant and gained many friends, so that at his death numbers of Moslems sent word to the missionaries that they were without a teacher. He pointed many to the Saviour and rejoiced in seeing some witness a good confession. A young man, well educated, whose brother is a high ecclesiastic in Teheran, was led to doubt his religion by the vileness and hypocrisy which he knew existed among the mollahs or ecclesiastics. He was determined to follow it up and went to his brother at the capital, and from thence to the shrine of Ali at Kerbela, the seat of the highest teacher and holiest man of the Sheites. At this holy shrine he saw such rotten and abominable vileness and venality that he says, "I there became a Christian," and now he is in exile from his friends for Christ's sake.

6. *The Relation of the Government to the Ecclesiastics.*—In Turkey the sultan is caliph, the government is a theocracy, and the teachers of religion must be kept in harmony with the state. In Persia there is more antagonism. The king and his rulers are glad to humble the mollahs, and not infrequently the highest mashtaheed of a city is called to the capital or cast into prison because he has overstepped his limit and excited mobs or riot or opposed the civil governor. In this conflict between the civil and ecclesiastical powers there is an opening for a large degree of toleration. Gallo-like, many of the governors, when appealed to by the religious leaders, care for none of these things. They often speak of the mollahs with scorn and encourage any who oppose them. The following extracts from a missionary letter illustrate this and some other points:

What pleased me most was the readiness of all to talk on spiritual things and in an enlightened way. I called on the governor, a young man. He welcomed me cordially, and we had a delightful conversation for two hours.

He is a man of great wealth and influence and learning and a great student, and owns a fine library. He studies the Scriptures and has lost all faith in Islam. He told me frankly that five years ago he hated our name and work, but now he knows us to be the best friends his country has.

Among my most interesting callers were two young men. Both these have had long conversations and investigations of the truth with S— (a Christian teacher) and fully accept Christ. The first is son of the highest ecclesiastic. His father died last fall; and on his refusing to take charge of the mosque his brothers deserted him, and he is an outcast to-day, though from a noble family, for his faith. Twice he has been handed over to the governor for death, but the governor has managed to get him away alive.

The other is a Dervish, a very interesting character, well up in all that Islam can teach, with title and honor and rank from the king. Such is his standing and backing that thus far he openly holds his own against all, and the governor, who has been applied to, lets him alone. With deep feeling he said to me, "I am willing to-day to shed my blood in the open confession of Christ, but hardly believe God asks it, for I feel I have a work to do. If God would only allow me freedom to work openly one year, with certain death at the end of that time, I would be satisfied." In mosque and assembly he comes out openly against the Moslems and for Christianity.

7. *The Growth of the Native Evangelical Church.*—The churches of the East, by their unfaithfulness, were the occasion of the great apostasy of Islam. Their revival is the pledge of its downfall. There is now an evangelical living church in Persia of over two thousand members. These Christians are at work with the Bible, the power of prayer, the influence of pure and exemplary lives. Dead and idolatrous Christianity is a stumbling block to Moslems. Living Christianity, with its intellectual activity and loving service for the welfare of others, is quite another thing. There is no more inspiring work in all the world than to raise up the native church and native ministry in Moslem lands, and then to lead them and to teach them in the spirit of the Master—"As my Father hath sent me, even so send I you."
J. H. SHEDD.

MUALIM NAREE.

This is the name of a young Jewish teacher or rabbi in Oroomiah, Persia, the most learned man in the Jewish community of five or six hundred families. His inquiry extended to the Scriptures of the New Testament and to the claims of Jesus as the Christ. He found evidence in the Jewish books of the unfairness of their arguments. His earnestness and candor as an inquirer or disciple have made him a subject of special prayer and interest. One of the three synagogues of the town was his own special place of preaching and teaching, where he began to express his enlightened and liberal views some months ago.

For a long time there has been a Jewish party on very friendly terms with the missionaries. Some of them have often visited us, others have received light in their occupation as peddlers in the Christian villages and in intercourse with native preachers. For two years past Miss Van Duzee, of our mission, with a Bible-woman to help her, has been at work for Jewish and Moslem women. Thus the soil has been prepared. This more liberal party were glad to have such a teacher as Mualim Naree, and the teacher soon began to make his sermons very evangelical, explaining the Old Testament by the light of the New. For example, one day the statement was made that if their children went to a Christian school they would soon be calling God Father, Son and Holy Ghost, and the speaker scouted the doctrine of the Holy Spirit. Next day at their service Mualim Naree took the fifty-first Psalm as his lesson, and especially David's prayer, "Take not thy Holy Spirit from me." He showed how fully the Holy Spirit is revealed in the Old Testament, and how essential he is to spiritual worship and life. It was a new truth to them. He pondered deeply the prophecies, especially of Isaiah and Zechariah, and was daily coming with questions and hungry for the truth. He became more and more convinced that Jesus of Nazareth is the Messiah promised to their forefathers. His audience seemed to accept his teaching gladly. Not

content with this, they soon formed a plan for more full instruction.

One day in the summer of 1888 a large company of Jews came to the mission yards. I received them on the green grass under the trees, and we held a long and pleasant conference. They represented seventy families of Jews of the liberal synagogue. They wished to open a school in the yard of their synagogue and to have Mualim Naree as their teacher, and wished us to furnish a Christian associate teacher, the best one we had, to instruct their boys in science, languages and the Bible, not excluding the New Testament.

The leading patriarch, Mordecai by name, was very earnest that the children should not grow up in the ignorance of their fathers. All the expense to us would be the wages of the Christian teacher. They would provide everything else. They wanted our protecting care in case of persecution, the same we were able to give to Christians that were persecuted. The mission had a royal order granting toleration to Jews if they wished to be taught in our schools or to become Christians. So I truly could say that we would protect them so far as was in our power, and I thought that in the end the king would not allow the school to be broken up, but that I could not be security against trouble and losses.

The school began under good auspices. It was opened by the Christian teacher with reading the Bible and prayer, and a daily Bible lesson was given. Over forty boys soon attended and the liberal party was growing. A similar school for girls was opened and taught by a Christian woman. The synagogue was crowded at the Saturday services. Mualim Naree preached more and more clearly the gospel of Christ, and it was understood that one of the missionaries or students would be present, and if they had any word of exhortation for the people to say on. It was a very interesting congregation, and the explanations of the Scripture were eagerly sought. Mualim Naree took great pains in preparing his dis-

courses, and every day had an hour of exegetical study with his associate teacher, who is able in the Scriptures. They chose the Epistle to the Romans, and both were deeply interested and came almost daily to report and discuss their work with Miss Van Duzee. It began to seem that really the apostolic days were to be repeated, that the veil was to be taken away, and believers to be added to the Lord, multitudes both of men and women.

But the devil does not easily relinquish his hold. The Jews as of old are ready to persecute. Such a work could not long go on without violent opposition. The unbelieving Jews soon began to crowd the synagogue for other purposes than to hear. One day, when two of our students were there, a row was raised. This led to disputes, and blows were given and returned between the two Jewish parties. The persecutors rushed to the Moslem ruler of the Jews, who was a very bad man and a bitter enemy of the gospel work. He arrested several of the liberal party and threw them into prison. The royal order in regard to toleration of the Jews was presented and read. This and the fact that the men in prison were not the aggressors led him to modify his course and to arrest some of the other party and to fine both sides and send them away.

The excited passions subsided and for a few weeks all went on as before. Then another storm of persecution arose worse than the first. The mob of Jews was infuriated and the constables came upon the scene. They laid hold, not on the instigators of the riot, but on the liberal Jews and bore them off to the ruler. As they passed through the streets the mob cried out and cast off their clothes and threw dust in the air after them. The Moslem ruler was evidently in collusion with the persecutors, for he no longer recognized the right of the liberal Jews to teach their school as they chose, but threw several of them into prison and held them there. He also wrote to the Ameer or governor-general in Tabriz, his superior, that the disturbance among the Jews was beyond control, and the only remedy was to close the mission-school or all conceivable

violence would befall his charge. The Ameer took alarm, and soon orders came and government officers closed the school and took a bond from all the leading Jews to pay a heavy fine if they allowed any such school or teaching in their quarter. This was notwithstanding the royal order. Thus the enemy triumphed. The door which was opening so favorably was closed. At the last report no redress had been obtained, and the only work that could be done was that for the women by Miss Van Duzee and her assistant. This work was after a little resumed. It is considered a disgrace to persecute a woman.

Mualim Naree one day in the midst of the persecution came to Miss Van Duzee with a beaming face and saying, "I am so happy." She supposed some favorable turn had taken place in the persecution and said, "Why are you so happy? What good news?"

"Is it not good news that my sins are forgiven? I have found the fountain opened for sin and uncleanness by Jesus Christ. I am happy in the pardoning love of a Saviour!" This is the spirit of the man so far as I have heard since I saw him nearly a year ago. He is obliged to hold his peace in public preaching, but has his company of inquirers. He has been in doubt as to a public confession of Christ, as it would cut him off from working for his people in the present state of persecution. His attitude and career are such as should awaken earnest prayer. He has seemed an Israelite indeed, one that we hope God has chosen to be a Nathaniel among his people.

This episode in missionary work is one of the indications of a wide awakening among the Jews in Persia. They have been long in captivity, the dispersed of Judah and the scattered of Israel, long oppressed and sunken in mental and moral apathy. They are now awaking, and are everywhere on the alert and inquiring. Some have believed in Jesus and made a good profession.

Here is an illustration also, how the fairest prospects are often suddenly overcast in the mission work. With the royal order, one of the unchangeable laws of the Medes and Persians in our hands, it seemed that the

Jews would be permitted to receive the truth. But under a despotic government self-interest rules the rulers and they override all royal orders for the time. We may

hope that in the end the present persecution will be seen to be an important means to great and blessed results.

J. H. SHEDD.

MR. MOODY'S EVANGELISTIC TRAINING-SCHOOLS.

Of these it is well known there are now two—the older one at Northfield and one more recent at Chicago. The object of these schools, as we understand it, is supremely practical. It is to fit persons of both sexes for evangelistic work by giving them a thorough knowledge of the Bible in the English version and of the best way to interpret and apply it for the salvation of souls. Mind and heart are equally wrought upon, in the profound conviction that gospel truth can be made properly effective only when proceeding from personal experience and spoken in love. A candidate's special native qualifications are also considered, and he is trained for that kind of work which he is particularly fit for. That these schools are meeting a widely-felt want is evident from the success attending them. They imply that something more is called for than pulpit preaching, even though it be of the best sort, in order to evangelize our rapidly-increasing populations. Our present methods, it is said, are not adapted "to reach the masses," and a more direct and aggressive movement is needed in order to get at them. Whether this means the raising up of a class of lay preachers who shall give themselves wholly to the business of evangelization as a supplement to the regularly-ordained ministry, does not fully appear. Something is in process of development, no doubt, under the guidance of the blessed Lord, which deserves to be watched with interest. To disparage the movement, as though it promoted shallow and hasty preparation for the sacred calling, would be a mistake. There is too much earnestness in it. The aim is high and noble. No doubt some of the young men thus educated will apply for ordination and will receive it. What their success will be remains to be seen. In some way, however, these schools are destined to affect our Presbyterian

Church. They are not strictly denominational. On the contrary, the education there given is conducted on the broadest evangelical basis, and several of our young men are in attendance there, though not supported by our Board. That these will ere long be found in our presbyteries, either as ministers or elders, is very probable.

The question is: Have we as a denomination anything to do about it or to learn from it? Shall we utilize these schools for our benefit and accord them recognition? Or shall we adopt their policy and broaden the scope of education in our seminaries, not to the diminution of learning, but to the improvement of talents, developed late in life, for that variety of service and position which our Church needs for carrying the gospel to all classes of people. Certainly it is not necessary to go through a regular scholastic training to tell the ignorant and the poor and the degraded of the love of Christ, and of how to be saved and of how to grow in grace and become the true children of God. In the opinion of many, "such a high training partially unfits a person for certain phases of work indispensable to the moral and spiritual welfare of the community." "It creates literary and scholastic tastes," it is said, "which separate the minister in his very language and range of thought and style of address from the men and women to be reached." Hence Mr. Moody's idea is not to take persons under instruction until they are twenty years of age and over, and have acquired some knowledge of the commonalty by mingling with them and learning in a practical way their modes of thought and feeling. This he deems a no less important preparation for evangelistic work than an acquaintance with the classic languages and the higher departments of science. At that advanced age also he thinks that candidates

for the ministry will be more likely to know their own minds better in regard to their proper life-work and to enter upon it with deeper positive convictions of their own in the matter. And there is some truth in this. And if there is, shall we not concede its force and make arrangements accordingly? Is it wise to allow our sister denominations to get all the benefit of it and we have none? Do we not perceive in this readiness of theirs to adapt means to ends one reason for the more rapid extension of the Methodists and Baptists and Cumberland Presbyterians? And now here are the Congregationalists following suit, as we see in the provisions making in their theological seminaries for a more limited range of instruction for adults. And shall Presbyterians lag behind, especially in these times, when there is such a demand for Christian laborers to evangelize the inrushing populations and beat back the foes that are threatening to take possession of the land and change our institutions and restrict our liberties?

The danger of such a course, in the minds of some, is that it will lead to the formation of two classes of ministers—the liberally educated and the partially educated; but this danger already exists if such there be.

Some years ago the idea of serious danger here at home from socialism and anarchy, from infidelity and vice, or from Mormonism or Romanism, would have been scouted as unwarranted and absurd. No one would have thought it possible for New York or Boston to fall under the control of the Roman Catholics, or that we would have to contend for the maintenance of our public school system, or that we would have to work hard against the Mormons for the control of any of our western territories, or that liquor dealers would ever organize into a political power for the election of favoring governors and legislatures. Yet these are facts which now directly confront us and call for a large increase of our evangelistic forces. We cannot afford to let hundreds of our churches remain vacant long, and new fields fast opening for occupancy to turn into a wilderness

We have for the last few years been admitting into our body the partially educated from other bodies at a rapid rate; yet no such separation seems to arise. If division exists in our ministry it is not on the score of education, but on the score of success in work. Some of the partially educated prove more efficient in building up churches than some who are laden with abundant lore. The qualities which tell the most for the gospel, provided there is an adequate knowledge of truth and command of language, are fervent piety, devotion to duty, aptness to teach, a quick sense of the people's needs and enthusiasm in service. When these operate, there will be no failure in seeking out and saving the lost and gathering congregations. Accordingly where these qualities are found our policy is to utilize them, by "adding to them knowledge such as 'pertains to life and godliness.'" We want Pauls, but we want Peters too, even though the Peters may find some things in the writings of the more learned and profound Pauls which "are hard to be understood"—men from the common people as well as those brought up at the feet of our Gamaliels from their youth, provided both are taught of the Lord.

before entering upon them for cultivation. Yet our home regard should be with an eye to the world at large. The spirit that should animate us ought to be that animating the prayer of the Psalmist, "God be merciful unto us, and bless us; and cause his face to shine upon us; *that thy way may be known upon earth, thy saving health among all nations.*" We are not to forget that seeking our own in a selfish spirit endangers its loss; that there is that scattereth yet increaseth; that the missionary spirit is one, seeking the conquest of the whole world, and that the question of where it is best to concentrate forces for the instant should be determined by a wise generalship that overlooks the whole field of battle and decides on the spot most needful to be held with a comprehensive and impartial view to the ultimate general result.

D. W. POOR.

ENCOURAGING STATISTICS.

We clip the following summary in regard to ministers and churches from the *New York Evangelist*. The effect of it should be an impulse to go forward. The large showing of 106 ministers received from other bodies indicates to what extent we are still dependent on other bodies for filling our ranks. We ought to aim at the blessedness of giving more than we receive, whereas we gave last year 72 less. Let us try and reverse the obligation.

The figures pertaining to the ministry are very promising. The increase of candidates is especially notable—the showing being the best for a long time. A church with 1124 candidates for the sacred office “in sight” cannot be said to be in a discouraged or failing condition. The increase as compared with the previous year is 127, and on the figures of five years ago 391—a showing that ought greatly to embolden Dr. Poor. The licentiates are 397. Of ministers, we now present the goodly array of 5936, an advance on the previous year of 147, as that was of 135 on 1887, and the latter of 108

on its predecessor. The licensures of the year are 269, and many of these young men are now in active, though it may be temporary, work. The further step of ordination has been taken by 226. In the matter of ministerial relations to the churches, there have been 437 installations—not so many as last year; and 361 pastoral dissolutions—51 more than last year. Of ministers received from other bodies we have the large showing of 105, sixteen more than last year. The figures are steadily increasing and, coupled with our home resources, promise ere long an ample supply for all but the poorest fields. Those dismissed to other churches are a bagatelle. It is also worthy of note that fewer of our ministers, by twenty-five, have died than during the previous year.

Of churches we now number 6726, just 183 more than in 1888, which latter year advanced by 107 on 1887, and that year 155 on the preceding. All which argues that our ministerial supply and our increase of churches from year to year are tending to something like evenness of movement. The number of churches dissolved is a little less than the average of late.

D. W. P.

HIGHER EDUCATION FOR COLORED PEOPLE.

Four of the northern churches have taken a leading part in this work. They are represented by the Baptist Home Mission Society, Freedmen's Aid Society (Methodist Episcopal), American Missionary Association (Congregationalist) and our own Presbyterian Board.

The statistics for the first three I take from the report of the trustees of the J. F. Slater Fund (the latest at my command), and they include only such schools as receive aid from that fund to support industrial training.

1. Baptist Home Missionary Society.	
Hartstown Institute,	worth, \$35,000
Benedict Institute,	“ 40,000
Jackson College	“ 30,000
Shaw University,	“ 150,000
Roger Williams University,	“ 50,000
Spellman Seminary,	“ 60,000
Leland University,	“ 220,000
Total,	\$585,000

2. Freedmen's Aid Society.	
Clafin University,	worth \$50,000
Clark University,	“ 250,000
New Orleans University,	“ 75,000
Rust University,	“ 60,000
Central Tennessee College,	“ 90,000
Philander Smith College,	“ 20,000
Total,	\$545,000

3. American Missionary Association.	
Atlanta University,	worth, \$256,000
Fisk University,	“ 290,000
Straight University,	“ 70,000
Lemoyne Institute,	“ 25,000
Lewis Institute,	“ 20,000
Tillotson Institute,	“ 30,000
Tougaloo Institute,	“ 40,000
Talladega College,	“ 129,000
Total,	\$860,000

To which if we add for Hampton, which is still Congregational in all but the name, its magnificent equipment of \$600,000, we have for the American Missionary Association \$1,460,000.

4. Presbyterian Board of Missions for Freedmen.

Biddle University,	worth, \$65,000
Mary Allen Seminary,	" 40,000
Scotia Seminary,	" 30,000
Total,	\$135,000

For reasons already stated it may be safely assumed that the figures for the first three are far below those to be had from the latest full reports of their work. But they will serve the desired purpose.

We have reason to rejoice in what Presbyterianism has done on this as on many another field. But place these four totals side by side—\$135,000, \$545,000, \$585,000, \$860,000. Why is the first so much the smallest? No one will pretend to plead lack of ability. Biddle University has now an endowment of \$12,000 *only*. Of this, \$6000 came from friends of the cause in Scotland.

For several years the university has carried a debt of a few hundred dollars secured by the note of one of the professors, while many of the best students find it necessary to go out and teach in the middle of the term because funds to aid them are wanting.

Scotia Seminary must use the gifts of the dead to replace falling fences and worn-out furniture—gifts which we had hoped to expend on a new building, the need of which must appear from the facts that we turn away each year more than one half as many as we receive, and one half of those we receive must pass from one side of the street to the other for their classes in all kinds of weather.

Surely these figures and facts are worth studying. Can the Presbyterian Church consent to hold its present position on this field?

There is still another view to be taken.

A few years ago the General Assembly authorized the Woman's Executive Committee for Home Missions to undertake educational work in behalf of exceptional populations in this country. Miss M. E. Holmes, one of their most earnest and efficient workers, says of the report for the last year: "Only \$22,000 for the 8,000,000 freedmen; \$290,000 for less than 3,000,000 Mexicans, Mormons, Indians and poor whites. This last ought we to have done, but, dear sisters, what does the Master say of the first?"

We most heartily congratulate the Woman's Executive Committee on the advance made on other fields. But here we have certainly one of the most fruitful and hopeful fields on the face of the earth. Nowhere else does the good seed yield a larger increase. And yet these teeming millions of Negroes, so easily within our reach and so susceptible to gospel influences, are a perpetual and ever-growing peril to all we most prize. There are, even now active, forces of superstition (we meet with them inside the walls of Scotia) which can only be rooted out by the grace of God, and which are even now rapidly turning sections of the sunny South into a heathen land.

In my opinion Romanism is not one half so much to be dreaded on this field as voodooism—the remains of African fetichism. This and intemperance and gambling and impurity are the dread enemies of the Negro in the South. Save the poor Indian of Alaska and the half-breeds of New Mexico for their own sake. Their souls are precious. Save also these restless, aspiring, deeply-wronged Negroes. Save them for what they are; save them for the sake of the Dark Continent, and save them for your own protection. The very life of the nation is at stake.

D. J. SATTERFIELD.

BRAINERD INSTITUTE, CHESTER, S. C.

This is one of the oldest and largest institutions under the care of the Board of Missions for Freedmen. It belongs to the rank of secondary schools and, like Hampton, of Virginia, aims to give a thorough practical

education, and to prepare for the spheres in life which the colored youth will be called to occupy. English composition, studies of the English tongue, introductions to the English classics, rudiments of the natural

sciences, hygiene with practical health training, and ethics as delineated in the recent work of Bierbower, "The Virtues and their Reasons," have special prominence in the courses of study.

ATTENDANCE.

Ordinarily the attendance during the year is over three hundred. Last year the roll numbered four hundred and two, one hundred and sixty-five in the grades above primary, and one hundred and three boarding in the institute.

NORMAL DEPARTMENT.

In response to the call for teachers, upon the opening of the public schools, and the universal desire for education, Brainerd Institute became very early a teachers' training-school. As a result almost the entire educational work of this section is in the hands of Brainerd students, over fifty of them attending as candidates for certificates at a recent examination held by the County Board of Examiners. In addition to the eight years course of study, a Teachers' Grade has recently been provided for fuller acquaintance with the common branches and improved methods of education in which those who have shown an aptitude for teaching may more perfectly equip themselves. Central to large groups of common schools, the aim is to vitalize them all with the energies, hopes and aspirations of the new education and this new epoch.

INDUSTRIAL DEPARTMENT.

As in other schools it was soon felt here that mere book education left the great interests of the people unprovided for, and after some experimental efforts in uniting a few common industries with daily school employment everything was in readiness to welcome that providential movement administered by Dr. Haygood which was to stamp a new character indelibly on the whole southern educational system and mark a new epoch in the school methods of the country. The entire management of the boarding hall, care of the dining-room, kitchen, provisions, study hall, dormitories, with their own sewing, mending and all

personal work, and the care and nursing of their sick have been wholly in the hands of the girls—different branches under the special supervision of those of their number who have had several years of training in their special duties. The efficiency and promptness with which all has been carried forward, and general exemption from sickness, are in evidence of the wisdom of the plan and the readiness and competence of colored youth for steady, efficient, organized and successful labor.

The young men are employed daily in the necessary out-door work of the institute, in the workshop, in the garden, ornamenting the walks and grounds, cultivating fruit trees, flowers and shrubbery, and latterly building our new edifice—Centennial Hall. All this has proved of much benefit to the institution, but still more to the students themselves. They are all the time in training for the business of life. Under their skillful labor the institute grounds are increasing in value, and the vernal and autumn bloom and beauty, while attracting the visits and admiration of the lovers of flowers, are ever refining and elevating to those whose labor is so pleasantly rewarded.

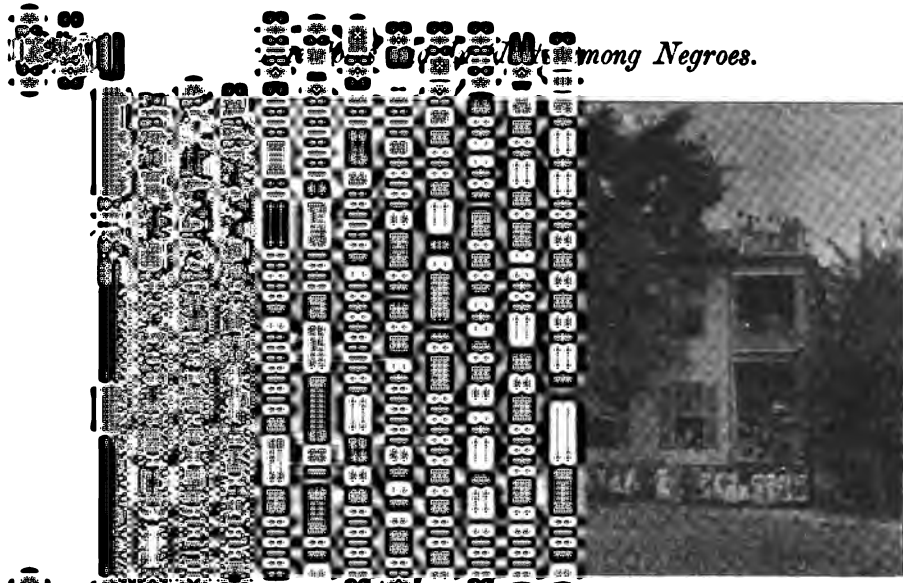
RELIGIOUS WORK.

Foremost in the aim and endeavor of the institute has been the training of students in Bible religion that they may become Bible workers for others. Its history shows that education—steady book and class-room drill—and religion may go hand in hand.

The Bible is a daily text-book, and nearly every year there has been a revival with almost no interruption of regular duties, and the students who have been here several years are becoming trained laborers in the great things of the gospel and salvation.

THE NEW BUILDING.

An important work the last year was the addition of a new school building. It will afford class-rooms for three hundred scholars, and dormitories for over one hundred young men when all completed. A special feature of interest has been the part the students have taken in the erection of the building. They have helped it with their



ditions will not easily keep pace with rapidly-multiplying people. With such calls and opportunities shall work of Brainerd remain stationary or forward? A very small expenditure—by enlarging present facilities—would double our present numbers. With a locale unsurpassed by none for healthiness, six hundred students may be gathered on this who with intellectual, moral, industrial and religious training will stamp an impressed and indelible on the destinies of the colored people for the present and coming centuries.

S. LOOMIS.
 WASHINGTON, D. C.

AMONG NEGROES.

SECRETARY.

In the poor Pharisee was becoming more vexed, when he resolved to have a contention with the happy Negro, and the following accordingly took place:

"Sam, you are happy!"

"Yes, massa, I be," he said, with a face glowing with joy.

"Well, Sam," said the master, "I have here this morning to find out what that makes you so happy. You know, you and I first began to think about the same night, more than a month ago, and you, though you were such a bad fellow before, seemed to find peace at once,

while I, who have always been what the world calls a good man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, and I don't understand it."

"Oh, massa," said the poor slave, "it ain't no mystery at all to me, 'cause you see dat's de berry reason. Sam such a bad fellow, and hab on such a dirty ragged coat, dat when God call him he know it wasn't fit to go 'fore God in, so he jest throw it right away, and den God put on him de robe ob Christ's righteousness; and den, ob course, when Sam had dat on he couldn't help being glad and full of peace. But massa hab on a real good coat, and he don't like to throw dat away, for he thought if 'twas fixed up a little 'twould do to go 'fore God. So when he see a dirty spot he say, 'Oh, I'll wash dat!' and when he see a hole he say, 'Oh, I'll patch dat!' and he go on, trying to make his old coat do; but it neber will, for God won't receive massa in dat coat, no matter how much he fix it up. But if massa will only throw dat coat away, and let God put de robe ob Christ's righteousness on him, den massa can go in 'fore God, and not be 'fraid, but be happy, like poor, bad Sam."

The slave paused and looked at his master, as if to see the effect of this bold language. A smile broke over the master's face.

"You are right, Sam," he exclaimed, as he grasped the rough black hand held out to him; "I *have* been trying to fix up my old coat, but, thank God, I am done with it now. I'll take the robe of Christ's righteousness. God bless you, Sam; you have taught me a precious truth."

THE SPIRIT IN A MAN, AND A MAN IN THE SPIRIT.

A colored brother in South Carolina had preached on the "Indwelling of the Spirit." An objector said to him, "How can de spirit be in a man, and de man in de spirit at de same time? If I put my hand in my pocket, de pocket can't be in de hand too. If I go

in de cabin, de cabin ain't in me too. How about dat?"

The old preacher, with a look of pity on his questioner, answered, "Ah, child, you don't understand dis, for it is spiritually discerned. You take dat poker now, put it in de fire. De poker is in de fire now, ain't it? Now take de poker out and put your finger on it, ain't de fire in de poker?"

The objector was silenced.

"PROJECTING" A PREACHER.

During a tour through South Carolina I heard there was trouble in one of our colored churches. The Board, on the request of this church, had sent them a white minister, but for some reason the preacher and people did not get along together very well and a trouble was brewing. I concluded to visit them and see what I could do to heal the troubled waters. A great crowd came out to hear me on the appointed evening. After preaching to them I gave them a fatherly talk in regard to the trouble, and told them that they had better meet some time after thinking the matter over and take a vote whether they would retain the preacher or not. I intimated that I was afraid they were trying to imitate the white churches in getting up a "fuss in the church" when there was no necessity for it; that if they did not want this brother just say so and we would send them another, and so there need be no trouble.

A brother just here arose and said, "Doctor, you had better let us take dat vote to-night, more people here now than will ever be till you come agin." So they insisted on taking the vote at once. The meeting was then turned into a congregational one and the brother above mentioned presided. In stating the object of the meeting the brother said, "Brethren, de object of dis meeting now is to take de vote whether we will keep dis preacher or *project* him."

From the manner in which some of our churches get clear of their ministers we thought the word "project" a very significant one.

OFFICIAL CORRESPONDENCE.

LIEUT. WOOD ON AMERICAN MISSIONARIES IN CHINA.

To the Editor of the Washington Post.

SIR:—I see that an article is being extensively quoted from your columns, said to have been inspired by Lieutenant Wood, of the United States navy, and referring to American missions and missionaries in China. The communication appears to have been sent by reporters to the *Evening Post* of New York, the *Globe-Democrat* of St. Louis and other prominent papers. Lieutenant Wood is therefore before the public as the author of charges so grave as to challenge investigation. They concern two or three hundred educated and disinterested American citizens who are devoting their lives to the cause of Christian philanthropy in China, and they virtually challenge the common sense of some millions of Christian people who with ever-widening knowledge and increasing zeal are supporting the work.

His statements are such as these:

There is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China. They are merely the menials employed about the headquarters of the missionaries, who, for a salary of four dollars per month, become converts; but when they are discharged there is no further evidence of their change of mind. As a matter of fact they (the missionaries) are looked upon about as the Salvation Army in America, only to a degree ten times as great.

The deck of a naval vessel lying in the harbor of a foreign port is not the most favorable standpoint from which to form accurate estimates of the moral and religious condition of cities, or of the progress of Christian work. If, for example, a Spanish man-of-war were lying for a few weeks in the harbor of New York, and its officers on coming ashore were restricted in their intercourse to the limited circles with whom they would be most likely to be in sympathy,

they probably could get but a very meagre account of the state of religion in the city, the comparative success of the Baptists or the Episcopalians, the relative strength of the Quakers, or any accurate account of the city mission work accomplished by the various organizations. Men are generally well or ill informed on different subjects according to the circles in which they move. There are many circles in this city in which a stranger would get no other verdict than that the churches of New York are nests of hypocrisy and superstition, and that their ministers are knaves or fools, or both. A man of religious principles assorting with his kind would reach the very opposite conclusion.

Within the last twenty years large numbers of men have visited the foreign missionary fields—clergymen, scholars, scientists, merchants, newspaper reporters and adventurers, and every variety of report has been made, according to the character of the informant, from the highest encomiums to the most sweeping denunciations. Several of the representatives of the United States government in China, not always professed believers, have spoken in the highest terms of the work of American missionaries in that empire. Many of the noblest statesmen of England, including Lord Northcote, formerly lieutenant-governor general of India, have given a similar testimony for the Indian missions. The late Earl of Shaftesbury and others have spoken in equally-complimentary terms of the mission work in the Turkish empire. Sir William W. Hunter, in an article in the *Nineteenth Century* of July, 1888, says:

The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere, but I think that few Indian administrators have passed through high office and had to deal with the ultimate problems of British government without feeling the value of the work done by the missionaries.

Lieutenant Wood's statement that the American missionaries in China are looked upon very much as the Salvation Army people are here will surprise those intelligent residents who have known the history of such men as Dr. S. Wells Williams, Bishop Boone, Henry Rankin, Walter and Reuben Lowrie, or who are familiar with the work of living men like Doctors Martin, Nevius, Blodgett, Baldwin, Happer, Corbett, Ma-teer and many others.

Our United States minister, Col. Charles Denby, instead of retailing the current gossip of men out of all sympathy with the missionaries, has thought it wise to secure accurate information by actually visiting the American mission stations in China from Peking to Canton, and after completing his visit he wrote to General Shackleford, of Evansville, Ind., as follows:

Believe nobody when he sneers at the missionaries. The man is simply not posted. It is idle for men to decry the missionaries or their work. I can tell the real from the false. These men and women are honest, pious, sincere and trained for their work by the most arduous study. I do not address myself to the churches, but as a man of the world talking to sinners like myself, I say that it is difficult to say too much of good of missionary work in China.

The same gentleman, in a paper read before the Peking Oriental Society, openly declared that "the missionaries precede commerce, and prepare the way for it; they are the forerunners who render possible foreign residence; their educational and literary labors have instructed foreigners as to China, and the Chinese as to foreigners; their philanthropy has elicited the confidence and respect of the Chinese," and he added, "to them, the early and in fact the only pioneers and translators, the legations owe a debt of gratitude."

It is peculiarly inopportune for Lieutenant Wood to slander the American missionaries in China just at the close of a winter which many of them have spent away from their homes and amid scenes of unutterable distress from famine and consequent sickness, where with great peril to their own

lives they have distributed the funds contributed for the starving. Had our critical friend soiled his buttons with some such service while they remained at ease, he might have had some reason to criticise.

But let us consider Lieutenant Wood's imputations upon the character of the converts. He alleges that "they are merely the menials employed around the mission headquarters, and that as soon as their pay is stopped their piety is at an end." There are at this date not less than 35,000 native Protestant communicants, a large number, one would think, to be retained as servants and employed by about two hundred missionary families of various nations, and all on small salaries. Evidently our critic is dispensing with facts or statistics. It is true that those who are employed as servants or in other capacities are generally converts to the Christian faith, and it is very natural that such should be employed as being more trustworthy. But I have yet to learn of any instances in which men have professed their faith for the sake of obtaining employment, though it would be strange if such instances did not sometimes occur, whether in China or in Christian lands.

It has been my privilege to visit China from Peking to Canton, and to devote my whole time to a critical study of the mission work and of the character of the converts, and I do not hesitate to say that I regard the average sincerity and stability of Christian character in China as high as we find it in this country. That there is as great intelligence no one would claim. On the other hand, there is far less incidental help derived from a conventional public sentiment there than here, and therefore it requires much greater fortitude to embrace Christianity in China than in the United States. Some of the most noble instances of fidelity under cruel and persistent persecution and even imminent peril, have been witnessed among the native Christians of China. Tests which are never known in a peaceful Christian land are constantly encountered by the Chinese in embracing Christianity, and this is just as true of the low classes as of the high. Not one in twenty of those who

profess the Christian faith is in a position to expect therefrom any earthly emolument, but all must look for domestic ostracism by their heathen kindred.

Few men of our time have inspired greater confidence by their keen penetration and sober judgment than the late Rev. W. Fleming Stevenson, of Belfast, who, after a tour of observation around the world, reported :

I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life, and I may say with conviction that there are in the native churches in China not only the elements of stability, but that steadfast and irresistible revolution which will carry over the whole empire to the new faith.

His opinions were not formed from the deck of a vessel in the harbor, nor from the loose talk at a dinner party in port, but from a personal inspection of the mission work, and from contact with native Christians day by day and week after week.

Lieutenant Wood and those who receive his flippant utterances ought to know that in connection with the various missionary societies there are thousands of native Christians in China who not only receive no help in the supply of their personal wants, but who are unaided even in the maintenance of their churches. In the Shantung province there are hundreds of native Christians organized in small churches connected with the Presbyterian Board of Foreign Missions who carry on their religious work without assistance of any kind, except that a missionary or native helper pays them an occasional visit. They provide their own places of meeting, such as they are, and carry on their religious life for its own sake. I think I may say that the churches of that province receive less aid in proportion to their needs and to their means than do the home missionary churches of our own frontier.* The native Christians connected with the American Board and the Reformed Board in southeastern China, and perhaps in still

greater degree those belonging to the Methodist Episcopal Board of this country, afford the same testimony.

It is but just to say that one of the most inexhaustible sources of reckless criticism is found in the letters of naval officers, and this has been the case for many, many years. There have been noble exceptions in such men as Admiral Wilkes, Admiral Fitzroy, Commodore Perry, Admiral Foote, Admiral Sullivan, Captain Brinkley, R. N., Lieutenant Bove and many others ; but, on the other hand, there has been quite another class of naval officers, American and European, who with their crews have been the pests of the mission work for more than a half century. Their visits to the shore while lying in the harbor of distant nations were often made for anything but missionary purposes, and many a young officer has found in the marts of eastern countries, far away from the restraints of home, those associations at which his mother might well have felt solicitude. Those who are familiar with the reforms which have occurred in Great Britain during the reign of Queen Victoria need not be told of certain customs which were formerly followed by naval vessels in port, which were too shocking to be recorded. They were similar to those in connection with the garrisons of India, which only last year were abolished by the British Parliament. Every one who is familiar with the history of the Pacific Islands for the last seventy years is well aware that there has been a long and desperate struggle between Christian missionaries on the one hand and the officers and crews of the naval, mercantile and whaling marine on the other, as to the question whether those islands should be reclaimed from savagery and be blessed with established and Christian institutions, or should remain as they were, a paradise of lust. And if any one wishes to know what we mean, he has only to recall those infamous books "Omou" and "Typee." During the long struggle, in which the right has at length been victorious, there have been, of course, abundant criticisms against missions and missionaries by those of the opposite party.

* Rev. Thomas Marshall who has just returned from an extensive tour in China says that this statement might have been much stronger.

Richard H. Dana, Esq., who visited the Hawaiian Islands in 1860, had often seen these criticisms and had been influenced by them; but in a letter which was published in the *New York Tribune* he said:

Among the traders, shipmasters and travellers who have visited these islands, some have made disparaging statements respecting the missionaries, and a good deal of imperfect information is carried home by persons who have visited only the half-Europeanized ports, where the worst condition of the natives is presented.

But Mr. Dana pursued a different course. He says:

I visited among all classes, the foreign merchants, traders and shipmasters, the foreign and native officials, and with the natives from the king and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly, and the conclusion to which I came is that the best men and those who are best acquainted with the history of things here hold in high esteem the labors and conduct of the missionaries. The mere seekers of pleasure, power or gain do not like their influence; and those persons who sympathize with that officer of the American navy who compelled the authorities to allow women to go on to his ship, by opening his ports and threatening to bombard the town, naturally are hostile to the missions.

Further on Mr. Dana says:

These islands are visited by the ships of all nations, and form the temporary residence of mostly unmarried traders. At the height of the whaling season the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations arising from such a state of things, too much aided by the weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle, and in the large seaports often discouraging and of doubtful issue; but it is a struggle of duty and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of the kingdom and its police system. It is fortunate that they have done so.

Now I venture to say that in this faithful and discriminating testimony from a disin-

terested witness is found the key to nine tenths of the hostility which exists between certain classes of visitors or sojourners in foreign ports and the missionaries who are trying to save the people from destruction. Even those who do not go ashore for base purposes themselves are very sure to fall under the influence and to imbibe the opinions and prejudices of those whose lives are not altogether correct. A young man in New Jersey, a dozen years ago, was discoursing to me somewhat eloquently on the faults, or rather the inefficiency, of missionaries in China, whereupon something like the following dialogue ensued: "Whom did you see in China principally?" "Oh, the young men of Shanghai and other ports, clerks in warehouses and others." "Do you not think some of those young men were leading lives which threw them out of sympathy with missionary operations? Were not some of them a little lax in their morals?" "Some of them! Every one of them," was the quick reply. "I do not know of an exception." "Well, but do you think that such testimony as theirs is quite conclusive in regard to the work of missions?"

There are not only many noble men of family, but those also who are unmarried, who, in the higher tone of recent sentiment, are worthy of all confidence; but that these remarks indicated a very general and prevailing custom in the East there can be no shadow of a doubt, and from these associations very largely proceed the current criticisms against missions.

For many years the work of missions was an experiment. It is such no longer. The Hawaiian Islands have become in an important degree a Christian nation, with schools and churches and a ruling sentiment of morality. The same is true of Fiji, of whose missionary work its first governor, Sir Arthur Gordon, gave so clear a testimony. Japan is so far advanced at the close of the first two decades of missionary work that criticism is powerless. Korea has scarcely had time for a beginning. The testimony in regard to India is clear, positive, explicit, and backed by a host of such

names as Northcote, Temple, John and Edward Lawrence, Napier, Bartle Frere, Aitcheson, McLeod, Rivers Thompson, Baxter, Cust, Herbert Edwardes, Monier Williams, and a multitude of others, most of whom have spent many years in India, and have studied the country with the penetrating spirit of statesmen dealing with all the social, moral and religious influences which are at work in its regeneration.

I might cite the testimony of administrators of the British government in many lands, I might summon as witnesses travellers like Schweinforth, Gordon and Stanley, and even the intrepid traveller Joseph Thomson, who, though skeptical and often critical, has paid the highest tribute to the character of the missionaries whom he had met in the Dark Continent.

But I close with the testimonies of Mr. Charles Darwin in his accounts of "The Voyage of the Beagle," and he certainly began with no bias in favor of Christian missions. He says of the work among the Maoris of New Zealand, "The lesson of the missionary is the enchanter's wand," and speaking of a gathering of children whom he saw at a mission station, he writes :

I never saw a nicer or more merry group, and to think that this was the centre of the land of cannibalism, murder and all atrocious crimes ; I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentleman-like, useful and upright characters. I think it would be difficult to find a body of men better adapted for the high office which they fulfill.

While on the same voyage he wrote in his journal concerning a visit to Tahiti, as follows :

Before we lay down to sleep the elder Tahitian fell on his knees and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence and without the fear of ridicule or any ostentation of piety. At our meals, neither of the men would taste food without saying grace. Those travellers who think that a Tahitian only prays when the eyes of the missionary are upon him should have slept with us that night on the mountain side.

Then in general, speaking of the work, he adds :

There are many persons who attack both the missionaries, their system and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at this day. But they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. They forget or will not remember that human sacrifices, a system of profligacy unparalleled in any other part of the world, infanticide, bloody wars in which the conquerors spared neither women nor children, have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. For a voyager to forget these things is base ingratitude, for should he chance to be shipwrecked on some unknown coast he will most devoutly pray that the lessons of the missionaries may have extended thus far.

A still stronger and more practical testimony is given by Mr. Darwin of the results of self-denying missionary labor which he witnessed at Terra del Fuego, whose inhabitants he had considered incapable of regeneration. So strong were his impressions, after actual observation of the work which had been accomplished, that on his return he wrote to the missionary society having that mission in charge, stating his convictions and asking to be enrolled among the annual subscribers for the fund.

F. F. ELLINWOOD,

Secretary Presbyterian Board of Foreign Missions.

NEW YORK, August 24, 1889.

REPORT TO THE BOARD OF HOME MISSIONS.

REV. R. N. ADAMS, SUPERINTENDENT.

During the greater part of the first month of the quarter I was in your delectable village, taking my meals at the Park Hotel, enjoying receptions, pilgrimages, popular meetings and sessions of the General Assembly. I have paid for it all, with interest, since then. Whether I will ever get up with my work again doth not yet appear.

I have gone to some new place every Sabbath, and there are five places now calling loudly for help.

We organized churches during the quarter as follows:

1. Crystal Bay, St. Paul Presbytery, June 5, with 14 members.
2. Jasper, Mankato Presbytery, May 17, with 11 members.
3. Warrendale, St. Paul Presbytery and city, June 12, with 12 members.
4. Rice Lake, Duluth Presbytery, June 13, with 11 members.
5. Brainard, Duluth Presbytery, June 14, with 12 members.
6. East Grand Forks, Red River Presbytery, May 19, with 15 members.

The organization of the church at Hinckley, organized by Mr. Lyon eight years ago without elders, was completed the 30th day of June last by the ordination and installation of two elders, one of whom is a Swede. I found at the reorganization of this church that not one of the original members was left, but we received eleven that day and they start off now with better prospects than ever before.

These seven new churches organized during the quarter are all provided with permanent supplies except Crystal Bay, Warrendale and East Grand Forks, which are now supplied by students. When the students go we will have the following vacancies, as per printed blank:

1. Western and Lawrence, in Red River Presbytery. This field has been vacant for nearly three years except the services of Mr. Stephens, the student now there. He has done good work, but I have no one to take his place. It is located in a rich farming region and they have fine crops this year. A man who can live on the moderate salary of \$700 will find that a very pleasant field, requiring only one new sermon a week.

2. East Grand Forks and one station six miles in the country is a new field that promises well. J. H. Melrose, a student, supplies it for the summer. They have purchased a lot with a good store building on it that affords ample room for the present, rather it was donated by Rev. H. G. Mendenhall. A plan is on foot to have Melrose return after his graduation next year.

3. Euclid, Anyns and Keystone constitute one field, and are supplied for the summer by

W. H. Lingle, a student from McCormick. I have a man in prospect for that field. Lingle is in good favor.

4. Red Lake Falls and one station is now supplied by W. S. McNees, graduate in last class at Union. R. M. Latimer, from Columbia, S. C., recent graduate, is at Windom, in Mankato Presbytery, where he seems to be doing well. He has engaged to remain there six months with a view to settlement. I have better hope for Red Lake Falls now than ever before. The opening of the Indian reservation near Red Lake Falls has already turned the faces of many in that direction. McNees is a prime man.

5. Warrendale and Como Villa are in St. Paul and supplied for the summer by J. M. Irwin, student from McCormick. At Como Villa we have a chapel and at Warrendale a new church building nearly completed that is to cost \$8000. The money was donated principally by one man, Mr. Cary Warren.

6. Brown's Valley ought to have a man, but I have been unable to find him. I wish you would try your hand on Brown's Valley. Mr. Boyd knows something of the importance of this field. A Sabbath-school six miles in the country was organized a few weeks since, and five Presbyterian families are in it. This point can be worked with Brown's Valley. The field is wide open for us now, if we had an acceptable man. Send him on.

7. At Crystal Bay, two and a half miles from Long Lake, we organized a church on the 5th of June and this week we begin to erect a chapel. These fields are now supplied by C. H. McCaslin, a student, who returns to McCormick in September. I want a man for this field at once.

8. Saint James and Lake Crystal I hope to unite in one field. Madelia wants to go alone. W. S. LaGrange goes this week to Wells, so that both Lake Crystal and St. James are out in the cold. They will need aid to the amount of \$255.

9. Delhi is now supplied by a student midler from McCormick. I hope to get them a permanent man soon, and can perhaps reduce the amount they will ask from the Board to \$200. W. E. Bates is the name of the student who supplies them.

10. Beaver Creek is now ready for another man. Mr. Steele has gone to supply the church at Blue Earth City for one year or till young Conrad, student, their present supply, graduates. If they succeed in gathering their abundant harvest, they may raise 550 on the field at Beaver Creek this year.

11. Winnebago City has invited Mr. E. S. Brownlee (senior), the young man I sent to Cloynet, to visit them this week with a view to a call. I have, however, a man for Cloynet in the person of Rev. S. B. McClelland, of Lyons, Neb. Just while I was mourning over Cloynet the Lord sent McClelland with his good wife to fill up the gap, and I was happy again. You know I made special mention of Cloynet when I was east last spring.

12. Balaton was very sore over Clark's leaving them. I was not favorable to his going to Pipestone, but so it is, and, true to my early training, I think it will work out good in the end. Mr. R. M. Mason, student from Princeton, came just in time to save the day. Mason is a "rustler." I want him next year.

13. Westminster, at Worthington, has been vacant for two months. They are having a Congregationalist supply their pulpit at \$5 per Sabbath. In the practice of such economy they hope to build a manse soon and then call a pastor.

14. Fremont is now supplied occasionally by the pastor-at-large, Mr. Tawney, but they are almost strong enough to go alone and support a permanent pastor.

15. Ely, as you know, is on the Iron Range Railway, 125 miles north of Duluth. The church there was organized less than a year ago, and has now about 40 members. They are supplied this summer by C. E. Freeman, student from McCormick. They are engaged now in building a church and are doing well in every way. So far we have the field to ourselves, but to hold it we must have a man to follow the student. He ought to have a salary of \$1000, perhaps \$700 of it can be raised on the field. Where is the man?

16. West Duluth, organized April 23, with 15 members, is growing rapidly. Their new church will be dedicated on the 11th instant. C. H. Johnson, student from McCormick, sup-

plies them; indeed, he began the work and has built the church. We must have a man to follow him. It is a field of fine promise and can pay a salary of \$1000.

17. Two Harbors is supplied now by J. S. Phillips (senior), from Allegheny. He is very acceptable. The work there is in good condition.

18. Gary and Canby, the first in Dakota and the other in Minnesota, is now supplied by J. A. Marquis, a student from Allegheny Seminary. He has worked up two new points in Dakota which in connection with Gary should be united in one field. He has also been preaching at a new point in Minnesota that he reports is full of promise. At Canby we have but little except the church building.

So you see we will need twelve men at once to take the places of the students, and the fields they leave, without exception, are all good ones.

PRESBYTERY OF BLACK HILLS.

REV. W. S. PETERSON, SUPERINTENDENT.

The season has been favorable and we have been kept busy. We are laying foundations, therefore we cannot report large things, yet we are encouraged by the progress made.

During the quarter we have visited nearly all parts of the presbytery, only one, the northern, being yet to explore. The larger part of our journey is by private conveyance, and much of it being among the mountains is necessarily slow. Five or six miles an hour is rapid driving. However, the tediousness of travel is relieved by the beauty and grandeur of the scenery through which we pass.

At three points church organizations have been effected, namely, Hot Springs, on May 19, with eight members; Hill City, on June 16, with seven members; Terraville, on June 9, with eight members.

Perhaps we should say that these organizations were partially effected, as the final choice of officers in each case was postponed until a better acquaintance of member with member could be had.

The Terraville church has grown out of a very earnest demand. A little handful of Christians in the midst of an openly-irreligious

multitude persisted in asking at our hands the preached word and the church. It has been with difficulty that we could reach them or supply them, yet I believe on only two occasions in three months have they been missed. We are at length hoping to so arrange fields that Rev. J. B. Pomeroy, of Whitewood, shall have Terraville as part of his charge. This is in the region where the Sabbath has no general observance. The mines stop never, and the mills stop only for the "clean up" which comes twice each month. However, we trust that a better day is coming. The miners themselves and the people about them are asking for a Sabbath. The asking will be continued until it becomes a not-to-be-unheeded demand. Terraville is in the northern hills in the gold region. Hill City is in the southern hills at the centre of the tin mining. Here the English company, known as the Harvey Peak Tin Mining Company, makes field headquarters. This company is erecting several buildings for residences, shops, etc., and is getting out lumber for mills.

The little church is greatly encouraged. Brother Abel Armstrong is resident pastor and dwells in his own neat log cabin. He has gained an open entrance to the good will of all classes and is appreciated in his efforts. He extends his preaching to several outstations, making his way to the different appointments on foot. In the fall, or as soon as materials can be had, he expects to put up a house of worship. One encouraging feature of the work is in the fact, for which our English managers must be given credit, that Hill City has a Sabbath; at least the mines are closed on that day, so that all, if they will, may keep the Sabbath. There is, by the rougher element, a great deal of profanity and Sabbath-breaking and indulgence in strong drink, but the force of better things is being felt.

Conjointly with ourselves our Methodist Episcopal brethren preach at Terraville and Hill City. With the presiding elder of the district we have arranged that for the present but one church building shall be built in each of the towns. They, the Methodist Episcopal, building in Terraville, and we, Presbyterian, in Hill City. This will afford us each fair op-

portunity to build, and we each are to open our house to the services of the other denomination one half time. It will, we think, save friction and expense.

At Hot Springs our little band of eight members is working with enthusiasm. The ladies have organized for their work. Plans are on foot for erecting a substantial house of worship. Sabbath services, of which we try to furnish one each week, are well attended. The committee seems to be religiously disposed. The town is growing. As a summer and health resort through all the northwest the place is rapidly gaining prominence. A railroad is promised for an early date. By act of territorial legislation the Soldier's House is placed at Hot Springs. By act of the Methodist Episcopal Conference a college for that denomination is building there. And now with a church of the Presbyterian denomination in progress, what more could Hot Springs desire. Two out-stations can easily be associated with Hot Springs church. It seems to me to be a most attractive field for some good missionary.

On July 9 and 12, Rev. Pomeroy and myself made a trip through the fine country lying between the Hills and the Cheyenne river on the east. We drove to the borders of the great Indian reservation, crossing the valleys and divides, uplands along and between the Rapid, Box Elder and Elk creeks. On our return we recrossed these glorious regions on another line, thus giving ourselves a good idea of the whole. We found a good many settlers along the streams, and a few on the uplands. Everywhere was seen the evidence of a fertile soil. In some cases the lands of the valleys are irrigated, yet, strange to say, the uplands generally give the better results to farming. We passed many fine fields of grain and saw many large herds of cattle, sometimes of blooded stock. It is a beautiful region, rolling and well watered, and in full view of the mountains on the west. At Smithville, on the Cheyenne, we were sixty miles east and a little north of Rapid, and on the direct road to Pierre, one hundred miles away on the Missouri river. After traversing this region we felt that we could well believe the assertion so often heard that very soon the railway lines must creep from the east to the

Hills. It is a matter of certainty that at length the Indians of the reservation having now in sufficient numbers signed the bill, this land between Pierre and the Black Hills will be thrown open to settlement. Then for the great white populations, the railways, towns and cities to follow will require but short time. The question which presses upon us is, Shall we be ready to plant, through all the regions, the gospel?

On this journey we called on Brother W. H. Jennings. Brother Jennings' health is greatly improved since his removal from Kansas, his work is interesting to himself and effective among his people. He looks after a large field along the Rapid and Box Elder streams. He is asking a second church organization.

We visited also Rev. Rohland and a few of his people. Rohland has a large field, with headquarters and post-office at Viewfield, and a great work to do if only he shall see his opportunity and bestir himself to take advantage of it. He seems to have felt himself almost lost or overwhelmed in that vast region. We had questioned whether to ask the Board to commission him.

THE GREAT COAL FIELDS.

But the development of the greatest present commercial interest is the coal. A very strong corporation made up from Burlington and Missouri railway officials and employes has possessed itself of, it is said, ten thousand acres of coal lands along the Beaver, Little Beaver and Salt creeks. This salt stream evidences large deposits of salt in the region. The coal has been taken out in shafts on three sides of as many mountains. The vein lies horizontally and is from eight to twelve feet in thickness. It is pure bituminous coal, save the intrusion of two small sections of shale, one about three fourths of an inch thick, and the other one and one half of an inch. Above the coal lie from two to four hundred feet in thickness of yellow and red sandstone, jurassic sandstone, the expert says, showing that here is the ancient coal. Mr. Hemmingway, the expert miner in charge of coal operations, says there is no finer bituminous coal in America or Europe. The veins of coal are reached from the sides of the mount-

ains at such height from the valleys as to permit the use of the most economical methods of mining and shipping. From the loading of the coal in the mine upon tram-cars through the breakers and shifters to the cars upon the big tracks ready for shipment, the coal handles itself only by its own weight. About one hundred and fifty men are now employed in opening up the veins. The most approved machinery is being put in. No expense is being spared as to methods of working, the very best are to be used. Two huge boilers and several large air compressors are on the ground being put in place to furnish power to drive the machinery. The superintendent estimates the yield of coal at twelve thousand tons per acre, and expects to furnish all the coal that the railway can handle. Tests already made show that the coal cokes, and that it is for heating purposes second only to the anthracite of Pennsylvania. Its importance in relation to the Black Hills is seen at once when it is remembered that in reducing the rich refractory gold and silver ores coke has been hauled all the way from Pennsylvania. Now we shall have it close at hand by a short haul. Here, then, at our western doors is the store of fuel for our fires after the pine of the Black Hills is gone, and we are tired of burning pine. By it we shall drive our locomotives and stationary engines, shall warm our firesides and smelt our ores. It will prove itself a most valuable article of commerce and insure the favorable development of many of our undeveloped resources. It is near at hand to the gold and tin, and must prove a valuable agent in the reduction of these ores.

As missionaries this find is interesting, especially as it indicates the certain and speedy location of a large population to which we must carry the gospel. And this evangelistic work is begun. As already intimated, Rev. Currens, formerly of eastern Dakota or a Sabbath-school missionary, went out early last spring to his work on this line of railway. He has travelled from Coal Camp in Wyoming across southwest Dakota down to Alliance, Neb., preaching the word, organizing and establishing Sabbath-schools, and searching out and encouraging the Christians. He is a Sabbath-school mission-

ary, and therefore relegates to our care the home mission work. We are the only denomination thus far at work on the more than one hundred miles between Crawford, Neb., and the Coal Camp, Wyoming.

At four points the work at present centres. These are Collins on Hot creek and Barton on the Cheyenne river in Dakota, and Field City and Coal Camp in Wyoming. At Collins Brother Currens superintends the erection of a small church. The building is in the rough, scarcely more than sheeted; but it serves as a rallying place for Sabbath-school and preaching. Subscriptions are made in each of the other three points looking toward houses of worship. So soon as the railway company shall indicate the permanent location of the towns these buildings are to be pushed to completion.

From Collins to Coal Camp is about ninety miles. To do the work at present required on the line at least two missionaries are needed. They should be on the ground at once, that they may mould the gathering populations and shape the societies after the gospel pattern. Thus may we take the region for Christ and the Presbyterian Church.

Everywhere along the line our work is welcomed. We esteem it a providential opening for the Church we love. Shall we not have the aid and encouragement of the Board in caring for this grand new field?

Before I conclude my report I must say a word about Rapid City church. Under Brother H. P. Wilbur's care the church and congregation have grown so that they begin to feel the necessity of a larger house of worship. The meetings have during the past few days been held, decisions have been unanimous, and they are to build a stone church at a cost of about \$7000. The work was begun in Rapid City less than three years ago, and already the infant has outgrown its clothes. In a short time we are assured the church will be beyond the need of further aid for its pastor from the Board of Home Missions.

Rev. Pomeroy, of Whitewood, on next Sabbath expects to dedicate his handsome new church edifice.

Our report may thus conclude with the

thought that we should encourage ourselves and the Boards of Home Missions and Church Erection in what has been gained for the Master in Black Hills Presbytery.

On looking over my record of journeys, I find that the trips made average one for each week of the quarter save one, and one trip occupied two weeks. Myself and team have been often nearly exhausted, but the work presses very hard. I have not kept account of all distances, but the four principal journeys aggregated 950 miles by team. I preached twenty-one times, organized three churches and conducted one funeral.

IN THE BLACK HILLS.

REV. JOHN B. POMEROY.

During the past quarter regular services have been maintained at Whitewood and two stations. Attendance good, interest growing. We put pews in the church instead of backless benches, to the great comfort of the audience. Our great need now is a manse; a family of four persons cannot be made comfortable in one room 12 by 16 and a shed kitchen 10 by 12, yet this is all the room we have had during the past three months. We are about to begin the erection of a main building of at least four rooms. We must have outside help, and I have already received some. Our communion service has been postponed till August 11, when we expect several accessions to our membership. The church edifice will be dedicated August 18, the anniversary of the organization. While the work here seems very slow, yet I hear on all hands the opinion expressed that a great work has been done in this region by the Presbyterian Church through the Sabbath-school missionaries and the home missionaries. We have two good Sabbath-schools at the outstations, and two others I visit occasionally. I have accompanied Brother Peterson on a tour of exploration from Rapid City, then the field of Rev. W. H. Jennings, in Box Elder valley, then Rev. A. W. Rohland's field on Elk creek to the Cheyenne river, and back through the Box Elder valley. On this trip we found a vast region of country yet to be settled, driving in some cases eight or ten

miles without seeing a house. Part of the land is just being surveyed and a few settlers are coming in. Both these fields are large and promising. Another church will soon be organized by Brother Jenning on the divide between Box Elder creek and Rapid creek in the Iowa settlement. Five of the members of the Whitewood church have moved to the little Missouri region near Camp Crook, where the Sabbath-school missionary has organized a Sabbath-school. At Nashville, in the same region, a Sabbath-school has been organized, and already we are asked to organize a church. At two other points, one at Wyoming and the other in Montana, our Sabbath-school missionary has organized Sabbath-schools which bid fair to develop into churches. The same can be done on the line of the Burlington and Missouri Railroad now building across the southwest corner of Dakota into the coal fields of Wyoming. Two Sabbath-school missionaries have organized nine schools, and now Elder Cook, of Rapid, has begun work as permanent Sabbath-school missionary. He will look after these schools as well as organize others, and

here we shall be called upon to send the preacher. We need at least half a dozen men at once. Other denominations have been spurred by our work, and are sending on men to organize Sabbath-schools and churches. We need men to occupy the ground where we have made a beginning or else we shall lose what we have done. The extension of the T. E. and M. V. from Whitewood to Deadwood, and also north, is not yet fully decided on. So far as we can learn the probability is that both these extensions will be made this season. The line from the North Pacific at Mandan has been cross-sectioned lately, and may be built yet this year. So we may need men for these regions. We hold the ground on this end of the Mandan line, but should the road be built we would need another man to work further north than I can reach and to live on the field. In a word, we see progress and prospect for much more growth. When our presbytery is a year old we shall have twice as many churches as we started with, twice as many houses of worship, twice the manse, and we hope double the force of ministers.

HOME MISSION LETTERS.

SELECTED BY THE SECRETARIES.

From Aztec, San Juan county, New Mexico, Rev. S. D. Fulton writes:

I am sorry to learn from your recent letter that the financial status does not warrant the opening of the Mexican school at Largo this year, as recommended by the Presbytery of Santa Fé.

I went to Largo Saturday last, saw our Mexican members there who are anxious for a school, as many of the Roman Catholic Mexicans are also. The probate judge is a Mexican, and sent his son and nephew away last year to school to learn English. He is very desirous of having a school near Largo. The place for it is a few miles from the village, so as to be right among the Mexicans.

Sunday morning when I rose I found quite a number of Mexicans had come together and desired services. I took them into a room adjoining a store, and had a very pleasant and profitable service with them.

It is thought best to have a male teacher among them, who can write letters and help them in various ways. He could get a strong hold on their esteem and affection. The son of Rev. Dr. Shields, long stationed at Jemes, N. Mex., lately returned from Park College, and versed in Spanish from his childhood, is a good man for the place, if he can be obtained.

After the Mexican service was over, I had one for the Americans at 11 A.M. in a private house. I wish I could arrange for a regular

meeting there, but my Sundays are fully occupied already, morning, afternoon and evening, in some part of the county. I may be able to give them a week-day evening once a month later in the season; but as Largo is twenty-five miles from Aztec, or eighteen by a short cut through the mountains, it would add a good deal to my work. At present I have services at Aztec, Farmington, across on the Mesa from the latter point, and in two school-houses on Sunday afternoons.

A RECENT TRIP.

Starting Saturday after dinner in my two-wheeled Victoria cart (the donation of Deere, Mansur & Co. of Kansas City), I took a gunny-sack full of Sabbath-school and other religious papers along to distribute to settlers as I passed, these being the only religious reading many of them get.

A mile below Aztec I crossed the Las Animas river, swollen to a torrent by melting snows and rains away up in the mountains. Some of the peaks are 17,000 feet high. I took off the wheels of my cart, and loaded the cart and harness into a skiff; then drove the horse into the river and watched him swim over, sometimes nearly out of sight under water; then gave a man fifty cents to row me over, caught my horse, put my cart together and started out. I distributed my literature, reached the house of my Farmington elder, visited some persons in the congregation, including one sick lady near death.

The next morning I attended Sabbath-school and church, preached and administered the Lord's Supper; then crossed the river into another settlement, held Sabbath-school and preached at 3 P.M., receiving one young lady into the church and baptizing her; then drove home, arriving at 9 P.M. The next Sunday my work would be in the upper end of the Las Animas valley.

Last Sunday returning home I learned that while I was absent an altercation had occurred between an American lad and two Mexicans. The lad shot at one, but missed; the Mexican returned fire and mortally wounded the lad. He fell, but fired again and killed the Mexican, but he himself only lived a few hours.

There is a great decrease in carrying weapons and in such affairs as this. So old settlers say. Usually peace, quietness and good fellowship prevail. At one school-house where I preach a bullet-hole in the door appears, which was made by a man firing off his pistol during service in the house while a Methodist preacher was preaching. This was several years ago. Now one is safer than in a city, unless he wants to make trouble himself.

The work of our Church has a prosperous outlook all over the county, but the school near Largo ought to be opened soon, while we have an open door there.

From Adair, Iowa, Rev. W. J. Fraser writes:

The first month of this quarter was spent almost entirely in special services. We began late, because our coming and getting the family settled in a fixed-up house was late. Nevertheless, although working over the same ground where two additional ministers had come in, we received eight members during the meetings, and one since, making nine, all by profession of faith. I baptized four adults and one infant. At Casey our attendance while not quite full for a time was steady, and is increasing. At Adair attendance fluctuates, but we have a good house. I am laboring to equalize interest, zeal and fruits throughout the year. The tendency to fall off after several efforts does not look to me like scriptural Christianity. I am convinced we ought to have and can have uniform zeal and progress through the year. We have raised enough to get a church bell for our house of worship at Adair. There is a straggling habit in attendance which we hope the bell will help to cure. Hope to have it in this month. Offerings to the boards are received by envelope in certain months during the year.

From Great Falls, Montana, Rev. John Reid, Jr., writes:

A snowless winter and an almost rainless spring have affected our prospects considerably; still, toward the Belt and other ranges of mountains and in Milk River valley, it is said, good crops of hay and grain are assured. Wheat and oats may yet "come to hand," but the hay crop is "a failure;"

but as last year was an excellent hay year, sheepmen and others may hold out through a moderate winter.

Owing to the magnates of this city having their minds full of coach lines and other projects, our city has been left to "vegetate" this year, and as already stated, it is not a favorable year for vegetation, so that business is somewhat flat. Some building still goes on and our water-works are in course of construction, the street main being nearly all laid. The Neilhart Railroad is still talked of, and, if constructed this year, would help us out a little. The great copper smelter question is still undecided also, and so our real estate hangs in the balance, awaiting the logic of events.

The Roman Catholic church has laid foundations for a building forty by seventy, but unless Bishop Broudel is going to get some money elsewhere, I am of opinion his calculations are a little too great for this community, and certainly his adherents here do not warrant such a structure; but he may be looking ahead. Roman Catholic bishops generally have long heads!

So far as our church is concerned we pursue the even tenor of our way, and "the auld confession o' faith" maintains its hold upon the majority of religious people.

As an indication of our relative position here, I may state that on a late Sabbath evening there were six at the Episcopal, thirty at the Methodist Episcopal, and one hundred and fifty at the Presbyterian Church, and our morning congregations are about as much ahead on the average, although not so large usually. I am hopeful that another year of usefulness is before us, and pray that the wisdom of the serpent and the harmlessness of the dove may be ours, for in these formative towns we need both.

Through the unsolicited kindness of the ladies' society of New Carlisle church, our trustees will be able to complete the upper rooms of the manse, and thereby confer upon the inhabitants the glorious privilege of sleeping up stairs.

From Sand Beach, Huron county, Mich.,
Rev. N. D. Glidden writes:

It gives me sincere pleasure to be able to report to you a successful quarter of labor in this church, closing with a delightful communion service, the

reception of three persons upon profession of faith, and the baptism of four, two of whom were small children. I have, during the quarter, preached twenty-eight times, given one preparatory lecture, administered the sacrament once, baptized three adults and five children, and received three into the church upon profession of faith; attended twelve sessions of the Sabbath-school and thirteen prayer-meetings, three young peoples' missionary meetings, six Bible readings and two Children's Day exercises; made one hundred pastoral visits, been received by Saginaw Presbytery and installed over the church. I came to the church after a long interregnum after several short pastorates, and found the people scattered and poorly organized and wanting in enthusiasm. I was at first discouraged, and hesitated about bringing my family or remaining myself. After awhile I concluded that it was the right thing to venture it and trust God for the issue, and I think I did wisely and right. Upon the whole there is perceptible improvement and cause for some encouragement. The village is not growing. The population is but little more than one thousand, and they are cared for by six churches. I hope to be able, however, to do a steady and progressive work.

From Minneapolis, Minn., Rev. A. B. Nicholls, pastor of Stewart Memorial Church, writes:

During the last quarter our congregation, Sabbath-school and prayer-meetings have reached the highest numbers ever attained in the history of the organization. On several occasions the capacity of our little house of worship has been severely tried. We will have before very long to provide ourselves with more room. Unfortunately we have but one lot of ground, so our first effort will have to be in the direction of securing an additional lot before we can enlarge our present building. Since my last report twenty-six additions have been made to our number, eleven on profession of faith and fifteen by letter. Our contributions for benevolent purposes have amounted to \$74. We have increased our eldership by the addition of two efficient and godly men. In every respect our work is growing more encouraging. Our people have a mind to work and to give, and they are hearty worshippers too; for all of which we thank God.

From Emporia, Kan., Rev. J. W. Hanna writes:

I preached at Clements every alternate Sabbath. The outlook is encouraging. If we can build a house of worship this season, our future will be bright. The other half of my time is given to some country school-houses in Lyon county, about ten miles southwest of Emporia. Here is a neighborhood without church privileges. In the neighborhood I have found seven Presbyterians. The chief station is about ten miles from any post-office, and no other denomination is at work within five miles. I think I can organize with at least fifteen members. We have a Sabbath-school, and they have raised \$125 for my support. Here I expect to found a good country church. I believe there are more than one hundred such points in Kansas—country neighborhoods very much needing the gospel—where we might go in and start churches. There is a great deal of this neglected territory within thirty miles of Emporia. The thing to do is to go into country places where no denomination is at work, not into the little villages that have already two or three organizations. Do not become alarmed if you find our presbytery organizing four or five churches a year. I believe there is room in Kansas to-day for two hundred more Presbyterian churches. I hope to plant a few of them around Emporia in the years to come.

From Waverly, Baltimore county, Md., Rev. William Cumming writes:

During the past quarter there has been an addition of two to our communion, making the present membership ninety-three. We had had a larger accession just before. I believe that the growth in grace in our church is very decided. An intelligent member who is with us only occasionally remarked how much distinct advance she could notice. Our church services, both morning and night, are well attended. The average attendance is about one hundred and fifty. Our prayer-meeting service is also well kept up, the average being from forty-five to fifty. The Sabbath-school increases slowly, the number now being over three hundred. For lack of teachers we cannot make special efforts to increase our roll. The Christian Endeavor Society is developing our young people gradually, though we have so many very young Christians that we have difficulty in finding leading spirits among them. Our men's

association has suspended its meetings for the summer, and the Pastor's Aid Society and Woman's Foreign Missionary Society meet but once a month.

I have taught a class of young ladies and acted as chorister in the school every Sabbath. Have preached regularly twice every Sabbath, lectured on Wednesday evening, watched over the Christian Endeavor Society on Friday evening, and have tried to do all needful visiting. Our motto from the beginning of the work here has been, "Except the Lord build the house, they labor in vain that build it," and we are trying to build for God. For the outlook we see that there remaineth yet very much land to be possessed; and, if the help of God in the past is an earnest for the future, we propose to go in and possess it.

From Florence, Arizona, Rev. Isaac T. Whittemore writes:

There has been steady progress "all along the line," and the enemy, though not dead, is badly crippled and demoralized. Two men (one of them a wholesale dealer) have gone out of the liquor business, and with the exception of two saloons the dealers are remarkably discouraged. Strong efforts have been made to reclaim their customers, but all in vain. The reformed men stand like a Gibraltar, for which let God be praised. Our little church numbers but nine members, but they are a "host." We have sustained morning and evening service every Sabbath but one, and a weekly prayer-meeting and Sabbath-school regularly since the organization.

The heat is so great just now that we must keep in the house from nine to four; but we hope to sustain evening service through the summer.

The parsonage has been built, we have moved in and are delighted. It is clean and cool and far more comfortable than the adobe. I have tried in every possible way to avoid debt, and I confidently expect that within sixty days every dollar will be paid. I have done much shingling, laying of floors, nearly all the cloth lining and papering and all the painting, outside and inside, and thereby saved a large bill.

From Rapid City, Dakota, Rev. H. P. Wilbur writes:

Our church is nearly full every Sabbath morning. The congregation numbers about one hun-

dred, and the Sabbath-school about sixty. I have not presented any of the boards since April 1, because our people did so well last quarter, raising for Foreign, Home and Church Election Boards about \$109 in less than four weeks. At our quarterly communion six members were received by letter and one on confession of faith, and one child was baptized. We have now a membership of forty-four. The good will of all classes is shown to us in various ways. I have just returned from four weeks vacation, and find everything has been kept up nicely, especially the attendance on the prayer-meetings. All we need now is time, room and grace to have a large church in the near future, and when that time comes, you need not look for reports from this church except in the minutes.

From South Pasadena, Cal., Rev. A. Moss Merwin writes:

Since May 1, 1889, the Spanish work in this section has been of an encouraging nature.

About a month ago we held our first services at San Gabriel, under the shadow, as it were, of the old "mission" of that place. Over thirty people came together in a private house. All were descendants of a respectable man who thirty years ago "broke with" the priest there and renounced the Romish faith. Through the kindness of a Scotch friend he procured from New York a Spanish Bible, and gathered his large family around him every Sabbath, while he lived, for worship and instruction in the word of God. He was their patriarch. Since his death, fifteen years ago, his children have had no religious privileges. They would not return to the Romish Church, and as they understood little or no English, they did not care to attend Protestant churches in the vicinity. That service of a month ago was the first in which most of them heard the gospel in their own tongue, and it was with tearful interest that old and young listened to the glad tidings. The meetings there are kept up regularly and the attendance has increased. Some of the adults hope to confess Christ soon and unite with the Church.

At a ranch twelve miles distant a good work is going on through the labors of one of our church members. Elder Morales of Los Angeles was there last week, when seventeen persons met to listen to the word. The owner of the ranch, an old lady, is among those who manifest much interest.

The county hospital still offers a field of useful-

ness. The resident physician has asked me to make the rounds with him in visiting the Mexican patients, men and women, so as to interpret for him. Three or four attend our services in Los Angeles.

The work at Azusa and Los Nietos continues about the same. I have preached as usual twice a Sabbath, driving usually about twenty-five miles. There have been four additions to the Los Angeles church during the past quarter.

From Pacific Beach, Cal., Rev. R. Dodd writes:

We have a church organization here and at Roseville; but they are only infants. Both places are new and only sparsely settled. This place is like a straggling village. The people were of many minds and did not build near each other; and this makes it difficult to bring all together at one point. Yet the college is a favorable nucleus. Times are very dull and they do not seem to improve. Both our elders and others have moved away; but our congregations are about the same. I have preached regularly here and at Roseville, and besides have also preached at Mipion Valley, Old Town, and at the pavilion at the end of the Pacific Beach motor line. The Sabbath-school both here and at Roseville has been well sustained and interesting. We have a regular prayer-meeting in the college and many of the students attend. Whilst I could not say that the prospect for building up strong churches in these two places is promising, I can safely say that the whole field is needy. There is work enough to do, but not much support. People are poor and have a hard struggle to make ends meet; but if times revive and people seek homes here, as they surely will, there will be quite an advantage to our Church in being on the ground and equipped and at work.

From Las Cruces, N. M., Rev. J. A. Lowe writes:

We have had good congregations and a steadily-growing interest in church work. At our first communion we received thirteen members, four on profession of faith. I have preached twice every Sabbath since taking charge, and some of our regular attendants, who do not miss a single service, are persons who have not attended church before for several years. We consider the work

very encouraging at present. We have a good ladies' aid society, which is working to assist us in building a new brick church. Although the Methodist Episcopal South and Protestant Episcopal churches have recently "set up" for themselves, still our congregation has not suffered at all, but is, if anything, larger than before. Our prayer-meetings are well attended, although the summer is very hot and our people are mostly on small farms and work hard through the day. The health of myself and family is entirely restored, and I feel strong for this work. The field is very large here, and the work is great, but still in this splendid climate I feel as if I should never tire. We have secured lots in one of the most desirable locations in the place, and expect to begin to build a good substantial brick church by fall, and will then be better equipped for work than ever. This is a wonderful valley, and the possibilities before us are grand. The trees are loaded with fruit, and all who pass through are tempted to remain. In a short time the rush will come and we must be ready for it. We have such natural advantages that the tide of immigration cannot be kept long from us.

From Tacoma, Wash. Ter., Rev. M. G. Mann writes:

I wrote you nearly a year ago that the state of religion among the Chehalis Indians was very gratifying, and that all the adults were members of our church. On a former visit to Chehalis the superintendent and myself noticed but three Indians who were absent from church. After the morning services we held a prayer and praise meeting, at which nearly all remained and took part who had been present in the morning. There has been very efficient and faithful work done in the day and Sabbath-school by the teachers in charge. The Sabbath-school is the best I have ever seen anywhere. The adult Indians are always present, and Mr. Chalcraft, the superintendent, forms them into a Bible-class and instructs them. Although himself a Campbellite, he is using the literature of our Church in the Sabbath-school. One very excellent feature in the Sabbath-school is the learning by heart large portions of Scripture, and recitation in concert. The last time I visited Chehalis one adult woman and thirteen of the older scholars united with the church on profession of faith. Among the converts was a young man who had served a short term of imprisonment at hard

labor, imposed by the tribe. Being so much in contact with the Christian Indians, and being allowed to attend church and Sabbath-school, he was converted, and though at least twenty-five years of age, desired to be taken into the school in order that he might learn to read God's word. At Nesqually there are no white teachers and no school, and all the religious help which they receive is from me once a month and from our elder, James Shipman, who can, however, neither read nor write. He is a fine speaker and a great worker, has good common sense and an excellent Christian spirit. Every Sabbath he takes his Bible with him to church, and if any one happens to be at church who can read, he entreats him to read a portion of Scripture for him. Shipman understands and speaks English quite well. At Puyallup I found a good deal of pastoral work indispensable, so I have instituted a system of visitation by which I can reach every family and every individual at least once every three months, and as a consequence our Sabbath services are much better attended. We have also a regular prayer-meeting after the morning service, which is well attended. The people are not backward in taking part in speaking, singing and prayer, and I enjoy these meetings exceedingly. Last Sabbath five young people united with the church. I feel quite assured that this is only the beginning of a great religious interest among the young.

From Redlands, Cal., Rev. Eugene R. Mills writes:

At the last communion we received twelve members, seven of them on examination. I have received sixteen members since I began work here. There are now twenty-nine members in this church. The work of building a house of worship has been begun, and the building will soon be finished. It is very neat and pretty, and quite reasonable in its cost, which will be about \$2500. The main room will seat about two hundred. There is a lecture-room for prayer-meetings which opens directly into the main room. The Baptist, Methodist and Presbyterian pastors and their people united in a series of special daily services, with very happy results. The fraternal Christian spirit exhibited between the members of the different congregations was most delightful. A good number gave evidence of conversion, and Christians were much strengthened.

FOREIGN MISSION LETTERS.

BRAZIL.

Miss Ella Kuhl writes from Sao Paulo, Brazil, on May 27, of the ravages of yellow fever, as follows:

Brazil has suffered fearfully this year. In the north there has been famine caused by the drought, in the south pestilence. Our own province has suffered. Sixteen cities and towns in southern Brazil have been devastated by yellow fever. The history of the plague would be a chapter of horrors. Generous-hearted Brazilians gave money and food, physicians were sent from Rio, but there was a lack of organization and a panic among the people, and little was done comparatively to alleviate their sufferings. The southern Presbyterians lost a valuable young worker, Rev. G. Thompson. The Rodrigus family lost a child. Miss Bias nursed five of the family. I think they would all have died if Dr. Lane had not come to the rescue. The school is closed for an indefinite period. The Methodists in Rio also suffered. Two of the ministers and three of the lady missionaries were ill. They have opened their school, but have very few pupils. Our mountain city has escaped, but our boarding department has suffered, for many of our girls from the interior were afraid to travel through the pestilential districts and did not return.

DROUGHT AND CATERPILLARS.

Rev. J. B. Kolb, writing from Larangeiras, June 3, of an itinerating tour, says:

The next day (Sabbath) we had services in the morning at Carabibas, and celebrated the Lord's Supper toward evening, at which time we baptized the infant of the young man who is directing the school. We found the brethren all well, but suffering on account of the drought and the caterpillars, which had destroyed their crops. They were waiting for the rains to come again, so as to make new plantings. There is a great deal of poverty. Since our visit copious rains have fallen. From this point we went to the house of a friend, some seven leagues distant, where we have a few believers. These we met the same evening, talking and singing and praying together until after midnight.

I have mentioned this point before; we call it the "Mattas de Sao Paulo." While there, our friend sent for a neighbor who has been reading the Scriptures and has *fallen in love* with the Lord Jesus. It was something to see, when he would speak of the love of the Lord Jesus. So great love, but so long in reaching him. He is trying to lead his family in the way of righteousness.

THE SAINTS AND RAIN.

We made during the journey upwards of twenty-nine leagues in the round trip. The next Sabbath we spent at Larangeiras. On this holy day we witnessed a sad sight, a procession in which certain saints were taken from one church to another, as though they were forcibly removed from their dwellings, so that it might rain. We needed rain, but it had been showering all the week previous, and being the time of rain was it any wonder that it began to rain (in earnest) the next day, and has been raining more or less for now nearly two weeks? Yet the people say it was the forcible removal of the saints which caused it to rain. When will the people cease to be deluded by the vain things which their priests impose upon them? The next Sabbath, being the last of the month, we spent at Lavandeiras, with our brethren who live there. It was a rainy day, yet all the believers and some others came out. We held a service in the morning and another in the afternoon, at which service we celebrated the Lord's Supper, when we had the joy of receiving five persons, a mother and two sons and a man and his wife. They all gave good testimony. We now have twelve believers at this point. They keep up regular services every Sabbath. There are three other persons who will be ready to unite in the near future. We have heard since that two of those who assisted here expressed a resolution to unite with Christ's flock; both of these are heads of families and men of influence, both being wealthy. We pray that the will of the Lord may be that these may take upon themselves the name of the Lord Jesus.

"COME OVER AND HELP US."

During this month we received a letter from Estancia, signed by six men, declaring themselves

Protestants, and earnestly beseeching us to come to them. I hope to go to see them during this month. I also wish to go to Siriry, where we were so kindly received and unkindly treated. We have learned since that the man who led the persecution was roundly lectured by his friends and relatives. Our colporteur has been there since. He reports all quiet and a stronger desire still on the part of many to hear the preaching of the word. The time of the year in which we now are will not permit much travel on account of the bad roads; it is now our winter or rainy season.

REFRESHING RAINS.

. LARANGEIRAS, SERGIPE, BRAZIL, July 8.

REV. J. B. KOLB:—The last month has been one of material blessings; we have had fine rains, which will now secure some abundance. But until the harvest time there will be more or less of suffering. The past month was one of regular work in church and school, excepting the Sabbath before St. John's Day (June 24). The people make a great account of St. John's. It is a day of festivities, fireworks being in special demand. The night before vespers is made hideous with bonfires and explosives. We are reminded of 4th of July with its accompaniment of explosive patriotism. The priests encourage the observance of these festas, as they serve to quicken their people and keep them interested. Human nature likes to be pleased and enjoys that religion best which is made the easiest.

GROWING BLIND AND DEAF.

During this month we made a trip of some nine leagues to Nossa Senhora das Dores, where we have an interesting family. The father of the family is growing blind and deaf on account of having taken large quantities of quinine. He feels the loss very much, as he was wont to read a great deal. For a year or more past he has been deeply interested in the gospel and seems to be a changed man. He now remembers many passages of the Scriptures, and it is surprising with what exactness and aptness he quotes them. It seems to comfort him much to think on what he has read. He and his family have had to suffer many things on account of their love for the truth, but they seem firm and sincere. On our way home we availed ourselves of the interest which a farmer has in the gospel, to stay in his house over night. We proposed to

hold a service, to which he readily acceded and besides invited his workmen to assist. Just before the service a brother of our host came along, who by the way is much interested, and remained all night. We kept up the service and conversation until near midnight. The next day we reached home in safety, although a report had reached Larangeiras ahead of us that two Protestants had been stoned in Dores.

CHINA.

Rev. A. A. Fulton, who with his sister, Dr. Mary Fulton, recently made another visit to Kwong Si province, writes as follows under date of June 21:

Lung Chau is a city of about 6000 people, situated at the confluence of two rivers which unite at the southern end of the city, then flow northward, emptying into the large West river. From the mouth of the river up to Lung Chau is a journey of twelve days. From Canton to Lung Chau is a journey of about forty days or nearly 1000 miles. By treaty at the close of the Franco-Chinese war Lung Chau was to be opened in the interest of French trade and foreign residence as soon as the boundary between Tong King and China could be definitely determined. The boundary question was satisfactorily disposed of and the city declared to be a treaty port. A French consul was sent to reside there, also a commissioner of customs and foreign assistants. I met these officials, the chief of customs an American, and found them very friendly, and they expressed strong wishes that we might come there. There is no missionary within a hundred and more miles, the nearest being a Church Missionary Society agent at Pak Hoi, on the coast, in Kwong Tung province. I know of no other missionary within hundreds of miles. Writing briefly, I would urge the occupation of this point for three strong reasons:

1. Full protection guaranteed. Both the French consul and commissioners are residing there, and they informed me I could not have better protection in any part of China. Proclamations were posted about the city declaring the rights of foreigners and threatening punishment to those who violated any treaty obligation.

2. Destitution. There are tens of thousands of people, mostly poor, and no workers there. I found the people friendly, much more so than the

people of this province. I believe this class of people would be easily influenced.

3. Accessibility. We shall not need again to ascend the river, as was necessary this time, to fully determine the nature of the language and character of people and places. We can go from Hong Kong to Hanoi by steamer in two days; Hanoi by good new road to Langson, three days; Langson to Lung Chau, one day. Langson is the seat of a French resident in Tong King and is just on the boundary line. The French consul told me men had arrived from France to begin the construction of a railroad from Hanoi to Langson, to be completed within one year. This will make the time from Hoag Kong to Lung Chau about four days. Here is a wide-open door, with almost none of the difficulty, obstruction and disappointment that so often accompany efforts to reside beyond Canton.

Rev. C. W. Mateer, D.D., in referring to the work in the famine district in which he and Mrs. Mateer took part, says:

I feel that not only did we save many lives, but we made a profound impression on the people where we worked. We enrolled the starving in 155 villages, besides those enrolled by Mr. Leyenberger. The prejudice against us as foreigners has been effectually dissipated in all these villages. In passing around, both Mrs. Mateer and I were everywhere received with demonstrations of the highest respect. A wide door is opened for evangelistic work in all that region, which I trust the brethren at Wei Hien will be able to enter and improve. The hand of God is no doubt in this famine; it is his lever to open the door of Chinese exclusiveness, his hammer to break the strength of Chinese prejudice. I look confidently for a great ingathering as the final result.

A LABORER AT REST.

Soochow, June 18, 1889.

REV. D. N. LYON:—Since last writing you, the venerable elder of our Soochow church has gone to rest, aged seventy-two. Mr. Losih-peng was baptized thirty-four years ago (by Rev. H. V. Rankin, I believe), and during all these years has lived a life of more than ordinary faithfulness. For some twenty years he has been employed as a colporteur and evangelist, and has always shown himself trustworthy and diligent. Though not an

eloquent man, he was ready to give a reason for his faith to those who were ready to inquire. He had a specially happy way of answering idle questions so as not to give offence. As an elder of the church he was unceasing in efforts to help the church members on in the grace and knowledge of Christ, and the low state of religion in the church was the one thing over which he sorrowed and prayed most earnestly. About a month before his death he went to the country and opened a new station, and gathered a number of inquirers, hoping to have strength to carry on the work there, but the Lord's will was to call him home. He was suffering from catarrh of the stomach, and being unable to retain food gradually wasted away. His last moments were full of hope and joy. The most fitting text I could find for his funeral was "faithful unto death."

NOTES FROM CENTRAL CHINA.

NINGPO, July 4, 1889.

REV. W. J. MCKEE:—Seven pupils of the boys' academy have within the year applied to be received into the church. Four of the number were received. One of these is the son of heathen parents, who on being consulted concerning their son's joining the church, offered no objections and promised to allow him to lead a Christian life.

This is unusual and rather encouraging, as showing that some who are not of us are yet not opposed to us.

Five of our boarding-school girls are also applicants, and will perhaps be received in the autumn.

Two brothers, wood-carvers, recently received into our city church, are sturdy, substantial men of influence, and have made no small sacrifice in becoming Christians. They are neighbors of pastor Zi, and have been brought to Christ through his influence.

A good work is going on in the bounds of our little Fu-saen church in the Saen-poh district. At last communion six persons were added, making eighteen received since last October. There are also other hopeful inquirers.

PERSECUTION DISARMED.

From our farthest out-stations in the Tong Yiang district, two hundred miles away, comes the good news that a kind of persecution which threatened to be very severe and widespread had been stopped by means of private conferences held by one or two of our native preachers and a few of the Christians

with the ringleaders of the persecutors. Much prayer was previously offered, and special wisdom seems to have been given the native preachers and Christians, so that a mutual understanding and an amicable settlement were reached. It is gratifying to learn that our native Christians in their persecutions and other difficulties are coming to put their confidence less in princes, foreign consuls and native officials, and more in God.

It is also with thanks to God that I report something of an awakening at the Ta-bing station in that district, at which station stagnation has reigned for some years. Three persons were recently added to the church, and there is unusual interest.

THE SIPI MELA, OR FAIR.

REV. B. D. WYCKOFF:—This is a mela held about six miles from Simla, once a year, in a beautiful grove of pines. Many of these trees are one hundred and fifty feet high, two feet in diameter, and straight as an arrow. The mela was honored by the presence of the vice-regal party. Three or four of the Baptist missionaries were present. We had a good time preaching to a large and for the most part very attentive audience, so I trust much good was done.

The most striking feature of the mela were the bright-colored dresses of the women. They comprised all the colors of the rainbow. Many of them had beautiful and expensive ornaments, evidence of the peace and prosperity they are enjoying under British rule. It is said that formerly women were sold for wives at this mela; but I was told by the deputy commissioner it is not done now, except perhaps in very rare cases.

The "merry-go-rounds" were another striking feature of the mela. They were thoroughly enjoyed by the simple hill people, and even by some Englishmen bent upon having a good time. I did not count them, but I am sure there were more than a hundred. Of course there were a great variety of games, and a good deal of gambling, for which vice they have the example of the English sporting fraternity.

There were some very fine acrobats at this mela. They revolved like wheels, singly and double. One stood first upon the shoulders, then upon the head, of another. One climbed a pole about fifteen feet high, then revolved horizontally with great velocity on a spike fixed in the top of it. He had

a socket for the spike in his belt. Another walked with great apparent ease on stilts five or six feet high.

I think no people in the world are so fond of *tamashas*, or shows, as are the Hindus, and none behave better when sight-seeing. I saw but one drunken man—the first native I have seen drunk in six years.

Once while we were preaching the *aryahs* tried to interrupt us, but finding they could not succeed, they withdrew. Our preaching is beginning to tell upon the people. Some of the audience seemed much moved by the earnest preaching of Rev. Mr. Smith, a veteran in the good cause.

One of our native ministers writing from Panhala in our Kolhapur mission, India, to a friend, relates in fairly good English the following incident connected with his work:

A short time ago I had been to a village where I got an audience of about twenty-five. I talked to them about Iotteeba, a famous god whose temple is on a hill about a mile from here, and where people come for pilgrimage with long bamboo sticks wrapped with mixed colored cloth and tied with ropes, carrying them on their shoulders and coming from a distance of several hundreds of miles. The fair is held annually and a crowd of nearly fifty or sixty thousand people come there. I had in my mind to point the people their mistake of attending such places and spending their time, money and strength for nothing. I used to tell them while they were at home and preparing to go. On the great day of the procession, when many men were going to the hill, I saw a man busy with his daily work as usual. I asked him how was it that he did not go to the hill as others. He replied, "Master saheb, how shall I go when you had come the other day to our village and pointed us our mistake? I have thought over it and determined not to go, and have told this man (pointing to his helper) not to go, and so we both are at work. What will Iotteeba give us? Why should we lose our money for nothing?" I thanked the Lord for the good effect of my going to that village, and I am much encouraged to sow the seed more. I cannot tell how much the people are in need of men who will teach them the right path. We are in great want of missionaries.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE BOARD'S AUTHORS.

NO. I.

In the last number of *THE CHURCH AT HOME AND ABROAD*, attention was called to the octavo publications of the Board, their value as theological works, and the remarkably low price at which they are offered to the public.

It is thought that it will prove interesting to our readers to have set before them the names of some of the distinguished authors that grace our catalogue, together with a brief mention of those of their works that we have been privileged to publish.

I. OLD EUROPEAN WRITERS.

Amongst the names of the old European writers we find those of Calvin, Daillé, Owen, Baxter, Flavel, Bunyan, Charnock, Matthew Henry, Boston and Scott.

Of Calvin nothing need be said on these pages. To our readers he stands pre-eminent among theologians. The Board has published excellent translations of some of his most prominent works: *The Institutes*, in two volumes, his *Letters*, in four volumes, and his treatise *On Reformation*.

Jean Daillé, who flourished in the seventeenth century, was one of the most distinguished of the Reformed theologians of France. His commentaries on the Epistles to the *Philippians* and the *Colossians* are amongst the most valuable practical works of the kind that have ever been given to the Church, and his book on *The Fathers* is confessedly one of the ablest treatises that has ever been written on the right use of the works of those who have been styled "The Fathers of the Church." Age has not impaired the merit of this treatise; it is a thesaurus of sanctified learning from which many of the most valuable arguments of modern writers are drawn. Translations of all the works mentioned are published by us.

John Owen was probably the ablest and

most learned of the Puritan divines of England. He flourished during the greater part of the seventeenth century, throughout the period of the English Commonwealth. He was vice-chancellor of the University of Oxford, and was one of the most voluminous writers of his day. Amongst the most important and best known of his writings are his works on *The Holy Spirit*, *Indwelling Sin*, *Justification* and *Temptation*, all which are published by the Board.

The name of Richard Baxter, another of the divines of the seventeenth century and of the period of the English Commonwealth, and one of the greatest preachers and writers that England ever knew, is a household word amongst English-speaking Christians. We publish his *Call to the Unconverted*, *Converse with God*, *Reformed Pastor*, *Saint's Rest*, and his tract entitled *Save Souls*. We also publish a French edition of the *Saint's Rest*.

Bunyan's Pilgrim has travelled in all lands and speaks to almost every man in the tongue wherein he was born. *The Pilgrim's Progress*, once despised as the work of an illiterate tinker, is now perhaps the most widely known classic of the English language. It has been translated into more tongues than any book except the Bible, and is read with equal delight by all classes—the prattling child and the gray-headed grandfather, the illiterate and the scholar, the peasant and the sage. This work and also *The Holy War* are amongst our most elegant publications.

Flavel and Charnock, with Owen, Baxter and Bunyan, were amongst the most eminent divines of the seventeenth century, flourishing with them throughout the period of the Commonwealth. Of the writings of the former we publish the treatises on the *Mystery of Providence* and *Antinomianism*; and of the latter, the works on *Christ Crucified* and *Regeneration*.

Matthew Henry, the great practical com-

mentator, also lived and labored in the seventeenth century; but in the latter part thereof and in the first part of the eighteenth. His works entitled *Communicant's Companion* and *Method of Prayer*, both of which are published by us, are replete with spiritual wisdom and instruction. They stand in the front rank of all the books that have ever been written on the important subjects of which they treat.

Thomas Boston, a Scotch divine of the latter part of the seventeenth and the beginning of the eighteenth century, is a writer whose works are too little read in these modern days. *The Fourfold State* and *The Marrow of Modern Divinity* are theological classics, the latter being one of the most thorough, satisfactory, interesting presentations of our peculiar system of theology that has ever appeared.

By the Christians of a former generation there was no book more generally read and valued than Doddridge's *Rise and Progress of Religion in the Soul*. It has not lost its divine spirituality, its sweetness, or its instructing and sanctifying power. It, together with *Family Religion*, *The Life of Colonel Gardiner* and *Scripture Lessons* by the same author, are published by us.

The name of Thomas Scott is well known as that of the author of one of the most valuable practical commentaries on the Bible. Several of his minor works are offered to the Church by us, amongst others his *Force of Truth* and *History of the Synod of Dort*, the latter prefaced by a valuable contribution from the pen of the venerable Samuel Miller, D.D., the first professor of ecclesiastical history in the Princeton Theological Seminary.

EXTRACT FROM THE REPORT

OF THE STANDING COMMITTEE ON THE BOARD
TO THE GENERAL ASSEMBLY.

The fields occupied by our Sabbath-school missionaries not only include the sod houses and dug-outs of Nebraska, Dakota, Montana and Utah, but our missionaries have taken the Bible-school, with its divine text-book, oral religious instruction and Christian literature, into the sunny South and planted its banner amid the cabins of the freedmen and the

humble homes of the poor whites. This department of the work is capable of indefinite extension and full of hopefulness. The impressive and confiding mind of the young is ready to receive the good seed of the word, to learn of Christ and his great salvation and to realize the uplift of the gospel, intellectually, socially and religiously. Every consideration of interest and duty, of patriotism and religion, touches the great loving heart of the Presbyterian Church and impels its Board in charge of the Sabbath-school work to push with energy, wisdom, faith, liberality and love its Sabbath-school operations, wherever the people sit in moral darkness and in the shadows of spiritual death.

Your committee consider the contributions of our Sabbath-schools in support of the Sabbath-school Missionary Department of vital importance, both in the education of our young people in the principles and practice of Christian beneficence and in the funds they contribute to sustain the work. We heartily approve of the methods adopted by the Board to connect by correspondence those that give and those that receive. Let the contributors know by communication with the missionary where the money has gone and how it is expended. The simple story of connecting the demand and the supply, establishing the school, the introduction of the library, the singing of the sweet gospel hymns and the study of the Holy Scriptures would interest the givers and deepen their purpose of ministering to the spiritual necessities of those who are famishing for the bread of life and those that would win to Christ, his service and his Church.

The increased interest in Children's Day and its observance indicates progress in the right direction. This will exalt the Sabbath-school in the estimation of the scholars, help to hold them under religious instruction and to hold on to the Church of their parents in loving confidence and intelligence.

FIVE MONTHS WORK.

It is with profound gratitude to Almighty God that the following facts are presented, showing the results of the labors of our Sabbath-school missionaries from April 1, 1889, to September 1, 1889. In those five months these faithful men have organized *nine hundred and forty-eight* Sabbath-schools. Into these they gathered *three thousand seven hundred and fifty-two* teachers and *thirty-one*

thousand nine hundred and thirty-three scholars—in all thirty-five thousand six hundred and eighty-five persons.

In performing this work these missionaries had the help and presence of the Holy Spirit. With this blessed Agent working in them they wrought, travelling 180,328 miles, visiting 36,000 families and addressing 3801 meetings. While thus going out into the highways and hedges to “compel them to come in,” they gave away 2283 Bibles and Testaments; of other religious books, 23,707; and of tracts and papers to the number of 1,274,786 pages.

Besides these Sabbath-schools directly organized there, they have also formed, under the offer of the Board, and supplied with singing-books, Bibles, lesson helps and papers, sixty new schools. So that the number of schools organized, directly or indirectly, is no fewer than 1018.

The vast majority of these schools will live. Several of them have already grown into churches. Is any one discouraged concerning the progress of Christ's kingdom? Let him attentively consider these figures, showing that one division of Christ's army in this land has, within five months, established 1018 Sabbath-schools, and that these will be living fountains of Christian influence to make the wilderness to blossom as the rose.

NINE NEW SABBATH-SCHOOLS.

Here is breezy news from Missouri:

Since writing you last, I have, by the blessing of God, organized nine Sabbath-schools, five or six of them in very destitute regions, one of them on Greasy Creek, in Barry county, Mo. This is a mountainous region. The people live in small log houses. The school-house is built of logs, slab floor and slabs used for seats, no backs to seats, no windows, board roof. The people gathered from five or six miles around to hear and see the “new man” that was coming. The children were bare-footed in most cases. The inhabitants are very poor. After addressing them, I took a vote as to whether they would have a Sabbath-school or not. All voted for it. We found a very good man, whom we elected superintendent, though he had not any experience. He prom-

ised, however, to do the best he could. I gave the adults tracts and the young people some Sabbath-school papers. It would have done you good to see how glad the children were to get the papers, for some of them had never seen a Sabbath-school publication before. Some adults were there who had never been in a Sabbath-school. The Board, at my request, is sending some lesson helps and papers every month, which are being read by many who have heretofore been deprived of such advantage, and I trust will result in much good for the Master's cause in that region. On visiting around from house to house and talking Sabbath-school to the people, one man said, “Stranger, the diffikilty about gittin' one of them thar schools you talk about is that thar hain't a man fittin' in these parts fur foreman of the thing.”

A BIBLE-SCHOOL IN A HOTEL.

One of our most reliable missionaries thus describes one of his endeavors:

I went to Wright to see about organizing a Sabbath-school. I had difficulty in finding a room in which to hold a meeting. The landlady of the hotel where I was stopping said that if I could find no better place, she would run out her tables from the dining-room and let me hold my services there. I accepted her offer, announced a meeting for Sunday in the hotel dining-room, made out big posters and hung them up in the post-office, and visited everybody within reach between then and Sunday. On Sunday we had sixty at our meeting. We studied the Sabbath-school lesson, I talked a few minutes to the people, after which we organized a splendid Sabbath-school. I spent the next Sabbath with them to help in getting them started nicely in their work. I visited them again last week. They are doing excellent work. Rev. H. Shockley, our Board's home missionary, stationed at Spearville, goes over and preaches for them once a month. The dining-room is always crowded. There never was preaching or Sabbath-school in that place before I visited them. I think there is bright prospect for a Presbyterian church at Wright.

BETWEEN THE LINES.

An item is going the rounds of the current religious papers to the effect that the missionaries of the Presbyterian Board of Sab-

bath-school Work organized during the past year more than eight hundred new Sabbath-schools. The statement covers but two or three lines; perhaps only those specially interested in the work of their church even take the trouble to read it; but when we stop to think of it, what an untold tale of prayer and pains lies wrapped up in those few words! Eight hundred schools means sixteen every week—more than two a day—and every school is the child of earnest and anxious labor, perhaps for a long period.

"It is often easy," writes one of our most earnest and experienced workers, "to get up a superficial interest and open a school that will swell the list, and die after a few weeks; but to plant one that will grow and last is no small matter. The people's minds must first be prepared. In many places they have never so much as thought of having a school of their own. The neighborhood must be canvassed, and every family visited and consulted. Often I must go several times before making any impression. Then a suitable person must be found who is willing to take charge of the school—'to be foreman of the concern,' as one man expressed it. Ready workers must be enlisted as officers and teachers, and great tact and judgment are often needed to avoid unnecessary antagonism at the outset. All this takes time. I have now in mind a place where I worked earnestly for three years, before I had any success. I am thankful to say that we have there now a good, strong, all-the-year-round school, which is a power in the community."

And when the school is at last organized, the missionary's work is only fairly begun. It must be visited and encouraged; emergencies must be met and difficulties smoothed away, until it can stand alone. But the beneficent nature of the work is soon shown by its salutary effects. Once get the people thoroughly interested and at work in the Sabbath-school, and the general character of the community is soon changed, no matter how destitute or depraved it may have been. With the school comes the church; the claims of the Bible and the Sabbath begin to be recognized; before long the neglected

little village becomes a Christian community. This is very humble work. It does not make any show in the newspapers; it is forgotten or ignored even by the Christian people who ought to be most keenly interested in it. But it is work which touches the very springs of the nation's welfare.

"The census of these states," said Daniel Webster sixty years ago, "shows how large a proportion of the population lies between infancy and manhood. Here are the wide fields, here is the deep and quick soil for the seeds of knowledge and virtue; and this is the favored season, the spring-time, for sowing them." The words are as true now as then, and the need is a hundredfold more urgent. It is this quiet, patient, prayerful labor, carried on by hundreds of nameless workers, which makes it possible for us to hope that the many evils that threaten us may yet be overcome by good, and that we may continue to be that happy people whose God is the Lord.

PLEASANT FRUITS.

A letter from a lady in Idaho shows how white to the harvest are many localities:

Oh that all might see our Sabbath-school at Cherry Creek, seven miles away from my own field! By visiting it from time to time I have succeeded in inducing some connected with it to visit me. Men here are smart in all things but the one thing needful; that has been neglected. Error and infidelity, the outcome of Mormonism, have warped and starved these souls. Yet some come to hear and study the lessons, and oh how grateful I am for these! Did the Christian people know how much good can be done here in these mountains, would they not be more anxious to inquire, What shall we do? and can we do enough? Would they not pray, O Lord, help us not to be afraid of doing too much for thee!

I wonder if every one feels such a joy in strength as I do, in being able to ride on horseback and carry on my three Sabbath-schools. I have for nearly two years done this without any aid from the Board until your gift was received. I am thankful for the papers, and pray that they may be continued and result in greater good. In the three Sabbath-schools fifty or sixty are benefited, thirty of whom are at Cherry Creek.

COLLEGES AND ACADEMIES.

HOPE AND FULFILLMENT.

When this Board of Aid for Colleges and Academies was known to be established two classes of men took courage: Those who were intent on seeing their own communities supplied with the means of Christian education, and those whose work it is to furnish such education. Just as our Church's organized work for home missions gives backing both to the congregations that wish to produce their church-buildings and to the men who are ready to preach in them, this work for the extension of schools, helped trustees to see how their new edifices could be paid for, and helped teachers to see how their precarious salaries could be better assured. For a very little reflection will show that the teacher of a new school which has neither endowment nor state support must either have a very solid board of trustees to look to, or he enters upon an uncertain business. So many things can interfere to prevent the expected attendance of pupils; and so many things can cut down the payments even when the school has been full, that income, for the first years, is very insecure. Besides, the teacher is not so close to the people as the minister who preaches to them every Sabbath; so that to the teacher, even more than to the home missionary, the provision of denominational aid through a special Board was seen to be an invaluable addition to his expectancy of a steady support.

Trustees and teachers being thus encouraged, there has resulted such an expansion of our Church's educational work in her newer territory as attracts very general attention.

Has the Board fulfilled the hopes of those that trusted it? To a great degree, yes. Some current aid it has given from the first, and in amount that has steadily increased; so that now, since the Board is more intent on establishing and developing the schools which it has, than on multiplying new ones,

there is good prospect that its current aid will henceforth come near to supplementing effectively the several incomes of its institutions.

In addition to this current aid, the Board has, from the first, conveyed to some institutions specific personal gifts that have gone far to complete the school properties which their local constituencies had begun. The gifts of Mr. McCormick and his executors, at Hastings, Pierre, Tusculum, Parkville, Del Norte, Jamestown; of Mr. Trask at Deer Lodge; of Mrs. Stuart at Del Norte and Emporia, and of Mr. Howard at Galesville and Emporia, belong to the earlier years of our work, and they gave it a breadth and power which the contributions of the churches could not have supplied alone. For those gifts have not only all entered into enduring property; they have encouraged other giving even in excess of their own amount. Very certainly, then, those trustees in whose behalf these gifts were made, have not counted on the Board of Aid in vain.

But what of the institutions that were not reached by these special personal benefactions? Have none of them had occasion to regret the courage with which the name of this new Board inspired them? Our answer, made in the summer of our seventh year, is a brighter one than we would have given in the summer of our sixth. Then, very heavy clouds were hanging over several very valuable properties, and nothing less than the prompt supply of means far larger than any sudden call of the Board had ever produced promised to prevent the utter loss of large investments. But those larger means have been supplied, and in these past months group after group of trustees has been taking up in rapid succession that Old Testament note of deliverance, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken and we are escaped." The Board is

permitted to say that no trustees that have frankly co-operated with it have ever made known to it an emergency that threatened the loss of their property without receiving such succor as has prevented the catastrophe—a result due under God to the liberality with which, in every case, one friend or another has heard, trusted and answered our statements in the endangered institution's behalf. Such experience begets courage not only in those who are succored, but in the Board itself. We do not expect to learn of any real need of any of our valuable properties which we shall not be assisted to supply. Not that we know or conjecture the specific sources whence our means shall come; but the attention and sympathy which our cause is commanding pledge the accession of new helpers in full proportion to its reasonable demands.

All this concerning the trustees and their expectation that the Board would help them to establish their properties. Now, what about the expectations which the teachers have had?

A DARKER SIDE.

The teachers have been at manifest disadvantage. Very naturally the trustees have felt that the properties into which they had put five, ten, twenty, perhaps fifty or seventy thousand dollars, but which were not entirely paid for, were to be preserved, if possible. Then when income from tuitions and from the Board has been less than enough to meet all current demands, the more imperious demands, like those of interest and insurance, have been sure of the largest consideration. If the young properties could all have been paid for at the start, and if the income of the Board could always have been sufficient to eke out enough current income to sustain every school's current work; then, indeed, the teachers could have made their bargains and have seen them fulfilled. But there was no way of making the young properties complete at once; and there was no way of making the Board's early income sufficient to meet the current deficiencies incident to

their stage of incompleteness. And yet to throw them off because they were needy would have been as foolish and wrong as to throw off a child, because he costs more than he earns. His after years will make good what he costs now. And the policy of nurturing these valuable though needy beginnings is already getting triumphant vindication, as we have seen, when one institution after another emerges from its early embarrassments to be made over to the Church in value immensely outmeasuring the outlay that has nursed and saved it.

But the question returns, What has been happening to the teachers? In some happiest instances their moderate salaries have been paid year by year. In others, the teachers, being as earnestly intent as the trustees on establishing their school, have contented themselves with the partial payments that enabled them to subsist, and have annually received in full. For it ought to be understood by the whole Church, so as never to be forgotten, that the spirit of self-sacrifice that holds many a teacher to his half-paid effort to build up into lasting usefulness the Christian school for which he has planned and prayed, is not outdone in any form of evangelistic work at home or abroad. And these cases are not rare. The *rule* is, that any measure of privation that is plainly necessary to the success of the undertaking is accepted by the teachers year after year, even up to the surrender of many of the common comforts of plain living. Men and women who lack no claim to a welcome at any table of abundance and refinement, train themselves and their children to a fare which they would have counted too meagre to live by, until they undertook the task of getting a young college upon its feet.

But those cases give scope for endurance and hope. There are others that do not, and of which both Christian kindness and Christian justice should take prompt account. When the deficiency in payment has been so large that the teacher has been compelled to borrow in order even to subsist, and especially when that process has been forced upon him for a second year or possibly for a third, so that western interest

has begun to prey upon any small possessions which he may have accumulated or inherited, his two or three years of service to the Church will have impoverished him, very possibly beyond the power of providing even bread. There is good reason why cases of this sort should come to light more numerous at this stage of the Board's work than earlier. The evil is cumulative. Men who were hoping that every year the trustees would be able to do better by them, preferred to bear in silence the hardships which they expected to master. But now, just when the long and culminating pressure of the trustees' affairs commands the attention which brings them relief, the pressure which the teachers have been silently enduring culminates as well, but to the utter extinction of all their means of living. Not only is half-paid salary long ago gone, what they have borrowed is gone and their little balance of patrimony or of savings is gone. With notes past due, they can borrow no more. With house-rent unpaid for months, wife and children may at any time even lack the shelter of a roof. With credit exhausted, how shall the family command even the most necessary food? And this, let it be observed, has resulted from no one's bad management. The communities have given liberally to the establishment of their several schools; the Board has divided yearly all the means put at its disposal; the teachers were compelled to stand fast at their posts, even with their salaries uncertain, unless they were ready to abandon their undertakings, and by disbanding the students to bring them to an end.

COMPELLED INVESTMENT.

It comes exactly to this: Into the secured properties in which trustees, this Board and the Church are now rejoicing, have entered not only the means which their neighborhoods have given and the means which the churches have contributed and the munificent gifts of special friends, but the means which the teachers *did not get*, though they were promised to them and abundantly earned. Those means paid interest or other debts of the school, and so did not buy bread or clothing for the teacher's family. Some

of those means could possibly be spared, as we have said. Then thanks to the men that have spared them. They will get their reward, in company with other benefactors of the struggling schools, in seeing how their perilous struggles are over, and in remembering through what early straits they too aided in their establishment. But some of the means that have gone into these established properties could not be spared. They have cost to wives and children the wretchedness of want. One cultivated man whom the Church at large knows and highly esteems writes to this office concerning the professors in the young college of which he is president:

They have borrowed until their credit lasts no longer. They are in debt for groceries, for house rent, etc. Some of the results are painful to a degree that I am not at liberty to repeat. . . . Like them I am in debt to butcher, grocer, clothier. A note in bank for \$— (money I borrowed for the college professors) is due. I have not the money to pay for its renewal. . . . I have not a farthing in my purse, or to my credit in the bank.

Yet that college is to be opened within a week from the day when this article is sent to the magazine. Another letter from the same writer, received while these last lines were writing, declares, most credibly, with what dismay he will attempt to open college with a corps of teachers who are in actual destitution of the means of living. Meanwhile there stands the beautiful and valuable property, with valuable additions steadily making to it; a large increase of attendance is assured under the reputation which the college owes to the men whom it cannot yet enable to pay house rent or store bills. There is no such thing as a collectible lien on a college's reputation.

These cases are numerous enough and, by accumulation of hardship, they have become urgent enough to demand notice and special provision. The Board has no means appropriated to them. What it gets from the churches by annual collections is more than needed by the current work of the same year. What it receives from personal gifts for distribution among the several institutions, it applies upon those property interests

which are so imperious because they can get a sheriff to back them. But surely justice can get a hearing in our Church even if she has no officer of a civil court to speak for her. And when justice and kindness speak together and plead for each other, can they fail of an answer?

THE REMEDY.

We ask for prompt gifts to be made specifically to a "Teachers' Fund," from which the Board can deal out in payment of such unpaid salaries of teachers as it shall find to have been fairly earned in its institution by service rendered before the close of the scholastic year of 1888-89. That limit is named because we do not believe that the hard conditions which have marked our first years of work will last on for the future. With so much demand of interest ceasing by payment of the principal, with such increase of our income as yearly appears, and with our more minute and systematic knowledge of the administration of every institution, we expect the sad picture here given to find its counterpart only in the past and the painful present that inherits its results. It will require no very large sum to dispose of the whole of those results. Returns that have been called for from all the institu-

tions, and that are now coming in, will soon show exactly what wrongs of this sort now call for reparation. Meanwhile five thousand dollars in hand for this use would carry the donor's name into some of the sweetest and most intelligent prayers of gratitude from fathers, mothers and children that any affectionate heart could long for. Perhaps some reader of this who now has adequate means was once a child in a teacher's family where the means were small. Perhaps for his father's and his mother's sake and his own childhood's sake, he will delight to do a great kindness to parents and children of their own very sort.

But these home troubles appeal to all homes. We beg for such gifts, of all dimensions, as shall promptly pay these men what the Church owes them for their painful and indispensable pioneer work in the field where the Church and her Master are to achieve larger triumphs than tongue can tell. Just because that future grows so certain and so bright, it becomes us not to carry one step farther toward it the knowledge of these unsettled claims and of the suffering which they entail. All responses should be marked "For Teachers' Fund," and should be sent to Mr. C. M. Charnley, Treasurer, Box 294, Chicago, Ill.

THE LOG COLLEGE.—This day (September 5) has been a great day at Neshaminy. The celebration there of the founding, 163 years ago, of that institution so germinal in American Presbyterian history, has been a grand success. By crowded railroad trains and hundreds of carriages from every direction, many thousands of intelligent people, not a few bringing little children with them, were gathered to do honor to the historic occasion. Among these were Governor Beaver, of Pennsylvania, President Harrison and Postmaster-General Wanamaker. The crowd was so great that the greater part were unable to hear the addresses, but doubtless they will be read with eager interest by a far larger multitude.

same spirit of Christian devotion as its prototype at Neshaminy, and continuing to this day a fountain of holy influence.

MARYVILLE COLLEGE.—This same day (September 5) is also one of no ordinary interest at Maryville, Tenn., where Rev. S. W. Boardman, D.D., lately of Stanhope, N. J., is inaugurated as president of a college, founded 70 years ago in the

To nourish the infancy of just such institutions born in our own time is the work of our Church's Board of Aid for Colleges and Academies. A significant intimation of the estimate put upon the work of this Board and of the wisdom with which that work is conducted, by so wise a man as William Thaw, recently deceased, comes to us to-day in the account of his bequests published in the *Presbyterian Banner*. Among them is one of fifty thousand dollars to this youngest Board of our Church. Those whose hearts have been made to ache by the foregoing pages should not merely be relieved from that pain by this statement, but should be encouraged to give, as they are able, to a Board so commended, and whose opportunities for such solid and lasting work are so vast and so urgent.

H. A. N.

MINISTERIAL RELIEF.

A NEW RULE OF THE ASSEMBLY.

The last General Assembly, as will be seen from the printed Minutes, page 33, modified its rules with reference to the administration of this Board, by exempting a certain class of those upon our roll from the necessity of having their applications for aid renewed by presbytery every year. The following is the action taken by the Assembly:

Every honorably-retired minister over seventy years of age, who is in need and who has served our Church as a missionary of the Home or Foreign Board or as a pastor or stated supply for a period in the aggregate not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the presbytery. When such a minister shall certify to the presbytery the fact and amount of his need, not exceeding \$300 per annum, it shall be the duty of the stated clerk to forward the application to the Board, with his indorsement thereon as to the years of service such minister has rendered, his field or fields of labor, with the term of service in each, and to report the same to presbytery for record on its minutes. It shall then be the duty of the Board to pay such annual amount so long as the applicant shall live, unless otherwise directed by his presbytery or the applicant himself, in view of a change in his circumstances that may make the appropriation in whole or in part no longer necessary.

The subject was introduced in the Assembly of last year (Philadelphia) by an overture from the Presbytery of New Brunswick "asking the General Assembly to appoint a committee, to be composed in part of the members of the Board of Ministerial Relief, whose duty it shall be to devise a plan by which those ministers who have served our Church for a long period and who have been honorably retired will be enabled to draw an annual sum; further, said committee shall also inquire as to the practicability of dividing such ministers into the classes

named in the said overture"* (see printed Minutes, 1888, page 123). This overture was referred to the Assembly's Standing Committee upon Ministerial Relief, which recommended

—that the subject matter of said overture be referred to a special committee of seven, of which the secretary of the Board of Relief and one member of said Board, to be chosen by the Board itself, shall be members; the other five members of which shall be appointed by the Moderator, with instructions to report upon the whole question involved in said overture at the meeting of the next General Assembly.

This recommendation was adopted by the Assembly, and the Moderator appointed as chairman of this committee, Rev. John Dixon, D.D., pastor of the First Church, Trenton, N. J., with whom the overture originated, and who brought to the consideration of the whole subject the results of wise and careful study. The other members appointed by the Moderator were: *Ministers*, D. R. Frazer, D.D., Henry Van Dyke, D.D.; *Elders*, Ezra M. Kingsley, Charles D. Morris. The Board appointed its president, Elder George Junkin; and these brethren, with the secretary of the Board as provided for in the resolution of the Assembly, constituted the committee.

During the year several meetings of the committee were held and, after much correspondence and many personal interviews with those specially interested in this work in different parts of the country, the committee unanimously agreed to recommend

* Some of the readers of this magazine may remember the letter of the secretary, in the number for June, 1888, in answer to the request from brethren in the Presbytery of New Brunswick for his views upon their proposed plan for such a division of ministers upon our roll. A copy of this number will be sent to any one whose interest in the subject of ministerial relief may lead him to take the trouble of reading the discussion of this point and, incidentally, of the whole subject of the work of this Board.

the action which was taken by the Assembly, as given above.

It was soon apparent that the present lines of administration, which are mainly the same as those ordered by the Assembly of 1849, met with general favor throughout the Church. Some of its rules might occasionally give rise to hardships; but to remove these would, it was feared by many, introduce other and greater difficulties.

As to a "retiring allowance"—the subject the committee were specially to consider—there was found to be a diversity of opinion. While many persons favored some provision, in the nature of an annuity or pension, for all ministers honorably retired after a certain age, many others (who were in the fullest sympathy with the object and aims of the Board) stoutly opposed it as unwise and impracticable—at least, without an adequate fund raised for the special purpose. Many of the honorably-retired ministers have spent their long, useful and honored lives as teachers, or professors and presidents in our colleges, or as secretaries in our boards and other such agencies (to say nothing of those grown old in secular employments), and it was urged that their claim for a retiring allowance in old age, like that of their colleagues in the very same work, was upon the institutions or corporations they have served, and that the Church at large should specially charge itself with the care of those whose lives had been spent either in the pastorate or upon its mission fields at home and abroad. But there seemed to be a very general agreement that the claim of these wornout pastors and missionaries, who were in need, should have special recognition; that it should be clearly and emphatically stated that their claim for support in old age was on account of such service, and not merely because they were poor; and that they at least might be

exempted from the rule of the Assembly requiring an annual recommendation of presbytery before the Board can grant any appropriation.

This new rule may add a few more names to our roll. But who will not regard it as the duty and the joy of the Church to enroll such additional names? A minister who is over seventy years of age, who is honorably retired by the presbytery from the active duties of his sacred calling, who has served the Presbyterian Church for thirty years as a pastor or missionary, and who certifies to his presbytery that he is in need,—ah! there not be some special and emphatic deliverance of the Church to assure the veteran that "he is entitled by such service" to have this "need" removed? that when all the facts are, once for all, a matter of record in his presbytery, he can be sure of such an annual sum for his old age—not exceeding three hundred dollars—as he may need to keep him from want?

But the great step in advance, made by this action of the Assembly, is in the relief it brings to the many wornout pastors and missionaries already upon our roll. It renders their position more dignified and independent. These faithful old men, whose lifelong services to our Church as pastors and missionaries are now a matter of record in the presbytery, are saved from the humiliation of appearing year by year before their brethren with the pitiful story of their want; and they are saved from the painful and frequent (alas, too frequent) delays in receiving their appropriations from the failure, through some mishap or other, of their annual recommendation to be promptly laid before the Board by the proper authorities.

And may the great Head of the Church incline his people to make still further provision for the comfort and independence of his faithful servants in their old age!

The Twelfth Annual Meeting of the Woman's Synodical Society of Foreign Missions of New Jersey will be held in the Second Presbyterian Church, New Brun-

wick, Wednesday, October 16, at 2 P.M. Mrs. Andrews, of India, will make an address.

M. W. BABCOCK, *Cor. Sec.*

MONTCLAIR, N. J.

CHURCH ERECTION.

A SPECIAL APPEAL.

It is not often that the Board of Church Erection makes a special appeal, but unusual circumstances call for unusual methods.

It is absolutely essential to the fulfillment of the trust committed to this Board that there should be a large and immediate increase of its resources. There has been no noticeable falling off in the receipts to its treasury thus far this year; but the work of church building all over the land has made such a sudden and unexpected advance that a crisis is upon us which must be met by a large outlay, or disappointment, and possibly disaster, will ensue.

It is evident that last year was one of extraordinary activity in very many of our presbyteries, and the hundreds of new churches organized throughout the great West are now appealing through this Board to the Church at large to fulfill its implied promises and aid them in securing church homes. Never in the history of the Board have so many applications poured in upon it in the early months of the year. Between the middle of April and August 26 more than ninety formal applications were received, to say nothing of almost as many more letters of inquiry in regard to needed aid. Nor is this all. For reasons which it is not difficult to understand, the applications have been upon the average for larger amounts than have ever been known before. It is evident that under divine inspiration, for which we may well be thankful, our beloved Church is experiencing a great revival in enthusiasm and is girding herself as never before for aggressive work. In one presbytery alone of California we are informed that more than thirty churches were organized last year. And the advance has been along the entire line.

But, brethren, these young churches, which are the proof of God's blessing and which should be our joy, cannot live if they have

not homes to shelter them. These homes they can in no wise provide without assistance. This Board is your hand held out to guarantee them sympathy and safety. But we can only give what you bestow. And now the calls far surpass our ability to respond. At the July meeting of the Board applications were received asking for more than \$16,000, while there remained unappropriated in our treasury less than \$2000.

In the name of these hundreds of infant churches, born into the family of our beloved Presbyterian Church, we appeal to their elder sister churches, and ask for an immediate and marked advance in contributions to meet this grand emergency. If the congregations that last year did nothing will add their gifts; if those who gave will make an advance of not less than twenty-five per cent., we may be able to meet, in sufficient measure to prevent disaster, the coming demand. But if this appeal is unheeded, then we fear that a year which promises more brightly than any since the reunion for the progress of the Church will fall far short of the glorious results which its opportunities offer, and scores of churches organized in the name of the Master will be left to languish, and it may be, to perish.

Brethren, what answer shall the Board, as your mouthpiece, return to these young and hopeful churches that are confidently turning to it for the aid they need?

A TYPICAL CASE.

We publish the following letter just received, because it is typical of scores that reach us from the field. It is the old story repeated again and again. No possibility of obtaining a house; no rooms to be rented; no place to board; no hope of remaining unless means can be obtained to build a manse.

—, August 23, 1889.

DEAR BROTHER:—In this our hour of pressing need we earnestly ask if your Board can

render our little church any assistance in securing a manse. To explain our situation and need, would state that ——— is a town of five or six hundred inhabitants. It has been a town about ten years, and though not rapidly yet is steadily growing, being considered one of the best places for business between ——— and ———. There are but two churches in the town—Presbyterian and Catholic—with no prospect for another soon. The Presbyterian church has been organized two years. We have a comfortable frame church costing all furnished, everything complete, \$2200. The history of the trials, sacrifices and discouragements of this little weak band, mostly women, would fill a volume. Suffice it to say, that that church is all paid for and has been dedicated to the worship of God free from debt. This little band, between twenty and thirty in number, have done this by themselves, together with the outside aid received from friends, without asking a cent from the Board of Church Erection; but, in their efforts to buy a lot, build and furnish their house of worship, some have done all, while a few have really done more than they were able to do. In March last they called me to this field; and seeing that it was indeed one in a thousand, so far as an opportunity for building up the Master's kingdom was concerned, it appearing to be such a grand opening for great and glorious results—there being but the one Protestant church for the town, and a large and thickly-settled region of country—I promptly accepted their call, moved my family and household goods over three hundred miles, from the extreme southern part of Indiana, and am now their first settled minister.

The Lord has already greatly blessed us in the matter of ingathering at our first and only communion service thus far. When I agreed to come there was but one house, a new one just completed, that could be secured; this they rented for six months, a fact that I knew nothing of until a few days since. When I had occupied the house three months, the owner, a farmer living in the country, notified one of my elders that he would want his house at the end of the six months, which will be November 20, as he expected to move to town. So we must get out at that time. Houses are in demand, there being not one in town for rent; not even rooms, many families living above the store rooms, etc.

Thus there is no way for me to remain and carry on the work in this field, that promises so much, unless our people can build a manse

on their own lot adjoining the church or buy some dwelling now occupied; and to do either they are wholly unable without assistance from your Board. Although they have done so much in building and furnishing their church, they are still willing to do all they can toward building the manse, but this time they cannot—are not able to assume or try to carry the whole burden. Then, since they have already asked their friends far and near to help them build their church—and they responded most generously—they are not willing to request further aid from them. Now what can be done? In less than three months myself and family must give up this house; winter is coming; what we do must be done immediately. Our lot on which the church stands is large enough for a dwelling beside the church, and our trustees have a clear title to it with no incumbrance of any kind. A comfortable house large enough for my family will cost at least \$1000.

Now, dear brother, how much, if anything, can we expect from your Board, either in the form of a gift or loan? The matter is urgent. The lack of a suitable house has prevented this field being regularly supplied until I came. A minister with a family, however desirous of coming, could not do so.

Since writing the above, the committee appointed to inquire have reported that there is no dwelling for sale, and therefore we will have to build, which we will do immediately if we can get the aid asked from the Board.

Truly yours.

THE VALUE OF "THE HOME MISSIONARY'S HOME."

From an excellent article in the *Church-building Quarterly* we quote several sentences bearing upon the influence and value in missionary work of a Christian home.

We know every home missionary's first need in a new town will certainly be a home. Hereafter in opening up new fields let the home missionary superintendent be the man to board the "prairie schooner," and stake out a "corner lot" for a home missionary parsonage. Napoleon said, "The secret of success is to follow up advantages." Experience shows that where a minister has a home provided for him he can command the respect of the community better than a transient supply. Bringing his family argues the man has come to stay. When the missionaries first went to the Sandwich Islands, some said, "They have come to conquer

the islands." "Then," said the chief, "they would not have brought their women."

Says the *Advance* of April 25: "During five days of last week 10,000 emigrants sailed from Liverpool, and as many more from Antwerp, Hamburg and other ports. Home missionary work is just begun, and we must profit by the mistakes of the past. We cannot afford to have our home missionaries any longer homeless men. What a sarcasm is the very thought! Many of the immigrants swarming to our country come from Catholic countries. In Christian America these foreigners first meet the idea that Protestant priests are *not* celibates. We do not want our clergy living like bachelors. The home life of the Christian pastor is a feature of Protestant civilization. Let us present it in an attractive form before these in-coming socialists and nihilists and Roman Catholics. In Wisconsin an Austrian gentleman became interested in a home missionary family. Before leaving town he said to the missionary's wife, 'Your husband, with his beautiful family around him, has made me a convert to Protestantism. In Austria I was the companion of Catholic priests. I saw them professing purity and secretly breaking the commandments. I despised religion. I have watched your husband. It is not his words but his home life that converts me to Protestantism.'"

Even in Europe woman is not honored as in Christian America. The home missionary's wife is to many foreigners a new species of womankind. From the parsonage lessons of thrift, culture and Christianity have been taught, whose influence has been felt in lands across the ocean. Secretary — proposes to visit the theological seminaries and advise students to go into home missionary work as bachelors if parsonages are not built. We must prevent him, for woman's presence is needed at the front, and parsonage building will prove a paying quantity in political as well as Christian economy some day.

The daughter of an India missionary came to this country to be educated. She had inherited alike her father's beautiful spirit and fragile health. A girl beloved by both Christian and heathen natives. Speaking the language fluently, the missionaries anxiously awaited her return to India. She was a bright scholar and won many friends. You couldn't blame that theological student for falling in love with her, could you? They married, and her husband talked about going as a foreign missionary. His young bride pined for the bright sunshine of her tropical home. Amer-

ican relatives said, "There is so much to do at home; why go to a heathen land?" A home missionary field was urged and undertaken. That cultivated woman, so much needed in India, after many hardships, died from cold and exposure in a newly-plastered building, the only home they could find. A costly sacrifice!

The memory of trials experienced in uncomfortable homes does not make missionary life alluring to our sons and daughters. Said an eminent judge, "My father had to abandon home missionary life and take a farm. Our home experiences when we were boys drove us all into other pursuits." A noted infidel shed tears of anger when a boy over the grave of his mother, an overworked home missionary's wife. "I'll pay these Christians for letting my mother suffer." How he has kept that vow the world knows by the bitterness of his attacks upon Christianity. We need these home missionary children in our frontier towns. The children of foreign missionaries are recruiting the foreign fields. How many home missionaries' children are in training for home missionary service? There ought to be enough missionaries' sons to more than supply ministers for the vacant fields. But will the boy who has moved from house to house, suffering in his home experience, naturally return to such a life? Not if he is a boy of spirit. What home missionary families have suffered in unhealthy homes from sickness and discouragement and exposure, it must make the recording angels weep to write. It is not Christian economy to allow our beautiful, educated daughters to marry home missionaries and suffer such misery during the trying years of motherhood, when a few hundred dollars will give them homes and enable them to uplift the communities in which they dwell.

GRATIFYING TESTIMONY.

MONTE VISTA, COL.

DEAR SIR:—Find a draft on New York for eleven dollars, being contribution of the Monte Vista Presbyterian Church, Pueblo Presbytery.

There is no contribution of this people more gladly made than that to the Board of Church Erection. They have ocular demonstration of the utility of this and home mission and Sabbath-school work, which needs no long argument to enforce the claim. Would that our ability were up to the great need. Yours as a co-worker in the vineyard,

REV. WILLIAM KEIRY.

HOME MISSION APPOINTMENTS FOR AUGUST, 1889.

Rev. D. J. Many, Jr., Eperance,	N. Y.	Rev. Adam Patterson, Dublin, Clontibret,	Neb.
Rev. Alvin Cooper, Jefferson,	"	Rev. J. W. Hill, Diller and Endicott,	"
Rev. P. F. Sanborne, Otego,	"	Rev. F. S. Houser, Auburn,	"
Rev. A. Cone, Rushford,	"	Rev. A. Aston, Millerboro' and Willowdale,	"
Rev. Geo. Nichols, Wampsville and Oneida Valley,	"	Rev. W. D. McFarland, Bellevue,	"
Rev. D. Scovel, Kirkland,	"	Rev. Asa Leard, Omaha, Knox,	"
Rev. F. Campbell, Roxbury,	Mass.	Rev. C. Van Oostenbrugge, Lyons,	"
Rev. A. M. Jelly, D.D., New Windsor, Mt. Parin and Granite,	Md.	Rev. H. M. Campbell, Monett and Madison,	Mo.
Rev. S. A. Colle, Sheffield,	Aia.	Rev. J. F. Martin, Bollivar, Mt. Zion and Grand Prairie,	"
Rev. S. S. DeGarino, Grassy Cove, Piney Falls and Spring City,	Tenn.	Rev. E. McNair, Lathrop,	"
Rev. A. F. Whitehead, Huntsville, New River and Jamestown,	"	Rev. D. C. Smith, Craig and Fairfax,	"
Rev. W. C. Broady, New Market,	"	Rev. J. A. Annin, Rolla, Cuba and Elk Prairie,	"
Rev. N. F. Tuck, New Prospect and Spring Place,	"	Rev. W. Walker, Sedan, Elk City and two stations,	Kan.
Rev. C. C. Gould, Rendville and Oakfield,	Ohio.	Rev. N. D. Bristol, Reece, Mt. Pleasant, Hamilton and Neal,	"
Rev. James Lafferty, Skipman and Plainview,	Ill.	Rev. James B. Crowe, Pleasant Unity and Hunnewell,	"
Rev. Theo. H. Allen, South Chicago,	"	Rev. W. H. Robinson, Wichita, Perkins,	"
Rev. M. H. Jackson, Chicago, Grace (colored),	"	Rev. B. C. Meeker, Eureka, Westminster,	"
Rev. E. Howell, Walnut Prairie, Marvin and York,	"	Rev. A. Apline, Arlington,	"
Rev. L. B. Dye, Assumption,	"	Rev. H. M. Shockley, Spearville, Bellefonte and Cimaron,	"
Rev. C. S. Armstrong, Jackson,	Mich.	Rev. H. G. G. Vincent, Hortland and Lakin,	"
Rev. M. Fraser, Mt. Pleasant,	"	Rev. D. M. Moore, Ellinwood,	"
Rev. Wm. Whitfield, Mariette 2d and Lamotte 1st,	"	Rev. A. M. Mann, Pittsburg,	"
Rev. Robert T. Lynd, Otter Lake,	Wis.	Rev. J. L. Anlong, Blue Mound, Pleasant Hill and Mapleton,	"
Rev. A. V. C. Schenck, Reedsburg,	"	Rev. S. S. Wallen, Russell and Fairport,	"
Rev. Angus Sillars, Oxford and stations,	Minn.	Rev. R. J. Phipps, Oberlin,	"
Rev. W. W. Snoddy, Woodstock and Slayton,	"	Rev. F. D. Davis, Media, Vineland and Willow Springs,	"
Rev. W. B. Greenshields, Hinckley and Sandstone,	"	Rev. C. W. Backus, Grandview and London Heights,	"
Rev. N. Bolt, St. Paul, Bethlehem Ger.,	S. Dak.	Rev. W. L. Squier-Vinita, Pleasant Hill and White Oak,	Ind. Ter.
Rev. A. S. Jackson, Scandinavian work in St. Paul,	"	Rev. D. Smallwood, Catechist,	"
Rev. J. C. de Bruyn Kops, Fremont,	"	Rev. F. E. Sheldon, Lisbon and Kingfisher,	"
Rev. W. E. Voes, La Grace and five stations,	"	Rev. George Pierson, Henrietta and Bowie,	Tex.
Rev. E. W. Florence, White and station,	"	Rev. T. F. Day American Fork,	Utah
Rev. J. Y. Ewart, Miller,	"	Rev. W. E. Knight, Georgetown and station,	Col.
Rev. R. Christison, Dell Rapids,	"	Rev. J. J. Vigil, Evangelist,	N. Mex.
Rev. William J. Hill, Canton and two stations,	"	Rev. J. A. Townsend, Pleasant Grove, Octorara and Macon,	Oregon.
Rev. A. W. Reinhardt, Marion Junction, German Emmanuel,	"	Rev. C. R. Shields, Sellwood and Mispah,	"
Rev. A. W. Rohland, Viewfield and Link,	N. Dak.	Rev. J. C. Sylvanus, Summerville,	"
Rev. D. E. Craighead, Sheldon,	"	Rev. R. H. Parker, Union,	"
Rev. B. W. Coe, Galesburg and Erie,	"	Rev. W. H. Darden, Petaluma,	Cal.
Rev. G. S. Baskerville, Tower City and Binghamton,	"	Rev. A. C. Junkin, Westminster,	"
Rev. J. T. Killen, Buffalo and Ayr,	"	Rev. F. Johnston, Elsinore,	"
Rev. J. C. Linton, Milton and Osabrook,	"	Rev. R. Dickson, East Oakland, Centennial,	"
Rev. J. A. Baldrige, Larimore,	"	Rev. S. P. Whiting, Fulton,	"
Rev. A. G. Martyn, Garrison and Big Grove,	Iowa.	Rev. A. H. Croco, Sonora, Columbia and stations,	"
Rev. D. M. Stuart, Russell, Medora and Jacksonville,	"	Rev. G. C. Giffen, Fowler,	"
Rev. A. Herron, Sanborn,	"	Rev. A. E. Austin, Sitka,	Alaska
Rev. A. M. West, Spirit Lake,	"	Rev. J. W. McFarland, Hoonaysh,	"
Rev. W. T. Dixon, Paton, Rippey and Sunnyside,	"		
Rev. S. W. Stophlet, Lake City,	"		
Rev. J. N. Hicks, Superior,	Neb.		
Rev. Robert L. Wheeler, South Omaha 1st,	"		
Rev. F. R. Wotring, Lexington,	"		

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

QUICK, JAMES—born, Royal Oak, Oakland county, Mich., August 26, 1829; graduated, University of Michigan, 1854, Union Theological Seminary, 1856; ordained by the Presbytery of Peoria and Knox, April 12, 1857; home missionary, Albany, Ill., 1856-57; foreign missionary, Jaffna, Ceylon, 1858-68; Birmingham, Mich., 1870-71; stated supply, Reading, Mich., 1871-72, Bliss-

field, Mich., 1872-74, Bryan, O., 1874-78, Hicksville, O., 1879-81, Pemberville, O., 1882-85, Kingston, Tenn., 1885-86; an invalid from 1885; died, Pomona, Cal., June 16, 1889. Married Miss M. E. Thatcher, July 2, 1857. Of five children four daughters survive; one son was instantly killed by lightning sixteen years ago.

COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FOR SIX YEARS.

	1884.	1885.	1886.	1887.	1888.	1889.
Synods,	24	25	26	28	28	29
Presbyteries,	190	196	199	201	202	211
Candidates,	733	839	906	986	997	1,124
Licentiates,	275	322	337	357	314	397
Ministers,	5,341	5,474	5,546	5,654	5,789	5,936
Licensures,	126	161	188	201	182	269
Ordinations,	150	130	154	188	210	226
Installations,	402	420	361	439	486	437
Pastoral Dissolutions,	295	268	306	322	310	361
Ministers received,	85	81	69	88	89	105
Ministers dismissed,	29	19	29	38	30	33
Ministers deceased,	93	104	101	130	123	98
Elders,	18,968	20,602	21,212	21,831	22,434	23,258
Deacons,	6,287	6,472	6,676	7,085	7,210	7,455
Churches,	5,973	6,093	6,281	6,436	6,543	6,726
Churches organized,	168	177	165	228	206	236
Churches dissolved,	63	68	76	78	88	67
Churches received,	3	8	3	3	11	26
Churches dismissed,	1	1	1	2	6	2
Added: examinations,	34,938	42,972	51,177	53,886	51,062	55,144
" certificates,	26,801	27,516	28,490	31,299	34,322	36,130
Communicants,	615,942	644,025	666,909	697,835	722,071	753,148
Baptisms: adults,	11,942	15,191	18,474	20,114	18,799	19,602
" infants,	19,483	21,012	21,616	23,459	23,869	24,384
Sabbath-school members,	687,269	720,059	743,518	771,821	793,442	833,437
CONTRIBUTIONS.						
Home Missions,	\$620,023	\$632,906	\$760,947	\$785,070	\$844,696	\$883,561
Foreign Missions,	550,220	548,613	651,160	669,891	743,495	709,811
Education,	118,956	115,870	97,954	117,898	152,322	154,685
Sabbath-school Work,	35,907	34,218	34,739	39,437	78,082	101,278
Church Erection,	193,047	152,050	243,016	286,687	228,364	272,548
Relief Fund,	80,288	83,924	99,479	110,939	*525,555	*272,016
Freedmen,	86,452	97,619	91,273	103,404	106,647	113,071
Aid for Colleges,	76,415	85,471	119,730	127,627	215,009	169,951
Sustentation,	24,845	21,410	21,750	26,419	37,026	46,632
General Assembly,	51,037	55,200	60,312	62,324	68,125	69,583
Congregational,	7,355,791	7,541,017	7,640,855	7,902,164	8,803,562	9,014,391
Miscellaneous,	976,420	823,755	771,116	866,762	1,015,799	1,083,291
Total,	\$10,169,401	\$10,192,053	\$10,592,331	\$11,098,622	\$12,818,682	\$12,890,818

WILLIAM HENRY ROBERTS, *Stated Clerk.*

CINCINNATI, OHIO, July 31, 1889.

BOOK NOTICE.

NEW NOTES FOR BIBLE READINGS, by S. R. Briggs. This book, published by Fleming H. Revel, New York and Chicago (cloth, \$1, flexible, 75 cents), contains "selections from D. L. Moody, Major Whittle, Rev. E. P. Marvin, John Currie, Rev. W. J. Erdman, F. E. Marsh, Dr. L. W. Munhall and others; also a brief memoir of the late S. R. Briggs by Rev. J. H. Brookes, D.D." For the mode of associated and prayerful study of the Bible, for which it is intended, it seems well adapted. In the biographical sketch Dr. Brookes remarks of Mr. Briggs, that "the spring of his activity and zeal, as he more than once said to his intimate friends, was his practical faith in the personal and pre-millennial coming

of the Lord. It threw the interests of time into the background of his contemplation." That this happy effect of devout expectation of our Lord's second advent depends upon the belief that it will be *pre-millennial* is an assumption to which we do not assent. There are many believers in Christ who expect his millennial spiritual reign to precede his second "personal" advent, to whom "the interests of time" are as insignificant as to their "pre-millennialist" brethren. This difference in opinion need not prevent them from using together this book, and they may be equally benefited by its excellent presentation of the *essential* and *saving* truths of the Bible.

* Includes part of Centenary Fund. The receipts for the Centenary Fund as a total amount to \$395,734.86.

CHILDREN'S CHURCH AT HOME AND ABROAD.

A JOURNEY TO PERSIA.

More than one of the *little Presbyterians* who read **THE CHURCH AT HOME AND ABROAD**, or whose mothers read it to them, have sent me their request that I will tell them more about the journey to Persia which I took four years ago. The map on the opposite page will help you to understand what I am now going to tell you. I hope you will keep this number carefully, so that you can use this map again if I shall tell you more about my travels in Persia in future numbers.

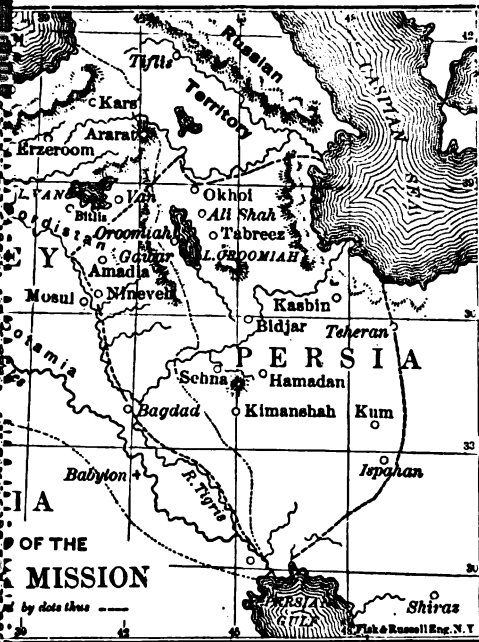
At the top of this map you see a part of the Black Sea—the part of it which washes its southern shore, the northern edge of Turkey. You know that its northern shore is the southern boundary of that part of Russia. My son, who is now a missionary in Syria, was with me in that journey, and neither of us had ever been so far from home before. We had spent eleven days in Constantinople, which you see at the top of the map, on the left hand. The missionaries there had been very kind to us and shown us many interesting things in that wonderful city. We sailed away from Constantinople on the Austrian steamship *Mars*, September 27, 1884, and voyaged along near the southern shore. Usually we were sailing at night and lying at anchor through the day near some port on the shore. The men would be taking goods from the ship to the shore in row-boats, and bringing other goods from the shore to the ship. Whenever we wished, we could go ashore and take a walk through the queer, narrow streets of a Turkish town or out upon the hills near by. You see that this was a good deal like sailing along the southern shore of Lake Erie

from Toledo to Buffalo, and stopping at Sandusky and Cleveland, as we did at Samsoun and Trebizond. Samsoun is not put down on this map, but I remember our vessel stopping there. When our first missionaries went to Persia, more than fifty years ago, and for a good many years afterwards, they used to land at Trebizond, and then travel on horseback, over those mountains, all the long way to Oroomiah and to Tabreez; but now they land, as we did, at Batoum. This is a city much farther east than Trebizond. It is not represented on this map.

From that new and growing sea-port a railroad has been built to Tifis and onward, in a southeasterly direction, beside the river which you see on the map, to the shore of the Caspian Sea. The sea-port where the railroad ends is named Baku, and near it are oil wells, from which oil flows abundantly, just as it does in the western part of Pennsylvania. When I first saw the great tanks of oil moving along on that railroad, I felt very proud, thinking that they were filled with oil brought from my own country; but I soon learned that that was a mistake. I generally find that being proud is a mistake. That range of mountains running between the words *Russian* and *Territory* on the map is Mount Caucasus. This mountain divides Europe from Asia, and a hundred years ago it was the southern boundary of Russia, but early in this century the Russians overcame the Persians in war and made them give up the country to them, down to that river which you see winding along from near Erzeroum, running just north of Mount Ararat, and then bend-

[The text in this column is almost entirely illegible due to extreme noise and corruption.]

large and handsome station-house, not like those in our own country as we expected to find it. There were plenty of carriages and porters, but no one that speak English. Lazar Begh, whom missionaries had sent up from Tabreez met us, by a misunderstanding about the of our coming, was not at the station, so we had some difficulty in finding the place to which we wished to go, and on the next day to find Lazar; but when we had met him, he took excellent care of us,



made all necessary provision for our journey.

From Tiflis we went about sixty miles further by the railroad to Akstafa, and the carriage which Lazar engaged for us at this place was carried on a freight-car to the same place. Then we had four days journey to Djulfa, on the river Aras. This place is not put down on the map, but it is some distance east of Okhoh, just where the river reaches the boundary line. This journey was on a post-road made and owned by the Russian government. The govern-



ment also owned the carriage, which we hired of an officer. At the post-house in Akstafa we were supplied with horses for our carriage, and a man to drive them to the next post-house. Then he would take that team home and another would be supplied to us in the same way. From one post-house to the next would sometimes be not more than ten or twelve miles, and sometimes twenty miles or more. At night we were permitted to sleep in the post-house on wide wooden benches, spreading under us and over us bed-quilts which we bought at Tifis and carried in our carriage. We had also a bag of bread, which Lazar bought for us at Tifis, and which, you may believe, became very dry before we reached Djulfa. We could generally buy milk or eggs, sometimes fish or a chicken, which Lazar would cook for us over a little fire which he would kindle out-of-doors, just as you do at picnics. He could always hire a nice tea-urn, which the Russians call a simevar, and make us as delicious and refreshing tea as I ever drank.

On the third morning, as we started on our way from Eriwan, I saw on our right a mountain with two high peaks covered with snow from their tops far down their sides, one of the noblest mountains I had ever seen. When Lazar saw me looking with wonder at it, he told me that that was Mount Ararat. As my sight swept over a wide circuit including many lower peaks, I could readily believe that we were passing among the mountains of Ararat, over which

the ark floated when the flood covered them and on some one of which it rested as the flood subsided. Not unlikely Noah and his family all looked upon this noble Ararat, and they may have plowed the land and raised crops and flocks on the plains over which I was journeying. All that day, and all the next day till sunset, while we rode on southward, whenever we looked north, lofty Ararat, with its glittering white top, was in full view.

We rode two or three hours in the darkness of Saturday evening to reach Djulfa, on the north bank of the Aras. There we were on the border of Russia, expecting to sleep there and spend the Sabbath in the Russian post-house, and on Monday morning to cross over the river and be in Persia, with a long horseback journey before us, to reach our missionary friends at Tabreez. On Sabbath morning you can imagine how rejoiced we were when we found that two missionaries, Dr. Cochran and Rev. W. L. Whipple, had been so thoughtful and kind as to come all the way from Tabreez to meet us. They had lodged Saturday night on the Persian side of the river, and Sabbath morning they came across on the rude ferry-boat and spent the day with us. We heard no Sabbath bell. We saw no happy Christian people and children going to the house of God. But the very fatiguing journey of the past week had made us need the rest of the Sabbath. We enjoyed it even in that dreary post-house on the bank of the Araxes.

H. A. N.

Elsie Sterrett, of Logansport, Ind., writes:

I have found the verse Mr. Whipple writes about without the help of any one or anything but the Concordance. It is in Rev. 3:11.

I have also read those letters in the September number. I think the one written by

Rev. Albert Robinson, from Florence, Oregon, is the best, because I pity the children who slept on the floor of an Indian house, for I am always interested in children, as I am a little girl ten years old.

We have sent to this little friend, from whom we are glad to hear, the pictures of Goolee and Ali and Dr. Kendall.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1889.

BALTIMORE.—*Baltimore*—Deer Creek Harmony, 28; Emmittsburg, 22 24; Lonaconing, 10; Piney Creek, 11 31. *New Castle*—Dover, 10; New Castle 1st, 55 62; St. George's, 2 30; Wilmington Central (incl. sab-sch., 8 82), 43 38; Wilmington Rodney St., 10. *Washington City*—Clifton, 2; Washington 1st, 10 08; Washington Metropolitan, 23 25. 228 13
CATAWA.—*Cape Fear*—Raleigh Davis St., 1 00
COLORADO.—*Boulder*—Valmont, 20 cts. *Pueblo*—Las Animas, 13 85. *Santa Fe*—Albuquerque, 13. 27 05
COLUMBIA.—*East Oregon*—Lostine, 4. *Idaho*—Spokane Falls, 16 10. *Oregon*—Crawfordsville, 4 80. 24 90
ILLINOIS.—*Alton*—Chester 1st, 2. *Bloomington*—Gilman, 10; Minook, 10 47. *Cairo*—Carmi, 8 65; Flora, 2 35. *Chicago*—Chicago 1st, 48 93; Chicago 1st Ger., 4; Chicago Fullerton Ave., 24 61; Peotone, 28 53. *Peoria*—Washington, 4. *Rock River*—Centre, 7 60; Edginton, 7 75; Millersburg, 4; Peniel, 6; Pleasant Ridge, 1 50. *Schuyler*—Brooklyn, 3; Camp Creek, 7; Plymouth, 2 06; Prairie City, 4. *Springfield*—Mason City, 6 76; Pisgah, 1 92; Pleasant Plains, 6; Unity, 82 cts. 202 00
INDIANA.—*Crawfordsville*—Bethany, 11. *Fort Wayne*—Fort Wayne 1st, 55 23; La Grange, 5 50; Lima, 3. *Indianapolis*—Columbus, 3; Franklin 1st, 15 42; Indianapolis 4th (incl. sab-sch., 11 51), 23 48; Indianapolis 12th, 3 78. *Logansport*—South Bend 1st, 25. *Muncie*—Liberty, 3 80; Wabash, 2. *New Albany*—Hanover, 7 31; Madsion 2d, 5; Sharon Hill, 2 50. *Vincennes*—Claborne, 4; Evansville Grace, 9. 179 00
IOWA.—*Cedar Rapids*—Springville, 3 61. *Council Bluffs*—Mt. Ayr, 5; Walnut, 3 85. *Des Moines*—Indianola, 7; Mariposa, 3. *Dubuque*—Dubuque 1st, 22; Hopkinton, 4 13. *Fort Dodge*—Dana, 7; Vall, 9 45. *Iowa*—Keokuk Westminster, 11 08; Kosuth 1st, 5 70; Libertyville, 2; Mt. Zion, 2 10; Ottumwa, 12 30. *Iowa City*—Ladora, 4; Marengo, 3 03. *Waterloo*—Clarksville, 5; Grundy Centre (incl. sab-sch., 1 29), 8; Janesville, 4. 122 23
KANSAS.—*Emporia*—Belle Plaine, 4; El Paso, 2; White City, 3 16; Winsie, 1 84. *Highland*—Hiawatha 1st, 9 58; Highland, 8; Washington, 7 50. *Larned*—Sterling, 5. *Neosho*—Coffeyville ch. and sab-sch., 4 35; Humboldt 1st, 4 01. *Solomon*—Manchester 1st, 3; Scotch Plains, 2 30. *Topeka*—Edgerton, 2 40. 57 14
KENTUCKY.—*Ebenezer*—Sharpsburg, 4. *Louisville*—Louisville College St., 46 14; Pewee, 9. 59 14
MICHIGAN.—*Lansing*—Marshall 1st, 4. *Monroe*—Adrian 1st, 22. *Petokey*—Harbor Springs 1st, 6. *Saginaw*—Midland 1st, 8 27. 40 27
MINNESOTA.—*Mankato*—Worthington, 13 26. *St. Paul*—Minneapolis 1st, 22 61; Rush City, 2. *Winona*—Preston, 4. 41 87
MISSOURI.—*Kansas City*—Kansas City 1st, 36 50; Kansas City 2d, 138. *Ozark*—Webb City 1st, 9. *Palmira*—Brookfield, 4 06. *Platte*—Mound City, 5 56. *St. Louis*—St. Louis Westminster, 9 90. 203 02
NEBRASKA.—*Hastings*—Holdredege 1st, 12 60; Minden, 4. *Kearney*—Wilson Memorial, 2 40. *Nebraska City*—Auburn, 5 55; Firth, 1 67; Seward, 4 61; Tecumseh, 80. *Nebraska*—Rushville, 5; Wakefield, 4 82. *Omaha*—Omaha Ambler Place, 3; Waterloo, 3 50. 77 15
NEW JERSEY.—*Elizabeth*—Pluckamin sab-sch., 3 20; Rahway 2d, 36; Roselle, 8 28. *Jersey City*—Arlington 1st sab-sch., 10. *Monmouth*—Manasquan, 18 14. *Morris and Orange*—Chatham, 30; Madison, 6 22; Morristown South St., 111 78; Orange 1st, 140; Orange 2d, 80 05; Summit Central, 63 84. *Newark*—Newark 2d, 17 49. *New Brunswick*—Kirkpatrick Memorial, 5; New Brunswick 1st, 40 10; Trenton 1st, 115 62; Trenton Prospect St. sab-sch., 4 25. *Newton*—Phillipsburg Westminster, 4 29; Stillwater (incl. sab-sch., 1 20), 13 20. *West Jersey*—Bridgeton 2d, 14 05; Cedarville 1st, 7 07. 723 58
NEW YORK.—*Albany*—Albany State St., 51 82; Ballston Centre, 5 15; Carlisle, 3; Charlton, 10 75; Gloversville, 26 25; Jefferson, 9. *Binghamton*—Balnbridge, 23; Smithville Flats, 3 39. *Eaton*—Newburyport 1st, 15 25; Portland, 5; Windham, 6 75. *Brooklyn*—Brooklyn Duryc, 30; Brooklyn Memorial, 97 97. *Buffalo*—Buffalo Westminster, 25 98; Franklinville 1st, 3 50; Silver Creek, 8. *Cayuga*—Aurora, 17 04. *Champlain*—Peru, 1. *Chemung*—Elmira Lake St., 10. *Columbia*—Anram Lead Mines, 1 50. *Genesee*—Leroy, 27 25;

Warsaw, 44. *Geneva*—Manchester, 11; Naples, 5 53; West Fayette, 2 25. *Hudson*—Chester, 26 87; Florida 1st, 15 50; Goshen, 45; Haverstraw Central, 37; Middletown 2d, 4 15; Palisades, 18. *Long Island*—Cutchogue, 4; Southampton, 51; West Hampton, 12. *Lyons*—Lyons, 24 81; Sodus 1st, 6 69. *Nassau*—Hempstead, 14 87; Smithtown, 25. *New York*—New York North, 40; New York West Farms, 5. *Otesago*—Richfield Springs, 7 84. *Rochester*—Genesee 1st, 4; Lima, 10; Rochester 3d, 44 20; Victor, 11. *St. Lawrence*—Gouverneur, 18 07; Watertown 1st, 108 25. *Steuben*—Arkport, 89 cts.; Jasper, 5 43. *Syracuse*—Syracuse Park Central, 30. *Troy*—Hoosick Falls sab-sch., 10 81; Troy Woodside, 44 54. *Westchester*—Patterson, 8; Peekskill 2d, 9; Rye, add'l, 7. 1088 30
NORTH DAKOTA.—*Fargo*—Fargo 1st, 13 53. *Pembina*—Larimore, 6 07. 19 60
OHIO.—*Bellefontaine*—Spring Hills, 1 42. *Chillicothe*—Pisgah, 5. *Cincinnati*—Cincinnati 2d, 132 53; Cincinnati Cummins, 6 40. *Cleveland*—East Cleveland 1st, 20 26. *Columbus*—Central College, 6; Groveport, 4 29; Lithopolis, 2 50; Midway, 1 25; Mt. Sterling, 5. *Dayton*—Middletown, 17 13; South Charleston, 12 24; Xenia, 7. *Lima*—Turtle Creek, 5 60. *Mahoning*—Ellsworth, 10 65; Massillon 2d, 26 98; Poland, 4 65. *Marion*—Berlin, 1 40; Iberia, 2 73; Trenton, 2; West Berlin, 2 75. *Maumee*—Delta, 4. *St. Clairsville*—Mt. Pleasant, 14 88. *Steubenville*—Bethel, 17 55; Hopedale, 4; Irondale, 2 90; Madison, 2 70. *Woods*—Ashland 1st, 6 74; Belleville, 2 15; Doylestown, 4 40; Marshallville, 1 30; Orrville, 3. *Zanesville*—Brownsville, 6; Madison, 14 25. 361 62
PACIFIC.—*Benicia*—San Rafael (incl. sab-sch., 28 85), 39 35; Tomales, 3; Two Rocks, 7. *Los Angeles*—San Diego, 50. *San Francisco*—West Berkeley, 2 45. *San Joaquin*—Pleasant Valley, 5 67. 107 47
PENNSYLVANIA.—*Allegheny*—Allegheny North, 66 73; Allegheny Providence, 32 50; Evans City, 4; Fairmount, 3 11; Freedom, 5; Glenfield, 4 50; Pine Creek 1st, 4; Pleasant Hill, 2; Rochester, 3 58. *Blairsville*—Fairfield, 8 02; Irwin, 5 22; New Salem, 17; Poke Run, 20; Unity, 19 25. *Butler*—Allegany, 1; Summit, 6; Zellenople, 2 53. *Carlisle*—Big Spring, 24 45; Carlisle 1st, 20 29; Carlisle 2d, 53 73; Mechanicsburg, 6 10; Mercersburg, 23 64; Shippensburg, 14; Silver Spring, 5; St. Thomas, 4 78. *Chester*—Downingtown Central, 15 30; Honeybrook, 16 64; Pennington, 4 16. *Clarion*—Brookwayville, 4 16; Clarion, 16 53. *Eric*—Cambridge, 8; Cool Spring, 5 11; Erie Chestnut St., 5 67; Evansburg, 3; Fairview, 3; Garland, 5 78; Girard, 4 69; Harbor Creek, 3; Miles Grove Branch, 2 36; Northeast, 31; Pittsfield, 3 32; Stoneboro', 4 69; Sunville, 4; Utica, 9 29. *Huntingdon*—Altoona 3d, 7 54; Beulah, 2; Bradford, 1; Buffalo Run, 3 56; Houtzdale, 4 20; Hublersburg, 2; Lick Run, 1; Millburg, 5; Petersburg (including sab-sch., 1 49), 4 04; Spruce Creek, 25; Waterside, 1. *Kittanning*—Cherry Tree, 4 55—East Union, 1 55; Marion, 4 50; Slate Lick, 17; Sraider's Grove, 3 05; West Glade Run, 7; Worthington, 6. *Lackawanna*—Troy, 15 75; Wilkesbarre Westminster, 5. *Lehigh*—Easton Brainerd, 27 31; South Easton, 2. *Northumberland*—Buffalo, 5 89; Lycoming, 15; Mt. Airy 1st, 5 53; New Berlin, 5 15. *Philadelphia*—Philadelphia 1st (including sab-sch., 25), 868 82. *Philadelphia Central*—Philadelphia Bethesda, 16; Philadelphia Princeton, 130 41. *Philadelphia North*—Frankford, 10 79; Holmesburg, 5; Macalester Memorial, 2 79; Mt. Airy, 17; Newtown, 5 63. *Pittsburgh*—Cannonsburg 1st, 2; Cannonsburg Central, 7 30; Craffon, 15; Hazlewood, 26 69; Hebron, 20; McDonald, 14 89; McKee's Rock, 6; Mt. Pisgah, 10; Pittsburgh 1st, 353 10; Pittsburgh 3d, 248 81; Pittsburgh 4th, 13 18; Pittsburgh Shady Side, 7 60; Swissvale, 24 71; West Elizabeth, 6; Wilkinsburg, 40 78. *Redstone*—Brownsville, 4; Dunlap's Creek, 15; Little Redstone, 4 50; McKeesport, 93 12; Scottsdale (including sab-sch., 1 80), 7; West Newton, 21 27. *Shenango*—Leesburg, 10; Little Beaver, 3 23; New Castle 2d, 12. *Washington*—Cove, 3; Frankfort, 11 80; Mt. Prospect, 15 50; Upper Buffalo, 26 70; Washington 1st, 42 50; Waynesburg, 5; Wheeling 1st, 26 23. *Wellboro'*—Beecher Island, 4; Coudersport, 4 79; Farmington, 3; Wellboro', 5 70. *Westminster*—Bellevue, 5 25; Centre (including sab-sch., 6 75), 12 57; Slate Ridge, 7. 2457 16

SOUTH DAKOTA.— <i>Central Dakota</i> —Flandreau 2d, 4. <i>South Dakota</i> —Harmony, 3; Hope Chapel, 8. 10 00	
TENNESSEE.— <i>Union</i> —Hebron, 3 36; New Providence, 8 12. 11 48	
WISCONSIN.— <i>Lake Superior</i> —Florence, 4 78; Newberry, 6. <i>Madison</i> —Platteville Ger., 4 60. <i>Milwaukee</i> —Pike Grove, 4 71. <i>Winnebago</i> —Marshfield, 6 16; Shawano, 4. 29 26	

Total from churches and Sabbath-schools..... \$6,066 84

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 28; C., Pa., 4; Wm. Schramm, Kearney, Neb., 1 20; Miss H. S. Swezey, Amityville, N. Y., 1; Rev. J. S. Pomeroy, Fairview, W. Va., 1; J. B. Davidson, Newville, Pa., 10; A friend, 6; Rev. J. M. Leonard, Kanazawa, Japan, 3. 27 48	
	\$6,093 82

MISCELLANEOUS.

Interest on investments, 2095 83; Paid on church mortgage, 50; Balance on sale church property, 10; Premiums of insurance, 1396 28; Plans, 20; Partial loss collected from insurance company, 100. 3,672 06	
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SPECIAL DONATIONS.

ILLINOIS.— <i>Alton</i> —Hillsboro', \$30 00	
NEW JERSEY.— <i>Jersey City</i> —Jersey City Scotch, 24; Passaic, 23 01; Rutherford 1st, 52 98. 100 02	
NEW YORK.— <i>Boston</i> —Woodssocket 1st sub-sch., 1. <i>Rochester</i> —Rochester Emmanuel, 12. 13 00	
PENNSYLVANIA.— <i>Westminster</i> —Lebanon Christ, 106 74	

W. S. Ladd, Portland, Oregon, 103 00	
Rev. E. Thompson, and wife, Brooklyn, Ill., 2 00	
For chapels in Utah, 1375 00	
For churches in Alabama, 2000 60	
Total.....	\$3,726 76
	\$13,364 84

Church collections and other contributions for 4 months, April-July, 1889..... \$15,536 58
 1888..... 15,507 34

MANSE FUND.

NEW JERSEY.— <i>Morris and Orange</i> —Chatham, 2 00	
NEBRASKA.— <i>Nebraska</i> —Wakefield, 2 00	
Mrs. E. T. Taylor, Wilmington, Del., 5 00	
	9 00

MISCELLANEOUS.

Installments on loans, 175; Insurance, 15 75.....	190 75
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SPECIAL DONATION.

NEW JERSEY.— <i>Morris and Orange</i> —Orange 1st Chr., 15 50	
Total.....	\$215 25

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1889.

BALTIMORE.— <i>Washington City</i> —Washington 1st, 7 50	
COLORADO.— <i>Boulder</i> —Valmont, 15 cts. <i>Pueblo</i> —Mesa, 48. <i>Santa Fe</i> —Laguna, 2. 50 15	
COLUMBIA.— <i>Idaho</i> —Lewistown, 2. <i>Oregon</i> —Eugene City 1st, 3. 5 00	
ILLINOIS.— <i>Bloomington</i> —Clinton, 8 50. <i>Chicago</i> —Chicago 1st, 180 35; Chicago 4th, 531; South Evanston, 36. <i>Peoria</i> —Oneida, 3. <i>Springfield</i> —Pisgah, 1 92; Unity, 82 cts. 731 59	
INDIANA.— <i>Crawfordsville</i> —Lafayette 2d, 18 50. <i>Fort Wayne</i> —Huntingdon, 11. <i>Muncie</i> —Wabash, 1 75. 31 25	
IOWA.— <i>Council Bluffs</i> —Shenandoah 6 60	
MINNESOTA.— <i>St. Paul</i> —Minneapolis 1st, 26 19; Rush City, 1; St. Paul House of Hope, 83 16. 110 35	
MISSOURI.— <i>Kansas City</i> —Deepwater 1st, 3; Westfield, 4. 7 00	
NEW JERSEY.— <i>Elizabeth</i> —Crawford 1st sub-sch., 7 07; Roselle, 6 20. <i>Morris and Orange</i> —Madison, 4 67; Orange 1st, 100. <i>Newark</i> —Montclair, 51 25. <i>New Brunswick</i> —Mifflord, 14 13. 183 32	
NEW YORK.— <i>Albany</i> —Albany State St., 38 87. <i>Boston</i> —Roxbury, 6. <i>Brooklyn</i> —Brooklyn Throop Ave., 53. <i>Buffalo</i> —Buffalo Westminster, 88. <i>Cayuga</i> —Aurora, 8 52. <i>Geneva</i> —Naples, 3 85. <i>New York</i> —Park, 41 43. <i>North River</i> —Amenia South, 9 77; Pine Plains, 5. <i>Otsego</i> —Richfield Springs, 9 49. <i>Rochester</i> —Clarkson, 4. <i>Steuben</i> —Arkport, 67 cts. <i>Westchester</i> —Mahopac Falls, 7 51. 276 11	
NORTH DAKOTA.— <i>Fargo</i> —Fargo 1st, 26 48	

OHIO.—*Bellefontaine*—Spring Hills, 1 06. *Cincinnati*—Cincinnati 2d, 167 66. *St. Clairsville*—Coal Brook, 2 47. 171 19

PENNSYLVANIA.— <i>Blairsville</i> —New Alexandria, 17 70. <i>Crittelle</i> —Gettysburg, 5 50. <i>Erie</i> —Harmansburg, 2. <i>Huntingdon</i> —Boulah, 1; Houtzdale, 3 15. <i>Lackawanna</i> —Great Bend, 2 50. <i>Philadelphia</i> —Philadelphia 1st, 141 83; Philadelphia 3d, 14 38. <i>Pittsburgh</i> —Pittsburgh Shady Side, 7 60. <i>Redstone</i> —Brownsville, 4. <i>Shenango</i> —Clarkville sub-sch., 13 39; Rich Hill, 10. <i>Washington</i> —Washington 1st, 17 71. <i>Wellshoro'</i> —Wellshoro', 4 28. 245 04	
TEXAS.— <i>Trinity</i> —Albany, 1 40	

PERSONAL.

Mrs. Jane F. Willard, Auburn, N. Y., 1000; Mrs. G. W. B. Cushing, East Orange, N. J., 10; Jas. M. Ham, Brooklyn, N. Y., 100; J. A. Gould, Seattle, Wash. Ter., 10; Rev. J. M. Leonard, Kanazawa, Japan, 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 29; "C. Pa.," 3; William Schramm, Kearney, Neb., 90 cts.; Rev. E. P. Baker, Boulder, Col., 4 75. 1,134 94	
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Total receipts for July, 1889..... \$2,967 92
 Previously reported..... 12,319 30

Total from May 1, 1889..... \$15,507 22

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JULY, 1889.

ATLANTIC.— <i>Atlantic</i> —James Island, 1. <i>Fairfield</i> —Ebenezer, 1; Good Will, 3. 5 00	
BALTIMORE.— <i>New Castle</i> —Rock, 5. <i>Washington City</i> —Washington 1st, 9 20. 14 20	
COLORADO.— <i>Boulder</i> —Valmont, 13	
ILLINOIS.— <i>Chicago</i> —Chicago 1st, 48 88; Chicago 1st Ger., 4; Chicago 4th, 103 44. <i>Ottawa</i> —Paw Paw, 5; Plato, 3. <i>Peoria</i> —French Grove, 3; Knoxville, 10 91. <i>Schuyler</i> —Prairie City, 8. <i>Springfield</i> —Irish Grove, 6; Pisgah, 1 45; Sweet Water, 2; Unity, 63 cts. 196 31	
INDIANA.— <i>Crawfordsville</i> —Dayton, 14 80; Rockville, 15 17. <i>Indianapolis</i> —Franklin 1st, 20 90. <i>Muncie</i> —Hopewell, 4; Liberty, 3 80; Wabash, 1 25. 59 92	
INDIAN TERRITORY.— <i>Muscoogee</i> —Red Fork, 6 21	
IOWA.— <i>Council Bluffs</i> —Essex, 2 05; Guthrie Centre, 4 25; Logan, 7. <i>Iowa</i> —Keokuk 1st Westminster, 6 91. 20 21	
MICHIGAN.— <i>Detroit</i> —Plymouth 2d, 5 25. <i>Grand Rapids</i> —East Jordan, 7. <i>Kalamazoo</i> —Richland, 7 75. 20 00	
MINNESOTA.— <i>St. Paul</i> —Rush City, 1 00	
MISSOURI.— <i>Platte</i> —Albany, 2; Stanberry, 1 50. 3 50	

NEBRASKA.—*Nebraska City*—Lincoln 1st, 47 75. *Nebraska*—Oakdale, 4. 51 75

NEW JERSEY.—*Elizabeth*—Rahway 2d, 48; Roselle, 5 16. *Monmouth*—Farmingdale, 30. *Morris and Orange*—Madison, 3 88. *New Brunswick*—Pennington, 16 43. *Newton*—Harmony, 11; Newton, 50. 164 47

NEW MEXICO.— <i>Santa Fe</i> —Laguna, 3 60	
NEW YORK.— <i>Albany</i> —Albany State St., 32 39; Ballston Centre, 3 43; Greenbush, 8. <i>Brooklyn</i> —Brooklyn Throop Ave. sub-sch. Miss. Soc., 20. <i>Buffalo</i> —Buffalo Brockbridge St., 3 50; Buffalo Westminster, 18 18. <i>Cayuga</i> —Aurora, 11 92. <i>Geneva</i> —Bergen, 12 14. <i>Geneva</i> —Naples, 3 45; Ovid, 5 76. <i>Hudson</i> —Middletown 2d, 2 59; Monroe 1st, 6 44. <i>Long Island</i> —Cutchogue, 7. <i>Nassau</i> —St. Paul's Ger., 4. <i>Rochester</i> —Brockport, 22 70. <i>St. Lawrence</i> —Carthage, 2. <i>Steuben</i> —Arkport, 56 cts. <i>Ulster</i> —Oneida, 24 83; Waterville 1st, 8 50. 304 39	

OHIO.—*Bellefontaine*—Spring Hills, 59 cts. *Cincinnati*—Cincinnati 2d, 30 10. *Deyton*—Oxford, 15 60. *Maumee*—Weston, 4. *Portsmouth*—Russellville, 10. *Steubenville*—Cor-

inth. 12. *Woodstock*—Shelby, 3. *Zanesville*—High Hill, add'l,
15 cts. 75 83
PENNSYLVANIA.—*Blairville*—Manor, 8. *Butler*—Alle-
gheny, 4; Portersville, 6; Zellenople, 2 88. *Carlisle*—Upper
Path Valley, 5. *Carlisle*—Mill Creek, 1 28; Mt. Tabor, 2 36.
Erie—Edinboro', 4 85; Irvinston, 5 43. *Huntingdon*—Ben-
liah, 2; Hollidaysburg, 34 33; Houtzdale, 2 62; Huntingdon,
12 83; Mt. Union, 13. *Lackawanna*—Tunkhannock, 16 66;
Wilkesbarre 1st, 153 34. *Philadelphia North*—Frankford,
15 11. *Pittsburgh*—Middletown, 10; Mt. Pleasant, 11; Pitts-
burgh Shady Side, 15 20. *Washington*—Cove, 2; Cross Creek,
34; Washington 1st, 42 60. *Wellsboro'*—Wellsboro', 3 56.
Westminster—Leacock, 11 81. 414 26
WISCONSIN.—*Lake Superior*—St. Ignace, 2. *Madison*—
Lima, 6. *Mitwaukee*—Cambridge, 2 76. 10 75
Total receipts from churches, July, 1889, \$1,230 83
Total receipts from sab-schs., July, 1889, 20 00
\$1,250 83

INTEREST ON PERMANENT FUNDS.
62 50; 75; 60; 3..... 200 50
MISCELLANEOUS.
Geo. T. Gould, 27 50; Mrs. Lucy J. Grimes, 41 66;
Rev. W. H. Nassau, Talagava, West Africa, 2;
Rev. John D. Owens, 5; Rev. W. L. Tarbet, 97
cts.; C., Penna., 2; W. Schramm, 75 cts.; Rev. E.
P. Baker, 4; Rev. J. M. Leonard, Kauzawa,
Japan, 10..... 98 88
Total receipts for July, 1889..... \$1,545 81
Receipts from April 16, 1889..... 20,576 05
JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1889.

ATLANTIC.—*South Florida*—Paola, 5 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 95 50.
New Castle—Zion, 38. 133 50
COLORADO.—*Boulder*—Valmont, 66 cts. *Gunnison*—Grand
Junction, 5 20. *Pueblo*—Pueblo, 25 72. 31 58
COLUMBIA.—*East Oregon*—Grass Valley, 3. *Oregon*—Port-
land Chinese Miss., for work in China, 5 70. *Puget Sound*—
Olympia, 10 65. 19 35
ILLINOIS.—*Alton*—Hillsboro', 32. *Bloomington*—Towanda,
4 51. *Chicago*—Chicago 2d, 20 01; Chicago 5. h., 67 70. *Free-
port*—Rockford 1st, 56 91. *Mattoon*—Charleston sab-sch., 5;
Pana, mon. cou., 3. G. L. Bacon, 10. *Ottawa*—Plato, 5 50.
Rock River—Garden Plain, 1, 25; Woodhull, 7 79, sab-sch.,
6 31. *Springfield*—Jacksonville Westminster, 5, sab-sch.,
10 80. 235 77
INDIANA.—*Fort Wayne*—Fort Wayne 1st sab-sch., 76. *In-
dianapolis*—Indianapolis 2d, 117 92. *Muncie*—Wataash, 8 25.
New Albany—New Albany 2d, 19; New Philadelphia, 1 83;
New Washington, 8 50. *Vincennes*—Bethany sab-sch., X,
1 87. *White Water*—Kingston, 20. 253 37
INDIAN TERRITORY.—*Choctaw*—Wheeler, 31 60
IOWA.—*Oedar Rapids*—Bellevue sab-sch., 3; Cedar Rapids
1st, 2. *Pott Dodge*—Grand Junction, 26. *Iowa*—Grandview,
7; Middletown, 3 30; Morning Star sab-sch., for support of
boy in Dr. McCoy's school, 10. *Iowa City*—Keota, 14 30. 70 60
KANSAS.—*Neosho*—Central City, 2 80; Erie, 3 43; Garnett,
6; Humboldt, 7 35. *Topeka*—Topeka 1st, 422 50. 442 09
KENTUCKY.—*Ebeneser*—Newport 1st, 4 00
MICHIGAN.—*Detroit*—Croswell, 6 80, sab-sch., 1 40; Millford
United Pres. and Cong'l sab-sch., for scholarship in Persia,
15; Ypsilanti sab-sch., 8 93. *Kalamazoo*—Burr Oak, 4 07.
Lansing—Eckford sab-sch., 2 60; Marshall, 15. *Saginaw*—
Flint Y. P. S. C. E., 20. 73 82
MINNESOTA.—*Mankato*—St. Peter's Union, 10. *St. Paul*—
Minneapolis Andrew sab-sch., 6; St. Paul Central, 20 52.
Winona—Kasson, 5 25. 41 77
MISSOURI.—*Ozark*—Joplin sab-sch., 7 50. *St. Louis*—St.
Louis Carondelet, 20; Webster Grove, 13. 40 50
NEBRASKA.—*Hastings*—Nelson, 4 29. *Nebraska City*—Firth
sab-sch., 4 03; Lincoln 2d, 16 50. 24 84
NEW JERSEY.—*Monmouth*—Calvary, 3; Farmingdale, 90;
K-yport, 2. *Morris and Orange*—East Orange 1st, 12 71; Mt.
Freedom, 20 35, Rev. A. C. Dill, 10; Orange Central sab-sch.,
30; Summit Central, 9 63. *Newark*—Bloomfield 1st, 319 11;
Montclair 1st, 52 93; Newark 3d, mon. cou., 48 96. *New
Brunswick*—Bound Brook, 12 44; Pennington, 80 08; Tren-
ton Bethany, 5. *West Jersey*—Bridgeton 2d, 60. 756 22
NEW MEXICO.—*Rio Grande*—James, 2 00
NEW YORK.—*Albany*—Albany 2d, 362 94; Albany West
End, 4 84, Park Place Mission, 21; Mariaville, 5; Pine Grove,
5 16; Schenectady 1st, 41 15; Schenectady East Ave., 26 06.
Binghamton—Owego, 42 61. *Boston*—Roxbury Elliott, Wom.
Mite Boxes, for seminary at Beirut, 3 51. *Brooklyn*—Brook-
lyn Ainslie St., 12 42; Brooklyn Bethany, 3 05; Brooklyn
Cumberland St. sab-sch., for Brazil, 10; Brooklyn S. 3d St.,
41 43; Brooklyn Throop Ave., 60. *Buffalo*—Buffalo West-
minster, 300; United Mission, 10. *Cayuga*—Auburn Calvary,
3. *Geneva*—Geneva 1st, 51 60; Geneva North sab-sch., 40;
Seneca Falls, 102. *Hudson*—Good Will, 8 91; Middletown 2d,
26 67. *Long Island*—Bridgehampton, 35; Port Jefferson,
17 55. *Lynn*—Newark, 64 67; Soona, 10 30. *New York*—
New York 1st, 2000; New York Harlem sab-sch., for support
of Josef Addeyell, Syria, 90 X, 44 81; New York Spring St.,
100. *North River*—Amenia Wom. Mis. Soc., 15; Lloyd sab-
sch., 15 50; Millerton, 10. *Newburgh* Calvary, 10 25; Pough-
keepsie, 48 47. *Otego*—Unadilla, 10. *Rochester*—Rochester
St. Peter's, 25. *St. Lawrence*—Sackett's Harbor, 9 87, Y. P. S.
C. E., 7 36. *Steuben*—Angelica, 12 74. *Troy*—Cohoes Y. P.
S. C. E., 2; Schaghticoke sab-sch., 5 01. *Utica*—Hamilton
College, 24; Utica 1st, 211; Utica Westminster, 20. *West*

Chester—Peekskill 1st, 63 66; Poundridge, 21, sab-sch., 59;
White Plains, 84 85. 4198 86
NORTH DAKOTA.—*Fargo*—Lisbon, 9. *Pembina*—Beaulieu,
5. 14 00
OHIO.—*Athens*—Athens, 6. *Bellefontaine*—Bellefontaine,
14 71; Bucyrus, 10 04; West Liberty sab-sch., 7 50. *Cin-
cinnati*—Cincinnati Walnut Hills sab-sch., 10. *Cleveland*—
Cleveland 1st, 221 67; Cleveland North, 18 60; Cleveland
West Side Mission, 60; Independence, 5. *Columbus*—Circle-
ville, 5. *Lima*—West Union, 9 60. *Maumee*—Toledo West-
minster, 109. *Portsmouth*—Eckmansville, 5. *St. Clairsville*—
Barnesville sab-sch., 7 77; Farmington, legacy of Archibald
Major, dec'd, 160; Lore City, 3. *Zanesville*—Granville, 61 30.
704 09
PACIFIC.—*Bensio*—Santa Rosa, 38. *Los Angeles*—Passa-
dena 1st, 20, sab-sch., 25 21; Redlands, 6 85. *San Francisco*—
Brooklyn, 15; Oakland 1st sab-sch., 6 50; San Francisco
Howard Y. P. S. C. E., 8. *San José*—Pleasanton, 7. *Stockton*—
Columbia, 1; Sonora, 2. 129 06
PENNSYLVANIA.—*Blairville*—Fairfield sab-sch., 8 25;
Penn. 1. *Butler*—Portersville, 12. *Carlisle*—Great Conewago
sab-sch., 14 70; Harrisburg Pine St., 75; Middle Spring, 50;
Shermansdale, 6 92. *Chester*—Bryn Mawr Miss'y Assoc., 150,
for Brazil Mission, 37 40; Chester 1st, 11 19; New Lon-
don, 30; Oxford 1st, 125. *Erie*—Greenville, 21 77; Sandy
Lake sab-sch., 7. *Huntington*—Hollidaysburg, 51 79, sab-
sch., 4 82; Mt. Union sab-sch., 11; Spruce Creek, 1. *Lacka-
wanna*—Wilkesbarre Memorial sab-sch., 296 84; South
Wilkesbarre Westminster sab-sch., 25. *Northumberland*—
Montoursville, 3. *Philadelphia*—Philadelphia 1st, for Oro-
mah College, Persia, 600; Philadelphia Calvary, 10. *Phila-
delphia Central*—Philadelphia Oxford, 284 21; Philadelphia
Penn Chapel, 5; Philadelphia Richmond, Rev. Mr. Camp-
bell's class, 1. *Philadelphia North*—Doylestown, 51; Falls of
Schuylkill sab-sch., 7 50; Manayunk, 100. *Pittsburgh*—Pitts-
burgh 2d, 29 48; Pittsburgh East Liberty, 105; Pittsburgh
Park Ave., 75; Pittsburgh Shady Side, 45. *Rodstone*—Mc-
Keeseport sab-sch., 27; Uniontown, 10. *Washington*—West
Union, 28. *Westminster*—Marietta, 38. *West Virginia*—Terra
Alta, 16. 2275 37
SOUTH DAKOTA.—*Dakota*—Yankton Agency, 10. *Southern
Dakota*—Parker, 4 25; Sioux Falls, 10 34. 24 59
TENNESSEE.—*Holston*—Mt. Bethel sab-sch., 2 70; Timber
Ridge, 1. *Kingston*—Warburg, 2 64. *Union*—Baker's Creek,
1 50; Caledonia, 6 40; Knoxville 4th, 43; Shannondale, for
Mexico, 10. 67 24
TEXAS.—*Austin*—Eagle Pass, 2; San Angelo, 16. 18 00
UTAH.—*Montana*—Helena 1st, 111 40. *Utah*—Ephraim, 8;
Manti, 15. 134 40
WISCONSIN.—*Lake Superior*—Negaunee sab-sch., 2 25.
Mitwaukee—Pike Grove sab-sch., 17. *Winnebago*—Deperu,
12 46. 81 71
WOMAN'S BOARDS.
Northern Pacific Board of Missions, 153 09; North-
west, 965 07..... 1,120 16
LEGACIES.
David Wilson, dec'd, Watsontown, Pa., 950; Laps-
ley Estate, 7918; Mary Eckert Legacy, 952 50..... 9,820 50
MISCELLANEOUS.
"A friend," Perth Amboy, N. J., 50; Miss N. W.
Biggs, Drakeville, N. J., 5; Mrs. M. H. Palmer,
White Plains, N. Y., 25; Edwin A. Slosser,
White Plains, N. Y., 5; Rev. J. H. Edwards, 5;
O. F. Harper, Sidney, N. Y., 4 99; Miss Mary
Vance, Rome, Ga., 10; "A steward," 10; Mrs.
Dr. Hoch, Golconda, Ill., 1; Rev. and Mrs. G.
W. Fisher, Neoga, Ill., 5; Mrs. Eunice T. Hal-
stead, Batavia, N. Y., 50; Union Theo. Sem'y,

special missionary fund, 117 75; "J. H. S.," Louisville, Ky., 10; "T. T.," Trenton, N. J., 5; Miss B. L. Masterton, New York city, 3; A friend, Bridgeton, N. J., to constitute Mary Harding, May P. Brewster and Nellie Hoagland life members, 90; Mrs. L. B. Whitaker, Eminence, Ind., 1 25; A King's Daughter, 1; John Gordon, Lenox, Ia., 10; Miss Eunice Plumb, Gowanda, N. Y., for Mexico, 10; "More Tithes Money," from a friend, Auburn, N. Y., 16 66; Miss Mary Hale, Whallonsburgh, N. Y., 2; Miss Mabel Slade, East Orange, N. J., 250; Miss Mabel Slade, East Orange, N. J., for work in Japan,

500; "A. B. P.," for Brazil, 10; J. Walter Scott, Clearfield, Pa., 5; Religious Contribution Soc., Princeton Theo. Sem'y, 87 57; "C. Penna.," 22; "L. G.," 10; H. D. Treadwell, 5; Francis E. Duncan, Union Falls, N. Y., 6 60; Rev. Samuel G. Ward, 8; U. S. government, for Omaha mission school, 1120 80..... 2,462 62

Total amount received in May, 1889..... \$23,166 58
X, for Christmas offering; B. B., for birthday boxes.

WILLIAM DULLES, JR., Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JULY, 1889.

ATLANTIC.—Atlantic—James Island, 2; Mt. Pleasant, 8; Olive, 5 50; St. Michael's, 1 80. *South Florida*—Paola 1st, 8 65. **BALTIMORE**.—*New Castle*—Rock, 5 00. *CATAWBA*.—*Catawba*—Mt. Zion, 60 cts.; Good Hope, 1; Leeper's Chapel, 75 cts. **COLORADO**.—*Boulder*—Valmont, 13 cts. *Denver*—Denver Westminister sab-sch, Miss. Soc., 4 40. **COLUMBIA**.—*Idaho*—Lewiston, 2. *Puget Sound*—Chehalis 1st, 5. **ILLINOIS**.—*Chicago*—Chicago 1st, 130 85; Chicago 1st Ger., 4; Chicago 4th, 108; Oak Park 1st, 38 09; Riverside, 14 63; Woodlawn Park, 40 78. *Freeport*—Belvidere 1st sab-sch., 25. *Otawá*—Paw Paw, 7. *Springfield*—Brush Creek, 2 60; Pisgah, 2 88; Unity, 1 25. **INDIANA**.—*Indianapolis*—Columbus, 3. *Muncie*—Wabash, 1 25. **INDIAN TERRITORY**.—*Choctaw*—Forest, 1; Wheelock, 2. **IOWA**.—*Iowa*—Keokuk 1st Westminister, 6 91. *Iowa City*—Columbus Junction, 4. **KANSAS**.—*Solomon*—Concordia 1st, 14 75. **MICHIGAN**.—*Detroit*—Saline 1st, 3 30. *Saginaw*—Midland 1st, 5 25. **MINNESOTA**.—*Mankato*—Wells 1st, 25. *St. Paul*—Rush City, 1. **MISSOURI**.—*Ozark*—Neosho, 5. *St. Louis*—St. Louis Westminister, 5 45. **NEW JERSEY**.—*Elizabeth*—Elizabeth 2d, 50 29; Roselle, 12 66; Springfield, 25. *Morris and Orange*—East Orange 1st sab-sch, Miss. Soc., 50; Madison, 3 88; Mendham 1st, 26 32. *Newark*—Newark 2d, 10 49. *New Brunswick*—New Brunswick 1st, 25 45; Trenton Prospect St., 42. *Newton*—Blairstown, 64 90, sab-sch., 6 79; Harmony, 20; Newton, 40; Oxford 2d sab-sch., 12 40. **NEW MEXICO**.—*Rio Grande*—Laguna, 5 00. **NEW YORK**.—*Albany*—Albany State St., 32 89; Amsterdam 2d, 95 44. *Binghamton*—Owego 1st, 12 89. *Boston*—Quincy, 4 28. *Brooklyn*—Brooklyn 1st sab-sch., 50; Brooklyn Duryea, 24; Brooklyn Memorial, 47 70. *Buffalo*—Buffalo North, 85 66; Buffalo Westminister, 18 18. *Cnyuga*—Aurora, 8 52. *Champlain*—Chazy, 16 16. *Columbia*—Greenville, 3. *Geneva*—Naples, 3 45. *Hudson*—Circleville, 5; Middletown 2d, 2 59. *Long Island*—Franklinville, 5 50. *Nassau*—Hempstead, 10 44; Huntington 1st, 48 40. *New York*—New York Adams Memorial, 36. *North River*—Pine Plains, 6. *Osego*—Worcester, 3 50. *St. Lawrence*—Sackett's Harbor, 9. *Steuben*—Arkport, 56 cts. *Utica*—Clayville, 4 70. **OHIO**.—*Bellefontaine*—Spring Hills, 89 cts. *Cincinnati*—Cincinnati 2d, 140 26. *Maumee*—Bryan 1st, 10 12. *Steubenville*—Corinth, 6; Scio, 14; Wellsville, 29. *Zanesville*—New Concord sab-sch, Cotton Plant Academy Mission Band, 10. **PENNSYLVANIA**.—*Builer*—West Sunbury sab-sch., 22 70. *Crittale*—Burnt Cabins, 3; Lower Path Valley, 12. *Erie*—Kerr's Hill, 4 44, sab-sch., 55 cts. *Huntingdon*—Beulah, 1; Houtzdale, 2 62; Mifflintown Westminister, 22. *Lackawanna*—Carbondale 1st, 71 96; Dunmore, 12 85. *Northumberland*—Sunbury 1st, 28; Williamsport 3d, 10 12. *Philadelphia*—Philadelphia 3d, 24. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 6 50. *Pittsburgh*—Pittsburgh Shady

Side, 19. *Washington*—Washington 1st, 35 42; West Alexander, 74 85. *Wellsboro*—Wellsboro, 3 56. **TEXAS**.—*Trinity*—Albany, 1 40. **WISCONSIN**.—*Madison*—Beloit Ger. sab-sch., 2 10; Lodi, 4 30; Madison 1st, 38 12. *Winnebago*—Appleton Memorial, 18. **Total**..... \$2,032 62

MISCELLANEOUS.

Women's Executive Committee, 766 90; J. C. Watkins, payment on property at Winnsboro, S. C., 25; Wallingford Academy, Charleston, S. C., tuition, 92 31; Rev. Heber H. Beadle, Bridgeton, N. J., 25; "Nellie C. Dickson Memorial," Scranton, Pa., 5; "Two friends," 10; 37th Dividend, Cooper Insurance Co., Dayton, Ohio, 250; Mrs. Jane Hodges and friends, Rochester Presbytery, 40; M. C. O., 50; Rev. R. H. Nassau, Talagusa, West Africa, 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 98; "C.," Penna., 8; William Schramm, Kearney, Neb., 75 cts.; Rev. E. P. Baker, Presbytery of Boulder, 4..... 1,283 89
Directs..... \$3,316 51
453 67
Total receipts for July, 1889..... \$3,770 18
Previously reported..... 13 261 68
Total receipts to date..... \$17,031 86

DIRECTS.

By Rev. D. J. Satterfield, for Scotia Seminary, from H. S. J., Erie, Pa., 2; Sab-sch. Ashbourne ch., Philadelphia, 10; Sab-sch., Deposit, N. Y., 22 50; Champlain, N. Y., 13 37; Sab-sch., 3d ch., Philadelphia, 40; Buffalo, Minn., 5; Miss H. Odell, Mt. Vernon, Ind., 60; Y. P. S. C. E., Wichita, Kan., 11. **By Rev. S. Loomis, for Brainerd Institute, Chester, S. C.**—Mr. J. Turner, Lincoln, Neb., 50; Westminister Mission sab-sch., Baltimore, Md., 12; Mrs. C. S. Gurlich, Youngstown, O., 5; Y. P. S. C. E., Duluth, Minn., 20. **By Miss H. M. Ashley, for organ at Good Will Mission, S. C.**—King's Daughters, Gettysburg, Pa., 1 50; Cheerful Givers, Paxton Valley, Pa., 25; Miss A. E. Campbell, Medway, Pa., 3; Mrs. Ruggler, Holly, N. Y., 2; Mrs. R. P. Vance, Wyoming, Ohio, 10; Greensburg, Ind., 4 50. **By Rev. F. C. Potter, for Cotton Plant, Ark.**—Lincoln Volunteers, Afton, N. J., 45; Mr. Johnson, St. Louis, Mo., 14; Mrs. Ayres, Jacksonville, 50; Miss Anna E. Bower, Perth Amboy, 5; Y. P. S. C. E., Arkport, N. Y., 4 10; Cotton Plant ch. (Allen Presbytery), 50. **Rev. Lewis Johnson, for desks, Pine Bluff, Ark.**—Y. L. Miss. Band, Schenectady, N. Y., 21 00. **By Mr. C. E. Johnson, for school, Orangeburg, S. C.**—Rev. Charles Herron, Curwensville, Pa., 25 00

Total..... \$453 67

JAMES ALLISON, Treasurer,
Box 1024, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JULY, 1889.

ATLANTIC.—Atlantic—James Island, 1. *South Florida*—Klasiimee, 8 37; Orange Bend, 7 55. **BALTIMORE**.—*New Castle*—Rock, 22. *Washington City*—Washington 1st, 97 07. **COLORADO**.—*Boulder*—Greeley, 5; Valmont, 75 cts. *Gunnison*—Ouray, 10. *Pueblo*—Colorado Springs, Mrs. Mary S. Rice, 590. **COLUMBIA**.—*East Oregon*—Union, 5. *Idaho*—Spokane Falls 1st, 18. *Puget Sound*—Ellensburg, 10; Mt. Pisgah, 6. **ILLINOIS**.—*Alton*—Waveland, Children's Day, 4 65. *Bloomington*—El Paso, 44 65. *Castro*—Cobden, 12 22. *Chicago*—

Chicago 1st, 350 88; Hyde Park, 108 12; Itaska, 4. *Freeport*—Warren, 6. *Schuyler*—Kirkwood, 6; Menmouth, 66; Perry, 3 30; Quincy 1st sab-sch., 25. *Springfield*—Murrayville, 4 77; Pisgah, 5 77; Springfield 2d Portuguese sab-sch., 1 61; Unity, 2 48; Winchester, 5 10; Rev. W. L. Tarbet and wife, 3 86. **INDIANA**.—*Crawfordsville*—Newtown, 5. *Muncie*—Wabash, 7 50. *New Albany*—Livonia, 4 31. *White Water*—Metamora, 5. **INDIAN TERRITORY**.—*Cherokee Nation*—Pleasant Valley, 2 25. *Chickasaw*—Caddo, 6. *Choctaw*—Bennington, 3; Sans Bois, 3.

IOWA.—Cedar Rapids—Cedar Rapids 8d sab-sch., 15 14.
Des Moines—Grand River, 5. Fort Dodge—Calllope (Mission Band, 11), 12 50. Iowa—Keokuk Westminster, 64 75.
Waterloo—Greene, 4; Toledo, 6 34.
KANSAS.—Emporia—Wichita Perkins, 10; Rev. E. Arthur (tithe), 6 25. Highland—Troy, 18 57. Larned—Kingman, 4 25. Solomon—Barnard, 1; Bashan, 1. Topeka—Topeka 1st sab-sch., 50; Vinland, 9. 95 07
KENTUCKY.—Ebenezer—New Concord, 6. Louisville—Louisville College St., 37 21; Penn's Run, 5. Transylvania—Lebanon 1st, Children's Day, 7 37. 55 58
MICHIGAN.—Detroit—Northville 1st sab-sch., 6 60; Stony Creek, 17 05. Grand Rapids—Grand Rapids Westminster, 28 78. Saginaw—Westminster, 14 32. 66 75
MINNESOTA.—Mankato—Redwood Falls, 25 92. St. Paul—Minneapolis 1st, 35 54; Rush City, 2; St. Paul Park, 2. 65 46
MISSOURI.—Kansas City—Raymore, 28 25. Osark—Home, 1; Preston, 2; Saleau, 2; Trinity, 1. St. Louis—Kirkwood sab-sch., 14; St. Charles, 42 50; Washington, Soc. of Earnest Workers, 7. 97 75
NEBRASKA.—Hastings—Culbertson, 5. Nebraska City—Alexandria sab-sch., 2 35; Lincoln 2d, 10. Niobrara—Jordan, 9; Oakdale sab-sch., 66 cts.; Rushville, 5. Omaha—Craig, 25; Omaha 1st, 116 29; Southwest, 6 37. 180 17
NEW JERSEY.—Elizabeth—Elizabeth Marshall St., 28 35; Roselle (sab-sch., 32 47), 64 48. Jersey City—Hoboken 1st, 16 65; Jersey City Claremont sab-sch., 37 50; Rutherford, 55 31. Monmouth—Beverly, 10 53; Bordentown, 12 83; Farmingdale, 45. Morris and Orange—Madison, 272 43; Morris Plains, 18; Orange 1st (sab-sch., 100), 1250; St. Cloud sab-sch., 37 08. Newark—Caldwell, 64 50; Montclair 1st, 258 17. New Brunswick—Trouton Prospect St., 89 96. Newton—Andover (sab-sch., 2 33), 5 14; North Hardiston, 15. West Jersey—Bridgeton 2d sab-sch., 34 32; Glaseboro', 4. 2319 25
NEW MEXICO.—Rio Grande—Laguna, 13. Santa Fe—Baton 1st, 3 50. 16 50
NEW YORK.—Albany—Albany 2d, 161 01; State St., 194 35. Boston—Boston South, 15; South Boston, 32. Brooklyn—Brooklyn 1st, 125; Lafayette Ave. sab-sch. Miss'y Assoc., 175; Memorial, 257 55. Buffalo—Buffalo North, 133 67; Westminster, 109 10; Lancaster, 20; Portville, 95. Cayuga—Aurora, 42 60; Fair Haven, 6 50; Genoa 3d, 1 25; Meridian Y. P. S. C. E., 2 50. Champlain—Port Henry, 68. Chemung—Burdett, 24 59. Columbia—Cairo, 9. Geneva—Geneva 1st, 34 09; North (sab-sch., 78 23), 2000. Hudson—Haverstraw Central and sab-sch., 50; Hempstead, 7 50; Middletown 2d, 15 54; Monroe, 16 81; Nyack, 84 51; Palisades, 36. Long Island—Bridgehampton, 15; Elmout Ger., 4; Franklinville, 15; Port Jefferson, 13 50; Southold, 40 75. Lyons—Fairville, 4. Nassau—Islip (sab-sch., 5), 54. New York—New York Madison Sq., 600; West End sab-sch., 25. Niagara—Lockport 1st sab-sch. Miss'y Soc., 50. North River—Little Britain, 9; Poughkeepsie sab-sch., 124 21. Rochester—Geneseo 1st sab-sch., 10; Rochester Brick, 234 03; North, 90 14. St. Lawrence—Cape Vincent, 8. Steuben—Arkport, 8 33. Syracuse—Skanateles, 22. Ulster—Kirkland, 8; Oneida, 52 14; Oneida Castle Cochran Memorial, 18 41; Ulster Memorial, 47. Westchester—Mt. Kisco, 33 15. 5095 22
NORTH DAKOTA.—Fembina—Larimore, 18 60; Milton, 2. 15 69
OHIO.—Bellefontaine—Spring Hills, 5 32. Cincinnati—Cincinnati 2d, 34; Delhi, 20; Loveland sab-sch., 69 65; Mount Carmel sab-sch., 8. Cleveland—Ashtabula, 13 35. Columbus—Greenfield sab-sch., 3 63; Westerville, 11. Dayton—Springfield 2d, 136 87; Xenia, 25. Lima—Van Wert, "Individual," 2. Marion—Brown, 4 25; Chesterville sab-sch., 11 54; Iberia, 5. St. Clairsville—Buchanan, 1. Coal Brook, 3 43; Rock Hill, 8 50; Short Creek 10; Woodsfield, 1. Steubenville—Bethesda sab-sch., 11; Corinth sab-sch., 20; Minerva, 11. Wooster—Ashland, 3; Hopewell and sab-sch., 25 56. Zanesville—Granville, 52 25. 497 47
PACIFIC.—Benicia—Fulton, 4. Los Angeles—Etiwanda, 5; San Geronimo, 4; Antelope Valley, 3. Sacramento—Carson

City, 20; Davisville, 20. San José—Centreville, 5; Santa Cruz, A. M. Johnston, 10. 71 00
PENNSYLVANIA.—Allegheny—Cross Roads, 6 65. Butler—Amity, 6; Harlansburg, 10; North Liberty, 9 67; North Washington sab-sch., 11 93; Portersville, 11; Prospect, 7; Zellenople, 8 73. Carlisle—Lower Marsh Creek, 27; Wells Valley, 2. Chester—Bryn Mawr, 255 20. Clarion—New Beboth sab-sch., 2. Erie—Harmansburg, 4. Huntingdon—Beulah, 3; Du Bois, 27; Hollidaysburg (sab-sch., 5 06), 47 62; Houtzdale (sab-sch., 10 45), 26 20. Kittanning—Elder's Ridge, 37; Parker City, 23. Leacock—Liberty, 3; Rushville, 10; Stevensville, 6; Wilkesbarre 1st, 230. Northumberland—Lycoming Centre sab-sch., 8 03; Renovo, 25. Philadelphia North—Frankford, 36 70; Morrisville, 14; Torresdale, 3 30. Pittsburgh—Mt. Olive, 4 40; Mt. Pisgah, 10; Pittsburgh Shady Side, 33. Redstone—Sewickley, 13. Shermans—Sharon, 20. Washington—Upper Buffalo sab-sch., 9; Washington 1st, 71 28. Wellsboro—Wellsboro, 21 38. 1094 49
SOUTH DAKOTA.—Aberdeen—Huffman, 2; Melete, 5; Rondell, 2. Central Dakota—Flandreau 2d L. M. S., 5. Southern Dakota—Kimball, 13; Parkston, 2. 35 00
UTAH.—Utah—Salt Lake City Camp Mission (sab-sch., 5), 10 60
WISCONSIN.—Lakes Superior—Iron River (sab-sch., 1), 5. Madison—Beloit Ger. sab-sch., 3. Milwaukee—Cedar Grove, 16. Winnebago—Badger, 4 05; Rural (sab-sch., 5), 35 50; Stevens Point sab-sch., 20. 83 55
Woman's Executive Committee of Home Missions..... \$21,500 00
Total received from churches, July, 1889..... \$32,780 40
Less amount refunded..... 38 25
\$32,741 15

LEGACIES.
Legacy of James Campbell, dec'd, late of Butler, Pa., 100; Margaret F. Honeyman, dec'd, late of New Germantown, N. J., 200; Lucina C. Babcock, dec'd, late of Syracuse, N. Y., 450; W. D. Johnson, dec'd, late of Clifton, O., 2447; Eliza Titman, dec'd, a balance, 15 80; Eliezer T. Slater, dec'd, late of Ridgway, N. Y., 9600; Rebecca E. Gansvoort, dec'd, late of Bath, N. Y., 50; John A. Miller, dec'd, late of West Newton, Pa., 95; Mrs. Esther M. Newkirk, dec'd, late of Philadelphia, Pa., 8871 80..... 21,829 10
Less legal expenses in sundry will cases 415 50
Less collateral inheritance tax refunded, 42 31
457 81
\$21,371 29

MISCELLANEOUS.
Arthur Buel, Perth Amboy, N. J., 50; Rev. W. W. Macomber and wife, Milwaukee, Wis., 20; Mrs. M. D. Ward, Afton, N. J., 10; John A. Byers, Mary A. Byers, Rebecca J. Van Horn, the heirs of J. Smiley Byers, dec'd, 106; Mrs. S. Paul, New York city, 24 75; Students' Association, McCormick Theological Seminary, Chicago, Ill., 12 75; C. M. Kellogg, Sheffield, Mass., 2; "P. D. A.," 10; "C. Pa.," 14; Rev. H. Bushnell and wife, 10; William Schramm, Kearney, Neb., 4 50; A lady from Brooklyn, N. Y., 15; "M. C. O.," 60; Rev. F. D. Seward, Cal., 29 25; Rev. J. M. Leonard, Kanazawa, Japan, 7; Rev. R. H. Nassau, Taguga, W. A., 2; Interest on John C. Green Fund, 40; Permanent Fund, 10; Baxter Bequest, 365... 784 25
Total received for Home Missions, July, 1889..... \$54,902 69
Total received from April 1, 1888..... 200,428 13
Total received during corresponding months of 1888..... 141,728 29

O. D. EATON, Treasurer,
Box L, Station D.
83 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, JULY, 1889.

BALTIMORE.—New Castle—Drawyers, 5 50; Rock, 3. Washington City—Washington 1st, 5 89. 13 89
COLORADO.—Boulder—Valmont, 08
ILLINOIS.—Peoria—Oneida, 3. Rock River—Alexis, 22. Springfield—Pisgah, 97 cts.; Unity, 41 cts.; Rev. W. L. Tarbet and wife, 65 cts. 27 08
IOWA.—Council Bluffs—Shenandoah, 7 56; Essex, 3 98. Fort Dodge—Calllope, 5. Iowa—Keokuk Westminster, 1 38; Fairfield, 3 60. 21 52
KANSAS.—Solomon—Belleville, 4 06
MICHIGAN.—Grand Rapids—Grand Rapids Westminster, 23 65
MINNESOTA.—St. Paul—St. Paul Dayton Ave., 88 22
OHIO.—Bellefontaine—Spring Hills, 18 cts. Cincinnati—Williamsburg, 4; Monterey, 1 65. Lima—Van Wert, individual, 1. St. Clairsville—Coal Brook, 3 14. Steubenville—Madison, 4. 18 97

PACIFIC.—Benicia—Ukiah, 5. Sacramento—Carson, 2 50. 7 50
TEXAS.—Austin—Austin 1st, 23 90
WISCONSIN.—Madison—Baraboo, 5 05. Winnebago—Stevens Point, 24. 29 05
Total received from churches..... \$202 76

MISCELLANEOUS.
William Schramm, Kearney, Nebraska..... 15
Total received for Sustentation, July, 1889..... \$202 91
Total received for Sustentation from April 1, 1889. 3155 64
O. D. EATON, Treasurer,
Box L, Station D.
53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1889.

Albany—Schenectady East Ave., 18 21; Albany 2d, 150; Kingsboro', 10; Amsterdam 2d, 70 58; Jefferson, 10. Buffalo—Buffalo Central, 17 35; Westminster, 15 58; Portville, 30. Chryuga—Meridian, 15; Auburn 2d, 19 47; Fair Haven, 10. Champlain—Beekmantown sab-sch., 18. Chemung—Monterey, 4 80; Sugar Hill, 7 50. Geneva—Naples, 69 cts. Hudson—Middletown 2d, 52 cts. Long Island—Greenport, 20; Southold, 25; Bridgehampton, 35. Lyons—Fairville, 6. Nassau—Oyster Bay, 20. North River—Plue Plains, 6; Pleasant Valley, 10 78; Amenia South, 15 45. Otsego—Westford, 9. Steuben—Arkport, 11 cts. Syracuse—Owego, 25; Skane-

teles, 9 12. Troy—Schaghticoke, 11. Utica—Utica Memorial, 40; Saquoit, 15; Vernon, 11; Martinsburg, 6; Kirkland, 12. Westchester—Yonkers 1st, 33 48; Bridgeport 1st, 36 86; Peck-kill 2d, 5.

Total received for New York Synodical Aid Fund, July, 1889..... \$794 50
Total received for New York Synodical Aid Fund from April 1, 1889..... 3506 86
O. D. EATON, Treasurer,
Box L, Station D. 58 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1889.

BALTIMORE.—Baltimore—Bethel, 7 15. New Castle—Rock, 20. Washington City—Washington 1st, 23 45. 50 60
COLORADO.—Boulder—Valmont, 22
COLUMBIA.—Idaho—Lewiston, 4 00
ILLINOIS.—Chiro—Cobden, 9 15. Chicago—Chicago 1st, 130 35; Chicago 1st Ger., 4; Chicago 4th, 208 72; Maywood, 5 66; Riverside, 22 85. Peoria—Galesburg, 18 86; Yates City, 5 31. Rock River—Alexis, 5. Springfield—Pisgah, 97 cts.; Unity, 42 cts. 411 29
INDIANA.—Fort Wayne—Fort Wayne 3d, 8 82. Logansport—Goodland, 5. Muncie—Wabash, 2 25. Vincennes—Petersburg, 5. White Water—Rising Sun, 2. 23 07
IOWA.—Iowa—Keokuk Westminster, 27 90. Waterloo—Cedar Valley, 2. 29 90
KANSAS.—Solomon—Concordia 1st, 14 75
MICHIGAN.—Detroit—Milford, 5. Petoskey—East Jordan, 7. 12 00
MINNESOTA.—St. Paul—Minneapolis Stewart Memorial, 17; Rush City, 1. 18 00
NEBRASKA.—Hastings—Hardy, 1 00
NEW JERSEY.—Elizabeth—Basking Ridge, 72 70; Roselle, 9 29. Jersey City—Englewood, 248 93; Jersey City Bergen 1st, 121 96; Rutherford, 47 74. Monmouth—Cream Ridge, 4; Farmingdale, 20. Morris and Orange—Madison, 7 99. Newark—Lyon's Farms, 25; Newark 2d, 10 49. Newton—Bloombsbury 1st, 11 24; Newton, 65. West Jersey—Fairfield, 8; Hainmonton, 15 78. 638 12
NEW MEXICO.—Rio Grande—Laguna, 5 00
NEW YORK.—Albany—Albany State St., 58 30. Brooklyn—Brooklyn Memorial, 35 85; Brooklyn S. 3d St., E. D., 80 52. Buffalo—Buffalo Westminster, 33 77. Chryuga—Aurora, 11 92. Geneva—Naples, 6 21; Seneca Falls 1st, 65. Hudson—Middletown 2d, 4 66. Long Island—Elmont Ger., 4; Franklinville, 5 50; Westhampton, 30. New York—New York Faith, 30; New York Fourth Ave., 116 28. Rochester—Rochester Brick, 150; Webster, 7 75; Wheatland 1st, 10 50. Steuben—Arkport, 1. Syracuse—Skaneateles, 12 14. Utica—Holland Patent, 13 30; Oneida, 24 33; Oneida Castle (Cochran Memorial), 10. 761 53
OHIO.—Bellefontaine—Belle Centre, 13; Huntsville, 5 50; Spring Hills, 1 58. Cincinnati—Cincinnati 2d, 52 10. Zanesville—Brownsville, 10. 82 18
PACIFIC.—San Francisco—North Temescal, 17 95
PENNSYLVANIA.—Allegheny—Allegheny 1st sab-sch., 51 18; Allegheny School St., 15; Bakerstown, 12; Middletown, 13. Blairville—Conemaugh, 3; Fairfield, 13 20. Butler—Allegheny, 2; Butler, 54 34; Fairview, 2 37; Zellenoble, 2 38. Chester—Darby Borough, 30; Wayne, 8. Clarion—Clarion,

24 25; New Rehoboth, 7 77. Huntington—Beulah, 2 13; Houtzdale, 4 72; P. n. field, 6. Lehigh—Pottsville 1st, 41 43; Reading Washington St., 3. Northumberland—Warrior Run, 4 50. Philadelphia North—Frankford, 15 11. Pittsburgh—Hazlewood, 61 25; Hebron, 41 80; Pittsburgh Shady Side, 19. Redstone—Rehoboth, 14 14. Shesango—Unity, 15. Washington—East Buffalo, 32 25; Forks of Wheeling, 22; Upper Buffalo, 34 23; Washington 1st, 35 42. Wellboro—Wellsboro, 6 42. 596 44
TEXAS.—Austin—Austin 1st, 40 00
WISCONSIN.—Madison—Beloit 1st, 3. Milwaukee—Wauke-sha 1st, 18. 25 00

From the churches..... \$2,762 05

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Phila., 50; J. L. Hawkins, Kan., 10; Guest money at Perth Amboy, 84; Mrs. M. D. Ward, N. J., 5; Rebate on coal, 270 85; Mrs. H. D. Miller and mother, N. J., 200; Mrs. A. E. Roe, Pa., 10, Rev. R. H. Nassau, D.D., Africa, 3; Julia E. Treat, Cal., 8; Miss Maria E. Laird, Cal., 2; Anon., N. Y., 1; E. D. Sniffin, Mon., 25; H. Disque, Pa., 1; Estate of Mrs. Barbara Shutter, Minn., for Current Fund, 300; West Phila., 5; Young girls' prayer-meeting, Japan, 1 50; Rev. J. H. Leonard, Japan, 3; Rev. J. C. Young, Pittsburgh, Pa., 16 30; Rev. W. L. Tarbet and wife, 63 cts.; C., Pa., 5; C., for Perth Amboy House, 10; Wm. Schramm, N. b., 1 35. 1,006 55
Interest from Permanent Fund..... 275 75
Interest from Latta Fund (Synod Ohio)..... 41 57

Total for current fund..... \$6,581 12

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. E. M. Newkirk, Phila., Pa., 1000; Estate of Daniel J. Jones, Chicago, Ill., 10,000; Donation of Towanda 1st ch., Pa., 153 46; Donation of Mrs. N. L. Bigelow, Racine, Wis., 20; Donation of a friend, Pittsburgh, Pa., 600..... 11,773 46

Total for July, 1889..... \$18,354 38
Total for current fund since April 1, 1889..... 30,064 53

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1889.

ATLANTIC.—Pittsfield—Little River, 4, sab-sch., 2; Nazareth sab-sch., 2 51. Knuz—Ebenezer sab-sch., 1 63; Macon Washington Ave. sab-sch., 5. Yadkin—Ebenezer sab-sch., 3; Greensboro' St. James sab-sch., 5 56; Wilmington Chestnut St. sab-sch., 2. 25 70
BALTIMORE.—Baltimore—Baltimore Breckenridge Miss. sab-sch., 10; Baltimore Boundary Ave. sab-sch., 23 02; Bethel sab-sch., 11; Churchville sab-sch., 14; Emmitsburg, 8 88; Hampden sab-sch., 6 20; Lonaconing sab-sch., 12. New Castle—Delaware City, 12 04; Lewes sab-sch., 20 02; Pitt's Creek, 6 09; Red Clay Rock ch. and sab-sch., 31; Rehoboth (Del.) sab-sch., 10; Rock (sab-sch., 5), 8; Stockton sab-sch., 5 90; Wilmington Central sab-sch., 100. Washington City—Albright sab-sch., 4; Boyd's sab-sch., 7 74; Neelsville sab-sch., 13; Washington 1st, 6; Washington Gurley Memorial sab-sch., 22 53; Washington New York Ave., 7 15. 388 57
COLORADO.—Boulder—Brush, 2 81; Fort Collins sab-sch., 8; Fort Morgan 1st sab-sch., 6; Otis (sab-sch., 2 50), 3 50; Valmont, 7 cts. Denver—Denver Capitol Ave. sab-sch., 18 75; Denver Highland sab-sch., 6 42; Denver Westminster sab-sch., 35; Polo Independent sab-sch., 6 40. Pueblo—Colorado Springs sab-sch., 20 75; Eastonville ch. and sab-sch., 8; Table Rock ch. and sab-sch., 6 50. Santa Fe—Albuquer-

que sab-sch., 20; Florence sab-sch., 5; Laguna, 2; Las Crows Spanish sab-sch., 5; Mora Miss. sab-sch., 1 20. 145 80
COLUMBIA.—Idaho—Lewiston ch. and sab-sch., 3; Pendleton, 2 20. Oregon—Eugene City, 4; Florence sab-sch., 3; McCoy sab-sch., 3 35; Portland Calvary sab-sch., 54 44; Portland St. John's sab-sch., 3 31; Portland 4th sab-sch., 37 59. Puget Sound—Chehalis ch. and sab-sch., 7 75; Ellensburg, 2 50; Montesano sab-sch., 3 50; Seattle sab-sch., 1 50; Sumner sab-sch., 8. 134 14
DAKOTA.—Aberdeen—Melleto sab-sch., 2 40; Pierpont sab-sch., 3 85. Southern Dakota—Parker, 3 42. 9 57
ILLINOIS.—Alton—Carlyle, 15 50; Greenville sab-sch., 5 50; Plainview sab-sch., 1 60; Trenton sab-sch., 6; Yankeetown sab-sch., 10. Bloomington—Bloomington 2d, 30; Clinton sab-sch., 15 15; Colfax sab-sch., 10; Fairbury sab-sch., 14 16; Waynesville sab-sch., 6 20; Wellington sab-sch., 2 14. Cairo—Harrisburg sab-sch., 11 54; Mt. Vernon, 7 47. Chicago—Brookline sab-sch., 6 63; Chicago 1st, 48 38; Chicago 1st Ger., 4; Chicago 4th, 166 12; Chicago 41st St., 38 30; Chicago Scotch sab-sch., 26 82; Chicago Woodlawn Park, 25 78; Hyde Park 1st, 33 24; Joliet 1st, 40; Maywood, 3 33; New Hope sab-sch., 4 50; Peotone, 12 55; Pullmaun sab-sch., 26 49. Freeport—Belvidere sab-sch., 11; Lena sab-sch., 9 06. Mattoon—Kansas, 5; Mt. Olivet sab-sch., 4 50; Pal-

hine sab-sch., 4 85; West Okaw sab-sch., 2 20. *Ottawa*—Rochelle sab-sch., 11 61; Waltham sab-sch., 10. *Peoria*—Canton, 5 60; Knoxville, 10 71; Low Point sab-sch., 5 85; Oneida sab-sch., 2 40. *Rock River*—Fulton sab-sch., 10; Norwood sab-sch., 14 06; Peniel sab-sch., 5; Princeton, 18 65; Sterling sab-sch., 7 60. *Schuyler*—Clayton sab-sch., 2; Monmouth, 35. Sab-sch., 4 60; Prairie City (sab-sch., 7 50), 14; Wythe sab-sch., 11 38. *Springfield*—Brush Creek, 3 46; Farmington (sab-sch., 20 55), 23 75; Jacksonville Central Portuguese, 1 50; Pisgah, 1 45; Unity, 62 cts. 883 04
INDIANA.—*Crawfordsville*—Beulah (sab-sch., 8), 8; Dayton, 12 45; Hopewell sab-sch., 6 30; Kirklin sab-sch., 8; Lafayette 1st sab-sch., 2 87; Newtown (sab-sch., 4), 11; Romney sab-sch., 45; Terhune sab-sch., 2; Veederburg sab-sch., 4 90. *Fort Wayne*—Elkhart sab-sch., 15; Fort Wayne 1st, 43 49; Fort Wayne 3d sab-sch., 14; Kendallville sab-sch., 5 16; Lima sab-sch., 7 01; Oesian sab-sch., 5. *Indianapolis*—Hebron sab-sch., 2; Indianapolis Tabernacle sab-sch., 17. *Lagansport*—Crown Point sab-sch., 5 69; Monon sab-sch., 2 97; Pisgah sab-sch., 4 75; Rensselaer, 4 10; Rochester sab-sch., 3; Valparaiso sab-sch., 16 27; Winamac sab-sch., 4. *Muncie*—Wabash, 75 cts. *New Albany*—Madison 1st sab-sch., 21 20; Madison 2d, 5. *Vincennes*—Indiana sab-sch., 6 50. *White Water*—Caulbridge City sab-sch., 10; Cold Spring sab-sch., 5 69. 293 50
INDIAN TERRITORY.—*Muscogee*—Guthrie ch. sab-sch., 8 85; Acheua ch. 2. *Cheokee*—Fort Gibson ch., 6. 16 85
IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch., 45; Delmar sab-sch., 4 80; Mt. Vernon, 11; Wheatland sab-sch., 6 21. *Council Bluffs*—Aston sab-sch., 18; Clarinda (sab-sch., 16 46), 27 66; Essex, 1 81; Malvern, 4 43; Randolph, 2 25; sab-sch., 3 43; Sharon sab-sch., 10; Shenandoah, 3 55; Sidney sab-sch., 8 56. *Des Moines*—Des Moines Westminster sab-sch., 6 33; Linville sab-sch., 3 65; New Sharon sab-sch., 3 43. *Dubuque*—Dubuque 1st, 9 50; Independence 1st, 27; Jessup, 3 45; Pleasant Grove sab-sch., 8 40. *Fort Dodge*—Alta sab-sch., 1 01; Bethel sab-sch., 9 10; Liberty sab-sch., 2 07; Schaller, 5 67; Seneca sab-sch., 2 60; Sioux City 2d ch., 2 53; Spirit Lake sab-sch., 7. *Iowa*—Fairfield, 3 22; Keokuk Westminster ch., 4 15; sab-sch., 37 84; Troy sab-sch., 2 80. *Iowa City*—Iowa City (sab-sch., 5 16), 22 31; West Branch sab-sch., 2. *Waterloo*—Conrad sab-sch., 10 60; Dyarnt, 2; Eldora, 2; Point Pleasant, 2; Salem sab-sch., 7; Seabaost Rock, 4; Tranquility ch. and sab-sch., 9. 341 81
KANSAS.—*Emporia*—Burlingame sab-sch., 4 45; Caldwell (sab-sch., 15 30), 18; El Paso, 1; Eureka (sab-sch., 7), 10; Florence, 2 25; Hamilton ch., 87 cts.; Mt. Pleasant ch., 88 cts.; New Salem sab-sch., 3 84; Peabody, 14 85; Reece, 1; Sedan sab-sch., 1 90; Wichita Oak St. (sab-sch., 2), 5. *Highland*—Baileyville sab-sch., 6 55; Hiawatha sab-sch., 24 08; Highland sab-sch., 5 66. *Larned*—Greensburg sab-sch., 3 75; Marquette sab-sch., 1 15; Sparville, 3; West Side, 13 45. *Neosho*—Central City sab-sch., 4 10; Cherokee sab-sch., 4 70; Mineral Point sab-sch., 83 cts.; Ossage 1st sab-sch., 8 10; Sugar Valley sab-sch., 2 75; Toronto sab-sch., 5 50. *Osburne*—Hill Creek sab-sch., 1 83; Osborne sab-sch., 4 25. *Solomon*—Ablene sab-sch., 32 20; Bashan ch., 2; Carlton sab-sch., 5 51; Concordia, 14 75; Harmony ch., 3; Scandia sab-sch., 2 50. *Typoka*—Armourdale sab-sch., 12; Bethel sab-sch., 3; Leavenworth 1st sab-sch., 10. 237 87
KENTUCKY.—*Ebeneser*—Flemingsburg, 15 45. *Louisville*—Louisville 4th sab-sch., 15; Louisville College St., 88 09; Pewee Valley (sab-sch., 9), 16. *Transylvania*—Ebeneser sab-sch., 5. 139 54
MICHIGAN.—*Detroit*—Detroit Memorial sab-sch., 76 73; Erin, 4; Marine City ch. and sab-sch., 17; Mt. Clemens (sab-sch., 6), 11; Pontiac sab-sch., 20. *Grand Rapids*—Creswell sab-sch., 2 75; Evart sab-sch., 7 51; Fife Lake, 3; Ludington sab-sch., 8 33. *Kalamazoo*—Three Rivers sab-sch., 11 25. *Lansing*—Brooklyn, 7; Hastings sab-sch., 6 50; Lansing 1st sab-sch., 6 31. *Monroe*—Coldwater sab-sch., 35 78; Erie sab-sch., 8 30; Jonesville sab-sch., 3; Quincy sab-sch., 10; Raisin sab-sch., 4 10; Tecumseh sab-sch., 33 07. *Saginaw*—Bad Axe sab-sch., 5; Midland City, 3 50; Morrice sab-sch., 3 75; Saginaw sab-sch., 18 24; Taymouth sab-sch., 2. 813 62
MINNESOTA.—*Mankato*—St. Peter's Union, 6 75. *Red River*—Crookston ch. and sab-sch., 9 08. *St. Paul*—Delano ch. and sab-sch., 3 37; Eden Prairie, 4; Macalester sab-sch., 9 62; Maple Plain ch. and sab-sch., 7; Minneapolis 1st, 10 20; Minneapolis Bloomington Ave. sab-sch., 28; Minneapolis Highland Park, 8 52; Rush City, 1; Shakopee, 3; St. Croix Falls ch., 5 33; sab-sch., 6 46; St. Paul Central, 90 99; St. Paul Dayton Ave. sab-sch., 45 76; St. Paul Goodrich Ave. sab-sch., 21 60; Stillwater sab-sch., 4 80. *Winona*—Fremont sab-sch., 5 87; Hohak sab-sch., 2 35; La Crescent sab-sch., 1 61; Owatonna, 7 70. 282 29
MISSOURI.—*Oange*—Deepwater, 5; Kansas City 2d, 75 15; Montrose sab-sch., 10 35; Westfield, 5. *Palmyra*—Kirbyville sab-sch., 15; Moberly sab-sch., 11; New Cambria sab-sch., 1 50. *St. Louis*—Bethel Ger. (sab-sch., 8), 15; Pleasant Hill sab-sch., 4; Rock Hill sab-sch., 5 60; Salem 1st sab-sch., 5 11; St. Louis 2d sab-sch., 60; St. Louis Lafayette Park, 28 62; St. Louis Memorial Tabernacle sab-sch., 12 16; St. Louis North sab-sch., 20. 258 39

NEBRASKA.—*Hastings*—Blue Hill sab-sch., 10 36; Edgar sab-sch., 5 08; Hansen sab-sch., 8; Hastings sab-sch., 37 06; Nelson ch. and sab-sch., 8 75; Ruskin sab-sch., 2 25. *Kearney*—Burr Oak sab-sch., 8; St. Edwards sab-sch., 22 20. *Nebraska City*—Fairmont sab-sch., 10 38; Fifth sab-sch., 2 56; Salem (sab-sch., 2 07), 5 70; Seward (sab-sch., 6 08), 9 10; Table Rock sab-sch., 9 58; Tecumseh, 23. *Omaha*—Blair ch. and sab-sch., 11 10; Fremont ch. and sab-sch., 45 69; Omaha Ambler Place (sab-sch., 8 22), 10 22; Tekamah sab-sch., 5 85. 280 38
NEW JERSEY.—*Ethaneth*—Connecticut Farms sab-sch., 7; Perth Amboy sab-sch., 72 12; Plainfield Crescent Ave., 150; Roselle, 3 10. *Jersey City*—Englewood, 28 88; Hackensack sab-sch., 10; Norwood sab-sch., 3; Rutherford Park sab-sch., 12 09; West Milford sab-sch., 4. *Monmouth*—Farmington, 20; Freehold 1st sab-sch., 16 10; Manalapan sab-sch., 6 40; Matawan, 2 52; Tennent sab-sch., 28. *Morris and Orange*—Boonton (sab-sch., 15 25), 34; Chatham, 16; Flanders sab-sch., 6; German Valley sab-sch., 6 74; Madison, 2 33; Morristown 1st sab-sch., 7; Mt. Olive ch. and sab-sch., 11 06; Orange 2d, 50; Succaunna, 12 50. *Newark*—Lyon's, Farnis sab-sch., 17 44; Newark 1st, 37 84; Newark 2d, 10 49; Newark South Park Mission sab-sch., 3 65. *New Brunswick*—New Brunswick 1st sab-sch., 30 73; Stockton sab-sch., 4 80; Titusville, 14; Trenton 5th sab-sch., 19 31. *Newton*—Andover sab-sch., 3 62; Delaware sab-sch., 10; Harmony, 6; Lafayette sab-sch., 5 48; Stillwater sab-sch., 7. *West Jersey*—Absecon sab-sch., 3 50; Blackwood sab-sch., 22; Cold Spring sab-sch., 7 93; Gloucester City sab-sch., 7; Tuckahoe sab-sch., 5. 724 18
NEW YORK.—*Albany*—Albany State St., 19 43; Ballston Centre sab-sch., 41 62; Mayfield, 10 45; Rockwell Falls sab-sch., 7 64; Schenectady 1st sab-sch., 101 15. *Binghamton*—Binghamton Ross Memorial, 2; Nineveh, 20 18; Waverly (sab-sch., 19 83), 35 83. *Boston*—Manchester Westminster sab-sch., 5 22; Roxbury sab-sch., 14 40; South Ryegate (sab-sch., 2), 5. *Brooklyn*—Brooklyn Ainslie St. sab-sch., 28 83; Brooklyn Duryc, 27; Brooklyn Greene Ave., 9 15; Brooklyn Memorial, 45 55; Brooklyn Prospect Heights sab-sch., 20; Brooklyn Throop Ave. sab-sch., 20; Edgewater 1st, 13 74; sab-sch., 6 73. *Buffalo*—Buffalo Central, 17 35; Buffalo Westminster, 15 58; Colden sab-sch., 2 50; Sherman sab-sch., 8 30. *Cayuga*—Auburn 2d, 27 91; Aurora, 8 52; Meridian ch., 4; sab-sch., 3 20. *Champlain*—Berkmanton sab-sch., 7; Peru, 8 63; Port Henry sab-sch., 7 50; Chemung—Dundee sab-sch., 12; Elmira Lake St., 10; Mecklenburg ch. and sab-sch., 20; Pine Grove, 2 50; Southport, 5 28; Spencer sab-sch., 12 12; Tyrone, 2 50. *Columbia*—Canaan Centre sab-sch., 5; Catskill, 74 06; Greenville (sab-sch., 13), 25 80. *Genesee*—Elba sab-sch., 9 50; Leroy sab-sch., 20 37; Oakfield ch. and sab-sch., 6; Perry sab-sch., 7 65; Portageville sab-sch., 2. *Geneva*—Geneva 1st, 18 53; Naples, 2 07; Ovid, 11; Penn Yan (sab-sch., 11 79), 21 76; Seneca, 17 68; Seneca Falls, 34. *Hudson*—Centerville sab-sch., 4; Good Will sab-sch., 6; Middletown 2d, 1 56; Palisades, 9 53; White Lake sab-sch., 2. *Long Island*—Bellport sab-sch., 18; Selden, 3 29; West Hampton (sab-sch., 7), 21. *Lyons*—East Palmyra (sab-sch., 8 07), 11 80; Newark sab-sch., 50. *Nassau*—Bellmore sab-sch., 5; Christ, 10 44; Glen Cove, 3. *New York*—New York Alexander Chapel sab-sch., 37 50; New York Bethany sab-sch., 35 81; New York Washington Heights, 22 50; New York West Farms, 18. *Niagara*—Lockport 1st sab-sch., 25; Lyndonville (sab-sch., 11 60), 16 60. *North River*—Amenia sab-sch., 20 10; Cornwall sab-sch., 13 91; Millerton sab-sch., 4 44. *Oneago*—New Berlin, 6; Richfield Springs, 14 53; Unadilla ch. and sab-sch., 11 59; Worcester (sab-sch., 7 55), 9. *Rochester*—Caledonia sab-sch., 5; Groveland sab-sch., 15; Rochester St. Peter's sab-sch., 29 21; Rochester North sab-sch., 10. *St. Lawrence*—Adams sab-sch., 3 82; Owegoatchie 1st sab-sch., 17 43; Watertown 1st, 73. *Steuben*—Arkport, 38 cts.; Canaseraga sab-sch., 2 30. *Syracuse*—Amboy sab-sch., 10; Hastings sab-sch., 4; Lafayette ch., 5 60; sab-sch., 7 37; Onondaga Valley sab-sch., 3 17. *Troy*—Lansingburg Oilvet, 10; Malta sab-sch., 7; North Granville sab-sch., 10; Troy 2d (sab-sch., 18 83), 73 78; Troy 3d sab-sch., 10. *Ulster*—Booneville, 8 90; Clinton, 23 02; Lowville, 10; Oneida, 12 41; Oneida Castle Cochran Memorial, 10; Utica 1st sab-sch., 10; Westernville sab-sch., 5. *Westchester*—Bridgeport 1st sab-sch., 631 30; 550; New Haven sab-sch., 15; New Rochelle (sab-sch., 43 12), 87 98; Rye sab-sch., 7 76; Sing Sing sab-sch., 41; South Salem (sab-sch., 19 50), 23. 2558 43
NORTH DAKOTA.—*Fargo*—Hunter sab-sch., 3. *Pembina*—Bathgate sab-sch., 8; Bethel sab-sch., 2; Gilby ch. and sab-sch., 9 75. 10 75
OHIO.—*Athens*—Bristol sab-sch., 4 50; Gallipolis, 3. *Bellefontaine*—Galion sab-sch., 23; Spring Hills, 53 cts. *Chillicothe*—Bloomington sab-sch., 4 71; Mt. Pleasant sab-sch., 9 20; Wilmington sab-sch., 6 25. *Cincinnati*—Arondale sab-sch., 21 24; Bethel, 8; Cincinnati 2d, 22 40; Cincinnati 7th sab-sch., 50; Clifton (sab-sch., 23 10), 34 28; Goschen, 1; Loveland (sab-sch., 7 20), 13 20; Ludlow Groves sab-sch., 4 58; Madisonville sab-sch., 1 50; Monterey, 5 50; Williamsburg, 8. *Cleveland*—Cleveland 2d sab-sch., 60; Cleveland Beck with sab-sch., 10 04; Cleveland Miles Park sab-sch., 12 72. *Colum-*

bus—Columbus Broad St. sab.-sch., 46 25; Lancaster sab.-sch., 11. Dayton—Dayton 1st Riverside Mission, 13 30; Dayton Memorial, 11 50; Somerville, 3; Springfield North Side sab.-sch., 3; Troy, 21 23; Xenia, 5. Huron—Fostoria sab.-sch., 16; Norwalk, 11 41; Sandusky, 8 85. Lima—Turtle Creek sab.-sch., 6 33. Mahoning—Clarkson (sab.-sch., 6 09), 11 10; Leontia sab.-sch., 8 50; Massillon 2d ch. and sab.-sch., 16 85; Poland sab.-sch., 21 70; Salem ch. and sab.-sch., 21 10; Vienna sab.-sch., 8 20. Marion—Berlin (sab.-sch., 5 75), 7 50; Chesterville sab.-sch., 18 37; Marion sab.-sch., 23. Maumee—Bowling Green ch., 12, sab.-sch., 17 80; Delta sab.-sch., 2; De Verna sab.-sch., 1; Toledo 1st ch. and sab.-sch., 26 15; West Unity sab.-sch., 2 80. Portsmouth—Decatur sab.-sch., 4 50; Jackson sab.-sch., 8 68; Red Oak sab.-sch., 14 50; Sardinia sab.-sch., 19. St. Clairsville—Bellaire 2d sab.-sch., 10; Concord sab.-sch., 7 50; Nottingham sab.-sch., 8 15. Steubenville—Annapolis, 10; Bakerville, 3 23; Bloomfield sab.-sch., 8 28; Hopedale sab.-sch., 2; Linton Mission sab.-sch., 1; New Harrisburg, 4; Two Ridges, 5. Wooster—Fredericksburg (sab.-sch., 16), 30; Hopewell (sab.-sch., 15 60), 23 50; Jackson sab.-sch., 10; Lexington sab.-sch., 5; Nashville, 8 50. Zanesville—Chandlerville, 2 35; Duncan's Falls, 7; Hanover sab.-sch., 22 17; New Concord sab.-sch., 8 25; Unity ch. and sab.-sch., 11 87; Zanesville 1st, 10 08. 897 20

PACIFIC.—Benicia—Blocksburg sab.-sch., 4; Healdsburg (sab.-sch., 8 30), 8 20; Napa, 28 53; Tomales, 4. Los Angeles—Arlington, 42 90; El Morote sab.-sch., 5; Los Angeles 3d, 21 85; San Pedro sab.-sch., 5. Sacramento—Bethel sab.-sch., 2; Colusa sab.-sch., 10; Sacramento 14th St., 4 50; Sacramento Westminster sab.-sch., 29 50; Tremont Westminster sab.-sch., 4. San Francisco—San Francisco 1st sab.-sch., 15. San Jose—Salinas sab.-sch., 11 25. 195 75

PENNSYLVANIA.—Allegheny—Allegheny 1st, 69 95; Allegheny 2d, 5 72; Hoboken sab.-sch., 8; Leetdale sab.-sch., 11; Pine Creek 1st, 5; Plalus sab.-sch., 6 23; Pleasant Hill, 2 50; Springdale sab.-sch., 10; West Bellevue sab.-sch., 31 10. Blairsville—Chest Springs, 1; Cross Roads sab.-sch., 16 70; Gallitzin, 1; Irwin sab.-sch., 6 34; New Alexandria (sab.-sch., 12 55), 55 07; Pine Run, 6 85; Pleasant Grove, 4; Poke Run ch. and sab.-sch., 11 76; Union sab.-sch., 7. Butler—Butler, 25 60; Fairview (sab.-sch., 9 22), 10 62; Harlansburg, 6; Harrisville sab.-sch., 12; North Washington, 3 08; Scrib Grass, 11. Carlisle—Big Spring, 13 06; Harrisburg Calvary sab.-sch., 5; Monaghan, 6 50, sab.-sch., 16 23; Peterburg sab.-sch., 17 51; Upper Path Valley sab.-sch., 30 80. Chester—Bryn Mawr sab.-sch., 75; Chester 1st sab.-sch., 16 32; Coatesville sab.-sch., 8 27; Darby Borough, 8 73, sab.-sch., 17 27; Downingtown Central sab.-sch., 8; East Whitland sab.-sch., 21 29; Great Valley (sab.-sch., 8 03), 13 38; Harmony Hill sab.-sch., 8 75; Oxford 2d, 79 51; Penningtonville sab.-sch., 12 76; Wayne, 7 27; West Grove ch., 2 50. Gettysburg—Beech Woods sab.-sch., 20 62; Brookville ch. and sab.-sch., 23 66; Licking sab.-sch., 11 54; Maysville sab.-sch., 2; Reynoldsville (sab.-sch., 17 66), 21 82. Erie—Belle Valley, 6 90; Erie Chestnut St., 5 44; Erie Park sab.-sch., 10 80; Fredonia, 4 21; Garland (sab.-sch., 10 59), 15 20; Hadley sab.-sch., 6; Harbor Creek (sab.-sch., 3 68), 7 08; Harmonsburg sab.-sch., 5; Mercer 2d (sab.-sch., 50); North Clarendon sab.-sch., 7 10; Pittsfield (sab.-sch., 3 41), 13 38; Sandy Lake, 2; Stoneboro' sab.-sch., 8 89; Sunville sab.-sch., 19 80; Titusville ch. and sab.-sch., 50. Huntingdon—Altoona 2d sab.-sch., 32 21; Beulah sab.-sch., 7 72; Buffalo Run, 8 53; Curwensville, 7; Fruit Hill (sab.-sch., 14 22), 19 22; Gibson Memorial sab.-sch., 9; Houtzdale, 1 57; Little Valley sab.-sch., 5; Williamsburg (sab.-sch., 6 80), 13 52; Winterburn, 4; William's Grove sab.-sch., 3. Kittanning—Bethesda sab.-sch., 14 70; East Union, 1 37; Indiana, 19 75; Kittanning 1st sab.-sch., 10; Mt. Pleasant sab.-sch., 8; West Glade Run sab.-sch., 8 32. Lackawanna—Archbald, 3; Athens, 3 50; Dunmore sab.-sch., 3 70; Nicholson sab.-sch., 11 36; Little Meadows sab.-sch., 3 70; Nicholson sab.-sch., 2 46; Plains sab.-sch., 4 03; Shickahannock, 5; Sugar Notch, 5; Susquehanna Depot, 2; Traceville sab.-sch., 8 54; Tunkhannock sab.-sch., 21 90; Uniondale sab.-sch., 5; Wilkesbarre Westminster, 5. Lehigh—Bangor sab.-sch., 10 64; Reading Olivet sab.-sch., 23 07; Tamaqua sab.-sch., 11 08. Northumberland—Chillisquamque sab.-sch., 18 17; Grove sab.-sch., 23 53; Hartleton, 4; Lewisburg sab.-sch., 10; Lycoming sab.-sch., 40; Mahoning, 23; Miltonburg, 3 17; Montgomery sab.-sch., 2 89; Muncy sab.-sch., 2 92; Sunbury sab.-sch., 15; Warrior Run, 5 85. Philadelphia—Philadelphia 1st (sab.-sch., 80), 159 65; Philadelphia 3d ch., 14 37, sab.-sch., 24 51; Philadelphia West Spruce St. sab.-sch., 54 13; Philadelphia Westminster, 16 23; Philadelphia Woodland sab.-sch., 10 77. Philadelphia Central—Philadelphia Bethesda, 28; Philadelphia Cobocksink sab.-sch., 4 50; Philadelphia Mantua sab.-sch., 19 54; Philadelphia Memorial sab.-sch., 35 55; Philadelphia Northern Liberties 1st sab.-sch., 16 25; Philadelphia Northminister, 50 25; Philadelphia Oxford sab.-sch., 101 85. Philadelphia North—Abington, 28; Ambler Mission sab.-sch., 5 50; Ann Carmichael sab.-sch., 46 cts.; Ashbourne sab.-sch., 15; Carversville sab.-sch., 5 15; Conshohocken, 2; Frankford, 15 11; Germantown 1st Somerville Mission sab.-sch., 10 25; Germantown

ch. of Redeemer (sab.-sch., 7 41), 33 34; Holmesbury sab.-sch., 52 cts.; Leverington, 20 08; Norristown Central sab.-sch., 42 96; Springfield sab.-sch., 16 50. Pittsburgh—Bethany, 7 50; Crafton, 10; Hazelwood, 30 39; Hebron, 10; Mansfield sab.-sch., 23 53; Middletown sab.-sch., 20; Mingo sab.-sch., 17 0; Pittsburgh 43d St. sab.-sch., 19 53; Pittsburgh Shady Side, 7 60; Sharon sab.-sch., 15 60; West Elizabeth, 7 50. Redstone—Dunlap's Creek sab.-sch., 20; Fair Chance sab.-sch., 24; Fayette City sab.-sch., 9 50; McKeesport, 52 81; Scottdal sab.-sch., 16 80. Shenango—Hermou sab.-sch., 12; New Castle 1st sab.-sch., 32; New Castle 2d sab.-sch., 8. Washington—Clayville sab.-sch., 27 48; Courtney sab.-sch., 7 10; East Buffalo sab.-sch., 33 15; Forks of Wheeling (sab.-sch., 10), 27; Lower Ten Mile sab.-sch., 16; Mt. Prospect (sab.-sch., 13 95), 30; Three Springs, 4; Upper Buffalo sab.-sch., 9 43; Washington 1st, 17 71; West Alexander sab.-sch., 25 50. Wellsboro'—Knoxville sab.-sch., 7; Lawrenceville sab.-sch., 7 33; Tioga sab.-sch., 8 40; Wellsboro' ch., 2 14, sab.-sch., 25 85. Westwater—Cherry Hill sab.-sch., 4 65; Christ Chapel sab.-sch., 52 07; Columbia sab.-sch., 20; Marietta sab.-sch., 22; Middle Octorara (sab.-sch., 2), 6 50; Pecos sab.-sch., 4 33. West Virginia—Spencer sab.-sch., 5 50; Winfield sab.-sch., 7 30. 2562 36

TENNESSEE.—Union—New Market (sab.-sch., 13), 20; Spring Place sab.-sch., 1 05. 21 05

TEXAS.—Trinity—Dallas 2d, 4 07

UTAH.—Montana—Dyer Lodge ch., 4, sab.-sch., 20. Utah Central sab.-sch., 8; Manti sab.-sch., 3; Pleasant Grove sab.-sch., 2 70; Silver Reef sab.-sch., 2 50. 40 20

WISCONSIN.—Chippewa—Hudson, 4 53. La Crosse—North La Crosse sab.-sch., 5 12. Lake Superior—Bessemer sab.-sch., 18; Ishpeming sab.-sch., 38 70. Madison—Beloit 1st ch. and sab.-sch., 12; Janesville sab.-sch., 22; Lodi sab.-sch., 9 80; Madison 1st, 11 63; Prairie du Sac sab.-sch., 23. Milwaukee—Berton, 2 25; Cambridge sab.-sch., 2 75; Delandfield (sab.-sch., 8 43), 5 90; Manitowac, 6 20; Milwaukee Emmanuel Mission sab.-sch., 5; Ottawa sab.-sch., 7 84; Stone Bank sab.-sch., 6 43. Winnebago—Stevens Point, 24; Wausau, 30 35. 235 55

Total from the churches, July, 1889..... \$4,375 44
 Total from Sabbath-schools, July, 1889..... 6,661 22

Total from churches and Sabbath-schools, July, 1889..... \$11,036 66

MISCELLANEOUS.

Park Place Mission sab.-sch., N. Y., 55 cts.; Pinkerton sab.-sch., Ontario, 8 54; Union Colored Mission sab.-sch., Philadelphia, 7; Interest J. C. Green Fund, 500; Amboy sab.-sch., Wash. Ter., 1 23; Union sab.-sch., Enfield, Kan., 1; Otterville sab.-sch., Iowa, 1 24; Burgers sab.-sch., Mich., 2; Anderson sab.-sch., Pa., 15 29; Black Lick Miss. sab.-sch., Ohio, 1 75; Union sab.-sch., Clintonville, Pa., 1 45; Chatham sab.-sch., Ontario, 3; "The Model Class Book" Ind., 5; G. W. Van Sicle, Fla., 4 60; D. S. Baker, Tenn., 1 60; Alexander Ross, Mich., 46 cts.; John Ross, Ind. Ter., 3; Jos. Brown, Wis., 3 49; L. V. Nash, Neb., 2 11; G. T. Dillard, S. C., 50 cts.; R. E. Lawrence, Wichita, Kan., 5; Thos. H. Hang, Dak., 1 63; E. F. Knickerbocker, Neb., 2 88; E. E. Saunders, Dak., 60; La Centre sab.-sch., Wash. Ter., 5; J. McC. Knox, 4 35; R. S. Inglis, 8 01; C. H. French, 41 cts.; W. Fryling, 8 58; Geo. F. Ayres, 1 29; North Gair sab.-sch., Dak., 60 cts.; North Branch sab.-sch., N. J., 3; Interest from Trustees, 30; T. W. Synnot, Wrenouah, N. J., 200; Miss J. E. Eckard, Abington, Pa., 26 cts.; Rev. R. H. Nassau, Talaguga, W. Africa, 1; Rev. W. L. Tarbet, Ill., 97 cts.; "C." Pa., 1; William Schramm, Kearney, Neb., 45 cts.; Rev. E. P. Baker, Col., 2 25; Oxford Mission sab.-sch., Pa., 2; Preston Yarnall Memorial Chapel sab.-sch., 4 58; F. G. Beebe, Wallace, Neb., 2 30; Day Centre sab.-sch., N. Y., 2 60; Quarterline sab.-sch., Michie, Mich., 2; Germantown sab.-sch., N. C., 1; Rev. J. M. Leonard, Kanazawa, Japan, 2..... 835 33

Deduct contribution of June from East Cedar sab.-sch., Presbytery Fort Dodge, refunded to Home Missions..... 9 25

Total receipts for July, 1889..... \$11,925 73
 Amount previously acknowledged..... 32,823 74

Total contributions since April 1, 1889..... \$44,749 46

C. T. McMULLIN, Treasurer,
 1834 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

NOVEMBER, 1889.

LIKE HIM.

What beautiful beings shall we then be "when he shall appear" and "we shall be like him"! Our bodies "made like unto his glorious body," our souls made like unto his holy soul, "no spot, nor blemish, nor any such thing," soiling or marring our celestial beauty! And we are to attain to this through this Christian experience which is vouchsafed to us here. Him who, not having seen, we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory—him we shall see by and by—shall see him as he is, and then we shall be like him.

Will it make us proud? That cannot be, but unutterably thankful and glad and happy. Why may we not, then, be glad and thankful and happy now? Why will we not accept and rely upon the inspired assurance, "He who began a good work in you will perfect it until the day of Jesus Christ"?

The way to reach forth unto fulfillment of this blessed hope is not in brooding despondingly over your needs and failures, but lifting up your hearts unto the hopes and

your eyes unto the glories which Christ has provided for you and promised to you.

"Beloved, now are we children of God." Believe that. Take all the thankful joy of that, all the wholesome stimulus and steady-ing and strengthening of that. "It doth not yet appear what we shall be." Doubtless we cannot adequately imagine that. But we are to be like him. Think of that. Believe that. John says "we know" it. We are sure of it.

If the fullness of this sure expectation can flow into our souls, as we feed on this sweet word of Jesus, we shall go on in healthy, growing Christian experience. From Sabbath to Sabbath and from day to day we shall receive of Christ's fullness grace for grace, and shall continually "add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." And when these things are ours and abound, we shall be neither idle nor unfruitful. (See 2 Pet. 1:8, Revised Version.)

FAITH AND FEELING.

That excitement of feeling which we call *emotion* is not continuous, but love and faith are. They are like the sea, always filling

the great deep of the soul, but not always tempest-tossed, not always even rippled by breezes. There are as good uses of the sea

in its serenity as in its tossing. To decide whether it is a genuine sea, do not watch for the foam of its breakers; notice whether great ships float on it.

The noise of that peculiar cough which means *croup* does not agitate the experienced mother as it did the first time she heard it from the throat of her first-born. But does it not move her to as prompt, as energetic, as efficient action? Will she not do as much for her child and do it as quickly and as well now as on that first occasion? Her love has grown deep while it has grown calm. Its surface is not so easily ruffled, but it bears up the

vessel freighted with practical help even more steadily.

Love and faith grow strong by exercise, but they grow calm. The more completely they possess the soul the less liable are they to agitation.

When we wish to know whether a person trusts us, we do not ask how he feels, but what he will do. To a banker our question is not, "How do you *feel* about lending me money?" but, "Will you lend me money?" The scriptural test of faith is not feeling, but action; not emotion, but obedience; "faith that *worketh* by love." "If ye love me, keep my commandments."

THE FIRST PRESIDENT OF BIDDLE UNIVERSITY.

Having more than once seen Dr. Mattoon among his pupils and colleagues and in his home; having lately seen him also in the sanitarium at Clifton Springs, affectionately attended by his daughter and by a strong and faithful man, one of his Biddle pupils, while mortal disease was evidently dissolving his "earthly house of this tabernacle," and his firm, steady face was serenely set toward the "house not made with hands;" having had good opportunity to observe some of the facts which illustrate his character,—I have read with much satisfaction the remarks of his colleague, Rev. Thomas Lawrence, D.D., made at his funeral at Charlotte, N. C., in the university chapel, August 18, 1889, and published, by request, in the *Africo-American Presbyterian*. Some extracts from this truthful address follow:

It is impossible for us to think of this institution, Biddle University, apart from Dr. Mattoon. His very personality seems, as it were, to have entered into it, become a part of it. . . . No man can speak of Rugby School without instantly recalling Dr. Arnold. No one can speak of Union College without bringing up the venerable form and

illustrious name of Dr. Nott. . . . Just so intimately through all the future years, whatever be its varying fortunes, will the memory of Stephen Mattoon be associated with Biddle University, and closely linked with his will be that of his devoted wife, side by side with whose sacred dust in the neighboring cemetery we are about to lay him.

Dr. Mattoon's personality was a marked one, and his presence noble. His was a well-knit, finely-proportioned form, above the average size, a graceful and dignified carriage, with a grave, intelligent, kindly face, the ordinary expression of which bespoke modesty, firmness and self-control, and when lighted with the genial smile with which he always greeted the stranger, it was more than ordinarily attractive. His was a face which inspired confidence even in a stranger, who instinctively felt that it belonged to a man who could be trusted. The doctor was possessed of more than ordinary strength of intellect, the characteristics of which were not showy, but exceedingly practical. . . .

Dr. Mattoon has had the privilege of preaching the gospel on two continents and to three distinct peoples. He was for twenty years connected with the Siamese mission, about the same length of time a missionary

teacher amongst the freedmen in our own land, and three years pastor of the Ballston Presbyterian Church, Saratoga county, N. Y., during the interval of his retiring from the foreign field and his entering upon the work whence he has just been translated to his reward. . . .

After a score of years, spent chiefly in sowing and planting, he was compelled sadly and reluctantly to leave the foreign field on account of the confirmed ill health of his wife. . . .

After three years spent as pastor of the church in Ballston, where his memory is still warmly cherished, he was elected to the presidency and to the chair of theology in Biddle Institute by "The Committee on Missions to Freedmen." He resigned the presidency four years ago. His chair as professor was only vacated by death. . . .

For years he entered these class-rooms before 9 A.M. and did not leave them until 4 P.M. During the balance of his waking hours he was always accessible to any one of nearly two hundred boys, keeping their accounts, acting as their banker, purchasing their books, exhorting, admonishing, rebuking them when wayward and rebellious, the weight of his personal influence rendering the task of administering discipline upon

the part of the faculty easy. He was always loath to conclude a boy incorrigible, sometimes hoping when others of his associates would despair. He was usually patient and long-suffering, but pity the luckless and graceless lad who presumed too far on his forbearance and kindled his righteous indignation. It was something the youth was not likely to forget for a life-time. . . .

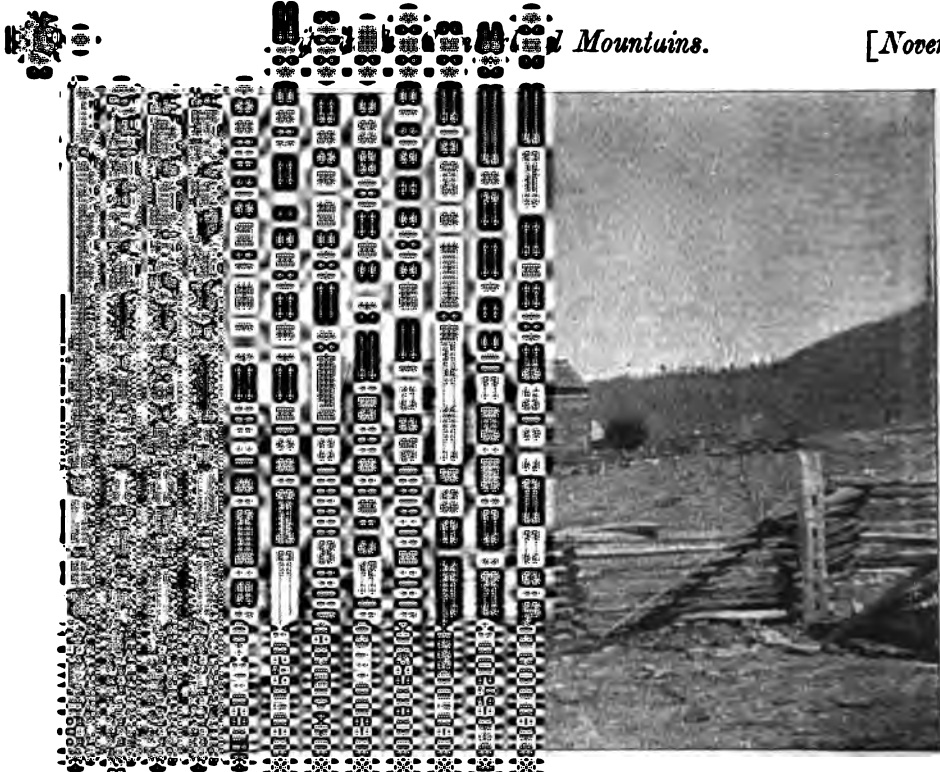
"The law of kindness was the law of his life." Even when he felt himself to be grievously wronged, he studiously refrained from recrimination. He chose rather patiently to wait, leaving his case the while with God, "who judgeth righteous judgment." He was the very soul of truthfulness. Mistakes he might and did make. He had not else been human. But to those that knew him best, it was utterly inconceivable that he could ever depart, under any circumstances, the single tithe of a hair from the strictest veracity. With all the courage and fortitude of a strong man, he possessed the delicate refinement and sensibilities of a girl. Like all good men, he loved little children. His face always brightened at their approach. The affection was instinctively reciprocated by the little ones, "who plucked the good man's gown to share his smile."

In our June number (p. 540) we said, "Without being able to accept all of Dr. Blyden's views as we understand them, we think that he has been misunderstood by those to whom he has seemed to teach the superiority of Mohammedanism to Christianity."

Dr. Blyden is now spending a few months in Washington, D. C., and has sent to us the contribution which we gladly give to our readers in this issue (p. 408), believing that they will find in it not only pleasant confirmation of our previously-expressed view of this able writer, but matter for earnest thought and prayer. Dr. Blyden is evidently trying, patiently and we think

skillfully, to give reading and thinking Mohammedans of Africa a fair chance to know what Christianity really is. We bid him Godspeed in that manly Christian endeavor.

The question for courageous Christian faith no longer is, "How can we defend Christianity against Islam?" but "How can we save the Moslems?" In Turkey, in Persia, in India and in Africa, the question presents itself in different phases. It is the same question everywhere. Let us study it faithfully and patiently, not in the spirit of fear, but in the spirit of power, of love and of a sound mind.



BERLAND MOUNTAINS.

remost of the earth. And yet no color he has excluded, no reservation boundary separated, this people from their fellow countrymen. Their lack of energy and the stagnation of their minds is the explanation of his condition of things.

Secondly.—I found this mountain people naturally American; in deepest sympathy with our free government; loyal to the old flag in the hour of its greatest danger; fighting, suffering, dying, that the Union might be preserved. . . .

Thirdly.—I found homes and a home life, or rather the want of it, which one would hardly believe possible among a white population in this country.

The accompanying illustrations are correct representations of what I found to be average mountain cabins. Seldom do they contain more than two, often only one room. A single window, an open fireplace and a few home-made articles of furniture comprise the whole. The home is begun when its founders are yet children. Ignorant and poor, the boy has "took up" with the girl, and it may be they are legally married. A build-

in.

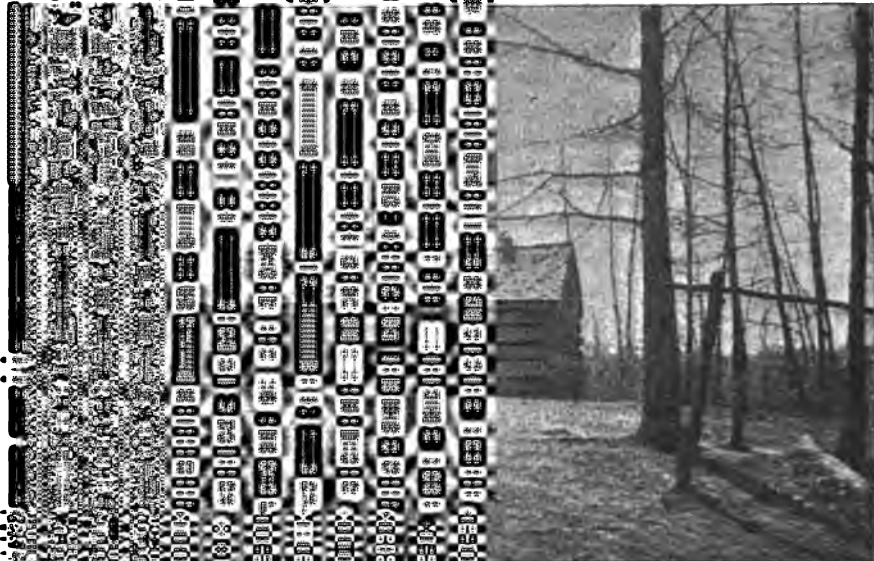
ner is strictly in keeping with all. footed, hair unkempt, snuff-stick in her mouth, scarcely able to read herself, she is the example—the ideal toward which her pupils are to strive.

Religiously, I found that these people, without exception, were "professors," and "had j'ined," not a Christian church, but some one of these native mountain passages. The following illustration gives an idea of the mountain church; it is



It is of logs and is without windows; the interior is an unpainted board; the seats slabs of wood from the nearest saw-mill, turned flat side up and held together with pegs driven in for legs. The minister is in strict keeping with the church, and is intellectually little in advance of the people. They take pride in the fact that these yer homespun jeans have never shed no dust from off no college walls," and exultantly declare that "The Lord taught me how to preach: and when the Lord teaches a man how to preach, you may reckon he don't make no mistakes."

In every hand I found indications that the day of isolation for this people is rapidly



And as a result of all this, I found a field missionary work which for opportunity and need has perhaps no equal in our country. Amidst all this change, a people, startled from their long separation, find themselves suddenly called to face, to compete with, to become a part of, our life, our intellectual advancement; to move with our energy and work with our skill. Realizing their weakness, suddenly roused by their necessity, they are sending across their valleys and over their mountains the Macedonian cry, "Come over and help us!" Our duty to this people, whether we look at it from the standpoint of the Christian or the citizen, is beyond the measure of words.

...ent of money than that which her plea has induced and is inducing?

And all forms of home mission work—Christian preaching, Christian colportage, Christian schools—where in all this wide land have we a more accessible, more needy, more inviting field for them? It is a very Macedonia, whose angel is waking us from our slumbers with the imploring cry, "Come and help us."



HOME MISSION NOTES.

BY THE SECRETARIES.

NEEDY AND PROMISING POINTS.—Puget Sound and Gray's Harbor Railroad is now completed and in operation, with the eastern terminus at Little Skukum, to Summit, a distance of fifteen miles. Kamilchie, which has been the terminus of operations upon the road, will be abandoned, and the real terminus will be five miles east, the road being already completed to that point, for the reason that deep-sea vessels cannot reach Kamilchie, but they can reach the actual terminus.

Another railroad is also partly built and in operation from Olympia, the capital of the state, to connect with the road above described at Elma, ten miles east of Montesano. The road will be continued down the river ultimately to a point nearer the mouth of Gray's Harbor, so that there is a remarkable development or boom for the counties of Mason and Chehalis.

A new church was dedicated at Montesano in July. We must have another active itinerant missionary to preach along these railroad lines and at the villages of Elmer and Cosmopolis. The outlook in Chehalis and Mason counties, where we need this new man, is splendid. It is important that he should go upon the ground now.

Rev. Alexander C. Kay, of East Tawas, Mich., says, "I am trying to open two new fields, one twenty miles and the other forty-five miles away. In the winter," he says, "I have made it my duty to visit the boys in the camps," that is, the lumber camps, we suppose. He says they are nearly forgotten by everybody. But he says, "I carry English, French, German, Swedish literature to distribute among them. If Christian friends have any literature to spare—books, magazines, papers and tracts, either religious or miscellaneous, I would gladly distribute them among these people." We hope our friends will help Mr. Kay in this way.

Recent items of news show that the year's work has thus far gone very prosperously with the churches in connection with the Board. Accessions of members are not the only token or the infallible measure of progress and success, but they are nevertheless trusty signs as far as they go. We subjoin some of the latest announcements of members received.

The Bloomington Avenue church, Minneapolis, had a cheering accession in September, and is just about to enter its new building.

Rev. Eneas McLean received nine members into the church at Medford, Oregon, and his brother Robert received fifteen at Grant's Pass. The latter church sustains two Sabbath-schools besides its own.

The church at Minden, Neb., received fifteen within the last nine months.

The church at Columbus, Kan., has received twenty-five since April 1.

Seven have been received this summer by the church at Missouri Valley, Iowa, nine by the church at Crosswell, Mich., and sixteen by the church at Ligonier, Ind., which was organized only in July.

The churches of Columbia City, Pierceton and Troy, Ind., have received sixty members during the year, and are rapidly nearing separate self-support. Five were received at Seymour, Ind., and fourteen at Morris, Ill.

The North church, of Cleveland, Ohio, received eighteen in September, making one hundred and forty-five since January; and the Fifth Avenue church, of Columbus, Ohio, has received one hundred and sixty during the last eighteen months.

Our home missionary news needs to be read as a whole this month, and read in that way it is full of interest and encouragement. Perhaps no previous number has ever presented a more encouraging outlook

in Utah and New Mexico and Arizona. Synodical Missionaries Sexton and Thomas, of Nebraska and Wisconsin, give favorable statements about the work in those two central states of the great West. The record of growth and success is reported from Great Falls, on the upper Missouri, bordering on the great northwestern wilderness of the British possessions; and from El Paso, Tex., on the Rio Grande, the southern border of our country and the gateway to Old Mexico, and the whole of Central America. We have pictures of New England work, and work on the great plains

“Where rolls the Oregon,”

and the Judith Basin of Montana, where an early missionary avers that he has seen a million of buffaloes.

Much as this Board of Home Missions wants money, it is plain that money is not all we want. Money will build church edifices and school-houses; it will pay salaries; it will supply food and clothing, but it will not furnish the spiritual endowment which is essential to the highest success of our missionaries and our teachers. We all like to see good church buildings and school buildings; they are a good sign; they indicate an effort in the direction of the education, elevation and evangelization of the people. But without the Spirit poured out the preacher will preach and the teacher will teach in vain.

It is very manifest that the salvation of souls is pressing more and more heavily on the hearts of Christian people every year. Every succeeding synod gives more attention to the work of missions at home and abroad. One of the reasons why the Board of Foreign Missions has so largely withdrawn from the work among the American Indians is that they may do more to save the heathen abroad. But that does not make the work of the Home Board any less, but so much more by all the Indian work that has fallen to our hands. Our school work is larger, and this very number of the magazine shows how full of promise it is.

Let us pray for all the missionaries and

the missionary teachers at the monthly concert, that they may have patience and courage and wisdom to do their work and to see abundant fruit of their labors; and let us pray that in all our synods the work of the Home Board, in all its departments, financial, ministerial and educational, may be so cared for by all our people and so blessed of the Master that great and good results may be realized the next few months.

Lieutenant Wood, of the navy, has been to China in his country's service, and on his return proceeds to enlighten the community as to the uselessness of missionaries and the utter failure of missions. Not a convert can be produced, he declares, except those presumably insincere because paid for their adherence. Mark Twain said he never read a book when he had to review it, because he could then write with an unbiased mind. Lieutenant Wood has probably had just about the same amount of preparation and equipment as a competent witness about missions. His evident ignorance and antipathy make his strictures of the least possible account. The only claim to notice they have acquired is the wide currency given them by the press. Dr. Ellinwood's article in reply, in the October number of this magazine, is a complete exposure and refutation of all such mean and malicious nonsense. Lieutenant Wood was not sent out and supported by our government for any such work as this. Officers by the dozen of the highest rank and repute in our gallant navy have repeatedly rendered testimony precisely the contrary of that so flipantly exploited by this hitherto unknown lieutenant; and the work of vindication may be safely left to the fair-minded and well-disposed entirely outside of missionary circles.

The matter is referred to here only to say that detraction and contemptuous hostility like this are not infrequently encounteredd in connection with home missions also. Take Alaska for an example. The writer has had repeated occasion to correct the false impressions of well-disposed tourists, who

have brought away stories told them there to the discredit of the missionaries and teachers and the belittlement of missions and schools. Thanks to Providence and the new administration, Alaska has at last a Christian governor, in the person of the Hon. L. W. Knapp, of Vermont, a man who astonishes the community by actually attending church regularly; and there are now other officials there who are at least not hostile, if not specially sympathetic. But when governor and judge and district attorney and United States collector and his subalterns were mostly, if not all, men who decidedly preferred that the natives should not be elevated and civilized or the women and girls rescued and protected, it was no wonder that travellers heard sinister stories about missionaries. The writer not long ago got a letter from a Presbyterian friend, which gave on the authority of a Presbyterian tourist some unkind reflections on some of our leading missionaries in Alaska. The answer sent was, in substance, that the specific allegations were incorrect and untrue, and that in general, if people must find fault and throw mud, it would be far more fitting to choose as a target some one or more of the thousand scoundrels in Alaska or elsewhere, who spend their time in ill-doing, rather than select for bedragsmlement men who, whatever their mistakes and shortcomings, had at least devoted themselves to strenuous and unselfish service to Christ and their fellow men. And it seems to me that this answer meets the whole case and covers the whole ground. Dr. Sheldon Jackson and Principal Kelly and Pastor Austin and the good and noble women who share their unremitting and self-denying toil are, no doubt, as some of our missionaries in China possibly are, open to criticism, even of the fair and kindly sort; but they will leave a record behind them of worthy and useful service to their country and their kind which all their detractors of the Lieutenant Wood stripe may well envy. If a just and kind estimate of mission work in Alaska from a naval source is desired, Commander Newell, of the United States steamer *Pinta*, in those waters, and Lieutenant Emmons,

residing at Sitka, and Captain Glass, in the same service there years ago, would testify in a tone and style very different from that of their brother officer about China.

W. I.

A FOREIGN HOME MISSIONARY.—September 25, 1889, Rev. J. L. Potter, of Teheran, Persia, started on the return trip to his field, having been visiting in this country about a year, after sixteen or seventeen years of labor in the foreign field. Previous to that time, for the best part of a year, Mr. Potter was a home missionary in Kansas, having served on the Board of Home Missions in the town of Hutchison, in that state, which was described at the last General Assembly as "200 miles wide, 400 miles long, 8000 miles deep, and reaching to the stars." At that time the church at Hutchison was a weak, struggling affair. Mr. Potter did good service there, and that is the very place where so much salt has been reached underneath the surface. Somebody added that it had salt enough for all creation. Hutchison has become a very thriving town, has now and for a long time has had a self-sustaining church and one of the finest church edifices in the whole state. Mr. Potter has the honor of having laid the foundations on the frontier at the beginning of his ministerial career on which a noble superstructure has grown. But he has spent the most of his ministerial life in the old and interesting work, laying new foundations in that most interesting foreign field.

LET THE CHILDREN KNOW.—The work next in importance to the organization of churches by our missionaries is the organization of Sabbath-schools. They reported last year the formation of 160 churches and 840 new Sabbath-schools; that is, for every church formed more than five Sabbath-schools have been formed.

Our missionaries and teachers had under their care, last year, more than 2400 schools and almost 150,000 Sabbath-school members. Besides this the Board of Publication and Sabbath-school Work has sent out into the

West, in the last two years, a large number of Sabbath-school workers, who have gone into the great home missionary fields; and they have labored hand in hand with the laborers for our Board.

These things show the vital connection between home missions and Sabbath-schools. So, as we said in the magazine for last month, the last General Assembly recommended that on the Sabbath preceding Thanksgiving day a contribution be taken up for the Board of Home Missions, that is, for the school work of the Board. Let two things be borne in mind: (1) The Woman's Executive Committee that has our school work in hand is at the present time distressed with debt. An increased number of teachers are depending on them for support; and many school buildings are being erected or enlarged or improved this year. (2) The Sabbath-school children will give freely if encouraged to do so by parents and teachers. If every member of our Sabbath-schools were to give but a dime each on the occasion, the total collection would amount to almost eighty thousand dollars (\$80,000). Let us give the children a chance and see what they will do. Their gifts will send education and Christian privileges to all the dark portions of our land.

The time seems to have come when we must either disband many of our missions, recall our teachers, send our pupils back to rude wigwams, to crowded pueblos and blighted Mormon homes, or call loudly for increased funds. Shall we turn away the heathen children of Alaska, refusing them admittance to our schools, thus denying them their only hope of gaining a knowledge of salvation? Shall we tell a multitude of these little ones that the Presbyterian children are willing they should go back to their hopeless lives of wretched heathenism, with no more light than their parents

had before them? Shall we not rather let the children of the Sabbath-schools know of the need, and ask their aid in carrying on this work, which has already been so blessed of God, and which holds such great promise of future possibilities?

The Assembly's committee of thirteen elders, composed of representative men of the Presbyterian Church, urge this in the appeal which they made to the Sabbath-school superintendents for their co-operation in the great work of evangelizing our land. We quote from their circular:

Let us remember that it is for us to educate for the Church its coming givers, those who are to take the place of the men of the present generation, and upon whom in a large measure will depend the future prosperity of the Church.

You will yourselves agree with us that the defect prevalent in Sabbath-school benevolence is sentimental giving for too many objects, some of which are, if not unworthy, at least distant, little known and beyond supervision.

We beg to urge the immense importance of concentrating the attention of children and youth under your care upon the work that is being done by our Home Board. This strong arm of the Church embodies those great commercial principles of organization, centralization, division of labor and economy of administration, by which all modern enterprises flourish. It is an admirable machine of human intelligence, experience and piety, and executing the benevolent purpose of the Church with the least possible friction and waste.

Appealing to your patriotism, to your devotion to the Church, to your ardent love for the Master, we beg that you will use all your influence in urging the scholars to appropriate a liberal portion of the large sums raised by your schools to the saving of our beloved land for Christ. The emergency is great beyond all precedent. The work grows faster than the means provided.

May we not confidently expect a collection from every school on the Sabbath above referred to?

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The following table of comparative receipts was submitted by the treasurer at the recent session of the Board :

	1888.	1889.			
Churches,	\$32,625	\$32,174	loss		\$451
Sabbath-schools,	3,763	4,906	gain		1,143
Women's Boards,	24,962	27,062	gain		2,100
Legacies,	12,908	29,354	gain		16,446
Miscellaneous,	8,035	14,419	gain		6,384

Total in 1888, \$82,293 ; in 1889, \$107,915 ; net gain in 1889, \$25,171.

We note with gratitude the element of encouragement which this showing furnishes. The Women's Boards have made a decided advance, and the outlook is that the Sabbath-schools will quite outstrip the record of last year. To those, however, accustomed to scan the current receipts and estimate their significance, the exhibit still lacks one strong element of encouragement, namely, increased receipts from the churches. Will not pastors and sessions see that this column at least keeps pace with the general advance? Because of the severe reductions in the appropriations which the Board felt constrained to make at the opening of the fiscal year, supplementary grants have become necessary in several fields in order to prevent a serious crippling of the work. Besides, important measures connected with some of our missions, and deemed essential by them, and which have received the sanction of the Board, are awaiting such an increase in our receipts as will justify the carrying of them out. We shall be glad to correspond with any person who may be in position to respond to these urgent calls.

Circulars addressed to pastors and Sabbath-school superintendents have recently been sent to the churches, together with samples of neat little mission treasuries for the use of our schools. These are designed either for the collection of ordinary gifts,

such as are made regularly by many schools, or, with a slight change in the lettering, for special Christmas offerings. They are furnished *free of charge* on application to the treasurer of the Board, William Dulles, Jr., 53 Fifth Avenue, New York. The orders are pouring in already, and the outlook is that the treasuries will be popular with the children. If any schools have been omitted, please send for circular and sample.

Another heavy blow has fallen on our mission in the republic of Colombia. Last month we recorded the death of Miss Addie C. Ramsay, who fell a victim to yellow fever a few days after her arrival in Barranquilla. Now intelligence reaches us of the death of Prof. W. W. Findley, of the same mission, from the same terrible disease. He was a passenger on the *Adirondack* with Miss Ramsay, and it is likely was exposed to the same contagion when the vessel touched at Hayti. The disease, however, did not develop until after he had left Barranquilla en route for Bogota in company with Rev. M. E. Caldwell and family. He was taken ill soon after embarking on the boat for the river trip. The symptoms were serious from the first, and, notwithstanding the best available medical skill and the most tender and faithful nursing at the hands of Mr. and Mrs. Caldwell, he died August 21 at Port Sogamoso, near the mouth of the river of the same name, and there he was laid to rest.

Prof. Findley was on his way to Bogota to open the school for boys for which Mr. Caldwell labored so assiduously during his furlough in this country. He had been appointed to the important position on the basis of the highest testimonials as to his Christian character, missionary spirit, intellectual qualifications and experience as a teacher, mainly in the academy of South Salem, Ohio. After speaking with some de-

tail of his death, which was a signal triumph of faith, Mr. Caldwell adds: "In the death of Prof. Findley we have lost not only a valued helper but a very dear friend. He was talented, pious and earnest. He seemed to be just the right man for the work; but God's ways are not our ways, and we know that he makes no mistakes." Who will take the place of these young servants of Christ who have fallen at the threshold of their chosen work?

It will be a great relief to all who are interested in the recent severe afflictions of the Colombia Mission, in the death of Miss Ramsay and Professor Findley from yellow fever, to learn that the dreadful disease has not spread. Rev. T. H. Candor, writing September 12 from Barranquilla, says that his family are all mercifully spared, and that those who assisted in the care of the sick have escaped. Rev. M. E. Caldwell had also been heard from twenty-two days after Professor Findley's death, and his family were well.

Reference was made recently to the opening for mission work in Santa Rosita, a village near Guatemala City, and to the bitter opposition which had been encountered under the leadership of the Roman Catholic priest. Mr. Haymaker writes, under date of July 30, that the opposition has virtually turned out to the furtherance of the gospel, by challenging attention to Protestant teaching and provoking government interference. The president of the Republic sent for the leader of the opposition and not only administered a severe rebuke, but threatened him with imprisonment unless he desisted from further agitation. The president has also ordered a circular to be issued by the State Department to the town councils of the Republic, reminding them of their duty to prohibit the clergy from interfering in matters which do not belong to them, and instructing them to confine religious affairs to the churches and not to parade them on the streets.

Not only does the work in Santa Rosita go forward, but certain changes growing out

of the agitation have opened the way for evangelistic effort in other towns at a distance from the capital. For this happy outcome let devout thanks be given to him who hath wrought deliverance for his servants!

Mr. Modesto writes from the province of Parana, Brazil, that at every visitation members are admitted to the various churches in that vast field. From the Botucatu region the same report comes. Mr. Carvalhosa had taken a long journey through a new region with most encouraging results. He found the harvest truly plenteous but the laborers all too few. The church at Guarapuava, in the province of Parana, about three hundred and fifty miles southwest from Sao Paulo, was recently organized with eighty members.

In February, 1887, more than three hundred volumes published at the Mission Press at Beirut, Syria, were sent to the Turkish academical council at Damascus for official sanction. Nearly all received this sanction in the course of four months. The remaining volumes were objected to and held for two years. By the intervention of our efficient United States consul, Mr. E. Bissinger, the government at Damascus was directed last May to send them to Constantinople for examination. Dr. H. H. Jessup, writing from Beirut, September 9, gives the result as follows:

You will unite with us in thanksgiving that the books sent to Constantinople by Mahmoud Effendi, "Mudir el Maarif," in Beirut, have been returned to us *sanctioned* by the Imperial Board of Public Instruction. The list embraces a number of our standard works, about which we had all felt no little anxiety owing to the long delay in Damascus. Among them are Dr. Dennis' "Theology," "Evidences of Christianity" and "Interpretation;" Mr. Calhoun's "Scripture Hand-Book," and Dr. Eddy's "Commentary on the Gospels." The only book which failed to receive the stamp of approbation was Mr. Abcarius' "Universal History." I have written asking that the obnoxious passages be marked that an edition may be prepared without them, so as not to have the entire work sacrificed.

The "Academical Council" in Beirut is now quite well organized, and we are sending in several works for their decision. Several young men and women are engaged in translating valuable books which we hope soon to add to our list of publications, among them a volume of Spurgeon's sermons. An order came to-night for 4000 volumes of Scriptures and other books for Alexandria, Cairo and Assiout, in Egypt. The *Lisan el Hal* journal, so long suspended, hopes to resume soon. The editor is a member of our Beirut church session.

This appears to be a day of reactions in religious work. The various voluntary societies of young people are doubtless reactions against the supposed monopoly of Christian council and effort by church officers and ecclesiastical authorities. The movement toward lay preaching and the sending of partially educated men to the mission fields is a reaction from the perhaps too strict requirement which demands highly educated and ecclesiastically ordained men. But the returning pendulum always swings past the plumb line. While the activity and enthusiasm with which the young people take hold of the many forms of Christian work at home and abroad is to be recommended, it should be tempered with thoughtfulness and sober judgment.

We notice that at a recent meeting held at Ocean Grove a society of young women bearing the Maltese cross and announcing itself as having "no creed except belief in God and the Lord Jesus Christ," was subdivided into circles or tens, each circle or "ten" choosing its work. For example, a "Rescue Ten," a "Praying Ten," a "Neighborhood Ten," a "Ten to be instead of to do," an "Unselfish Ten," a "Willing Ten," a "Heavenward Ten," a "Soul Winning Ten," an "Alaskan Circle," etc., and last, but not least, a "Scattering Whatsoever Circle." With a hearty sympathy with all wise forms of work and a proper and consecrated benevolence on the part of children, we fear that there is possibly a danger of carrying the picturesque so far as to lead to reaction, instability and final injury. We are not disposed to criticise, but we would

interpose a word of caution to those who are called to guide their efforts.

We doubt also whether young children should be taught to sift and minimize their creed. If they begin by proclaiming ostentatiously that they have "no creed except belief in God and Jesus Christ," they may soon end by finding that they have no creed at all.

We understand that Mr. Fusiwaka, who became somewhat distinguished three or four years ago for his significant articles in the Japanese papers on the relations of Christianity to Buddhism, and the chances of conquest by the former, has opened a large educational institution in Tokyo, whose students already number several hundred. While this institution is indirectly a tribute to the tremendous revolution which Christianity has produced in Japan, its influence can by no means be counted upon as an ally of Christian teaching and missionary effort. The problem seems to be, and this is an instance of it, how to secure all the advantages of Christian civilization without Christianity, and such a movement is pretty certain to become rather a rival than an ally of missions. In respect to education, Japan is certainly waking with a rapidity never before witnessed in the history of nations, but that education is of every possible variety, Protestant, Roman Catholic, Greek, Confucian, Agnostic, Buddhist. The moral and religious forces of the world are struggling together as never before; the conflict must be long and earnest. The churches of Christendom should not be unmindful of the fearful responsibility which rests upon them year by year and day by day, in this closing period of the nineteenth century.

A letter from Beirut mentions the recent arrival of Dr. Graham of Adana. The doctor reports a great religious revival in Adana under the preaching of Mr. Jenanyan and Mr. Christie. More than six hundred have united with the churches, and the work still goes on. Nightly services are held. Mr. Jenanyan's voice had failed him and he had

gone to Marash to rest. He is evidently called of the Lord to the work of an evangelist. He seems to have a reputation not unlike that of Mr. Moody among his own countrymen. Invitations keep pouring in upon him from the churches in all that part of Asia Minor. At least three hundred of those received into the Aintab churches were from the non-Protestant communities.

Dr. Blackford writes from Bahia, Brazil, under date of June 20, that on the 7th instant there was a change in the government of Brazil which he hoped augured well for the progress of evangelical religion. The liberal party had come into power, with one of their ablest statesmen as prime minister. Their programme of measures includes "freedom of worship" and "civil marriage." As the conservatives had a majority in the Chamber of Deputies, although unable to organize or sustain a cabinet, the chamber was dissolved and a new election was ordered to be held in August. The election, as reported in the New York papers of September 14, was a great triumph for the liberal party.

Delightful farewell missionary meetings have recently been held on three successive Tuesday afternoons in Lenox Hall. The names of the outgoing missionaries may be found in the Calendar at the close of these notes. First came a group of seven, including two children, for the Eastern Persia Mission, under the convoy of Rev. J. L. Potter. Next a company of four adults and three children for the West Persia Mission, under the leadership of J. P. Cochran, M.D., including his mother, who has been for more than forty years connected with the mission. The third band comprised nine, six ladies and three gentlemen, bound for India, Rev. C. B. Newton, D.D., who leaves his family in this country, being the senior and guide of the party. The meetings, which were arranged for by the ladies of the Women's Board of New York, were both of a social and religious character, and were mutually helpful.

MISSIONARY CALENDAR.

ARRIVAL.

FROM KANGWE, WEST AFRICA.—September 20, Rev. A. C. Good and family.

DEPARTURE.

JAPAN.

FROM SAN FRANCISCO.—For Osaka Mission, August 3, Rev. T. T. Alexander and family (returning), Miss Ella McGuire; September 19, Rev. G. W. Fulton.

For Tokyo Mission.—October 3, Miss C. T. Alexander (returning).

CHINA.

FROM SAN FRANCISCO.—For Shantung Mission, September 19, Rev. C. A. Killie, Rev. E. G. Ritchie, Rev. W. O. Elterich, and their wives. October 17, Rev. C. F. Johnson, Rev. J. A. Fitch, and their wives; Rev. W. Lane, W. R. Faries, M.D., Mary Brown, M.D., and Miss E. F. Boughton.

For Canton Mission, September 10, Rev. H. V. Noyes and family (returning), Rev. Andrew Beattie.

LAOS.

FROM SAN FRANCISCO.—For Laos Mission, September 10, J. G. McKean, M.D., and wife; Miss Nellie H. McGilvary.

AFRICA.

FROM NEW YORK.—For Gaboon and Corisco Mission, August 31, Rev. W. C. Gault (returning).

MEXICO.

FROM NEW YORK.—For Mexico Mission, September 9, Miss Ella DeBaun.

PERSIA.

FROM NEW YORK.—For Eastern Persia Mission, September 25, Rev. J. L. Potter and family (returning), Miss Adeline Hunter, Miss Mary W. Greene, Mary J. Smith, M.D.

For West Persia Mission, October 2, J. G. Cochran, M.D., and family, Mrs. D. P. Cochran and Miss G. Y. Holliday (all returning).

INDIA.

FROM NEW YORK.—For Lodiana Mission, October 9, Rev. C. B. Newton, D.D., Miss C. E. Downs and Miss M. C. Given (returning), Rev. Howard Fisher, Miss Elma Donaldson, Miss Jessie Dunlap.

For Kolhapur Mission, October 9, W. J. Wanless, M.D., and wife; Miss Jennie Sherman.

DEATHS.

BARRANQUILLA, REPUBLIC OF COLOMBIA.—August 19, Miss Addie C. Ramsay.

PORT SOGAMOSO, REPUBLIC OF COLOMBIA.—August 21, Prof. W. W. Findley.

CONCERT OF PRAYER.

OUR HOME MISSIONARIES.

We have again and again set forth in these columns the high character and tried fidelity and patient self-denial and noble work of our sixteen hundred missionaries and three hundred teachers, and challenged for them as their well-earned right the admiration and sympathy not only of all who approve and support the work, but of all who love God and their fellow men. Everything ever said here and elsewhere in their praise might now and here be said again not only with equal truth, but with the added emphasis furnished by the goodly record of another year's work, divinely sealed with singular and increasing success. But instead of repeating thrice-told eulogies, however well deserved, we wish to use the space and time now at our disposal under this head to set forth and urge—and this also by no means for the first time—the desirableness and necessity of an early and large increase in the numbers of this noble army of well-doers for Church and country.

We have 106 more missionaries than a year ago. The theological seminaries have all received increased numbers of students. Our ministerial list has been augmented by considerable additions from other Christian communions. Increasing numbers of candidates for the ministry have devoted themselves to mission work, both at home and abroad. There is by no means an absolute dearth of encouragement and good cheer in the matter of a larger supply of laborers; and yet the fact remains that demand far outruns supply, that calls outnumber candidates, and that the work, so great already in proportion to the number of workers, grows at a rate utterly beyond any present and prospective means and material for its adequate handling.

Our thirteen theological seminaries and schools reported to the General Assembly seven hundred and fifty students in all. Increased attendance at this autumn session

will probably bring the number up to a total of eight hundred. That makes a little more than one theological student for each one thousand reported communicants. If one third of these graduate into the active work next spring, then the Presbyterian Church puts into her ministry each year one for each three thousand of her members.

All agree that the proportion ought to be vastly larger than this; and as we ponder it, the "ought" stiffens into a "must"—the responsible duty becomes an imperious necessity. We must have more ministers; and not only ministers from any and all possible quarters, but ministers from our own households, ministers from the bosom of our own church, ministers born and bred in our own fellowship and after our own fashion, from whose work among our people the best results may be confidently relied on.

The trouble is that we do not get them. Such candidates for our ministry are not forthcoming, in anything like proportion to our need. Our Church, out of her own native resources, does not much more than make good the losses by death, disablement and honorable retirement which are constantly diminishing her ministerial roll. The figures on this point are frequently given and familiarly known. They need not be here rehearsed. The occasion may be better improved by asking what is indeed no new question—why Presbyterian young men who give themselves to the ministry are so much fewer in number than the Church's need.

Whose fault is it that there are not more? Who is to blame that there are not enough of the Church's sons coming forward to fill all the vacancies and overtake all the growing work of church extension and evangelization? We do not know where to look for the fault, if not within the Church itself. Worldly ambition, selfishness, a low standard of consecration, must be among the causes

of this lack and failure, among the reasons why more of our Christian young men do not enter the sacred office. The young men are not lacking. They crowd our congregations and Sabbath-schools by thousands and tens of thousands. There are plenty of them for clerks and engineers and mechanics and the learned professions. They turn in crowds in every direction except the pulpit. They are ready for any calling but the highest and holiest of all.

The young men are not alone to be blamed. The fault is by no means all their own. Pastors are in fault, who do not keep the need and the call in this direction more habitually before the minds of the young men in their churches, and ply them more frequently with arguments and reasons why they should ponder the claims of this high calling upon them as their life career. Parents are in fault, who by worldly silence and selfish forgetfulness of the interests of the Church and the Master suffer their sons to leave this sacred work out of comparison and competition with secular callings, and never prompt them to think of it as a life work to which they may themselves be called. It is plain enough that this is so; and if it is so, the Church is itself to blame for the very lack it deplores and suffers from. There is a species of inconsistency in the Church's complaint that candidates for the pulpit are too few, when one chief cause of the fewness is the Church's own neglect to mould and train its sons for this sacred service.

If this thoughtless and worldly neglect of this great interest were universal, we should have wellnigh no candidates for the ministry at all. But it is not universal. The 750 students now in our seminaries come mostly from churches which are blessed with pastors, officers and parents whose hearts, brought by the Spirit into sympathy with the Lord of the harvest, are bent on sending the best and brightest of their young men as laborers into his harvest. The churches which lay such choice treasures on the Lord's altar are twice blessed. Such giving blesses both him who gives and him who takes. These generous congregations are

enriched by their own depletion, and thrive afresh spiritually by the stir of this sacred emigration. It is our impression that the country churches are to be credited with far the larger share of this well-doing. The large, rich, prosperous city churches are relatively far behind them in their contributions to the ministry. The causes of this shortcoming may not be far to seek, and need not be here detailed. But the fact is deplorable. It is doleful to stand in the pulpit of a noble sanctuary and look over an audience strong in numbers, wealth and prosperity, and think that not one young man out of its hundreds is setting his face toward the ministry. In the mighty metropolitan church in which his youth was passed and his Christian confession made, the writer has often been reminded that he and one other are the only "children of the church" known to be in the ministry today. It should not be so. Pastors and parents should bethink themselves whether they are not robbing their Master of his rightful due by failing to offer some of their sons for his acceptance, and to prompt them to the service of the gospel. The writer may be pardoned for recalling here what is to him a touching and tender memory. Just after his graduation from college his father said to him, "I wish you to be thinking what calling you will follow. I am alone in business, and should be glad to have my oldest son associated with me. But I think you will be more apt to incline to a profession. If you choose law or medicine, I will afford you all facilities in my power for preparation. But I wish you to know that nothing could give me greater satisfaction and delight than to see you set your face toward the ministry of the gospel." Those quiet words made an indelible impression. They had no small bearing on subsequent Christian faith and confession, and final choice of the sacred office. Let the modest and quiet example of parental self-denial and fidelity to Christ and the Church prompt the invitation it deserves, and the scanty ranks of ministers and missionaries would soon be grandly reinforced.

WILLIAM IRVIN.

SOUTH AMERICA.

MISSIONS IN THE UNITED STATES OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; latitude, 4° north; climate, temperate; population estimated at 90,000; occupied as a mission station, 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. J. G. Touzeau, Miss Maria B. Franks; five native teachers; one native helper.

BARRANQUILLA: situated near the sea-coast at the mouth of the Magdalena river; occupied as a mission station, 1888; missionaries—Rev. and Mrs. Thomas H. Candor.

MISSIONS IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. A. L. Blackford, D.D., and his wife; Rev. W. E. Finley; one native assistant and two colporteurs. *Out-station:* Cachoeira—one colporteur and Bible reader.

LARANJEIRAS: Rev. J. B. Kolb and his wife; one teacher.

CAMPOS: about 150 miles northeast of Rio de Janeiro.

RIO DE JANEIRO: capital of the empire; population variously stated up to 400,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. J. T. Houston, John M. Kyle, J. B. Rodgers, and their wives, and Rev. A. B. Trajano; one native assistant and two colporteurs.

SÃO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the province of same name; population, 50,000; occupied as a mission station in 1863; missionary laborers—Rev. George W. Chamberlain and wife, H. M. Lane, M.D., Miss Ella Kuhl, Miss Mary P. Dascomb, Miss P. A. Thomas; nine teachers, one Bible reader and one colporteur; Rev. D. McLaren.

SOROCABA: 60 miles west of São Paulo; Rev. J. Zacharias de Miranda.

RIO CLARO: over 120 miles northwest of São Paulo; occupied as a mission station in 1863; missionary laborers—Rev. J. F. Dagama and wife, Miss

Eva Dagama; three teachers, one licentiate and two colporteurs.

BROTAS: 170 miles northwest of São Paulo; occupied as a mission station in 1868; missionary laborers—Rev. J. B. Howell and wife; one licentiate and five teachers.

CALDAS: 170 miles north of São Paulo; Rev. M. G. Torres; one native helper and one teacher.

CAMPANHA: Rev. E. C. Pereira; two native teachers.

BOTUCATU: 160 miles west by north of São Paulo; missionary laborers—Rev. J. R. C. Braga and two native teachers.

CORYTIBA: about 500 miles southwest of Rio de Janeiro; chief town of the province of Paraná; missionary laborers—G. A. Landes and wife and two colporteurs.

In this country: Rev. Messrs. J. T. Houston, George W. Chamberlain, G. A. Landes, and their wives, Rev. D. McLaren and Misses Mary P. Dascomb and P. A. Thomas.

MISSIONS IN CHILI.

VALPARAISO: the chief sea-port of Chili; population, 120,000; laborers—Rev. Messrs. W. E. Dodge, J. F. Garvin, and their wives; Rev. Moses Bercozits; seven out-stations, including Constitución, where there is an organized church.

SANTIAGO: the capital of Chili; 120 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. Messrs. S. J. Christen, J. M. Allis, W. H. Lester, Jr., and their wives; one licentiate; six out-stations, including Linares, where there is an organized church.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; laborers—Rev. and Mrs. W. B. Boomer, Rev. Francisco Jorquera; eight out-stations.

COPIAPO: about 400 miles north of Valparaiso; population, 15,000; laborers—Rev. and Mrs. W. H. Robinson; six out-stations.

A PLEA FOR BRAZIL.

REV. T. BEATTY HOWELL, JAHU, BRAZIL.

The Rev. Edward Storrow, in his excellent article on "The Distribution of Mission Forces," in the *Missionary Review of the World* for April, puts South America in the category of countries to which "it is questionable if any missionary should be sent, because there the governments are weak and corrupt, and Roman Catholicism exerts its intolerant power." It is true that he speaks only of the Indians of South America, leading one to infer that he

considers that they only are the proper subjects of missionary effort; but the reasons which he gives would apply with even more force to the non-Indian inhabitants. It is possible that others also may think that the work here presents special difficulties on account of priestly opposition, or the intolerance of the nominally Catholic government; so that some definite information on this point may be timely and acceptable.

It is probably not generally known that Protestantism in Brazil is *officially recognized*, and has a well-defined legal status. The Presbytery of Rio de Janeiro, the pioneer Protestant body in Brazil, many years ago adopted a constitution and by-laws, setting forth plainly the object of the organization, which, after having been carefully examined and found to contain nothing prejudicial to the interests of the state, were sanctioned by the government, and the presbytery authorized to purchase and hold property for the purposes stated in its organic articles. The presbytery thus incorporated was the legal owner of all the property of our Church in this country, until provincial laws, recently passed, made it possible for each individual Protestant congregation to be similarly incorporated, and hold its own church and school property.

Protestant marriage is recognized as valid, and as having the same civil effects as that performed by the Romish priests; and in the recorder's offices special books are provided for the registration of the certificates of marriage given by our Protestant pastors. Only those pastors who are duly registered have a legal right to perform the marriage ceremony; but the government accepts the certificate of ordination signed by the moderator and stated clerk of our presbyteries, as sufficient proof of the necessary ministerial qualifications. Protestants usually have their own cemeteries, but where there are none, a part of the municipal cemetery is assigned them.

The law guarantees us protection in the celebration of religious worship, according to the rites of our Church, in private houses or buildings without the exterior form of a temple. When it is required, special details of police will be sent to ensure freedom from molestation during worship by fanatical outsiders.

Our schools are openly propagandist; the Bible is read and explained in them daily, our Catechisms and other religious works are used as text-books, but no attempt is made to suppress them; on the contrary, the emperor, in his tours through the country, has always made a point of visiting them wherever found, thus giving them a quasi official sanction.

It is true that the Religious Liberty bill is

hanging fire. After having passed almost without opposition in the senate, over a year ago, it has not yet even been presented in the lower house, doubtless in deference to the wishes of the princess, who is *de facto* regent, but who, it is generally felt and expressed, will never be accepted by the people as empress, on account of her jesuitical proclivities.

While the supposed difficulties to the prosecution of evangelistic work, arising from governmental intolerance and priestly opposition, are entirely wanting, the requisites for successful missionary occupation, as enumerated by Mr. Storrow, are to be found here in a notable degree.

ESSENTIAL REQUISITES MET.

The first requisite which he gives is *large and unappropriated territory*. As is well known, the territory of Brazil equals that of the United States; but besides our own and the Southern Presbyterian Board, there are working in it only two societies, the Baptists, who are confined mainly to Bahia, and the Methodist Episcopal Church South, with half a dozen ministers and some three hundred church members; there are also a few independent churches, organized by the late Dr. Kalley, and one or two stations of the Taylor mission, while the Synod of Brazil has sixty-two churches, with three thousand members, distributed over thirteen of the twenty provinces into which the empire is divided. Counting all the evangelical laborers in active service, there are not more than three ministers to every million of inhabitants.

When we come to the *friendly disposition of the people*, which is the second requisite mentioned, striking facts are so abundant that it is difficult to make a selection. One case, which is only a sample of many, recently came under my observation. A man living one hundred and fifty miles from the nearest Protestant church rode that distance on horseback to make a profession of his faith, and saw a minister and heard a sermon for the first time the day that I received him into the church. He has, however, built a little chapel at his home, where he gathers the neighbors on Sunday for worship, and says that there are a considerable number of them that seem to be true believers,

though no minister has yet been able to visit them. Similar cases frequently occur. In fact, with the exception of half a dozen located in the largest cities for strategic reasons, all our churches have been organized at points where the knowledge and acceptance of the gospel had preceded the personal labors of the minister or missionary. In several cases a single copy of the Bible which had providentially fallen into the hands of a serious-minded person had led to the conversion of a whole community; in others the reading of the *Imprensa Evangelica*, our weekly religious paper, has awakened inquiry, leading to the study of the Bible and belief in Christ as the Saviour. In one or two instances a converted priest, before ranging himself on the side of the gospel, has taught enough of truth to his people to cause them to seek after more light; while frequently believers who have moved into new districts, by their words and example have testified to the truth of their religion in such a way as to lead many of their neighbors to accept it. As a rule the churches which we have organized have been the fruit of self-sown, or one should rather say *God-sown*, seed.

One result of our thus having followed the leadings of providence in the organization of churches has been that we find ourselves with many small churches, widely scattered and with difficulty grouped under the care of a single pastor. It thus happens that while most of the churches have preaching only once a month, a considerable number can only be visited by their pastor once or twice a year, and have no religious instruction except on these occasions. That no heresy nor erroneous practices have sprung up in these isolated churches is a marked evidence of God's watchful care over our work here. To appreciate how entirely the believers are left to the direct guidance of the Holy Spirit, it must be remembered that there are in the Portuguese language no commentaries, Bible dictionaries or similar helps to the study of the Bible, our publications thus far having been principally controversial works, with a few devotional and Sabbath-school books.

In regard to the *healthfulness of the country* it need only be said that, with the exception of a

few places along the sea-board, Brazil is as healthy as tropical countries usually are; and as a matter of fact, when our missionaries have returned to the United States on account of health, it has always been because of overwork and nervous break-down consequent upon the intensely-high pressure under which we all live in a country where there is so much to do and so few to do it.

There is too every *probability of continuous labor uninterrupted by war or revolution*. The Brazilian government, as is well known, for the last half century has been about the only stable one on this South American continent. And even now, with the rumors of a coming change in the form of government from monarchy to republic in the air, European capitalists are so assured of the stability of affairs here and are investing to such an extent that the supply of exchange is not equal to the demand, and Brazilian paper is worth three per cent. more than gold.

COSTLY, YET ECONOMICAL.

In regard to *comparative expensiveness*, there is no doubt that, owing to economic reasons which cannot be discussed here, the work in Brazil in all its departments is much more costly than in any other field occupied by our Board, and probably in any other part of the world. Still, in calculating the comparative expensiveness of mission work, we must take into consideration not simply the cost for one year, but the amount that it will probably be necessary to spend in order to establish a *self-supporting and self-perpetuating Christian Church* in the country. Considered in this respect, Brazil will probably head the list, with the exception perhaps of Japan. A movement in favor of self-support, which started in the Presbytery of Rio de Janeiro about two years ago, and the most prominent part in which has been taken by one of our native ministers, has resulted in relieving the Board in that short period of the support of five of the seven native ministers in that presbytery, and the increase in the contributions of the churches during the time that the scheme of home missions has been in operation has been such as to warrant the expectation that in the

near future all the native pastors will be supported by funds raised by the native members. The prospect in educational and publication work is equally promising; so that we feel safe in saying that the heavy annual expense will be more than counterbalanced by the comparatively short time that mission aid will be needed in Brazil.

As we have seen, all the conditions for successful missionary occupancy are to be found in Brazil. There are also some special considerations which lead us to urge an immediate and large reinforcement of our laborers here. The force of ministers, native and foreign, in active service is utterly insufficient for manning the churches already organized, and entirely precludes aggressive work in the regions yet unevangelized, or even our responding to the calls which we hear on every side from those who are longing to know more of the gospel. Such is the pressure of purely ministerial work that it has been impossible to set any one apart as theological instructor of the dozen or more young men who are in course of preparation for the ministry; neither has it been possible to let one man take as his sole work the editing of the one weekly religious paper, which has been a very efficient pioneer evangelizing agency, and in the hands of one qualified for the work, and who could give his whole time to it, might be made a much more powerful instrumentality for the advancement of the cause. It is also highly important that one or more should have leisure to prepare the commentaries and other works necessary for the instruction of our people, and especially our elders, in gospel knowledge. Still further, the Synod of Brazil at its first meeting took measures for the provisional licensure of native helpers, or Bible readers, to aid in the care of our scattered churches. There are many earnest and spiritual men ready to engage in this work, but they need to be themselves first instructed in scriptural truth, and one missionary at least is needed to take charge of that work. The synod, in its letter to the churches in the United States, requests that twenty-five new men be sent at once to this field, and that is the least number that will enable us to meet the immediate demands of the work.

AN APPEAL FROM CHILI

The members of our Chili mission have issued an earnest appeal to Christians everywhere to unite in prayer in behalf of that republic. After grateful acknowledgment of past blessings, such as concessions of a liberal government, a spirit of tolerance toward a pure Christianity recently manifested, the distribution of the Bible, etc., the paper continues:

While mindful of these things, we cannot shut our eyes to the pressing needs around us, and we are constrained to ask you to become fellow-helpers in prayer with us in the work of the gospel of Christ in Chili. Romanism has blighted these shores and enthralled this people for centuries. A reaction is taking place; but, excepting in a few instances, it is not toward the religion of the Bible. The great trend is toward infidelity and indifferentism. The natural fruits of both are seen in the confused and sad state of opinion and practice regarding religion and morals. . . .

The present is a time of opportunity. A beginning has been made and special indications of providence have been vouchsafed. The agencies at work in Chili are the following, viz., thirteen Protestant churches among the foreign communities, five boarding and day-schools and three Spanish preaching stations under the Taylor mission of the American Methodist Church, a seaman's mission in Valparaiso harbor, the Valparaiso Bible Society employing several colporteurs, a mission to the natives of Tierra del Fuego under the care of the South American Missionary Society of England, and the Evangelical Union or Chili mission of the American Presbyterian Church. The work of this latter is largely among the Chilians. In connection with its work are five Chilian churches, three schools, one theological department, seven foreign missionaries, three Chilian ministers, besides other helpers and teachers. Among the special indications of God's providence are the rapid movements of the past few years toward religious freedom in the spirit of the people and in governmental acts. The Evangelical Union, which issues this appeal, has recently received articles of incorporation granting the right to hold property, liberty of worship and permission to propagate the Reformed faith throughout the country. Other tokens of providential favor are seen in the large number who now give the gospel a hearing, and in the fact that several Chilians

have just entered upon or are in active preparation for the gospel ministry.

The demands of the hour are twofold: *the immediate occupation of the entire field* and a *gracious and mighty outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilian race and to the untouched aboriginal tribes. Nor can we pass by the fields north of us, the United States of Colombia and Peru, in which there are very few laborers; also Bolivia, Ecuador and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the gospel.

Those who are willing to unite in a weekly observance of prayer in behalf of Chili and the other darkened papal lands of America are requested to send their names to any member of the Evangelical Union. These are not intended for publication, but that we may be encouraged by the knowledge that some are joining us in this request, and that we may be able to communicate with them in the future. Rev. J. M. Allis, Casilla 912, Santiago, Chili; Rev. S. J. Christen, Casilla 691, Santiago, Chili; Rev. W. H. Lester, Casilla 281, Santiago, Chili; Rev. W. H. Dodge, Casilla 202, Valparaiso, Chili; Rev. J. F. Garvin, Casilla 904, Valparaiso, Chili; Rev. W. H. Robinson, Casilla, Copiapo, Chili; Rev. W. B. Boomer, Casilla, Concepcion, Chili.

THE BRITISH SOUTH AMERICAN MISSIONARY SOCIETY.

REV. JAMES JOHNSTON, A.S.A.

Rarely have the beautiful words used by Montalembert in "The Monks of the West," that "often after long darkness the truth finds secret issues, unforeseen outlets, marvellous blossomings," had so powerful an illustration as in the annals of the South American Missionary Society and its triumphs over the Tierra del Fuegians.

The spirit of universal mercy, ever typical of missions, has in this society's enterprises an unrivalled example. Even more, for its indirect promotion of commerce, science, international good will and humanity, the society has long had a claim upon the gratitude of the civilized world. In two respects chiefly the South American society challenges admir-

ation. It has shown that the missionary is to the uttermost prepared to hazard himself for the salvation of his fellow mortals, and, on the other hand, that the most repulsive races may be raised from the depths of savagery to a high level of Christian civilization.

Originally known as the Patagonian mission, the organization was re-designated in 1864 by its present name, the South American Missionary Society. The field of operations includes the extensive region of Patagonia, one thousand miles in length; Tierra del Fuego (Land of Fire), consisting of eleven large islands at the southernmost point of South America, separated from Patagonia (The Devil's Country) by Magellan's Strait; and the Falkland Islands, lying in the ocean east of the mainland. Its heroic pioneers, Captain Allen Gardiner, Canon Despard, Bishop Stirling and Rev. Thomas Bridges, form a holy chain, eminently corresponding to Bishops Mackenzie, Tozer, Steere and Smythies, of the Universities' Mission to Central Africa.

To Captain Gardiner the Tierra del Fuegian mission owes its foundation. After expending means and energy upon mission endeavors in several parts of the globe, this noble-minded man devoted himself in the 1840 decade to South America. The jealousy of the South American republics, fanned by the Jesuits, and the hostility of the tribes compelled him on various occasions to return to Great Britain. This *non me tangere* stronghold was finally occupied in 1850 by the captain and six comrades establishing themselves above Cape Horn on one of the islands of the Tierra del Fuego archipelago. From that site they were driven to a neighboring solitude, where starvation and death eventually cut off the brave little group. Alleged mismanagement by the home authorities left the poor fellows unprovided for. The promised relief never arrived, and in the autumn of 1851 every man of them died, Captain Gardiner last, after undergoing horrible privations. His journals, like those of Bishop Hannington, were posted regularly within a few hours of his end and in a marvellous way preserved. Than these sad memorials, treasured in the South American Mission House, no grander record in the story of the Moravian

missions could be produced. Captain Gardiner's painful martyrdom meant the birth of the Patagonian Missionary Society in 1852.

An intrepid Christian sailor, Captain W. Parker Snow, accompanied by his attached partner, sailed from Bristol for the same inhospitable shores two years later in command of the Allen Gardiner mission vessel. In a short period Canon Despard was stationed at Keppel, on the Falkland Islands. Communication was kept with the Fuegians, many of whom visited the station. Their customs and speech were carefully studied, and in 1859 this martyr leader landed at Woollya, on the Tierra del Fuegian Islands. There they had only a brief sojourn. Every member of the band, with one exception, was shockingly butchered while engaged in prayer by the sea-shore.

With the departure in 1863 of Rev. W. H. Stirling, superintendent of the mission, a permanently bright chapter was opened. On this perilous errand, year after year, he risked himself amid the natives at Ooshooia, Tierra del Fuego. Bearing the love of heaven, he succeeded in winning the allegiance, protection and veneration of those around him, and in 1869 he was summoned home to be consecrated in Westminster Abbey first bishop of the Falkland Islands. Ooshooia, under the direction of Rev. Thomas Bridges, the translator of a part of the New Testament Scriptures, is a flourishing Christian settlement and village. In the ranks of this life-worker, who was a stripling twelve years old with Canon Despard in 1854, are some worthy men of apostolic mark.

In less than thirty years Christianity was effectually planted in a land commonly described as hopelessly forlorn. The wretched aborigines who Captain Cook said had no articulate tongue, and of whom Darwin observed that they were the lowest he had met in his explorations and apparently utterly incapable of being Christianized or civilized, have been transformed into the image of him who brought life and immortality to light. Christianity's victory is incontrovertible. Humanity's most helpless specimens have been brought to a shape of civilization corresponding to that of other continents. Of the earlier Tierra del

Fuegians, ethnologists said it was doubtful whether in them men had fallen to the brutish stage or the animal creation had reached its highest type. The results were astounding. Harbors of refuge were now built on desolate coasts where a few years ago every shipwrecked mariner was in imminent risk of slaughter. Latterly the English admiralty has notified the maritime nations that within certain limits of the Fuegian archipelago seamen in distress will be humanely treated by natives evangelized through the society's agency. A proof of this is shown by the presentation of a gold medal to the directors of the society by the king of Italy, in recognition of help afforded to the disabled crew and passengers of an Italian expedition in 1883. Whereas fifty years back the Fuegian wandered homeless over a sterile mainland in abject degradation, wearing a small piece of sealskin across his shoulders, and the women herded in a filthy, bestial condition, clad in a strip of fur, the advance is extraordinary. An articulate language has been framed, into which Christian literature has been reproduced by the missionaries; schools and orphanages are erected, and elementary industries taught; while thatched dwellings flanked with gardens of honeysuckle testify to blessings of a civilizing character. A passage from Polissena's lips in that exquisite book, "Christ's Folk in the Apennine"—"there is no reason why everybody should not have *two heavens*, one here and the other there"—has some fulfillment with this redeemed people.

Touching this renovation the London *Daily News* eulogistically spoke last May of the cost involved. "It was done by dying for it—steadily, persistently, till nature and man grew tired of killing, and left the peaceful intruders in peace." Its appropriation is alluded to in the following sarcastic vein: "One day, no doubt, a company of soldiers, from one or other of the Christian states, will swoop down on this fag end of a world, unfold a piece of bunting, and then bid us all observe how they have won the land for progress by the strong arm."

The mission steamer *Allen Gardiner*, which was launched from Bristol, 1884, at an outlay of £4000, has since been altered to a sailing schooner. In evangelic cruises and navigation

surveys the craft is fully employed. By vigorous exertions the society has influenced the Indians of the central plains, and in 1888 effected a settlement among those of the Paraguayan Chaco. Throughout the South American republics of Brazil, Argentine, Uruguay, Peru and Chili, the society has missionary chaplaincies for the purpose of carrying the gospel to the semi-civilized peoples and the European settlers. To current missionary literature a prized addition would be made by a fuller recital of the society's manifold and extensive toils. At the last annual meeting the heroically-faithful workers were commended and their labors in a large number of places in South America recounted. The southern mission was especially a progressive movement. An income of £14,011 was announced, with a credit balance of £93. It is noteworthy that in this holy warfare the South American Missionary Society derives the majority of its soldiers of faith, if not the sinews of conflict, from the city of Bristol.

For this good cause, as though steeled by an immortal love, Captain Allen Gardiner's farewell dying hope was, "I trust poor Fuegia and South America will not be abandoned. Missionary seed has been sown here, and the gospel message ought to follow. If I have a wish for the good of my fellow men, it is that the *Tierra del Fuego mission may be prosecuted with vigor*, and the work in South America commenced." Of such men may we keep reverent record among the servants of heaven!

The statistics of our three missions in South America for the past year are as follows: ordained missionaries, 20; married lady missionaries, 23; ordained natives, 8; licentiates, 3; native helpers, 61; number of churches, 41; communicants, 2780; added during the year, 384; boys in boarding-school, 60; boys in day-school, 430; girls in boarding-school, 50; girls in day-school, 512; total number of schools, 23; total number of pupils, 1052; pupils in Sabbath-schools, 761; contributions, \$7423.

Earnest pleas continue to be made for the evangelization of Venezuela, but no Prot-

estant church has yet planted its standard in that republic. Dr. Patterson, the agent of the American Bible Society at Caracas, who has recently fallen a victim to yellow fever, had been preaching both to the English-speaking and Spanish-speaking population, in addition to his work of Bible distribution. He found the people more ready to listen to the word than to purchase and read it, because of priestly interference. He wrote, "Men, women and children now know what response to make to the agent when he offers the Bible. They often say, 'It is a good book, the binding is worth the money, *but it is prohibited.*' And this response is not confined to the poor, but comes from professional men as well." On several occasions offers of financial help towards establishing a mission in Venezuela have been made to this Board, but they were not such as to justify the large outlay connected with such an enterprise. The three missions already planted in South America ought to be reinforced and enlarged before any new work is undertaken. What then is to become of Venezuela with its almost two millions of souls?

The American Bible Society reports that Bible distribution, that efficient handmaid of missionary effort, was fifty per cent. larger last year in South America than during any preceding year. The number of Bibles, New Testaments or parts disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort is evident when we learn that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half of the decade and 174,038 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the past year 4563 copies, and during its existence of twenty-eight years has distributed 54,417 copies in the republic of Chili. This work is accomplished by these societies either directly by agents in their employ or indirectly through the missionaries of various boards laboring in the several countries. Numerous instances are on record where

souls have been led into the light through this agency, and not a few in which those thus enlightened have formed the nuclei of now prosperous churches.

Dr. Charles W. Drees, superintendent of the work of the Methodist Episcopal Church in South America, thus summarizes the argument for the immediate and more adequate occupation of those southern countries: "The vastness of the field, the great variety of the elements to be wrought upon, the ripeness of the opportunity and the promise of rapidly-accumulated results."

The American Church Missionary Society (Episcopal) has just sent two missionaries to Brazil, Rev. James W. Morris and Rev. Lucien L. Kinsolving, to found a mission in that empire. These young brethren were recently graduated from the Virginia Theological Seminary, and sailed from Newport News, August 31, with instructions from the society to enter "such fields as are not now under the care of any Protestant missionaries." Wise instructions, surely! We have taken pleasure in commending these pioneers to our missionaries in Brazil, who in turn will gladly extend to them a cordial welcome and render all possible assistance in the selection of a field. We bid the society and its missionaries God-speed.

The Foreign Sunday-School Association has between thirty and forty schools in Brazil, Chili and Uruguay, with about sixteen hundred pupils.

The Methodist Episcopal Church (North) of the United States began mission work in South America in 1836. It has missions now in the Argentine Republic, Uruguay, Paraguay and Brazil. The mission force employed comprises 6 ordained missionaries, 6 assistant missionaries and 5 ladies from the

United States, 8 other lady workers, 9 other ordained and 33 unordained preachers, 29 native teachers, 6 foreign teachers, 34 other helpers, 717 communicants and 616 probationers. The educational work comprises 1 theological school, with 12 students, and 30 day-schools, with 2299 scholars. The funds collected on the field for all purposes during the year amounted to about \$26,000.

Dr. H. Corbett thus graphically describes the influence of a Christian family in China:

In one of the towns of this district a Christian family had long met with most bitter persecution. The enemies were most relentless in their hatred, and used every means to annoy and injure the Christians. After some months the aged father of the chief leader in opposition to the Christians died. He had acted in other matters so unreasonably that his neighbors all refused to assist him at the burial of his father. He was in deep perplexity, as this would be a lasting disgrace upon his family name. Finally the Christian went to see him, and volunteered to give him all the assistance in his power. The man was filled with astonishment, and asked, "After all I have done to you, can you still forget it and act the part of a friend?" "Oh yes; the Christian religion teaches us to be kind even to our enemies. If you wish I will bring my sons and give you all needed assistance." The man fell upon his knees to express his heartfelt thanks. From that day on he was a changed man, and is now a consistent member of the church. The gospel is now as ever the power of God unto salvation to every one that believeth. Pray for China!

Speaking of sending books to Turkey and Syria along with other goods, it was said by one writing from that empire:

Don't send them any longer in the same package with other goods. The Turkish government regards books with the same apprehension that the English government regards dynamite. Each package of books is a possible infernal machine to the Turk.

CONTRIBUTED ARTICLES.

THE WOMEN OF SYRIA.

(A paper read before the Ladies' Foreign Missionary Society of Athens Presbytery, at Marietta, O.)

I have been requested to give some information concerning the women of Syria, among whom I have dwelt for the last sixteen years, and in whose welfare I feel a warm and personal interest. As I consider my theme, however, I am in the first place impressed with its composite nature. If we were asked by some foreigner to describe the women of America, you can easily see what a wide range our thoughts would take. We must include in our survey the Indian woman on the western frontier and the refined, cultured and Christian dweller in the metropolis. We would think of the poor, ignorant women of the most benighted portions of the country, and the strong, energetic and noble-hearted who in these days of high privilege and achievement are doing so much for themselves and their sisters in this and other lands. White and colored, rich and poor, good and bad, ignorant and cultured, selfish pleasure-seeker and she whose only thought is of others,—all these would come before our mental view if we should attempt to describe the women of America. Yet in all this variety there is unity.

So in reference to the women of Syria. They form a whole consisting of many different elements. There are the Bedawin wanderers on the outskirts of the land, dwelling in tents as their Ishmaelite mothers have done for centuries, never resting long in one abiding-place, but ever journeying on. Their garb is of coarse, dark cotton. Their swarthy faces are browned by exposure to a southern sun. They are often tattooed, and their black locks are braided and fastened under the chin. Some barbaric ornament is worn in nose or ear. They go trudging along with little children on their backs or perched astride their shoulders. Their religion is nominally Mohammedan, but practically very little of anything. They are simple-hearted and

kindly when approached with kindness, but ignorant in the extreme and difficult to reach, partly on account of their wandering life and partly also on account of the great unwillingness of the government that their race should be brought under educating influences.

Again, there is the Druze woman, a dweller for the most part on Mount Lebanon. Her tall, erect form and dignified bearing are quite marked. Her eye is dark and her glance bespeaks latent energy. She walks with the free, strong gait of the mountaineer. Her garments are long and of sombre hue, her girdle of bright Oriental colors. Her religion is a strange one, and but little is publicly known about it. It is a dissent from Mohammedanism. Belief in transmigration of souls is one of its articles. Truthfulness is not considered essential in intercourse with those of alien faith; but notwithstanding the deep duplicity of her nature and the warrior blood of her father and brothers, our Druze woman is an interesting character, and when once gospel truth has fairly gained the citadel of her heart she is capable of developing into elevated womanhood.

Then there are the Maronite Catholics, the Greek Catholics and also the adherents of the Greek Orthodox Church. Many a girl from their number has been gathered into our schools, many a woman induced to listen to the truth, and many a convert has been added to our churches, but still much remains to be done. Superstitions which have their roots deep in the centuries of the past do not often vanish in a day. The power of the priesthood is yet strong. To these sects belong many of the simple-hearted women of the country, busy with plucking the mulberry leaves for their silkworms, grinding their wheat, making their bread, feeding their cows and sheep, gather-

ing their olives, drying their figs and raisins, and caring for their children. If we call upon them they will usually receive us with courteous hospitality, and their neighbors will often come in to share the visit and listen to our talk. They are also found in large numbers in the cities and towns. City life is, however, there as here, more formal than that of the country. Some are very poor and some are very rich. Wealthy dames there are who go rolling about in their fine carriages, arrayed in Parisian toilets and having the veneering of western accomplishments. Jesuit and Greek boarding-schools have taught them French conversation and opened their eyes to the fascinations of the French novel. Some have been won to a higher culture, but western civilization without the pure gospel as a permeating principle is a poor thing to ingraft into Orientalism.

There are also a great throng of Mohammedan women, embracing perhaps half of all in Syria. With far less social freedom than others in their land, they are not, I think, so closely immured as in India. Divorce is frequent both with them and the Druzes. The Koran allows to each man four regular wives, but the poor do not often avail themselves of the permission, and even among the wealthy in Syria it is not unusual to find the one wife. To the unfettered independence of the American life the Moslem woman is an entire stranger. When wealth lifts her above the wholesome necessity for labor, her life must pass in idle gossip or weary monotony. She will spend many hours of her daily existence in smoking the *arghileh*. The benefits of Christian education have reached a few of the Mohammedan women, and it is encouraging to know that the improved character of those who have received its benefits has so won the respect of the men who have married them that they have rarely if ever been divorced, and have been permitted also to remain the one wife of the household. There is one school in Beirut under Scotch auspices, where by giving the board, clothing and tuition, quite a number of Druze and Moslem girls have been gathered, and the results have been

very satisfactory. Some also have been received into other boarding-schools and a good many into day-schools. Some of the Mohammedan women, together with many from other sects, have been induced by the promise of a little reward for regular attendance to come to the week-day classes arranged for their instruction. A few yards of unbleached cotton is frequently enough to attract them and to remove the husband's veto. Hundreds of women are gathered weekly in this way in private houses or school-rooms. Bible stories are told and simple verses of Scripture taught. The gospel teachings are enforced by familiar illustrations, and persuasive and kindly influences are used as far as possible in connection with personal intercourse. The Mohammedan woman never goes into the street without being enveloped from head to foot in something like a large sheet, usually of white cotton, but among the wealthier of black or colored silk. Her face also is veiled. The missionary lady is sometimes able to get access to the harem of the Mohammedan, but we are waiting and hoping for larger opportunities to comfort and help these veiled women.

There is one sect of the Mohammedans called the *Metawileh*, among whom ceremonial observances are very strict and something like caste seems to prevail. If a Christian should chance to use one of their utensils or dishes, it would usually be either destroyed or subjected to most thorough washings. If a Christian traveller should eat his lunch near their homes, the place where he had been would probably be washed by the pouring of jars of water over it and a thorough cleansing would ensue. Though these are the habitual customs of the *Metawileh*, I can never forget the kindness I once received in one of their villages when after a most exhausting journey over the plain on which stand the ancient ruins of Baalbec I arrived at a little place a few miles distant from these ruins, faint with the terrible heat and burning *sirocco* air. I was taken into one of the rooms of a humble *Metawileh* house, glad to be anywhere in the shade. Water was brought

and kind sympathy was expressed in the faces of those who stood around me. As I thanked them, I prayed that they might ever find rest when weary and know at last the true Refuge. I do not know how they may have expiated their hospitality after our departure, but we were not witnesses of it, and several of our hosts escorted us even to the outskirts of their village and parted from us with many salaams. Great ignorance prevails in this the lowest of Mohammedian sects.

Lastly there are the Nusairiyeh. They are more like pagans than any other dwellers in Syria; for though the Canaanites once dwelt in the land and Greek and Roman divinities have been worshipped upon these shores in the past, it is not now a heathen country. Little exact knowledge seems to be had of the belief of the Nusairiyeh. Some think them the descendants of the old Canaanites, and some that they incorporate in their religious ideas fragments of the ancient Persian religion. There are none in all Syria more needy of spiritual and mental enlightenment and of all civilizing and elevating influences. The Metawileh and Nusairiyeh form, however, the smallest sects in this country of many creeds.

These are the women of Syria. They are, as you have seen, of many different classes and of various social grades. Wave after wave of conquest has swept over their land. European and Asiatic, Christian and Moslem, have made it a battle-ground, and diverse influences have held sway; but notwithstanding this variety in class and individual character, they are united in one common need.

Do you feel that you know them not and that they are far apart from you? With all the difference which false belief, foreign customs, strange tongue and garb can give, I can assure you that they are women like unto you. The mother's heart beats there as here. The touch of sympathy and kindness awakens the grateful response. Sickness and suffering also bring us into one common fellowship. Together we face the great and solemn future. The soul-wants we often feel so deeply they have, though they may

not be conscious of them. Do we need forgiveness of sins and the Lord Jesus Christ as a Saviour and refuge? So do they, even though they may not know of him. Often have I remembered, while talking with the village women and noting their Oriental ways, so like those of Bible times, that Christ too was in his earthly life an Oriental, that his mother Mary was a village woman, that no doubt he often sat in similar homes, saw their simple household life and sympathized in their cares. Jesus is in truth to the whole world kin; but do not let us think, in the pride of our great privileges and the full possession of our Christian civilization, that these women of the Orient are not just as dear to Christ as we are, that he does not wish to bless them as he does us.

It is not my intention in this paper to speak of the great work already being accomplished through the large number of schools for girls in Syria, nor of the great possibilities of the future in connection with them.* My experience has been more in the way of simple friendly intercourse, teaching in the weekly classes for women of which I have spoken, and also in Sabbath-school and Bible-class. My heart warms as memory recalls the throng of up-turned faces.

It is true the women often come to us for material good and the supply of earthly needs. Can we blame them for emphasizing these when they have yet so much to learn of the transcendent value of spiritual blessings? Have we yet reached a lofty indifference to worldly possessions? They look upon us as almost literally "possessing all things." Is it strange that they sometimes inconveniently besiege us to give of our abundance? I believe that many a woman of Syria whose name has never yet appeared on the roll of the Protestant Church has learned to love and trust the Lord Jesus Christ, and that many a Bible prayer drilled into the mind by patient teaching has become the genuine language of the heart. Their names recur to me as I

* Total of schools in Syria under the care of our Presbyterian Board, 141; pupils, 6199.

write. Saada, the old beggar woman, who in her tattered garments listened so intently and was so glad she "had come and learned the truth before she should die," and who, on hearing the story of Nicodemus, asked with such sympathetic eagerness whether, after all his questionings, he understood "all about it at last." Worady, poor woman, who in loneliness, poverty and illness was found staying her heart in the night watches on the Saviour, saying, "I am weary and heavy laden, and thou hast said, 'Come unto me.'" Others too whose eyes have filled with tears as they have listened to the story of the prodigal son or Joseph making himself known to his brethren, and other Scripture narratives. A class of Beirut women, on listening to a letter written for their benefit by one who had often taught them, but who was then absent, was so responsive to the remembrance and the interest manifested in their welfare that, as they leaned eagerly forward to listen, there were few dry eyes, and blessings manifold were invoked in fervid Oriental phrase upon the writer of the letter and those dear to her.

These incidents I mention that you may feel that they are indeed in many things your sisters. Will you not pray for them? Will you not help them? Will you not send those who can instruct them? Aye, when God's providential call comes, will you not go to them?

I have often felt during the last few months, since coming to America, how truly all work for the kingdom of God is one. Loving consecration to our Master will always find some means of expression. Devoted service is as needful here as abroad. It is, however, easier to give our attention to the near and real than to the distant and abstract. I have wished therefore to make more vivid to your apprehension the personality and needs of the various types of Syrian women. I am sure, my friends, that to the all-embracing love of Christ no people are foreign. Shall we not strive to mount to this high plane of divine sympathy?

A vision from heaven was needed of old to reveal to Peter on the shore of Palestine that a western soldier might be a brother in Christ. Do we not here in this western land need at times another revelation, even a glimpse into the heart of our Lord, to enable us to realize that a woman of the Orient may be a sister in Christ?

"And lo a great multitude, which no man can number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

MARY PINNEO DENNIS.

BEIRUT, SYRIA.

SAHARANPUR THEOLOGICAL SEMINARY.

The theological seminary at Saharanpur closed its fifth session on the 11th of July, when seven young men graduated, of whom six belonged to our own missions, and one was from the Canadian Presbyterian mission at Indore, Central India. Since its organization in the beginning of 1885, twenty-three students have graduated from the seminary, belonging to our own and other missions. Of those who belonged to our own synod among this number, two have become pastors, one at Rawal Pindi and one at Lodiana. These two congregations sup-

port their pastors entirely, paying them about 25 rupees (\$8) per month.

The others who have graduated are all engaged in evangelistic work in the missions, and are doing a good work. The Synod of India fully recognizes the importance of the seminary in its relation to the future of the native church in India, as do the other Presbyterian churches or missions who send their students to us. Several years ago the Lodiana mission estimated 14,000 rupees (about \$5000) for the purpose of putting up a new building for the seminary; but last

year, on account of the reductions which were made necessary by the lack of funds, the money could not be appropriated to this purpose. The building in which we now are obliged to hold the school, being a dwelling-house, is not well adapted to school purposes, and moreover, this building may soon be required for a missionary or mis-

sionary ladies. We, therefore, earnestly hope that God will put it into the heart of some individual Christian, or into the hearts of the members of some church who take an interest in the advancement of Christ's cause in India, to give as a special gift to the Lord the five thousand dollars needed for this purpose. A. P. KELSO.

“THE SOCIETY OF CHRISTIAN ENDEAVOR.”

When a society at its eighth annual convention can report 7671 local organizations and a membership of 470,000, its popularity at least is plainly manifest. The critical may still question its abiding usefulness and look upon it as the result of one of those temporary waves which occasionally sweep over the churches; but that this organization has taken a strong hold upon large numbers of the young people in the churches of our country cannot be questioned.

Being a pastor who started a Society of Christian Endeavor in his church before this wave had reached its present high-water mark, I have been asked by the editor of *THE CHURCH AT HOME AND ABROAD* to present some of the features of this work to its readers.

More and more is the Church of the present intent upon caring for the young. “Feed my lambs” is a command of the Master which ministers and people are hearing and heeding as never before. Children are received into the full communion of the Church in larger numbers and at a far earlier age than formerly. More thought and attention are given to this large portion of our church membership. But progress in this direction only shows how much more needs to be done. One of the most frequent questions in the religious convention and paper during the last two decades has been, “How can we interest the young people in the church and attach them to it?” The grand work of the Sabbath-school has been recognized both in the field of instruction and influence. Christian parents have gladly welcomed this co-operative force. But all Sabbath-school workers understand

the difficulty of holding the young, especially the boys, after the age of sixteen or seventeen. Yet even in those Sabbath-schools where this is accomplished, through a superior class of officers and teachers, it is felt that there is a work to be done for the young which cannot be accomplished either in the home or in the school. It is in the line of drill and discipline; it is in the application and testing of principles already taught. Of course the final aim of all religious instruction is to teach the child to think and act aright for itself when thrown upon its own resources. It is of the highest importance, however, that during this period of testing the young should be within the reach of the best Christian influence and form their habits of thought and life in connection with the Christian Church. How to do this is the problem. Various have been the answers.

(a) Some have said the young crave amusement; let us plan a part of that amusement in connection with the church. Hence the church sociable, the church parlor and kitchen. Some one has said the church kitchen and the church stage are not far apart. The occasional announcement of tableaux and private theatricals at church entertainments shows whither the desire to entertain may carry people.

(b) Others have formed literary and debating societies in the church, at the meetings of which there would be readings, discussions, essays and musical renderings. No serious objection can be raised to this if it be kept subordinate to the religious spirit of the church. In the smaller towns and villages, where there is very little intellect-

ual life apart from the churches, this is most desirable.

But we cannot keep too distinctly in mind the fact that the real power of every church is spiritual; and if we are to do the highest and most lasting work for the young, it must be of a spiritual character. It is that attempt on the part of the founders of this new society which has commended it most warmly to earnest pastors. It is known not as a social or literary or musical endeavor within the church, but it is specifically a Christian endeavor. It suggests one way in which the young may be induced to become Christians and be trained as zealous, intelligent Christian workers.

The life of this society centres in and around the weekly meeting. All the active members promise to be present every week, "unless detained by some absolute necessity," and to take some part in the meeting, however slight. Most of the societies have two classes, the active and associate members. The active are professing Christians. The associate, though not members of the church, are willing to join with their Christian friends in such an organization. In many instances there is a third class, called honorary, consisting of some of the older members of the church, who are occasional attendants at the meetings and whose counsel is gladly sought. The exact plan of organization is not imperative and unalterable, nor is it essential to success.

In the church of which the writer is pastor it was decided to have but one class and consider all as active members who were willing to take the prayer-meeting pledge. All the members are expected to be present every week, unless unavoidably detained, and the repetition of a verse of Scripture is deemed a fulfilling of the pledge to take part at every meeting. The prominent committees with us are—(1) the *Prayer-meeting*, which selects the topics for each week; (2) the *Look-out*, which presents the names of new members and looks after absentees; (3) the *Music*, which chooses the hymns, the accompanist and the choir, if that is thought desirable; (4) the *Flower*, which furnishes flowers

for the church, which are afterwards distributed in the hospitals and among the sick; and (5) the *Temperance*. This latter committee during one winter engaged rooms and kept them open every night in the week except Sunday, where a large number of boys were gathered from the streets and saloons, taught, amused and restrained. Committees can be multiplied as the work is increased and extended. Much can be done in behalf of missions in those churches where mission bands are not formed.

Some who read this article may desire to know how these weekly meetings are conducted. This doubtless varies widely in different churches. Our plan is this: Once a month there is a missionary meeting, at which papers are read or addresses made by some of the young men upon a field or a country chosen in advance. The last meeting of the month is one of consecration. At this the roll is called, and each one announces the number of times present during the month; and the aim is to make it not only a time of renewed devotion to the society, but to the Saviour. This is the time to read the reports of the committees for the month.

Our plan for every meeting, with the exception of the missionary, is in the main this: As pastor I always aim to be present and lead the devotional part of the service. After the opening hymn, we each repeat a verse or part of a verse of Scripture, usually selected with reference to the topic of the evening, which has been announced a week in advance. This part of the service is often very impressive and varied in its character, broken in upon and closed as it usually is with singing. With Bibles in hand, we then take up the subject of the hour. Instead of making a short address upon it myself, leaving others to follow, I pursue the interlocutory method, plying them with questions, encouraging them to ask questions in return, as in an adult Bible-class. In this manner the conventional and formal are set aside, no orations or long exhortations are delivered, and those who would never think of "taking part" in an ordinary prayer-meeting find their tongues loosened before they know it. If a

little legitimate pleasantry occurs and provokes a smile, it is not repressed, the aim being to make the young people feel entirely at home, and induce them to express their religious views as freely as they would to each other in privacy.

Usually this discussion is divided by a hymn and two or three short prayers, and closed with praying and singing. Very short prayers, though only of a single sentence, expressive of individual or united needs are encouraged. An occasional social meeting is held at the close of the devotional service to allow the young people to become better acquainted with each other.

Of course no work of this kind is carried forward successfully without much thought and prayer and study. Variety and interest must be maintained, occasions and opportunities must be watched and improved.

OBJECTIONS.

Everything new is subjected to criticism, and this society has formed no exception. I will mention a few objections which have had weight with those who have offered them :

1. It has been urged that this is another organization outside of the Church, and not so distinctively under its control as the "guilds" in the Episcopal and Scotch churches. This is a mistake, as it is a component part of the local church, and entirely responsible to its authorities. The pastor ought to be in close contact with it, and if not its leader, a constant attendant upon its meetings.

2. It is charged that this society demands an additional pledge from those who are already pledged to Christ and his Church ; that this is an act of supererogation, as uniting with the church is sufficient.

But, as has been seen, young people who are not yet members of the Church are ready to join such a society. During the last year twenty-three persons united with our church from the Society of Christian Endeavor, helped to take that step by the influence there exerted. Yet even if all who join such a society are already members of the church, is there any harm in their

pledging themselves to attend a Christian meeting once a week ?

3. Again, it is claimed that such a society separates the young from the older members of the church, and prevents their attendance upon the usual church prayer-meeting or lecture of the week. Without making an accurate estimate, I should say that about fifteen per cent. of our Society of Christian Endeavor attend also our other church meeting, that about fifteen per cent. more would probably attend the mid-week service were it not for this meeting of their own, which they consider more adapted to their own need, while fully seventy per cent. would go to no religious services during the week were it not for this society or something similar. Is not that seventy per cent. of young people in a congregation worth working for, even if it should involve the establishing of a new organization in the church ?

We must not overlook the fact, also, that this is an important training-school for the young, a place in which they are prepared to take part more freely and intelligently in Christian work and worship.

How few men who enter into the full communion of the church after the age of forty engage in public prayer or enlist in active Christian work ! They lack the religious training just mentioned, and shrink from breaking silence in the church prayer-meeting among those older in Christian life and experience. The importance of remembering the Creator in the days of one's youth is many-sided.

Every criticism which secures improvement in any direction is desirable. It must not be supposed that in order to have a Society of Christian Endeavor it must be fashioned in every minute particular after the "Model Constitution" put forth by the founder. What is needed is some organization of the young in every church which shall be distinctively Christian, and with which the pastor himself shall be closely identified if possible. This youthful force and enthusiasm need kind and wise direction.

Having given much study to the subject of "guilds" and "leagues," and to the vari-

ous forms of young people's associations, I consider the general features of the Society of Christian Endeavor more feasible and fuller of possibilities than any others with which I am acquainted.

As a pastor I value it not chiefly for the religious instruction which I am able to give the young in connection with it, but

for my personal acquaintance with them and personal influence over them. I learn to know them, what they are thinking about, the nature of their temptations, and they come to know their pastor not as an unreal being, far off and unapproachable, but as a man of "like passions" with themselves.

STEPHEN W. DANA.

MOHAMMEDANS IN AFRICA.

In the early part of 1887 the Mohammedans of Sierra Leone, where there are five thousand of them, some born in the colony and many from the distant interior, invited me to open a school among them, for both adults and youth, for the study and comparison of Islam and Christianity from the sacred records of the two systems, with a view also to the prosecution of the elementary branches of an English education. In July of that year I opened a class of some forty adults, most of them adepts in the Koran, and a number of children. I taught them, or, rather, I should say, we discussed, regularly every day, except Fridays and Sundays. Most of them had copies of the Arabic Scriptures, mostly the Beirut translation; those who had not, supplied themselves from a book-store in the settlement. They came with the Bible and the Koran in their satchel. I began with the opening chapter of the Koran, called *Fatihah-el-Kitab*, Opener of the Book. The plan was to read from the first to the last chapter. My custom was to write on a blackboard, introduced for the first time among them, one or two verses from the original text for each lesson. This passage was first translated into English, then into the vernaculars of the members of the class, usually Yoruba, Mandingo or Foulah. It was then analyzed grammatically in English, and explanations given through interpreters to those who did not understand English. The meaning of each word was then accurately ascertained. By the aid of Fluegel's Concordance, every passage in the Koran in which the particular word occurred was referred to and read, so that a pretty fair idea of the Koranic

usage of the word was gained. Then, if the passage involved any doctrine peculiar to Islam it was discussed, both sides being fully presented. Then the Bible was appealed to for illustration or confirmation of the view presented by the teacher. If the passage was in accordance with the teachings of the Bible—and this often happened—then the biblical passage was pointed out and read by all in Arabic, and there was generally surprise and satisfaction. Any tradition or historical fact in connection with the passage was called for; and at this stage of the exercises the teacher learned as much, at least, as he was able to impart. To him it was a novel, interesting and most profitable field of research. Sale's and Rodwell's translations and Wherry's Commentary on the Koran often lay on the table for reference and comparison. Wherry was regarded as fair and instructive, as giving the opinions on the text of leading Mohammedan commentators, as well as his own, which sometimes approved and admired, but often censured and condemned.

After this comparative study a chapter in the Bible was read by the adults in Arabic, and then one in English by the children. Orthography, geography and arithmetic formed the exercises of the younger pupils. The Mohammedans contributed to my support while I taught this school.

I kept up this work for several months, teaching and learning, until I was called off to Liberia to assist in the development of a self-supporting educational work started there by the Baptists in the interior of the St. Paul's river, for the children of colonists and natives, pagan and Mohammedan.

This institution, founded by the liberality of a Negro immigrant from Virginia, is supported by the Baptists in Liberia with no aid from America. It is conducted by three Baptist ministers, one educated at Liberia College, one at Shaw University in North Carolina, and the other brought up in Liberia without any special school training. A Mohammedan convert from the interior has been employed to teach Arabic and the vernacular languages. They ask for assistance in the way of books and agricultural implements.

The Sierra Leone Mohammedans are anxious that I should continue the educational work among them; but I am only one man, and there are numerous calls upon my time. I am sure, however, that the Mohammedans of West Africa and Nigritia would bear from me what they would not from a white Christian or an Arab Mohammedan. When they complained of the

abominable liquor traffic and were disposed to brand Christianity with it, I pointed out to them the villainous proceedings of the Arab slave-trader, showing them how both the Bible and the Koran condemned rum-drinking and slave-dealing. I exhorted them not to judge Christians by the example of bad white men, as I advise Christians not to take the vile conduct of wicked Arabs as an illustration of the teachings of the Koran. The eagle and the vulture used to be my favorite symbols of the two classes. I am satisfied that only the Negro can approach the Negro with that fullness of sympathy and freedom of intercourse which find a response in the depth of the heart.

But who can tell the result of the effort at Sierra Leone? The kingdom of God, which cometh not by observation, is as if a man should cast seed in the earth and the seed springeth and groweth up, he knoweth not how.

E. W. BLYDEN.

TENNESSEE.

Tennessee is in area just larger than Ohio, and is less than one fifth smaller than England. Among the states it ranks twenty-third in size and twelfth in population. Its three divisions are strongly marked: the valley of east Tennessee lies between the Appalachians and the Cumberlands; middle Tennessee consists of the great central basin and its highland rim; while west Tennessee extends from the northward-flowing Tennessee to the Mississippi.

Within this rhomboid-shaped state we meet all the varieties of climate to be expected in the temperate zone at altitudes varying from 250 feet to 6700 feet above the sea. We enjoy the best and mildest features of both the temperate and the tropical regions. The air of east Tennessee is especially wholesome and bracing. For us there is none elsewhere comparable to it. This is to us "God's country."

In so well-watered and fairly productive a region agriculture has naturally been the chief industry. Increased attention is being given to cattle-raising. Plenty but not

Plutus has reigned. The inexhaustible mineral resources will ere long make the state a manufacturing centre. Then will come the influx of foreigners, now so insignificant an element of our population.

Tennessee was the third territory admitted to the Union as a state under the Federal Constitution. From 1796 it grew in importance until for two or three decades before the civil war it contested with Pennsylvania the honor of being the "Keystone State." Great campaigning was done preparatory to the national elections. Tennessee shared with Virginia the title "Mother of presidents." Slavery never dominated the people so entirely as it did in some other states. In the post-bellum times Tennessee reconstructed itself and abolished slavery. It welcomed the "New South."

East Tennessee is the home of our Church in the state. Only two of our organizations lie west of the Cumberlands. The Southern Church occupy that territory. East Tennesseans have always differed in sentiment from their fellow citizens of the other sec-

tions of the state. Slavery and aristocracy never flourished among us. A manumission society was founded in 1815, and the "first anti-slavery paper," the *Emancipator*, was published by Elihu Embree, at Jonesboro', in 1820. In 1860 there were in west Tennessee 101,954 slaves to 201,369 whites, while in east Tennessee there were only 27,439 slaves to 266,792 whites. Our section voted against the ordinance of secession even at the second election, and then, at the cost of untold hardships, sent 30,000 Union soldiers into the field. At our recent prohibitory amendment election the majority in east Tennessee for the amendment was 12,769, while that in the other sections against it was 40,462.

Upon this great southwestern field our Church was the first to enter. In 1773, Rev. Charles Cummings planted the true-blue banner this side of the Alleghenies. Abingdon Presbytery was established in 1785, and included east Tennessee within its limits. The Synod of Tennessee was erected in 1817. The Scotch-Irish were the pioneers of Tennessee, and their descendants are still here. Out of three hundred and twenty-eight names of trustees, teachers and students recorded in the last annual catalogue of Maryville College, one hundred and sixty-four—just one half the entire number—are unmistakably Scotch-Irish, while the other half embraces English, Welsh, Irish and Pennsylvania Dutch. Some Huguenots also drifted over the mountains from the Carolinas. The famous Sevier descended from a Huguenot family named Xavier. Phelan says that "internal and schismatic dissensions alone" prevented the Presbyterians from obtaining a complete ascendancy in the state. Differences in doctrine, the Cumberland disruption and the civil war made parties and denominations, but one of the chief causes of the failure mentioned has always been the lack of ministers and of a support for them. Although east Tennessee alone has sent about three hundred men into the Presbyterian ministry, most of this number have labored in other parts of our country and of the world. Before the war many went to free states to escape the contam-

ination of slavery; since the war many have gone into the mission fields of our Church.

At present our venerable synod comprises four presbyteries, including the Presbytery of Birmingham just erected in Alabama, seventy churches, fifty-five ministers and 3900 members. In 1887 the Southern Church reported in east Tennessee alone two presbyteries, sixty churches, twenty-eight ministers and 3615 members; while the Cumberland Presbyterian Church reported three presbyteries, seventy-eight churches, fifty-one ministers and 5367 members. We live in entire harmony with our southern brethren. Outside of the cities there are only two towns where both churches have organizations. We have twenty-five candidates for the ministry, and had we the means to help them could have many more, and worthy ones too. We have done something for our brother in black. We have thirteen colored churches and six colored ministers in connection with our synod.

Our record in furnishing opportunities of education is the best of any denomination in east Tennessee. Washington College, the oldest educational institution in the Southwest, founded as an academy in 1777; Greenville and Tusculum College, founded in 1795, and Maryville College, founded in 1819 as the second theological seminary of our Church in America, continue unto this day their beneficent work. The Huntsville, Grassy Cove, Rittenhouse, New Market, Davies, Rogersville (colored), Beech, Vaughn and Home Industrial academies, the last three located in western North Carolina, are of recent origin, but are of prime importance to our Church and to the communities blessed by them.

We look into the future with hopefulness. We have been loyal to our national Church, and our Church has been faithful to us. Our statistics in the Assembly's Minutes are not impressive, but they do not tell of the large numbers of Tennesseans who have recruited the Presbyterian churches of the West, nor of the large number of our boys who have entered the ministry and are scattered around the globe in the service of our Zion. Emigration from east Tennessee has about ceased, immigration is rapidly increasing.

railroads are building, new enterprises are daily being inaugurated and an era of prosperity is dawning upon our section. As the New South grows in wealth we hope to be

able to return with interest the investment our Church has made within the bounds of our synod.

SAMUEL T. WILSON.

MARTVILLE, TENN.

SAN FRANCISCO TO LOS ANGELES.

Our fortnight at "Frisco" being ended, we crossed the bay to Oakland and took seats in the sleeper for Los Angeles. Judge Thornton, of the Supreme Court of California, an elder of St. John's Church, was a fellow-passenger, whom I found to be the brother of a friend of years ago in New York, as well as a sympathetic Presbyterian and a genial Virginia gentleman. There were also others, ministers and elders, bound like ourselves to the annual meeting of the Synod of the Pacific at Pasadena. As usual, a few miles took us from under the chill and murky canopy of the San Francisco fog into the characteristic sunshine of inland California. Our route followed the overland line thirty-two miles to Port Costa. Thence it turned to the right, southeast, skirting the Sacramento river, through the rich and flowery fruit land of Contra Costa county, in sight of Mount Diablo to the south, past Byron Hot Springs in the midst of a noted wheat belt, and Tracy, where there is a Presbyterian church, though my telegram sent ahead did not procure me a sight of the pastor. Then we crossed the San Joaquin river and came to Lathrop, the junction of the line northward to Stockton and Sacramento, with the Sunset route southward, a place now notorious through the recent Terry tragedy. On our return we breakfasted in the same room at the same hour at which this bloody affair came off.

From Lathrop our route was southward through the great San Joaquin valley. This wonderful valley, richer than many a stately kingdom of the old world, is some 200 miles in length by an average of 30 miles broad, and is pretty much one magnificent wheat field, storing in the golden garner of its broad breast the perennial and pitiless sunshine which beats upon it every day in the year, and rendering steadier and larger re-

turns than quartz veins or placers. It includes parts of nine counties, of which the railroad, I think, crosses four, Stanislaus, Merced, Fresno and Tulare. There are said to be hundreds of smaller valleys adjacent which are equally fertile. It contains some 5,000,000 acres of the richest arable land, besides perhaps 150,000 acres of land now unproductive, but equally valuable when reclaimed. For a country so new, the amount of crops and stock here raised is prodigious. All cereals and vegetables and fruits grow in luxuriance and perfection. The yield of corn and wheat and flax and hemp and jute and hops is enormous, and of apples, peaches, pears, plums, cherries, apricots, nectarines, olives, lemons, limes, nuts and grapes there is no end. Irrigation is everywhere necessary, but water is abundant, and there are canals and ditches and artesian wells which already supply a large part of the valley. The great canal at Merced, taking its water from the San Joaquin river, is 100 miles long, 68 feet wide and 6 feet deep, and has cost millions, an investment which will be richly repaid. Every little station is at least a big wheat depot, and we passed them every few miles. As the train sped along for hours, the steady glare of the merciless sunshine on the broad, yellow, treeless plain, with the constant dust, gave me the impression of wearisome and intolerable heat. I tried in passing to reach by telegram Rev. Mr. Lyons, our Presbyterian pastor at Merced, and Rev. Mr. Hurd, at Fresno, but did not succeed in getting a sight of either. It seemed to me a curious illustration of the religious indifference of the people in general, which is found to be so great an obstacle to all church and mission work, that I could not find a man on the crowded platform at Fresno, although I asked a dozen, including the ticket agent,

who knew Mr. Hurd or had ever heard of him. Rev. P. F. Phelps has since succeeded him in the pastorate. The church now reports 117 members, that at Merced 60, that at Modesto 54, and that at Tracy 16. That is about all the hold our Church has gained so far on this broad valley along the railroad. Our work much needs pushing and reinforcing in this splendid region.

At Berenda we passed the junction of the Yosemite branch railroad, eastward to Raymond, where the stages are taken for the famous valley. We passed it with regret, having taken places for the trip at San Francisco, and then found it necessary to give them up in view of other engagements. Sight-seeing, of course, however tempting, had to yield to home missions. Our regret was somewhat lessened by the reports from tourists to the valley of terribly rough roads and dust six inches deep, which made discomfort at least equal interest and pleasure. To the eastward here the Sierra Nevada mountains rise to a height of 15,000 feet, Merced being only ten miles from the foothills. The valley is here 40 miles wide, it being 30 miles to the Contra Costa range on the west. Madera, further on, does an immense lumber business, and has a big flume 50 miles long to float it from the saw-mills in the mountains. They tell hair-raising stories about rapid transit in V-shaped boats in these flumes, which in rate of alleged speed almost equal the "flying Scotchman," or the late propositions for electric railways. Fresno is a thrifty and lively town of 7000, with some 17,000 acres of vineyards near by, mostly the delicious Muscat, and the business is only begun. The products freighted from this county are enormous, and the land is valued up to \$200 per acre. Irrigating canals costing \$2,000,000, drawing water from the inexhaustible sources of the Sierras, and distributed to the boundaries of every lot of 160 acres, have turned a sterile tract into a luxuriant garden. Selma, Kingsbury and Goshen store and ship millions of bushels of wheat. The places are small, but it would seem as if our Church ought to have an early foothold in these and many other like points. Near

Goshen they tell of raising five crops of alfalfa—the peculiar grass of California—in a year, pumpkins 200 pounds in weight and 8 feet around, potatoes 12 pounds in weight and corn 20 feet high. Near here is a branch road to Visalia, the seat of Tulare county, in the midst of oaks and orchards and vineyards and fertile fields. We have a church here, but it numbers only 17 members. Building up a congregation in almost any of these places is a sharp test of talent and patience. Artesian wells are plenty hereabouts, one having been made to irrigate 1200 acres. A dozen live gospel ministers in this county would equal in spiritual fertilizing power as many flowing artesian wells.

At Caliente the train is on a sharp up grade. We have left the rich valley and reached the edge of the Sierra mountain climb. In the next 25 miles the train rises to the summit of Tehachapi pass, at an elevation of 3964 feet. In the course of the climb the road passes 17 tunnels, winds around the points of mountain spurs, threads deep cuts and skirts dizzy gorges and fearful chasms, while from the point of almost every twist Caliente, the starting-point, can be seen away down the cañon. The peaks rise ragged a thousand feet above, and the ravines yawn as far below. Near Keene we pass the "Loop," where the road winds 3795 feet and crosses itself 78 feet above its former level. Tehachapi summit is 3964 feet in altitude, and thence the road descends toward the Mohave desert, passing a little salt lake, and countless numbers of the cactus called the Yucca palm, which has been utilized in making very good paper. At Mohave we find the rare phenomenon in a desert of a first-rate restaurant and an unimpeachable meal—or at least we did on our return trip, much of our ride southward here being in the night. The desert is curiously covered with numberless conical buttes of various sizes, and is desolate and barren enough, although sheep seem to thrive on it. From the torrid fervors of the San Joaquin valley we had passed into the welcome coolness of the mountain night air, and now we came into a tropical climate

once more. Then we climb through the Soledad pass of the mountains of that name, past the cañon which Vasquez, the bandit, once made his rendezvous, and where the dwellers are mostly Mexicans. Then the train threads the tunnel through the San Fernando mountains, 6967 feet long, at an elevation of 1469 feet. As we emerge from the darkness, the verdurous San Fernando valley bursts on us as a beautiful surprise, whose well-known old mission is on the right, embowered in orange groves and olive yards.

At last we reach Los Angeles—the Pueblo de Nuestra Señora de Los Angeles—the seat of Los Angeles county, 482 miles from San Francisco, and the chief city of southern California. It was founded in 1781. In 1822 Mexico took it from Spain. In 1846 the United States took possession. In 1850 it was incorporated. In 1870 it had 8000 people. Now it has nearly or quite 100,000. It is a great city already, though only fairly started. The “boom” increased its valuation and trade far beyond any present or possible reaction. Banks, waterworks, schools, university, churches, library, opera house, electric lights and cars, papers, mills and factories, all are here and more to follow. The railroads report a larger increase of freight than San Francisco itself. The county has every grain, vegetable, fruit and berry of temperate and semi-tropical latitudes, and a long list of mineral products, and the climate is health-giving and health-restoring beyond compare. The city is girt with gardens and groves, and you see everywhere the graceful palm and cypress, the stately eucalyptus and the regal live oak.

As to our Church's work in the city and Presbytery of Los Angeles, the goodly story has been too often rehearsed in these pages to need full repetition now. Seven years ago the First church of Los Angeles was still dependent on the Board of Home Missions, as it had been through various fortunes, mostly discouraging, for many years. Now it reports 495 communicants, and gave the Board last year nearly \$1200, in spite of the severe drain of the colony of 100 or so which went out from it last autumn under

Dr. Chichester, then its well-loved and singularly successful pastor, to form Immanuel church, which already numbers 300 communicants, and gave the Board this year \$190. With these the city has now nine Presbyterian organizations, including a Welsh, Spanish and Chinese church, with 1452 communicants in all. The Spanish church is under charge of Rev. A. M. Merwin, long known as a foreign missionary in Chili, while the school has been long well cared for by Miss Ida L. Boone.

But we did not tarry in Los Angeles long enough to learn all this. The Synod of the Pacific was in session already at Pasadena, nine miles west, and thither we went on after half an hour's stop. It was Friday morning. We got quarters at the Carleton House. The synod was meeting in the beautiful new edifice of the First Presbyterian Church. Numerous brethren gave us a hearty welcome, including many already met at San Francisco. To me the chief privilege of the occasion was the chance of meeting brethren, especially home missionaries, whom this was my only chance of seeing and knowing; and the main regret was that time and opportunity did not suffice for me to get hold of them all. Indeed, many of them did not give me the chance I would have been glad to be helped to, of looking into their faces and clasping their hands. It was a genuine pleasure to meet and greet Rev. Robert Strong, my well-proved old-time comrade of Princeton cloisters and Adirondack camps, who had found here for a score of years the health and useful activity denied him in the East, and who, though deprived of the privilege of preaching, serves the presbytery most efficiently as its stated clerk. It was a great delight to meet Dr. Chichester, even under prostrating affliction, and our stirring synodical missionary of southern California, F. D. Seward, and A. M. Merwin, whom I had known years ago in the East, and W. A. Waddell, the active pastor at San Pedro, and A. R. Bickenbach, of Glendale, and Isaac White, of Ensenada, pioneer across the line in lower California, and Dr. Wheeler, of Sacramento Westminster

church, and the Rev. Edward Graham, of Chico, and a score more that might be mentioned. The 200 ministers and elders or so present made a strong and notable gathering, headed by M. N. Cornelius, pastor of the church, as moderator, and F. E. Shearer, D.D., as stated clerk. In the evening, Rev. Arthur Crosby, of San Rafael, and Rev. D. L. Munro, of Stockton, made short but stirring speeches at a popular meeting for home missions, and the secretary had his say. On Saturday morning I spoke on the same theme to a large gathering of ladies in the chapel. Then we lunched with Brother Merwin's right pleasant household in his lovely cottage with its wonderful rose vine, a mass of bloom over one end of the dwelling, though not then at its best, while verbenas, heliotropes, lilies and geraniums bloomed higher than one's head. Then we took the train for Los Angeles, and got quarters at the Westminster Hotel. Next day, a bright Sabbath, Rev. John W. Ellis, whose pioneer service in this city has already been noticed in these columns, now president of the Ellis College for young ladies, took us the round of the churches and missions of the busy city. We ended our morning survey at Bethany, where at the request of Mr. Gilfillan, the pastor, the secretary spoke. A like round in the afternoon ended with a call on Miss Boone at the Spanish school, and a passing glance at the old Roman Catholic mission with its antique front and belfry.

We would gladly have lingered longer in lovely Pasadena—"the Crown of the Valley"—at the head of the famous San Gabriel

valley, and bask in its sunshine and breathe its ceaseless and flower-scented trade winds. It is flower garden, orange grove and vineyard all in one. Its "boom," too, was phenomenal, and with a subsequent experience different from many other booms, its subsequent growth has made good the highest values reached. It is now a city of attractive society and lovely homes, with every pleasant surrounding that great natural advantages can give. Houses are gilded with "Gold of Ophir" roses, and hedges bloom with the beautiful "La France." There is a million dollars invested in church property, and the public buildings are costly and splendid. The fine Raymond Hotel, on its mound, is a favorite resort for health and pleasure.

But the days were too few for more of this, and for San Diego and Santa Barbara and other places which we hated to miss the sight of. On Monday we set our faces northward and homeward. On the Sierras we stood on the platform in the moonlight to see the flying train whirl around the marvellous "Loop." At Lathrop we parted reluctantly with San Francisco friends, looked at the view from the dome of the stately capitol, and went with Rev. Mr. Bird for a look at his church. In the evening we boarded the overland eastbound train, and started on our climb over the mountains on our way to our week in Utah. What we saw and did in Mormondom, is it not already written in the columns of *THE CHURCH AT HOME AND ABROAD?*

WILLIAM IRVIN.

INCIDENTS IN INDIAN MISSIONS IN KANSAS AND NEBRASKA.

Preparatory to Kansas and Nebraska being organized into territories by the Act of Congress of May, 1854, and the country within their bounds opened to white settlement, treaties were made with several of the Indian tribes, pre-occupants of the soil in which their possessory rights were ceded to the United States, save the several reservations to which they were to be removed and confined. These treaties stipulated for the

payment of annuities according to population, a portion of which, with the consent of the Indians, was set apart for education and the purchase of the implements of civilized labor.

The Commissioner of Indian Affairs submitted certain measures which were approved by President Pierce, and which, if carried out, it was believed would give every child on the reservations an English educa-

tion, and thus prepare the coming generation to stand on equal terms in every respect with their white neighbors. The most important of these measures was the establishment of manual labor boarding-schools, to be conducted by such missionary societies as were willing to enter into contracts with the government, at stipulated rates for each scholar, and which were to receive protection and encouragement from government agents. The essential element in this plan was the Christian character of these schools. The Secretary of the Interior, in his annual report of 1856, sets this forth in no equivocal terms. "Above all," he says, "should Christian instruction be introduced and sedulously prosecuted by teachers devoted to the cause in the true spirit of their divine mission. Without this, all the subordinate means will be in vain, and the great duty which humanity imposes on us to rescue this unhappy race from entire degeneration and speedy extinction will be but a delusive dream of impracticable philanthropy. As a race, in mental and moral capacity they are inferior to no other."

The Presbyterian Board had for some years been conducting missions among three of these tribes, viz., the Iowas, Sacs and Omahas, and gladly entered into contracts with the government to carry out the avowed policy of both in respect to these, and including with them also the Ottoes and Kickapoos.

By the terms of these contracts, three new buildings, each adapted for from seventy-five to one hundred children of both sexes, were to be erected by the Board on the reservations. The Iowas and Sacs had already sufficient accommodation in the mission house built for them jointly ten years before. The Omahas also had their mission house at Bellevue; but as their reservation was seventy-five miles further north, another was needed, being one of the three new buildings required.

The erection of these manual labor boarding-schools, with the appliances and outfits, in an unsettled country, where labor was high and mechanical skill difficult to obtain, where lumber had to be drawn long

distances by ox teams, and where doors and sashes and shingles and supplies generally had to be purchased in St. Louis, Cincinnati and New York, involved an amount of detail and anxiety by the executive officers and the missionaries on the ground superintending the work which cannot now be appreciated. The missionaries referred to were the late Rev. S. M. Irvin, of the Iowa, and Rev. William Hamilton, then and now of the Omaha mission. The heavy expense incurred was met in part by advances of the government from the Indian funds within the contracts, but mainly by the Board, though none of it from its ordinary receipts.

By the provisions of the Omaha treaty, a grant of four contiguous quarter sections of land, embracing the mission premises at Bellevue, was made to the Board, with the consent of the Indians and as an expression of gratitude for past services rendered them. This land almost immediately acquired a speculative value, Bellevue being the first seat of the territorial government of Nebraska, and opposite whose bluffs it was supposed the Union Pacific Railroad would find its most eligible Missouri crossing. Before reasonable expectations from such advantages died out and the city of Omaha rose into prominence and became a successful rival for the railroad bridge, the six hundred and forty acres were surveyed into city lots, put into the market, and a sufficient number sold to cover the expense of the new buildings and to stock them with clothing and provisions.

Teachers also were engaged, whose salaries and travelling expenses were met not from the Indian annuities, but from funds furnished by the churches, as in the case of other missionaries.

Thus the Board's equipment was complete for carrying out the beneficent plans of Commissioner Manypenny and Secretary McClelland, of President Pierce's Cabinet. Missionary teachers were on the ground, with abundant supplies for the naked boys and girls in the wigwams, anxiously waiting for their coming into the school, and using what power they possessed to induce them

to come. But the children were kept at home, and no compulsory inducement by the government agent or the department at Washington was applied to overcome native indifference, or rather native prejudice, fostered by unprincipled white men.

Another administration had succeeded the one that proposed and executed the contracts, and at the end of five years, in 1860, notice was given the Board that these would not be renewed, except in the case of the Omahas, and that, as requested by the Indians, their educational funds would be applied to day-schools under government control.

This changed policy of the government resulted in the Iowa and Sac building being converted for a time into an Indian orphan school for children of any of the tribes, and supported exclusively from funds of the Board, and in the abandonment of the Ottoe and Kickapoo buildings, which, being erected on the reservations, were lost to the Board, though not without long and fruitless efforts to secure its equities in them.

During the existence of the contracts with the government, it was my duty and privilege to visit these Indian missions in company with the late Walter Lowrie, secretary of the Board. We were both members of the General Assembly which met in New Orleans on the first Thursday in May, 1858. On the last day of the session, Monday, 17th, we left that city by steamer, and arrived in Cairo Saturday morning and in St. Louis by rail the same evening. On Monday we took the cars for Jefferson City, and that evening a boat for Doniphan, Kan. The next morning, while dressing, Mr. Lowrie discovered that he had lost from his state-room a valuable gold watch, which had served him faithfully during his senatorial and official career at Washington. The unloading war materials at Fort Leavenworth for the army then on its march to subdue the Mormon rebellion detained us one day. We landed at Doniphan Saturday morning, and in the afternoon by private conveyance twenty miles further came to the Iowa and Sac mission. Here we found Rev. S. M. Irvin and wife in charge, as they had been

since they began their work among these Indians in connection with Rev. William Hamilton and wife in 1837. There were but thirty-seven scholars of both sexes in attendance, though the building could accommodate from eighty to one hundred, and there were other children of these tribes of proper age sufficient to make up the larger number. Those in attendance were nearly all brought into the school before the existing contracts, and when as yet there were no public land sales to attract white settlers. Mr. Lowrie had visited the school two years before (in 1856), and his account of it then would describe it now—"Here one would see young men and young women rescued from the deep degradation of their tribes, civilized in the full sense of the word, numbers of them converted Christians, sitting down with their teachers at the table of the Lord. On week-days he would see them in their school or engaged in their work, cheerful and contented, just as he would see any industrious and well-regulated white family in any part of our wide and happy country."

Of one of these school-girls an interesting account was published three years later. Sophia Roubete, of the Sac tribe, was the eldest of three orphans, whom Mr. Irvin took, on the death of their mother, from a heathen lodge to the mission house, carrying the youngest in his arms. Sophia died at the age of eighteen, in the full assurance of that rest of which Baxter wrote, and with whose writings her mind was stored.

It was a great disappointment to find that children were not now brought into the school; but the parents were told that their annuities were all needed for corn and blankets and ponies, and that education could do them no good. Then too the whisky trader was at hand, and the tribes were becoming more demoralized than before the country was open to white settlements. It was bad enough in those earlier days, when, as a government interpreter told Mr. Hamilton, five hundred dollars' worth of whisky could be bought on credit, and, after paying for it, the trader would clear one thousand dollars. Now combined with this destructive traffic the land speculator covets

the reservations, drives the occupants to the wild and hostile tribes further west, and ridicules any attempt to improve their condition or educate their children.

We left our kind friends Mr. and Mrs. Irvin, both of whom have since gone to their reward, on 1st of June, and a half day's drive in their two-horse curtained wagon brought us to the Kickapoo reservation and mission house. The same adverse influences existed here as among the Iowas and Sacs. There were teachers and provisions and clothing in abundant supply, but only twelve boys and no girls. We remained here three days, comforting as well as we could the superintendent and teachers, negotiating with an interpreter to aid in preaching services for the Indians, and endeavoring to sound the policy and intentions of the government agent in respect to the school, a most difficult thing to do. An intelligent Indian boy, Henry, who had come with us from the Iowa school, then drove us seventy miles further to the Ottoo reservation. On the way we passed in the evening troops encamped on the prairie, the tents stretching in long and regular lines, and horses and oxen feeding in the distance. They are on the march to Salt Lake. Our arrival at the mission house was welcomed by the superintendent and his associate teachers, but not a boy or girl was in the school. The next day we visited the Indian encampment, six miles distant, having previously sent notice of our coming, and taking with us Henry to act as interpreter, and also Kirwan Murray and Rebecca, his wife, former pupils of the Iowa school, and now employed as assistants here. They were to be used as object lessons to the Indians of

what their children might become. Only one of the chiefs was at home, the others being on a friendly visit to another tribe. An account of the interview between Mr. Lowrie and this chief would form an appropriate supplement to this narrative. Our object was to hold a council with a view of getting the children into the school. Nothing was accomplished, however, for the same adverse influences were at work here as in the case of the other tribes.

After a visit of three days at the mission, Henry drove us seventy-four miles to the Missouri river, most of the way in a drenching rain, in which bridges were swept away and fording was dangerous. We arrived, however, safely at Nebraska City and caught a passing up-river steamer for Bellevue, leaving Henry to cross into the state of Iowa with our conveyance, and so return to the Iowa and Sac mission. At Bellevue we tarried ten days as the guests of Rev. William Hamilton, then acting pastor of the Presbyterian church, and also agent of the Board in its property interests there. The swollen streams made a land journey to Blackbirds Hills, the seat of the Omaha mission, impracticable, and, after long waiting for a boat to take us up, that contemplated visit was abandoned, and Mr. Hamilton requested to perform this service later in the season, which he did, and subsequently resumed mission work among the Omahas, in which he is still engaged. Mr. Lowrie and myself took a descending steamer for Jefferson City, where we spent a Sabbath, and thence on the second Monday thereafter, June 28, travelling all the way by rail (but not in a Pullman), we safely reached our homes.

WILLIAM RANKIN.

MISSIONARY METHODS IN COLOMBIA.

Until last year Bogota was the only mission station in all Colombia, and even that was seldom manned by more than one ordained missionary; but now there is a station on the coast and another about to be located in the interior. In Bogota there is a church, said to occupy the site of the Inquisition

building. Here divine service is held twice every Sunday and on Wednesday evenings. The form of worship is much like that of the home churches, only the people frequently come in and stand in the aisles to listen a little while and then go out. Numbers enter to gratify curiosity. Some have heard in

distant parts that bad people, called Protestants, are in league with the devil to destroy the true Catholic faith. After the morning preaching service comes the Sabbath-school. Here a native teaches the women, another the men, others have classes of girls or boys, and two young girls teach the infants. Sometimes we have as many as nine classes, but often the teachers are absent and we have to double up. Missionaries sometimes make the mistake of doing everything instead of trying to enlist native help, which at first may be more troublesome but at last is better for both missionary and people. At present these people are developing self-help. A young man preparing for the ministry takes the minister's place when absent. A society called the Evangelical Society of Bogota has been organized by the men of the church. They meet weekly and do much to draw others into the church.

An important part of the work is educational. In Bogota a girls' boarding-school has been in operation for many years, but unfortunately is not graded. In Roman Catholic countries schools must be superior to those of the country or they fail of their end. Religious prejudice is powerful in keeping away pupils, especially now that the government is unfriendly. There is in the same building a day-school for boys and girls; the latter often graduate into the girls' college, as it is called here, but we have to let the boys go. We hope to see in operation next year a boys' school into which the big fellows can go when they are too large to be

with the girls. The Bible and Catechism are obligatory studies for all who enter the schools. This keeps away many and causes the taking out of a number. The work in Barranquilla is like that in Bogota, comprising regular preaching services and a girls' school.

[It was here that Miss Addie C. Ramsey, whose distressing death from yellow fever was announced in our October number, expected to labor in connection with her sister, Mrs. T. H. Candor, who has charge of the girls' school.—Ed.]

A drawback to the work is the indisposition of the people to contribute to the expenses incurred in missionary labors. With Roman Catholics the whip is used in many ways to force contributions. Many think that becoming Protestants frees them from all that. Many, perhaps all, think that interested persons in the United States provide all necessary funds, and perhaps missionaries have unwittingly fostered this idea. Still a persistent effort to instruct in the duty of giving has its effect, though a slow one. We have been agreeably surprised by finding ourselves able in two weeks to raise over \$200 (Colombian currency) for putting the gas into the church. Foreigners gave about one half of this. Romanism has sapped the foundations of morality in this as in all countries where it rules. There is much discouragement in finding all deceitful and dishonest, with few exceptions; yet the Lord can change the worst.

BOGOTA.

J. G. TOUZEAU.

PROGRESS IN CHINA.

During the recent great scarcity of food in China, a steamer commenced running from Chefoo to Lai Chowfoo. But the muleteers and innkeepers think their business will be destroyed if steamers run, and on the last trip from Chefoo not a particle of freight could be obtained, though the rates were lower than those asked by muleteers, and so the steamer has to be taken off. There was plenty of grain on the wharf in Chefoo, particularly rice from the

south, and if the steamer could have carried it freely to Lai Chowfoo the price would soon have fallen. Well, the struggle between progress and the old conservatism has been disastrous in this instance. But it will not be so always. The pack-saddle has been preferred to the steamer this time. But the age of steam will come here as elsewhere, and the mule and donkey will have to get out of the way. A Prussian gentleman in the service of the Chinese govern-

ment has lately been here prospecting for coal and iron. He believes fully in the progressiveness of the government. He says in particular that the government will unquestionably put through the great trunk railway from Peking to Honkew. Honkew is far up the Yong Izi, about a thousand miles from Shanghai. If the government puts this railroad through, it is fully committed to progress. But what a howl the professors of "Fung sui" will raise!

I suppose many of the readers of THE CHURCH AT HOME AND ABROAD have read the memoirs of Dr. S. Wells Williams. We are just reading it with great interest. The progress since Dr. Williams went to Canton has been amazing. The Chinese teacher who started the great Chinese lexicographer in his study of the

language did not dare to have it known that he was instructing a barbarian in the language of the celestials, and always took with him a lady's shoe to fall back on the more reputable trade of a shoemaker in case his real employment should lead him into trouble with the mandarins. This jealousy has all passed away. Christian books could not be printed in Canton, and the young printer was obliged to go to Mowee to run his press under the Portuguese flag. Now there are millions of pages of Christian books in China printed annually at our press in Shanghai alone, and no hindrance. Then there was one convert, Leang a Fa; now there are thirty-five thousand Chinese communicants in Protestant churches. There is great and glorious progress.

CHARLES R. MILLS.

KOREA AND BIBLE TIMES.

It is a subject of common remark that while the western world is like a kaleidoscope, ever taking on new shapes and combinations, the Orient has been to a large extent permanent in its mode of life. And what is true of all the East must be especially true of a country like Korea, whose placid surface has been noticeably disturbed by the restless foreign influences for a period of less than a decade. It is therefore not so strange that the Bible student finds much in Korea to remind him of the manner of life that prevailed in the land of Bible story, even though thousands of miles and thousands of years have come between.

Let us look at some of these Korean reminders of Bible times. I may remark in passing that the surface of the country here is much like that of Palestine. Mountains and hills rise everywhere, whose sides are practically useless for purposes of agriculture. Only the valleys are good for the farmers. And with the exception of rice and tobacco, the grains raised here are very much like those mentioned in the Bible: wheat, barley, millet and pulse. Round about the Jewish cities were walls and gates. Encircling Seoul, the capital of Korea, is a

parapeted wall, which turns aside for no obstacle; for it festoons the summits of three mountain peaks. The gates are large buildings and among the finest architectural structures in the city. The gates themselves are of boiler-plate, and are twice the height of a man. I cannot tell whether muzzled oxen tread out the corn, but certainly oxen are used in the fields of Korea. In the spring-time it is a common sight to see oxen struggling through the mire of the rice-fields dragging after them one-handed plows, not unlike the plow of Palestine. Men of honorable position among the Jews used the donkey to ride about the streets of the Judean towns and villages; and it was upon one of these that the Master entered Jerusalem followed by the crowds which cried Hosanna. Upon Korean highways donkeys are not unfrequently seen. They are used by neither the highest nor the lowest in the social scale, but mainly by the petty officials. The dogs of eastern cities have always been numerous and currish. They licked up the slaughtered Ahab's blood. They are spoken of in Revelation as a term of contempt for those excluded from the heavenly city: "dogs, sorcerers," etc. In Korean towns they abound,

and snarl at passing strangers out of the square holes cut for them in the outside doors of the houses. To a certain extent they are volunteer scavengers of the city.

We are told of the bondmen who yielded themselves to the power of their richer neighbors in ancient Israel. Slaves attached to the soil, they say, are not uncommon in Korea. A gentleman in Seoul tells how a tall, fine-looking Korean prostrated himself before his cook in his kitchen. The cook at his home in the country occupied a position higher up in the social scale; and his slave, being in the city, had come to do his master obeisance.

In the regions of Canaan water was drawn and carried from wells. Jacob first met the shepherdess Rachel by the side of a well, and one of the most interesting of our Lord's conversations was held with a woman who came out with her pitcher to draw water from a Samaritan well. The water supply of the households of Seoul comes from public wells. Notice a water-carrier as he swings along the street under his burden. Across his back just below the shoulders is a rod, fastened to his person by shoulder-straps. From each end hangs a cord with a hook. Two pails have been filled to the brim at the well, and with one dangling on either side the man swings down the street with none to dispute his way. Women of the poorer classes carry not only water-jars but bowls, dishes and bundles of every description on their heads.

The Jews wore long robes and sandals. Korean streets are full of white-robed men, and women and men alike wear canoe-shaped slippers, which they shake off at every house door as they enter. "Two women shall be grinding at a mill," we read. The hand-mill of Scripture, with its two small circular stones, is not an uncommon sight in Korea. Jewish burial was without the city gates. Our Saviour at the entrance to the city stopped the funeral cortege, that he might give back her son alive to the widow of Nain. The hillsides near Korean towns are full of the semi-globular mounds of the dead. Hired mourners also are found in Korean funeral processions, wailing out their

"I-go-o-o, I-go-o-o," akin in its meaning to our "Alas," "Woe is me." Sackcloth and ashes are vividly brought to mind as one looks upon the garb of a Korean mourner. The dress is made of a brown and very coarse cloth looking much like gunny sacking. Upon his head is a plaited semi-circular hat about the size of a wash-tub.

The previous acquaintance of the young people was not at all necessary in a Jewish marriage. Abraham's servant arranged the preliminaries for Isaac just as well as the young man could have done. There are old ladies who are professional match-makers in Korea; and so far do they take matters into their hands that it is the rule, rather than the exception, that young men on their wedding morning have little idea to whom before nightfall they will be joined in wedlock. Under the patriarchal system Israelites were allowed to take many wives. Here, where their means will allow it, men take in addition to their first wife one or more concubines. Their heathen neighbors brought in among the Israelites some customs of great depravity. Many Koreans are depraved beyond description.

Some beautiful customs of hospitality prevailed in Israel. The belated stranger on a journey was cordially taken in and entertained. Koreans are in the highest degree hospitable; and the supporting of so many friends and relatives is one of the things which tend to keep the people poor. A familiar salutation is heard here. A friend is taking his leave. His host says, "Peace go with you," and hears in reply, "Peace abide with you." As in ancient Israel, the government is in a high degree patriarchal.

Genealogies are preserved; and the honoring of parents is carried to the extent of worshipping their fathers who are dead. Here, again, punishment is visited on whole families, as was the case with some of those engaged in the riots of 1884.

Marks of heathenism also are to be seen. Sacrifices are made under different circumstances; not of beasts that are slain, but offerings of rice and other foods. Buddha worship as conducted among Koreans is a species of idol worship. Diviners walk the

streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon worship prevails in various superstitious practices, to ward off disease and other ills of life. "Worship in high places" finds a counterpart in the location of numbers of Buddhist temples and monasteries, which are placed

as a general thing on the tops of mountains and lofty hills.

These things remind us of the Israel of old. Let us hope that some future chronicler may find numbers of particulars to remind him of the virtues and institutions of other peoples under the Christian dispensation. DANIEL L. GIFFORD.

REVIVED ARYANISM IN INDIA.

It is one of the signs of the times that the sentiment of high-caste Hindus of different types is becoming more and more determined in its resistance to the aggressions of Christianity. The mob raised several months ago in the Madras College, which is under the auspices of the Scotch Presbyterians, on account of the conversion of a young Brahmin, was only one instance of a violent outburst of this feeling. Recently a suit has been brought in the High Court at Allahabad against Rev. Messrs. Lucas and Forman, of our Presbyterian mission, for the baptism of a minor; that is to say, a minor according to British law, but not according to the customs of the Hindus. The case is not yet decided. The young man's mother and family are visiting upon him the severest persecution, and he has fled to the missionaries for protection and shelter.

A few weeks ago Mr. Forman baptized one of the preachers of the Arya Somaj, a promising and well-educated Hindu about twenty-four years of age. This too has created a violent storm among his co-religionists. It should be stated that the Arya Somaj is one of those modern developments of revived Aryanism of which the Brahmo Somaj and the Adi Brahma Somaj were varieties. While the Brahmo Somaj claims to be eclectic, as between the earlier and purer Hindu faith and certain elements introduced from Buddhism, Zoroastrianism, Christianity, etc., the Arya Somaj clings more uncompromisingly to the ancient Vedas. But it is at utter variance with the Hinduism of modern times. According to its professed creed it holds to a purer monotheism, and claims that the Vedas were at

the first monotheistic, and that even where various names came to be applied, they were only names of one and the same supreme deity. The Arya Somaj also maintains the personality of God, as distinguished from the pantheistic conceptions which so widely prevail in India. It denies caste, except that which is of the heart, and discards all outward and artificial divisions. It demands the emancipation of woman from the thralldom in which Hinduism has placed her. Many other reforms has it instituted as against the polytheistic and inexpressibly corrupt Hinduism around it. But the instance just named will show that the Arya Somaj is just as bitter against Christianity and the advance of modern missions as are the Hindus of any other type.

A letter from Mr. Lucas, which gives information of this case, says that a friend of this young preacher accompanied him to the railway station to see him off, and immediately after the train left, the leader of the Arya Somaj at once sent forward urgent telegrams to different persons in Cawnpore to use their influence to secure his return. When the train reached Cawnpore at midnight the young man was confronted by a crowd of excited Aryans, who compelled him to leave the train and go with them. They placed a watch in his luggage and then threatened to have him arrested as a thief. This alarmed him and he yielded to their persuasions. He is now in the hands of his Arya friends and under strict surveillance, though he still adheres to his faith in Christ.

It is impossible to estimate fully the effect which has been produced by non-Christian foreigners in India and by apologists in

Europe and America. They have glorified Hinduism and Buddhism until the people of high rank seem resolved at all costs to rehabilitate their dead faith and to resist with united effort all advances of Christian truth. Revived Aryanism is just now the watchword of the day. Many among us who hate Christianity and Christian missions are urging forward the movement.

The work of evangelization, in India especially, is fast becoming a severe intellectual struggle. The conflict is not with the superstitions and polytheism of the modern Hindu system, but with the purer and better things of the ancient Aryanism, buttressed and strengthened with ethical ideas clearly borrowed from Christian contact.

F. F. ELLINWOOD.

THE FREE CHURCH OF SCOTLAND AND THE JEWS' CONVERSION.

For the seed of Abraham, numbering, according to a reliable estimate, from eight to ten millions scattered over the globe, the Free Church of Scotland has been a vigorous and crowned worker. In this field for half a century her precious service is a contemporary event meriting eloquent celebration. With some forty-six fellow Protestant Jewish societies inaugurated in western Europe and the United States, this organization cherishes an undiscouraged purpose in hastening the "glorious return" of Israel's sons. Evidence might easily be adduced that the anti-Semitic outrages in Germany and the ceaseless antagonism of the greatest enemy of the Israelites—Russia—have intensified the passion in the breasts of a multitude of Christians to see the redemption of the most shamefully down-trodden of nations.

Picturesque Edinburgh, the birthplace of a hive of renowned institutions, was the scene of the annual gatherings of the Free Church Assembly last May. That a warm-hearted audience would await the Jewish report was anticipated. To the yearly recital of toil the jubilee of the mission formed a supplementary attraction. Men who had stood in the van of this arduous enterprise were to plead its claims. An affectionate ovation was given to the beloved Dr. Andrew A. Bonar, whose brother Horatius, one of the richest spiritual singers in recent times, fell asleep on the 31st of July. Dr. Andrew Bonar was the sole survivor of the famous mission of inquiry sent out by the Church of Scotland in 1839 to learn the condition of the Jews in Palestine. The three deceased members of this band were Drs.

Black and Keith and that saintly disciple of Jesus, Robert Murray McCheyne, whose "Memoir and Remains" Dr. Bonar subsequently edited. Readers of the "Narrative" of that visit cannot forget the profound impressions made upon the travellers on approaching and entering the City of the Great King. How wistfully from afar they gazed on dear Jerusalem! How inexpressibly overwhelmed as they drew nigh to the city of sacred memories, where "God manifest in the flesh" had walked! and finally, under the shadows of Zion, with what depths of feeling they repeated the words, "Our feet shall stand within thy gates, O Jerusalem!" Moving from site to site with unclosed Bible, they read, prayed, conversed, sang and wept together, and felt the power of a new heavenly baptism.

Recalling the incidents of that journey, the doctor with youthful freshness narrated them as of yesterday in racy language and in autobiographical form, intermingled with a play of dry Scotch humor. He alluded to the Bible which fell from his bosom whilst looking into Jacob's well, and of his friends' congratulations that he had some property in Canaan. Years afterwards a *Samaritan* engaged in sounding the well discovered the soaked volume and conveyed it to Scotland. To the delight of the Edinburgh meeting, the doctor exhibited fragments of this curiosity. Of his immortal friend Murray McCheyne, the Dundee pastor, he spoke as though their farewell had only taken place the previous day. It would be no small gain to Christendom to have Dr. Bonar's classic sketch, "The Mission to

the Jews," reissued as a companion publication with Dr. Thomson's "The Land and the Book" or that late exquisite production, "The Least of all Lands," by Principal Miller, of Madras.

Rev. Dr. Hannington, an ordained medical missionary in Constantinople, riveted the eye and ear of the Assembly with his business-like record of the labors of the teacher, evangelist and medical representative. In that corrupt and palatial eastern capital the herald of the cross realized that the seekers after Christ were equally abused with those who had found Jesus. What happened to the Arabs in Morocco who confessed "Sidna Aissa" of the New Testament similarly befell Jewish believers in Turkey. Nor did the "conversionists"—the missionaries—escape the opposition of an enraged Jewry. The doctor's splendid return (medical) for 1888 showed 7202 patients, with 11,562 visits. From Tiberias had come the young, fervid medical surgeon, Dr. D. H. Torrance, whose vivid delineations of the Galileans in dress, customs and nativity were interesting communications. He believed that the shores of Galilee were destined to become the most popular health resort on the face of the earth. His narration of the marvellous extension of the mission in northern Palestine was especially welcomed. More triumphs are predicted in spite of the tyrannical *chachams* (the rabbis) and the declaration of their curses called the *cherems*. The patients, comprising Jews, Moslems, Christians and the Druse, numbered in the past year 872; consultations 2241 and prescriptions dispensed 2678. The sister mission at Safed, which has a mixed population of 20,000 souls, is rich in promise.

The younger members of the Free Church could not measure their obligation to the following speaker, Dr. Robert Smith, of Corsock. As a pioneer Jewish missionary in Budapest, Hungary, he suffered many disabilities during the regime of the Austrian despotic rule. If the doctor's linguistic attainments are eclipsed by Caille, Vambéry or Schliemann, he is nevertheless a master Hebraist and an apostle in German, Dutch and other continental tongues. His ripe

judgment and enterprising zeal make his counsels eminently helpful to the Jewish committee. The veteran evangelist, Dr. Somerville, who has addressed more nationalities in Europe and Asia than any living preacher of the gospel, not excepting G. Müller, of Bristol, offered a supplicatory petition. Pregnant of conviction was the speech of the gifted London minister, Rev. Adolf Saphir. In pathetic tones he referred to his recollections of the commissioners' despatch fifty years back. Respecting the salvation of the Jews, the doctor insisted upon the acceptance of certain postulates. None save the converted could fully endorse the necessity of a mission to the Jews. He emphasized the fact that the Hebrews had something beyond a mere system of monotheism disclosed in the Old Testament. That revelation consisted of the Jehovah-Jesus of the Gospels infinitely above the Deity of the Unitarians, and, it may be remarked, the Elohim, the Creator of heaven and earth, of whom Rénan, in language of matchless beauty, discourses in the lately-published second volume of his "History of Israel." Encouraging signs of the Jews' restoration the doctor everywhere observed, which compelled him to deny the veracity of the complaint regarding the paucity of individual conversions. At a minimum calculation over 100,000 had occurred since the beginning of the century, or more in the last fifty years than in the preceding fifteen centuries. Were the accusation not baseless, the infrequency of converts discredited nothing touching the future. The Jews' continuance in a corporate unity unquestionably indicated their preordination for national, even universal, service.

The report eulogized the gospel-loving generosity and faith of the Scottish Christians from the year 1839, when the late Dr. John Duncan resigned his Glasgow pastorate to superintend the Jewish mission in Palestine, to the present day. In the stormy period of the Disruption, 1843, all the agents to the Jews ranged themselves on the platform of the Free Church, tarrying at their respective stations. The Established Church retaining the mission property failed to re-

gain a foothold in the ensuing thirteen years. Her devoted endeavors had a happier augury in 1856, at the close of the Crimean war. The withdrawal of the American Board of Commissioners for Foreign Missions from their Jewish ground in Turkey allowed the Church of Scotland to commence missionary work at Salonica, Smyrna, and successively at Alexandria (that worst sanitary port in the East), Constantinople and Beirut. In these fields the exertions of the sowers have been accompanied with bountiful harvests. On the other hand, it was notable that throughout the past five decades the energies of the Free Church missionaries had never been intermitted. Gratefully did the committee, in adopting diverse methods of action, appreciate the unflagging confidence of their prayerful co-workers.

The progress of this holy crusade and its meritorious objects made it imperative upon the leaders to recognize a greater responsibility to God's people by establishing a Jewish Mission Jubilee Fund, amounting to £8000. Mission buildings at Tiberias and £1500 for Budapest were urgently required. To the Girls' Home, Constantinople, the Church at home had promised £1000, for which Mrs. Tomory recently collected £500 in Great Britain. The yearly income of the Free Church Jewish Mission averaged from £7000 to £8000, exclusive of £93,000 for continental, colonial and foreign evangelization. Missions for the Jews are founded in Amsterdam, Breslau, Constantinople, Prague, Budapest and Palestine, employing 7 ordained missionaries, 3 medical, 4 medical assistants and 25 miscellaneous native helpers, making in all 39 Christian agents.

Communicants numbered 256, scholars 815 and teachers 45.

Toward the propagation of Christianity among the Jews the Free Church Mission is no mean contributive force. Its miniature company of ambassadors have shared the burdens and rewards in common with some 380 missionaries toiling for an ingathered Israel. In the revived desire, in the rapid multiplication of resources and in the excellency of plans to open the eyes of the spiritually blind, the Scotch society has been a participator.

The signs of the times denote that Israel will chiefly be reclaimed by the study of the Hebrew New Testament version. To demonstrate the development of the Old Testament in the New Testament is the cardinal principle of application. For this, biblical scholarship, luminous reasoning and unquenchable love are indispensable. Friends of the Jews have no idea of their indebtedness to Delitzsch, Salkinson and Ginsburgh, whose translations of the New Testament into the sacred tongue are wonderfully accomplishing the conversion, as distinguished from the proselytization, of Jewish wanderers. As little is the influence of the preaching of Rabinowitz and like prominent reformers adequately gauged.

When the Jews are convinced of what some Algerians were overheard to say on the passing of two missionaries connected with the North Africa Mission, "There are the people who love the Jews and tell of Jesus," the vail will be swiftly taken away. Who would not shout God-speed to the servants of the King on this embassy?

JAMES JOHNSTON, A.S.A.

BOLTON, LANCASHIRE, ENGLAND.

CHURCH ERECTION

CUTTING DOWN.

No duty is more ungrateful to this Board than the necessity of cutting down an appropriation from the amount asked for by the church. It may be said without reservation that there is in every case a strong desire upon the part of the Board to comply in full with the wishes of the church, and appropriations are cut down only when it is evident that not to do so would involve unfair discrimination and oblige some to suffer that others might abound. Among the many churches that apply to the Board it would be very strange if there were not some who misunderstood its province and its ability—assuming that there is a large central fund upon which all congregations may with equal propriety draw. No church that is worth anything builds appropriately without the necessity of self-denial and self-sacrifice upon the part of its members; and there are all degrees of opinion as to how far such self-sacrifice should go before help is asked from the Church at large. Under the most favorable circumstances the income of the Board is not sufficient to enable it to meet in full all appeals, and thus it becomes its duty to compare applications one with another, to estimate and adjust their relative claims and, administering its trust with an impartial hand, endeavor, so far as possible, to equalize the burdens of the various congregations. The inevitable result is that some appropriations must be "cut down."

ITS MOST TRYING ASPECT.

If this duty of cutting down is unpleasant and ungrateful even when the Board verily believes that the churches thus disappointed will not be really overburdened, what shall be said when the same process becomes necessary in every case simply because there are not supplies enough, no matter how wisely and warily they be manipulated, to go around? Then it must needs be that dis-

appointment swells in
disaster. It is an atten
when bread fails, to clo
every garment must be

Yet just this necessity
Board is now called upon to fac
explained in the October number
magazine, the calls upon this Board ha
been far in excess of former years. Their
number indicates that last year must have
been one of unusual activity if not of true
revival in missionary work. Yet the con-
tributions wherewith to meet these unusual
appeals are so far but little in advance of
those of the past.

What shall the Board do? Unlike the
man in the parable, it can dig, and to beg it
is not ashamed; but it cannot dig gold out
of unopened mines, and it is ashamed, for
the honor of our great Church, to cut down
appropriations when it knows full well that
the amount asked for is the very smallest
sum that after all the scrimping and saving
and heroic self-sacrifice of the little frontier
church will suffice to carry it through. How
can the Board bear to refuse the full amount
when it reads statements like the following:

Trusting that the application for \$300 would
be granted, the church will be ready to dedi-
cate by the 15th of next month. But with any
less than \$300, it cannot be dedicated free of
debt. The people who have raised the rest are
none of them rich, and I have lately learned
that they were offered aid to the amount of
\$400 to make the church Methodist; but they
preferred a Presbyterian church.

With a grant of \$300 we must still leave the
church unseated, and trust the people to furnish
chairs temporarily. It is being built with strict
economy. I am the building committee, and
every part is closely watched. In closing, let
me add that what the people have done and
see that they still must do for the church is
already diminishing sensibly my support, which
this year, all told, will probably not exceed
\$700 from both churches. In this way, build-
ing churches becomes a costly amusement for
missionaries.

In reference to another application, one of our most judicious advisers writes:

I want to say that this community is composed of farmers, and most of the members of the church are native Scotch, and are as steadfast to the church as they can be, and they are doing all they can, and will need all they ask for, and I believe it will be honoring to the great Head of the Church to put that much of an investment in such a place.

I believe God will honor the donation in the salvation of many souls, and I believe they will keep their pledge to send a yearly contribution to the Board of Church Erection. Hoping sincerely that the Board may find enough money in hand to justify the granting of the full amount.

And yet another, with a life-long experience, writes:

It is our prayer that you do not cut us down in your appropriation below our requested sum. Conscientiously we feel worthy of the full allowance. I have been sixteen years in the missionary work in the West, and in all this time I have not only not had in charge so worthy a field for large missionary aid, but also have not seen any other field so worthy. Not that there is a great ingathering of wealth ahead, or even great promise of large ingathering of souls. There is something of this, but not sufficient to base our claim or appeal upon.

But we have an unoccupied field, geographically marked out. We have an available material, a class of people possible to be reached by our church. This material calls for a church. It has no wealth of its own; so that we are not asking aid for a people who could help themselves if they would. The population about the church is a growing one. We have the sympathy, the good will, of the entire community. They have contributed to the work. We have the good will of the city. There is no division on our location. It is central and fine. Every one praises it. We are not building too large, and we think not too small. The building is up ready for the roof. If the full allowance is made, all can be completed in November, if not earlier. If it is not, a long and severe winter's siege confronts us. The synod and the presbytery and our home mission committee of presbytery are united on the worthiness of our cause. For these reasons and others, which we will not ask time to mention, we pray you do not cut off any of the amount for which we ask.

Can such appeals fail to touch our hearts? Friends and brethren! ye to whom we have never appealed in vain! relieve the Board of the necessity of "cutting down," as it makes in your name its appropriations to these churches, ever struggling and suffering, but full of hope and promise for the future.

NEW EDIFICES COMPLETED.

The following churches during the month of September notified the Board that they had completed and entirely paid for their new buildings:

Church.	Value of property.
Aztec, N. Mex. (church and manse), . . .	\$2,800
Bluffton, Ind. (debt paid), . . .	13,900
Eastonville, Col., . . .	2,650
Faris, Dak., . . .	1,550
Henderson, N. C., . . .	825
Hicksville, Ohio, . . .	8,000
Lawrence Chapel, N. C., . . .	1,315
Lennox, Dak. (Ebenezer Ger.), . . .	1,620
Leola, Dak., . . .	2,400
Marengo, Iowa (manse), . . .	2,710
National City, Cal., . . .	800
Pleasant Grove, Utah (chapel), . . .	2,400
Puyallup, Wash. Ter., . . .	3,900
Richfield, Utah (chapel), . . .	2,650
Rolla, Dak. (manse), . . .	550
Sturgis, Dak., . . .	3,275
Valona, Cal., . . .	2,750
Wequinock, Wis., . . .	1,425

A NOBLE RESPONSE.

In response to the appeal of the Board we have received, among other encouraging replies, the following brief but eloquent note:

ALLEGHENY, PA., September 23, 1888.

TO THE BOARD OF CHURCH ERECTION:—
At the recent meeting of our board of deacons it was decided to forward your Board \$50 at once. This is not our regular offering for this cause, but a help for the present emergency.

DAVID S. KENNEDY,
Pastor First Presbyterian Church.

Within a day or two we received not only the promised \$50 but also \$30 from the Sabbath-school. We wish we could adequately express the encouragement that such generous sympathy gives the Board. If the churches generally were moved in like manner by the needs of their struggling sister churches, this Board would be able to meet

all reasonable demands, and the great work upon which the Lord has set our beloved Church would not be hindered. Will not other congregations and other Sabbath-schools thus meet the "present emergency"?

A PECULIAR BUILDING.

There are important reasons why a building erected for the worship of God should in all respects be regarded as peculiar and unique among edifices reared by human hands. Superstitious reverence for "sacred places" is of course to be discountenanced; but there is a "mean" and a "golden" one between that extreme and the opposite extreme at which the house of worship is simply viewed as a public convenience, just as any ordinary place of gathering might be. When that Baptist house in Providence, R. I., was erected "for the worship of God and to hold commencements in," that was going perhaps as far in the direction of secularization as could be approved. At all events, the place where Christians meet to worship God should be for them, and they should try hard to make it for others, unlike all other places of assembling whatever. Sometimes we have doubted if the customary service of dedication as practiced by us Baptists was really as much a setting apart of the edifice to its sacred purpose as it ought to be. For the most part, the *dedicatory* part of the service is more or less assumed, taken for granted. The prayer of dedication is, we suppose, understood as filling that place. Often it is appropriate and suitable in a high degree—not always, and, even when it is, scarcely answering the end, since it is but one voice heard, while the people take part only so far as silence means assent.—*Standard* (Chicago).

A MANSE ABSOLUTELY ESSENTIAL.

MY DEAR BROTHER:—I write to ask if the Board can help my people here to purchase a parsonage. I am resident here since April 1888, and have had to move already twice on account of the landlords selling their property. I am under notice to quit now from a house that suits my family fairly well. We are a little pinched for room, but it is the best house in town at present to be secured, and we believe can be bought for about \$800 or \$1000. The house is in fairly good repair, and is worth \$800 fully. Cost \$1500 when new, exclusive of land. I would be glad to pay the same rent to the church as I am paying now, *i.e.*, \$100 a

year until it was paid for, and if the Board can help the people here I think they would be glad to do their best. Please tell me full particulars in regard to loans, mortgage, etc., as early as possible.

GENEROUS APPRECIATION.

Such words as the following are very grateful to the officers of the Board, and they pass them on to those to whom the thanks are due—the wide circle of Christian men and women who supply the means dispensed in their name by the Board. We are sure that such generous appreciation will more than repay for any sacrifices that have been made to help on this blessed work:

CIMARRON, KAN., August 21, 1889.

DEAR SIR AND BROTHER:—The very kind and liberal help of the Board in our great need has been received and applied. We suppose you know from Rev. Mr. Shockley something of our dark days, and we will not repeat the story.

How much we have been assisted, and how much you have encouraged us, we cannot express. There is now a good prospect that our little church will gain a strong foothold in time. We are greatly cheered to know that our church is *free* from financial embarrassment. We unitedly and cordially thank you; and that God may remember you in all accumulating needs is the prayer of this small band of far-away co-workers.

The Ladies' Aid Society of the Presbyterian Church.
MRS. H. WOOD, *Secretary*.

FROM THE CHURCHES.

THOMSON, MINN.

Appreciating the question raised by the Board, I reply (1) that Thomson, though less than two miles from this church, is separated by the St. Louis river at the precipitous rapids known as the "Dalles." By the county bridge the communication is circuitous and inconvenient, and by the railroad bridge it is dangerous. Thus they have had a distinct Sabbath-school, prayer-meeting and preaching, all in an up-stairs hall used alternately for a school-room, court-house, theatre and dance-room. (2) The help of the Thomson people is needful in support of a minister together with the people of the Junction, which, without a church there, would be lost, for a rival denomination was seeking to preoccupy the place. By building in advance we forestall the rivalry and division, and

secure the place to the Presbyterian Church and support of our ministry. (3) Last and least, \$300 expended in building there brings to us a property worth at least \$1200, probably \$1500.

I wish the Board could see what the Lord has done for us by their grants along the St. Paul and Duluth and the Iron Range railways. We have now a church in every considerable town from St. Paul to Ely, 100 miles north of Duluth. Please thank them for their grant of \$300 to Thomson church. With it and the \$600 of the people we expect to complete in a few weeks and dedicate a beautiful little sanctuary, free of debt, seating 125 people. I hope this information will be satisfactory to the Board.

MT. OLIVET, STONY POINT, TENN.

Your communication with contents came duly to hand, and were most gladly and gratefully welcomed. In behalf of the trustees and church I return grateful thanks to the Board. The church has done remarkably well and is most deserving. Enclosed please find receipt of the trustees for \$200. Praying God's blessing upon you and the Board which you represent, I remain yours in Christ.

PEASE VALLEY, DAK.

This is the name of a Presbyterian church in Charles Mix county, near March post-office. Its organization was completed less than three months ago. They are a farming people, in straitened circumstances, and have hardly any current cash. They had no minister, but Sabbath-school Missionary J. E. Cummings ministered to them as best he could and led them in a church-building enterprise. Scarce \$50 in money could be secured to begin with, but nearly every man in the neighborhood pledged work. Others said the church could not be built and paid for. The synodical missionary, however, encouraged Brother Cummings, and on the 8th instant they, together with the noble spirits that stood by the enterprise, dedicated the house free from debt. The work of building was done entirely by the people, under the lead of Brother Cummings and Elder J. T. Milligan and Trustee William Frye, at a cash outlay of less than \$600. Our Board of Church Erection gave \$330 of this and so made the enterprise possible. The building, as completed, could not be built and furnished as it is, and where it is, thirty miles away from the railroad, for less cash outlay than \$1000. The land was given by a man who was raised a Roman Catholic. Rev.

Thomas Bayne has just accepted charge of this and the Olive Presbyterian Church, fifteen miles distant.

ST. PAUL PARK, MINN.

This, one of the most beautiful suburbs of the city of St. Paul, is located on a lovely plateau of the Mississippi, nine miles to the south. It covers 3000 acres, and is filling up rapidly with an intelligent and industrious population. September 13 was a gala day for the Presbyterians of this place. They dedicated, with prayer and praise and other fitting ceremonies, a fine house of worship. The sermon was a masterly effort by Dr. D. J. Burrell of Minneapolis. Dr. R. N. Adams and Revs. R. M. Donaldson, R. A. Carnahan and N. Bolt assisted Pastor Covert. Revs. R. J. Creswell, R. E. Hawley, J. B. Freeman, S. N. White and other church workers of the Twin Cities were present. The services throughout were interesting and impressive. The church is a fine structure. It has a seating capacity of 400, with lecture-room and study. The whole cost is \$4300. Of this amount the Board of Church Erection gave \$1000 and the St. Paul Alliance \$935. The remainder has been secured by the self-sacrificing efforts of the congregation and their immediate friends. The Park Improvement Company gave two fine lots. N. O. Sproat presented a beautiful memorial window; and Mrs. Mary A. Kennedy, who was called away suddenly to glory three weeks since, gave another memorial window. The pastor, Rev. William C. Covert, an honored alumnus of Hanover and McCormick, has many reasons for encouragement in his work. The church is just one year old, September 17. The membership has increased from 27 to 60; the Sabbath-school membership from 50 to almost 100.

The beautiful new Presbyterian church and parsonage at Aztec are rapidly nearing completion. Rev. S. D. Fulton and family have moved into the parsonage, and are quite cosily settled. Great credit is due to Rev. Mr. Fulton for his untiring energy in the rapid and successful execution of this work, which is a credit to San Juan county. Thanks should be given to the Board of Church Erection for their liberal aid, and to the many citizens of the county for their assistance. The *Independent* wishes success to all such good works, and feels proud to point new arrivals to such proofs of the progressive spirit of our citizens.—*Independent* (Aztec, N. Mex.).

PUBLICATION AND SABBATH-SCH

THE BOARD'S AUTHORS.

NO. II.

MODERN BRITISH AUTHORS.

Thomas McCrie, D.D., was born at Dundee, Scotland, in 1772, and died at Edinburgh in 1835. He was an able and faithful pastor, but is best known to us as an historian. Concerning his *Life of John Knox*, Dr. William M. Taylor thus writes in the Schaff-Hertzog Encyclopædia: "This work . . . not only placed McCrie in the front rank of the authors of his day, but also produced a great change of popular sentiment in regard to Knox." This biography, which presents not only the life of the great Reformer of the Church of Scotland, but a history of the Reformation in that land, is republished by the Board as one of its *octavo* publications. We also publish abridgments of this work and of the author's *Life of Andrew Melville*.

John Angell James, who is recognized as having been one of the most earnest and useful Congregational pastors of England, was born in 1785, and died, after a ministry of more than fifty years, in 1859. He is best known in this country by *The Anxious Inquirer after Salvation Directed and Encouraged*. This work is published by the Board, and also two other of Mr. James' volumes, *Earnest Ministry* and *Life of Elizabeth Boles*, and the tracts *Brotherly Love*, *Danger of Self-Deception* and *Dying Professor*.

Robert Murray McCheyne stands pre-eminent amongst the many faithful and successful ministers of the Church of Scotland in modern times. He was born in the city of Edinburgh in 1813, and died at Dundee in 1843, shortly before completing the thirtieth year of his age. During his short ministry of less than eight years he was instrumental in bringing vast numbers to Christ. His great success as a preacher of the gospel was due rather to what he was

than to what he said. The tract from a letter written to hearers of his last sermon, after his death was found unopened, reveals the secret of his power: "So much what you said, as your minister speaking, that struck me. I saw in your beauty of holiness that I never saw before. He was a poet of high order. Amongst his hymns are those beginning with the words *I once was a stranger* and *When this passing world is done*. His last illness was typhus fever, contracted while in the discharge of his pastoral duties. His works published by the Board are a volume entitled *Bethany*, and two tracts, *Remember Eli* and *The Castaway*.

Andrew A. Bonar, D.D., of the Free Church of Scotland, who still continues to exercise a faithful pastorate in the city of Glasgow, at the advanced age of nearly eighty years, was the devoted personal friend of McCheyne. His biography of that saintly man has passed through more than one hundred editions in Great Britain. It is thus spoken of in the Schaff-Hertzog Encyclopædia: "It has become an established classic of the closet, especially of the pastor's closet." This interesting and valuable work is republished by the Board.

Horatius Bonar, D.D., the brother of the clergyman last mentioned, and until his recent decease pastor of a church in Edinburgh, is best known in this country by his spiritual and exquisitely beautiful hymns. This Board publishes his work entitled *Way of Peace*.

John C. Ryle, D.D., Bishop of Liverpool, is one of the most distinguished of the evangelical prelates of the Church of England. He was born in 1816, and has filled many of the most important ecclesiastical positions in England. Few men have written more and have been more largely read. It is said, "He has written about one hundred theological tracts on doctrinal and practical

subjects, of which more than two millions have been circulated, and many have been translated into foreign languages." The Board publishes the following of his works: *Do You Pray? The Cross, Twelve Hints to Young Men*, and forty-one 12mo tracts in packets entitled *Plain Speaking*.

Newman Hall, born in 1816, has been since 1854 the well-known pastor of the Surrey (Congregational) Chapel, London. Of his many valuable works the Board republishes *The Only Rule, Minor Scripture Characters, Sabbath-school Theology, The Sower and Seed*, and the tracts *Chief End of Man* and *Forgive Us Our Debts*.

SYSTEMATIC TRAINING OF YOUNG PERSONS FOR ADMISSION TO THE LORD'S SUPPER.

A committee, of which Rev. John Hall, D.D., of New York, was chairman, was appointed by the General Assembly of 1888, to which was referred an overture from the Presbytery of North River, asking for a plan of systematic training for young persons and others with a view to their admission to the Lord's Supper. That committee made the following report to the last Assembly (*Minutes of General Assembly*, pp. 63, 64):

1. That in view of the tendency of human nature to pervert the Sacraments on the one hand, or to undervalue and neglect them on the other, it is desirable that careful instruction be given in the pulpit and in all other fitting ways regarding their nature, obligation and scriptural uses.

2. That to secure intelligent confession of Christ at his Table, it is desirable that there be something of the nature of a communicant's class in each congregation, duly made known from the pulpit, conducted by the pastor or in exceptional cases by a competent member of the church. This class should be, if not continuous, for say a month before each Communion season. It should be so conducted as to elicit free statements of belief and experience from its attendants, and to develop power of expression of religious truth and devotional feeling.

3. There should be in use such printed matter as would form a text-book to be used in the

home (specimens of which can be had from our Board of Publication), and through which the teachings of the Westminster Catechism might be lodged in the memory; and communicants should be prepared not only to give a reason for the hope that they avow, but to state the reasons for observing these Divine ordinances with the simplicity, freedom from will worship and from the appearance of evil, which the Presbyterian Church, on the authority of the Scriptures, inculcates on her people.

This recommendation is made by the General Assembly, not on the assumption that such Christian work is to a large extent neglected, but to promote careful instruction everywhere, so doing what can be done according to the Master's will, and in ways of Christian wisdom, to guard against sacramentalism, formalism and the practical disregard of the Divine ordinances—a disregard sometimes explained and defended by the absence of intelligence, spiritual feeling and consistency on the part of professing Christians.

Your committee respectfully submit the following:

Resolved, That where such provision has not already been made, the pastors of our churches (and stated supplies where there are no installed pastors), in connection with the sessions, are hereby recommended to speedily take such action as in their judgment shall best carry out the object contemplated in the appointment of your committee and outlined in its report.

As many of our ministers may not have seen this able and important report, attention is now called to it. Mention is also made of the following works published by the Board, which it is believed are well adapted to the use contemplated:

SACRAMENTAL CATECHISM. This work was prepared by Rev. Thomas Y. Killen, D.D., of Belfast, Ireland, "for the instruction of persons seeking admission to the sealing ordinances of the Church." It was originally written by Dr. Killen for the use of a sacramental class in his own congregation; but becoming widely known and exceedingly popular, it soon reached five editions in Ireland, and was then reprinted by the Board. It consists of 144 questions and answers, which are divided into three parts entitled **DOCTRINE, DUTY, THE MEANS OF GRACE**. In the third part are considered

The Word, Prayer and the Sacraments. Special attention is given to the Lord's Supper; its nature and design; duties before communicating; duties at the table; and duties after communicating. It is a 32mo tract of 32 pages. Price, 3 cents a single copy, or, in quantity, 1 cent for 15 pages.

PLAIN CATECHETICAL INSTRUCTIONS FOR YOUNG COMMUNICANTS, by Rev. John Barr, of Scotland. This work is similar in general plan to the preceding, but is much more elaborate. It contains an "Address to young persons not yet communicants," a form of self-dedication to the Lord; meditations for the Lord's table; and questions for self-examination. It is a bound volume of 20 pages. Price, 20 cents a copy.

THE WESTMINSTER SHORTER CATECHISM, with Analysis, Scripture Proofs, Explanatory and Practical Inferences and Illustrative Anecdotes, by Rev. James R. Boyd, D.D., of Geneva, N. Y. This excellent work, prepared by an accomplished teacher of youth, in addition to the sound exposition of the doctrines of the Catechism that it presents, embodies a wealth of illustrative anecdote that will make it highly interesting to the young people into whose hands it may be placed. A volume of 204 pages. Price, 50 cents.

IN HIS STEPS, by Rev. J. R. Miller, D.D., Editorial Superintendent of the Board. This excellent work, prepared originally at the request of the Board, is designed rather for reading than for class instruction. It may with great advantage be placed in the hands of young Christians. A bound volume of 120 pages. Price, 50 cents.

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STUDENT MISSIONARIES.

The seventy-eight junior theological students sent out by this Board last summer as Sabbath-school missionaries have returned to their studies after having done excellent work in the field. During the four months of their labor they visited 16,117 families, conducted 1699 religious services and organized 649 Sabbath-schools, in which were gathered 2556 teachers and 21,481 scholars. We are glad to be able to state that the work of these young men meets with the hearty approval of the secretaries of the Home Missionary Board, and, so far as we are aware, of those synodical superintendents under whose oversight it has been carried on.

A few weeks since there appeared in one of our religious papers a criticism of the Board's action in commissioning these young men. It was contended that the labors of *permanent* missionaries were far more valuable, in respect of both the organization and oversight of schools, than could be those of students laboring for only a few months. This is freely admitted; and yet the admission militates not at all against the wisdom of the Board in employing students during the summer months.

In the first place, it is exceedingly difficult to procure men of proper qualifications to act as permanent missionaries. Notwithstanding the strenuous exertions that have been made in this direction, we have succeeded in obtaining the services of only *thirty-four* who have been continued in commission—a number utterly disproportionate to the immense work to be performed. We have not scores where hundreds are needed.

But at the same time there are in our Church hundreds of educated, Christian young men who for four months in every year are without employment, and who are

subjects, of desirous of engaging in some form have been an labor. And further still, the translate months in which they desire employ- Board are those in which itinerancy can be Do performed and the organization of Sab- You schools can be best effected. Is it not page for the Board to utilize these men for those four months, notwithstanding that it cannot secure their permanent services? Even though there were in commission a sufficient number of permanent missionaries for the work of the autumn and winter months, still it would be wise to employ a large number of temporary laborers for the harvest period of the year.

But in the second place, whilst it is true that these student missionaries cannot continue on the ground to care for the schools they have organized, it is also true that the permanent missionaries, in connection with home missionaries, pastors and elders in the respective neighborhoods, can give the needed oversight. It is one of the most stringent rules of the Board that every school that is organized shall be placed under the care of some neighboring church, shall be reported to the standing committee of the presbytery within whose bounds it is located, and shall be under the oversight of the permanent missionary of the district. All possible means are adopted to secure the continued existence and watchful care of every school.

And still further, the young men whom the Board employs are in preparation for the gospel ministry. They are to be the future missionaries and pastors of our Church. For eight months in the year they live the lives of recluses within seminary walls. The Church regards this as necessary, that they may have the learning that shall fit them for ministerial work. But they need something more, that they may become efficient ministers. They need intercourse with men; they need that practical training that can be gained only by evangelistic labor in the missionary field. It is wisely ordered that they should have four months in each year which can be devoted to the acquirement of such training under ministerial oversight. Apart from all considerations of present good to be effected, is it not for the best

interests of the Church in the future that this Board should give employment to her ministerial candidates during their first vacation, even as the Board of Home Missions gives it to them in their second?

VACATION WORK.

The summer time, when other Christians are resting, is the busy season for the Sabbath-school missionary in the Northwest. As soon as the roads are settled in the spring and out-of-door life begins once more, he starts upon his journeys, making the rounds of the schools already started, visiting them and encouraging them, filling up vacancies and smoothing away difficulties. Then new neighborhoods must be explored and the most promising locations for new schools selected. All the long warm days are precious to him, for his canvassing and organizing must all be done before the winter sets in again. During the past summer, in addition to the regular missionaries, seventy-eight young men from our theological seminaries have been at work planting Sabbath-schools. One hundred new schools have been organized in Minnesota alone. One can scarcely imagine a summer's training likely to be of more use to a young man preparing for the ministry. He not only has unusual advantages for observing the country and the people, but he learns to depend on himself in unexpected circumstances, and finds out that men are not so easy to study as books. In this way he lays up a fund of experience that makes his vacation as profitable to him as term-time.

One of these young men writes that he has spent eight weeks in the northern counties of South Dakota, and has organized eleven schools:

The few discouragements incident to the work are scarcely worth mentioning. In exploring this neglected region, I often find settlements seemingly without any centre of Christian influence. Yet after more careful investigation I conclude that I have been led there in answer to the prayer of some pious mother, who has been pleading that God would send a ray of light to guide her children aright. One such mother said to me, "I have been on the prairies

for seven years, and scarce a sermon have I heard in all that time. And what will become of my poor children?" Another said, "Of all the agents that come to us, you are the first to bring us a Bible or anything good to read. We should love to have a Sabbath-school here, but there is not a person to lead in prayer." I laid the matter upon her own conscience, and how pleased I was the next Sunday to see her, with eager face, uniting with a houseful of children in the blessed words, "Our Father which art in heaven." Two mothers who had lost their Bibles, with all their other property, by fire gladly received new ones. Crops have largely failed in this region and many fields of grain are not worth cutting. Of course sales here must be slow, but the people receive our books and papers gladly and thankfully.

Another young man, whose field was in Missouri, writes:

The work of a Sabbath-school missionary is the most delightful imaginable! We are received with great kindness by all classes, and

they seem grateful that we have come so far to do them good. Every one wants to help in the Sabbath-schools we organize; the only difficult thing is to select the best. Many of the families I visited had not a single thing to read. It would have done your heart good to see how eagerly they received and read the books and tracts I left them. One household had actually never heard of the Bible or of Jesus! Driving along the road one day, I saw a farmer at work in the field. I went to talk with him and found he had never read the Bible nor had any of his family. After reading to him a little, I gave him a Bible. Instantly leaving his work, he went home and called his family together to tell them what he had heard from me. In the Sabbath-school organized near them, he and his family were among the most active. "I do not know anything about teaching," he said, "but I want to do something; you must let me be doorkeeper." I could not help thinking of David, who would rather be a doorkeeper in God's house than dwell in the tents of wickedness.

COLLEGES AND ACADEMIES.

A SIGNIFICANT CELEBRATION.

Our Church's centennial, lately passed, appears to have set the Presbytery of Philadelphia North upon observing an anniversary that was already venerable, for so new a land, when our Assembly's first century began. The sixty years of influence, direct and indirect, which the Log College of Neshaminy had been exerting among the Presbyterian churches gave to the organized Church of 1789 a grade of men, and a promise of sustaining it, without which the subsequent history would have been impossible. The presbytery within whose limits the sacred site remained did well to call the attention of the developed Presbyterian Church to the place and to the names to which it owed so much. And the response that was made to the call was as interesting, in its way, as the memories that elicited it. The contrast between the thousands that crowded to a bare field which had nothing but its

history to give it interest, and the scant company of teacher and pupils that made the history, gave such demonstration of God's way of developing a spiritual germ as the whole Church ought to study. The President of our established nation was the proper man to say concerning that early school of one of the Colonies what could not have been said more justly or happily:

I stand dumb before the thought of what the great day will reveal as the fruit of this modest but pious and courageous effort here in the institution of the Log College. We lose the thread of things. Only the eye of God can follow those tender and imperceptible filaments of moral influence that touch our lives. If it could be revealed to us here to-day, how many in this great audience, gathered from remote sections of our country, would be able to trace the silver thread by which they had been drawn into the Church of God to the origin and the multiplying influences of the efforts that were begun here! It is pleasant to believe that that

which is hidden to our eyes here will some day be known, and that we will be able better to realize what those men wrought for God and for mankind.

Such thoughts do not all turn backward. The interests that met at that commemoration no more terminated upon Neshaminy than do the energies and hopes of the Church Universal terminate upon Bethlehem. The fountain never drinks up the stream again. Governor Beaver, who, so far as we have seen, has never missed a fair occasion for advancing our Church's present movement in behalf of Christian colleges and academies, spoke out his convincing, hearty, telling word in land-wide application of the lesson of that festival. Here again the office fell to the proper man. He had the right to prophesy, for he was himself a prophecy fulfilled; the predictions of the early Neshaminy had already concreted themselves in him. Just as the Log College had, through John McMillan, foretold the founding, beyond the Alleghenies, of Governor Beaver's *Alma Mater*, so did it now, with a voice that was never to falter, foretell the like work by like men wherever Christ's cause and the nation's should make room for it. Although so large a part of the Governor's admirable address has, with that of President Harrison, been given to the public by the newspapers, we may be more than pardoned if we preserve in these pages those sentences of the one speaker as of the other which, produced as they were for their own place, seem to have been ordained for this.

Governor Beaver had shown how the Log College illustrated its founders' love of liberty, their purpose to maintain a learned as well as a pious ministry, and the poverty that could not discourage their purpose; when he proceeded:

The Log College, moreover, is the symbol of expectation. Hope was one of its cornerstones. There was no despondency over the smallness of the beginnings—no tears because the building was built of logs—no misgivings because the students were few in number. There was patient toil and honest endeavor, and the scant offering of poverty, because there was joyous expectation of the triumphs of the future, and this hope was coupled with strong

faith—faith in the cause, faith in the result, faith on the part of the founders in themselves, and, above all, a simple, unwavering faith in the God who uses means and directs results. As we look back upon the eventful one hundred and sixty-three years which have passed since the Log College was founded, who shall say that it is not the symbol of success? Count the institutions which are its legitimate offspring. Count, if you can, the men whose characters have been moulded, and who, because of that moulding influence, have been a blessing in their day, and a help to their fellows. Measure, if you can, the mighty influences which have been felt as the result of their work in Church and State. Compute, if you are able to do so, the number and value of the contributions to literature, to science, to living thought in every department of intellectual activity, which their devoted sons have made. Take a census of the men and the women who through the efforts of the men who were trained in the Old Log College and institutions which have grown out of it—that lived noble lives, and died triumphant deaths and are enjoying a blissful immortality—and tell me is not the Old Log College which we celebrate to-day a success?

And, now, what is the lesson of this celebration for Presbyterians to-day? What does it teach us in this nineteenth century, as we approach the twentieth? Evidently this: Multiply the Log Colleges—not the colleges built of logs, but the *small* colleges for the education of the young under right influences and pure principles. If Pennsylvania and New Jersey should not go to New England to educate their sons, for the reasons we have mentioned among others, neither should Illinois, and Iowa, and Kansas, and Nebraska, and Dakota come to Pennsylvania and New Jersey. We must take the college to them. One of the wisest and most magnificent givers has lately died in a foreign country, and his remains have just been laid to rest at his home in Pittsburgh. Was it chance, or caprice, or mere impulse, which led him to make the largest bequest among those given to our Church charities to the Board of Aid for Colleges? Or had he learned the lesson of to-day, and did he, with wise forecast, see that if the Church is to be supplied with a learned and godly ministry, if the community is to be blessed by the ministries of such clergy, and if the country is to be saved from anarchy and the evils that are crowding upon it from the ignorance and superstition of other lands, we must multiply the log colleges? I do not

undervalue, nor would I minimize the influence of our large and flourishing colleges. Far be it from me to do this. I would not discourage the beneficence that seeks to enlarge the usefulness of our large institutions of learning, unless by making the rich richer we make the poor poorer. The great university has its place and its sphere. Give assurance to the one and breadth to the other. But let us emphasize the lesson of the occasion. Let us catch the inspiration of the day. If the Church of our fathers is to be perpetuated in its strength and in its purity; if a learned and pious ministry is to continue as its strong bulwark and sure defence; if Presbyterianism is to flourish elsewhere as in Pennsylvania and New Jersey; if we would carry into the newer states the safe and conservative influences that have made our older commonwealths what they are; if we would do our best for the country and the world,—let us plant the college alongside the Church, let us carry Christian education as we carry the gospel to those who need it and will receive it, let us found and foster a modest but efficient institution of sound learning wherever the constituency will warrant it; and from the Atlantic coast to the shores of the broad Pacific let the policy and practice of the fathers find their counterpart in the wise and considerate action of the present and coming generation. Multiply the Log Colleges—yes, multiply the Log Colleges!

PENNSYLVANIA.

Much interest of the Board of Aid for Colleges and Academies concentrates just now on Pennsylvania. If the legacy of Mr. Thaw had been noticed by a governor of Ohio in a speech delivered at Marietta, the conjunction would have been apposite and telling; for all the friends and inheritors of learning are interested in the promise of its spread. But any one who will take the trouble to see what a showing of contributing churches the Synod of Pennsylvania makes in our Board's annual report, will understand our sympathy with that ruling elder of Pennsylvania who, looking toward the westerling empire of the Church and the nation, could bring into range, within the commonwealth which he governs, Neshaminy and Tennant, Jefferson and McMillan, and the large prediction of this gift from Pittsburgh. It would be equally

foolish and unfair to give to any ^{state} ^{ally} preëminent place in moulding our ^{develop-} ing nation. The "imperceptible filaments of moral influence" run from every eastern centre to the furthest frontier. But, in fact, the filaments that have run from Governor Beaver's own college to not a few of our new institutions have been added upon each other to such dimensions that one must see them or stumble over them. This new deed of sagacious Christian wealth therefore sets out from no new source, and in no new direction. While Mr. Thaw was alive, his great and constant charities dated most consistently from western Pennsylvania. His munificent new benefaction joins an old retinue, that has been perpetually recruiting from that soil, at the head of which, close after his Master, walks the founder of Neshaminy.

A NEIGHBOR'S ESTIMATE.

The Chicago *Evening Journal* included in a late article the following reference to the work of the Board of Aid for Colleges and Academies:

WHERE THE MEN COME FROM.

An examination of the last catalogue of the McCormick Theological Seminary will throw light upon the subject. It shows that its 150 students came very largely from the smaller colleges, and that a large majority of the students come from homes in the smaller towns. . . . It is fair to assume that the facts referred to as shown by its catalogue are common to those of other seminaries. What is the significance of this? We have come to a common understanding that the waste caused by the friction and excitement of city business and industrial life must be constantly supplied by fresh life from the country. It has not perhaps been so common a thought that the noblest profession on earth, that of the Christian ministry, is filled from country homes and from colleges that do not have a national reputation. There is a range of thought here for the philanthropist looking about where he can best put his money. The older and larger colleges have alumni whose wealth and influence are every year increasing. They naturally care for their alma mater. The money from that source will constantly increase and the old institutions will every year become richer.

But if the position taken here is correct, . . . the Church must depend upon the smaller colleges to furnish the men it needs.

The Presbyterian Church has wisely added to its boards of benevolence one for "Aid to Schools and Colleges," with this distinct idea in mind. The Congregationalists have a board with a similar purpose. More money is now given for educational purposes than ever before. Where can it go better than to put on a substantial footing a struggling Christian school or college, where men are trained for the grandest service on earth?

ANOTHER GREAT DELIVERANCE.

No sorer anxiety has been felt by this Board since its organization than that which has been from time to time declared in regard to the peril of Hastings College and its property. The property was so valuable, the attendance of students was so large, the location was so accessible to a population that promised both in numbers and quality to be of the first importance to our Church's work, and, more than all, the impress which the college work was making upon all grades of its students was so exactly accordant with the highest design of the Church in establishing the Board, that the imminent danger of a failure of the whole undertaking made the managers of our denominational college work sick at heart. How far that crisis was unavoidable it is not so important to decide as it is to know whether similar ones are to be unavoidable hereafter. We fully believe they are not. The most careful men in the Church, even if they could be also the most competent, would know more about a complicated business after they had been for years conversant with it, than they could know at first. The men of this Board now know the roads that lead into such anxieties as they have had; they know the anxieties well enough to dread them; and they have set up such barriers, they believe, that there will be no more travelling along those roads.

But that peril at Hastings had been reached. We are now delighted and thankful to say, it has been passed. From the first, the local friends of the college showed

the most earnest purpose of saving the institution into which they had put heart and means with an enthusiasm scarcely equalled in the history of our work. What they could do was made known to Mrs. McCormick; and the large and indispensable supplement of their effort was assured by her promise of fifteen thousand dollars. This new and great benefaction to the college and the Church comes from the giver's own heart and hand. The promise of it lifted the heaviest load that had ever rested on the officers of this Board. A letter just received from the college makes wellnigh certain the complete fulfillment of the engagement of the Hastings community. The result will be not the mere emancipation of the college from debt, but a beginning of endowment to the full extent of Mrs. McCormick's generous gift.

Will not all those who have shared with us the hopes and anxieties of the earlier stages of this work share with us our duty of gratitude to God and to his servants, when they consider the notable deliverances to which our imperilled institutions have one by one been lately brought, and how, with so many anxieties behind us, we have for our future not only the portents of these liberal and sympathetic gifts, but also that of Mr. Thaw's magnificent bequest? If our friends' eyes get wet as they think of these things, they will do no more than ours have done.

Now, if the wet eyes of the distressed teachers and teachers' wives of whom we wrote a month ago could turn their moisture to the same sweet quality, we would be glad indeed. But neither the past nor the future receipts of the Board's general work touch their case; nor do any special gifts unless made for their advantage. They are suffering, not because the Board has failed to keep its past engagements. It has kept them literally. But its payments have not enabled the trustees of young and struggling institutions to meet all expenses; and so the teachers have been scanted in their just receipts. The trustees, where they are able, ought to right that wrong. This is per-

fectly understood by them, and the effort is made in many cases with complete or gradual success. In other cases the trustees are powerless as yet, and the teachers are left in the extremity which they bewail to us. Thereupon the Board and its officers might claim the right to wash their hands of the matter, since they have met all their pledges. But how would such an attitude become a Board which is rejoicing in a headway of which it could not have made one step but for the service which it now knows has been in many a case not even half paid?—An easy solution of the problem could be made by the distribution of a good part of Mr. Thaw's legacy, when received (or of money borrowed in anticipation of its receipt), in clearing up all those debts of the several institutions to their teachers—a use of his legacy which would seem to tally with the distribution of a legacy to the Home Mission Board upon debts owed to pastors by churches to which that Board had met its engagements year by year. The Board might doubt its right to make such use of those means. The case is as peculiar as it is painful, and the true solution lies in gifts intelligently *volunteered* to meet a call which, on the sufferers' side, is urgent and just, but on the Board's side is not formal but exceptional—a claim in equity rather than in law, to be met by the special sense of justice which its statement can arouse. We beg, as before, for gifts in relief of the teachers with whom past contracts, not of the Board, but of its struggling young schools, have gone unfulfilled. To future contracts and their fulfillment we hope from this time to look to more effect than has been possible till now.

THE TOP-STONE.

A characteristic incentive to co-operation with this Board lies in the fact that the gifts which it asks come after other giving, which they complete and crown. It makes a great difference with a wise disposer of money whether his gift of, say, a thousand dollars comes at the beginning of a precarious effort to raise ten thousand dollars, or

comes after the other nine are conditionally secured, waiting only his thousand to bind them and to finish the undertaking. Already it would require no short list to set forth the instances in which this very form of appeal has brought to the Board, and through it to the inchoate but insecure properties under its care, the gifts which, not in single thousands but in many, have rounded them out and established them. An opportunity for a similar conclusive work arises in connection with the effort to endow, in memory of Rev. Dr. Edward P. Humphrey, the Humphrey Professorship of Languages and Moral Science, in Princeton Collegiate Institute, Ky. The effort is a modest one; for, though an ultimate fund of \$25,000 is aimed at, present pledges will be binding when the sum of \$10,000 shall be raised. The income of the fund will avail for the slender remuneration of a man, Rev. H. H. Allen, D.D., Principal of that institution, to whose wisdom, zeal, self-denial and transparent purity of aim and method, is due our Church's possession of the admirable and valuable property over which he presides. In such pictures as have sometimes been drawn in these pages of the noble self-sacrifice of the founders of Christian schools, his venerable form and face have, to the eye of the draughtsman, stood among the most distinct. It would be sad indeed to witness the failure of this attempt of his trustees to make up in some degree for his uncalculating outlay of health and money,—to say nothing of the part which such a begun endowment would bear in all the lasting work of the school which he has so happily established. Toward the stipulated \$10,000 about \$7000 has been pledged. The limit within which the whole was to be secured was at first fixed at September 1, 1889; but the limit is extended. Those friends of the two noble men, dead and living, who have honored them by the pledges already made will not believe that the effort is to fail. It is with something a good deal more tender than official interest that we wish it to succeed. It is directly in the line of the Board's main work, and of the call which the Standing Committee of the last Assembly made

for \$200,000 of personal contributions to the Board's work of the current year.

In the Board's earlier years such an attempt as this would have been pushed by a canvasser bearing the Board's commission. Now the Board is canvasser for all such interests. Unless some gentleman shall choose to speak or to write to his friend in this be-

half, this page is the most direct appeal that will reach its readers for their gifts in completion of this excellent beginning. We beg any friend of Humphrey or Dr. Allen to respond at once. Gifts sent through the Board will be duly credited, and will be both applied and *secured* to their appointed use.

EDUCATION.

THE INCREASE OF THE MINISTRY LARGELY DETERMINED BY EXISTING CONDITIONS.

This is a truth sustained by two considerations: First, a normal healthy state of the ministry will be likely to attract to its body all young men who have a heart for its service and are qualified for it intellectually. In itself the Christian ministry is the noblest of all callings, furnishing a field for doing good of the highest and most lasting kind, and for the exercise of the best talents which a man can possess, and it ought therefore to be exceedingly attractive. Truly said Paul, "He that desireth the office of a bishop desireth a good work;" and there is no reason why it should not be coveted by large numbers of the educated Christian youth of our land, saving that which arises from any evil conditions into which it may have fallen.

Again, the ministry in a normal state will be likely to make special efforts for its own increase. The members will be disposed to consecrate their sons to it, and to turn the attention of young men in their congregations to consider their duties in reference to it, enforcing their arguments by their own happy example. But the reverse will be sure to follow when things go wrong with them.

Now what is the normal state of the ministry as set forth in our book of discipline? It is that of a settled pastorate constituted by the presbytery in due form by a solemn

act of installation. The relation thus established is regarded as a sacred one, imposing mutual obligations on pastor and people; and it is not to be dissolved except for reasons acceptable to the judicatory installing, to which both parties are held responsible for the right fulfillment of their obligations.

Judged by this norm it must be confessed that our ministry is far from being in a healthy state. In evidence of this we have but to look at two facts: First, the large number of so-called "stated supplies" that are among us. These number in all 1342, while the settled pastors number 2441. That is to say, more than one third of the ministers who are in charge of our churches hold them by this uncertain tenure. This must be considered a large proportion, even after we make due allowance for the smallness of the churches in our new territories. For we have not counted in our home missionaries, nor those on the foreign field, nor yet those who are at once pastors and stated supplies, except as pastors. Besides, a close examination will show that many of the churches thus supplied are in the older states, and of a goodly size, large enough, one would suppose, to warrant a fair support and a permanent settlement. We have no room to give the particulars.

The evils attendant upon this system of stated supplies, if system it may be called, are manifold and very apparent. It tends to degrade the office, and reduce the minis-

ter to the condition of a hireling. He is employed by the month, or six months, or by the year, to do a certain work, and then be dismissed if he does not suit, to go his way and give place to some one else. There is no blessed tie binding him to the congregation and securing that mutual interest and affection between him and them which are so essential to the best results. He feels that he may have to go at any time whenever the caprice of two or three active individuals may dictate a discharge. And this fact naturally keeps him in uncertainty and on the lookout for some other place to which he might betake himself in case of dismissal, instead of bending closely to present duty. Then, when set adrift, with perhaps a family and furniture and library on hand, and with scanty resources, how trying his condition! And the trial is intensified by the necessity of hunting up another vacancy, with all its attendant embarrassments and mortifications and disappointments while candidating. His position is by no means an enviable one. Young men observe it and say to themselves, "Any position but that."

Another symptom of an unhealthy state in the ministry is the frequent changes which take place even among settled pastors. The average length of a settlement is said not to exceed four years; in many parts of the country is not more than three. The reasons for a dissolution are various. Often it happens that the minister has received a desirable call elsewhere, and he feels it to be his duty to accept. In such cases the more faithful and useful the minister has been, the more painful the separation for the people, while for him it may prove a benefit. But oftentimes the unsettlement is caused by troubles in the parish occasioned, it may be, by the dissatisfaction of some persons with the style and manner of the man; or, it may be, through some indiscretion on the part of the minister, aggravated by mischief-makers; or, it may be that some one in the congregation has been thwarted in his ambitious schemes and wants to get the minister out of his way; or, it may be, the preaching has been too close to suit the unchristian habits and pursuits of some in the

congregation, who threaten to leave in case it goes on; and so for this cause and for that, parties are formed pro and con, and a quarrel arises which is the more acrimonious from the fact that no separation can be effected except by act of presbytery, which must be called to examine the difficulty and decide what is best done. The easiest solution then, and that most commonly accepted, is that the pastor had better go. And go he does, he knows not whither, often laden with unjust imputations that render it well-nigh impossible to secure another call, and that throw him into the ranks of the W. C.'s, to be another proof that there are "too many ministers," and another warning to young men against enlistment in such a service.

In such circumstances it cannot be expected that ministers will make strenuous efforts to add to their number. Their very disheartenment prevents it. Indeed, the competition they encounter while candidating creates the impression of an overstock in the market, and it leads them to oppose the policy of aid as a forcing process injurious to their own interests. This is natural. Nor is it a mere inference. Our correspondence not only betrays but also directly expresses the hostile sentiment. And no array of facts to the contrary suffices to quell it. Appearances are mighty both with churches and ministers. Here is the explanation why, notwithstanding such able reports on the subject as was read before the Assembly by Dr. Morris last spring, and notwithstanding all the resolutions and injunctions passed by the Assemblies from year to year, only about one half the churches contribute to the Board of Education. Even strong churches give it a significant go-by.

If then we would develop our ministry adequately and naturally, there must be some effort made to give greater permanence and prevalence to the pastorate in spite of the obstacles in the way. What is wanted is not ease and comfort, but a fair chance to work, even though it may be amid temporal hardships and trials. But, it may be asked, how can this be done? It can be done in two ways.

One is by creating and strengthening pub-

lic sentiment in favor of a stable pastorate. This is needed both among ministers and people (for it must be confessed that the former should take a share in the blame for this state of things), and to effect it there must be frequent discussions of the subject, and such speeches as was once delivered in the Assembly by Dr. John Hall, setting forth the anomalousness of the "stated supply," and the evils arising from it, and contrasting therewith the benefits of greater permanence in the relations of the ministers to the churches. The idea should be impressed on all that a minister, if true to his ideal, is a servant of Christ and should look to his Master not only for his message but also for his position, and should hold himself ready to be governed by Christ's providences as to where he shall preach and how long he shall stay there. And the people, on the other hand, should be made to realize that it is better to bear with the imperfections of the minister whom they have called and to labor and pray for his improvement than to quarrel with him and set him adrift and go through all the trouble of getting another by trying forty or fifty applicants, only to settle down at last upon one equally imperfect, though perhaps in another direction. If he is anything of a man and a Christian, only let him have some sense of permanence in his settlement, and he will be far more likely to improve by kind treatment and friendly criticism and opportunity for prolonged study, and to identify himself with the place and then concentrate his energies in making it beautiful for habitation by building up his church to ever-increasing influence and power. Right views on this subject may be largely promoted through our public journals, and also by discussions upon it in our church judicatories and ministerial clubs.

Another method of remedying the evils we have spoken of is by the exercise of presbyterial influence in favor of a pastoral settlement over its churches whenever possible, and then by the exercise of presbyterial authority in abating any unhappy dissensions that may endanger the relations and cause a rupture. "Offences must needs come,"

said our Lord; but those through whom they come should be made to feel the woe pronounced upon them by him. And there is no source of offence more common and more to be dreaded than the so-called "church boss," the man who by reason of wealth or from large conceit of his own importance aims to have his way in all things. Paul encountered him in his day in one Diotrephes, who "loved to have the pre-eminence," and Diotrephes has had his successors down to the present time. The mischief produced by such "bosses" is incalculable. And here is where the authority of presbytery ought to intervene to guide the disturber of the peace and eradicate the evil. But instead of this, is it not too often the case that the presbytery prefers to take the easier course and set the minister adrift to seek another charge, laden it may be with unjust imputations of inefficiency or lack of good sense? And does not the expectation of such easy dealing often make the aggressors bold, and encourage them in making a disturbance that shall answer their own ends? Only let it be understood that when a pastor asks leave to resign his charge there will be an investigation of the reasons why, and that the blame will be judicially put where it belongs, and there will be greater hesitancy in incurring it.

Such efforts, if they do not fully ensure decided permanence in the pastorate, will at least serve to bring it into a more healthful condition, and will greatly promote the spontaneous development of the ministry. Young men being thus assured of some stability in their position will be the more ready to seek it. The churches also will feel the benefit of it in their steadier growth; and their benefactions will be more systematically drawn out in behalf of every good cause. In proof of this one need but look at the blanks in the statistical columns of the Minutes of the Assembly opposite so many of the churches marked S. S. and V. Excellent exceptions there are, to the great credit of the churches and their supplies; but the blanks are too many. Would they could be filled, and by a more settled pastorate!

D. W. P.

THE CENTENARY FUND.

Dr. Cattell, in his diligent attention to the precious interest of ministerial relief which the Church so gladly entrusts to his care, has devoted the entire month of October to attendance upon the western synods. This has prevented him from writing for these pages. We print however, as a matter of general interest to our readers, the report to the last General Assembly of the special committee upon "the disposition and investment of the Centenary Fund," appointed by the Assembly in Philadelphia, adding a note by the Treasurer:

Your committee were appointed "to superintend the transfer of the fund to the Board of Relief, to audit the accounts of the Treasurer, to determine what shall be included in his final report, to receive and pass upon the final report of the Secretary, to consider how, where and by whom the fund shall be permanently invested, and to report its conclusions and recommendations to the next Assembly."

Your committee have held three full sessions of the committee: the first in Chicago, November 13 and 14, 1888; the second and third in New York, May 15 and 22, 1889. A part of the committee has also had conference with the officers of the Board of Relief in Philadelphia.

After full consideration of the subjects committed to us we report:

1. That according to the direction of the Assembly, the funds in the hands of the Treasurer of the Centenary Fund were transferred to the Board of Relief, and they are now held by that Board subject to the direction of this Assembly.

2. Your committee has audited the report of the Treasurer, whose accounts are found to be correct and accompany this report. We find that the total amount of the Centennial Offering is \$595,734.86, to which there is an addition of accrued interest paid into the treasury amounting to \$10,531.39. To this there should be added about \$9000 of interest due on or about June 1.*

3. Your committee instructed the secretary of the fund to make a somewhat full statement, showing the inception and conduct of the work of the Centenary Committee; which statement will be found in connection with the joint report of the committees of last year. We recommend that the reports of the Centenary Committees of 1887-88 and the Committee on the investment of the Cen-

tenary Fund of 1888-89 be printed as a preface to the report of the Treasurer and distributed to the churches in connection with the report of the Board of Relief for the present year.

As to the investment of the fund your committee recommend as follows:

First. That all securities forming original donations to this fund may, at the discretion of the Board of Relief, be retained without conversion, or sold and the proceeds be reinvested.

Second. That the balance of the fund be invested by the Board of Ministerial Relief.

Third. That funds be invested—(a) In securities in which trust funds may be legally invested in states which have laws for the restriction of the investment of trust funds; or, (b) In first mortgages on improved real estate in cities; or, (c) In the first mortgages of railroad corporations paying dividends on their capital stock.

4. And as the resolutions assume that loans will be made in different parts of the country, we recommend that investments shall be made in any part of the United States subject to the limitations above stated; and we also recommend that the Board call in the aid and advice of brethren conversant with the localities where it is proposed to make such investments.

The committee, while recognizing with gratitude to almighty God the spirit of liberality and generous co-operation manifested by all our people in the endeavor to make this offering worthy of our history and of the Centennial occasion, in concluding this report ask the Assembly to make the following special acknowledgments:

1. To the Rev. Dr. George P. Hays, chairman of the Centenary Committee, for the singular ability and devotion shown by him in the advocacy and general management of this work, rendered without pecuniary compensation.

2. To the Rev. Dr. William H. Roberts, Stated Clerk of the General Assembly, for the faithful and laborious discharge of the duties of his highly responsible office of Treasurer of the Centenary Fund, rendered without pecuniary compensation.

3. To the officers of the Board of Relief, especially to Dr. W. C. Cattell, the Secretary, for special work gratuitously rendered in this cause, and to the Rev. W. W. Heberton, Treasurer of the Board of Relief, for the faithful discharge of the duties and responsibilities entailed upon him by the work of the Centenary Committee, which were additional to the regular duties of his office.

To all of these, with Dr. George C. Heckman, corresponding secretary of the Centenary Committee, who rendered efficient and valuable services in the duties of his office.

Respectfully submitted.

CHARLES L. THOMPSON, *Chairman.*

*The whole amount of this accrued interest was, at the September meeting of the Board, \$18,520.64, from which were deducted the expenses of the Centennial Committee, viz., \$15,344.82, as given on page 128, Minutes of the last Assembly. The balance, \$3185.82, was then, in accordance with the directions of the Assembly, transferred to the current expense fund of the Board.

OFFICIAL CORRESPONDENCE.

AN APPEAL FROM FARUKHABAD MISSION.

*To the Board of Foreign Missions of the
Presbyterian Church in the U. S. A.*

At the last annual meeting of the Farukhabad mission, a committee was appointed to send to you and the Church at home an appeal for reinforcements. There have been many difficulties in the way of our presenting our case earlier, but now we earnestly lay before you the needs of our field.

The fact is that our hands are tied, our efforts made ineffective and our souls discouraged by the utter inadequacy of our force. We are sick at heart, as we see work half done and glorious opportunities missed simply because one man cannot perform the duties of two. We have here materials and machinery enough to thoroughly and profitably engage twenty men, with openings around us for twenty more, and we are *nine*! The larger part of the time of most of us is necessarily employed in keeping the machinery in motion; in superintending the institutions under our care, not one of which can be surrendered; in looking after native helpers and native adherents generally, and in caring for mission property and finance. Little time or strength is left for aggressive work, for systematic preaching to the heathen, for visiting them and coming into personal contact with them in their homes, for carrying the gospel up and down through the densely-populated surrounding districts.

But to be specific. Here is Jhansi, occupied three years ago. Apart from the needs of the English work, which has strong claims upon us and might almost support a man while leaving him free to do much among the natives, we still have a field which it is sadly amusing to talk about having occupied by a single missionary. Jhansi is the centre of a region whose population may be estimated at nearly *ten millions*, only on the outskirts of which are there missionary operations. Every corner of this region is being rendered accessible by a rapid-

ly-extending railway system, and the people everywhere are ready and willing to hear. It would be difficult to say how many men could be placed here to advantage. To keep our request within bounds, one additional man is absolutely necessary here, and necessary *now*.

Look next at Fatehgarh. Here are two native churches, a large native Christian village—upon the special needs of which it is not necessary to enter—a girls' orphanage, twenty-seven schools of different grades, a hundred zenanas open, thirty native helpers to be looked after in connection with these various enterprises, and three sub-stations to be superintended; not to allude to the great practically-untouched part of our vast district with its nine hundred thousand souls. To meet the needs of this double station only two male missionaries can be spared. There used to be four men here; there ought to be four men to-day.

Not to enlarge further, Mainpuri greatly needs a second missionary; Allahabad ought to have an additional man; Fatahpur, with its district of six hundred thousand, reduced by dire necessity to a sub-station, calls urgently for a man—and ought to have *two*.

Merely then to hold our present positions and carry on a moderate amount of aggressive work, without thinking of occupying new grounds, we absolutely need six male missionaries, and need them *at once*. Not to go at length into the subject of woman's work, we must say that we ought to have at least four new workers in this department. Even with this reinforcement not much more could be done than to skim the surface of our city work, leaving unreached the multitudes of village women who are so ready to listen to the word.

Even if we are compelled to accept the policy that the force in India shall not be increased, our number ought at least to be kept up to a reasonable normal standard. Not only, there-

fore, ought the stations to have at the start enough men to work them, but there should always be two or three on the ground preparing for duty. Occasionally a missionary breaks down and has to go home, or he takes a well-earned furlough. Must his work then be closed for two or three years, while his successor is found, is sent out, studies the language and familiarizes himself with the field? Are there to be no *reserves*? Are we to engage in the hand-to-hand conflict and then, falling when victory seems almost in our grasp, be borne from the field with the heart-breaking thought that there is no one to fill up the gap?

You say perhaps, "You must look to native agents." We are doing this just as far as seems possible. While some of us have serious doubts as to whether the employment of paid helpers, except as pastors of wholly or partially self-supporting churches, is the best way of propagating the gospel, yet we are doing our best to seek out and prepare good men, and are committing responsibility to them as fast as is wise. Yet all the more do we need foreign missionaries to lead the way, superintend the work and share in the labors and conflicts.

"But is not India a barren, unproductive field?" God only knows, who alone can measure results. But what if it *be*? Is there any scriptural warrant for preaching only where there are great encouragements, for sowing only where large harvests have already been reaped? If this is a discouraging field, are we to bear

the added discouragement of utter inadequacy of numbers? It is not a question of whether victory is easy or hard. The enemy *must be* conquered! Send us the men—consecrated men, who have at home shown their zeal for the Master and their longing for souls—and by God's blessing the victory is *sure* and perhaps *near*!

We beseech you, brethren, consider our desperate need, and take some action toward its immediate supply. Either give the order for retreat or else send us reinforcements. There is no other alternative. Nay, we venture to say from hearts burning for India's perishing myriads, there is *no* alternative! We *must* have more men.

The work is God's; to him we look. He is Lord of the harvest; to him we pray for laborers. But we remember, too, that he works through his Church and through you her representatives. To you, then, and to the Church at home we appeal. Remember India and her need. Remember those whom you have sent out here, and whom you are pledged to support. Remember those who through these fifty years have given their lives for India. Remember him who shed his blood for her. Come over, send over, and help us!

In behalf of the Farukhabad mission,
C. A. R. JANVIER,
JOHN N. FORMAN,
Committee.

FATEHGARH, INDIA.

MISS SPEAKMAN'S REPORT OF LAS VEGAS SCHOOL.

We closed our school on the 14th of June with seventy pupils, having taught forty weeks, seven hours a day, without the loss of one hour, except as I employed a substitute four days to teach for me while I attended our presbytery.

Six years ago we commenced here with seven children, obtained under difficulty. Now we could have a school of one hundred and fifty pupils if we could accommodate them. So far as the immediate school-room work was concerned, I never enjoyed a school year more. My associates, especially Miss Sloan, were

agreeable and helpful. I cannot speak too highly of Miss Sloan as a Christian lady and as a teacher; but she has retired of her own choice, and I never expect to fill her place.

The pupils, all things being considered, advanced satisfactorily in their studies, and, with a few exceptions, were very studious, obedient and respectful. We have been trying each year to grade our pupils so that we might do better work with less labor. In order to further this end and to have the advanced classes for the coming year complete the course of study that we have prescribed for them and to

feel that they were perfect in the branches as far as pursued, we have pleaded with both parents and pupils to be here promptly at the opening of the school on the 2d of September, a necessity which previous to this time we have failed to impress upon our patrons.

Those of you who have seen your property here must admit that the location is the most commanding and beautiful in the city of Las Vegas. The church building is commodious and comfortable, the boarding-house is very greatly improved both in appearance and convenience since the second story has been added, but a larger kitchen and a store-house are absolute necessities. The school-room capacities are insufficient for the increasing number in attendance, but of these we are not complaining. We have always refrained from asking for one dollar's worth that could be done without.

LA CROSSE, WIS.

REV. W. D. THOMAS, SUPERINTENDENT.

Spent Sabbath, July 21, in Cadott (Chippewa Presbytery); preached twice to the people. Spoke words of encouragement to them to hold on till a pastor is sent to them. We made an arrangement to have Mr. Waller, of Chippewa Falls (an unordained evangelist), to preach to them until we find the right man for them. This thing of personal visitation to the weak churches of our synod is rather expensive to the Board; but then it is the only way of accomplishing anything effectual. We cannot bring about the same results by letters; while the personal presence and talk of the superintendent give a new lease of life to the weak churches. Besides, we have to do it lest we should lose entirely our feeble churches.

Saw the people of Belleville church (Madison Presbytery). This church is worthy of great commendation, since one of the elders has maintained Sabbath ordinances here for some two years by reading sermons. Sabbath-school is in excellent condition. There is a nucleus of young people here that if now cared for might be gathered in, and would in a short time make a vigorous and self-supporting church.

Verona church (Madison Presbytery) is also

unsupplied. This will have to be united to the Belleville church the moment we find a man.

Oregon church (Madison Presbytery). This church has Rev. O. P. Winchester laboring in it. An application has been sent to you by the committee of presbytery for help. There are two other villages (without any religious privileges) that can be united to the Oregon circuit. They desire his service, and he is going to visit them next Sabbath.

The Broadhead church (Madison Presbytery) is now vacant. This church is self-supporting. Had a conference with the elders; am on the lookout for a man for them. There is a great dearth of preachers, especially of the right kind; quite a number of applicants, but all need a salary beyond the reach of the Board, or extra school privileges for their children that put them effectually beyond the reach of any mission field.

Our hope is still in the dear Christ that redeemed this lost earth, that he will see to it that efficient and consecrated laborers are sent to the whitened harvest fields of our state.

I spent another Sabbath (the 14th) in Cambria; preached morning and evening. Had gone there in the expectation of completing arrangements for the calling of a suitable man for the pastorate; but at the last moment we received word that it was impossible for him to come.

Have made suitable provision for the supply of the pulpit for two or three months (the church to pay all expenses out of its own treasury), and at that time have the promise of an excellent young pastor for the field. We have every reason to believe that the outlook for this people and the expected pastor is most hopeful. It is a community of young people, and our hopes concerning them are great.

Have got the church at Black River Falls temporarily supplied. The following arrangement has been entered into: Rev. William Smith, of St. Paul Presbytery, takes the field, and we shall see if we cannot in four or five Sabbaths revive that church and infuse fresh enthusiasm into that discouraged people. This experiment he volunteers to undertake at whatever the people there are willing to give; so that

it is not going to cost the Board anything. If he proves a suitable man for the church, we shall be greatly delighted, as the field has been destitute for a long time.

The Kilbourn City church is now provided for. Rev. A. V. Gulick commences his pastorate to-morrow.

One of our main difficulties is the vast amount of correspondence it takes to bring preachers and churches together. We find that most of the preachers are holding correspondence with a number of churches at the same time, and when we think the arrangement is completed, he gets word from a more desirable church and goes there, and our time and trouble go for naught, and we have to commence the same procedure with a new man.

The Galesville church (La Crosse Presbytery) is about to have a pastor; the call has been given and partly accepted. This church has been vacant for quite a time. Rev. John L. Gage is the man they have called. The papers are not yet fully completed.

NEBRASKA.

THOMAS L. SEXTON, SYNODICAL MISSIONARY.

Three more months have passed. Their permanent record is on high. Duty calls me to make some record on earth for the information of the Board.

Every Sabbath of the quarter has been occupied in conducting services in one or more churches. Thirty-one sermons have been preached in seventeen different places. To reach all these points it was necessary to travel 4613 miles.

When not employed in conducting services or in travelling, the time has been employed in carrying on an extensive correspondence with the view of securing more active workers. Four new churches have been organized, viz., June 9, Utica, in the Presbytery of Nebraska City, with 36 members; July 12, Kearney German, in the Presbytery of Kearney, with 14 members; August 4, Marsland, in the Presbytery of Niobrara, with 9 members; August 10, Hayes Centre, in the Presbytery of Hastings, with 13 members.

The church at Utica has been served by Mr. Arthur H. Ewing, a middler from Allegheny Seminary, who has displayed great energy in his work. Within the next ten days the new house of worship, erected since the church was organized, will be ready for occupancy. The German church at Kearney has been gathered by Rev. John A. Bardill, who has charge of the work. The church of Marsland is located in the southwestern part of Dawes county, on that branch of the B. and M. railway now in course of construction from Alliance in Box Butte county toward the Black Hills. This church was gathered by Mr. Oscar S. Wilson, of McCormick Seminary, employed as a Sabbath-school missionary, assisted by Rev. J. B. Currens, of the Black Hills Presbytery. Under their supervision a house of worship had been erected before the town had been plotted, and was ready for the services on the day the church was organized. During the entire services, the graders continued their work in preparing the road for the track-layers. Another earnest worker is much needed in that part of the state. Brother Currens is rendering excellent service in pre-empting the new towns for our Church.

Hayes Centre is the county seat of Hayes county and is thirty miles from the railroad. It is reached by stage from Culbertson. There is no church edifice in the town, and our young church has decided to push the building enterprise at once.

Four new houses of worship have been dedicated during the quarter, viz., Adams (\$3000), Barneston (\$1500), Grandview (\$2100) and South Sioux City (\$1550). At each of these services your missionary was present and preached the sermon. New church buildings are completed and in use in the following places: Holdrege, Hastings, West Hamilton, South Omaha and Winnebago Agency. New buildings will soon be completed at Utica, Rushville and Berg. Gordon, Champion, Haigler, Hayes Centre, Plattsmouth, Nebraska City and Ruskin are either preparing to build or have the work of construction now in progress.

We are also making some progress in securing new men for our work. Rev. Amos T. Fox, of Stewartstown, Pa., has entered upon the work

at Red Cloud, in Hastings Presbytery. Rev. C. Van Oostenbrugge has taken charge of the work at Lyons, within the bounds of Omaha Presbytery. Rev. Thomas W. Leard, of Athens, Ill., has been called to the churches of Schuyler and Grandview, Rev. J. A. Hood having been laid aside by bodily infirmity. Rev. J. D. Counterline, of Albany, N. Y., has accepted a call to York and will soon move to that field. Rev. W. S. Barnes, of Corning, Iowa, has been called to Kearney, but his decision has not been made known. Rev. W. H. Miller, of Finleyville, Pa., has accepted the call to St. Paul and will begin work early in September. He will also supply the church of Turkey Creek. Rev. Clarence M. Junkin, of Allegheny, Pa., has decided to come to the churches of Burchard and Liberty, and will move to that field some time in October. Correspondence is now carried on with several ministers, some of whom we hope to secure.

The crops throughout the state are abundant, and it is hoped that the revival of business interests may be greatly helpful in pushing forward our church work. Our constant cry is for more men. The students will soon leave us, and we must have their places filled or the churches will suffer. We shall do the best we can to hold the ground now possessed, and at the same time push forward into the regions beyond.

A CALM STATEMENT.

We have been greatly interested in the following letter. It is a report of four years of labor, in which every department of the missionary's work has been prosperous; and yet he is in one of the largest cities in the West, and in the midst of a population in which many think it is only necessary to build a church edifice to have it speedily filled with a great and devout congregation. How clearly he states the difficulties! How confidently he hopes in the future!

The following is the report of the South Chicago Church for the quarter ending August 16, 1889:

This quarter closes the fourth year of my ministry in this place. When I came here, I found an organization of about fifty members,

scattered and in a demoralized condition by reason of being long without a pastor, and the congregation numbering on the Sabbath from fifteen to twenty. The society was deeply in debt for a house of worship, as yet bare of conveniences and poorly supplied with the necessary equipments for public worship. Today the congregation is out of debt, the church has been made comfortable and pleasant and provided with many of the appliances of the modern type. The congregation has grown in numbers. In the four years I have been privileged to receive into the church 74 members, our present membership being 103. The organization is strengthened by numbers of good men. It has four excellent and pious elders, two young and two a little past middle life. It has a board of five trustees, all but one members of the church. There are two missionary societies, one among the ladies and one among the children. The Sabbath-school is not large, but is excellently managed by two efficient superintendents. The average attendance is seventy-two, a number which could largely be increased if we had proper facilities and sufficient room. There is a good young people's society, which maintains a prayer-meeting in addition to the regular weekly prayer-meeting of the church. The attendance at the church prayer-meeting ranges from fifteen to twenty-five, and has this excellent and unusual feature, that it is about one half made up of men. The attendance upon public worship on the Sabbath is not as large as it should be, ranging anywhere from fifty to one hundred. Perhaps sixty would be a fair average. It may seem strange that, when the church membership is over one hundred and there is a population of at least ten thousand in the legitimate field of the church, the attendance should be so small. Well, I think so myself sometimes on the Sabbath when I stand before so many empty seats, and perhaps I cannot do any better in this report than to enlarge upon this feature of the work here.

As a kind of relief to the shock of being charged with dullness or inefficiency, and to relieve Presbyterianism of the charge of being unadapted to meet the wants of a miscellaneous and pioneer population, it may be well to note that the same is true of all our other Protestant American congregations. The three large Roman Catholic churches are thronged, and the same is true of the various Lutheran churches. Several other denominations, as the German Baptists and Swedish Methodists, have flourishing organizations; but the four Prot-

estant English-speaking pastors have little grain to thresh. Neither the Methodists nor Baptists nor Congregational churches can boast of congregations any larger than our own. Neither is this because we come into competition or rival each other. There are enough Methodists and Baptists in town to make strong churches if they could only be reached or brought out; and the same is true of Presbyterians. The fact is that here in this cosmopolitan, manufacturing, tenement district we are faced with that much-talked-of problem of reaching the masses, and this too with very inadequate means.

But even in the midst of difficulties it may seem strange that, with a membership of one hundred and three, the average attendance falls to about sixty. And in regard to this, I may say first that there are many church members who have very inadequate conception of their duty in this respect. Our membership is not made up, much of it, of those who have been brought up and educated into church going. They come from all parts of Europe, and entertain very often very loose views of the sanctity of the Sabbath. Again, these loose views are emphasized by the fact that many of the men are obliged to labor on the Sabbath in our iron industries and upon the railroads, preventing them and their wives more or less regularly from attendance upon the sanctuary. If they are not there in the morning, we look for them in the evening; or if absent one Sunday, we expect to see them there the next; so that it is almost impossible to get the whole congregation together at once. Again, few of the female members have servants, and any domestic cares detain them necessarily. So much for the membership. I like to make excuses for them, though they

may be poor enough, and it may be in your minds will appear to demand discipline rather than sympathy.

But how about the great numbers of people about us? Why can we not obtain a congregation from them? To this I do not know what answer to make, but it just seems impossible. They are respectful, they are kind and generous, but sermons and prayers and sacred songs seem to have no attraction for them. I wish I knew how to draw them, but the tenor of life and tendency here is away from such things. Casinos and ball games and excursions and the parks and theatres are more likely to occupy their attention. And now that we are annexed to the city, we have an added evil to contend with which hitherto we have been spared—the Sunday saloon.

But little by little we grow in strength. For a year I preached to a congregation that I verily believe would not average over twenty souls, while now I feel pretty bad if it comes short of seventy-five; and there is prospect of still larger growth in the two years now to come, a prospect which denotes the wisdom of the Chicago Presbytery in starting and sustaining this mission. The Illinois Steel Company has commenced work on a new plant, which when completed will employ, it is said, two thousand men. This means a large addition to our population and the arrival of many new Presbyterians and a large increase of that miscellaneous unevangelized population to whom it is our duty to give the gospel, whether they will hear or whether they will forbear. We have great hope for the future. What growth we have already made has been achieved without any addition to the population of the place, no new industries having come here in four years.

HOME MISSION LETTERS.

SELECTED BY THE SECRETARIES.

From El Paso, Texas, Rev. H. M. Whaling writes:

To-day I shall send in my report for the first quarter of my second year's work as home missionary to the Presbyterian church and congregation of El Paso, Texas.

During this quarter our work progressed very

satisfactorily until about the 1st of June, when my strength began to give way under the intense heat and the enervating effect of this southern climate. For the past month I have been able to preach but once on the Sabbath; but I have kept up my pastoral work as well as possible, and have found several good families who will identify themselves

with our church. Last summer I was the only minister in El Paso who did not take a vacation, and this summer it is my intention to remain steadily at my post if I can do so without detriment to my health. In these Rocky Mountain towns, even this far south, strangers are continually coming in, and they usually connect themselves with the church that looks them up first. Only yesterday my wife found an excellent family who had come in from the North. They were Congregationalists, and they promised to cast in their lot with us. Our congregations are not as large as they were during the winter and spring, because so many of our people have gone up into the mountains to get away from the heat; but they are larger than those of any other church in the city.

During the quarter we have only had one addition on profession of faith and only one or two by letter, but there are others who have expressed a desire to come before the session, and doubtless will at the first opportunity. On the whole the outlook is promising; and if our town is as prosperous as we have every reason to expect it to be, we will, with God's blessing, be self-supporting in another year.

The United States has appropriated one hundred and fifty thousand dollars to build a custom-house here. It is now being rapidly constructed. There are many other buildings going up. The White Oaks Railroad, which has been in a tangle for several months, will soon be in process of construction again, and with the completion of it, so that we can get cheap coal, El Paso will continue to be the most prosperous town in the mountains south of Pueblo.

Although the weather is very warm—yesterday the thermometer was 110—I enjoy my work intensely. I love to put in the gospel sickle in this glorious West, which is destined one day to exert such tremendous influence upon the destinies of our republic. If the Lord will speedily bestow upon me the honor of bringing this church up to self-support, my cup of happiness will be full.

From Lowell, Mass., Rev. Robert Court writes:

I beg to present my last quarterly report, for the three months ending July 1, which, I trust, will be the last quarter of this church's need of support from your Board. Indeed, I am most thankful

that it is likely to be so, although I would not shut out the possibility of applying for like aid in a like emergency, as the very transient character of a home mission congregation in New England is a phenomenon in church life for which some allowance must be made.

Church services and three prayer-meetings every week are now in regular order. At the communion services last Sunday, July 7, we received thirteen members, of whom seven were heads of families. Again I draw the attention of your Board to the fact that Presbyterianism in New England is not a propaganda to obtain proselytes from Congregationalism or any other form of evangelical Christianity, but chiefly a gathering in of our own people and of those most intimately connected with them. To prove this I beg to present the following account of those admitted last Sunday:

1. The head of a family from the church of Innerleithen—Sir Walter Scott's "St. Ronan's Well"—come to work in woollen cloth, at which he worked by the banks of the Tweed, in Scotland.

2. Husband and wife from United Presbyterian church, Lawrence, only about two years from Glasgow, Scotland.

3. A young woman reared a Presbyterian in Nova Scotia, by letter from a Congregational church, which she joined in Dorchester in lack of a Presbyterian church.

4. A newly-married man united to one of our Presbyterian women, whose piety and sweet practical Christianity have won her husband to go with her, leaving in this case a Congregational church—surely a beautiful instance of Presbyterian propaganda, which I at least cannot frown upon.

5. A young woman whom we sent to the Congregationalists, who went home to Nova Scotia, and now returns, though weak, to earn her living here, and who naturally comes to the church of her childhood, the Presbyterian.

6. A Presbyterian woman from Nova Scotia, who waited for years to bring with her her husband, trained an Episcopalian, but who with her has been attending our ministry for more than ten years. Both joined last Sunday—exemplary Christian people, truly Presbyterian.

7. A Scotchman, named after Scotland's great church leader, follows his daughter in professing Christ.

8. A Scotch mill girl professes Christ.

9. An aged Nova Scotian woman, that had lost

her church relations, renews them with us, and finds her heart satisfied in the faith of her fathers.

10. An American girl attends our services and prayer-meetings and professes her faith in Christ. Could we refuse to admit her?

11. A Presbyterian youth from the county Armagh.

Dear brethren, what I have told you several of our home mission ministers in New England might have told you. Yet when we hear so much about the value of the souls of Hindus and Chinese, of freedmen and Indians, surely the souls of Scotch mill girls and operatives, of Nova Scotian hired girls and Ulster laborers and carpenters, are worth looking after. And who can so well provide for them, and whom will they so well trust, as the ministers of the dear old Presbyterian faith, in which as children they were trained?

Rev. George Edwards writes from White Sulphur Springs, Montana:

As far as regular services are concerned there is little noticeable change since my last report. Everything considered, the interest and attendance are encouraging. One sign of life is found in the fact that for some weeks the Christian young people have maintained a young people's prayer-meeting on Sabbath afternoons.

Children's Day, which we observed on June 16, was a season of peculiar interest. The whole day was given to children's services. The attendance was not far from two hundred and fifty, which taxed the capacity of our chapel to the utmost. The offerings at the two services amounted to \$36, which is to be devoted to the Sabbath-school work of our church, and a part of it to securing new hymn-books. We now have a full supply of "Laudes Domini" abridged, which will take the place of the gospel hymns which we have used for two and a half years. It does us good to sing the hymns of our fathers again.

The whole of the quarter has been spent at the springs and vicinity, except two weeks, which was recently devoted to a tour through the Judith country. Though I do not visit them regularly, I am still chairman of that session. We are still without a supply in that valley, or in fact in the whole of Fergus county. The field is ours if we will occupy it. The Methodists are making the most of their opportunity to possess the field. The conference has just sent an additional man to

Philbrook to act as Brother Bennet's assistant. Both men are Scotchmen, and formerly Presbyterians. There are a good many Scotch Presbyterians in that section whom they wish to win over. In reference to the development of that valley, one of the finest in the territory, a surveying party of the Northern Pacific Railroad is now in the field setting the grade stakes.

During July I baptized six children, one of them at Philbrook. Since the pastor has a home of his own in a new manse at the springs there is less desire and perhaps need of a summer's vacation. My present intention is to remain at my post till time for meeting of presbytery at Missoula in October.

Rev. E. J. Thompson, D.D., of Corvallis, Oregon, writes:

The third quarter of my year's labor with the churches of Corvallis and Oak Ridge closed yesterday. With sincere gratitude to the great Head of the Church I am able to report substantial progress not only in attendance upon all the services and work of the church, but in valuable improvements upon our church building.

Our building at Corvallis, erected thirty-five years ago (one of the first on this North Pacific coast), has come to need repair. Our people are just now financially weak, and at first the work seemed impossible; but with a determined purpose and an unwavering faith in the sure promises of God, we set to work to rebuild the "house of the Lord," and to the glad surprise of all we have finished, free of debt, our improvements, and are enjoying virtually a new church home.

Of course it has made large drafts on our limited resources, and as is always the case, the pastor must make large sacrifices, which he has been more than willing to do. The future is more promising than ever, and we feel to "take courage and go forward" with the kind help of our noble Board of Home Missions a little longer, and the church of Corvallis hopes and expects to be self-supporting.

From Barre, Vt., Rev. E. W. Cummings writes:

Herewith I respectfully present my second quarterly report.

The work has gone on quietly, steadily and with an encouraging degree of success. All our

services have been well attended; every week has found us better organized and equipped in some way.

At the beginning of the quarter, in the good providence of God we were enabled to secure a desirable lot on very favorable terms. It is centrally located, only a short distance from Main Street. The first installment of the purchase-money was raised at the congregational meeting which decided to buy the lot.

We think that \$6000 will pay the balance due on the lot and build us a church suitable not only for present needs, but for some time in the future. We shall build just as soon as circumstances will warrant. Our present accommodations are very poor indeed.

Our Sabbath-school is growing finely. When formally organized, April 7, it had a membership of sixty-two. At the end of the first quarter ninety-one were reported, with an average attendance of sixty. Last Sabbath seventy-one were present. We are much favored in our superintendent, whose devout Christian character and exceptional ability are supplemented by experience gained in mission work in Aberdeen, Scotland.

The church now has eighty-seven members, and there is every prospect of steady enlargement. Barre is still booming. New families are constantly arriving. Everything that can be used as a dwelling is full and running over. Scarcely a family in the place allows itself the luxury of a "spare room." New houses are going up on all sides, and are engaged before half completed. A wide door is open here for God's people. May they have grace to enter in and improve the opportunity. Arrangements have been about completed by the Congregational, Methodist Episcopal and Presbyterian churches for the services of an approved evangelist in the fall. We are hoping and praying that we may receive an abundant outpouring of the Holy Spirit.

Rev. John Reid, Jr., writes from Great Falls, Mont.:

Three years this month since I came 110 miles by coach from Helena, packed on the top with other freight, being gridironed in the blazing sun, which with relentless force poured its fierce rays down into the canon of the Prickly Pear, whilst the inside passengers slowly cooked below, and the

horses, "pair beasties," had a Turkish bath, for which I fear they paid too much. I was assured by "the oldest inhabitant" that "it (1886) was the hottest and dryest summer ever known," but this season has beaten the record of 1886 altogether. A rainless spring following upon the track of a snowless winter (some six inches probably fell all through), and, to cap the climax, the greatest heat and fewest breezes within the memory of man, have made this summer a most extraordinary one; 102 in the shade and 80 at 8 o'clock at night has at times been the record of this open country; with closely-packed buildings it would, of course, have been much higher. I suppose that since last June only some eight or ten inches have fallen in snow or rain, yet, wonderful to relate, wheat ("No. 1 Hard") has come to perfection and been harvested without irrigation on the benches or table-lands near this city; and although the drought has been hard upon stockmen, and if a severe winter is before us they may suffer heavy losses, yet it has demonstrated beyond the shadow of a doubt the great vitality of our native grasses—our "blue joint" being probably the most nutritious in the world—and the fact that the sandy loam of the bench-lands is good land for wheat-raising without irrigation, and that in ordinary years it will yield a handsome return; in fact the "benches" have in most cases done better this year than the "bottom-lands," for this reason: that there is more or less clay found in the "bottoms," and in dry seasons, unless irrigated, the ground "cakes" or hardens. It is, however, necessary, to ensure a full crop, to get the grain into the ground in February, which is, with extremely few exceptions, one of the pleasantest months of our year. The snows of December are usually melted by the friendly "Chinook" winds, which come from the "Syro Kyro" or Japanese Gulf Stream, and "make the winter of our discontent glorious" with a foretaste of spring. It must be distinctly understood, however, that all the bench-lands in Montana are not good, some being stony and others covered with gravel; such are only fit for stock ranges, etc. I do not wish any one for a moment to think that I am trying to cover up the fact that the present drought is a most unfortunate happening to our country; but "there is never a muckle loss but there is a wee profit," and when easterners and westerners know that they can in a good season get dual crops to tide them over a bad or dry year it will make them more favorably disposed toward this mountain-

land, destined to burn with meteoric splendor in the constellation of states.

Despite the dryness of the season and the heat of the sun, I am proud to state that the First Presbyterian Church has not "wilted" one bit; on the contrary, it is green and bright. During all the heat and discomfort of June and July our audiences were as good as those in April and May, the seating capacity of the church being too small, and many have gone away for want of room through these hot months. Not only are the church attendances better than could possibly be expected—some coming from six to twelve miles to service—but the membership is steadily increasing, and the Sabbath-school and young people's meeting are both vigorous. We have a Sabbath-school of over seventy members and even now (when many are holidaying) an attendance of about fifty.

From Ogden, Utah, Rev. J. McClain writes:

With to-day closes my second quarter. I am glad I can report progress all along the line of our work. Our Sabbath-school is growing in interest as well as in numbers, in spite of the warm weather. Our church is filling up rapidly with a fine class of people and many of them very well to do. In this way we are getting a fine class of teachers in our Sabbath-school as well as good workers in the church. We are getting whole families from the East now. Last Sabbath morning our little church was full, and many were present for the first time. It makes us all feel happy to see so many good people coming this way. What delights me is to think by next year we will relieve the Board of the great burden of carrying this work here. We will more than raise the \$200 this year. I tell them it is a shame that we are not doing more now. This matter I will push until we are self-supporting. Our town is growing very rapidly. An eastern syndicate has a gigantic scheme on foot. Bear lake and river are to be tapped by a canal and the water brought to this point. This will open all the country between Ogden and the north, for this canal will supply water. This is now an assured thing. Work will be begun at once, and the water is to be in Ogden by July, 1890. This is giving people great confidence in Ogden's future. To-night our large new union depot is to be opened. In a few days work will be begun on a new railroad. Hundreds of houses are going up now. We

are having a boom. Mormonism is out of sight. Next year we will get control of the public schools. We elected one trustee this year; next year we will have two, a majority. Then we will put into the city about twenty-five good teachers. The heaven is working.

From La Junta, Col., J. J. Gilchrist writes:

Very unexpectedly an important field has opened for me in Spanish work, and I desire to have a commission from the Board for that work if within reach of the Board's finances. Rev. J. Fraser, of Las Vegas, N. M., has already reported to you the vast extent of his field; some seventy miles by ninety, if I remember aright. Just lately he has been able to enter the southern part of the field, never before visited by a minister, and has received some fifty persons on profession of faith. Most of these live full thirty miles southeast of Las Vegas. Intermediate there are several towns and a large population. A few miles further away is one of the largest centres of Mexican population in the territory (San Miguel), where no work has ever been attempted. At present there is no opening at that point, but soon it will be the centre from which to carry the gospel to one thousand Mexicans living along the Pecos river. Having a large field north of Las Vegas, Brother Fraser has asked me to take that part of his work south from Las Vegas, and advised me to locate in that city.

He will use his influence as member of the home mission committee of his presbytery to have the field divided, and ask you to grant me a commission. The opening of this work is altogether providential to me, as you may remember that I have written of the benefit it would be to *El Anciano* if I could be located at Las Vegas or Albuquerque. I find that there is a vast unworked field just outside of Albuquerque, and several of the ministers in the southern part of New Mexico have urged me to locate in Albuquerque and take that work. However, for reasons of personal comfort I prefer to locate at Las Vegas.

As I have mentioned the paper (*El Anciano*), let me say here that I do not ask for a commission as editor of the paper, nor that I may spend more time upon it. There is no need of an editor at present to devote his whole time to the paper. The field of the paper is not large enough to justify employing a publisher and editor all of his time. I hope the present brotherly arrangement

will continue, whereby several of the ministers working among the Mexicans will continue to furnish translations and other editorial matter, while I carry on the publication of *El Anciano*, which, with more fluent knowledge of the Spanish language and more rapid work in the office, will require even less of my time than is called for at present. Never in all of its history has *El Anciano* been as prosperous as now. If I can be located at Las Vegas, the benefit to the paper will be considerable, while not interfering so much with my time for other ministerial work.

For the sake of postal facilities on this new field it will be necessary to locate at Las Vegas.

As there seems to be no end to the field in the direction of Texas, it will be necessary for me to take my team of horses with me, which means extra expense, for I will have long drives, with large outlay for board for self and team. Las Vegas has the reputation of being the most expensive place in the territory to live. Anyhow, then adding the extra expense of keeping team and board bills on the field means that I must have a good salary. Fortunately I do not have to buy a team, but have a capital good one trained to the work. Owing to my knowledge of the language and the peculiarities of the work, I will be worth my salary much sooner than if I were a new man to the work, with a new language to learn.

From Las Vegas, N. Mex., Rev. James Fraser writes:

The field here is wide. There is room for another man. A new field has opened south of Las Vegas, at Chaperito. By the consent of all, this is perhaps the most hopeful field for Spanish work in New Mexico. On my first visit I received fifteen members at Los Valles and twenty members at Chaperito. On another visit I received eight more, and recently fourteen more, making in all fifty-seven members in this new field. If we had a school at this point, which I sincerely hope the Board will grant, I do not hesitate to say that we will have one hundred members at this point before the winter is over. El Rito is our present largest native church. But Chaperito, with a little care, will be stronger than El Rito. And what makes this new field interesting is that we

have received not the obscure people of the place, but the strong thinkers and leaders of the people. With a school and a Mexican evangelist, this field will do well. With an ordained man there every week or two, it might do better. San Miguel, near this point, is a strong and influential centre, and could be reached by a worker from this point. Antochico is another point. Indeed the whole Pecos Valley will yet open to us, by holding and following up the opening God has given us at Chaperito and neighborhood.

From Chattanooga, Tenn., Rev. W. A. Ervin writes:

Thanksgiving for new health in this southern climate and for the Lord's blessing upon his work. I have put the Hill City work in other hands, and have since given my entire time to the Park Place work. By the change the former now has a morning service instead of afternoon, a change decidedly to their advantage. Since giving my entire time to the latter place and living on the field, I have been able to do much more house-to-house work than formerly, with results showing its utility in increased congregations on the Sabbath and steady growth in the Sabbath-school. A young brother in the employ of our Sabbath-school Board found a small population some half dozen squares from us which was practically isolated from all churches. In company with him I made a canvass of the district, and found some thirty or forty children who did not attend any Sabbath-school, and more than half that number of families in the neighborhood that attended no church. We have now a Sabbath-school organized and a prayer-meeting established. This work falls naturally to the Park Place church, and I am happy to say that my people have taken it in hand with enthusiasm, and I trust they will see the fruits of their labors. I have preached on alternate Sabbaths in the afternoon at a little chapel two miles distant. There is at this point a very nice little Sabbath-school with a small congregation, and it is hoped that in time there may be a church organization. The fact that there is a population increasing in that neighborhood without the gospel seems to make it imperative that those of us who are here should occupy it in some way. Accordingly Dr. Trimble and I have been preaching on alternate Sabbaths.

FOREIGN MISSION LETTERS.

BRAZIL.

FOR CONSCIENCE'S SAKE.

BAHIA, June 4, 1889.

REV. A. L. BLACKFORD, D.D.:—At our communion here on the 2d instant one young woman was received on profession of faith. Her mother was formerly a slave, but has been for a number of years a member of our church. The girl was brought up by a lady of means, who treated her very kindly and was strongly attached to her. About two years ago the lady made it a condition of remaining with her that the girl should give up reading a New Testament her mother had given her and should promise to continue a Roman Catholic. This she declined doing, and left a comfortable home to earn her own living in difficult and often trying circumstances, and she has ever since maintained a steady and correct deportment.

MAGNIFICENT DISTANCES.

May 23, I left home for the town of Bonifim, about 280 miles to the interior of this province, by railroad. It took eighteen hours travel to make this distance, besides spending the night on the way. The second day we were thirteen hours in the train, and in 210 miles passed only fourteen stations. You will infer that the population of that portion of the province is very sparse. A severe drought has prevailed for months, and after leaving the sea level early on the morning of the second day the appearance of the country was very barren till we approached a mountain range about 3 or 4 P.M. Bonifim is located in a very fertile district. It contains, I judge, a population of 2000 or 3000 souls. For twenty years or more no one had visited the place to offer or tell of the word of life. About twenty years ago Thomas Gallart, a Bible colporteur from Bahia, had been there. I met two men who still remembered him.

A MODERN CENTURION.

Some months since a soldier of the police force, who had learned of the gospel still further in the interior, went to reside in the place. He is naturally intelligent and of a decided and active character, and through his influence a number of persons have become deeply interested in the truth.

His name is Sant' Annas. I found three other men of the place openly-declared Protestants. In the house of one of them I preached on Saturday night, Sabbath morning and night, and Monday night, to audiences ranging from thirty to sixty persons. At both the services on Sabbath there was some disturbance caused by drunken men, but for the most part those present gave earnest heed to the word preached. On Monday night the order was perfect and the attention given profound. The people seemed greatly to enjoy the hymn-singing. The believers declared their purpose of keeping up meetings on the Sabbath for reading the Bible and prayer, and perhaps other means of mutual instruction. I have reason to believe a good many others besides the four above referred to are much interested in the truth. I accompanied as far as Bonifim a colporteur of the American Bible Society who was on his way to the San Francisco river. He sold quite a number of Bibles in the place, and a good many tracts and some books were distributed during my stay. Not a few of the books and tracts would go much farther into the heart of the backwoods of this province. There is another police soldier, who had heard of the gospel from Sant' Annas, stationed at a town in a neighboring district and who is at work in a similar way. He has written me requesting books and tracts to be sent by mail. These soldiers may at any time be sent from one place to another. Sant' Annas in fourteen years service has been over a good deal of the province.

On your map of Bahia, lat. $10\frac{1}{2}^{\circ}$ south and long. 3° east from Rio, you will find "Villa Nova da Rainha," which is now called the "Cidade de Bonifim" (good end). A little to the west, on the San Francisco river, is Joazeiro, about two miles from Bonifim, which is the point at which the railroad from Bahia is to intersect the San Francisco river. It is to be finished in about two years, and Bahia will then be the commercial centre for all that west region along the river. The evangelization of that region and the immense territory in the west and south of this province must be operated from this city. A beginning has been made, as you see.

Rev. J. J. Lucas, D.D., writing from Allahabad, August 3, gives the favorable judgment of the highest court in reference to the case of a young convert to Christianity. This case has attracted wide and deep attention. Its right decision will influence public opinion amongst a hundred millions of Hindus:

At last our case in the high court is ended, and, to the praise altogether of our prayer-hearing God, the decision is in our favor. Both justices gave judgments to this effect, that a minor convert of the intelligence and strength of character of Satya Saren should not be forced to go to his legal guardian. You will remember that the elder brother, who stood to Satya in *loco parentis*, charged Mr. H. Forman and myself with having the custody of the younger brother, and petitioned the court to pass an order requiring us to restore Satya Saren to his custody. This the justices refuse to do. They quote in their judgment the testimony of Satya Saren at great length to show his intelligence, and decide that although he is a minor, he is at liberty to go where he likes. Of course he came from the high court with us, and our first act was to praise the Lord for all his guidance and deliverance during the year and a half this case has been pending.

The *Morning Post*, an English paper published here, pronounced the decision one of the most important of recent times. It is right in the face of the decisions of the Bengal, Bombay and Madras high courts. Again and again in similar cases the high courts have simply decided against the missionaries on the ground that the convert was a minor and must, as such, be given up to his legal guardian. No consideration has heretofore been given to the intelligence or wishes of the minor. The decision just given reverses all this and says *the court may exercise its discretion in each case*, not being compelled to force the minor back into the custody of his legal guardian, provided he shows intelligence and capacity sufficient to manage his own affairs. This intelligence they considered Satya Saren to possess, and threw out the petition of the elder brother, as well as his complaint against us.

The law thus interpreted by the highest court of the Northwest Provinces now permits us to baptize minors and even to receive them into our houses provided their act is intelligent and free. Of this the court must assure itself in each case. Heretofore missionaries have been

afraid to baptize minors; but since this decision I have heard of two cases of minors who are to be baptized at once—one in the Church Missionary Society here and the other in the Methodist mission at Lucknow.

CONSCRIPTION AND PLAGUE.—A private letter from Beirut, Syria, says:

These are trying times to the Muslim population of Syria. The sultan has called for forty thousand reserves from Syria, and they are gathering them from all parts of the land. The Druzes of Ras Beirut have about all fled, and there is great weeping and wailing among our Muslim neighbors over sons, brothers and husbands being dragged off to the north. No money substitute is accepted, but they will take men as substitutes. This evening the great feast of the sacrifice begins, and it will be a feast of grief to the Mohammedan families of Syria. The agitation in Crete is increasing, and trouble is expected between Servia and Montenegro. To add to the mental repose of the people, the plague has broken out in Aseir, a province south of Mecca, and a Turkish steamer which came in three days since is put in quarantine. I am told that seventeen soldiers on board died between Suez and Beirut and were thrown into the sea. I was at the Seraia this P.M. The civil courtroom and the corridor outside were crowded with Muslim men and women, the latter weeping over the draft and the call for the first and second class of reserves.

EDUCATION IN BRAZIL.

REV. GEORGE W. CHAMBERLAIN, SAO PAULO.

An arch without a keystone—that, in a word, is the description of education in Brazil. No one familiar with the history of Brazil can fail to recognize the “hand of the Lord” in the make up of her truly great men, whether of colonial or imperial times. He has *educated* (led out) by his providence the gifts of nature and grace to a high degree. He would have done more and better, but he has been let hitherto (such is his respect for the free will of his pupils) by some very potent causes. There in the early dawn stands José de Anchieta, *facile princeps* among the Jesuits, pre-eminent in the order for learning, devotion and zeal. He presided over the first school on this

western hemisphere. It was opened with an object lesson (mass) on the 25th of January, 1554, the anniversary of St. Paul's conversion. The apostle of the Gentiles was invoked as the patron saint of the infant school. Later Anchieta is seen presiding over and directing the execution of Jean de Boileau (1567) for preaching St. Paul's doctrines in the province of St. Paulo. The "small mud cottage on the spot where their college was subsequently built" might have become the "log college" of Brazil, if Christ only had been the corner-stone. The arch might still be standing had he been the keystone.

In the transition between colonial and imperial periods God blessed Brazil with a Cincinnatus in the person of Diogo de Feijó, a liberal priest, whose ideas were fifty years in advance of his generation and forever divorced him from slavery to Rome. He was installed sole regent on the 12th of October, 1835. He proposed to abolish celibacy, to employ Moravian missionaries to catechize the Indians (1836). What wonder that he retired from public life under Rome's displeasure!

Among these truncated columns, fallen or falling for the lack of the keystone to the arch, we must class Brazil's "first citizen," Dom Pedro II. God gave him through his imperial father a strong body and mind. That father gave him what every "rake" gives his children—germs of physical and mental weakness. God freed him while he was yet a little child from the baleful influence of his father's personal example, and gave him for teacher José Bonifacio de Andrada, the man whom the king delighted to honor by nominating him "tutor" or guardian of the lad, and whom the country honors with the title of "the Benjamin Franklin of Brazil," out of respect to his great learning, his eminent statesmanship, his sturdy and disinterested patriotism.

The confidence which Dom Pedro I. had in the capacity of Senator Andrada to educate the future emperor transpires in his farewell letter to the lad, full of a parental love which explains the saying that, "though a bad husband, he was a good father": "Follow the counsel of those who have the care of your education, and rest assured that the world will admire you." The

education not only of the lad, but of the empire, lay in germ in that counsel. It was prophecy in 1831. It is history now. The world does admire the man, and principally because of his education. "Dom Pedro II., by his character and by his taste, application and acquisitions in literature and science, ascends from his mere fortuitous position as emperor and takes his place in the world as a man."*

He has ever shown himself grateful for the education he received so largely from the people—the patriots of Brazil—by promoting, as far as his circumstances would permit, the education of the people. Hence the last half century has seen great if not rapid changes in the matter of education in Brazil. The years which remain of the nineteenth century will see greater.

PUBLIC SCHOOLS.

The defects in her public school system are generally recognized, and legislators both provincial and of the general government, of all shades of political opinion, vie with each other in efforts to promote measures for their cure. In most of the twenty provinces of the empire there are

NORMAL SCHOOLS

for the better preparation of teachers maintained by government. Unhappily they are disturbed by political elements, and are not meeting the desire of the nation. In some provinces *compulsory education* is adopted, but meets with great obstacles to its enforcement in the lethargy of the people and the sparseness of the population.

At their best estate the public schools, primary and secondary, are lamentably deficient. They are supplemented by private schools, of which those who have means avail themselves in preference. Many wealthy men employ governesses and teachers from Germany and elsewhere to educate their children.

The law and medical schools of the cities of Pernambuco, Bahia, Rio de Janeiro and Sao Paulo have annexed what are styled government *Preparatory Schools*, and have given rise to many of the same grade under private manage-

* Dr. Osgood's address before the New York Historical Society, 1856.

ment. The design of these is to prepare their pupils for the examinations required of those who expect to take a course in law or medicine. The studies of the preparatory course are Latin, French, English, rhetoric, logic, rational and moral philosophy, geometry, history and geography.

The regular course in law extends over five years. Acquaintance with all the preparatory studies is requisite to enter on this course. "The Academy of Laws, or, as it is frequently denominated, the University of Sao Paulo, ranks first among all the literary institutions of the empire." At the satisfactory completion of the five-years course the academy confers the degree of Bachelor of Arts, and every Bachelor is entitled to present theses on which to be examined as a candidate for the degree of Bachelor of Laws. Competitors for this degree are required to "argue upon their theses with nine professors successively, each discussion lasting half an hour."

Medical schools are equally exigent in their requirements, and pride themselves on their results, insomuch that graduates of our own universities and those of Europe are required to sustain theses before they are allowed to practice medicine in that country.

"If a man has four sons—one of brilliant talent, he says of him, this one must go to Sao Paulo; a second less showy, he must study medicine; a third of executive ability, let him take care of the plantation; a fourth stupid and dull, this fellow is good for nothing but a priest, let him go to the Bishop's Seminary."

This estimate of the liberal courses open to Brazilian youth, given me by an intelligent Brazilian gentleman from the province of Minas, sufficiently characterizes the class who attend the diocesan seminaries, of which there are twelve. They do not attract the flower of Brazilian youth, and they who do frequent them have no chance to prove that "the testimony of the Lord is sure, making wise the simple," nor to say, "I have more understanding than my teachers, for thy testimonies are my meditation." I gave a New Testament to a youth who frequented that of Sao Paulo. It was taken from him as a dangerous book by his

professor of theology. Of course the keystone is lacking in that arch.

When the emperor visited our schools in Sao Paulo ten years ago, he said to the senator Martins Francisco de Andrada, "This is altogether the best school I have visited, both in its appointments and its thorough teaching; but it is a school of *propaganda*."

"*Que doutrina se ensina?*" his majesty inquired of one of our native teachers. "*The gospel only*," was the laconic reply.

The Westminster and Child's Catechism were subsequently placed in his hands that he might be *inteirado* (entirely informed) on that point.

Accepting them graciously, he said to the writer, "I know, I know already; it is Protestant."

"Your majesty will search in vain in either of those compendiums of Christian doctrine for anything contrary to God's word."

"I do not doubt of it. But I am of the opinion that the Bible should not be admitted in the schools. Leave that to the Church. If you will eliminate that feature from your course, you can count upon our protection."

"Your majesty will not be offended when I say that in the matter of teaching what Jesus Christ taught we count upon higher protection than that of any mortal."

And we have had it. The schools have steadily grown in favor with God and man until (inclusive of kindergarten) nearly four hundred pupils are in daily attendance, and daily hear the word of the head Master who spake as never man spake. NOW, LET US CROWN THEM WITH A COLLEGE.

Rev. H. Corbett, D.D., of Chefoo, China, cheers us by the following note:

At our last communion our hearts were made glad by the public profession of faith in Christ of ten pupils from our training-school. Their ages vary from fifteen to twenty years. They are all picked boys from our country schools—all of more than average talent and faithful in their studies. If their lives are spared we hope by God's blessing great things of them.

MISCELLANY.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
 FEBRUARY.—China.
 MARCH.—Mexico and Central America.
 APRIL.—India.
 MAY.—Siam and Laos.
 JUNE.—Africa.
 JULY.—Indians, Chinese and Japanese in America.
 AUGUST.—Papal Europe.
 SEPTEMBER.—Japan and Korea.
 OCTOBER.—Persia.
 NOVEMBER.—South America.
 DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
 FEBRUARY.—The Indians of the United States.
 MARCH.—Home Missions in the older States.
 APRIL.—Woman's work.
 MAY.—The Mormons.
 JUNE.—The South.
 JULY.—The Roman Catholics in our land.
 AUGUST.—Our immigrant population.
 SEPTEMBER.—The Mexicans.
 OCTOBER.—The treasury of the board.
 NOVEMBER.—Our missionaries and missionary teachers.
 DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley, "
3. Sustentation,	March,	O. D. Eaton, "
4. Sabbath-school Work,	May,	C. T. McMullin, "
5. Church Erection,	July,	Adam Campbell, "
6. Ministerial Relief,	September,	W. W. Heberton, "
7. Education,	October,	Jacob Wilson, "
8. Freedmen,	December,	James Allison, "
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton, "

HOME MISSION APPOINTMENTS FOR SEPTEMBER, 1889.

Rev. C. A. Conant, Voorheesville,	N. Y.	Rev. Jos. Holt, Pickford,	Wis.
Rev. Jas. W. Flagg, South Framingham,	Mass.	Rev. W. Pattinson, Iron River and Stambough,	Mich.
Rev. John E. Adams, Lynn,	"	Rev. J. S. Phillips, Two Harbors,	Minn.
Rev. Philip Vollmer, Brooklyn, Friedenskirche,	N. Y.	Rev. S. B. McClelland, Cloquet,	"
Rev. James R. Robinson, Southport,	"	Rev. Geo. F. McAfee, St. Paul, Westminster,	"
Rev. C. W. Winnie, Tyrone and Pine Grove,	"	Rev. Samuel J. Kennedy, Jordan and Belle Plains,	"
Rev. Louis H. Bayler, Malden,	"	Rev. B. B. Bigler, Minto, Knox,	N. Dakota.
Rev. T. H. Coffran, Westford,	"	Rev. A. C. Manson, Neche,	"
Rev. Jas. S. Root, Rochester, Emmanuel,	"	Rev. Thos. J. Gray, Blunt and Onida,	S. Dakota.
Rev. Jos. Vance, D.D., Bethany Mission,	Pa.	Rev. Isaac Benville, Long Hollow,	"
Rev. A. M. Penland, Beach,	N. C.	Rev. J. S. Flute, Mountain Head,	"
Rev. Jas. McNeal, Bakers Creek and Clover Hill,	Tenn.	Rev. C. K. Smoyer, Tyndall and station,	"
Rev. G. C. Overstreet, Hodgenville, Plum Creek and Penn Run,	"	Rev. J. B. Taylor, Imogene,	Iowa.
Rev. C. D. Hoover, Wapakoneta,	Ky.	Rev. T. D. McRae, Perry,	"
Rev. J. B. Lokan, Oakland City,	Ohio.	Rev. D. Williams, Burt, Bancroft and Pleasant Valley,	"
Rev. J. S. Revenaugh, Dunlapville,	Ind.	Rev. S. W. Steele, Estherville and Swan Lake,	"
Rev. E. Barr, Ligonier,	"	Rev. A. McMillan, Oxford and Union,	"
Rev. W. J. Hughes, Harrisburg,	"	Rev. A. T. Fox, Red Cloud,	Neb.
Rev. E. H. Sayre, Appanoose and Pontoosuc,	Ill.	Rev. J. A. Hahn, Lebanon and Wilsonville,	"
Rev. J. A. Kennedy, Lake City and Riverside,	"	Rev. J. A. Bardill, Kearney, German,	"
Rev. S. N. Hill, Brockway, Fremont and Brockway Centre,	Mich.	Rev. John Martin, Hartington, Coleridge and St. James,	"
Rev. James Milne, Lafayette and Pine River,	"	Rev. N. S. Lowrie, O'Neill, Inman and Lambert,	"
	"	Rev. S. R. Belville, Waiaco,	"

Rev. E. P. Keach, Salem, Laketon and Organ,	Mo.	Rev. C. R. Compton, Dillon,	Utah.
Rev. S. P. Myers, Kingman,	Kan.	Rev. S. L. Gillespie, Box Elder and stations,	"
Rev. A. H. Parks, Neodesha,	"	Rev. W. R. Campbell, Mendon,	"
Rev. William Boyle, Hoxie and Selden,	"	Rev. E. M. Knox, Kaysville,	"
Rev. William Kendrick, Purcell,	Ind. Ter.	Rev. J. M. Adair, Fillmore,	"
Rev. W. L. Miller, Oklahoma City,	Ok. Ter.	Rev. J. P. Black, Montpelier,	Idahr.
Rev. C. C. Hembrie, Norman,	"	Rev. R. P. Boyd, Paris,	"
Rev. W. T. King, Guthrie,	"	Rev. C. J. Godsmen, Maiaid City,	"
Rev. B. F. Stone, Baird and Windham,	Texas.	Rev. J. W. Nelson, Mt. Idaho and station,	"
Rev. A. S. Kemper, Fossil Creek and Stout,	Col.	Rev. J. A. Laurie, Kent and White River,	Wash.
Rev. P. J. Leenhouse, Golden,	"	Rev. B. L. Aldrich, Kelso and Freeport,	"
Rev. John B. Cameron, Trinidad, 2d, and Huerfano Canon,	"	Rev. Peter C. Stanup, Puyallup, Indian,	"
Rev. William Kelry, Monte Vista,	"	Rev. F. F. Young, Gig Harbor and Rosedale,	"
Rev. V. F. Romero, Prado de Taos,	N. Mex.	Rev. J. Osmond, Tacoma, 3d,	"
Rev. S. D. Fulton, Farmington and Astec,	"	Rev. J. Elwell, Kamilchie, Shelton and stations,	"
Rev. M. Mathieson, Las Cruces, Spanish,	"	Rev. W. T. Scott, Athena, Adams, Weston & Milton,	Ore.
Rev. J. Y. Perea, Pajarito,	"	Rev. G. A. Hutchison, The Dalles,	"
Rev. J. D. Mondragon, Ranches de Taos,	"	Rev. W. W. Wells, Independence, Calvary,	"
Rev. R. Montaya, Jemez Field,	"	Rev. J. R. N. Bell, Myrtle Creek and two stations,	"
Rev. J. P. Orteya, El Rito,	"	Rev. I. W. Atherton, Covelo,	Cal.
Rev. E. Arreola, Albuquerque, Spanish,	"	Rev. H. I. Stern, El Cajon,	"
Rev. Thomas J. Lamont, Anaconda,	Mon.	Rev. D. Hughes, Los Angeles, 1st, Welsh and Bethesda Mission,	"
Rev. Davis Willson, Hamilton, Spring Hill and five stations,	"	Rev. B. O. Junkin, Antelope Valley,	"
Rev. J. Thompson, Corrine, Bear Lake City and Torrace,	Utah.	Rev. M. T. A. White, Roseville,	"
		Rev. R. M. Stevenson, Prospect Hill Mission and East Oakland,	"

BOOK NOTICE.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES. Published by Robert Carter & Bros. Price, \$1.50. This autobiography introduces us to the pioneer work of a missionary hero. The story of the years spent upon the island of Tanna, one of the New Hebrides, of his efforts to win the cannibal tribes to accept Jehovah as their God, his patience and courage, his marvellous escapes from the dangers of land and sea and from the still more frightful dangers of treachery and open violence, are thrilling as any romance. That labor in such fields is not in vain is illustrated by the fact related by Mr. Paton,

that the natives of a neighboring island, determined to have the Scriptures in their own tongue, toiled "through fifteen long but unwearied years, planting and preparing arrowroot," to raise the £1200 necessary for the printing of the book. If this volume is favorably received, an additional one is promised giving an account of Mr. Paton's more successful labors on another island of the group, where he had the joy of seeing the whole population of the island converted from idolatry and a church planted, which has itself become a centre of missionary effort.

GLEANINGS AT HOME AND ABROAD.

Rev. George Heber Jones, in the *Gospel in all Lands*, says:

A heathen young man, a Korean of the scholar class, who is a follower of Confucius and a worshipper of his ancestors, gave expression, in conversation with the writer, to the following sweeping declaration:

"In this world there is but one thing which makes men different from each other, and that is the teaching of Jesus. The so-called differences among men pass so quickly they are not worthy the name. A Korean may have a yellow face, dark hair and dark eyes, while an American has a white face and passably light hair and blue eyes, but there comes a time when alike their faces wrinkle and the hair whitens, and together they pass into the Great

Beyond. Youth finds them different, but life, ere it finishes with them, makes them the same. Life metes out to them the same joys and sorrows; they share the same hates and loves, griefs and pleasures, and when through with this world no ray of light guides the one or the other into the darkness.

"But the teachings of Jesus must work a wonderful change, for the Christian does not hate; he loves the people—all people—and desires to do them good. He holds to a wonderful truth and commits no evil work. A beautiful ray of light shines from heaven upon him; he loves God and God loves him."

When Ko-chet-thing, a Karen convert, visited America, he was urged on a certain occasion

to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness he asked, with evident emotion, "Has not Jesus Christ told them to do it?" "Oh yes," was the reply; "but we wish you to remind them of their duty." "Oh no," said the Karen; "if they will not obey Jesus Christ, they will not obey me."—*Christian Secretary*.

During the life of the present emperor no friend of Brazil can wish for a change in the form of government. The country is not ready for a republican form. It needs to be educated to it. Should the present form of government be overthrown by any hidden chance and a republic proclaimed, we might look for far less liberty than we now enjoy.—*Brazilian Missions*.

At the Woman's Union Missionary Society's twenty-eighth annual meeting Dr. Elizabeth Reifsnnyder stated that she had treated 60,000 cases in three years at her hospital in Shanghai. Her opening cheerful remark was: "I am interested in all missions, but China is home, and

"Be it ever so—filthy, there is no place like home."

Some missionaries are so deeply interested in their work for others that they wish only to live, labor and die among the poor perishing heathen. Such devotion is scarcely human, but divine.—*Medical Missionary Record*.

We are told that the average wages of many Japanese do not exceed ten cents a day. And yet in the last year native converts in Japan have given to mission work nearly \$27,000. It would not call for so large a measure of self-denial on the part of the ministry and membership of the Reformed Presbyterian Church to contribute this year at least the \$15,000 appropriated to foreign missions. In fact, such an offering would be only a little given out of great abundance.—*Herald of Mission News*.

And how would that calculation apply to our Presbyterian Church? Figure it.

There are four Baptist, two Methodist and six Presbyterian churches among the Indians of western New York. The Presbyterian churches include nearly three hundred members, and the Baptist nearly four hundred, while it is fair to presume that the Methodist

number at least a hundred more. Within the last five years the Presbyterian church edifice on the Cattaraugus reservation has been repaired and refurnished. At the Allegany reservation a new house of worship has just been completed and dedicated free of debt. It is a commodious and tasteful structure, costing about \$1500. Two thirds of this sum was contributed by the Indians themselves in money and in labor. The erection of this building grew out of the revival of religion at Jimer-sontown, and the free, generous giving of these people in their relative poverty indicates a practical piety on their part which is noteworthy. The church building at the Tonawanda mission has also been repaired during the year at an expense of \$500, of which the Indians gave \$300. Over \$1400 has been contributed by the Indians of the four reservations for religious purposes during the year. One new Sabbath-school has been organized, and twenty-four persons have been received to full communion in the church. Eighteen dollars has been raised by the Allegany and Cornplanter churches, and six dollars by the Tuscaroras, and sent to the Foreign Mission Board as a contribution for work among the heathen. Religious meetings are held each week at twenty different places on these reservations. Three young Indians are studying with the Rev. Mr. Runciman to fit themselves for the ministry, and an organ has recently been bought and paid for by the Indians to facilitate services at the outlying districts.—*Report to Presbytery of Buffalo*.

The following incident from the report of a Waldensian pastor's work in Sicily reminds one of the struggle of Martin Luther when a monk at Erfurt:

"An interesting case is given of a Messina lawyer and his wife, who were brought to Christ. Signor Villari was a man of ability, and a sincere though bigoted Roman Catholic; he was taken ill with a disease which was, after some months, declared incurable, and might soon prove fatal; he was filled with alarm, and became anxious about his soul; he sent for a priest, told him of his doubts and fears, and wished to know on what reliable authority he could believe that his sins would be forgiven. The priest could say nothing to quiet the lawyer's conscience. He sent for another priest, one of great repute in such cases, but he, too, failed to meet the sick man's difficulties. He at length begged an interview with the arch-

bishop, which was granted. The archbishop repeatedly assured him, 'What I am stating to you is the solemn truth.' The lawyer would as often reply, 'I believe that you are stating what you sincerely believe to be the truth, but that does not quiet my conscience. I want to know whether that is really the divine truth.' After this he fell into a state of despondency and great distress. At this point his wife suggested that he should call in one of the evangelical clergymen of whom she had heard so much from friends, as speaking not on their own authority, but on the authority of God's own word of revelation. The lawyer, after much hesitation, at last sent for Signor Scuderi to come and see him. With some surprise, and almost suspecting some priestly trap, Signor Scuderi went. The sick man opened his mind freely. M. Scuderi, with the word of God as his authority, laid before him God's gracious and loving plan of salvation, with texts suited for his case; and while he was doing so, a new light was visibly breaking in upon the lawyer's mind, the Lord opening his heart, and that of his wife, to receive the word. At last, as if delivered from an intolerable burden, he exclaimed, with great emotion, 'I believe, yes, I believe all you have said, and I am prepared to do all that you will tell me I ought to do. I wish to live and die in this faith.' On his next visit Signor Scuderi found the wife sitting by the bedside of the sick man reading the New Testament to him. He was calm, happy and resigned, and from that time proclaimed his faith to all his friends who visited him till his death."—*Missionary Herald* (Ireland).

A laborer among the Indians in Rupert's Land gives a striking illustration of heathen unrest. A young Indian of the Rainy River tribe was of considerable promise and much liked by all the Indians. A little before he died, when surrounded by a large band of singers and the whole Indian faculty of medicine, who had exhausted their arts in the vain effort to restore him to health, he asked to be heard, and gathering all his strength he uttered these words: "I am dying, I am miserable! You have kept me from the light, and now I do not see which way I am going! Your way is all darkness, I cannot go in it. You have led me the wrong way. You are all blind; I do not want you any longer!"

Another instance comes from Aungababad, in central India. A missionary was preaching, in 1882, at a town called Paitan, on the river Godavery, during one of the immensely-attended native fairs. He wrote home, "In the great gathering of this celebrated town, where we have preached twelve hours daily, and been heard, as I calculated, by at least 10,000 or 12,000 people, I have noticed a strange desire to know our religion. There is an increasing restlessness on the part of the masses, and often have I heard them exclaim, 'Oh do show us the way of salvation! Show us the inner mysteries of your religion. We are far from being happy. We want peace.'"—*Herald of Mission News*.

Dr. John Dixon, of the Mildmay Medical Mission to the Jews, reports 11,121 visits of old and new patients to the dispensary in 1888, and 2489 visits of doctors to the patients in their own homes, besides the work of the deaconesses in connection with the mission. In this way over 5000 Jews and Jewesses have not only received medical help, but have heard the gospel each time they visited the mission.—*Friend of Missions*.

Fourteen mothers' meetings are held every week in different quarters of Paris in connection with the McAll Mission, attended by an average of 200, mostly women of the lower classes, many of whom have led hard and reckless lives, but who have been brought under the influence of the gospel and have been changed and softened. These meetings are being imitated by the Reformed churches, and even the Roman Catholics are organizing similar missions.—*Canada Presbyterian*.

The Cherokee Indians support over one hundred common schools, with an aggregate of four thousand and fifty-nine pupils, and a high school for boys, with two hundred and eleven students. They are just completing a seminary that will accommodate one hundred and sixty-five students.—*Presbyterian*.

All that tends to excite and maintain a spirit of vital godliness and living faith will tend to excite and maintain a missionary spirit.—*Rev. J. C. Whiting, in Baptist Missionary*.

CHILDREN'S CHURCH AT HOME AND ABROAD.

A. B. C. F. M.

That looks as if I had started to write the whole alphabet and had become confused at the fourth letter. But no, those five letters, A. B. C. F. M., stand for American Board of Commissioners for Foreign Missions, which is the very long name of the oldest foreign missionary board in the United States. It was about thirty years after the Declaration of Independence was signed before the Christian people of the United States made up their minds that they ought to be doing something to send the story of Jesus' love to the people in other lands. They had already done some missionary work for the Indians, but they were reminded that Jesus had said, "Go ye and teach *all nations*."

Early in this century a little company of students at Williams College in Massachusetts used often to talk together about this subject. One of them was Samuel J. Mills, a Connecticut boy, who from his childhood had wished to be a foreign missionary. Sometimes, as they walked in the fields, they would go to a quiet corner behind a haystack and, kneeling together, would pray to God to show them their duty, and, if it was right, to open the way for them to go as missionaries to some heathen land. They organized a missionary society in one of the rooms of the college, and invited other students to join them in studying and planning about foreign missions.

A year or two later some of them went to other colleges to try to interest other young men; and, at last, when they had gone to Andover Seminary to study theology, and the time was drawing near when they would be ready to begin their work, they decided

that they must find out whether the Christian people of America would raise the money to send them as missionaries.

There was to be a meeting of the Congregational ministers of Massachusetts at Bradford on the 27th of June, 1810. To this meeting four of the students went, Mr. Judson, Mr. Nott, Mr. Mills and Mr. Newell, carrying with them a written paper explaining their wish to give their lives to missionary work. Very solemnly the Massachusetts ministers listened to the request of these young men; very carefully they considered the matter; very earnestly they asked God to show them what they ought to do; and then they decided to organize this American Board of Commissioners for Foreign Missions, "for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands."

The first missionaries who were appointed sailed, part of them from Salem, Mass., and part from Philadelphia, in February, 1812. Christian men and women were ready to give their money to help the work, and loving hearts followed with their prayers the vessels that carried these messengers of the Cross, and were touched with tender sympathy when the reports came back of the hardships and discouragements which they met.

For almost eighty years this Board has been at work. In that time it has sent out 1974 missionaries and more than \$23,000,000 has been contributed to carry on the work; 422 churches have been organized in heathen lands, and wonderful blessings have followed its efforts all over the world, in Turkey and

Micronesia, in China and Africa, and many other lands.

For many years the Presbyterian churches of America worked with the Congregational churches under this Board, but of late years it has been thought that more could be accomplished by separate boards; but Presbyterians can never cease to love the American Board and be interested in its work. Every year, about the middle of October, its annual meeting is held in some large city, where great crowds of people come together to hear the reports and the addresses of missionaries and others who can tell them what is being done and what new opportunities there are for work. This year the meeting has been in New York, and you will find a great deal about it in all the religious papers.

The American Board has now 472 missionaries from this country, more than half of whom are women. Twelve of them are physicians who can help the sick and suffering as well as teach the gospel. There are over 2000 native teachers and preachers and Bible-readers whom they have trained for work, and more than 900 schools are under their care.

I cannot tell you of all the great and good men and women who have gone out as missionaries of this Board; of Harriet Newell, one of the first band, who died before the

end of a year and was buried on the Isle of France, leaving behind her the memory of a sweet young life willing to give up all for Christ's sake; of Dr. Grant and Dr. Perkins and Fidelia Fiske; of the Coans and the Gulicks and the Scudders, and a host of others who have lived lives of faithful service and have gone to their reward; nor of the great and good men who have managed the affairs of the Board at home: dear old Dr. Anderson, whose fatherly heart and hospitable home were always open to missionaries; William E. Dodge, whose royal gifts of money and more royal gifts of sound judgment and wise counsel were always ready in time of need for that board as well as for all the boards of his own Church and for every good cause; of Theodore Frelinghuysen, who showed that a statesman can be an earnest Christian worker; of the others who with just as loving hearts and self-denying efforts are carrying on the work to-day. There is no time to tell you of them all; but we want all little Presbyterians to learn about them and love them, and to believe that whether Presbyterians or Congregationalists or Methodists, or called by whatever name, all Christian workers who love the Lord Jesus and are trying to help others to love him have a right to our love and our prayers.

BOYS' MISSION BANDS.

Several notes and articles have appeared in *THE CHURCH AT HOME AND ABROAD* asking and giving information as to what boys can do for mission work. Prominent among these was Dr. Allen's account of the *Boys' Mission Brigade* of Westminster Church, Minneapolis, in our June number, 1888.

The interest which this awakened has led not a little of interesting correspondence.

A lady in San Francisco having written to us for information, her letter was referred to the Boys' Brigade of Minneapolis, and has brought her a reply from Mrs. L. E. Ward, its honorary president, from which we are permitted to give some extracts to our readers. Mrs. Ward says:

I organized this mission band of boys in June, 1887, at the request of two thirteen-year-old boys in the Sabbath-school.

There were only three boys at our first meeting, and I never dreamed that there would be any more. I expected that we should come to a natural death by the time of the first frost; but they kept coming and coming, until in three months we numbered eighteen. Then we found that we were really a band that had "come to stay."

The boys began to beg for a name, and I submitted several to them for choice. They adopted *Westminster Boys' Brigade*.

In various ways this band has become known throughout our denomination, largely through the two articles in *THE CHURCH AT HOME AND ABROAD*, June, 1888, and June, 1889. I have been put in correspondence with various churches and Sabbath-schools thereby, until we now number at least twenty boys' brigades throughout the United States, which have sprung up from hearing of us and with which we are corresponding. . . .

Things to do suggest themselves after once being fairly started, and plans crowd so upon plans that the trouble is to find time and ways to execute them all.

Organize and give your band a name at once. Give your boys *something to do* at the very first meeting, the results of which shall be reported at the next, and so on. . . .

We meet twice a month. Every alternate meeting is a social one at the house of some member, where the boys meet just for pleasure. The mother who entertains sees that they have a good substantial refreshment. Who ever saw a boy of twelve or fourteen who was not hungry? They play games, sing songs, tell stories, ask conundrums, etc., and have a good time for two hours. We adopt a rule to meet at seven and leave promptly at nine o'clock.

This social meeting gives the boys an opportunity to become acquainted with one another, and it helps to make them *gentle* men, for a boy in his best clothes, with a boy friend's gentle mother entertaining him, could not be in any but his gentlest mood. This is a gain in reaching his heart through his own self-approbation.

You say, "This is not mission work." Perhaps not, unless it is *home* mission work.

It is a means to an end, at any rate. It helps to attract the boys and get them into the mission band. Once in, the real work begins.

The writer then gives, somewhat in detail, her methods of putting in practice the provisions of her band's constitution and by-laws, which we print on the next page. These methods include what seem to us skillful and wise ways of teaching and encouraging her boys to pray.

We can ask the Lord for what we want and thank him for what he gives us, cannot we? They thought we could.

She takes care—successfully, it seems—to shun all tendency to irreverent familiarity and to deepen filial reverence, while she banishes slavish fear. A boy asks if it would be wicked to write out his prayer beforehand, lest words should fail him at the moment, and is encouraged to do so with the assurance that "the Lord knows the intention of his heart to *honor him*." But she finds that a boy does not need his written prayer when once "he has *found himself*." . . .

The boys largely earn their own missionary money. I try to impress it upon them that it is a far more real gift than if they ask it of their parents. How do they earn it? Oh, you can trust a bright boy to find a way.

My Brigade is educating a Negro boy in Brainerd Institute, and they are greatly interested in this boy. Praying for him, as they do in our meetings, cannot but make them better comprehend what goes toward making up a good boy.

Besides educating this colored boy, which costs \$50 per year, the Brigade aims to send a like amount to the Board of Foreign Missions. We do not want to be one-sided. But last year we sent only \$25, and that to a boys' school in Chenanfoo, China. We also sent away three valuable boxes of clothing, books and useful articles, all collected, packed and shipped by boys of the Brigade.

[When the boys learn how we all fell behind in foreign mission contributions last year, I think they will try hard to send \$50, perhaps \$75, to that treasury this year.—ED.]

Then follows a pleasant account of the yearly entertainment which the Brigade gives, to which the entire congregation is invited. The exercises are made educational to the boys and instructive as well as entertaining to the people. Of course the preparation involves a vast amount of care and labor on the part of the lady who guides

this band; but could she invest labor and care more profitably? Think what she may make of those boys. Think what she will always be to them and they to her. And how does he regard it in whose name it is all done?

Most cordially do we welcome these brigades and bands, by whatever names they choose to make themselves known, to all that THE CHURCH AT HOME AND ABROAD can do for them. We give them all the hearty Arabic welcome, Tfuddulu!

WESTMINSTER BOYS' MISSIONARY BRIGADE.

CONSTITUTION AND BY-LAWS.

ARTICLE I. This society shall be called Westminster Boys' Missionary Brigade.

ARTICLE II. Its membership shall include boys from 10 to 15 years of age; the membership fee shall be 25 cents per annum.

ARTICLE III. Its object shall be to work for home and foreign missions.

ARTICLE IV. Its officers shall be a president, vice-president, recording secretary, corresponding secretary and a treasurer, elected every three months from among the boys of the Brigade; also some lady belonging to the church who shall act as honorary president, and who shall assist in conducting the meetings and in planning the work for each month.

ARTICLE V. Election of officers shall take place the fourth Wednesday in the months of March, June, September and December.

ARTICLE VI. A regular monthly meeting shall be held the fourth Wednesday of each month in the church parlors. A social meeting shall be held at the home of some member of the Brigade once during each month.

ARTICLE VII. The monthly meeting shall open with singing "Onward, Christian soldier," which shall be a Brigade song, followed by a reading from Scripture and prayer by the president, others following him.

ARTICLE VIII. At roll-call each member of the Brigade shall respond by repeating or reading a scriptural verse. Absences are to be excused by a written note previous to the meeting, otherwise a fine of ten cents shall be imposed upon each absentee.

ARTICLE IX. Every member shall take part in the meeting as appointed.

ARTICLE X. The officers, together with the honorary president, shall constitute a committee to plan and assign the work for each monthly meeting.

ARTICLE XI. The work shall be divided as follows:

1st. A map-maker who shall provide a map for the meeting, either making one himself or borrowing one.

2d. A geographer who shall bound the country and give its geographical features.

3d. Historian No. 1, who shall give a short paper on the people of the country, their habits and mode of life, particularly their native religious customs.

4th. Historian No. 2, who shall give a short paper on the Christian missions and schools established in the country (particularly those of the Presbyterian Church) and the missionaries located there.

5th. An illustrator, who shall bring to the meetings any pictures, curiosities, etc., he can obtain, which shall throw light upon the habits and customs of the country studied.

ARTICLE XII. Boys between the ages of 15 and 95 years may become honorary members of the Boys' Missionary Brigade on payment of \$2.

ARTICLE XIII. Members of the Brigade shall so far as possible earn their own missionary money and shall stipulate to give one tenth of their earnings to the Lord.

ARTICLE XIV. The monthly meeting shall close with the singing of "Hold the Fort," another Brigade song, and prayer by the honorary president, followed by the Lord's Prayer in concert.

My little Presbyterians are making me glad by the letters which so many of them write to me, showing how attentively they are reading **THE CHURCH AT HOME AND ABROAD**. I very gladly send the promised pictures to those who have written for them. There is not room to print all these letters, and of course they are very much alike. In the October number we printed the first letter that called for the portrait of Dr. Kendall, according to the offer in the September number, page 271. The next that came was from Cleveland, O., and it shows such faithful and thorough study of the home mission letters that I give it below as a good example. I do not expect children to read all that is in the magazine each month. I presume that many of the older people do not get time for this. But I wish the children not to think that it is only in the few pages usually printed for them that they will find interesting things. You should ask your mothers and older sisters and teachers and band-leaders to look out for you and tell you of interesting things on other pages; and you, large girls and boys that belong to mission bands, might divide up the magazine and agree to have one look carefully through one part and another through another and report what you find, for you want to find out about all the parts and departments of church work, do not you?

I think that Arthur Duncan, the Cleveland boy who wrote this letter, will do this. He is learning how to use a magazine so as to find the good things in it, and then he does some thinking about what he reads. The picture of Dr. Kendall, which we have sent to him, will make him think of *home missions* every time he sees it, and he will surely keep on studying about home missions. Can he do that and not care for *for-*

eign missions and all the other work of the Church? He says:

The moving of Rev. A. Robinson interested me very much. I noticed particularly the number of churches that are trying to become self-supporting—four or five in number. The number of attendants makes the future look encouraging. The several states from which the home mission letters came are as follows: Kansas, New York, Minnesota, two from Dakota, Illinois, Arizona, Wisconsin, Indian Territory and Oregon.

Since sending the foregoing to the printer two more letters of the same sort have come, and there is just room for them on this page. If any more come I shall not be able to print them, but shall have Dr. Kendall's picture sent to every writer.

Grace Reynolds writes from La Grande, Oregon:


DEAR EDITOR:—I have read the home mission letters. I was very much interested in them all, but like the one from Guthrie, Indian Territory, by Rev. William T. King, best. I am eleven years old, and in the fifth grade at school. Please send me the picture of Dr. Kendall.

Lulu May Fleming writes from Sparta, Illinois:

I saw the names of those children who found the verse of Scripture and received those pictures of Goolee and Ali. I thought I would like to have Dr. Kendall's picture. I have read all the home mission letters in the September number of **CHURCH AT HOME AND ABROAD**. I was interested to see that the churches are working hard to become self-sustaining, and those that go the deepest into their pockets are the happiest over the result. I am glad to see that so many children attend Sabbath-school. I was quite interested in the letter from Rev. C. H. Cook, Sacaton, Arizona. I will be anxious to read the letters next month. I belong to a mission band. We work for both home and foreign missions. I am ten years old.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

 It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1889.

<p>ATLANTIC.—<i>East Florida</i>—San Mateo (Incl. Ladies' Socy, 5), 15 00 BALTIMORE.—<i>Baltimore</i>—Baltimore Westminster (M. C. D.), 5; Taneytown, 16 34. <i>New Castle</i>—New Castle sab-sch., 4 75; Pitt's Creek, 4 60; Port Penn, 3 30; Rock, 3. 36 99 CATAWBA.—<i>Cape Fear</i>—Shiloh, 2 45 COLORADO.—<i>Boulder</i>—Rankin, 2 10; Valmont, 34 cts. <i>Denver</i>—Denver Westminster, 4; Otis, 2. <i>Pueblo</i>—Eastonville, 4; Mesa, 47; Monte Vista, 11; Table Rock, 3. 73 44 COLUMBIA.—<i>Idaho</i>—Moscow, 3; Walla Walla, 5. <i>Puget Sound</i>—Nooksack, 7 85; Olympia, 6; Tacoma 3d, 4. 25 85 ILLINOIS.—<i>Bloomington</i>—Bement, 10; Fairbury, 4 66; Homer, 3; Rankin, 3 21. <i>Caro</i>—Bridgeport, 4; Carterville, 2 55; Fairfield, 3 72; Murphysboro, 3 80; Pisgah, 2; Wabash, 3. <i>Chicago</i>—Chicago Covenant sab-sch., 4 16. <i>Freeport</i>—Winnebago 1st, 7. <i>Matton</i>—Kansas, 8; Pava, 77 cts.; Pleasant Prairie, 5. <i>Ottawa</i>—Aurora 1st, 5 40; Waltham, 12. <i>Peoria</i>—Canton, 6 65; Elmhurst, 14 65; Farmington, 5 05; Galesburg, 10. <i>Rock River</i>—Alexis, 16; Ashton, 10; Franklin Grove, 9; Morrison, 21 65; Princeton, 20 85. <i>Schuyler</i>—Carthage 1st, 19; Doddsville, 4; Wythe, 4 65. <i>Springfield</i>—Irish Grove, 15; Pisgah, 2 27; Sweet Water, 2; Unity, 1 01. 246 65 INDIANA.—<i>Crawfordsville</i>—Rockville, 15 30. <i>Fort Wayne</i>—Kendallville, 6 30. <i>Indianapolis</i>—Bethany, 1 85; Hope-well, 22 45; Southport, 2 70. <i>Logansport</i>—Crown Point, 8; La Porte, 16 30; West Union, 3. <i>Muncie</i>—Hartford City, 3; Muncie 1st, 12 57. <i>New Albany</i>—Brownstown, 3 25; New Albany 1st, 26 75; Vernon, 6 50. <i>Vincennes</i>—Indiana, 11 50; Vincennes sab-sch., 7 48. 146 66 IOWA.—<i>Cedar Rapids</i>—Mechanicsville, 7. <i>Council Bluffs</i>—Emerson, 5; Woodbine, 9. <i>Des Moines</i>—Allia, 3; Colfax, 2; Dallas Centre, 7; Earlham, 10; Grimes, 8; Ridgedale, 10. <i>Dubuque</i>—Wilson's Grove, 3 75. <i>Fort Dodge</i>—Burt, 5 50; Denison, 4 64; East Cedar, 8 60; Fonda (Incl. sab-sch., 1), 6; Meriden, 7 50; Odebolt, 2 50; Spirit Lake, 3. <i>Joca</i>—Martinsburg, 6; Morning Sun, 14; Mt. Pleasant 1st, 10; Shunam, 4; Troy, 5. <i>Iowa City</i>—Scott, 3; Tipton 1st, 8. <i>Waterloo</i>—Ackley, 13; Marshalltown (Incl. sab-sch., 2), 12; Morrison, 10; State Centre, 6 50; Tama City, 2 26; Toledo, 4 51. 206 76 KANSAS.—<i>Emporia</i>—Eldorado, 11 85; Maple City, 2 80; Peabody, 12 02; Wichita West Side, 7 45. <i>Highland</i>—Axtel, 5 30; Baileyville, 2; Huron, 2. <i>Larned</i>—Burrton, 4 93; Halsted 1st, 5; Ness City, 5. <i>Neosho</i>—Central City, 1 95; Chanute, 5; Coluubus 1st, 10; Mineral Point, 1 00; Moran, 2 30; Parsons, 19 15; Sugar Valley, 2 95. <i>Solomon</i>—Abilene, 11 83; Cheever, 7; Wilson 1st, 4. <i>Tycka</i>—Baldwin, 3; Black Jack, 5 50; Kansas City 1st, 18; Wakarusa, 6. 156 18 KENTUCKY.—<i>Ebenezer</i>—Frankfort, 13. <i>Louisville</i>—Hopkinsville 1st, 6 50; Louisville Warren Memorial, 36 15; Princeton 1st sab-sch., 2 45. 53 10 MICHIGAN.—<i>Detroit</i>—Erin, 4; Mt. Clemens, 12; Pontiac 1st (Incl. sab-sch., 2 67), 28 93; Ypsilanti, 7 50. <i>Grand Rapids</i>—Big Rapids Westminster, 3 38. <i>Lansing</i>—Delhi, 11 30; Homer, 8; Lansing 1st (a member), 1; Tekonsha, 4 60; Windsor, 5. <i>Saginaw</i>—Lapeer, 16 53; Morrice, 8 55. 110 79 MINNESOTA.—<i>Mankato</i>—Union, 11 40. <i>St. Paul</i>—Minneapolis Andrew, 15; Minneapolis Franklin Ave., 9; Minneapolis Highland Park, 13 61; Minneapolis Stewart, 27 34; Minneapolis Westminster, 79 73; St. Paul House of Hope, 55. 211 10 MISSOURI.—<i>Kansas City</i>—Kansas City 3d sab-sch., 2; Salem, 3; Sunny Side, 2 50. <i>Platte</i>—Parkville, 7 70; Rosendale, 2; Trenton, 2 50. <i>St. Louis</i>—Bethel Ger., 4. 23 70 NEBRASKA.—<i>Hastings</i>—Verona, 2 25. <i>Kearney</i>—Litchfield, 2 54. <i>Nebraska City</i>—Beatrice, 17 43; Plattsmouth, 11 80; Raymond, 2 75. <i>Niobrara</i>—Emerson, 5 40; Niobrara, 10. <i>Omaha</i>—Columbus, 4; Silver Creek, 2; Tekamah, 6 30. 64 47 NEW JERSEY.—<i>Elizabeth</i>—Metuchen, 12 05; Perth Amboy, 50. <i>Monmouth</i>—Barnegat, 2; Beverly, 15 32; Cream Ridge, 4; Forked River, 5. <i>Morris and Orange</i>—Mt. Olive, 9 60. <i>New Brunswick</i>—Amwell United 1st, 6; Dayton, 7 01; Frenchtown, 18; Trenton Prospect St., 43 59. <i>West Jersey</i>—Cedarville 2d, 2; Vineland, 5; Woodbury, 29 14. 208 71 NEW YORK.—<i>Albany</i>—Esperance, 10 24; Schenectady</p>	<p>East Ave., 1 48. <i>Binghamton</i>—Binghamton West, 14; McGrawville, 10 66. <i>Buffalo</i>—Lancaster, 10; Olean, 9 28. <i>Cayuga</i>—Auburn Westminster, 2 74; Ithaca 1st, 121 36. <i>Che-mung</i>—Burdett, 2 80. <i>Columbia</i>—Durham 1st, 10; Jewett, 11 20. <i>Genesee</i>—Batavia, 30. <i>Genoa</i>—Oaks Corner, 3; Penn Yan 1st, 68; Phelps, 13 91. <i>Hudson</i>—Goodwill, 4 80; Greenbush, 6; Monticello, 2; Ridgely, 72 cts. <i>Long Island</i>—Middletown, 5 40; Southold, 12 50. <i>Lyons</i>—East Palmyra, 7 93. <i>North River</i>—Cornwall, 6 02; Poughkeepsie, 8. <i>Oleago</i>—Middlefield Centre, 3. <i>Rochester</i>—Genesee Village, 73 76; Mt. Morris, 5. <i>St. Lawrence</i>—Sackett's Harbor, 9. <i>Steuben</i>—Corning 1st, 6 56. <i>Syracuse</i>—Onondaga Valley, 7. <i>Troy</i>—Troy 9th, 45; Troy Oakwood Ave., 7 85. <i>Ulster</i>—Tulrin, 6 59. <i>Westchester</i>—Greenburg, 56 70; Peekskill 1st, 34 36. 626 26 OHIO.—<i>Athens</i>—Logan 1st, 15. <i>Bellefontaine</i>—Belkfontaine 1st, 2 01; West Liberty, 1 65. <i>Chillicothe</i>—South Salem, 21 53. <i>Cincinnati</i>—Avondale, 32 06; Lebanon 1st, 12; Madelra, 4 58; Monterey, 2 30; Williamsburg, 1 41. <i>Columbus</i>—Bethel, 1 40; Bremen, 1 60; Mifflin, 3; Rush Creek, 3. <i>Dayton</i>—Seven Mile, 5 80; Troy 1st, 27 19. <i>Huron</i>—Fostoria, 20; Fremont 1st, 34; Huron, 3 50. <i>Lima</i>—Delphos, 6; Middlepoint, 3. <i>Marion</i>—Liberty, 1; Marysville, 5 43; Kichwood, 6; York, 2. <i>Maumee</i>—Milton Centre, 2; West Bethesda, 7. <i>St. Clairsville</i>—Barnesville, 8 83; Kirkwood, 11 17. <i>Steubenville</i>—Bakersville, 2 90; Beech Spring, 7 85; Linton (Incl. W. Lafayette Miss., 2 10), 6 30; Two Ridges 6; Wooster—Berlin, 1; Creston, 4 25; Fredericksburg, 25; Loudonville, 2; Perrysville, 3 10; Savannah, 9 77; Wayne, 5 16; Wooster 1st (Incl. sab-sch., 6 14), 49 49. <i>Zanesville</i>—Chandlersville, 3 65; Dresden, 4 45; Duncan's Falls, 5 16; Granville sab-sch., 2 90; High Hill, 2 80; Mt. Zion, 4 34 24 PACIFIC.—<i>Benicia</i>—Point Arena, 7. <i>San Francisco</i>—Oakland 1st, 37 20; San Francisco Lebanon, 4; San Francisco Westminster (Incl. sab-sch., 16 25), 50. <i>Stockton</i>—Visalia, 3 45. 101 65 PENNSYLVANIA.—<i>Allegheny</i>—Bellevue, 9 69; Hilands, 13; Letsdale, 46 76; Tarentum, 7 15. <i>Blairsville</i>—Braddock 1st, 17 85; Cross Roads, 5 25; New Alexandria (Incl. sab-sch., 9 17), 28 96. <i>Butler</i>—Harlansburg, 4; Mt. N. bo, 2 55; Muddy Creek, 4 12; North Butler, 2; Unionville, 2. <i>Carlisle</i>—Harrisburg Westminster, 5; Monaghan, 8 50; Petersburg, 5 34; Shermansdale, 2 97. <i>Chester</i>—East Whiteland, 5; Great Valley, 6 22; West Chester 1st, 15 59. <i>Carrion</i>—New R. heborth, 6 72; West Millville, 1. <i>Erie</i>—Fredonia, 5 68; Oil City 1st, 24 36; Sandy Lake, 5; Wattsburg, 1 79. <i>Huntingdon</i>—Birmingham (Warrior's Mark Station), 12 12; Lost Creek, 12 15; Lower Spruce Creek, 7 02; Phillipsburg, 21 34; Shade Gap, 3 29; Sinking Valley, 10; Spring Creek, 7. <i>Kittanning</i>—Apollo, 12; Elderton, 7; Spring, 3. <i>Lackawanna</i>—Carbondale, 54 45; Montrose, 25; Rushville, 4; Stevensville, 3. <i>Lehigh</i>—White Haven, 9 11. <i>Northumberland</i>—Derry, 7; Hatleton, 5; Muncy, 3; New Columbia, 5; Washingtonville, 7; Watsonstown, 10; Williamsport 2d sab-sch., 23 94. <i>Philadelphia</i>—Philadelphia Evangl., 13. <i>Philadelphia North</i>—Port Kennedy, 4. <i>Pittsburgh</i>—Centre, 14 80; Long Island, 4; Montours, 3; Oakdale, 13 45; Pittsburgh East Liberty, 51; Raccoon, 37 52. <i>Redstone</i>—Laurel Hill, 30 22; Pleasant Unity, 3; Rehoboth, 10; Rood Hill, 10; Sewickley, 7; Tyrone, 7. <i>Shenango</i>—Clarksville, 11 25; Mahoningtown, 5; Unity, 10. <i>Washington</i>—Limestone, 4 50; Lower Buffalo, 8 75; Three Springs, 4; Upper Ten Mile, 10; Wheeling 1st sab-sch., 10. <i>Wellsboro</i>—Allegheny, 1. <i>Westminster</i>—Middle Octorara, 7 73; Strasburg, 4 50; York 1st, 22 83. <i>West Virginia</i>—Terra Alta, 10. 805 87 SOUTH DAKOTA.—<i>Black Hills</i>—Whitewood, 12. <i>Central Dakota</i>—Blunt 1st, 5; Huron 1st, 18. 35 00 TENNESSEE.—<i>Holston</i>—Timber Ridge, 1. <i>Union</i>—Baker's Creek, 1 82; Clover Hill, 2 20; Hopewell, 2 50. 7 02 TEXAS.—<i>North Texas</i>—Jacksboro, 8 75 UTAH.—<i>Montana</i>—Granite, 32. <i>Utah</i>—Parowan Mission, 5. 37 00 WISCONSIN.—<i>Chippewa</i>—Baldwin, 3 30; Big River, 5. <i>La Crosse</i>—Neillsville, 6. <i>Madison</i>—Prairie du Sac, 10 40. <i>Milwaukee</i>—Milwaukee Grace, 6 75; Stone Bank, 3 70; Waukesha, 17. 52 35</p>
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Total from churches and Sabbath-schools..... \$3,54 28

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1889.

ATLANTIC.—*South Florida*—Eustis W. M. Soc., 10 00
 BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, for
 Rev. W. M. Langdon, China, 175; Barton, 5; Churchville,
 17 25. *Washington City*—Georgetown West St. sab-sch., Juv.
 Miss'y Soc., 50. 247 25
 COLORADO.—*Boulder*—Valmont, 1 04
 COLUMBIA.—*East Oregon*—Enterprise, 3; Klilkitat 2d, 2
Idaho—Spokane Falls Centenary sab-sch., 8. *Oregon*—Port-
 land Calvary Y. P. S. C. E., 2 65. *Puget Sound*—Seattle 1st
 sab-sch., 8 50. 24 15
 ILLINOIS.—*Bloomington*—Bloomington 2d, 100; Buckley,
 4 5; Mackinaw, 7 55. *Cairo*—Enfield, 12 21; Golconda, 20;
 Old Du Quoin, 3; Sharon, 2 94. *Chicago*—Chicago 2d, 525;
 Chicago 3d, 27 01. *Rock River*—Aledo Y. P. S. C. E., for sup-
 port of native teacher, 16 60, sab-sch., 9 90—26 50; Penni-
 l sab-sch., 5. *Schuylle*—Bardolph sab-sch., 3; Burton Memo-
 rial, 4. *Springfield*—Pisgah, 3 75; Unity, 1 25. 748 71
 INDIANA.—*Crawfordsville*—Crawfordsville Centre, 12 50
Logansport—Union, 3. *Muncie*—Wabash, 8 25. 23 75
 INDIAN TERRITORY.—*Choctaw*—Philadelphia, 7. *Muscogee*
 —Red Fork, 10. 17 00
 IOWA.—*Council Bluffs*—Greenfield, 9 22; Logan, 4. *Du-*
buque—Independence 1st, 120; Sherrill's Mound German, 5.
Port Dodge—East Cedar sab-sch., 9 26; Rolie 2d, 13 90. *Iowa*
 —Kirkville sab-sch., 5 71; Mediapolis, 6 33; Union, 20 75.
Iowa City—Fairview sab-sch., 6 75. 200 92
 KANSAS.—*Emporia*—Emporia 1st India Miss. Band, to ed-
 ucate young man in India, 12; Hunnewell, J. W. Parks, 25.
Highland—Blue Rapids sab-sch., 2 55. *Larned*—Spearville,
 12 66. *Neosho*—Liberty W. M. Soc., 4. *Solomon*—Belleville,
 3. *Topeka*—Armourdale sab-sch., 6; Sedalia, 2 40; Topka
 3d, 10; Wamego sab-sch., 5 31. 82 92
 KENTUCKY.—*Transylvania*—Paint Lick, 16 50
 MICHIGAN.—*Grand Rapids*—Grand Rapids 1st Girls' Miss.
 Band, for ch. in Siam, 6. *Lansing*—Albion, 20. *Monroe*—
 Raisin, 7. *Saginaw*—Calkinsville, 2 20. 35 20
 MINNESOTA.—*St. Paul*—St. Paul Central, 18 81
 MISSOURI.—*Ozark*—Shiloh, 2 10. *Platte*—Avalon, 8 86. *St.*
Louis—St. Louis 1st, for Siam, 1. 11 96
 NEBRASKA.—*Nebraska City*—Fairbury sab-sch., 11 50. *Ne-*
braska—Pender, 5. *Omaha*—Black Bird Hills, 4; Omaha
 Ger., 10. 30 50
 NEW JERSEY.—*Elizabeth*—Lower Valley, 25; Pluckamin
 Washington Valley sab-sch., 2; Springfield, 8. *Jersey City*—
 Arlington sab-sch., 10; Jersey City Bergen 1st, 93. *Mon-*
mouth—Burlington, 33 89, sab-sch., 90 69, for support Hunter
 Corbet's sch., 45—169 58; Farmingdale, 90. *Morris and Or-*
ange—East Orange 1st, 368. *Morristown* 1st, 1; Rockaway,
 66 85; Summit, 3 12. *Newark*—Newark Roseville sab-sch.,
 for work in Mexico, 60; Newark Wickliffe, 14. *New Bruns-*
wick—Lawrenceville, 50; Trenton 1st, Mrs. C. S. Green, 100;
 Trenton Prospect St., 51 69. *West Jersey*—Cedarville 1st, 6 82;
 Cold Spring sab-sch., 5; Deerfield sab-sch., 10 73. 1080 79
 NEW MEXICO.—*Santa Fe*—Aztec, 1; Farmington, 1. 2 60
 NEW YORK.—*Albany*—Esperance sab-sch., 5; Voorhees-
 ville, 7. *Binghamton*—Bainbridge sab-sch., 6 71. *Boston*—
 Houlton, 10. *Brooklyn*—Brooklyn 1st Ger. sab-sch., 83 54;
 Brooklyn Lafayette Ave., 37 28; Brooklyn Mt. Olivet, 5;
 Brooklyn S. 3d St., 35 64. *Buffalo*—Buffalo North, 85. *Cayuga*
 —Auburn 1st, 392 64. *Champlain*—Constable, 2; Plattsburg,
 122 23 (sab-sch., 10), 182 23. *Geneva*—Geneva 1st, 38 66. *Hud-*
son—Good Will, 5 94; Jeffersonville Ger., 3; Middletown 2d,
 14 47; Ridgebury, 2 58; Washingtonville 1st, 25. *Long Island*
 —Southold sab-sch., for support girl at Tripoli sch., 55 50.
Nassau—Northport Fresh Pond sab-sch., 3; Roslyn, 10; St.
 Paul's Ger., 4. *New York*—New York 1st sab-sch., 31 30;
 New York Morrisania, 10; New York Riverdale, 32 04.
North River—Newburg Calvary, 9 66. *Rochester*—Mt. Morris
 sab-sch., 12; Rochester Central, 150. *St. Lawrence*—Brasher
 Falls, 6; Gouverneur, 32; Watertown 1st sab-sch., 12 89.
Syracuse—Skaneateles, 13 85. *Troy*—Troy Woodside sab-
 sch., 85 50; Watertford, 23 99. *Westchester*—New Haven, 6 80.
 1385 23
 OHIO.—*Chillicothe*—Bainbridge, 4. *Cincinnati*—Cincinnati
 4th, 10; Cincinnati Central, 85 03. *Cleveland*—Cleveland
 Woodland Ave. sab-sch., 139 41. *Dayton*—Middletown sab-
 sch., 46 26. *Huron*—Sandusky sab-sch., 4 13. *Portsmouth*—
 Mt. Leigh, 8 50; Portsmouth 2d, 62 35. *St. Clairsville*—Ban-
 nock, 5; Birmingham, 1. *Steubenville*—Irontdale sab-sch.,
 16. *Wooster*—Dalton, 9; Hopewell, 14. *Zanesville*—High
 Hill, 4. 402 71
 PACIFIC.—*Bentonia*—Two Rocks sab-sch., 9. *Sacramento*—
 Davisville, 25; Elk Grove, 6 (for Mexico, 1), 7. *Stockton*—
 Fowler, 6 50. 47 60
 PENNSYLVANIA.—*Allegheny*—Allegheny 1st, for N. Amer.

Indians, 50; Bridgewater, 38. *Blairsville*—Manor, 3; Plum
 Creek, 35. *Butler*—Centreville, 21; Harrisville, 3 63; Scrub
 Grass sab-sch., 22 32. *Carlisle*—McConnellsburg, 4 20.
Chester—Bryn Mawr, 301 50; Clifton Heights, 1 65; Honey-
 brook (sab-sch., 1 24), 134 04. *Carlisle*—Beech Woods, 49 90;
 Mill Creek, 3; Mt. Tabor, 5. *Erie*—Mt. Pleasant, 5 58. *Kid-*
derminster—Apollo, 56; Elder's Ridge, 54. *Lackawanna*—Mon-
 trose, 50. *Lehigh*—Allen Township sab-sch., 5 97; Lansford
 sab-sch., for support of Rev. W. McKee, Ningpo, China,
 5 20; Ashland sab-sch., 3; Easton 1st sab-sch., 50; Easton
 Riverside sab-sch., 6; Easton Olivet sab-sch., 25; Hazleton
 sab-sch., 65 15; Jamestown sab-sch., 9 59; Pen Argyle sab-
 sch., 7 73; Port Carbon sab-sch., 20; Shensandoah sab-sch.,
 8; South Easton sab-sch., 5 07; Summit Hill sab-sch., 38 25.
Northumberland—Williamsport 2d, 64. *Philadelphia*—Phil-
 adelphia Atonement, 6 93; Philadelphia Walnut St., 1000.
Philadelphia Central—Philadelphia Cohocksink sab-sch.,
 13 05; Philadelphia Covenant, 21. *Philadelphia North*—Ger-
 mantown 2d, 706 76; Mt. Airy sab-sch., 7 32. *Pittsburgh*—
 Amity, 5; Pittsburgh 8th, 10; Pittsburgh Shady Side, 31 25.
Washington—Burggettstown, for support Rev. J. R. Ewing,
 India, 5; Hookstown sab-sch., 15; Upper Buffalo sab-sch.,
 7 35. *Westminster*—Slateville sab-sch., 3; York Calvary,
 78 70. 3060 90
 TENNESSEE.—*Holston*—Salem, 9 50. *Union*—Madisonville,
 5. 14 50
 UTAH.—*Montana*—Great Falls, 1; White Sulphur Springs,
 9. 10 00
 WISCONSIN.—*La Crosse*—Neillsville (sab-sch., 14), 20. *Win-*
nebago—Wausau, 88 10. 108 10

WOMAN'S BOARDS.

Woman's Board of Foreign Missions, New York,
 2023 94; Woman's Foreign Missionary Society,
 Phila., 603 35; Woman's Board of Missions,
 Southwest, 746 60..... 3,373 89

LEGACIES.

Legacy of Elizabeth Craig, dec'd, 201 86; Legacy
 of John Garrett, Germantown, 4807 95; Legacy
 of Caleb Wheeler, dec'd, Reading, Pa., 9540;
 Legacy of Isabella Wallace, 485 89; Lapsley Es-
 tate, 923 93..... 15,919 63

MISCELLANEOUS.

Rev. L. B. Crittendon, Belgrade, Mon., 2; J. L.
 Milligan, Manayunk, Pa., to educate boy at Che-
 foo, China, 3; Miss L. A. Mitchell, Sissons, Cal.,
 5; R. B., 10; Geo. F. Sprague, Lawrence, Kan.,
 5; Rev. E. J. Hill, Englewood, Ill., 10; Chill
 Pres. sab-sch., relief off., 28 96; Rev. George W.
 Ash, Kirkwood, Ill., 560; Capt. A. B. McGowan,
 Fort Sully, Dak., 10; A friend, 10; Biddle Uni-
 versity sab-sch., N. C., 17 50; Two friends of
 missions, N. R. Fr., 50; McCormick Theo. Sem.,
 for support of Rev. B. B. Brier, 60; Rev. J. M.
 Johnson, Neoga, Ill., 4; A pastor, Pres. of Nas-
 sau, 5; Associate Ref. ch., Mongaup Valley, N.
 Y., 28 32; S. H. Willard, N. Y. city, 50; Julia
 Lindsey Miss. Band, Portland, Oregon, for Rev.
 H. Corbett, 30; Young Men's Bible Class, Grace
 Chapel, N. Y., for support of student at Meiji
 Gakuin, 15; E. W. Thwing, Brooklyn, 10; W.
 M. Hunter, Pittsburgh, Pa., 5; Rev. C. J. Col-
 lins, Bayhead, N. J., 25; Lebanon, N. H., 5; Stu-
 dents of Wabash College, Ind., for support of
 Rev. B. B. Brier, 60; C. Shepperson, Langdon,
 Mo., 4 95; Princeton Miss. Band, for support of
 Rev. J. Forman, 700; Chinese Miss., N. Y. city,
 61 68; Rev. and Mrs. F. H. Chalfant, Wei Hien,
 China, 5; Rev. and Mrs. W. L. Tarbet, 4 36; C.
 Pa., 22; Mrs. Myron Phelps, Lewiston, Ill., 50;
 Cash, 1; D. R. H., 6 25; Two friends, 2; Mr. and
 Mrs. W. W. Macomber, Milwaukee, Wis., 30;
 John H. Francis, South Easton, Pa., 2; Rev. and
 Mrs. H. P. Lane, Mont Clair, Ill., 2; Mission
 work in western Persia, 19 55; Miss Mary L.
 Cort, Petchaburi, Siam, 76; Woman's Miss. Soc.,
 Petchaburi, Siam, 20; Rev. J. B. Kolb, Bahia,
 Brazil, 50..... 2,004 57

Total amount received in June, 1889..... \$28,557 77
 Total amount received May 1 to June 30, 1889, 52,104 30

WILLIAM DULLES, JR., Treasurer,
 53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1888.

ATLANTIC.—*Atlantic*—James Island, 1 00
 BALTIMORE.—*Baltimore*—Lonaconing sab-sch., for scholar
 at Tabriz, 30; Patansco sab-sch., 8. *New Castle*—Rock, 20
Washington City—Washington City 1st, 50 99. 88 99
 COLORADO.—*Boulder*—Valmont, 82 cts. *Gunnison*—

Ouray, 10. *Pueblo*—Colorado Springs, Mrs. Mary S. Rice,
 500. 510 82
 COLUMBIA.—*Idaho*—Lewiston, 5. *Puget Sound*—Port
 Townsend, 6 45. 11 45
 ILLINOIS.—*Bloomington*—Rankin, 7. *Chicago*—Chicago

1st, 325 88; Chicago 2d, 200; Lake Forest, 719 (sab-sch., 25), 745 19. *Freeport*—Woodstock, 6 51. *Mattoon*—Ashmore, 10; Morrisonville, 2. *Springfield*—Pisgah, 6 73; Unity, 2 90.

INDIANA.—*Crawfordsville*—Lafayette 2d, 93 86; New Bethel, 2; Newtown, 5. *Fort Wayne*—Elkhart, for support of Rev. W. F. Partch, 114 (sab-sch., 25), 139; Fort Wayne 3d, 70. *Indianapolis*—Indianapolis Tabernacle sab-sch., 16. *Lagansport*—Crown Point Y. P. S. C. E., for Africa, 6 60. *Moncie*—Wabash, 8 25. *New Albany*—New Albany 3d, 21. *White Water*—Rising Sun, 3. 364 71

INDIAN TERRITORY.—*Chickasaw*—Caddo, 6. *Choctaw*—Bennington, 2; Sans Bois, 2 51. 10 50

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch., 20 56. *Des Moines*—Indianola sab-sch., 7. *Iowa*—Keokuk Westminster, 46 13; Mt. Zion, 4 85; Oakland sab-sch., 3. *Waterloo*—Holland Ger., 50. 131 54

KANSAS.—*Emporia*—Clements, 2. *Solomon*—Scotch Plains, 2. 4 00

MICHIGAN.—*Detroit*—Norris, 2; Plymouth sab-sch., 6 60. *Monroe*—Monroe, 24 50. *Saginaw*—Ithaca, 4 11; Saginaw Pastor's Bible-class, 18 66. 65 87

MINNESOTA.—*Mankato*—Rushmore, 2 03. *St. Paul*—Minneapolis 1st, 8 33; Rush City, 2; St. Paul Park, 2. *Winona*—Fremont, 5. 19 86

MISSOURI.—*Ozark*—Shiloh, a member, 5. *Platte*—Avalon, 2; Lathrop, 13. *St. Louis*—Kirkwood sab-sch., 40; St. Louis 1st, for Siam, 1; Webster Grove, 13. 74 00

NEBRASKA.—*Nebraska City*—Fairmount sab-sch., birthday, 4 76. *Omaha*—Omaha Southwest sab-sch., 6 86. 11 62

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 272 98, sab-sch., Murray Miss. Ass'n, 28 82—301 80; Roselle, 84 07, sab-sch., for Mexico, 49 71—62 78. *Jersey City*—Rutherford, 105 01. *Monmouth*—Beverly, 10 52; Farmingdale, 95. *Morris and Orange*—Boonton, 50; Madison, 25 64; Morris Plains, 20; Myersville Ger., 2, sab-sch., 1—3; South Orange, Yalburg sab-sch., 70 cts. *Newark*—Newark 2d, 45 61. *New Brunswick*—Ewing, 27 60; New Brunswick 1st, 121 97; Trenton Prospect St., 50 11. *Newton*—Andover, 2 80, sab-sch., 2 83—5 13. *West Jersey*—Bridgeton 2d sab-sch., 34 32; Glassboro', 4. 983 19

NEW MEXICO.—*Rio Grande*—Laguna, 5 00

NEW YORK.—*Albany*—Albany State St., 213 78; West Troy, 8 65. *Brooklyn*—Brooklyn Lafayette Ave. sab-sch. Miss. Ass'n, 175; Brooklyn Memorial, 257 53; Brooklyn South 3d St., 27 33; Brooklyn Throop Ave., 55. *Buffalo*—Buffalo Central, for China, 75; Buffalo Westminster, 114 29. *Cnyuga*—Aurora, 42 60; Fair Haven, 19 50. *Cheungung*—Mechlenburg, 5. *Geneva*—Geneva 1st sab-sch., for Sao Paulo, Brazil, 74 83. *Hudson*—Haverstraw Central and sab-sch., 50; Middletown 2d, 17 09. *Long Island*—Bridgehampton, 15; Franklinville, 15; Matituck, 10 49; Setauket, 42 63. *Lyons*—Wolcott 1st, 5 66. *Nassau*—Islip sab-sch., 5. *New York*—New York 14th St. sab-sch. infant class, 1 90; New York Ludlow St. sab-sch. Miss. Ass'n, 5; New York Madison Ave. Goodwill sab-sch., for boys' sch. in Tabriz, Persia, 25; New York Madison Sq., 500. *Nearh River*—Lloyd, 11 80; Marlborough, 50 56; Newburgh Calvary, 9 08; Pine Plains, 8; Poughkeepsie sab-sch., 121 21. *Oswego*—Gilbertsville, 40; Stamford, 25. *Rochester*—Genesee 1st sab-sch., 2 50; Rochester Brick, 153. *Seuben*—Addison, 41 20; Artport, 3 67. *Troy*—Waterford sab-sch., 25. *Utica*—Kirkland, 9; Oneida, 54 62; Oneida Castle, Cochran Memorial, 20; Rome, 53 98; Wolcott Memorial, 35. *Westchester*—Peekskill 1st, 54 47; Rye, 116 29; South Salem, 25 04. 2614 91

OHIO.—*Athens*—Warren, 8. *Bellefontaine*—Spring Hills, 5 85. *Cincinnati*—Cincinnati 2d, 303 42; Loveland, 69 65; Montgomery, 25. *Cleveland*—Guilford, 35. *Lima*—Enon Valley, 36; Van Wert, 2. *Marion*—Chesterville sab-sch.,

11 54. *Portsmouth*—Decatur, 6 15. *St. Clairsville*—Buchanan, 2; Coal Brook, 5 06; Woodsfield, 1. *Seabenville*—Corinth sab-sch., 20. 532 25

PACIFIC.—*Sacramento*—Sacramento 14th St., 2 45

PENNSYLVANIA.—*Allegheny*—Glasgow Mission Band for Canton, 10. *Blairsville*—Murrysville, 33. *Butler*—Centre-ville sab-sch., 21 90. *Carlisle*—Mechanicburg sab-sch., for Tung Chow, China, 50; Wells Valley, 2. *Chester*—Bryn Mawr Miss'y Assoc., for Rev. R. Fulton's salary, Osaka, Japan, 500; Darby 1st, 10; Fairview, 25 27; Nottingham, 1; West Grove, 3 05. *Erie*—Belle Valley, 9; Erie 1st, 77 04; Erie Park sab-sch., 50; Irvineton, 10 76; Sugar Grove, 7; Wattsburg, 2 67. *Huntingdon*—Beulah, 3; Houtzdale, 17 33. *Philadelphia Central*—Philadelphia Richmond, 4; Philadelphia Trinity, 6 37 (Bible-class, 22), 28 37. *Philadelphia North*—Frankford, 36 70. *Pittsburgh*—Mt. Washington, for Indians, Chinese and Japanese in United States, 3 50; Pittsburgh Shady Side, 38. *Redstone*—Fairchance, 4 25. *Shenango*—Hermont, 12. *Leesburg* sab-sch., 10; Rich Hill, 9 31. *Washington*—Washington 1st, 85 44. *Wellsboro'*—Elkland and Osceola, 48; Wellsboro', 23 52. 1136 11

WISCONSIN.—*Lake Superior*—Benemer, 12. *Madison*—Beloit Ger. sab-sch., 2 50. 14 50

WOMAN'S BOARDS.

Woman's Board of Missions, Northwest, 5800; Woman's Board of Foreign Missions, New York, 1528 49; Woman's Foreign Missionary Society, Philadelphia, 1267 53. 8,596 C2

LEGACIES.

Legacy of James Campbell, dec'd, 100; Lapsley Estate, 463 86. 563 86

MISCELLANEOUS.

"No name," 1; Jared Knapp, Ill., 10; A. Chisolm, Elkins, Md., 3; E. P. Seldon, Erie, Pa., 500; "A. B.," 5; Mrs. M. D. Ward, Afton, N. J., 10; Rev. R. B. Webster, Wilkesbarr, Pa., 100; Rev. Samuel Dodd, Garfield, N. Y., 5; A pastor, Nassau Presbytery, 5; H. D. M., Newark, N. J., 175; Rev. J. S. McClung, Neodesha, Kan., 5; T. L. Milligan, Manayunk, Pa., for Chefoo boys' school, China, 3; Rev. Samuel Ward, Emporia, Kan., 1; Little Girls' sab-sch. class, Kendall, Ill., for work in China, 7; Julia E. Treat, Fresno, Cal., 4; Rev. S. L. Gillespie, Box Elder, Utah, 9 05; Chinese mission, Portland, Oregon, 4 43; C. Arbutnot, Pittsburgh, Pa., 1000; J. M. Gillette, Kane, Pa., 5; F. S. C., 10; *Presbyterian*, N. Y., 8; "J. K. W.," 10; "Bandegan Maseek," 25; "S. J. M.," 100; "P. N. J.," 30; Rev. E. F. Robinson, Orchard Park, N. Y., 4; "W. P.," 20; Mr. Caleb S. Green, Trenton, N. J., 500; Ada Masterton, N. Y., 8; "M. C. O.," 50; Rev. R. H. Nassau, Talaguga, West Africa, 5; Rev. W. L. Tarbet and wife, 4 50; "C. F.," 22; Rev. H. Bushnell and wife, 10; William Schramm, Kearney, Neb., 4 95; Rev. J. M. Goheen, Kolhapur, 1 50; Mrs. J. J. Hull, Kolhapur, 1 50; W. N. Jackson, Indianapolis, Ind., 75; "G. H.," 10; J. M. Leonard, 10. 2,761 96

Total amount received in July..... \$19,810 72
Total amount received May 1 to July 31, 1889..... 71,915 02

WILLIAM DULLES, JR., Treasurer
58 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, AUGUST, 1889.

BALTIMORE.—*Baltimore*—Baltimore Westminster, per M. C. D., 5 00
COLORADO.—*Boulder*—Valmont, 21 cts. *Denver*—Denver Westminster, 5. *Pueblo*—Canon City 1st, 13, sab-sch., 4. 22 21

COLUMBIA.—*Idaho*—Walla Walla, 5 00

ILLINOIS.—*Chicago*—Chicago Covenant sab-sch., 4 17; Chicago Jefferson Park, 8 81; Lake Forest 1st, 228 51; Wilmington, 8. *Freeport*—Rockford 1st, 26 60. *Mattoon*—Pana, 43 cts. *Pooria*—Deer Creek, 4 35. *Rock River*—Norwood, 6 20. *Schuyler*—Macomb, 38. *Springfield*—Pisgah, 8 42; Unity, 1 62. 825 04

IOWA.—*Cedar Rapids*—Centre Junction, 3 75. *Dubuque*—Sherrill's Mound Ger., 4. *Iowa*—Libertyville, 1 91; Mt. Pleasant 1st, 5. 14 68

KANSAS.—*Topeka*—Oak Hill, 1 00

MICHIGAN.—*Grand Rapids*—Petoskey, 18 51, per Rev. Francis E. Stout, 2. *Monroe*—Palmyra 1st, 4 28. 24 79

MISSOURI.—*Kansas City*—Raymore 1st, 5 77. *Platte*—Parkville, 5. 13 77

NEW JERSEY.—*Elizabeth*—Hinton, 12 82; Elizabeth 1st, 92 13; Plainfield 1st, 25 84. *Monmouth*—Barnegat, 2. *Morris*

and Orange—East Orange 1st, 189 41; Orange Central, 200. *New Brunswick*—Dayton, 4 38; Frenchtown, 18. *West Jersey*—Vineland, 5. 469 53

NEW YORK.—*Albany*—Princeton, 18; Schenectady East Ave., 93 cts. *Binghamton*—Coventry 2d, 7 02. *Boston*—Newburyport 2d, 100 25. *Brooklyn*—West New Brighton Calvary, 12 90. *Buffalo*—Lancaster, 10. *Cnyuga*—Meridian, 7; Owasco, 8. *Genesee*—Bethany Centre Christian Endeavor Soc., 3 30. *Geneva*—Phelps, 12 69. *Hudson*—Good Will, 8; Monticello, 8; Ridgebury, 1. *Long Island*—Bridgehampton, 32. *Niagara*—Lewiston, 10. *North River*—Newburg Calvary, 8 29; Poughkeepsie, 5. *Rochester*—Clarkson, 4; Rochester Central, 150. *St. Lawrence*—Carthage 1st, 7 12; *Seuben*—Canipbell, 25; Corning, 4 10. *Utica*—Augusta 1st, 4 20. 436 80

OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 28; West Liberty, 1 03. *Cleveland*—Akron 1st sab-sch., 6. *Mahoning*—New Lisbon, 5. *Wooster*—Apple Creek sab-sch., 13 32. 26 61

PACIFIC.—*Los Angeles*—San Diego 1st, 38 00

PENNSYLVANIA.—*Blairsville*—Fairfield, 29 50. *Butler*—Muddy Creek, children's off., 2. *Huntingdon*—Spring Creek, 8. *Kittanning*—Elder's Ridge, 31. *Lackawanna*—Montrose,

30. *Lehigh*—Hazleton, 27 25. *Northumberland*—Montoursville, 5. *Philadelphia*—Philadelphia Walnut St., by Mr. A. O. Granger, 150. *Pittsburgh*—Knoxville, 3 71; Pittsburgh East Liberty, 127. *Washington*—Claysville, 22 10. 495 58
 SOUTH DAKOTA.—*Southern Dakota*—Montrouze sab-sch., 2 00
 Band of Willing Workers, 2 00
 UTAH.—*Utah*—Parowan, 5 00
 WISCONSIN.—*Milwaukee*—Milwaukee Emmanuel, 53 63.
Winnebago—Omro, 5. 58 63

Total \$1,208 67

MISCELLANEOUS.

Rev. J. M. Leonard, Kanazawa, Japan, 5; Wom-

en's Ex. Com., 815 59; Cash, Peoria, Ill., 1; New Jersey, 3&0; Rev. D. L. Dickey, Glenfield, Pa., 10; W. R. J., 25; D. H. Brush, Carbondale, Ill., 10, add'l, 10; Ohio, 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 3 67; C., Pa., 8..... 1,193 26

Total receipts for August, 1889 \$3,101 93

Previously reported..... 17,081 86

Total receipts to date..... \$20,133 79

JAMES ALLISON, Treasurer,
 Pittsburgh, Pa.

Box 102A.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1889.

ATLANTIC.—*South Florida*—Lakeland, 8 00
 BALTIMORE.—*Baltimore*—Baltimore Westminster, "M. C. D.," 5; Churchville, 19. *New Castle*—Lewes sab-sch., 2 60; Port Deposit, 4; Port Penn sab-sch., add'l, 1 32. *Washington City*—Lewinsville (sab-sch., 7 37), 15; Vienna (sab-sch., 5 62), 16. 62 92
 COLORADO.—*Boulder*—Valmont, 1 28. *Denver*—Denver South Broadway Miss., 4 36. *Pueblo*—Cañon City, 83. 88 64
 COLUMBIA.—*East Oregon*—Centreville, 2 50; Goldendale, 7 40; Kilkiat 1st, 25 l. *Idaho*—Brents, 5. *Oregon*—Brownsville, 40; Crawfordville, 6. *Puget Sound*—Keut, 2; White River, 3. *Southern Oregon*—Ashland, 7; Oakland, 3; Wilber, 3. 51 40
 ILLINOIS.—*Freeport*—Galena Ger., 15. *Mattoon*—Bethel, 10; Pana, 2 90; Prairie Bird, 4 70; Tower Hill, 4 40. *Rock River*—Morrison sab-sch., 3 26; Norwood, 14; Spring Valley, 2 47. *Schuyler*—Perry (Rev. S. H. Stevenson, 2), 4 11. *Springfield*—Pisgah, 6 83; Unity, 3 05; Rev. W. L. Tarbet and wife, 7 35. 78 07
 INDIANA.—*Muncie*—Kokomo, 10. *New Albany*—Jeffersonville, 5 60; Lexington, 6 32; New Philadelphia, 2. *Vincennes*—Evanville 1st Ave., 5 40; Grace, 20; Oakland City, 10. 59 32
 IOWA.—*Des Moines*—Medora, 4 75. *Dubuque*—Frankville, 7; Mt. Hope, 5. *Fort Dodge*—Liberty, 5 75; O'Brien Co. Scotch, 8. *Jora City*—Eldridge, 2 73; Scott Miss'y Soc., 1 65; Summit (Infant class, 1 20), 8 91. *Waterloo*—East Friesland Ger., 25. 68 79
 KANSAS.—*Emporia*—Oxford, 5 34; Peotone, 5; Reece, 1 15. *Highland*—Clifton, 10 50; Highland sab-sch., 9 76. *Larned*—Leesburg, 3. *Solomon*—Dillon, 13; Union, 8. 50 75
 MICHIGAN.—*Detroit*—Plainfield, 7; Ypsilanti, 27 50. *Grand Rapids*—Culr, 8. *Lansing*—Lansing 1st, a member, 2. *Petoskey*—Madillac sab-sch., 19; Crooked Lake, 2 04. *Saginaw*—Corunna, 5. 70 54
 MINNESOTA.—*Mankato*—Returned by a missionary, 100. *St. Paul*—St. Paul Bethlehem Ger. sab-sch., 5; House of Hope, 108 19. *Winona*—Kasson, 7 50. 220 69
 MISSOURI.—*Platte*—Akron, 5; Barnard, 2; Hopkins (sab-sch., 5), 13 65; Martinsville, 4 60; New Hampton, 3. 28 25
 NEBRASKA.—*Hastings*—Byron, 1. *Kearney*—Buffalo Grove Ger. (sab-sch., 3 (6)), 21 33. *Nebraska City*—Salem sab-sch. birthday offering, 2 24. *Niobrara*—Madison, 10. *Omaha*—Decatur, 3 50. 38 07
 NEW JERSEY.—*Elizabeth*—Clinton, 113 61; Elizabeth 1st sab-sch., Murray Miss. Assn., 21 88; Springfield, 34. *Jersey City*—Hackensack (sab-sch., 8), 19; Paterson Broadway Ger., 5 11. *Monmouth*—Barnegat, 5; Farmingdale, 30. *Morris and Orange*—East Orange 1st, M. C., 4 19; Madison sab-sch. Miss. Soc., 50; Mendham 1st, 43 84. *Newark*—Caldwell, add'l, 5. *New Brunswick*—Bound Brook, 36; Dayton, 35 36. *Newton*—Belvidere 2d, 22 36. *West Jersey*—Cedarville 1st, 5 21. 430 58
 NEW YORK.—*Albany*—Hamilton Union, 25; Shenectady East Ave., 5 55; Voorheesville, 5. *Binghamton*—Bainbridge sab-sch., 6 71; Binghamton Ross Memorial, 3; East Maine, 2. *Boston*—Newburyport 1st, 77 01. *Brooklyn*—Brooklyn Throp Ave., 47; Edgewater 1st, 24 02. *Cuyuga*—Auburn Westminster, 8 48; Scipioville, 2 05. *Chemung*—Mecklenburg, 5. *Geneva*—Leroy sab-sch., 55. *Geneva*—Geneva 1st, 34 37. *Hudson*—Goodwill, 18; Hamptonburg, 17; Monticello, 10; Otisville, 5 44; Ridgebury, 3; Stony Point, 28 35. *Long Island*—Bellport, 15; Bridgehampton, 25; Setauket, 50; Southampton, 110; South Haven, 7; West Hampton, 60. *Lyons*—Sodus Centre, 5; Wolcott 1st, 9 62. *New York*—New York Covenant, 50; A friend in the Scotch Pres. ch., N. Y., 10 00. *Niagara*—Lewiston, 5. *North River*—Amenia, 20; Lloyd, 11 90; Poughkeepsie, 30. *Otsego*—Cherry Valley, 71 83; Gilbertsville, 36; Stamford, 45. *Rochester*—Fowlerville, 7; Rochester Central, 200. *Steuben*—Corning 1st (sab-sch. work, 22), 46 60. *Troy*—Cambridge, 33 03. *Ulster*—Redfield sab-sch. miss. jugs, 20 70; Turin, 5 43. *Westchester*—Rye, 101. 2347 09
 NORTH DAKOTA.—*Pembina*—Gilby, 3 00
 OHIO.—*Illionfontaine*—Bellefontaine, 7 57; West Liberty, 6. *Ireland*—Cleveland Woodland Ave., 200; Gullford, 27. *Kingslambus*—Grove City, 10; Reynoldsburg, 10. *Dayton*—London, 2. *Lima*—West Union, 9. *Mahoning*—Lewiston, 10. *Portsmouth*—Eckmansville, 15; Wellston, 18 50. *St. Clairsville*—Nottingham, 101 09; Scotch Ridge, 4. *Steu-*

benville—Long's Run, 12 50; Monroeville, 2; Unionport (sab-sch., 2), 4. *Woooster*—Congress, 5 25. *Zanesville*—Homer, 4. 448 30
 PACIFIC.—*Bentley*—Arcata, 25; Big Valley, 5 95; Fort Bragg, 4 80; Lak. port, 15; Polut Arena, 7; San Rafael, 5; Shiloh, 5 45; Duncan's station, 2 50. *Los Angeles*—Euse-nada, 10; Lamanda Park, 5; San Pedro, 3; Santa Maria, 10. *Sacramento*—Clements, 2 75; Knight's Ferry, 2 70. *San Jose*—Soquel, 10. *Stockton*—Sonora, 11 05. 125 20
 PENNSYLVANIA.—*Allegheny*—Bridgewater, 31; Fairmount, 6 30. *Blairsville*—Beulah sab-sch., 30; Pine Run, 11. *Butler*—Mt. Nebo, 6 89; Unionville, 4 90. *Carlisle*—Great Con-ewago, 2 45; Shippensburg, Miss Theresa Duncan, 50. *Chester*—Bryn Mawr, add'l, 5; Darby Borough, 42; Marple, 14 84. *Erie*—Erie 1st, 100; Wattsburg, 2 16. *Huntingdon*—Clar-field (sab-sch., 9), 31 05; Spring Creek, 39. *Kittanning*—Ap-pleby Manor, 2 05; West Glade Run, 21. *Northumberland*—Williamsport 2d sab-sch., 60 67. *Philadelphia Central*—Phil-adelphia Cohocksink sab-sch., 2 70. *Philadelphia North*—Chestnut Hill, 111; Mansyunk, 50. *Pittsburgh*—Monongahela City sab-sch., 20; Pittsburgh East Lib.rty, 170; Law-renceville, 63 80. *Shenango*—Little Beaver, 3 78. *Washington*—Cross Creek, 46; Lower Ten Mile, 13 37; New Cumberland, 60; Pigeon Creek, 28. *Westminster*—Little Britain, 10; Union, 35. *West Virginia*—Elizabeth, 5. 1079 00
 SOUTH DAKOTA.—*Brook Hills*—Hot Springs, 5 65. *Southern Dakota*—Sioux Falls, 10; Rev. H. P. Carson, 6 55. 22 20
 TENNESSEE.—*Kingston*—Grassy Cove, 2 25; Piney Falls, 1; Spring City, 1. *Union*—Eusebia, 2. 6 25
 TEXAS.—*Austin*—Cibillo, 5 00
 UTAH.—*Utah*—Corinne, 8 25; Parowan Mission, 5. *Wood River*—Caldwell and stations, 25. 38 35
 WISCONSIN.—*Chippewa*—Hudson, 21. *Lake Superior*—Me-nominee, 21. *Milwaukee*—Milwaukee Holland (sab-sch., 2 15), 13 57; Inmanuel, 219 10. *Winnebago*—Lepere, 9 50; West Merrill sab-sch., 10. 294 17
 Woman's Executive Committee of Home Mis-sions..... \$16,500 00

Total received from churches, August, 1889..... \$22,124 85

LEGACIES.

Estate of John B. Craighead, dec'd, 489 50; Chloe Wilcox, dec'd, late of Rochester, N. Y., a balance, 354 85; Mrs. Margaret T. Cooiey, dec'd, 200; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., 439 97..... 1,484 32
 Less collateral inheritance tax refunded..... 253 05
 \$1,231 27

MISCELLANEOUS.

Caleb S. Green, Trenton, N. J., 500; Allie and Agnes Smith, half share sale of missionary eggs, 5; F. J. S., 125; Rev. J. D. Hewitt and wife, 5; W. R. J., 900; A. M. Hills, (Carfield, Pa., 20; J. W. Parks, Hunnewell, Kan., 25; Rev. William Irvin, D.D., New York, 100; D. H. Brush, Carbondale, Ill., 20; Rev. J. L. Pomeroy, Fairview, W. Va., 1; Jos. B. Pitzer, Zionsville, Ind., 10; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; G. E. Heminway, Springfield, Ill., 30; Cong'l ch. and Society, East Bloomfield, N. Y., 18 61; H. N. H., 25; Charles L. Scott, New Brunswick, N. J., 50; Cash, Montana, 30; Charlie T. Little, 5; Rev. D. L. Dickey, Glenfield, Pa., 10; A friend, 15; Mrs. C. A. Taylor, 5; C., Pa., 14; In-terest on John C. Green Fund, 350; Interest on Permanent Fund, 60..... 2,348 61
 Total received for Home Missions, August, 1889..... \$25,704 73
 Total received from April 1, 1889..... 226,132 86
 Total received during corresponding months of 1888..... 173,086 70

FOR PERMANENT FUND.

(Interest only to be used.)
 Mrs. Sarah P. McNair, North Sparta, N. Y..... \$1,000 00

O. D. EATON, Treasurer,
 63 Fifth Ave., New York.

Box 1, Station D.

RECEIPTS FOR SUSTENTATION, AUGUST, 1889.

ATLANTIC.— <i>South Florida</i> —Titusville, 8 50	OHIO.— <i>Columbus</i> —Rush Creek, 6; Bethel, 2 40; B	
BALTIMORE.— <i>New Castle</i> —Wilmington Rodney St., 8 12	160.	10 00
COLORADO.— <i>Boulder</i> —Valmont, 04	Total received from churches.....	\$106 22
ILLINOIS.— <i>Mattoon</i> —Pana, 10 cts. <i>Peoria</i> —Prospect, 11 89.	MISCELLANEOUS.	
<i>Springfield</i> —Pisgah, 1 15; Unity, 52 cts.; Rev. W. L. Tarbet	D. H. Brush, Carbondale, Ill., 10; Mrs. H. and	
and wife, 1 23. 14 89	daughter, West Arch St. ch., Philadelphia, 7 00.	17 50
IOWA.— <i>Fort Dodge</i> —Fonda, 3; Lake City, 8. <i>Iowa</i> —Mt.	Total received for Sustentation, August, 1889.....	\$123 72
Pleasant, 2. <i>Iowa City</i> —Eldridge, 2 99; Summit, 3 50. 19 49	Total received for Sustentation from April 1, 1889.	3279 86
KANSAS.— <i>Larned</i> —Hutchinson, 23 34. <i>Topeka</i> —Oak Hill,	O. D. EATON, Treasurer,	
1; Topeka 1st, 3. 27 34	Box L, Station D.	65 FIFTH AVE., N. Y.
MICHIGAN.— <i>Kalamazoo</i> —Richland, 7 90		
MISSOURI.— <i>Platte</i> —Parkville, 9 29; Hopkins, 5 65. 14 94		

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1889.

<i>Albany</i> —Galway, 1 60; Stehentown, 4 04; Schenectady	Total received for New York Synodical Aid Fund,	
East Ave., 19 cts. <i>Cayuga</i> —Owasco, 9. <i>Columbia</i> —Centre-	August, 1889.....	\$258 67
ville, 19; Ashland, 3 60. <i>Geneva</i> —Geneva North, 47 82;	Less amount refunded.....	5 00
Seneca Falls 1st, 45. <i>Hudson</i> —Good Will, 60 cts.; Monticello,		253 67
3. <i>North River</i> —Pleasant Plains, 5 10; Foughkeepsie, 1.	Total received for New York Synodical Aid Fund	
<i>Rochester</i> —Mt. Morris, 3 25; Genesee Village, 64 63. <i>Steuben</i>	from April 1, 1889.....	3769 55
—Corning 1st, 82 cts. <i>Syracuse</i> —Fulton, 37 50. <i>Ulster</i> —	O. D. EATON, Treasurer,	
Turin, 4 77. <i>Westchester</i> —Thompsonville, 18 25.	Box L, Station D.	53 FIFTH AVE., New York.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1889.

BALTIMORE.— <i>Baltimore</i> —Baltimore Westminster, "M. C. D.," 5; Piney Creek, 12 12. <i>New Castle</i> —Head of Christiana, 10; Wilmington Rodney St., 27 34. 54 46	Bellefontaine 1st, 2 27; West Liberty, 1 85. <i>Columbus</i> —London, 11. <i>Portsmouth</i> —Red Oak, 5. <i>St. Clairville</i> —Barnesville, 12 26; Farmington, 3 06. <i>Steubenville</i> —Still Fork, 5; Two Ridges, 4. <i>Wooster</i> —Chester, 3; Wooster 1st (sab-sch., 6 25), 50 77. 128 28	
COLORADO.— <i>Boulder</i> —Rankin, 2; Valmont, 88 cts. <i>Pueblo</i> —Cañon City, 24. 26 88	PACIFIC.— <i>San Francisco</i> —Lebanon, 4 00	
ILLINOIS.— <i>Bloomington</i> —Bloomington 2d, 100; Homer, 3. <i>Carro</i> —Nashville, 5 15. <i>Chicago</i> —Chicago Fullerton Ave., 20 66; Chicago Reunion, 5 22; Hyde Park, 82 68. <i>Mattoon</i> —Pana, 87 cts. <i>Rock River</i> —Rock Island Broadway, 24 85. <i>Schuyler</i> —Mt. Sterling, 24. <i>Springfield</i> —Pisgah, 1 15; Springfield 1st, 100 97; Unity, 52 cts. 368 57	PENNSYLVANIA.— <i>Allegheny</i> —Hoboken, 6. <i>Butler</i> —Muddy Creek, 4; Plain Grove, 6; Unionville, 3 15. <i>Cairds</i> —Shermansdale, 2 97; Silver Spring, 23. <i>Chester</i> —Downtown Central, 22 80. <i>Erie</i> —Stoneboro', 3 25. <i>Huntingdon</i> —Hollidaysburg (sab-sch., 5 70), 53 35; Spring Creek, 13 50. <i>Lackawanna</i> —Monroeton, 9; Montrose, 25; Tunkhannock, 27 60. <i>Northumberland</i> —Williamsport 2d sab-sch., 24 41. <i>Philadelphia Central</i> —Philadelphia West Arch St., "Mrs. W. and daughter," 15. <i>Philadelphia North</i> —Abington, 66; Doylestown, 22. <i>Pittsburgh</i> —McDonald 1st, 18 74; Pittsburgh East Liberty, 85. <i>Shenango</i> —Clarksville, 12 13; Leesburg, 7; Westfield, 19. <i>Westminster</i> —Middle Octorara, 5 61. 464 51	
INDIANA.— <i>Muncie</i> —Hopewell, 5 00	MISSOURI.— <i>Holston</i> —Timber Ridge, 2. <i>Union</i> —Eusebia, 1 80. 3 80	
IOWA.— <i>Cedar Rapids</i> —Centre Junction, 4; Clinton, 90. <i>Dubuque</i> —Sherrill's Mound Ger., 4 50. <i>Iowa</i> —Winfield, 4 70. <i>Iowa City</i> —Columbus Central (sab-sch., 2 43), 8 02. <i>Waterloo</i> —East Friesland Ger., 9 94. 121 16	UTAH.— <i>Montana</i> —Deer Lodge, 11 06	
KANSAS.— <i>Neosho</i> —Fairview, 2 40; Moran, 8 90; Osage 1st, 10 25. 16 55	WISCONSIN.— <i>Chippewa</i> —Ashland 1st, 12 47; West Superior, 25. <i>Milwaukee</i> —Cedar Grove W. M. S., 5. 42 47	
KENTUCKY.— <i>Ebenezer</i> —Sharpsburg, 4. <i>Transylvania</i> —Paint Lick, 11 65. 15 65	From the churches.....	\$1,912 58
MICHIGAN.— <i>Lansing</i> —Jackson, 20; Lansing 1st, 1. <i>Potosky</i> —Harbor Springs, 7 06. 28 06	FROM INDIVIDUALS.	
MISSOURI.— <i>St. Louis</i> —Bethel Ger., 5 00	Rev. W. C. Cattell, D.D., 50; "Cash," 30; G. G. Butterfield, Pa., 10; Guest money at Perth Amboy, 106; A clergyman's daughter, N. J., 6; "W. K. J.," N. J., 185; "L. P. S.," N. J., 500; D. H. Brush, Ill., 10; Mrs. M. C. Hopewell, Ohio, 7; Mrs. Helen D. Mills, Pa., 25; E. P. Goodrich, Mich., 7 50; "Missionary family," China, 30; "A minister's orphan," 5; Rev. W. L. Tarbet and wife, Ill., 1 23; "C. Pa.," 6; Miss Carrie Demarest, Mo., 5..... 983 78	
NEBRASKA.— <i>Niobrara</i> —Emerson, 4 32; Wakefield, 4 20; Wayne, 4 50. 13 02	Interest from permanent fund.....	300 00
NEW JERSEY.— <i>Elizabeth</i> —Metuchen, 24 81. <i>Jersey City</i> —Hackensack, 6. <i>Monmouth</i> —Forked River, 8. <i>Morris and Orange</i> —Morris Plains, 20; New Providence, 17. <i>New Brunswick</i> —Dayton, 7 99; Trenton Prospect St., 40 85. <i>West Jersey</i> —Cedarville 2d, 2. 126 52	For current fund.....	\$3,146 26
NEW YORK.— <i>Albany</i> —Charlton, 6; Jefferson, 14 20; Schenectady East Ave., 1 67. <i>Binghamton</i> —Binghamton Ross Memorial, 2. <i>Brooklyn</i> —Brooklyn 2d, 180 21. <i>Buffalo</i> —Buffalo West Ave., 3 60. <i>Cayuga</i> —Meridian, 9. <i>Columbia</i> —Durham 1st, 8. <i>Genesee</i> —Wyoming, 9 19. <i>Geneva</i> —Romulus, 16. <i>Hudson</i> —Chester, 24 57; Circleville, 7 25; Goodwill, 5 40; Monticello, 4. <i>Nassau</i> —Roslyn, 4 78. <i>North River</i> —Poughkeepsie, 9. <i>Otego</i> —Hobart, 9; Oneonta, 23 04. <i>Rochester</i> —Genesee Village, 64 63; Mt. Morris, 4; Rochester Central, 100. <i>St. Lawrence</i> —Brasher Falls, 3 43. <i>Steuben</i> —Corning, 7 88. <i>Troy</i> —Lansingburg Olivet, 15. <i>Ulster</i> —Clayville, 2. <i>Westchester</i> —Patterson, 5 20. 478 10	Total for current fund since April 1, 1889.....	33,211 09
OHIO.— <i>Athens</i> —Bristol, 5; Logan 1st, 25. <i>Bellefontaine</i> —	W. W. HEBERTON, Treasurer.	

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1889.

ATLANTIC.— <i>Fairfield</i> —Ebenezer sab-sch., 2. <i>South Florida</i> —Titusville, 8 05. 5 05	ago Reunion, 3. <i>Freeport</i> —Freeport 1st sab-sch., 25. <i>Mattoon</i> —Pana, 29 cts. <i>Ottawa</i> —Aurora, 4 25; Plato, 3. <i>Peoria</i> —Galesburg sab-sch., 10. <i>Rock River</i> —Newton sab-sch., 8 11. <i>Schuyler</i> —Fountain Green, 3; Hamilton sab-sch., 1 55. <i>Springfield</i> —Pisgah, 1 72; Unity, 78 cts. 97 64
BALTIMORE.— <i>Baltimore</i> —Annapolis sab-sch., 15 05; The Grove, 16 75. <i>New Castle</i> —Buckingham sab-sch., 12 88; Cool Spring sab-sch., 8 95; Manokin sab-sch., 31 21; Port Deposit, 5 22. <i>Washington City</i> —Oak Grove sab-sch., 3 29. 87 30	INDIANA.— <i>Crawfordsville</i> —Dover sab-sch., 8; Romney, 4 65. <i>New Albany</i> —Jeffersonville sab-sch., 8 81; New Albany 1st sab-sch., 9. <i>Vincennes</i> —Polaud, 3. <i>White Water</i> —Knightstown sab-sch., 7 72. 36 18
CATAWBA.— <i>Yadkin</i> —Boonville sab-sch., 2 78; Statesville 2d, 5. 7 78	IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 1st, 14 85; Cedar Rapids 2d, 4 83; Cedar Rapids 3d, 8. <i>Des Moines</i> —Charlton 1st English, 2 56. <i>Fort Dodge</i> —Ashton sab-sch., 2 50; Callope, 12; Fonda sab-sch., 6. <i>Iowa</i> —Mt. Pleasant 1st, 2. <i>Iowa City</i> —Davenport 1st sab-sch., 4 60; Le Claire sab-sch., 4. 60 74
COLORADO.— <i>Boulder</i> —Valmont, 18 cts. <i>Pueblo</i> —Cañon City (sab-sch.), 7, 15. 15 13	
COLUMBIA.— <i>Idaho</i> —Walla Walla, 1 50. <i>Oregon</i> —Marion, 1; Octorara, 2; Pleasant Grove, 2. 6 50	
ILLINOIS.— <i>Bloomington</i> —Homer, 6. <i>Castro</i> —Carterville, 1 20; Murphysboro, 4 50. <i>Chicago</i> —Chicago 8th, 25 24; Chil-	

KANSAS.—*Emporia*—Emporia 1st sab-sch., 8 60; Winfield, 8. *Larned*—Halsted sab-sch., 6. *Neosho*—Independence sab-sch., 5. *Solomon*—Cheever, 3; Minneapolis sab-sch., 82 94. *Topeka*—Armourdale, 18; Oak Hill, 1; Topeka 1st, 108 16.

190 70
KENTUCKY.—*Ebenezer*—Dayton (sab-sch., 8 14), 12 69; Frankfort, 18. *Louisville*—Louisville Warren Memorial, 82 43; Owenboro 1st, 11 60. 74 72

MICHIGAN.—*Grand Rapids*—Grand Rapids Mission Wood sab-sch., 5; Grand Rapids Westminster sab-sch., 29 90; Greenwood sab-sch., 5. *Kalamazoo*—Buchanan sab-sch., 6. *Lansing*—Eckford sab-sch., 4 11; Lansing 1st, 1. *Monroe*—Palmyra, 6 78. *Saginaw*—Coleman sab-sch., 2 62. 60 41

MINNESOTA.—*Red River*—Euclid sab-sch., 2 80. *St. Paul*—Buffalo, 4 36; Minneapolis Westminster, 150 20. *Winona*—Rochester sab-sch., 7 14. 164 80

MISSOURI.—*Kansas City*—Kansas City Hill Memorial sab-sch., 7 42; Salt Springs sab-sch., 7 84; Sunny Side, 2 75. *Ozark*—Springfield Calvary, 17 20. *Palmyra*—Edina sab-sch., 1 25. *Platte*—Mound City, 4 65. 41 11

NEBRASKA.—*Hastings*—Ayr sab-sch., 4; Marquette sab-sch., 1 80. *Kennedy*—St. Paul sab-sch., 3 65. *Nebraska City*—Raymond, 2 25. *Niobrara*—Willowdale, 1 08. 12 78

NEW JERSEY.—*Elizabeth*—Lamington (sab-sch., 4 69), 14 17; Metuchen, 6 23. *Jersey City*—Hackensack, 5. *Monmouth*—Barnegat (sab-sch., 2), 4 16; Forked River, 7 08; Jacksonville, 5 50; Providence, 4 50. *Morris and Orange*—Madison sab-sch., 50. *Newark*—Caldwell sab-sch., 38 21. *New Brunswick*—Amwell United 1st, 4 24; Dayton, 3 66; Hopewell sab-sch., 12 88; Trenton Prospect St., 41 79. *Newton*—Belvidere 2d, 9 76; Hackettstown, 15; Oxford 2d sab-sch., 12 09. *West Jersey*—Berlin sab-sch., 8; Camden 3d sab-sch., 3 50; Wenonah sab-sch., 17. 252 57

NEW YORK.—*Albany*—Schenectady East Ave., 56 cts. *Binghamton*—Binghamton 1st sab-sch., 25; Masonville sab-sch., 3 88. *Boston*—Boston 1st sab-sch., 26. *Brooklyn*—West New Brighton Calvary, 7 78. *Buffalo*—Buffalo North, 81 87; Buffalo Wells St. sab-sch., 11; Lancaster, 5; Olean, 10 81. *Champlain*—Auburn Westminster (sab-sch., 1 89), 3 58. *Champlain*—Fort Covington sab-sch., 21; Keeseville sab-sch., 3 63. *Columbia*—Durham 1st sab-sch., 5. *Hudson*—Goodwill, 1 80; Monticello, 2. *Long Island*—Cutchogue, 8. *Nassau*—Newtown sab-sch., 13 12. *New York*—New York Bethany, 14; New York Central, 112 87; New York Mt. Washington sab-sch., 12; New York Prospect Hill, 3 25. *Niagara*—Holley, 6 43. *North River*—Poughkeepsie, 3. *Rochester*—Mt. Morris, 3 10; Rochester Westminster sab-sch., 6 30. *Steuben*—Co-hocton sab-sch., 5 60; Corning, 2 46. *Troy*—Brunswick, 11 55. *Westchester*—Mahopac Falls, 25; Yonkers 1st, 41 50. 430 93

NORTH DAKOTA.—*Fargo*—Ayr sab-sch., 5 06

OHIO.—*Athens*—Deerfield, 3. *Bellefontaine*—Bellefontaine, 75 cts.; West Liberty, 61 cts. *Chillicothe*—Bainbridge sab-sch., 6 94; Bourneville sab-sch., 3 26. *Cincinnati*—Cincinnati 6th sab-sch., 92. *Cleveland*—Brecksville sab-sch., 11 25. *Columbus*—Bethel, 2; Bremen, 1 50; Rush Creek, 8 75. *Dayton*—Springfield 2d, 38 51. *Huron*—Huron (sab-sch., 23 86), 25 10. *Marion*—Richwood (sab-sch., 1), 5; York (sab-sch., 1), 3. *Mauveo*—Milton Centre sab-sch., 4 10. *Steubenville*—Linton, 2 15; Ridge sab-sch., 6 25. *Wooster*—Millersburg, 8; Wayne, 4 41; Wooster 1st (sab-sch., 4 86), 41. *Zanesville*—Granville sab-sch., 37 76; Keene sab-sch., 7. 802 84

PACIFIC.—*Los Angeles*—Anaheim sab-sch., 2 85; El Cajon sab-sch., 2. *San Francisco*—San Francisco Howard St. sab-sch., 51 35. 55 70

PENNSYLVANIA.—*Allegheny*—Allegheny North, 30 97.

Blairsville—Ligonier, 15 24; Livermore, 4 60; Manor, 2; Penn, 1. *Butler*—Concord, 8 09; Muddy Creek, 3; North Butler, 3 52; Plain Grove, 7; Sunbury, 12 20; Unionville, 3 29. *Carlisle*—Carlisle 1st, 6; Carlisle 2d sab-sch., 17; Harrisburg Westminster (sab-sch., 10 75), 19 25; Newport, 11 50. *Chester*—Upper Octorara sab-sch., 38 46. *Clarksburg*—Brockwayville, 4; Rockland sab-sch., 7 26. *Erie*—Wattburg sab-sch., 6. *Huntingdon*—Everett ch. and sab-sch., 5; Lewistown sab-sch., 23 74; Lower Tuscarora, 6; Saxton ch. and sab-sch., 4; Spring Creek, 4. *Kittanning*—Indiana sab-sch., 32; Kittanning 1st, 17 31; Tunnelton, 3 05; Washington (sab-sch., 18), 25. *Lackawanna*—Herrick, 5; Lebaun sab-sch., 1; Scianton Green Ridge Avenue, 18 25; Wyalusing 1st, 6. *Lehigh*—Mahany City sab-sch., 27 72. *Northumberland*—Bloomsburg (sab-sch., 13 23), 28 77; Shiloh, 4; Williamsport 2d sab-sch., 6 77. *Philadelphia North*—Jenkintown, 11; Norristown 1st, 24 63. *Pittsburgh*—Pittsburgh East Liberty, 25; Wilkinsburgh sab-sch., 44. *Redstone*—Pleasant Unity, 3 30. *Westminster*—Chestnut Level, 8 02; Christ, 64 cts.; Columbia, 6 79. *West Virginia*—Ravenswood sab-sch., 11 25. 554 52

SOUTH DAKOTA.—*Aberdeen*—Aberdeen sab-sch., 25; Britton sab-sch., 11 89. 36 59

TENNESSEE.—*Holston*—Elizabethton, 2; Mt. Bethel (sab-sch., 2 50), 7 50; Timber Ridge, 1. *Kingston*—Mt. Tabor sab-sch., 7 31; Salem sab-sch., 8 76. 26 57

UTAH.—*Utah*—Ephraim sab-sch., 6; Hyrum Emmanuel, 5 75; Parowan, 5. 16 75

WISCONSIN.—*Lake Superior*—Marinette, 30; Menominee, 16; Sault Ste. Marie sab-sch., 27. *Milwaukee*—Waukesha sab-sch., 25 71. 98 71

Total from churches, August, 1889.....	\$1,407 63
Total from Sabbath-schools, August, 1889.....	1,262 28
Total from churches and Sabbath-schools, August, 1889.....	\$2,639 93

MISCELLANEOUS.

Interest, J. C. Green Fund, 157 50; School-house sab-sch., N. Y., 1; A friend, 4; Union sab-sch., Shank's Run, Pa., 4 60; Allen Mission sab-sch., Va., 8; Rev. Robert A. Paden, Sumner, Iowa, 1; Interest from Trustees, 3; W. R. J., New Brunswick, N. J., 90; Dr. I. N. Lucas, Dell Rapids, Dak., 5; Joseph Brown, Wis., 2 31; Chas. Shepherd, Wash. Ter., 1 55; D. S. Baker, Tenn., 96 cts.; G. T. Dillard, Laurens, S. C., 50 cts.; Mt. Hope sab-sch., Neb., 55 cts.; Fairview sab-sch., Neb., 60 cts.; L. V. Nash, Lexington, Neb., 1 78; J. C. Gowlland, Minn., 1 38; A friend, 6; E. H. Grant, Huron, Dak., 15 24; Ashtabula Union sab-sch., N. Dak., 52 cts.; Geo. R. Braithwaite, Utah, 40 cts.; J. E. Cummings, 6 25; Rev. E. P. Goodrich, Ypsilanti, Mich., 7 50; A. J. Montgomery, Cincinnati, O., 2 77; F. G. Beebe, Neb., 1 65; W. J. Rankin, Martinsville, Va., 8 24; Interest from Trustees, 1 12; Rev. W. L. Tarbet and wife, Ill., 1 83; C., Pa., 1..... 326 20

Total receipts, August, 1889.....	\$2,966 13
Amount previously acknowledged.....	44,749 46
Total contributions since April 1, 1889.....	\$47,715 59

C. T. McMULLIN, Treasurer,
1384 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

DECEMBER, 1889.

AN EDITOR'S OUTING.

Much careful fore-thinking, fore-planning and fore-casting had made it possible for me to be bodily absent from 1334 Chestnut Street for a month, without interrupting the complex processes which perpetually work and co-work and inter-work, for the regular monthly issues of *THE CHURCH AT HOME AND ABROAD*. A whole month of absence had not before been ventured upon. A few days in the middle of any calendar month, just after one number has gone to press, and while manuscripts are coming in for the next, can more easily be provided for. But now an absence had been arranged for thirty-two days, beginning on September 20. The kind and intelligent co-operation of many associates and assistants, and the quick communication everywhere possible by post or telegraph, made this practicable.

September 22 found me in St. Louis. I worshipped in the morning with the First Presbyterian Church, in their new and pleasant sanctuary, two miles west of the one in which I used to minister to them, and quite beyond what was then the western border of the city. In the evening I preached to the West Presbyterian Church, lately organized, three miles still further west, and just within the city's present western limit. This fitly illustrates the steady growth of that city—by no means the most rapidly-growing city of the West, yet steadily and healthily and not tardily growing.

The Presbyterian ministers' meeting on Monday morning was lively, sympathetic, earnest. What a number of such brotherly gatherings occur every Monday in our land, and what storage-batteries of beneficent social and spiritual forces they are!

The next Sabbath, September 29, I spent in Independence, preaching twice to a congregation composed of people from the north and the south of our country, dwelling together, working together, worshipping together in unity, unable to see why there should be two General Assemblies, unable to unite in adhering to either, and so denying themselves the privilege of practical connection with either, while working and praying and reading and thinking in sympathetic and intelligent harmony with both. I doubt if *THE CHURCH AT HOME AND ABROAD* has more eager and appreciative readers anywhere. They have an ingenious method of working for foreign missions in harmony with both Assemblies by supporting a missionary in Brazil. Outside of Brazil I know of no better examples of Presbyterian unity in spirit than in Missouri; in Missouri, none better than in Independence.

That marvel of western growth and enterprise, Kansas City, I was obliged to hasten through without stopping. Presbyterianism is alive there, and is in fellowship of love and labor with all other forms of evangelical church-life.

At Parkville (October 2) I had the pleasure of addressing the Ladies' Missionary Society, of Platte Presbytery, on missions to freedmen, and of listening, with the ladies, to Dr. Bullard's address on home missions—an address full of practical, common-sense suggestions and wise counsel, the wholesome fruit of large and various experience in an emphatically home-mission presbytery.

I here witnessed the laying of the cornerstone for a new building for Park College. It is to cost five thousand dollars. The name SNYDER on the corner-stone was explained to me as the name of the donor. This building is to be the home of twenty young ladies and a matron. President McAfee hopes that half a dozen or more such homes will be provided by similar thoughtful beneficence. He thinks this much better than a single dormitory containing rooms for a hundred or more.

Near by, I noticed that the walls are going up for a much larger building. These were draped with emblems of mourning for Mr. Mackay, lately deceased, the donor of \$25,000 for erecting this building for recitation-rooms, lecture-rooms, laboratories, etc.

This remarkable institution has over three hundred pupils in its different departments, and over two hundred applicants have been refused admission for lack of room. Are there not more Snyders, Mackays and McCormicks somewhere?

At Lawrence (October 3) the Synod of Kansas convened. Lawrence is widely known for its early experiences of civil war, especially *the Quantrell raid*, one of the darkest spots on that crimsoned leaf of our national history. Lawrence is now a beautiful city of about 11,000 people, and on one of its sightly hill-tops is the University of Kansas, to which, in a morning walk, I saw

many groups of eager and happy youth of both sexes cheerily hastening.

The synod seemed to me a body of intelligent, earnest, manly Presbyterians. Their devotional exercises were alive and hearty. Their discussions were not of petty and frittering questions of forms or methods, but of grave and practical matters. They had time and disposition to listen and to think concerning missions and education. Drs. Hays and Marshall thrilled and held attentive a large audience, on Friday evening, while they illustrated various phases of mission work through the whole range from Dr. Hays' ideal "Jewhillicsville" (see p. 505) to Dr. Marshall's picturing of scenes lately visited in Japan, China and India. The next two Sabbaths and the intervening week (October 6-13) I spent in St. Joseph. This city of about sixty thousand people is built on and among a picturesque congregation of hills on the east shore of the Missouri river. Its founder was Joseph Robidoux, about as much of a saint, probably, as Daniel Boone or David Crockett. The prefix "Saint," so common in all this region, is a historic index of the papal auspices and usages under which its earlier settlements were made. Later it was prefixed by mere force of fashion to ordinary names, as in one instance which I remember, in which the iron works of a Mr. James gave the name of *St. James* to the nearest station on a new railroad.

There are real saints in St. Joseph according to the biblical meaning of the word—men and women who are *consecrated* to Christ and living saintly (*i. e.*, godly) lives. A fair share of these are Presbyterians. I enjoyed preaching to some of them in the Westminster and North Presbyterian churches, under the care of pastors Bullard and Moore. These are in connection with our (U. S. A.) General Assembly, and there are congregations and pastors here connected with the

other (U. S.) Assembly. But, as elsewhere in Missouri, they know of no reason why there need be more than one General Assembly.

In company with Dr. Bullard and his mother, on one of my days in St. Joseph, I visited a part of the schools for colored pupils. In one large and commodious building we found 375 pupils of different grades. The building is sufficient for 600 or more. Thirty-three are in the high-school department. The senior class, consisting of five young women, were reciting to the principal. Their lesson was in Cicero's first oration against Catiline. They read and translated well. Their knowledge of the words and phrases and construction was tested by suitable questioning, and stood the test satisfactorily. Mr. Jones, the principal, was educated at Lincoln Institute, in the capital of Missouri. He is a gentleman, a respected citizen of St. Joseph, and has held a seat, for a term of two years, in the City Council. Twenty-five years ago he was a little black boy who, like his mother, was the property of some man, as liable to be sold for money or bartered for other property as any mule or pig or bale of hemp. The times have changed, and Missouri has changed with them. My own opinion is that Missouri has had a large share, and is to have further share, in the work of changing them. In the public schools of St. Joseph now there are between 600 and 700 colored children, their school-houses and facilities for instruction being on a level with those for white children. The colored teachers in charge of the school-rooms which I visited were self-possessed and courteous, and the rooms were as pleasant and as well furnished as any in which I was ever a pupil or teacher.

On Monday, October 14, Dr. Bullard and I started for the Synod of Missouri, which

was to convene at Holden on Tuesday evening. We stopped at Leavenworth for a visit to the fort and the Soldiers' Home. By the courtesy of General McCook and his officers, the officers of the home and Rev. Dr. Page, we had opportunity to see something of the admirable provision which our national government there makes for the instruction of its soldiers and the comfort of its veterans. The whole visit was full of reminders most satisfactory to patriotic feeling, and of suggestions concerning the work of our Church for the education of her ministers and her care for them in age and infirmity. We spent that night in Kansas City, on that high bluff which was Dr. Timothy Hill's post of watchful observation for the wide field (Kansas and Indian Territory), over which he travelled so much and so usefully. We were cordially welcomed in the same home from which he lately went to the house not made with hands, and we enjoyed the same genial hospitality which we have so often enjoyed there when he was visibly present.

The Synod of Missouri began its sessions at Holden on Tuesday evening. They were of the same earnest and manly character with those of the Synod of Kansas. The reports concerning the condition and the work of the presbyteries and their congregations were encouraging. The work of our Church, as supervised by the General Assembly and administered by its several boards and committees, received earnest and careful consideration, and speakers representing these different agencies were heard with eager and sustained attention by the synod and the people of Holden, filling the large audience-room until a late hour on successive evenings. Nowhere have I seen more gratifying appreciation of THE CHURCH AT HOME AND ABROAD, or more intelligent

interest in all that it aims to represent and promote. The synod adopted very cordially a resolution, offered by Rev. George S. Martin of St. Louis, recommending earnest efforts to secure subscribers for it in all their congregations.

A rapid journey on Friday, October 18, took me to Marshalltown, Iowa. This journey began at 5 A.M. and ended at 10.30 P.M., with a midday rest of four hours at St. Joseph. The Synod of Iowa had been in session at Marshalltown since Thursday evening. I attended their sessions of Saturday, and they had placed me among their invited speakers for Saturday and Sabbath evenings. I was expected to say something for ministerial education and home missions, and something concerning our Church's magazine. More attentive or sympathetic audience could hardly be desired. What I have said of the tone and spirit of the other two synods is quite as applicable to this. From these three may we learn all—the more than twenty synods which have been in session in this month of October? If so, there is wide and grand preparation for a winter of earnest work and prayerful hope, the results of which will be joyfully reported to the next General Assembly.

The journey through Iowa; the sight of its wide, undulating, fertile plains; the sojourn in one of its prosperous towns; the passing glance at its numerous neat villages; what I heard, in the synod, of its educational institutions, and, in much conversation, of the steady and faithful enforcement of its laws, including its law for the suppression of grog-shops;—all these greatly confirmed my old beliefs and hopes for Iowa. It has always seemed to me a favored commonwealth. Its population, now approaching two millions, is spread over an extent of fertile land capable of sustaining thrice that number in increasing comfort. It has many

thriving towns, and several cities already considerable and healthily growing, but no one that is or seems likely to be overgrown. It is more likely to have a score of cities of fifty or a hundred thousand each than any one of a million or half a million. The problems of municipal government and of city missions in such cities are by no means so difficult as in Londons and New Yorks.

From the beginning Iowa has had a preponderance of sober, intelligent, law-abiding people. They are not likely to repent of their purpose to free their state and keep it free from that law-defying institution, the saloon. My first visit to Iowa made such impressions on me that I ventured to say, "In view of the evident course and tendencies of migration in our country and of immigration into it, I believe that in twenty years there will be more of the old Bible-reading, Sabbath-keeping, God-fearing New England west of the Mississippi than east of the Hudson." That score of years has passed, and half of another score, and I see no reason to change that opinion.

Orthodox New England Congregationalism has done much for Iowa and for the adjacent states. It is still there, doing its proper work in its old form. But not a little of it has kept its old spirit and found its power even increased by being evolved into the Presbyterian form. The sons of the pilgrims and the sons of the covenanters dwell and work together in Iowa. The sons of the pilgrims are welcoming the sons of the covenanters to New England. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Thus dwelling and working together, and keeping their old trust in the covenant-keeping God, they can recover and keep the old Sabbath and the old Bible, the old fear of God and love of men and working of righteousness in New England and in Iowa, and in the newer, broader and not less fertile states beyond.

One of the interesting sessions of the Synod of Kansas was given to consideration of the interest of the Synod's College of Emporia. Over four thousand dollars were pledged to its treasury on the floor of synod, by pastors and elders speaking for their congregations and usually giving their personal guaranty for the pledges. The most earnest and cordial feeling was shown, yet it was expressed soberly and thoughtfully. It seemed a calm purpose, not a wordy "boom."

Now comes the following joyful note from Emporia:

We have two items of rejoicing here. *First*, Our college is giving marked evidences of divine and human favor; an increased and steadily increasing number of students; also their studiousness and piety keep good pace with the increase of numbers.

Secondly, The Arundel Avenue Presbyterian Church this morning, October 24, placed in its belfry a fine 600 pound "Buckeye bell," the gift mostly of Dr. J. B. H. Janeway of New York. This is only the third church bell in Emporia, a city of over twenty churches. Bless God.

SAMUEL WARD.

FRIENDLY TALK WITH OUR FRIENDS.

The present number completes the sixth volume and the third year of *THE CHURCH AT HOME AND ABROAD*. In a serious and true sense these three years have been years of probation. Whether a magazine constituted and conducted as our General Assembly ordered this to be can fulfill the purposes for which it was designed was a question on which, beforehand, good and wise men differed, and which could only be finally decided by actual experiment. In conducting that experiment, it is not now claimed that no mistakes have been made. It is claimed that there have been put into it three years of diligent, arduous, honest work. The Committee has assiduously studied the economical and administrative problems involved in the conduct of such an enterprise, and has given respectful consideration to all suggestions and criticisms, and faithful obedience to all instructions of the General Assembly.

Each General Assembly since the enterprise was inaugurated has accepted and approved the Committee's report to it, and directed the continuance of the work on the line first indicated, with a few mod-

ifications approved and ordered by those Assemblies.

The special directions of the last General Assembly are two—(1) That the price of the magazine shall be *one dollar per year* to each subscriber; (2) "That the Committee in charge of the magazine obtain and publish such advertisements as may be approved by them, in order to reduce the cost of publication."

This placing the price as low as that of magazines less than half as large* and with no better paper or mechanical execution, is justified by the Assembly on the ground that "they believe the wide distribution of this magazine, properly conducted, of more importance than the question of its being a source of revenue, or even a self-sustaining publication." (See Minutes, page 78.) Nevertheless it will be the duty and purpose of the Committee to conduct the magazine as economically and profitably as possible. They have taken the measures

* The *Missionary Herald* (e. g.) has only half as many pages as *THE CHURCH AT HOME AND ABROAD*, and its pages are a little smaller. The price of the *Herald* is one dollar.

which seem to them wisest and best to make our circulation earn all that it can by unobjectionable advertisements, which will begin to appear in the January number.

Having settled these questions, after full consideration, through their great representative body, the General Assembly, will not all our brethren unite with us in the endeavor to secure, for the coming year, a much larger number of subscribers than we have yet obtained?

In the Synod of Missouri, at its recent meeting, it was suggested that the definite aim should be, in each congregation, to secure a number of subscribers not less than one tenth as large as its number of communicants, and this definite aim was cordially and earnestly recommended by the synod. If this should be fulfilled in all our synods, our number of subscribers would exceed 70,000. Is this impracticable? Is it not a reasonable aim? The number of ministers, reported in the Minutes of the General Assembly of 1889, is 5936; the number of ruling elders is 23,259; the number of deacons, 7450. All these amount to 36,645. The number of Sabbath-school teachers and officers is 89,445. Now it is not claimed that every one of these ought to be a subscriber for our magazine. In many instances there are several Sabbath-school teachers in one family. Many elders and deacons are Sabbath-school teachers, and there are Sabbath-school teachers in most of the families of ministers, elders and deacons. We wish to make no uncandid use of such statistics. But, in all soberness and moderation, and making every reasonable allowance, is it unreasonable to ask all concerned to unite earnestly and persistently in the endeavor to place in the families of every congregation at least ten copies of our magazine for every one hundred communicants on its roll—one for every ten communicants?

PASTORS OF THE CONGREGATIONS have already shown, very generally, their desire to extend our circulation. Suffer us, dear brethren, to remind you that now, in this closing month of the year, is the specially favorable time for this effort. Our Business Manager will supply you with circulars and envelopes convenient for gathering subscriptions, and your people naturally expect your advice in respect to such means of instruction and of grace as this magazine is intended to be. We ask no words of commendation for it of which you do not yourselves think it worthy. We will be more than content with such commendation as many of you have publicly given.

ELDERS AND DEACONS: *Beloved brethren*, is not this a work most suitable for you? Cannot you, counselling with your pastors, make definite arrangements, and promptly execute them, whereby every family in your congregation shall see a copy of *THE CHURCH AT HOME AND ABROAD*, and be invited to subscribe for it? And if, in any congregation, there is an honorably-retired minister, an aged and infirm man, a widow in straitened circumstances, any person who would love to read our monthly reports of what our Church is doing at home and abroad, and who is not able to pay even one dollar, will not you see that such members of your flock shall not go hungry for lack of this food?

Sabbath-school Superintendents, Leaders of Mission Bands and Boys' Brigades, and Societies of Christian Endeavor: May we not count upon you all to confer with your pastors, and, under their advice, to do all in your power to aid *this* Christian endeavor to diffuse through all your associations and through the entire Church the information concerning all parts and departments of her work, which so many of her chosen servants unite in procuring and presenting in our monthly issues?

Many kind and encouraging words have been spoken to us; have come in letters from all parts of our land, and from missionaries and correspondents abroad; have been printed by our editorial brethren and their correspondents, and have found utter-

ance in presbyteries and synods. All these we here acknowledge with deep gratitude, and we find in them the most wholesome stimulus to continued endeavor to make this magazine what all these kind friends wish it to be.

In a statement on page 327 of our October number injustice is inadvertently done to the Presbyterian Church in respect to its investments for higher education of Negroes. Lincoln University is not included in that statement. This inadvertence doubtless occurred by reason of the fact that that institution is not under the control of any of our ecclesiastical bodies or any board of the Church. It does, however, report to our General Assembly as to its theological department in the same manner as all our theological seminaries, and is as intimately related to our Church as they. It is properly considered a Presbyterian institution for the higher education of Negroes. It reported to the General Assembly of 1889 that its property amounts to \$419,750. It is doing excellent work and deserves well of our Church.

Rev. W. M. Hayes of Chefoo, China, requests all churches, Sabbath-schools and mission bands supporting students in the college founded by Dr. Mateer at Tungchow, kindly to send the name of their pastor or secretary to Rev. W. M. Hayes, Tungchow, near Chefoo, China. It is desired to form a new and complete list of the scholarships so taken, in order that the supporters of each may receive acknowledgment of the same.

Rev. James Johnston, of Bolton, Lancashire, England, who has given our readers several interesting and instructive ar-

ticles, and Rev. James Johnston, of London, secretary of the General Conference on Foreign Missions, 1888, are not one and the same. Their bearing the same name subjects them and their respective correspondents and readers to some inconvenience. Readers of the New Testament have had the same difficulty of correctly identifying the several Jameses mentioned in its Gospels and Epistles and in the Acts of the Apostles. These two respected Jameses have the added difficulty of bearing the same surname, and that, singularly enough, a name which combines the names of the two great colleagues of Apostle James, John and Peter. We have been requested to guard our readers against the misapprehension. Such is the purpose of this note.

Dr. Cattell has found it best to continue his journeying and sojourning in the West longer than he intended. We have heard of him in Texas and in Indian Territory. The synods of those regions have had the pleasure of seeing and hearing him. We are quite sure that they have made his heart glad with their cordial welcome and their hearty responsiveness. Our readers must not be impatient to hear more particularly from himself of what he has seen and heard and enjoyed. We are confident that he will give a good account of himself and of Ministerial Relief in our January number.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The meeting of the American Board in New York has, as we believe, furnished another fulfillment of our Saviour's promise to be with his people, in carrying out his great commission, alway, even unto the end of the world. Before the meeting there was a little anxiety. After the meeting held at Des Moines it was predicted that at no distant day, should the eastern members be found in a majority, there would be a serious departure from the positions then taken. There certainly was no lack of free discussion at the late meeting, and very plain and definite criticisms were expressed. The proposal was made to remove Dr. Alden from the secretaryship and appoint another in his place; but Dr. Alden was retained by a majority of votes of about two to one. On the other hand, Mr. Dickinson, who represented the other wing (and the president, Dr. Storrs, said that a board, like an angel, had two wings), was retained on the Prudential Committee, and largely by conservative votes, showing that in the great body as a whole there was a spirit of generous conciliation on both sides. A very reassuring report was made by the Committee of Fifteen appointed last year at Cleveland to inquire whether any changes in the constitution of the Board were needed in order to bring it into closer relations with its constituents. The report represented that of the sixteen hundred circulars sent to churches, theological professors and corporate members, soliciting an opinion in this matter, nearly two thirds were unanswered, showing that the question was by no means a "burning" one in the minds of the great constituency. "Of 590 responses, 325 favored one change or another, but many of them with such qualifications that if they were classified separately the majority would be against a change." Evidently there was no call for action on that subject at present, though the committee is continued for another year.

As there have been many complaints against the Prudential Committee for rendering itself a secret tribunal and putting the brand of heresy on whom it pleased, as well as for presenting misleading reports, the Prudential Committee itself asked for a special committee who should inquire into the methods of administration and suggest any changes which might seem necessary. Such a committee was appointed, and all parties expressed their satisfaction.

President Storrs was re-elected, and a pledge was given him from the whole Board that the principles set forth in his letter of acceptance in 1887 should still be sustained. The *Independent*, in speaking of the Board and this pledge, says: "Now let those who have been opposed to the policy of the Board, and have at the same time expressed satisfaction with Dr. Storrs' letter, accept the situation frankly and support the Board with all their might."

An article in the *Mission Record of the Church of Scotland*, by A. S. Martin, M.A., gives our transatlantic friends a sketch of the students' volunteer movement in America. Mr. Martin points out the fact that the chief inspiration of the movement is a conviction that the work of converting the world to God should be undertaken upon the expectation of its speedy accomplishment, and that the watchword of the movement is "The world for Christ within this generation." The general pledge which many hundreds of young men are making is, "We are willing and desirous, God permitting, to become foreign missionaries." "The promise," says Mr. Martin, "is so worded as to include two classes of volunteers. It is neither indefinite nor yet does it demand too much. The volunteer makes the foreign field his life-work unless an obstacle arises clearly by the hand of God.

Further, he must use all legitimate means to realize his desire. Either his fellow students may combine to send him (Princeton alone has already sent three), or several or all the colleges in his state may unite for his support, or the congregation of which he is a member may send him at its own request and in addition to its annual contribution to foreign missions, or the board of missions of his own denomination may secure him. He tries them all in turn until success crowns his efforts. In this way 110 have already sailed and 16 are under orders to go. The average salary is \$700. These volunteers are drawn largely from the ranks of the best students, and all take a leading part in the religious work of their college, and especially on the missionary committee. Each committee has five duties which are assigned to it—(a) to conserve the existing organization; (b) to organize the volunteers into bands; (c) to get recruits; (d) to support a missionary or co-operate with other colleges in supporting one; (e) to plead in churches. Something over \$25,000 is said to have been raised during the past year by these volunteers. These students accept every opportunity to scatter missionary information and arouse missionary zeal, first, by holding meetings to which the whole college is invited, and at which the whole subject of foreign missions in its relation to work at home is discussed, and second, by sending deputations through the country to plead with the churches and arouse their interest and call forth their contributions. Mr. Martin says, "They simply storm one with the convincing arguments that struggle for first utterance—the Master's command; the greater needs of the foreign field; the reflex influence on the spiritual life of the home Church; the present crisis; the evangelization of the world within the present generation." They believe much in the virtue of preparing themselves by hundreds and thousands and offering the home Church no excuse if they are not sent at once.

The news which is received through the secular press, of the widespread devastation

produced in the Shantung province by the overflow of the Yellow river, is simply appalling. To all appearances, if the accounts be true, there must be greater famine and distress during the coming year than that which has been relieved by the recent harvests. The Chinese government seems to look upon the spectacle with a sense of powerlessness, and Christian philanthropists in other lands will experience a feeling of discouragement that so soon after their gifts have been bestowed upon the suffering, a still greater demand may possibly appear.

But nothing occurs at random in the kingdom of God. There is some meaning in these strange events, and we shall doubtless know in time what it is. The frequency and urgency of the current calls for help, the spectacle of ever-continued want, temporal and spiritual, lying over against the abundance of the Church of western lands, are significant; and when Christ says "the poor ye have always with you" and at the same time supplies the means of help, who can complain?

Complaint is made in the Wesleyan missionary magazine of an ordinance passed by the Ceylon legislative council, and approved by her majesty the queen, which virtually establishes a church and state religion, with Buddhism as the religion. In 1881 the Church of England was disestablished in Ceylon, since which time the government has been neutral. Now a union is formed with the Buddhist religion which carries with it certain government temporalities to be used for religious purposes. No wonder that this legislation is challenged.

The work among the Japanese on the Pacific coast is exceedingly important in its bearings on our missions in Japan. One can hardly realize that there are now over three thousand Japanese in San Francisco and vicinity. Of these only about two hundred and fifty are under religious influence, as exerted by Presbyterian, Methodist and Baptist missions. "Most of them," says a recent letter from their countryman Mr. A.

Hatori, who is employed by the Presbyterian Board to labor among them, "are exposed to the terrible temptations of the city, and are sure to meet the fate of the prodigal son." There is great need of a mission-home in connection with the Presbyterian mission, but with present funds and the many calls, it seems impossible for the present to provide one. Mr. Hatori's work, following the methods and spirit of that of Dr. and Mrs. Sturge, who were recently compelled to leave San Francisco on account of health, is highly prospered. Forty-eight of the young Japanese connected with the Presbyterian church have signified their desire for a mission home, and on condition that a permanent structure shall be purchased or built they have subscribed \$837.50. It is estimated that a building with the lot would cost at least \$15,000. To build now is impossible, but \$75 a month would rent a place which would answer the needs of the mission until a permanent building can be supplied.

At its last meeting the Board of Foreign Missions appropriated \$1500 for a mountain summer home for the ladies of the Sidon Female Seminary. The Philadelphia Women's Board have pledged \$1000 of that sum over and above their regular work. It is hoped that a few liberal givers will contribute the remaining \$500. The possession of such a home will enable the ladies to spend all their summer vacation in the midst of a great field for useful work. Jedaideh, where it is proposed to build the house, is a high, healthful place, and in the midst of quite a large group of villages where there are churches and schools. From it may be traced the gorge of the river Litany to the north and west, above which is the Crusader's castle of Shukeef, at the south are the waters of Merom; not far off is the fountain of Dan, where once stood one of Jeroboam's silver calves. Just to the east lies Casarea Philippi (Banias) and the famous Crusader's castle where every stone, when struck, gives out a pleasant musical sound. It is close by the sources of the Jordan and in full view of the stately Mount Hermon, while

the southern spurs of Lebanon break down just to the north of it. But none of these things would be an inducement to build there were it not for the many surrounding places of religious interest and open doors for usefulness.

A large church with schools for girls and boys, and a school especially for Bedawee boys, are located in this large town. It is an important centre of influence. The money expended there will be a most profitable investment.

The object is laid before the Church in the confident hope that the amount required will soon be added to their regular gifts.

There are rumors of a serious development in China, resulting, it is thought, from the restriction laws of the American Congress with respect to Chinese emigrants. The whole history of diplomacy since the Burlingame treaty has been such that one of two results was certain to follow—either a manifestation of just indignation on the part of the Chinese government, or a clear demonstration of stolidity and callous indifference on the part of the Chinese as a people. No nation of any spirit could be expected to submit to the outrages of our diplomacy. Recent letters speak of an overture which has been made to the emperor of China, calling upon him to restrict all Americans to the consular ports, and it is rumored that the emperor has called a council to consider the matter. If this rumor is true, and if as a result of the proposed council a favorable response shall be given to the overture, the effect must be to set back the missionary work to a most serious degree.

There is at the same time a degree of uncertainty as to whether the United States government will consent to the proposed revision of treaties with Japan. The demands which Japan makes upon the great treaty powers are most just, and if countries like the United States, Great Britain and Germany shall refuse, it will be because Japan is helpless; and it is believed that if our government shall take the side of injus-

tice, the effect upon the missionary work and upon all American influence in Japan will be disastrous. These clouds in the sky are sufficient to show the need of prayer that he who turns the hearts of men as the rivers of water are turned may direct all for the good of his kingdom.

Special attention has recently been drawn to the Colombia mission on account of the death of two young missionaries, Miss A. C. Ramsay and Prof. W. W. Findley. Who is ready to take their places and undertake the work to which these devoted missionaries had given their lives?

A special plea has long been made for a suitable mission-house and school at Barranquilla, in the station where Miss Ramsay died. The need is very urgent. The mission have asked for it and the Board have approved of it, but they can only grant the money if the churches will give it.

A house of ten rooms for the mission family and the teachers, with two large rooms for school and chapel, can be built for \$5000 in a desirable situation. This can be done if done soon. The friends of the Colombia mission are invited to give this amount if they can do so without trenching on their regular contributions to the Board. Who will help this afflicted mission to this much-needed building? The work is growing and encouraging, and the investment a good one. Who will take stock in it?

The statistics of the Japan missions of the American Board show that during the year ending April 30, 1999 persons were received on confession of faith. This would make an average of over forty persons added to each of the forty-nine churches (eight of which were formed during the year) under the care of that Board.

King Malietoa of Samoa, who had been deposed by the Germans nearly two years ago and carried as an exile to Marshall Island, returned August 11. His arrival, on the German gunboat *Wulf*, was greeted with

hearty cheers by the English and American residents. The meeting between the returned monarch and his relatives was most affecting; the whole party, including the king, wept for joy, while the women fell on their knees and kissed his hands. According to the telegraphic account, Malietoa seemed to be a careworn man and broken down in health. The island has a population of 30,000, of whom 26,000 are nominal Christians.

Some months ago we stated the fact that an Italian newspaper was issuing in cheap form, wholly as a business venture, pamphlet editions of the Scriptures. It now appears that the success of the enterprise has induced the publishers of a newspaper in Oporto to issue in a similar form copies of the Bible in the Portuguese language. The impulse which actuates these movements is a purely mercenary one, but we doubt not that good will be the result.

It appears from the *Record of the Free Church of Scotland* that there are 47 Protestant Jewish missionary societies laboring among the Jews. They employ 377 missionaries, with a total expenditure of about \$500,000. It has been estimated that during the century fully 100,000 Jews have been converted to the Church of Christ.

The foreign mission work of the Societe des Missions Evangeliques de Paris reports in its Tahiti mission 4 missionaries, 20 native pastors and 2044 church members. The Basuto mission, under the care of the same society, has 20 missionaries, 67 native evangelists and 6543 church members. There are in addition to these 3332 catechumens, of whom 1022 are converts received during the great spiritual awakening of last year. This is a cheering advance.

At a special meeting of the Board of Foreign Missions, the following action was taken in regard to the death of Hon. Hooper C. Van Vorst, who died October 26:

The Board having learned of the sudden death of its honored member and legal counsellor, Hon. Hooper C. Van Vorst, desires to express its deep sense of the great loss which has been suffered by the cause of Foreign Missions and by the whole Church in this sorrowful event. The deceased had been connected with the Board for sixteen years, and had always shown a deep interest in the great cause which it represents. During the earlier years of his service among us he had been more or less hindered from full co-operation by his arduous duties as a Judge of the Superior Court, but even after the exhausting labors of the courtroom he seldom failed to attend the meetings of the Board, which showed all the more clearly the conscientious regard in which he held the sacred trust. He was always of special service in discussions involving legal questions, wherein his judgment was entitled to peculiar consideration, and indeed, his habit of mind enabled him to look upon all subjects with a judicial fairness which was most helpful in reaching wise conclusions. With all his clearness of judgment there was always great simplicity and an entire freedom from prejudice or partisan views. During all the years of his connection with the Board he furnished an eminent example of courtesy and kindly spirit. His generosity and friendliness of manner, coupled with rare ability, have won the esteem of all his associates in the Board, who, while mourn-

ing their own loss, would tender to his surviving wife and family their heartfelt sympathy in their still greater bereavement.

The Board also resolved to attend the funeral in a body.

MISSIONARY CALENDAR.

ARRIVAL.

FROM ANGOM, WEST AFRICA.—October 25, Rev. A. W. Marling and family.

DEPARTURE.

FROM SAN FRANCISCO.—For Osaka mission, October 17, Rev. C. M. Fisher and family (returning).

CHINA.

FROM SAN FRANCISCO.—For Canton mission, September 19, Dr. E. C. Machle and wife.

For Central China mission, September 19, Rev. J. C. Garritt, Miss E. F. Lane, Miss Amy Saxton.

SYRIA.

FROM NEW YORK.—For Syria mission, October 16, Rev. O. J. Hardin.

MEXICO.

FROM NEW YORK.—October 14, Rev. H. W. Brown and family.

BIRTH.

At Suk-el-Ghurb, Mt. Lebanon, Jeannette Ives, daughter of Rev. Frank E. and Harriet E. Hoskins of Zahleh, Syria, September 28, 1889.

HOME MISSION NOTES.

BY THE SECRETARIES.

PRESBYTERIAN ORPHANS. — Boulder, Mon., lying west of the geographical centre of the vast territory, so soon to rank as one of the states, has in reality a central position as regards population. Its prospects of future importance are bright. The county-seat of Jefferson county, midway between the two rival cities of the territory, the centre of a large agricultural district, the intersecting point of several railroads,

with good homes and fine public buildings and a steady growth in population, it has an assured future.

A few years ago, in the adjacent mining camp of Wickes, a Christian work was begun by William W. Wickes, an elder in Dr. Cuyler's church in Brooklyn. There were more than ten and less than twenty persons who there met in Montana for the first time, and who, as the camp declined, left

the place to locate permanently in Boulder. They had come originally from Michigan, Virginia, Ohio and old England. They were Baptists, Methodists and Congregationalists, but in Wickes they had cast in their lot with the good elder from Dr. Cuyler's church, and they found that they loved the stanch old Presbyterian banner, so they met, and, ignoring all disputations on baptism and election, they, with one mind, raised a new banner and inscribed on it, "The First Presbyterian Church of Boulder."

For three years they have accepted the courtesies of the Methodist Episcopal Church South in the use of their building for regular services, but every flock needs a fold of its own.

Children have, during the past two years, one after another confessed Christ. Various other accessions have increased their number to thirty-five, and the work of building a church was begun. "A house of prayer" was wanted, and from the first entertainment given to raise funds no questionable means has ever been employed to raise money. But entertainments were but the beginning. Children have worked and given their savings; overtaxed women have given liberally; young men and lads contributed labor and money. Every member of the church and many others in the congregation made sacrifices to raise funds for the needed building. The pastor gave his salary for the year. But in a town of one thousand souls, where only seventy-five are professed evangelical Christians, the people poor, as in all frontier towns, money for church purposes accumulates slowly. At last the brick walls have risen, and the gothic window-frames are resting in their places. The spire is pointing heavenward, but the building is not completed. It will cost nearly five thousand dollars. The pastor has urged upon his people that they write to personal friends to aid in raising the one thousand dollars necessary to have before they can get the first gift from the Board of Church Erection. But alas, they are nearly all wanderers, as indicated in the heading of this note. They have wandered into the Presbyterian fold, and cannot ask the Baptist, Methodist and Con-

gregational churches, in whose care their early years were spent, to help hoist the flag of Presbyterianism in the wilderness. So they turn to THE CHURCH AT HOME AND ABROAD, with its many and devout readers, and ask, Cannot some of you, without lessening your gifts to the boards, still find something to give to this band of Presbyterian orphans?

Collections are to be taken up by the Sabbath-schools for the Woman's Executive Committee, by the recommendation of the last General Assembly, the Sabbath before Thanksgiving day. In view of that action, THE CHURCH AT HOME AND ABROAD said last month, "Let the children know," and the *Home Mission Monthly* said, "Let the children help." That was the time of advice; the time to act is at hand. We are quite sure that if the children know, they will help; we beg, therefore, that all pastors and elders and all Sabbath-school superintendents and teachers will appoint a way for the children to take up a collection on that Sabbath, and if not on that Sabbath, as soon after as may be. The Woman's Executive Committee are prepared to furnish mite-boxes specially prepared for and adapted to this effort, also circulars and other helps; and they say, "Let us make an effort worthy of so great and good a cause, worthy of our Sabbath-school army, in which we are sure all our friends will join."

The conviction is constantly forced home upon us that wealth is rapidly increasing in the hands of Christians. The *Northwestern Presbyterian* of October 26 says:

The wonderful development of the wealth of our own proud and prosperous United States, as marked by decades, is startling. In 1850 our wealth was estimated at \$7,135,780,228. In 1887 the official report made it \$50,000,000,000, with a daily increase of \$6,000,000. Estimating from these figures the share of this enormous wealth possessed by the members of evangelical churches, pro rata, we have the following figures: in 1850, \$1,004,803,490; in 1887, \$12,000,000,000. And what are we doing with it? Why are our mission boards ever in perplexity and embarrassment?

CONCERT OF PRAYER.

THE SPIRITUAL CONDITION OF OUR COUNTRY.

Having considered in monthly concerts during the past months of the year the various parts of the country—the “great West,” “the older states,” “the South”—and the various and “exceptional peoples,” “the Indians,” “the Mormons,” “the Roman Catholics,” “the Mexicans,” “the immigrant population,” “woman’s work,” “the treasury,” “the missionaries and missionary teachers,” it seems fit that we should consider, this closing month of the year, what we may call the aggregate result, namely, the “*spiritual condition of our country.*”

In a general way we can say it is good.

The country is at peace. We mean by this that it is at peace with all other nations. We mean more than that. We are at peace among ourselves. No great political questions are distracting the people. Nothing is arraying one section against another or one class against another.

The country is prosperous. A few portions of it, of a limited extent, have suffered from drought; but as a general thing agricultural products have been abundant, and all forms of industry have been blessed. In a general way *the churches are prosperous.*

Much attention has been given to religious matters. The Methodist Episcopal and Protestant Episcopal churches have held their great conventions in the city of New York. The Congregationalists have had their foreign mission convention, the meeting of the American Board, their home missionary convention, the Congregational council, the American Missionary Association. The Presbyterians, besides their General Assemblies, have had in the late months the annual meetings of many synods and many more presbyteries; and all other denominations have met, prayed over and considered, without let or hindrance, all matters pertaining to the evangelization of this country and all the world.

The Congregationalists reported at their late council an increase of 399 churches, 365 ministers and 57,000 communicants within the last three years. The Methodist Episcopal Church reports an addition to its membership of more than 266,000 during the last three years. The accessions to our own churches during the last three years aggregate 262,000.

This growth is not confined to any one denomination or any particular section of the country. It may be said to be from centre to border. In Iowa and Nebraska—which may be called central western states—in the former 14 churches have been organized, and 4566 members have been added to the Church. It is said the work has grown in all directions. A number of churches that were almost ready to die have been wonderfully revived. In one case, where the church had been well-nigh abandoned, it has risen and called and installed a pastor and is on the road to early self-support.

As to the Synod of Nebraska, the first meeting of the Synod of Nebraska was held in Nebraska City, fifteen years ago. At that time there were 3 presbyteries, 37 ministers, 64 churches and 1799 communicants. Step by step the work has been moving forward, until under the divine blessing we now number 5 presbyteries, 145 ministers, 234 churches and 10,695 communicants. Twenty-nine workers have been added to our ranks, including three licentiates. Others are expected soon. Eight undergraduates from our theological seminaries have rendered faithful service. Their work has been helpful in strengthening the feeble churches. We have had the help of eleven students employed as Sabbath-school missionaries. Through their active efforts not less than seventy-five Sabbath-schools have been planted. Our permanent Sabbath-school missionaries have also done excellent work.

Twenty-two new churches have been organized since the last annual meeting of synod, with an aggregate membership of 418. These organizations are the natural outgrowth of aggressive church work, and not the result of special efforts in that direction.

As to the "border," the growth seems to have been more remarkable. From the first settlement of this country till 1889 the reduction of the wild wilderness to statehood on our northern border from the Atlantic to the Pacific had not advanced half way across the continent; but during the present year the remaining half and more, from the Red River of the North to the Pacific ocean, with the exception of a little

gore in Idaho Territory, has become four great states, into which a vast population is rapidly flowing, and churches and Sabbath-schools are called for on every hand. It is highly significant of the spiritual condition of the country that in the year just closing, in our Church there has been a call for the organization of one synod and ten presbyteries.

With such a survey of our country there is every inducement to pray for it. "The harvest is ripe." The wicked are many, and great evils exist; but the Lord is prevailing, and he only seems to be waiting for his people to seek him with all the heart to "pour us out a blessing that there shall not be room enough to receive it."

With this thankful and hopeful view of the spiritual condition of our own country, we look abroad over less-favored lands.

The following succinct statement of our own and other missionary agencies in Syria

will bring the field distinctly before us; and then we shall read with prayerful attention the four contributed articles which immediately follow, from the pens of four missionaries in Syria.

SYRIA.

MISSION IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., and H. H. Jessup, D.D., Wm. W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss Emilia Thomson, Miss Alice S. Barber and Miss E. D. Everett.

ABEIH: Rev. Messrs. Wm. Bird, Theo. S. Pond and O. J. Hardin, and their wives; Miss Emily G. Bird.

SIDON: Rev. Wm. K. Eddy and wife, Rev. Geo. A. Ford, Miss Rebecca M. and Miss Charlotte H. Brown.

TRIPOLI: Rev. Messrs. F. W. March and William S. Nelson and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss M. C. Holmes and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Frank E. Hoskins and W. S. Watson, and their wives.

In this country: Rev. Wm. M. Thomson, D.D., Rev. Messrs. Samuel Jessup and T. S. Pond, and their wives, and Mrs. Mary P. Ford and Mrs. O. J. Hardin.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D.D., president; Rev. George E. Post, M.D., D.D.S., Rev. Harvey Porter,

B.A., S. P. Glover, M.D., Harris Graham, M.D., Franklin C. Wells, M.D., Robert H. West, M.A., Geo. L. Robinson, B.A., Frederick S. Hyde, B.A., Rev. Dean A. Walker, B.A., and Alfred E. Day, B.A., and four native instructors.

OTHER MISSIONARY AGENCIES.

There are more than sixteen Protestant evangelical agencies at work in Syria and Palestine besides our Board. Only a very brief mention can be made of them.

1. In Beirut the Established Church of Scotland has a mission to the Jews under the care of Rev. G. M. Mackie, who also is pastor of the Anglo-American congregation, to whom he preaches in English. He has large schools for boys and girls, some of which are especially for Jews. He holds services among the Jews, and visits them on Saturdays and during the week.

2. The British Syrian schools and Bible mission were established in 1860 by Mrs. Bowen Thompson, and since her death have been under the care of her sister, Mrs. Mott. They have about thirty schools, mostly for girls, and about three thousand pupils, that cost about £5500. The schools are in Beirut, Damascus, Zahleh, Lebanon, Baalbec, Hasbeiyeh and Tyre. The spiritual oversight of these schools is exercised principally by the missionaries of our Board, and there is hearty sympathy and close connection between the directress and teachers of these schools and our own missionaries.

3. The same may be said of Miss Taylor's (Scotch) school in Beirut for Druze and Moslem girls. Many have come from these schools into the church.

4. The Kaiserwerth Prussian Deaconesses have an orphanage at Beirut and at Jerusalem where large numbers of orphan girls are yearly entered and trained for lives of usefulness in Syrian homes.

5. At Shimlan, Nazareth and Bethlehem there are training-schools for girls supported by a society of English ladies.

6. At Brummana, in Lebanon, ten miles from Beirut, is an industrial school belonging to the Quakers, under the care of Mr. Waldemeir. They have another at Ram Alla, near Bethel, in Palestine.

7. The Lebanon Schools Committee have a mission in Lebanon whose centre is north of Damascus Road at Shweir. Rev. W. Carslaw, M.D., a Scotchman, is in charge. He was ordained by our mission and works in harmony and sympathy with it. He has charge of a training-school for boys, and his associate, Miss Dobbie, has one for girls. They have several village schools besides, and are doing good work for the Master.

8. At Damascus and in the surrounding region is a vigorous Irish Presbyterian mission. They have excellent schools for boys and girls in and out of the city, and have several flourishing churches established. Two of their missionaries are Americans, Rev. Dr. John Crawford and his son.

9. The Reformed Presbyterian Board have missionaries at Latakia, Antioch and

Mersine, and are working more especially for the conversion of the Nusaireeyeh race. They have been greatly hindered by direct government interference with their schools, and yet the Lord has given them a large measure of success.

10. At Tiberias there is a Scotch mission to the Jews, which is making a decided impression on that "peculiar people."

11. The Church Missionary Society (London) has a large and successful mission in Palestine, with stations at Jaffa, Gaza, Ramleh, Jerusalem, Nablous, Es Salt, Nazareth and Haifa. Their churches are growing, and they have many successful schools. Their work in Hauran (across the Jordan) has been prohibited by the government, and their colporteurs in Moslem towns in Palestine arrested and imprisoned. There is the utmost harmony and good will between this large mission in Palestine and ours in more northern Syria. Their churches not being consecrated they invite ministers of other denominations to preach in their pulpits, so that there is a constant interchange and intermingling of the missionaries of the different societies.

12. The London Jews' Society has its missions in Jerusalem, Jaffa, Damascus, Aleppo and other places.

13. The American Bible Society and the (14) British Foreign Bible Society have their agencies in Syria. The printing is principally done at our Press in Beirut. The American Society supplies the American agencies, and the British those of their nationality.

Added to these great agencies are the (15) London Religious Tract Society and the (16) American Tract Society, which make large contributions yearly to the work in their departments through our Mission Press.

Other smaller societies and agencies are also at work, but on a comparatively small scale.

All these societies and workers find their supply of Scriptures and books and tracts at our Mission Press at Beirut, which sends out annually its thirty millions of pages of light and truth to the Arabic readers of Asia and Africa.

CONTRIBUTED ARTICLES.

MISSIONS IN THE LEVANT—A GENERAL SURVEY.

Protestant missions in the Turkish empire—for I intend to include the entire Levant, and not Syria only, in what I have to say—may be considered under two aspects and as having two peculiarities. The two aspects have reference to the relation which the word assumes to Islam and Oriental Christianity respectively.

The Moslem, for the first time in his history, is beginning to see Christianity to advantage and to recognize it in its pure and spiritual as distinguished from its apostate form. Mohammedans have been familiar with Christianity, as represented by the Oriental churches, for centuries; but they have known nothing of the Christianity of the western Reformation, and are entirely unconscious of the spiritual forces of the gospel. They have fervently and very properly repudiated the human assumptions and travesties which have corrupted the Christianity of the lapsed Orient. It remains to be seen if the purer and more biblical form of Christianity will not commend itself to their consideration. Let us as Christians blessed with liberty and light and endowed with the sacred privilege and trust of intercessory prayer remind ourselves of the power we have with God and the magnificent opportunity we have to do the eastern world a service which can be surpassed only by the incomparable benefit which the eastern world has rendered us by the gift of the Lord Christ. To teach Christ to the Orient and carry his religion back to its early home and establish it once more in its familiar eastern surroundings is fast coming to be recognized as one of the most sacred and exalted duties of western Christendom.

The other aspect of the word had special reference to what was being done for the reformation of existing Christianity in the East. About one third of the population of the Turkish empire is Christian in name

and faith, and in this respect is to be sharply distinguished from the Mohammedan portion. Eastern Christianity, however, is in most respects even more in need of reformation than was that of Europe in the sixteenth century. This degenerate and effete Christianity of the Orient is the only form of our religion with which Islam has ever come in contact, and it is as powerless as heathenism pure and simple to influence the Moslem, or reach his conscience, or carry conviction to his mind and heart. It has been for the last fifty years the great and laborious work of Protestant missions in Turkey to reform Christianity, or rather to establish and propagate a pure and biblical type of Christianity, not simply for its own sake—which is itself a grand and sufficient aim—but as a basis for the larger work of finally bringing the entire Orient to embrace the Christian faith and returning the lands of the Bible to the spiritual sovereignty of Christ, who, although the owner of the whole earth and the Lord of all consciences, seems to have a special historic right to reign in those lands where he once lived and from which he has been so ruthlessly banished. In this reformation work evangelical Christianity has achieved a marvellous triumph, and the star of hope once more ascends the eastern sky. I shall speak of this more in detail later on.

The two peculiarities to which I referred as distinguishing Protestant mission work in the Turkish empire are—first, it is almost exclusively in the hands of American missionaries; second, it is a field where we come to close quarters with the most formidable combination against evangelical truth which the world furnishes at the present time: I mean the union of Islam, with its political and military supremacy, and Oriental Christianity, with its vigilant and powerful hierarchy, in common antagonism to evangel-

ical missions, which have entered the Orient as the champion of biblical truth and the advocate of liberal education. Syria, and I may say the entire Turkish empire, is the hottest fighting-ground in the whole battlefield of the Church militant. If Japan is remarkable for its rapid development and astonishing readiness to receive the gospel, and China for its teeming millions and the immense magnitude of the task to be done, and India for its intellectual activity and the complications of its caste system, Turkey is noted as the field where the forces opposed to evangelical Christianity are marshalled with the most skillful generalship and massed in their heaviest battalions. In harmony with the military traditions of the Turkish empire for centuries, the foes of the Church seem to be organized there as an elect host of spiritual Janizaries commissioned to do in that special field the same efficient and almost resistless service in the spiritual warfare which was rendered by that famous corps in the secular military history of Turkey.

Into this historic field, which calls for a heroic measure of faith, patience, fortitude and sacrifice, God has called American Christianity to enter. The Congregational and Presbyterian churches, and to a very limited extent the Methodist, are already there; and free from all suspicion of complicity in the political ambitions and jealousies of Europe, and untrammelled by diplomatic or military complications, the American missionaries have been patiently at work for over half a century. English, Scotch and German missionaries are at work there also, chiefly in Palestine, Lebanon and Damascus, and always in happy accord and cordial fellowship with their American brethren. The American Board was the pioneer and still leads in the work; the Presbyterian Church has its mission in Syria, and the United and Reformed branches of the Presbyterian body are respectively in Egypt and northern Syria.

The missionary front which the American churches present throughout the Turkish empire is one which now commands the attention of the East, and should attract

the careful study and the prayerful interest of American Christians. A great work has been done in pushing forward Christian education, establishing evangelical churches and lifting the people to a higher plane of thought and action. The grand results which have been achieved already are but prophetic of greater and more comprehensive changes in the Levant in the interest of biblical Christianity and true civilization.

There are seventy thousand Protestants in the Turkish empire, including Egypt. Of this number fifteen thousand two hundred are upon the roll as church members. At the present time the average additions to the mission churches amount to about fifteen hundred every year, and we have good reason to expect that this will soon run up into the thousands. Our United Presbyterian brethren in Egypt recently admitted to the church three hundred and sixty-five converts in a single year—one for every day of the year. Think of a soul new born to the light and hope of the blessed gospel out of that Egyptian darkness, for every sunrise which touched those hoary pyramids with its golden gleams! The other day I was in the Metropolitan Museum of Art in Central Park, New York, and I saw there a beautiful picture by Gérôme entitled "Sunrise upon the Pyramids." As I gazed at the golden beauty of that radiant coloring of light flooding those sombre mountains of stone, I thought to myself, For every flush of the morning light as it flames out of the eastern sky and illumines those massive and gloomy relics of the dark centuries of the past, there is now a nobler sunrise of the "Sun of righteousness" in some dark Egyptian heart which throbs in the living present. Then as I stepped out of the museum, right before me was that massive obelisk which has been brought from Egypt at such an immense outlay and placed in Central Park as a memorial of the ancient glories of that historic land. Once more my thoughts flashed over the seas, and I recalled those living, breathing monuments of heavenly grace which were now being reared on the banks of the Nile by the patient toil of American mis-

sionaries, and which shall some day be transported in ships of light, wafted by celestial gales and guarded by winged angels, to those far-away gardens of the skies, to be placed **therein** as the everlasting memorials of American **philanthropy** inspired and blessed by divine love. How much nobler and more satisfying to the Christian heart to place one living monument by the banks of the River of Life in the Paradise of God, than to rear an obelisk of stone—majestic and interesting though it may be—in some pleasure-ground of earth!

As the outgrowth of mission work there have been established six American colleges in the Turkish empire—one at Constantinople on the banks of the Bosphorus, another at Marsovan in Asia Minor, another at Harpoot in Armenia, another at Aintab south of the Taurus mountains, another at Beirut under the shadow of Mount Lebanon, and another at Assiut up the valley of the Nile. There are twelve hundred students in these different institutions. Fifty of them are studying medicine and seventy are studying theology. You will perhaps be inclined to ask me, "Well, what kind of students do they make? Are eastern girls and boys worth educating?" Well, it happens that just at the present time I can point you to three specimens of them we have right with us here in America, and you can judge for yourselves.

You have many of you heard, no doubt, of Mrs. Layyeh Barakat; perhaps some of you have heard her address the vast audiences which often gather to hear her. I have seen her many times, years ago, as a little Syrian girl, and no one imagined at that time that she would one day interest immense throngs of people away off in America and thrill them with her eloquence as they listened with rapt attention to what she had to say, in an unfamiliar language, in the midst of new and strange surroundings.

A year ago this summer there landed in New York two Syrian young men, both of them from Mount Lebanon, both graduates of the collegiate and medical departments of the Syrian Protestant College at Beirut, and both converts and members of mission

churches before they left Syria. They came over at their own expense to pursue advanced medical studies and obtain an American diploma. They entered the medical department of the University of New York, and after a winter of study graduated this last spring, having passed their examinations and obtained their diplomas. Both of them soon after their arrival became regular attendants at New York churches. One of them also sought an opportunity to engage in city mission work. A stranger in a great American city, it seemed to interest him to try and do some good here in America—a country from which so many blessings had come to him in his distant native Syria. All this past year you could have found him any Sabbath down in one of the mission Sabbath-schools in one of the lowest and roughest wards of New York city with a class of wild young boys about him, teaching them of Christ and the way to heaven. Now it is not always the case that even the best of American Christians when they go to a foreign land seek out at once some opportunity of doing good—especially if it involves teaching in a mission-school in another language. There are so many things in a new and strange land which are so much more attractive than that would be to a foreign visitor. The other young man, after passing his examinations at the university, entered the lists at a competitive examination for a position on the staff of one of the city hospitals. There were several candidates for the place, yet our Syrian friend was successful and received the appointment. You can find him now when occasion requires riding through the streets of New York city as a surgeon in charge of one of the hospital ambulances. Truth is sometimes stranger than fiction. How utterly improbable it would have seemed ten years ago to have picked out these three Syrian children from the villages of Mount Lebanon and prophesied what they would be and where they would be to-day! We trust they will all return to Syria in due time to live useful lives in their native land.

Besides the colleges of which I have spoken there are at present about seven

hundred schools under mission auspices and control in the Turkish empire, and gathered in them are forty thousand children of both sexes. We include in this number boarding-schools for boys and girls, and high-schools, and village common schools. The boarding-schools, and to a limited extent the high-schools, are places where promising pupils are carefully trained for a series of years to become teachers and native helpers in the mission work. The village common schools have usually up to the present time been free to all the children, of whatever religious connection, in the villages where they are established. They have become especially popular with the people, and the number could be doubled to-morrow and increased indefinitely had we the means to do so. We are now, however, insisting that villages petitioning for schools shall assume a certain proportion of the expense as a condition to granting their request; and care is exercised in placing them where they promise to be a basis and centre for evangelistic work, and where they can be utilized as preaching-places upon the Sabbath. The education we give in these village schools—which are usually taught by a native teacher who has been specially trained by the mission for this service—embraces all the branches of an ordinary common-school education. But we do not confine ourselves to mere secular instruction. We turn these village schools into places of religious training and careful biblical instruction; we teach the Bible, the Catechism, the sacred hymn, and give a portion of each day to the regular study of Scripture with practical exposition and simple direct application to the young hearts and receptive minds of the children. I have attended examinations of the village schools in Syria where classes of the children recited entire books of the New Testament by heart. Once I examined a class in the Gospel of Matthew, and they knew it from beginning to end. I have heard them examined in Scripture history in considerable detail from Genesis to Revelation. I have heard them recite the Catechism, giving from memory the proof-texts with every answer. They will recite from ten to forty

hymns if you have time to hear them. A class of little girls in the Sidon girls' school at the last examination recited the hundred and nineteenth psalm without a mistake. A very popular exercise in public examinations is to arrange a number of pupils on opposite sides of the room, and while those on one side repeat in succession the prominent prophecies of the Old Testament about the coming of Christ, those on the other side give in response, as each prophecy is repeated, the passage in the New Testament which indicates its fulfillment. Another is called the "prayer-and-promise" exercise, and is based upon a little devotional book which has been translated into Arabic, in which a prayer with a promise in answer to it, all in the very words of Scripture, is given for every day of the year. The children are arranged opposite to each other in two long lines. One side has charge of the prayers and the other takes care of the promises. I have heard the children go through with month after month in order—a prayer from the child on the right, and quick as a flash a beautiful and comforting promise which corresponds to it and answers it from the child directly opposite on the left. So all down the line, back and forth, we would have prayer and promise until one's faith seemed to be wonderfully cheered and confirmed by the accumulated evidences of God's faithfulness.

You can judge from these illustrations what a direct missionary agency the village school is in foreign fields.

I could also invite you to consider and examine the extensive and important literary work of our missions in the various languages of the empire. We have the Bible translated and printed in seven distinct forms of speech; upon our press catalogue at Beirut are three hundred and eighty different publications; the mission presses in Turkey printed last year about forty millions of pages, more than one half of which were Scriptures.

I could, again, invite you to visit fourteen medical missions, with twenty hospitals and dispensaries attached to them, where not less than one hundred thousand patients are

treated annually in the beneficent name of Protestant Christianity. I must not, however, trespass upon your patience. I can only say that we are undaunted and hopeful amidst difficulties which seem to be increasing every year as our success becomes more conspicuous. We have had many occasions in the past to say in reference to the divine interpositions in our behalf, "This is the Lord's doing, and it is marvellous in our eyes." This we believe will be the keynote to our song unto the triumphant end.

The missionary idea is one which lies close to the heart of Christ; in fact, it may be said, I think, to be a large part of his heart life. In its practical results it is one of the most incontestable evidences of Christ's presence in the world. The missionary idea translated and transfigured into missionary service *is* Christ. It is Christ in the person of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action and it is missions. The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields. Humanity in the depths of sin and ignorance and degradation is the sign of Satan in the world. Humanity elevated, enlightened, purified and redeemed is the sign of Christ in the world. We hear of six thousand converts to Christianity in Japan in 1888. They are like six thousand throbs of Christ's heart which the Church can feel as if she placed her hand upon the bosom of the living Redeemer. We have over two thousand more of them in China, and there are many thousands more all through the foreign mission fields, and tens of thousands in the churches of Christendom: heart-throbs they are of a living and loving Christ whose blood, once shed for missions on the cross, now beats and throbs for them upon the throne.

There are some, however, who doubt, and a few who even sneer at missions—although the sneer is sadly behind the times just now.

There are others who are altogether skeptical with reference to the great foundation facts of Christianity. I was reading a few weeks ago in a volume of Matthew Arnold's poems some passages in which he seemed to regard the fact of Christ's resurrection as nothing more than a fiction. My eye lighted upon a verse in which he spoke of Syria, and I was astonished to find that it gave a blank denial to the resurrection. Speaking of Christ as dead, he said:

"Now he is dead: far hence he lies
In the lorn Syrian town;
And on his grave, with weeping eyes,
The Syrian stars look down."

Was there ever a more bewildering and belittling misuse of both poetry and fact than we have in these lines of one who professed to represent the "sweetness and light" of the most advanced culture of the age? Why, for eighteen centuries the Syrian sun has been rising but to do Christ reverence, and the Syrian stars in their brilliant glory seem to add their nightly tribute of praise to him who was once born beneath their silent gaze, and who thirty-three years after arose from the grave in the gray dawn of the early morning, just as they were fading from the skies that they might give place to the long-expected splendors of the world's new day. No! we have no weeping luminaries in Syria lamenting over the grave of a dead Christ. I protest in the name of those bright Syrian stars I have so often seen shining so brilliantly in those eastern skies. We have something far different from that: we have loving and living believers singing to the praise of the risen and reigning Lord. How often have I heard them in the villages upon Mount Lebanon and in their humble gatherings for religious worship in all parts of Syria singing "My faith looks up to thee," or "Rock of ages, cleft for me," or some other familiar song of praise to Christ!

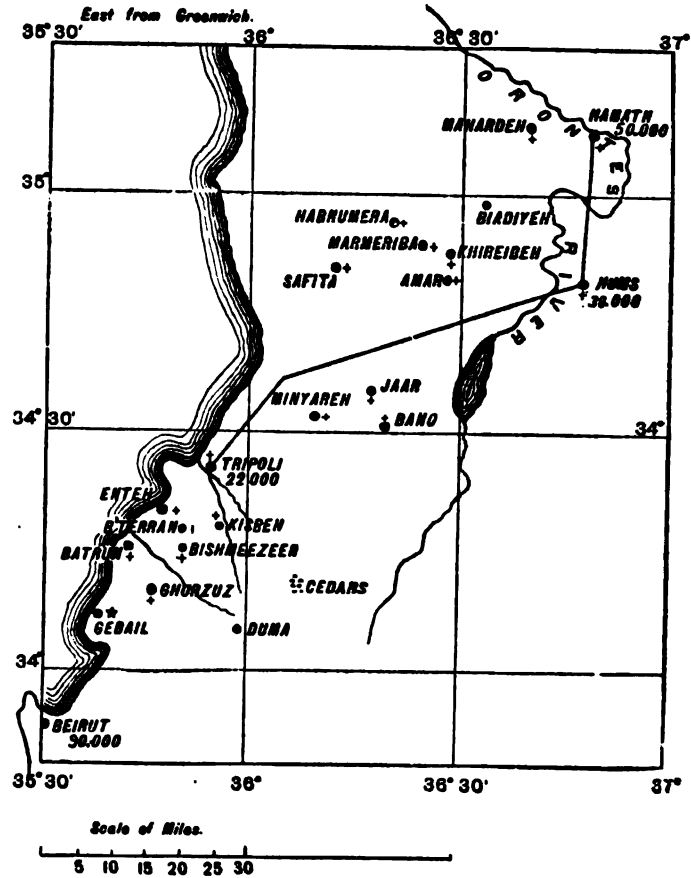
The weeping stars are the poetic fiction; the risen Christ is the reality; and the song of triumphant faith from living believers is the sweet refrain which to-day is borne to us over the seas from the land of the empty tomb.

JAMES S. DENNIS.

NOTE.—Gebail, near the southwest corner of the map, is the port from which cedars were shipped to Joppa (now Jaffa) for Solomon for his temple. The spot on the map on which the word *Cedars* is printed is where a cluster of the famed cedars still grow. The elevation is not indicated on this map, but it is high up in the mountains—about 7000 feet.

† This mark indicates the places at which our mission has schools, chapels or some mission agency and work.

The figures adjacent to some of the cities denote the numbers of people inhabiting them.



NORTHERN SYRIA.

The territory of the Tripoli station is much larger than that of any of the more southern stations; nor is this a thinly-settled region, for it contains more than a thousand cities and villages. In the whole of this district there is but one carriage road. This road connects Tripoli with the two interior cities of Hums and Hamath.

For the second day of May we had engaged five places in the stage which runs between Tripoli and Hums. Our party consisted of Dr. Jessup, who had come from Beirut to accompany us; Miss Ford, from our Tripoli girls' school; Mrs. Nelson, Mr. March and myself. The stage started at sunrise, and brought us to Hums (about sixty miles) at 4 o'clock P.M.

Hums is a city of some thirty thou-

sand inhabitants, situated on the ancient Orontes, and not far from the borders of the desert. Here we have a strong church and a good property. The church building stands on one side of an open court, while the other sides are occupied with rooms for the native pastor and the girls' school. Our baggage animals had been sent from Tripoli the day before we started, and so arrived shortly in advance of us. In our loads were camp beds and cooking utensils, as we should find it necessary to set up a temporary household in each stopping place. Our beds were arranged for us in some of the rooms in the mission building, and we were ready for work. At all hours of the day and late into the evening the people gathered to talk with the missionaries about

the welfare and plans of the church. The ladies were cordially received by the women, and were welcomed to their meetings. The most interesting occasion of our stay in Hums was the celebration of the Lord's Supper on Sabbath morning. The church was filled with an attentive audience, who seemed to appreciate deeply the privilege of thus showing their love to the Master. In the evening we went to a service in a new part of the town. Until recent years it was not considered safe to build houses outside of the old walls of the city. The natural result was that the city was becoming yearly more and more crowded. At last, when the pressure became too great, and when the action of the government had rendered the country more safe, there seemed to be a sudden impulse of the people to push out into new quarters, and now there are two large settlements beyond the old walls. Many of our church members live in this new section, and they have a school for their children.

On Monday morning we set out for our next point, on horseback. Our road lay all day over a level plain, covered with ripening grain and scarcely broken by any variation in the surface. It was more like a western prairie than anything I have seen elsewhere in Syria. This plain lies at a considerable height above the bed of the Orontes, which follows a circuitous course. We left the river at Hums, and, taking a straight course, we saw no more of it until we crossed it again at noon, and then lost it until our arrival at Hamath. This city lies in a basin, so that it is quite hidden from view from the plain above until very near at hand. An artificial hill in the centre of this depression was once crowned by a considerable castle, and now the bare hill looks like a teacup inverted in its saucer. The city is less compactly built than many, and, though larger than Hums, it is more airy in appearance and much prettier to look upon. The course of the river which flows through the city is marked by the most luxuriant gardens. The water for these gardens is raised from the river by means of huge wheels turned by the current of the stream.

We used to be taught in college that a man cannot lift himself over a fence by his bootstraps, but here I saw the current of the Orontes lifting itself to a height of seventy-five feet by its own energy. The huge wheels have been in use here for ages, and revolve from one year's end to the next with never-varying sound. Day and night one can hear the plaintive notes of the different wheels as they work on without rest. There is an immense loss of power in these rude contrivances, and a vast weight of lumber is built into the wheels, and yet the system is certainly ingenious. Aqueducts carry the water from the wheel over high stone arches to the places where it is to be used.

We were lodged in the house occupied by the native preacher, and spent two days in pleasant intercourse with our little band of Christian brethren. Among other visits was one to a woman who lives in a cave cut in the solid rock. There was a row of these on the hillside, with low doorways. We entered one, and found a small room with no other light than that which came in at the door. At one side were two recesses, in which were stored the beds in the day-time and sundry other articles not in constant use. At the back of this room was a row of bins, in which the people store their winter supply of food; and behind these was another room, accessible only from the front. They told us that such a cave could be made in about fifteen days, and many of the poorer people now live in such places, and think themselves well off. I have certainly seen less comfortable places above ground.

From Hamath we started out into the open country, leaving the carriage road behind us. Our first stage was not a long one, and was accomplished in about four hours of easy riding. Long before reaching the village we were met and cordially greeted by many of our church members from Mahardeh. Some of these came out on their horses, and rode into the town, racing with one another in great glee. As we came near the village, it seemed as if every one in the whole place had turned out to see the sight. It really was a notable event to have such a party come to their town, and espec-

ially to see two ladies from America riding into their quiet little village. I suppose some in that town had never seen more than one other American lady. Mahardeh is a small village of farming people, and they work the land on something of a communal plan. In the plain there are almost countless pits and cisterns dug. The former are storehouses for the grain, and the latter are to store up water for the cattle after the rains have ceased. In digging a new cave, shortly before our visit, they had found an ancient tomb, with stone door in position, but there were no inscriptions.

Our church is a band of very zealous men and women, who are ready to do anything for the cause of Christ. The work in this village started from the seed sown by a colporteur in one of his visits, and it has grown steadily from that beginning. At our communion service the room was crowded, while a large number were unable to enter. The attention was eager and constant. Six persons made a public profession of their faith in Christ, and seven infants were presented for baptism. It was a great joy to see these people and to know their earnestness in the cause of our Master.

After leaving Mahardeh, we had before us a ride of fifty miles to our next point. This distance must be taken in two days, and the night must be spent in a village where we had no acquaintance. The country through which we rode was beautifully varied and fertile, many of the slopes being covered with a good growth of trees, and the lower lands clothed in abundance of ripening grain. At night we stopped in a village lying in the middle of a fertile plain. We were allowed the use of a house which is set aside for the entertainment of strangers. In this we found one room, with not a single window and but one door. We put up a curtain dividing off a portion of the room for the ladies. The fatigue of the long ride made us sleep well, and we awoke quite refreshed and ready for our next stage. The people of the village were very much interested in all our arrangements, and gathered in large groups to see us eat and to inspect our beds and clothing. Many of the chil-

dren gathered on the roof and looked down on us from that elevation. In the morning, as we were preparing to leave, a company of women stood about the door watching us all, but especially inspecting the ladies. Their surprise seemed to reach its height when one of them said, "See their women! they are clean!" What a story that tells of the habits of the people! Our ride on this second day was even more delightful than on the previous one, for we reached higher ground and had a more extensive view. The valleys were most beautiful, because the line of each water-course was marked with a brilliant fringe of oleanders in full bloom.

In the afternoon we reached a small village named Khareibeh, in which we have a school, but only two church members. Here we tarried a short time to talk with the people who gathered about us. In the centre of the village stands a large tree, whose spreading branches afford a considerable shade. Here we sat for some time before continuing our journey to our stopping place for the night. A hard climb brought us to the top of the last ridge, and then a short descent led to Amar. The village nestles on the slope of the mountain, and our church is one of the most prominent buildings. Here we spent a Sabbath with the people and held several services, all of which were fully attended.

Near to Amar on the same slope is one of the old castles for which this whole country is famous. It is a very large one, and is in a better state of preservation than most of the others which I have seen. Many of the old round towers still stand almost unimpaired, while the great moat is almost perfect. Inside of the walls is a dirty, crowded village of considerable size, so that it is not altogether a pleasant place to visit. From here we rode about two hours to Marmorita, where we have a school but no church. Having examined this school, which is a good one, we started the next morning for Habnumera and Safita. I said that our school at Marmorita is a good one, and I meant that it is good in the work it does and in the place it occupies. But I

wonder whether any of the school teachers who may read this would enjoy such a school-room. It was a plain room in the arched first story of a native house, and was provided with very convenient desks in this manner: each boy on entering the school was obliged to bring a box which is made to hold two five-gallon kerosene oil cans; this box is at once the seat for the boy and the desk for his books. The teacher had a plain pine table and a chair. On one wall was a blackboard. Many of the schools have not even these simple seats.

We planned only a short stop at Habnumera to see the school. As the sky threatened rain, the teacher offered to bring the scholars to us where we were resting in his room. They were marshalled to the place and brought to us in groups for examination in reading. A number of spectators sat around the room watching the process with evident interest. Evening found us at Safita, a larger place, where we have a good church. Here we stayed two days, and in the evening held a communion service and ordained one of the brethren whom they had chosen as a ruling elder. The brethren entered into the spirit of the occasion, and we felt that they had made a real step of progress.

Our next stage was a long one, and we were in the saddle more than nine hours. We had considerable variety, however, and so were not greatly fatigued. As we crossed the last ridge, we saw the village of Banu resting in its fresh garden among the green fruit trees. The sky was overcast with low-lying clouds, but the village was touched with the bright glow of the setting sun. May this be prophetic of the scattering of all clouds from our little church in the village and the clear shining of the heavenly light upon it!

The last place on our programme was Minyareh. This is a village in which most of the people are quite poor and earn their living as muleteers. We were most cordially received and enjoyed our visit with the brethren exceedingly. On the Sabbath nine

persons presented themselves for examination as candidates for church membership, and all gave clear testimony of their intelligent acceptance of Christ. Here also the work started without any plan on the part of the missionaries, and was well established before a missionary visited them. On Monday morning the scholars assembled before half past six o'clock, and we examined the classes and started for home before ten o'clock.

It is quite impossible to put on paper the scenes which were passed before us in such a tour, extending over almost three weeks and covering 225 miles, nor to report the many interesting items of the work; but I think it will be seen that there is variety at least connected with our work. In one of the villages which we visited the history of our leading Protestant is very interesting. At first he listened to the reading of the Bible only by stealth, but became interested and purchased a Bible to read for himself. He proclaimed himself a Protestant, and was at once persecuted by parents and brothers, and deserted by his wife. He has since had the joy of seeing that same wife and all those six brothers become Protestants, while his old mother, who still attends the Greek church, says she is a Protestant and that she attends the old church that she may explain the gospel truths to the women in that church. These bright examples are most cheering, and we can only look above for the divine wisdom needed to overcome the varied difficulties in the various stations. At many places there is urgent need for buildings, and it is painful to be obliged to say to the people that we are not yet able to give them the buildings which would so greatly help on the work in their village. Pray for us that we may find the right way through difficulties, and that we may find a way to enter the hundreds of villages which are still closed against us and against the gospel of Christ.

W. S. NELSON.

TRIPOLI, SYRIA.

EMIGRATION FROM SYRIA.

The "emigration fever" shows no signs of abating in these parts. Hundreds go away every month. Zahleh has a population of about eighteen thousand, and during the past eighteen months at least two thousand men have emigrated to English-speaking countries—to the United States, to Egypt, to Australia and to many of the English colonies. A number have gone to Brazil, but South America does not present the attractions of North America. These two thousand men were mostly young, representing the bone and sinew of the town, and their absence depresses business and affects many interests. Many houses stand vacant, rents have fallen, vineyards lack workers, and the price of all fruits and grain has fallen. On rainy days in winter the once busy markets have a half-deserted appearance.

Mission work has doubtless had much to do with this movement indirectly. The people have naturally concluded that English-speaking lands, which have sent so much money and so many men to Syria, must be highly-favored portions of the earth. They are awake to the fact that progress and prosperity under the present government is well-nigh hopeless. They have learned by comparison that the fight for life here is much more discouraging. Many urge as a last argument, "We cannot get work at any price, and every ten or twelve years we more than repurchase our lands in the taxes we pay to a government that gives nothing in return." So they go away to seek a living and a home elsewhere. I trust that God means to use all these emigrants in furthering the progress of the truth here. Many of them will come back, but never to bow again to the power of the priesthood, never again to live as poorly as they did before. They will have seen Protestant Christianity at its best; and whether they grasp the truth in its fullness and simplicity or not, they will realize that in these Oriental Christian churches there is something fearfully and radically wrong.

The character of these emigrants will

compare most favorably with that of any nationality reaching the American shores. They are not drunkards, they are not turbulent, they do not carry revolutionary theories or propensities. They come from very frugal homes, where ties of parental affection and kinship are very strong; their ideas of marriage and of parental authority are biblical and pure; they are all firm believers in God and providence, and they are very correct in all their beliefs excepting those which refer to the Church in this world. They come from a land that wears a heavy double yoke—the yoke of a foreign Mohammedan government and the yoke of a densely-ignorant and worldly priesthood. In fairness to the work of missions here, it must be said that not more than one in twenty is a Protestant, and that not one of all the number represents any church or society or organized Christian work. If people give special help or gifts of money, they should at least recognize that they give to individuals only, and not to any board or church work. Christians of America can do God good service if they will discourage peddling of relics and curiosities, most of which are made in France, and help these Syrians to find honest work in stores and factories and trades. All the trades and handiwork of Syria is of the rudest possible description, and the country will be blessed by every skilled workman that comes into it; but it will not be blessed by the return of those who have bartered truth and conscience for unhallowed gains, who first went and sold "goods from the Holy Land." But that work has ended, and unless these late emigrants enter into the honest competition of hand and brain, they will most certainly be drafted into the ranks of Satan's army, who will no doubt find abundant work for them to do.

It is estimated by those best fitted to judge in such matters that from twenty to twenty-five thousand people have left Syria within the past two years. Nearly all of these are from native nominal Christian sects, since

Moslems cannot leave until exempt from military service, which does not occur until a man is nearly fifty years old. These twenty thousand people have not returned a fifth of the money they carried away with them. The wheat that they would have eaten lies unsold, their fields and vineyards lie uncultivated, and those who remain are forced to bear the whole amount of taxes levied by the Turkish government. The custom of the government is to fix the number of males in any one village and require from (the sheikh or) head man so much tax per capita. There are villages where the number of men has fallen to two thirds or one half of the fixed number, and this remnant, large or small, is still liable for the whole amount of taxes. But the government has gone further than this. In years past, when money was greatly needed, tax collectors came and offered heavy discounts to all who would pay two or three or five years in advance. Recently the government has repudiated this action, and is now collecting these discounts, extending back over eight or ten years. It

amounts in some cases to a repurchase of the property.

All such things affect us not as simple political news, but as very active and potent hindrances to the gospel. People are so pressed in the unequal strife that they cannot or will not give time to anything else. The Sabbath is broken by labors which they claim they cannot escape from. If six men agree to harvest their grain in a certain part of the plain during the coming week, and in so doing work on two Sabbaths, the seventh man must work with them even under protest; for the moment the six men are through, they drive their cattle into the stubble, and if the seventh man's grain is still standing, he will lose half his year's toil in a single night. Moslems of course have no Sabbath, neither have the Druses, and the members of the Oriental churches are excused after early mass. Indeed, they are taught that a special blessing will attend their labors if they will plough and reap on the Sabbath the portions assigned to the priests and the poor. F. E. HOSKINS.

ZAHLEH, SYRIA.

SYRIAN SUPERSTITIONS.

Superstition, that horrid incubus which dwelt in darkness, . . . is passing away, without return. Religion cannot pass away. The burning of a little straw may hide the stars of the sky, but the stars are there and will reappear.—*Carlyle*.

The popular superstitions of a country are the current literature of its unlettered classes—an unwritten code of etiquette, business, medicine and religion. And although it would be much more satisfactory to treat so extensive a theme in a series of articles, rather than in one short paper, my present purpose is to give a glimpse of the subject that may at least indicate what sort of precepts and beliefs have supplanted those of Scripture in these Bible lands, and how really these nominally Christian sects need Christianizing. It is of course to be borne in mind that many superstitions are local, and also that the civilizing and Christianizing influences of the last sixty years

have done much toward banishing and consigning to oblivion these pseudo-laws.

Goethe's apothegm, "Superstition is the poetry of life," finds its confirmation in some of the superstitions that are quite pleasing. For instance, on New Year's morning the peasant women carry to the fountain a sample of their various stores and sprinkle the same upon the water, saying, "Good-morning, O fountain; may our stores be as perennial and overflowing as your waters." The Moslems have a belief that each day the Lord sends upon mankind seventy afflictive strokes, of which sixty-nine fall upon believers and one upon unbelievers. Some, again, are decidedly useful—as the belief that too much noise and crying at a death-bed will hinder the soul's exit and displease the angels waiting to carry it away. Also that a gun is Satan's tool, not to be trifled with, though unloaded, as Satan dwells in

it, and no one can tell what mischief it may do, though empty. They quaintly say that a loaded gun terrifies but one person, while an empty one terrifies two: the enemy, who does not suppose it empty, and the bearer, who is at his foe's mercy because it is empty.

But the superstition that carries off the palm, in my estimation, is that which alleges that he who pleases an infant and makes it laugh has a title to a special paradise, wholly reserved for such, and that every hair which a father allows his infant to pluck from his beard will atone for one of his leading sins.

A much larger number of superstitions, however, are quite inconvenient: as, that a woman who desires a prosperous silkworm crop must first swallow a chrysalis; and if a jar or pitcher falls to the ground without breaking, it is because of an evil influence and it must therefore be deliberately broken. When welcome guests first leave, the door may not be closed nor the house swept, as such an act would interfere with their coming again.

And the inconvenience becomes positive mischief in many cases, even aside from the evil, mental, moral and spiritual, inherent in all superstition. If two persons are sick at the same time, he who first recovers may on no account visit him who is still sick. In planting the yearly crop of beans, he who would secure a good yield must, before setting out, give his wife a beating as full as his hopes. The standard cure for insanity is to beat the victim about the head with an old shoe. Because insanity is still looked upon as a satanic possession, the remedy is applied in a church by the priest, and the beating is kept up until the poor wretch shall give some signs of returning sanity. If the priest exhausts himself without success, it proves that the affliction is a disease, not a possession.

This introduces us to the most prolific and persistent of all the families of superstition, the medical family. King Asa forgot his God and resorted to the physicians, thus losing the favor of God. These poor people, forgetting God and having no respectable physicians to resort to, and but little money to expend upon physic, have taken refuge

in superstition and have thus lost the favor of God.

A common remedy for a confirmed invalid is to await a funeral and bury with the corpse a string the exact length of the invalid, whose disease is thus buried with the string. Warts are supposed to be produced by pointing at the moon or stars, and are cured (?) after this fashion: the afflicted person hands a friend a twig and then puts his finger on one of his own warts. The friend then says, "Shall I cut it off?" "Yes," is the reply. Whereupon he cuts a nick in the twig, and the operation is repeated for each wart. The twig is then buried in the earth, and as it decays the warts are supposed to disappear at the same rate.

The tertian fever is greatly dreaded, and its remedies are accordingly heroic. One is for the victim to go to the cemetery (where are always heaps of human bones exposed) and bring thence a bone, carrying it all the way in his teeth, observing at all hazards perfect silence till he reaches home. Another variety of the prescription bids the invalid go at the close of the day to the cemetery and say, "Good-evening, ye who never say 'good-evening.' Lend me a pillow; your guest has come to visit me." Then he must carry home a stone and use it that night for a pillow. In the morning he will return it to the cemetery and say, "Good-morning, ye who never say 'good-morning.' Take your pillow; your guest has left." He will then recover. A more æsthetic remedy is for the invalid to take a dish in each hand and visit seven Marys, each of whom will give him a little flour and a little oil in each. He will then make a lump of the dough and fill it with oil and light it, placing it at some road-crossing. Any person putting out the light or any animal eating the dough will contract the disease and relieve the invalid.

Of all the medical superstitions, no branch is so numerous as that relating to offspring. The eagerness for offspring so touchingly shown in the case of Hannah has an intensity in the East quite unknown in the West. The chief remedy for the great disgrace of

barrenness is to pass under the belly of the bishop's or patriarch's horse. The passion for male and contempt for female offspring finds expression in many signs by which a woman may know whether her next child will be a boy. It will be so if she sees a snake during the first month, or if seeing one at any time she pulls her hair and the snake stiffens; or if, falling, she falls upon her face. Otherwise she is to be afflicted with a daughter, and especially if one of the *little* children in the house should take up a broom and begin to sweep with it!

Married women whose husbands do not love them have their bewitching remedies, one of which is to add the leaves of milkweed to the fragrant flowers with which they decorate their hair. The husband's remedy in a similar plight is to burn his nail-parings and dissolve the ashes in water and manage to have his wife drink the solution unawares. A mother, anxious to ensure happiness in the family of her married daughter, must set a sieve upon the stairs, and, sitting in it, must utter all her wish.

If in any family the children die young, the parents, to avert for the future the evil influence, pour the blood of a black hen into a bottle containing water, then bury the bottle, corked, in a discarded cemetery. They will thus have buried the witch to whom they ascribe the choking of their infants.

The belief in the influence of evil spirits is very pervasive and operative, but none of the antidotes, so far as I know, are marked by cruel rites. The threshold is believed to be the special home of the fiends and witches; hence the mothers are exceedingly sensitive about the children's falling upon the threshold, nor will they strike them there, nor allow hot water to fall upon the threshold, lest they scald the witches' young ones, whose mothers will then be revenged on the children of the family. If any one should say "the devil" upon the threshold, he would at once go mad. The magic formula that neutralizes all these calamities is "in the name of the cross." Linked to the above is the strange belief in the influence of the "evil eye," another

term for "envious eye." This dire influence is especially directed against handsome children and valuable animals or property. The children are protected by wearing charms (the same as the "greegree" of the African Moslems), and the animals by hanging large glass beads upon their necks; trees by hanging a piece of rag or of an old shoe. The name of God must always be coupled with every expression of admiration, else the speaker will be suspected of envy and of wielding to the injury of the person or thing admired an "evil eye." In case of sickness or other affliction, the first thing is to discover the person whose eye has been the cause. This is done by holding an open dish of water above the head of the afflicted person, and then pouring into it molten lead, which will reveal, as it congeals, the features of the guilty party. And then, to break the spell, a bit from one of his garments, gotten by stealth, must be burned under the nose of the stricken one; or a lump of salt may be thrown into the fire, and when it snaps the spell will have been broken.

Business is also regulated largely by superstitious beliefs. Certain days will not do for planting. Other days the house may not be swept, and on still other days a woman cannot comb her hair. No sieve or measure may be returned to its owner after sundown. Clothing cut out on a Monday will lead to poverty and debt, on Tuesday to natural death, and on Saturday to burning or drowning. On these three days, therefore, no clothing may be cut out. Washing may not be done on a Wednesday, etc., etc.

It is curious to observe points of similarity to our western superstitions running through many of these. He who spills salt must gather it up in the judgment day with his eyelashes. When you first see the new moon, show it some cash that you may have a plenty through the month. If your palm itches, it is a sign you will soon handle money. If you have a ringing (we say burning) in your left ear, some one is speaking of you. Name over your acquaintances, and when you have hit the right name, the ringing will stop. Rub a sty with a bit of

old gold. Luck which enters houses on the eve of Epiphany is symbolized by a horse, and the doors are all left open through that night that this horse may enter.

I pass on now to name some of those that relate to the very practical subject of the management of children. Do not step over a child lest you stunt its growth. If a child is backward in growing, put it in an empty basket and carry it from house to house to beg, and that will start it growing. Do not cut an infant's hair during its first year, as to do so will bring it into orphanhood; nor pare its nails, as that will make it grow up a thief. Children born in April will grow up liars. Do not be too severe on such. If you wish your little daughter to grow up a good conversationalist, anoint her lips with dirt from the door socket or hinge. Do not allow knitting or needle-work in a room where there is an infant less than eight days old, lest it die. Only one parent may attend the baptism of the infant, and it is essential that the infant cry (to betoken, I believe,

the passing out of the unregenerate nature); so it becomes the duty of the godmother, if necessary, to pinch the little one and make it cry. Put a weakly child in one side of a pair of scales and shoes in the other side, and it will recover.

And so one might go on almost indefinitely. The rich mine of religious superstitions which we have left untouched deserves a separate treatment. Those who have studied the subject assure us that they see in these current superstitions marked traces of the old Canaanitish and Phœnician religions of this land; but "truth is mighty, and it must prevail." The gospel of Christ has come to Syria to stay; and if some one does not make haste to embalm the poor superstitions in some record as they die, posterity will have no idea of the sort of food upon which their parents lived. Cicero's wise words are worth repeating—"Superstition is a senseless fear of God; religion is the pious worship of God."

SIDON, SYRIA.

GEORGE A. FORD.

"CUT DOWN"—HOW IT WORKS—A VOICE FROM THE FIELD.

The appropriations have just been received from New York. These appropriations are based upon carefully-prepared estimates made up by the missionaries of each station, which are again voted upon at the annual mission meeting.

The Board has passed upon the Chinanfu estimates, and, as far as I remember, has granted our request so far as the items are concerned. But, at the close, there is an ominous line, underscored in red, which shows how much is actually appropriated to our station work. After considering all the demands from all the fields, and after a number of items had been refused, there was still a lack of funds at the disposal of the Board. A reduction is necessary; let the missionaries decide where it shall be made.

The "cut down" rate has reduced our estimates \$1207 in gold, and this is a smaller amount than in some other stations. We are not now objecting to the "cut," not to the *modus operandi*, but wish to call the atten-

tion of the churches to the way in which it works.

A watermelon at this season is very acceptable, and can be divided according to the mouths, and that is an end to it. But it is not so easy to divide and apportion the above reduction, and when that is done the end is not yet.

Let us begin with the travel of missionaries. In the Shantung mission, we hear of one missionary returning home after an absence of ten years. Another is returning to the work, and we hear of several new missionaries appointed to the mission. The steamship and other companies have already made liberal reductions to our Board. We cannot reduce the travel item very much, unless the missionary travels "second class;" and some will do that rather than give up the work.

Salaries come next. If once or twice, the reduction might come here and be heartily made, but the cutting process has practically

been going on for a number of years and is likely to continue, while the work advances. If the salary is too much, let the Church say so. Give due notice beforehand, that there may be a voluntary surrender. On this point two things are worthy of consideration :

First. Some can bear the reduction much better than others. Some missionaries have aged parents depending upon them for partial support. Others, having themselves used the family fund in gaining an education, feel an obligation to help brothers or sisters at home, or they may have children of their own to whom they would like to give a liberal education.

Second. It is a fact that many, while they may accept the full salary, at the same time support various forms of work that might justly be charged to the Board if the funds on hand admitted of it. One hard-working brother has just said, while discussing the reduction to be made, "I cannot well spare any more. I have, in addition to other things, started a new line of work which I know the Church will approve of. I cannot now retract the promise even if I were willing." Another brother, since gone to his rest, was accustomed to pay for his itinerating expenses, also the wages and travel of his assistant preacher. One year, to his great chagrin, he found himself in debt to the mission. It was in this way the other members of the mission found out how much he had been paying out of his private funds rather than see the work in his hands suffer. Such cases may be rare, but they exist in greater or less degree in every mission.

Then come rents. But we are living among the heathen, who think as much of the silver as does any landlord in the home land. We in Chinanfu are living in native houses and are paying high rents. For twelve years we have tried to purchase property and have failed. We rent, even at the high rates, only after long delay and much trouble and not a little danger. We must pay our rent or leave. They remit not a *cash*.

Now look at another class of expenses, viz., salaries or wages of personal teachers, school teachers and native preachers. They are, by long-established custom of the coun-

try, engaged by the year, and cannot be dismissed at a month's notice. Their wages are as low as we dare make them. The Church has already lost some well-educated men because they can get more elsewhere. I refer to teachers rather than to preachers. Last fall, at the meeting of presbytery, seven men were licensed to preach. They were graduates of Dr. Mateer's college at Tungchow, and had three years training in theology and in practical work. These men are paid by the mission about \$75 a year, with some extra for travel. They could easily get more in another capacity. In justice to the men and ourselves, we cannot lessen any of the items on this list.

Then follow education, medicine and itineration. Where shall we cut here? Shall not the Church give her children at least a common education, different from that which might perhaps be obtained in purely heathen schools? These primary schools, each one, does not cost much; yet the reduction of a few hundred dollars in most of our stations would wipe them out of existence. Such a course would cause the Church on mission fields to be greatly the loser.

Medical work. Shall we withhold the precious medicine? It means health and joy and life to many a poor suffering creature. It is the means of removing opposition and prejudice, as well as leading not a few to seriously consider the claims and the spirit of Christianity. In the small dispensary here, the number of patients treated, according to last year's report, was 7120. The amount asked for to carry on this work for the current year was about \$280 United States currency. This includes the wages of three students and assistants and other expenses. Shall we use the pruning-knife here? Surely not. But see! the treasurer of the station has already marked \$50 against this item.

And so I might go on. The logic of the facts is plain: *First.* The present work must suffer somewhere. *Second.* The hope of advance for the present is checked. But the work must not stop. Let there be inspection all along the line. JOHN MURRAY.

CHINANFU, SHANTUNG, CHINA.

The bi-centennial celebration of the glorious return of the Vaudois into their valley of Piedmont was an imposing and successful feast. The feast, celebration and synod lasted eight days, commencing August 27. The weather served magnificently, showing to the best advantage the wild or picturesque scenery of those mountainous regions. The narrow passes followed by the Vaudois cohorts two hundred years ago, the deep gorges leaped over, the perpendicular and rocky hills they climbed, the caves they entered to hide in from the fierceness of their persecutors,—all these could be seen clearly by the beautiful sunlight of northern Italy. Seven thousand people gathered among those hills, coming in all kinds of vehicles for transportation, as they could afford and as the rugged paths would allow. Besides all the Vaudois who had at all been able to attend this feast of theirs, the Assembly had many lay and minister representatives from different nationalities. France, England, Scotland, Switzerland and America had their representatives, "each one speaking in his own tongue."

King Humbert, though a Catholic, rejoiced with his subjects at this feast, sending the mayor of Turin as his representative, and contributing to the fund for the erection of the Maison Vaudoise. He also sent a cordial and affectionate letter in reply to the invitation sent him to attend the celebration. Representatives, senators and mayors added dignity by their presence, and showed how deep a hold the Waldensian Church has taken on the Italian people. And not less important were many eminent ministers filled with the Spirit of God and of power to make this occasion one of much edification in their preaching and historical addresses. Many of these were descendants from that brave band who had recrossed the Alps. It was with natural enthusiasm and love that they spoke of their persecuted but undaunted ancestors, their firm faith in God in their perilous journey, and their love for his word which they always consulted as their guide-book in all their doings. The

best feature of the celebration was that it aimed not nor ended in eulogistic declamations on the heroes of two hundred years ago, nor in boasts of what the Waldensian Church had accomplished, still less in vindictive or unlovable allusion to their former persecutors, the Catholics. But far from this, the spirit of thankfulness to God for his wonderful preservation prevailed. A true spirit of forgiveness, reconciliation and love toward those who had formerly "hated them without a cause" was manifest in many things said and done. The spirit of sectarian rivalry had no room nor place in the charity and love which abounded. As Christians they felt the debt they owe to that brave band for the emphasis they had laid on the freedom of conscience and the value of the word of God as a guide. They had been the means not only of preserving a Bible, a gospel and a church to Italy and of hastening the day when Christian ministers would be welcome and favored in that dark land; but also of strengthening the faith of other Christians and churches in other lands where their heroism and endurance for Christ's name has been reported. Many went home from that gathering as from a pentecost where they had received the Spirit of God and went away to hold dearer than ever and proclaim more zealously the truth which had sustained the fugitive and yet conquering Vaudois. The seven hundred exiles and their one minister have now increased to five thousand communicants and thirty-eight pastors, besides colporteurs and teachers to the number of a hundred. They have struggled long with want of means to extend more rapidly their work of evangelization. Their poverty, due to repeated confiscations or reckless destructions of their homes and their all in days past, combined with an arid and rocky soil, is a hindrance somewhat diminished by outside aid. They welcome assistance in money of small or large sums, and put it to good interest in evangelization. They look to the great Presbyterian Church across the waters of like faith and form of worship with them-

selves, and ask if we have considered their need and the opportunity of that field. One of our ministers of New York city engaged his Sabbath-school in taking an interest of

\$100 a year in this faithful Church. Could not others do the same in proportion to their means? The work is worthy of it.

S. GOBIET.

SIAMESE CALENDAR.

The old calendar or system of computing time, and the one still in quite general use, was based on the lunar month. The year contained twelve months. Some months had twenty-nine and some thirty days. Each month was divided into two parts of fifteen (or fourteen) days each, and in certain years an extra month was added, making two eighth months in that year. It was very awkward for foreigners to keep account of the months and days, and even the Siamese had to depend upon their memories or the priests in the wats. The wats doubtless kept about the correct time, for some of their ceremonies, as hair-shaving, etc., required the strict observance of certain days, and besides the Wan Phra or holy day came four times in each month, at the beginning and middle of each half month. Thus the priests were quite likely to keep an accurate count. I do not know what method they employ to secure accuracy and prevent mistake. One method, and possibly the one they use, is to have a sort of calendar written on pasteboard, with little holes over the figures indicating the various days. A little wooden peg is used to indicate the day. It is stuck into the holes over the figures indicating the proper day, and is removed one place each day. My teacher has prepared a calendar of this kind for me that is quite

ingenious; by moving two or three pegs each day, it shows the time according to the old and new Siamese and English systems.

The new system or calendar was introduced on April 1, 1889. The new system is to be used in all business and legal transactions. The old is to be retained in the wats, in determining the time of religious ceremonies, etc. It will doubtless be used also by the common people more or less for a long time, for a change like this cannot easily be made here as it could in a country like America, but it will gradually come into general use.

The new system in its practical working corresponds exactly with our own system. They make the year to begin with April *first*, and have given hard Bali names to the months. But, on the other hand, their months correspond exactly in length with our own, and they have adopted the leap year, as in our system; practically it is the same. It is to be hoped that they will soon adopt the names used by other countries, and make their year to begin with January. By supplying the Siamese name for the month, our English calendar will serve also as a Siamese calendar, new system.

W. G. McCLURE.

PETCHABURI, SIAM, JUNE 15, 1889.

A PLEA FOR JEWHILLICSVILLE.

In every large city of two hundred thousand people there is a section thereof called Jewhillicsville. In some cities it has a different name. In one it is called Swampoodle; in another it is Poverty Flat; in another it is called Rat Row; but for substance all these indicate the same section of

a great city. No name so perfectly carries the whole situation in itself as this one (which is a name in one city), namely, Jewhillicsville. In this section of the great city the streets are narrow, the houses are one-story houses, and generally a row fronting on the main street and another fronting on

the alley. The streets are not very well kept, but there is a large quantity of unskilled labor needed in the vicinity. Generally this section is very much neglected by the aldermen of the city, and not unfrequently greatly neglected by the health officers.

It is certain that this will always be a very thickly-settled section of the city. Large numbers of people will be there, though not many of them will stay there very long. It is also certain that as soon as they are able to move into a better section of the city they will go. As they become more skillful as workmen they will get better wages, and as they get better wages they will go to a better section. Among the boys and girls of this section there will be found bright, brainy children that will come to be foremen of gangs of hands and superintendents of mills and leaders among their own workmen, and when they become such they will move away from this neighborhood.

What, now, is to be done for this population of Jewhillicsville? Of course the history will repeat itself everywhere. By and by some energetic Christian young men and young women out of some of the better churches of the city will be moved with a spirit of missions. They will go down into Jewhillicsville and organize a mission Sabbath-school. If at first paper wads go flying across the room during prayer, that will be nothing new, and time will be required in order to tame down these barbarian children. But time and patience will do the work for them, and that Sabbath-school will be an orderly, energetic, large Sabbath-school. The children that came as ten, twelve and fifteen years old will in three or four years be young ladies and young gentlemen of sixteen, eighteen and twenty. The truth of God by the power of the Holy Ghost will have wrought in their hearts, and they will be converted. They know no other religious home than this same Jewhillicsville Sabbath-school, and so a church will be organized in that neighborhood. What is the future prospect of that church?

One thing is entirely clear: its future prospect will be always to be a mission

church, and its pastor and elders will come year after year to the presbytery asking for "help from the Board." It will not be surprising if occasionally some pious elder from some other church in the presbytery objects to this eternal giving to that church in Jewhillicsville, which never grows to self-support. They are "tired of wasting the Board's money." It is entirely true that it does not become self-supporting. The reason has been already mentioned. Converted, cleaned up, made honest and energetic, its members become worth too much money to be left at the same salary which led them first to settle in Jewhillicsville; therefore they move to a better section of the city. If all of those converted and brought to the knowledge of the truth in the Jewhillicsville church would stay in Jewhillicsville, it would have been self-supporting long ago. Better wages took them to better sections of the city, and then they joined other churches and not unfrequently lament that that church in Jewhillicsville, where they were converted and from which they moved away, has not long ago become self-supporting.

Sometimes even pastors of large churches in the better sections of the city deal harshly with the pastor of that mission church in Jewhillicsville. They look down on him as some poor wretch laboring where he has no fruit, and complain that he is always dependent "on the Board." If now these pastors of large churches would look through their own rolls and honestly inquire how many of their own people have come out of that Jewhillicsville church into theirs, they would be very greatly surprised to find the number of wealthy families that had become Christians there. This is dangerous ground, and so it is not safe to even hint at all that is known in specific cases.

Miss Jones was a teacher in that Jewhillicsville Sabbath-school, and in her class was romping Billy Wilson. Now Billy was mischievous and bright; and by and by the grace of God took hold of his heart, and he became a lively, earnest Christian boy. One day Miss Jones asked him if he would not like to get a good place in her father's store, and of course that brightened and changed

the boy's whole ambition for his future life. Miss Jones persuaded her father to take Billy in as store boy, and then she urged Billy to attentiveness and earnestness in his work. The grace of God was in Billy's heart, and the energy of his nature was in his work; and he rapidly improved, and with every perplexity came to Miss Jones to inquire the path of duty. Five or six years went on, and Billy came to be a confidential clerk. He never forgot his teacher nor the perplexities out of which she cleared the way. It was queer, but somehow by and by he came to have more perplexities about which he wished to consult his old teacher than he had formerly. And then what was still more wonderful, he seemed to have so many occasions of talking these perplexities over with Miss Jones' younger sister. He stayed longer to talk to the younger sister than he did to explain his perplexities to his old teacher. It was "the old story." Billy married that younger sister. He never would have married that girl, nor been allowed to come in her company at all, except by what that Sabbath-school in Jewhillicsville had done for him in transforming his whole character. Billy is now a middle-aged man, flourishing in business, his beautiful wife and accomplished children the pride of his home and the pride of the church where they attend. Has he forgotten that he got his wife and all that he is himself out of that Jewhillicsville Sabbath-school? Why, now, should he and she in their aristocratic home talk unkindly of the church out of which that husband and father was taken?

Then, too, there is that faithful pastor of the Jewhillicsville church. He and his good wife, with the real spirit of missionary work, are not always patient under the coldness and unkindness of their more favored brethren. Nevertheless, he has quite as much piety as any man in the presbytery,

and quite as many souls have been gathered into the kingdom according to the Record Book above. It is true that after his converts have been enrolled in his church membership a year or two they ask for letters to some other church. They have been made worth more financially by his power and influence and the grace of God in their hearts, and away they go to better situations and stronger churches, and he is left to toil on in his ministry.

If those rich churches were not reinforced by the new converts and the fresh blood from Jewhillicsville congregations, they would grow less rapidly and some of them would die out. As a mere question of self-preservation and self-perpetuation, the Presbyterian Church cannot afford to neglect churches which are certain always to be mission churches. They feed and build the rich churches out of their converts. It is to the everlasting honor of the Methodist Church that it has so faithfully carried out this work in these humbler sections of the city, and on that Church God has put his seal for the fidelity with which it preaches the gospel to the poor.

The Jewhillicsville church does not enjoy a very euphonious name; but its work as shown by the additions on profession of faith and the baptism of children is an evidence of its value to the world. The men and women brought out of it into the active work of the kingdom of God—if they shall forget the place from whence they came, it will be to their disgrace. If, on the other hand, they will stand by their humble church and their mission school, and like Miss Jones, out of their rich homes go in plain dress to labor among the poor, their reward will be found on high, and he who "came not to be ministered unto, but to minister," will invite them to the kingdom he has prepared for just such as they are.

GEO. P. HAYS.

PROF. THEOD. CHRISTLIEB.

One of the noblest of transatlantic German theologians has passed away. Dr. Christlieb—a lover of Christ in name and reality—entered his eternal reward August 14, 1889. He was only fifty-six years old at his death, at Bonn on the Rhine. Dr. Christlieb was an eminently practical theologian, a master of pulpit oratory, a warm friend and defender of foreign and home missions. His exterior expressed his interior: he was a remarkably fine-looking man. At the gatherings of the "Alliance" at New York in 1873 he captivated all hearts by his paper *On Unbelief* and by his personality. At that time he repeated his paper, by request, to a vast audience in Dr. Adams' church, and delivered an ever-memorable German sermon in Dr. Crosby's church on the text "I am the Lord, that healeth thee." The American Tract Society spread Dr. Christlieb's paper in book form among the Germans in America. With others he edited a monthly German magazine on missions, and brought it about that the study

of missions received a place in the theological curriculum of German universities. He felt the needs of the German evangelical Church keenly, and established an institution at Bonn, "The Johanneum," where practical church workers (evangelists) were trained as helpers to pastors. THE CHURCH AT HOME AND ABROAD (July, 1888, page 6) has an interesting article from Dr. Christlieb's pen entitled "Pious Peasants and Iron-founders in Germany." Wherever, along the Rhine, a convention in the interest of mission work was held, Prof. Christlieb was a leading figure. The "Wupperthaler Fest-woche" at Elberfeld, Barmen, missed him greatly this year. The brethren prayed earnestly for him. The German Moody, Schrenck, hurried to Dr. Christlieb's bedside and prayed with him. The disease seemed to be stayed; all were awed; but on the day following intense sufferings again set in, and Prof. Christlieb passed away to joy everlasting.

PHILADELPHIA.

H. J. WEBER.

MIGRATION OF NEGROES.

Those who carefully note the signs of the times have observed a growing uneasiness among the Negroes in the South. This feeling has various causes and manifestations, and is hopeful or ominous according to circumstances. Some one has said "discontent is the mother of effort." So long as there exists perfect satisfaction with one's condition there will be no effort to better it. The effect is the same when the condition is hopelessly bad. The Negroes surely were not content with their condition during slavery, but they knew of no other that was possible to them. Hence there was little individual and no organized movement looking to a change. But with freedom came a different knowledge and a higher aspiration. Some early realized the possibilities of the new future and have been struggling upward all these years. It is only in the recent past, however, that the determination to better their condition by

breaking away from old scenes and surroundings has widely spread among these marvellously-patient people, and it cannot yet be called general.

That there is a growing desire among the Negroes in various parts of the South to realize some of the better conditions of life is apparent. It is vague, as yet, with most, and but few have clearly in mind what they want or how to attain it. Fortunately for the peace of society, the Negroes are generally satisfied with little. Their desires are not unreasonable, and they do not seek their own advancement by injury to others. There is no socialism or communism among them. They are largely farmers. State and county agricultural fairs are becoming common in the South. Sometimes the colored people exhibit in the white fairs; more frequently they have exhibitions of their own. These are a wonderful stimulus and encouragement to them. They see that, when they

put forth intelligent effort, God in nature will do as much for them as for the whites. But they find themselves handicapped in the race with their white neighbors. White men own all the soil in the older states. When they are willing to sell to a colored man—which is not always—they will sell only the less desirable portions of land, or sell at prices that make it almost impossible for the purchaser to pay for it. Many a poor fellow, after a heroic struggle for five or ten years against poverty, interest, extortion and bad crops, has seen his little farm, partly paid for, go back to its original owner under foreclosure of mortgage. It is almost vain for such a man to hope for an improvement of his condition in the older parts of the South. Farm wages are so low as to make it impossible for a man with a family to accumulate anything while working for another.

Is it any wonder that these people listen eagerly to stories of the fertile West, where land can be had very cheap, where crops are large and wages high? That they are awake to the idea of bettering their condition is a hopeful sign. Theirs is the same sort of mental process as that which has moved the multitudes of sturdy, energetic young white men from the Northeast to the Northwest, and has covered those beautiful western prairies with waving harvests. If the colored people were stupidly indifferent to their hard lot, theirs would be a hopeless case indeed, and would discourage those who seek their improvement.

Emigration movements in the South are gradually taking intelligent form. Not long since representative colored men were sent out from North Carolina to Mississippi, Louisiana, Texas, Arkansas and Kansas, to look carefully into the inducements offered by those states to immigrants of color. Since their return with a favorable report five hundred families have emigrated from Wilmington, N. C., and it is asserted that by January 1. 1890, 35,000 Negroes will have left eastern North Carolina for homes in the West. This is probably an over-estimate, but it is certain that the movement has assumed large proportions.

WHAT WILL BE THE RESULT?

1. There will be *some bad effects*. There is always a loss in the breaking up of old associations and in the exchange of the habits of an established Christian society for those of frontier life. All of us are more or less indebted to society for wholesome restraints. We cannot and ought not to be unmindful of the good opinion of neighbors and friends. This influence becomes doubly important when there is a serious lack in mental and moral training. The colored people love to feel that they have the good opinion of others, especially of the whites whom they have always known and honored. This restraining, helpful influence will be largely lost by their removal to a distant portion of the land.

Again, the moral standards in new communities are often low and the religious teaching very defective. It is true that the old life in these respects has not been what it should be, but it is improving in the old states, and a removal to new regions will make it more difficult for the emigrants to live as they ought and to train their children aright.

Finally, the churches left behind will keenly feel the loss of some of those going away who have been strong workers and liberal givers.

2. But *good results* will also follow any wisely-directed movement of emigration.

The faith of these people in the West has a good foundation. There is abundant land there which is both fertile and cheap. It can be had on such terms that a colored man with a large family can buy a farm that will well support him and his. What is more, he can pay for it. The largest expenditure in developing his new farm will be in labor, and that he can furnish. When he has wrought faithfully and patiently, he will get crops that in a few years will put him out of debt and make him independent.

The emigrants' children will not be likely to be losers in the way of schools. More is being expended for popular education by the southwestern states, notably Texas, than by those further east. Wherever the colored people are found in considerable numbers churches will be found of some sort.

There is much more to stimulate the ambition of a colored man in the new than in the old sections of the country. He feels, perhaps for the first time in his life, that he has a fair chance; that he is largely freed from those traditions of society and those prejudices of race that work against his advancement so constantly and so powerfully in the older sections. He feels that in that new land he has a chance to make for himself and family as good a position as they are capable of filling.

This emigration movement will also relieve the plethora of colored labor in the East, which has resulted in the starvation wages that now prevail. If a third or even a half of the colored people in some sections should remove, it would be better financially and otherwise both for those who go and for those who stay.

But whether this movement be welcomed or deprecated, it exists, and it will probably deepen and extend. Does this fact involve any duty or present any opportunity to the friends of the race?

The same appeal that has been made so urgently and so properly to follow white emigration into the Northwest with the Christian Church can be made with refer-

ence to the movement we are now considering. The wants of needy, perishing souls must not go unheeded because they are west of the Mississippi river. Our Lord's command is to go where the people are with the message of salvation. Such work may be even more hopeful there than in the East. While the emigrants are removed from old influences, they are peculiarly susceptible to new ones. The fact that the Negroes are religiously inclined makes it extremely desirable that the best and purest teaching be given them at once; that the Church and the living ministry do not lose their hold upon them, but in these new lands strive to lead them to a higher type of Christian life than they have known. Churches they will have. Religion, as a form and superstition or as a great uplifting, life-giving force, they will have. The moral and religious forces that gain control during this changing, formative period will give shape to the future. May the Presbyterian Church be found prepared to furnish these emigrants, in the churches and schools which she will plant, the influence that shall save them from the dangers and realize to them the promise of their new western homes.

ATLANTA, GA.

H. N. PAYNE.

CONTRACT SCHOOLS.

At the late Mohonk Conference over Indian affairs, the most important and interesting question discussed was contract schools, that is, schools for the Indians which are carried on by various Christian denominations, who receive from the government a certain sum for each pupil, as per contract, with specified conditions. There were many opinions expressed, and probably more unexpressed, on the advisability of continuing these schools. The prevailing opinion was that they ought to be continued and increased in number until all the Indian children were gathered in. It was generally conceded that the very best work, as a whole, is done by the religious schools. If we study the subject, this, we think, will be apparent from the very nature of the

work and the kind of teaching and teachers. The object of the Christian people in undertaking and carrying on these schools is primarily to convert these heathen people to Christ. The teachers are selected with this end in view, and only those accepted who are members of the church and who are duly and officially endorsed by responsible men and women, their pastors and church officers being of the number. Even the helpers in the inferior positions are almost always members of the church, and chosen because of their good moral character. Not only must they be members of the church, but they must have a missionary spirit and must have given evidence of it before they are chosen. Very many who meet all these conditions are not sent, but only the very

best of those who apply. When we remember that the salaries of these missionary teachers are put at the lowest possible figure upon which they can live and do their work, it will be understood that it is not worldly gain they seek. In many instances they have given up honorable and lucrative places to take a mere pittance and go among surroundings that would appall any but a genuine missionary. If we will contrast this work with that of the government, whose aim is first to give them literary and industrial education and to make American citizens of them, and secondly and incidentally to give them moral instruction; then if we carry the contrast on as to the employes and teachers; we find these are usually appointed by the government upon the endorsement and request and influence of the members of Congress or other political friends. Many of them go, not from choice or because of desire to elevate these people, but from circumstances of necessity, which compel them to do something for a living no matter how much they may dislike the work or the Indians. In the very nature of the work and workers, we repeat, the religious schools must be the best. We class Carlisle and Hampton, though government schools, as religious because of the men who superintend them and whose positive Christian character makes these schools what they are.

There are also objections made to the contract school system on the ground that being denominational and religious, the government has no right to give nor the churches to receive such aid for sectarian purposes.

On this subject, General Walker, a former Commissioner of Indian Affairs, speaks as follows:

It seems clear to me that, so far as the funds applied to the education of Indians under the care of the government are to be considered as trust funds held by the government for their benefit, or as moneys due the Indians in consideration of lands ceded or rights relinquished, the government is bound, as a trustee, to use these funds to the very best advantage for the objects stipulated, without any ulterior purposes and without reference to any other considerations whatsoever.

If the use of these funds to support Indian children at the so-called contract schools will yield the Indians a better educational result than can be otherwise obtained, the government is false to its duties as trustee if it fails to take that course. No political considerations, independent of the best good of the Indians themselves, can properly be allowed to enter into the treatment of the subject. No matter what objections might exist to the support of sectarian schools by funds derived from taxation, these cannot apply to the present case.

Even were the funds applied to the education of Indians obtained wholly by taxation, I should not be disposed to think that the objections which exist to the use of public moneys for the support of sectarian schools, in communities like ours, held here.

The test I should apply would be this: Does the government send Indian children to be educated at these schools for the benefit of the denominations maintaining them, or for the good of the Indian children?

To appropriate public moneys for establishing and maintaining sectarian schools, for the sake of having sectarian schools, would, according to my way of thinking, be altogether wrong.

To make use of good schools already existing, and partly maintained by private contributions, even under sectarian control, involves no departure from sound principles if the sole object in doing so is the good of the Indians themselves.

We wish just here to affirm that contract schools are not sectarian, but are religious, that in them the Bible and all moral truths are taught, and that the particular tenets or doctrines of the different denominations are not emphasized.

Another serious objection to contract schools is the undue influence of the Roman Catholic Church at Washington and their success in securing such large grants of money from the government, while Protestants have frequently been refused. According to the official statement made by the department last year there were paid to contract schools \$476,190, of which amount \$347,672 went to the Roman Catholics. Nevertheless we would rather have the Roman Catholic schools than none at all. Only a little light is better than heathen darkness.

Notwithstanding the great and united efforts of all classes, only about 12,000 of the 50,000 Indian children of school age are in any way receiving instruction. It would seem to be folly to withhold necessary aid or to discourage any kind of effort to elevate them, until all or nearly all are cared for. No one will question that ultimately, when the appliances and resources of the government are sufficient to meet all educational wants of the Indians, it will be better for the government to prosecute and sustain its own school work.

In accomplishing this end, which will require many years, the best and only true idea in Indian education must be missionary in order to prepare the way for a separate and purely educational work. In the contract schools religious, literary and mechanical education go hand in hand, in the hope that by the use of all these means the Indians may feel the need of something better than they now have, and from this beginning go forward until Christian civilization is accomplished.

To educate the Indian without religion would only lift him up into enlightened heathenism, and his last state would be worse than the first. He would be able to accomplish more evil with his learning than would have been possible without it. An educated bad man, whether white or Indian, is worse than an ignorant one.

The Lake Mohonk Conference adopted the following resolution on this subject:

We, the members of the Lake Mohonk Conference, in this our seventh annual meeting,

reiterate the principles laid down in our former platforms concerning justice, equal rights and education, both by government and by religious societies, for the Indian races on this continent. We maintain that the nation ought to treat the Indian as a man, amenable to all the obligations and entitled to all the rights of manhood under a free republican government. We congratulate the country on the progress made in the opening of reservations to colonization, the allotment of land in severalty and on the assent of Indians in increasing numbers freely given to this policy. We emphasize the importance of the Christian and missionary work of the churches as fundamental to the education and civilization of the Indians, and the necessity for the vigorous and unimpaired prosecution of such work. We welcome heartily the presence of the Commissioner of Indian Affairs at this session, and indorse heartily the general principles embodied in the paper presented by him, outlining a proposed policy for the organization of a comprehensive system of Indian education by the federal government. We urge upon the administration the organization of such a plan, and upon Congress the necessary appropriations for its execution; and the chairman of this Conference is hereby authorized and instructed to appoint a committee of seven, of whom he shall be one, to render to the Commissioner of Indian Affairs such co-operation as he may desire in preparing such a system as shall best promote the universal and compulsory education of all Indian children in harmony with the principles of our government and with the concurrent work of the churches, missionary boards and societies and philanthropic organizations, and to urge upon Congress such increased appropriations as may be necessary to carry this into effect.

O. E. BOYD.

REV. CORNELIUS DEHEER, OF WEST AFRICA.

Our Gaboon and Corisco mission has sustained a severe loss in the death of Rev. Cornelius DeHeer, who fell asleep in Jesus on Sabbath, October 20, at Clifton Springs, N. Y. Mr. DeHeer left Africa in September of last year with health seriously impaired, and spent the winter in Switzerland, where at one time he lay almost at the point of death. By the blessing of God, however, on the bracing climate and skillful medi-

cal treatment he rallied sufficiently to undertake the voyage to the United States, where he arrived in July last. After spending a few weeks with friends without improvement, he resolved to try Clifton Springs in the hope that he might still be sufficiently restored to return to his beloved Africa. But God had ordered otherwise. The admirable facilities of that celebrated sanitarium, including the unremitting ef-

forts of a skillful physician, failed to arrest the disease, although the religious atmosphere of the institution was to him a comfort and a joy.

Mr. DeHeer was born in Rotterdam, Holland, February 13, 1827. Coming in his youth or early manhood to the United States, he followed the occupation of a market gardener in or near Cleveland, O., where he acquired a small property. But the Spirit of God, who had early revealed Jesus to him as his Saviour, led him gradually to a higher service. Burdened with love for souls, and especially for the souls of his countrymen, he entered upon mission work in Cleveland, where the Lord crowned his efforts with marked success. But even that work did not fill his ambition as a winner of souls. For years his heart had been set on Africa, and he never rested in his prayers and efforts until the Lord opened the way for the realization of his desire. He was commissioned by the Board of Foreign Missions to the Corisco mission, and sailed for the island of Corisco, with his wife and little daughter, October 4, 1855. His entire missionary life, except the last eight years, was spent on that island, where his memory is still fragrant. In addition to the stated preaching of the gospel, he was accustomed to gather the boys from all the tribes along the coast for the purpose of teaching them the way of life, and of sending them back to their homes to disseminate the truth. Causes which finally led to the abandoning of Corisco as the main station of our mission operated to make the work less productive of results there than in other parts of the field.

The last eight years of Mr. DeHeer's life in Africa were in a larger sense years of reaping. In 1880 he was transferred to the northern part of the field, with Benita as his home and centre of operations, where much faithful sowing had been done by missionaries who preceded him. In reviewing that period of his history just before withdrawing from the field, he wrote: "During the past eight years it has been my privilege to admit to the sealing ordinances about three hundred adults, who united

with the different churches within our bounds. A marked feature of these years of labor has been the ingathering of souls, not only into the Church militant, but also into the 'assembly and church of the first born' on high. Many a Christian death have we witnessed of those whom we had the joy of leading out of the darkness of nature into the light of life, whose career was traced until they passed beyond our sight into that light which no man can approach unto. Scores of pupils have passed through our schools, both boys and girls. About one fifth of the number became hopefully converted before they left us, and some who were with us in earlier years have now become heads of Christian families. During these six years six volumes have been translated and carried through the press, which are now in circulation among the people. Among them are Bunyan's *Pilgrim's Progress* and Dr. Alexander's *Bible Truth*, besides a number of tracts and hymns—leaves scattered 'for the healing of the nations' which cannot fail of a blessing." In making this record Mr. DeHeer paid a just and noble tribute to the efficiency and fidelity of his fellow-laborers.

The farewell meeting at Benita is said by an eye-witness to have been deeply impressive. It was a communion season. In great bodily weakness Mr. DeHeer had sat with the session for several successive days examining candidates for admission to the sealing ordinances of the Church. Thirty-two adults were baptized and welcomed to the Lord's table—as it turned out by a singular coincidence, one for each year of Mr. DeHeer's connection with the African mission. It was a season of mourning as well as of joy. Many said with tears in their eyes, "Certainly you are free from our blood, as you have spoken faithfully to all within reach about the salvation of their souls."

Verily, he was a chosen vessel to bear Christ's name to the tribes on the west coast of Africa. Although lacking in the usual college and seminary training, his superior natural gifts, coupled with indefatigable industry, patient perseverance, remarkable

common sense, and above all fervent piety and love for souls, made him a workman needing not to be ashamed, and entitle him to be regarded as one of the most successful missionaries of the cross to the Dark Continent.

Mr. DeHeer was twice married. The wife of his youth fell a prey to the African climate within less than two years of her landing in Corisco, leaving two daughters who still survive. The present Mrs. DeHeer was married in 1864, and immediately accompanied her husband to his field of labor, where for almost a quarter of a century she has rendered most efficient service. She is affectionately commended to the sympathy

and prayers of God's people in her great bereavement, as is also Mrs. Louise Reutlinger, a beloved companion in labor, who for almost twenty years was a member of the family in Africa, and is now a companion in sorrow.

The body of Mr. DeHeer was brought to New York city, and while it lay awaiting burial, an appropriate service was held in Lenox Hall in the presence of the family, the officers and members of the Board and a number of sympathizing friends. Immediately after the body was taken to Nyack, N. Y., for interment, where it rests till the morning of the resurrection.

JOHN GILLESPIE.

OFFICIAL CORRESPONDENCE.

SOUTHERN CALIFORNIA.

F. D. SEWARD, SYNODICAL MISSIONARY.

I. The year just closing has been one of very serious financial depression all over southern California. More than two years ago there were signs that the boom was past its height. The down grade was rapid—and all the more so because of plans, engagements, contracts made before the reaction was foreseen and which could not at once be changed. The churches necessarily suffered, and somewhat seriously. Houses of worship had been commenced or built in prosperous days, and on the scale of prosperous times, and had to be completed and paid for in very different times. A few are thus left in very serious embarrassment; but in most instances, by heroic and united effort, the people could and did rise to the emergency and finish and pay for their beautiful sanctuaries; and to-day, in the matter of church buildings, we are infinitely ahead of anything that could have been anticipated in ordinary times.

Because of changes in business and remunerative employment, many of our members have changed their places of residence and their local church relations; and while this has

been a source of gain to many churches, it has been a greater loss to others. And yet, notwithstanding all the depression, the churches have not only held their own, but have even moved grandly forward. The depression was fully on us in the spring of 1888; yet in the Presbytery of Los Angeles, where the reaction was felt the most, the Minutes of 1889, in comparison with those of 1888, show a net gain of 888 in membership and 1326 in Sabbath-school scholars; 281 more were added by examination, in 1889, than in 1888; and even by certificate the additions were 82 more than the previous year. The same Minutes show for Los Angeles Presbytery a gain of 12 ministers, 13 churches, 25 elders and 25 deacons; and though the contributions to the boards have fallen off, there has been more than a corresponding gain in the contributions to congregational expenses, and the total of all contributions reported in 1889—the first full year of the depression—is not $4\frac{3}{8}$ per cent. less than that of 1888. Compare this with the showing of any secular business; and remember that the additions by examination are the most precious fact shown in all the Minutes. And

as we wonder at what God has done for us and by us, let us thank him and take courage.

II. The number of

CHURCHES ORGANIZED

is small. The work has been chiefly that of strengthening those we have. Still, the following have been enrolled during the year:

PRESBYTERY OF STOCKTON.—1. The Traver church was organized by Rev. A. J. Compton, August 18, 1889, with 21 members, 8 by examination; 2 elders, 2 deacons.

SAN JOSE PRESBYTERY.—2. The church of Highland was organized by Rev. R. S. Symington, December 2, 1888, with 22 members, 12 by examination; 2 elders. 3. The Santa Cruz church was organized June 30, 1889, with 30 members, 3 by examination, 2 being baptized and 1 infant; 3 elders, 2 deacons. This work occupied six consecutive weeks, and was the most important work committed to me during my entire labors as synodical missionary. The church became self-supporting from the first, and has called and expects to secure as pastor Rev. Samuel A. Cornelius.

LOS ANGELES PRESBYTERY.—4. Pleasant Valley church was organized November 11, 1888, with 6 members, 2 by examination; 1 elder. This was a preaching station of Rev. David Landis, in charge of our church at Hueneme; and by organizing we secured permanence and a centre for growth, with no additional expense. 5. The Antelope Valley church was organized May 12, 1889, with 22 members, 3 by examination, 1 being baptized; 3 elders, 2 deacons. Of the 22 members 12 were men and 6 were young men. Elder H. C. McBurney as Sabbath-school missionary, with his very efficient and estimable wife did very much of the abundant preparatory work for the organization of the church, which has three Presbyterian Sabbath-schools under its care, the fruits of Mr. and Mrs. McBurney's labors. I most heartily commend Mr. McBurney's method of staying by his work until it becomes permanent, and not organizing Sabbath-schools chiefly to be counted, and then rushing off to organize others to be counted and let the first and most of them die. He has also done excellent pioneer work in the Tehachapi mountains, in Stockton Presbytery. 6. The church

of San Fernando was organized August 11, 1889, with 14 members, 5 by examination, 1 being baptized; 3 elders, 1 deacon and 14 baptized children of the church. It is proposed to group this church with that of Fillmore, and the minister will have Newhall, Pico, Oil Wells and Paconna as preaching stations. 7. Under the leadership of Rev. A. M. Merwin, the Spanish Presbyterian church of Azusa was organized July, 1889, with 20 members, all by certificate; 1 elder. 8. The Curamonga Presbyterian church was organized September 29, 1889, with 15 members, all by certificate; 2 elders, 1 deacon. Rev. J. J. Marks, D.D., more than eighty years old, has lived and preached a year and more in this community, and was unanimously and most heartily chosen their minister. 9. The Welsh Presbyterian Church of Los Angeles was organized November, 1888, with 37 members, 4 by examination; 2 elders, 2 deacons. Rev. David Hughes is the pastor of this church, and has also started and maintains an English Sabbath-school and evening preaching station on Central Avenue, which is very promising and which will demand a church organization and building soon. 10. The Roseville (Point Loma) Presbyterian church was organized by Rev. Dr. Noble, with 9 members, 7 by examination; 1 elder.

Thus we have organized ten churches during the year, with 196 members, 39 received by examination; 20 elders, 10 deacons.

III. The following churches have

ERECTED BUILDINGS

during the year:

SAN JOSE PRESBYTERY.—

1. Monterey, costing . . . \$3,400
- San Leandro (improved), cost 1,000

LOS ANGELES PRESBYTERY.—

2. Pacific Beach, cost . . . 1,100
3. Fillmore, cost . . . 2,200. Ded.
4. Long Beach, cost . . . 400. Oc.
5. Fullerton, cost . . . 3,000. Ded.
6. Redlands, cost . . . 3,000. Oc.
7. South Pasadena, cost . . . 6,500. Oc.
8. Santa Monica, cost . . . 7,000. Oc.
9. Los Angeles Bethany, cost 7,000. Oc.
10. Montecito, cost . . . 8,860. Ded.
11. Elsinore, cost . . . 2,700. Ded.
- Arlington (enlarged), cost . 1,800. Oc.

—————
\$42,960

Thus we have eleven new church buildings and one enlarged and one improved, at a total cost of \$42,960, of which \$38,560 was in Los Angeles Presbytery. I would earnestly commend the example of those churches that have built according to their ability. The church building corresponds to the Jewish synagogue, not to the temple at Jerusalem. Let us make it neat and attractive, but not extravagant. A mortgage is not specially ornamental to a church. We pioneers and foundation-builders are not called on to pay all the bills of coming generations.

IV. The following churches have

SECURED MANSES

during the year:

SAN JOSE PRESBYTERY.—1. Los Gatos,	
costing	\$1,500
2. Gilroy, costing	3,000
3. Centreville, costing	1,800
STOCKTON PRESBYTERY.—4. Porterville	
(small), costing	300
5. Visalia (enlarged), costing	450
	\$7,050

Besides these, Santa Maria (Los Angeles Presbytery) has begun to build a manse to cost \$1200. Brethren, let us press this matter of manse-building for our feeble churches. Strong churches may not need them so much; and well-salaried ministers may prefer to buy or rent, according to their own tastes. But home missionaries are usually glad to live in almost anything which the church can furnish them. It is a valuable "endowment" for a church, bringing in an annual income in the saving of house-rent, and affords a vast amount of comfort for the missionary and his family. It also adds much to the "loudness" of a "call," enabling a desirable minister to hear it even across a continent sometimes.

V. The following churches have

NO HOUSE OF WORSHIP:

STOCKTON PRESBYTERY.—Bakersfield.

SAN JOSE PRESBYTERY.—Cholame; Highland; Santa Cruz.

LOS ANGELES PRESBYTERY.—Roseville; Los Angeles, Immanuel; El Monte; Monrovia; Los Angeles, Welsh; Pleasant Valley; Antelope Valley; Etiwanda; Riverside; Carpenteria; Barning; Coronado Beach; Los Al-

amos; Ballards; Crescenta; Hueneme; San Fernando; Azusa, Spanish; Curamonga.

But almost all of these are comfortably accommodated in school-houses or halls for the present.

VI. The following churches have

SECURED MINISTERS

during the year:

STOCKTON PRESBYTERY.—Fresno; Visalia; Traver (newly organized); and Porterville and Plano have secured a partial supply.

SAN JOSE PRESBYTERY.—Santa Cruz (newly organized); Livermore; Los Gatos; Highland (newly organized); Salinas; Cholame.

LOS ANGELES PRESBYTERY.—Los Angeles, 1st; Pacific Beach and Roseville (newly organized); Los Angeles, Immanuel; Redlands; Pleasant Valley (newly organized); Pomona; Los Angeles, Welsh (newly organized); Coronado Beach; Riverside; Anaheim and Fullerton; South Pasadena; Westminster; Pasadena; Santa Paula; Santa Maria; Saticoy; Fillmore and San Fernando (newly organized); Monrovia and Azusa; Antelope Valley (newly organized); Azusa, Spanish (newly organized); Curamonga (newly organized); Ojai.

VII. The following

CHURCHES ARE VACANT.

STOCKTON PRESBYTERY.—Bakersfield.

SAN JOSE PRESBYTERY.—Cambria; Centreville and Alvarado.

LOS ANGELES PRESBYTERY.—Beaumont and Barning; Santa Monica; Santa Ana; Los Angeles, Bethany; South Pasadena; Etiwanda.

Let all our Sabbath-schools remember the Home Board on the Sabbath before Thanksgiving, as recommended in the Minutes, page 38. The Christmas offerings are for people in foreign lands who know no Christmas. Then let us, by an offering for home missions, give thanks for this good land of ours, which is all that it is for good because of the gospel so widely known and appreciated by our people, and pray that, in connection with our Thanksgiving Sabbath-school offerings, our country may become more and more a Christian land, more and more a treasure to be thankful for, with millions more who shall be Christian citizens with us here and heirs with us of the heavenly inheritance. Thus shall we also

teach our children the truest patriotism and train them for efficient service in the church in their mature years.

FARGO, NORTH DAKOTA.

REV. F. M. WOOD, SUPERINTENDENT.

During the last quarter society has been in a ferment consequent on a heated political contest and the adoption of the constitution and of prohibition. The moral atmosphere, however, has been healthful on account of the issue presented, and the cause of religion has not materially suffered.

The following things may be considered as favorable, viz., revivals of religion in several fields, the continued faithful work of all our missionaries, the help rendered by our theological students and the Sabbath-school missionaries, the occupying of some new fields, the organization of a church of forty members at St. Thomas, Pembina Presbytery, the improvement of some of our buildings, the completion of others and the building of two new churches, the starting of two new parsonage enterprises, the obtaining of J. Horner Kerr of Pennsylvania, of J. Johnson from New Mexico Territory, of W. A. Bradley of Canada, to take the place of students, and Rev. Mr. Spense of Winnepeg to take the self-supporting field at Grand Forks.

The more unfavorable things to report are the invasion of some of our fields by the self-appointed evangelists of the Plymouth brethren and their evil work resultant; the disaffection of some of our people on account of the misconduct of officers or the attempted administration of discipline; the loss of such brethren as Fanning of Jamestown, also of Professors Andrews and Rodgers of Jamestown College, of J. C. McKee of Wheatland, of E. C. Dayton of Manda, and probably of G. H. Hemingway of Mapleton; the leaving also of so many students and the vacancies occasioned thereby; the difficulty of obtaining supplies for these and other vacancies; the shortage of crops, rendering support precarious in some cases, impossible in others; and the removals of population growing out of the unfortunate state of things so long existing.

The following vacancies will show the desperate need we have of men for the field, viz., Lines and adjacent places, Stanton and vicinity, Washburn and Coal Harbor, Jamestown, Milnor, Sargent, Newark, Ludden and stations, La Moure and Grand Rapids, Corinne and vicinity, Mt. Zion and Mt. Pleasant, Wild Rice and vicinity, Ayr, Wheatland and station, Langdon and Elkwood, Upper and Lower Beaulieu, Minto, Pembina, Hamilton and station, Minot and stations, Gilby and vicinity, Inkster and Elkmont, Conway and stations, Rugby and Lourcer, Dunseith and vicinity and Minnewaukon and station.

Brother Crum, of Hamilton, leaves there and takes up work at Dunseith soon. Brother Douglass closes his work at Gilby, Brother Berry at Conway, and Brother Wait takes up new work west of his present field.

Some of the above-named churches are too important to go without men for a month, and yet I have no certain evidence of having another man come to the field. Now cannot the secretaries make it possible for me to reach other men at once? With the winter coming on and twenty-five vacancies to fill, with little or no possibility of brethren already on the field being able to reach out beyond their own fields to help supply, on account of distance and overwork and expense, it will be seen how impotent I shall be to meet the demands.

In reviewing the past in my report to synod, I say, "Up to this time sixteen years of work have been done in North Dakota—the first year by O. E. Elmer alone, and on till the fifth year by a single additional helper, I. O. Sloan. . . . At that time, viz., in 1886, we had only one church of fifteen members, and it is therefore during the intervening thirteen years that the changes have taken place which have marked our progress. From that one organization at Bismarck our church has grown to be this Synod of North Dakota, consisting of three presbyteries, having within their bounds ninety-two churches and forty out-stations, with a membership of 2800 and Sabbath-school attendance of 3400. These have been supplied as the work has continued by ministers and students, ranging in number annually from the three on the ground in 1876 to the more

than fifty who have occupied the field during the past summer."

A resumé of the work of the synodical year is "seven organizations effected, five hundred new names added to the roll, a similar or greater increase in Sabbath-school attendance, benevolence and congregational expenditures greatly increased, nine churches dedicated, two others built, several others improved or completed, two parsonages begun," etc. My own part during the three months past has been (during the former part of it) as active as hitherto, but during the latter part I have done little else than attend to office work, only attempting to go in special emergencies.

THE PRESBYTERIAN ASSOCIATION OF CHAUTAUQUA.

TO PRESBYTERIANS:—As one interested in Presbyterian growth and success, will you kindly read the following statement:

For many years Presbyterians who have visited Chautauqua have felt the necessity of possessing denominational headquarters similar to those now owned and occupied by other denominations. In 1888, a movement in which the late Rev. S. J. M. Eaton was prominent gathered some headway, and a small sum was pledged, which after a time was returned to its donors.

This summer several largely-attended meetings of Presbyterians were held, and the undersigned were appointed a committee to prepare a statement and appeal, which would make known to Presbyterians the steps already taken and the importance of the cause.

From the first Chautauqua Assembly to the present time, Presbyterians have shown marked appreciation of the advantages that life at Chautauqua offers, hence it is not surprising to learn that for several years Presbyterians have outnumbered all other denominations in the number of students engaged in the various departments of the university. This year fifty-five Presbyterians were enrolled in the Teachers' Retreat, nearly one sixth of the total number. In the College of Liberal Arts, Presbyterians again lead with 126 students, or over one fifth of the enrollment. On Denomina-

tional day there were 300 present at the Presbyterians' meeting, despite the rain; of these twenty-three were ministers, ten elders and five Sabbath-school superintendents.

Notwithstanding it was late in the season when the agitation for headquarters began, it was not difficult to secure a full attendance at the meeting which considered the question. As a result of these deliberations it was decided to purchase land and as soon as possible begin the erection of a substantial edifice. After inspecting several sites, two lots near the Hotel Athenæum and the Amphitheatre were purchased, which, together with the lot given by the Assembly, will give ample space for a large and handsome structure. Late in August, the "Presbyterian Association of Chautauqua" was incorporated in accordance with the laws of New York state.

The Board of Trustees have inspected plans and are now arranging for the erection of a stone building, the first at Chautauqua, which will cost from \$7500 to \$10,000. It will contain a reception-room, committee-rooms, a library, parlor and apartments, and will be furnished in the best style.

Subscriptions of \$750, \$500, \$300, \$250 and many smaller have already been made, aggregating nearly \$3000. The appeal is now made to the many Presbyterians who have visited Chautauqua and profited by the life there, and to the yet greater number who have not visited the famous resort, but know of its work and have a pride in denominational rank and prestige, to give as they may feel able to this, as we believe, worthy cause. All subscriptions should be sent to Mr. E. A. Skinner, Westfield, Chautauqua county, N. Y., Treasurer of the Board of Trustees.

The following clergymen and laymen are a Board of Management elected by the Presbyterians at Chautauqua, and have signified their interest in the movement and their approval of the effort: Rev. John Hall, New York city; Rev. B. M. Palmer, New Orleans, La.; Rev. John H. Barrows, Chicago, Ill.; Rev. G. B. Alden, Winter Park, Fla.; Rev. D. A. Cunningham, Wheeling, W. Va.; Rev. Walter Laidlaw, West Troy, N. Y.; Rev. George P. Hays, Kansas City, Mo.; Rev. J. L. M'Nair,

Louisville, Ky.; Samuel Q. Brown, John C. Martin, Elliott F. Shepard, George P. Morris, New York city; A. O. Granger, Philadelphia; J. D. C. Rumsey, Rochester, N. Y.; Horace B. Silliman, Cohoes, N. Y.; Eugene M. O'Neill, Pittsburgh, Pa. The president of the Board of Trustees is Mr. A. O. Granger, of 714 Walnut Street, Philadelphia; the secretary, Mr. G. P. Morris, 23 Park Row, New York city.

In behalf of Presbyterians in session at Chautauqua this summer, and speaking for the Board of Management, we submit this appeal to the denomination at large.

REV. J. L. M'NAIR, Louisville, Ky.

REV. G. R. ALDEN, Winter Park, Fla.

ELLIOTT F. SHEPARD, New York city.

23 PARK ROW, NEW YORK CITY,

November, 1889.

FOREIGN MISSION LETTERS.

SYRIA.

TRIPOLI, SYRIA, September 19, 1889.

A STREET RECEPTION.

DR. IRA HARRIS:—I cannot tell you how much pleased I am to be back in Syria. How my heart rejoiced when I visited Tripoli a week ago, especially when I visited the Moslem street! One of the men in the bazaar who keeps a little silk-shop, and is very friendly to me for some professional service rendered to a member of his family two years ago, took me by the hands and tears came into his eyes when he told me how glad he was to see me, that my health had been restored so that I could return to Tripoli to help his people. After the usual salaams, he said, "Wait here a moment; I want to tell our friends you are here." Presently he returned with a number of people; most of them were shopkeepers, and I recognized them as having been treated at the mission dispensary. I assure you we had a very pleasant time. Fancy sitting in one of those little shops, so narrow my feet rested in the street, holding a reception, receiving and giving salaams. In a very short time a crowd collected; every one who passed stopped and inquired, "What is all this? Who is that? What does he want here?"

SURGICAL OPERATIONS.

One of the men who had called to see me I found, a few weeks before I went to the United States, lying on a bed, having been ill for a long time suffering from a severe surgical disease, not able to walk. I operated for his relief just before I left

for home, and I had not heard of the success of the operation. He came now to tell me that he was quite well; he could walk now with perfect ease; he could not thank me enough. It was very pleasing to me to find that I had not been forgotten, but most of all that God had given and will give the opportunity to work among this people, who are prevented for many reasons from attending public preaching in one of our churches. It seems to me the medical work among this people ought to make an impression for Christ. It needs fervent prayer to God, much faith and earnest effort, trusting that the Spirit will change their hearts and they accept Jesus as their Saviour. I am very much pleased to find the work in all the Tripoli field so flourishing. Every department of work is running smoothly. The people of Hums, church members especially, are in an unusually earnest spiritual state of mind. The work in Hamath is in a very encouraging condition. Two weeks ago five men were received into full church fellowship. In Mineyara the school is full to overflowing; both preacher and teacher are as full of zeal as ever. I look for this village to become entirely Protestant in a few years. They are much better church members than we usually find.

The people of the Kura are still leaving by every French steamer for America, and drafts for large amounts come back in every mail. Five registered letters await Mr. March's return. One man emigrated last week; he had £35. Most of the people that go have plenty of funds. A sloop-load left Batroon (eighteen miles south of Tripoli)

for Cyprus in the night. One man fell overboard and was drowned. He had nearly £200 in his possession; he was lost. A boy from near Ehden returned during my stay in Tripoli. I met him on the street-car. He went alone ten years ago to South America. He was then only thirteen years of age. He has a lot of money. He said he was near Sao Paulo, Brazil, where 1800 had died of fever, so he thought best to return home at once. He had on his head a heavy fur cap; the heat was intense. He said to a passenger that he was keeping the hat for winter—a safe place, if not very comfortable.

AFRICA.

GABOON, WEST AFRICA, August 9, 1889.

FRENCH OCCUPATION.

MISS ISABELLA A. NASSAU:—When I leave for Talaguga, on Monday, August 13, there will be left at Kangwe station the five French gentlemen only, and it will be "French occupation" in fact. I scarcely think any newly-arrived American missionaries could have taken up the work as harmoniously and as judiciously and in as kindly good faith toward the people and the American Church as these gentlemen have done, especially Revs. Mons. Allegret and Teisseres. Their pure, gentlemanly and Christian spirit impressed us before the days of illness and trial came; then their medical knowledge, their quick and delicate sympathy and their admirable skill in nursing Mr. Good were beyond all praise. They take the deepest interest in all details of station and school and church arrangements, though the two ministers are here only temporarily at present. I think they will be able to stay until November. M. Allegret has charge of the church and general superintendence, while M. Carmien has the school, and M. Gacon the outside and manual work, for which he is admirably fitted. All of them use the Mpongwe quite well for the brief time they have been here, and all excepting M. Gacon speak English. My brother has charge of all the three churches, and will, in company with M. Allegret, attend the communions of all.

DISBANDING THE SCHOOL.

The trying duty of disbanding the little school which Mrs. Good had with longing desire gathered fell to me. When she left, on the 12th of July, I at once assumed the care and instruction of the girls, supposing I could pass it over to the new

missionary hoped for, and for whose coming I willingly waited when my brother felt it necessary for himself and little May to return to Talaguga. It was not advisable for me to go with him at that time. I was not able to take so long a journey in a crowded boat, but was able to keep the cottage house open, waiting for the new missionaries and keeping up the little school which had so gladdened the heart of my dear sister, Mrs. Good. The steamer "Falaba" came on the 3d of August, but no missionaries. Mrs. Good's own sad request to abandon the girls' school came on Saturday afternoon, and on Monday preparations were all made, and Tuesday morning I accompanied the dear little girls to the lower house, and saw them started under the care of Oqula, one of our Galwa candidates for the ministry, who now will be in charge of the Hill House. I felt heart-broken and so weak that I could scarcely climb the hill again. In the afternoon of the same day I bade God-speed to the dear faithful Mpongwe woman who has taken such good care of the girls and was exceedingly kind and helpful while I was ill. She is a widow and has long been a quiet, consistent Christian woman.

SIAM.

BANGKOK, SIAM, July 13.

CHRISTIAN HIGH SCHOOL, BANGKOK.

REV. J. A. EAKIN:—The work itself has prospered beyond our most sanguine expectations. Owing to lack of room on this compound, we are obliged to have our preparatory department at Sum Ray, and our normal training-school in a rented building on the other side of the river, not far from Dr. Hays' dispensary. In the three departments we have nearly one hundred students enrolled—ninety-seven was the exact number last month—and the other two departments nearly pay their own expenses. As we have here all the older boys who are supported while they are pursuing their studies, and we can take only a limited number of boarders, self-support is not possible at present, except to this extent: the fees received pay for the board of the students and for their books, also for the rent of the part of the building which is occupied by the school. We have three Christian boys who in two years will be ready to engage in some kind of Christian work, though I want them to continue in the school a part of the year afterward. There are a number of others

who are serious, well-behaved boys, but have not yet committed themselves to the Lord's service, though I have great hopes of them. The religious interest among the students is very encouraging. We have many reasons to thank God and take courage, and we look forward with strong confidence that he who hath called us into this work and hath helped us hitherto will continue to prosper us in it and will accomplish great good for Siam through this agency, to the glory of his name.

Rev. D. G. Collins writes from Cheung Mai, Laos, July 9, 1889, as follows :

I taught four months, with an attendance of seventy and a daily attendance of fifty-five, a great improvement over last year and very encouraging. There were thirty-five boarders, twice as many as the previous year. The regular attendance of the boarders has a good effect upon the day pupils. Fifteen boys were present every day. The pupils, with the exception of about a dozen, come from Christian homes. Since I have opened school ten of them have united with the church. Others wanted to, but I prevailed upon them to wait until next term.

Dr. McGilvary went down to Lappoon last Friday. I was prevented from going with him on account of sickness, but hope to go there tomorrow. We will return about the middle of next week. The work continues to spread all the time, so that it is impossible for us to keep up with it. There have been one hundred and forty-five persons received into the churches here since the first of last October. The friends in Lakawn write encouraging letters, but I cannot say how many have united with the church. The influence that our converts are having is something wonderful. The little persecution that they have suffered has had little or no effect upon them. We are sorry to have to report that our elder is still in prison. He has now been there over five months; and although the prince said three months ago that he had pardoned him, yet he still keeps him in prison. It certainly looks as if they would like to oppose us in our work. In justice to the Laos, I would say that the Siamese are responsible for all the trouble. I sometimes think they have not treated us any worse than they have the chief and many of the Laos princes. They have taken all the power out of the hands of the Laos.

BRAZIL.

Sao PAULO, July 3, 1889.

H. M. LANE, M.D.:—The first term of this year's school closed June 22, with the largest number of pupils ever enrolled and the most successful half year's work ever done, in spite of many annoyances and difficulties. It seems as if the work grew best under pressure. The mission pupils have not only made excellent progress in their studies, but also in the development of Christian character under the wise and faithful guidance of the young pastor of the Sao Paulo church, Rev. E. C. Periera, who has directed their theological studies and guided them into the real work for which they are training, by giving them a large share in the direction of city mission work under the eye and with the aid of the elders.

I have made a start in manual training and have opened a cabinet-maker's shop, with accommodations for two classes of seven each, under a reliable Swede, a most devout Christian man, who has had some experience in the Slojo schools of Sweden. The object I hope to attain is, 1st, to prevent overwork in purely intellectual lines. Two of our best boys are now suffering from this. 2d, to teach habits of industry and give a more symmetrical development to the "whole boy," and at the same time equip him with a trade that will always be useful to him; and 3d, to dress honest labor with a dignity which slavery and Romanism have robbed it of here. I have turned the "chalet" belonging to the school into a shop for the purpose.

A great and glorious work has been done in this nation. I can look back thirty years and can see that easy advance in purity of life, and even in material prosperity, has followed the lines of advance opened by the gospel. Where the word of God has been gladly received, there everything has seemed to grow and prosper. If it be not the hand of God directing the destinies of the nations, then it is a most wonderful series of coincidences. It has attracted the attention of observing and patriotic statesmen.

An intelligent gentleman said to me the other day, "I believe your teaching is calculated to revolutionize society. I hear the Protestant hymns taught in your schools everywhere. But even if it were not so, every patriotic man ought to thank you for keeping 350 children out of the clutches of the priests."

EVANGELICAL CHRISTIANITY.

The religion of Christ pure and simple has such a foothold in this province that in the next ten years, if the people of God are faithful *and the work is followed up*, it will leaven the whole empire, if not the continent. The Church of Christ must put on the whole armor and keep in front. Times have changed, men have changed, and mission methods must keep pace.

SAO PAULO, July 22.—The work in church and school progresses. At last communion five persons were received on profession of faith and two by letter.

The licentiate Benedicto Ferrar is away on an extended trip through Minas, visiting the churches formerly ministered to by Rev. E. C. Periera. Rev. Zacharias made one trip through the same field this year, but is now obliged to visit his own extensive field, embracing three organized churches and numerous little clusters of believers from Sorocaba to Faxina. He has been sadly tried this year by sickness in his family. The family was with us last week for medical treatment. These long trips are very trying to delicate stomachs.

The pastor's house here nears completion—a substantial, roomy structure, which will be nearly paid for when completed.

Dr. H. M. Lane writing from Sao Paulo, Brazil, August 29, gives the following interesting account of the work in southern Brazil:

The school flourishes; every seat is full and every available corner of the church building occupied. There are 346 now in attendance. A letter from Parana reveals a most hopeful state of activity there in church and mission work. The school in charge of Mr. Carvalhosa's daughters has a membership of 22. The news from Botucatu is highly encouraging; the church in that vast field also prospers. The school has 71 pupils, but alas! the pastor, Sr. Braga, is sick, worn out with the work of the great field ripe to harvest in his charge. The same may be said of the two fields in charge of Sr. Zacharias. *Ten organized churches* in a vast rich region are being ministered to by *one* ordained preacher, and he a sick man. Faxina with 80 church members received a visit once a year. Canna Verde, 300 miles north, under the

same pastor, is also visited once a year. The northern end of the field is now being visited by the licentiate Benedicte de Campos, a most hopeful young man of good ability. In spite of the lack of laborers the work grows apace. The visible blessing of God is upon it.

Our Sao Paulo church grows in every sense of the word under its unusual burdens in numbers and strength. A neat, comfortable parsonage has been built and nearly paid for; the whole of the pastor's salary paid and larger contributions than ever to home missions and charitable work. The Lord's work ever grows best under pressure. Nothing like a good mob to develop the strength of character of those new in Christian life.

Dr. Blackford under date of Bahia, Brazil, May 10, writes:

The attendance at our services has improved some of late. Last Sabbath one young man was received into the church on profession of faith. There are several other earnest inquirers attending both at our central hall and auxiliary hall.

Mr. Silva and the colporteur from Cachoeira went last week to South Amaro, a town about the same size as Cachoeira, and about the same distance from here, four or five hours per steamer. They were well received, had interesting interviews with many persons, put in circulation a good many books and tracts, and on Sabbath Mr. Silva preached morning and evening to good and attentive audiences. The vicar showed his hand, but with evidently little success. We hope to keep up preaching there at least once a month. Nazareth is another important town, not much further off, where we could no doubt get a similar entrance; but with five or six sermons a week here beside other work I must look after, makes it rather difficult for one of us to be absent three weeks out of every month. I am trying to find time to visit three other points, two in the interior and one in the extreme south of this province, where the call is urgent for some one to go. I received this week a very interesting letter from a man up in the interior asking for a Bible and some other books to guide him in his search after the truth. He had heard of the truth from another of my correspondents—a police-soldier. We need two more good colporteurs.

PERSIA.

OROMIAH, PERSIA, September 9, 1889.

REV. B. LABAREE, D.D.:—The record of the summer just past has some incidents worthy of mention. Early in July the college year closed with the interesting exercises of the graduating class and the alumni meeting. The spring term was a very gratifying one in respect to the discipline, application to study and spiritual condition of the students. The outgoing class numbered sixteen. It contains a number of boys of talent and some of promise for the ministry. Many of them, however, are touched by the fever of going abroad to extend their education and increase their qualifications for their own and their people's education. The subject was warmly discussed at the alumni meeting. The aspirations of the times are for profitable travels. It forces upon us some social questions not unlike those which confront and perplex educators at home. Dr. Shedd's efforts to solve some of these problems, establishing an industrial department in connection with the college, will I trust bring us essential relief.

CHAUTAUQUA IN PERSIA.

A few weeks after the dispersion of the college we repeated last year's experiment of holding an institute at "the lakeside" for study and spiritual exercises, a sort of Chautauqua Assembly. It proved of even deeper interest than that of a year ago. In the forenoon Messrs. Coan, St. Pierre and McDowell gave practical instruction on "The work of the ministry," "The preparation of sermons" and "Biblical analysis." These lectures, accompanied with free and full discussion, were highly enjoyed and their profitableness most gratefully acknowledged. The afternoons were given to papers and discussions on various phases of the world's conversion. Numerous prayer-meetings were held daily, the thought in all centering on the work of the Holy Ghost. A deeply earnest spiritual tone prevailed through all the exercises. The heavenly Guest was himself present in all the public gatherings and in the hours of social intercourse intervening.

In reading of our gathering at the *lakeside*, no one need fancy to himself a charming little summer resort, shady and cool and inviting. The attractions of the spot are mainly its isolation and its proximity to the salt waters of the lake for bathing. Otherwise a treeless, arid place, no one would care to visit it. It happens to be the har-

bor of the Haps, who do a limited traffic across the lake, and an uncle of the present shah, who had the monopoly of this trade, redeemed here from the surrounding waste a small plot of ground. In the days of its prime the wealth and fancy of the owner made it a lovely little summer abode. It has long since gone to waste again, its water supply reduced to a mere trickling stream, and only a dilapidated mud house and a few stunted pomegranate and fig trees remain to tell of its former culture and beauty. A benevolent lady of St. Louis, through that warm friend of foreign missions, Dr. Nelson, made us the possessor of this abandoned garden a few years since. We have found it a welcome retreat from crowding work for a few days in the summer, missionary families going there by turn. But missionary comfort is always subordinate to missionary opportunity, and we have rejoiced to find that we can turn the place to such excellent purpose as a sort of camp-meeting ground.

The summer is usually a time of almost religious stagnation in our churches. The congregations are much scattered. Large numbers of the male members are away in Russia to earn their living. I am happy to report that this summer, in spite of the depleted condition of the congregations, there is an unusual amount of spiritual activity in several of the churches, among those who remain at home. The spiritual meeting at the lake gave impetus to a tide of religious energy already rising. Several pastors report their last communion season as the most solemn and profitable for a summer season in many years. Our church reports among its membership an activity in Christian work not a jot behind their usual winter earnestness. We are hoping that there will be no check to this spiritual momentum until it culminate in a widespread and powerful revival throughout the churches.

Rev. Hunter Corbett, D.D., gives the following interesting account of the influence of the Holy Spirit in a Chinaman's heart and life. He says:

To-day a friend told me of a man in this province who when well advanced in life became a Christian. Subsequently an old friend met him, and in the presence of others used the vilest language in abusing him for forsaking the religion of his ancestors. The Christian bore it all meekly,

and returned only soft answers. Later they met again, and this friend, referring to their former conversation, asked why he had lost all his bravery and acted so unlike himself. The reply was, "I am a changed man. The Holy Spirit now dwells in my heart, and I have no desire to act and speak as I once did. If it had not been for this change you would not have dared to use the language you did the other day, as I am a stronger man than

you are. We have always been good friends, and I have done you no wrong justifying you in using the abusive language you did. In so doing you were not yourself. It was the devil in your heart that made you do so. If you do not forsake him, follow my example and become a Christian, you will lose your soul." This started a new train of thought, and the friend began at once a new life and became a Christian.

HOME MISSION LETTERS.

SITKA, ALASKA.

Our readers know something of the marvellous work done for Indians in British America by Mr. Duncan at Metlakahtla, and of the strange persecution there from which those Christian Indians fled to Alaska, where they have founded a new Metlakahtla. An Indian lad from that place, named Edward Marsden, wrote from the training-school at Sitka to the Board of Home Missions in July last. The character of the lad, the admirable instruction and influences which he has enjoyed, his fidelity and usefulness in his present position, and the excellent methods pursued in that training-school, will be most impressively illustrated by giving his letter as it was written by himself. He says:

I came from my new home, Metlakahtla, Alaska, last year in May, and have been in the home just a year and a month. As soon as I came here I went to school three hours in a day and worked half of a day. But in vacation I work a whole day and studied my books one hour in the evenings before prayers.

When our steam laundry with all its machinery was fitted up, as I was accustomed to steam boilers and engines before I came, I was placed in charge of it. Several steam-pipes were bursted and some of the materials of the machineries were broken, not caused by accident or by determination, but by its own working. In a short time they were repaired and thus saved Mr. Kelly much trouble about getting and paying an engineer to repair them.

I taught some boys how to manage it, and now they can run it by themselves without spoiling or running the machineries in bad order.

I also played on the organ in the services and led the singing, especially the choir, and have taught them more than eighty new hymns, anthems and songs since I came here. Mr. Lake led the singing sometimes, but according to his health he left the choir and about the singing in church in my charge. It took me great pains to make all the children learn hymns and songs, and to sing them according to music, and that they should pay attention to their singing. I received my instructions in music and how to play on organ or piano from Mr. Duncan before I came here, so I am able to help or teach the children. And Mr. Lake taught me a great deal more about music. I am also in the brass band under Mr. Lake's leadership, in which I am proud to say that he promoted me because I know better than all the members of the band, and sometimes when he was sick he ordered me to lead it and I did so.

While Mr. Austin was here conducting all the evening meetings and Sunday services, when he was too tired, being at work all day, and he asked me to lead the meeting and I did so. Before Miss Delph came, when Miss Lee, teacher of the second school-room, went away, Mr. Kelly himself, though he was very busy, was teaching, and whenever I got through in the laundry I went into the school-room and took charge of it. They are very low grades, so I am able to teach them. Before Dr. Jackson came home, when Mr. Austin has gone, I was asked to preach sometimes on Sundays in church and I did so.

When Mr. Kelly went away last May he left the institution in charge of Dr. Jackson, and he ordered me that I should take a part of his work to assist Dr. Jackson, such as buying food, deer or venison and fish for the school; taking charge of the store-room; the tools; buying food for the teachers' mess from the stores in town; locking the workshops every day after work, when the tools all put away; taking charge of the dining-room at breakfast; attend to the ringing of roll-call, meal and school bells; conducting the Monday, Tuesday and Friday evening prayers; taking charge of the boys when marching to meals, schools or worship, and blowing the bugle for going to bed in the evenings. All these I did with all my best since to-day.

It was one whole week of June 10 Dr. Jackson was sick and was not able to go out, so I dropped my going to school and made the whole institution going on just the same. I signed the boys to work, made them excuse, gave them permission, etc. I am also glad to say that I am doing all I can to help the teachers in teaching the children that they should be careful of their clothes, tools and everything given to them for their use, especially the food, and that they should be obedient, honest, brave and true scholars.

I am also acting as president of our temperance band in this home. The members are about eighty boys and girls.

All my reports every week were excellent and bright. No matter whether hard or easy, clean or dirty, light or heavy work my master gave me, I did it right away and completed it well. I never have left my work undone. And I am trying all I can to save the school's things from wasting, and of course I cannot help when they are worn out and used, but to be wasted for nothing.

I wish to let you know, dear friends, that it was very hard for me to leave mother and sister at home, because I am her only son, and I am only one that supports her by work and earn a little money to buy food and clothes. Though she knew that it will be hard to leave her, but she trusted in the care of the Almighty, so she allowed me to go to find a further education for her sake, especially my people. And I will try in every way to support her.

I am now just entered my twentieth year. I have been in school in British Columbia in 1881, 1882 and 1883, and as soon as the trouble began our teacher was banished, so I was out of school; that's why I don't speak English well. And now I am again trying to learn

under the direction of my good teachers. Only one thing I need the most is the language, to know the language and to speak the language as an American citizen do. I feel very much grateful that this school is erected not only for learning how to read and cipher, but for learning how to live in a Christian life and know everything about God. So I am doing all I can in helping the institution, though I am poor, but I thank God that I am healthy, so I am able to work.

In this my uncorrected letter I ask the Christian friends of the Presbyterian Church if they could help and encourage me. I need some school-books, instructions for music, reading-books, but I have nothing to buy them.

My only supplication is that God may grant me wisdom and knowledge, for "how much better is it to get wisdom than silver and gold," that I may go and fulfill his word. To prove my report, let our superintendent or teachers be asked. I should be very delighted and encouraged to hear from the Christian friends.

From Bathgate, N. Dak., Rev. J. P. Schell writes:

The work has been crowding me the past few months as never before. It has been a real harvest time with us since the beginning of summer. We have had crowded congregations usually and an unusual degree of interest all through the season. The Foote brothers, evangelists, were through our field just before harvest and their labors were greatly blessed among us. I think I may say about sixty persons were hopefully converted to Christ and are in training for Christian work. We organized two young people's societies at Tyner and vicinity, numbering about thirty active members each, which are working finely and promise to be of great benefit. These young people's meetings are held every week, in addition to which we have regular and well-attended prayer-meetings at Tyner and two adjacent districts each week. Our two Sabbath-schools are also running well there. I preach at each place—Tyner and South Tyner, four miles apart—every Sabbath. The people have been prospered in their crops and there is strong talk of building a church edifice soon. A new railroad likely to traverse the neighborhood will settle the location; otherwise we should be in danger of trouble from that cause.

At Bathgate we are holding our own and a little more. We have more to work against there, and

our people, merchants and others, are feeling more keenly the hard times. One leading banker predicts that the coming winter is likely to be the most trying one Dakota has yet known, though I hope it may not be so bad as that.

Besides our prayer-meetings, etc., I conduct three services each Sabbath, occupying as many different points, viz., Bathgate, Tyner and South Tyner. I have also had considerable presbyterial work to do, and have tried to look after Beaulieu and other neighboring points as I have had opportunity. I believe our work was never so hopeful in this region, but we are confronted at the approach of winter with the disheartening prospect of a number of important vacancies, which ought to be filled if possible.

From Richfield, Utah, Rev. N. E. Clemenson writes:

It becomes my duty this morning to notify you by letter—as I have already done by telegram—of the sad death of our friend and helper Miss Dora Snow. She passed away peacefully last Friday morning, October 4, at 9.30 o'clock. Typhoid fever was the immediate cause of her death. She kept her bed just ten days. Up to Thursday evening, the evening preceding her death, neither the attending physician nor any one else thought the case a serious one. But at that time there was a change in her condition and she sank rapidly. I was at her bedside the last hour of her life. She did not know me. Her mind had wandered all through the sickness. All was done for her recovery and comfort that medical assistance, kind hearts and willing hands could do. But all to no purpose. The Lord had use for her elsewhere and she has gone. We bow to the providence that called her and join with his ancient servant, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." But in the meantime our work is left with but one teacher and without music. What shall we do? What can you do for us? Miss Olmsted is not strong and must not be left to bear the burden alone.

After careful examination it became evident to us all that interment here was the only thing possible under the circumstances. Hence the funeral occurred last Sabbath at 1 P.M. A great concourse of people were present. I had telegraphed Rev. Mr. Martin and he was with us and conducted the services, which were solemn

and impressive. Thus another name is added to the list of those who have laid down or yielded up their life on the field. May we all learn the lesson of life's uncertainty and be faithful even unto death!

ANOTHER CHURCH SELF-SUSTAINING.—
From Rev. J. G. Spencer, Craig, Neb.:

This report is to close the historical and practical part of a year's work. My many visits, frequent rides across the prairie, public services, hand-to-hand appeals, work in study, etc., are a part of the *visible* work, but the *invisible* is what I hope most from. The earnestly-expressed desire, the right purpose, the true work, is just as certainly seed-sowing in a spiritual sense as to plant a kernel of corn or sow a handful of wheat. It is God who gives the increase in both cases; one is as certain as the other, with the advantage to the latter. The season is *now*. The good presence and intent and word and work makes man a seed-sower of good things, and God will look after the harvest. It is a pleasure to do missionary work by this rule, in fact any Christian work. 'Tis a pleasure to go on to the frontier and keep pace with newly-seeded fields, in sowing gospel seed in the hearts of men. God seems to make the soil virgin in both cases. Where are the young men that they do not see this? There are no hardships to be dreaded by the rule of such a truth, with faith to work it. The opening of a new country is just the time to expect great things of God.

I find myself often longing for rugged frontier work again, having been in Nebraska more than twelve years, most of the time in the eastern part of the state. I have seen the frontier line steadily move westward, until even the mountains have become the mountains of his holiness. I, however, get a little taste of early-day glory. The last week in September your missionary rode over one hundred miles in his buggy on his present field and conducted seven services, and came out hearty and strong, preaching three times the very next Sabbath. There is only real pleasure in the Lord's work in a reasonable amount of service.

Now I have been keeping the best until the last. The Craig church does not propose to ask aid any longer. That lame leg is well, so they propose to get upon both feet and go alone. And now that they are strong they do not intend to kick at their nursing mother, but will do their share toward

preserving her health and strength, that she may look after the Johns and Marys on the frontier, and have ability to nurse the Thomases and Marthas at home, who seem to be struck with something like a chronic weakness of constitution. (If I were in mother's place, I would try the "faith cure" on some of them.)

And now, dear brethren, be assured that this church is profoundly grateful for the kindly and constant help you have afforded them in the past, and they will give further material appreciation when the time comes.

From Buffalo, North Dakota, Rev. J. F. Killen writes:

I will begin by saying that excepting one Sabbath, services have been held every Sabbath here and at Ayr. I have also done a great deal of visiting through the country, travelling many hundred miles for the purpose. At the last communion service here eight were received into the church, five on profession of faith and three by letter. Of those received by examination, two are young wives, their husbands being business men in the place, one of them the postmaster; two others, a young man and young woman, his sister; one, the fifth, a young man whose parents are close-communication Baptists. His parents offered no objections to his uniting with the church, his mother being present. The prayer-meetings here are well attended, twenty being present at the last meeting, and sometimes the number reaches to twenty-five or thirty. The Sabbath-school, which numbered about thirty a year ago, now has seventy present on some Sabbaths. And during the last quarter our morning congregations have greatly increased. On last Sabbath every seat was occupied, and some were unprovided with seats. Quite a number of families now attend church regularly who were never seen at a place of worship a year ago, some of them coming several miles. Indeed, the change that has taken place during the year is marvellous. There were about twenty members a year ago. Now there are forty-five. And this success has come in the face of the most determined opposition on the part of enemies who are set for the overthrow of everything that is good. These enemies have just succeeded in driving away the principal of our schools, who united with the church last winter. He is a most

excellent young man, and has been very useful in the church and Sabbath-school. These enemies openly declared that the schools should no longer be "run" in the interest of temperance and the Church, and they succeeded, so far forth.

From Taos, New Mexico, Rev. S. W. Curtis writes:

Our work has been well sustained during the summer months in all our stations. We have had regular preaching every Sabbath in Taos, El Rancho de Taos, El Prado, Rancheto, Los Cordovos and Arroyo Seco. In upper Arroyo Seco and Rio Chiquito we have services two or three times each month. In Los Rimours and Embudo our evangelists have held religious services in all their stations—Mr. J. J. Vigil in El Slano and Mr. J. Martinez in Penosco, Chamisal and Rio del Pueblo. Mr. Martinez preaches every Sabbath in Penosco, and alternates between the other two stations. Mr. Lucas Martinez preaches twice every Sabbath in Plaza del Embudo, Buena Vista, two miles up Embudo creek, and in Rinconada, a small town on the Rio Grande, also about two miles from Embudo in an opposite direction. Rinconada is on the stage and mail route to Taos, and the congregation there is composed of Americans and Mexicans. The Americans invited our evangelist, Mr. Lucas Martinez, to hold services there in a private house every other Sabbath.

Most of the Americans understand Spanish. Mr. Martinez understands some English, but cannot preach in that language. Our Sabbath-schools have been continued during the summer in some of our stations; in others we closed until the day-schools open again the 1st of October. The attendance at our preaching services has been very good. In Taos, Ranchito, El Prado and El Rancho it has been larger than usual during the summer months. In Taos I have an evening service. Americans and Mexicans attend, and almost every time we see new faces. Among the Mexicans we have very few members living in Taos. Some of our American friends do not understand much Spanish; but they are learning it. We have English and Spanish hymns, and sing three of each during every service. Sometimes I read the Scriptures and offer prayer in English. All seem very well pleased; but I often wish that all the Americans present could understand Spanish as

well as the members of my family do. As we sing the Gospel Hymns, the tunes are familiar to many of the Mexicans. Last Sabbath we celebrated the Lord's Supper in El Prado, El Rancho, and in Taos in the evening. In summer, especially in the harvest time, we cannot secure a full attendance, even when we go to the villages. The farmers do nearly all their work by hand. Most of them cut their wheat with a sickle, and thresh it on the ground with horses, goats and sheep. They have no barns as the farmers in the East have, so they are exposed to all the changes of the weather. So the grain is winnowed in the wind by throwing up the mass of chaff and grain in the air. When the wind does not blow nothing can be done. When rain falls the grain and chaff get soaked, and sometimes a part of the wheat sprouts and becomes worthless. Several reapers and threshing machines are used now, but most of the Mexicans prefer or adhere to the customs of their remote ancestors, and reap and thresh as they did in Palestine in Old Testament times. Very little rain has fallen during harvest this year. In many cases the farmers work on the Sabbath, especially if the wind is favorable to clean their grain or they fear the rains may surprise them with grain on the threshing-floor. The prospects for our schools this year are very favorable.

From Timnath, Col., Rev. C. A. Taylor writes :

On account of the general work and because of the needy fields, all of which you cannot supply, I am very glad to report that the little church at Timnath will make no application for the ensuing year. It has been by every man putting his shoulder to the wheel and by an almost universal response from both within and without the church that this has been accomplished. While the wheat crop is most excellent, the price has come down, and is about one third lower than last year, and both the potato and corn crops are almost a failure. I do feel that our people deserve great credit, but I have been confident that they would reach self-support at the earliest possible date. They may not be able to contribute much to the boards directly this year, but we pray God's blessing upon the \$350 which may go to some other field. And now, brethren, let me say that it is with deep feeling that I come to say good-by. I have been a home missionary for thirteen years. To make a

quarterly report to you, brethren, has become a habit so fixed that I shall miss the performance of the duty. There are many pleasant places of home missionary life that will be missed. Both myself and the little church will miss many expressions of sympathy and encouragement which have come through our connection with you. May the Lord bless you for all you have done for me and the churches to which I have ministered. I have this pleasant recollection, that you have uniformly granted my requests, and that our intercourse has been most pleasant. I hope there may be no adverse circumstance to cause this church to apply in the future for aid; but should they apply, you may be sure it is because they need. As to myself, I may make awkward work as pastor of a self-supporting church, and may as a son just attaining his majority and entering upon business for himself long to return to the Home Board and paternal counsels. I shall remember you always; and may I not have a special remembrance in your prayers for myself and for this little church?

From Davenport, Wash., Rev. J. A. McArthur writes :

I will from necessity be brief, as I have been at the polls all day pleading for prohibition, and must leave home now to be away a few days. It gives me great pleasure to inform you that Davenport has a church and a good, substantial, handsome Presbyterian edifice, capable of seating about two hundred and fifty, and costing when seated \$1800. We are truly thankful to the Giver of all that we have now a home of our own in which we can worship. We have not yet dedicated it, as we have been waiting until the Ladies' Aid Society of the church should raise funds to seat it. They have now the necessary funds, and the chairs to seat it will soon be here, when it will be set apart for God's service. We are yet \$100 short of the sum required to pay off all indebtedness on building, and are making strenuous efforts to give it to the Lord without any incumbrances. To-day the Christian conscience of our great territory is making a big fight for the home against the saloon. Our county will cast a large vote for prohibition. With the exception of two weeks, during which I was unwell, I have been in the work, and with preaching the gospel, lecturing on prohibition, building a church, my hands have been about full. We have five with us who should have been re-

ceived last quarter, but their reception I have postponed till dedication, when we will have a communion service and a brother to assist. I am somewhat troubled as to what I shall do with my field. The town has grown to such proportions that it requires nearly all my time; but how can I drop my five points in the country and the good people? I cannot see how I can do it, and yet I feel that my labors are spread out too much. We will labor on and do the best we can, looking to God for guidance.

Rev. M. Mathieson writes from Las Cruces, N. Mex.:

As the time has come again to send you my report for the past quarter, I do so to-day, as to-morrow is the Sabbath.

It has been a very busy quarter with me during these three hottest months of the year. I have worked hardest, and I hope with good results. In June I organized a Spanish church in Morenci, Arizona. The superintendent of the Methodist Episcopal mission of New Mexico and Arizona, Rev. J. Harwood, agreed or proposed to me to give me that field if I would give him Solomonville, Arizona, which I did.

I have also visited lately Deming and Silver City, as well as other points where there are no Protestants among the Mexican population, with a desire that something may be done in those places in the future. I have sent Panfilo Gonzales up to Silver City for the present to continue the work I have begun there until something more substantial may be done. We ought by all means to have an evangelist at Silver City and one at Morenci, Arizona. We cannot afford to let these fields go unoccupied any longer. Just think, with all our boasted light and missionary spirit, to let thousands of souls perish for want of sending them the word. Silver City, Pinos Altos, Georgetown and the Nimbres valley, thousands of Mexicans are living who never heard the gospel if ever they heard of it—citizens of the United States, voting for or against an intelligent government. May God help us to do his will in this respect.

I have received three new members into the church at Las Cruces during the quarter; at Morenci, Arizona, twenty-two members, ten children; baptized fifteen adults, six infants. I have preached many times every night for weeks together—God only knows with what result. Brother Fanneaux

helped me greatly at Morenci, as that is a part of his field to the Americans. He is doing true missionary and pioneer work; not afraid of the lions in the way. Brother Fanneaux is a good man.

From Las Animas, Col., Rev. T. C. Beattie writes:

Last week I preached at Nine Mile, a place twenty-five miles from this point. It is so called because at that point there is a little valley nine miles long among the bluffs. There are a few farms there. I preached in an adobe school-house, whose ceiling is of the latest style—"natural wood." In this case there was progress, for it was as natural as it could be, since flame had never touched beam or board. The ventilation was most excellent—through broken windows. The light was all that I could personally desire, for I had the only one in the room. There were twenty-five present. I enjoyed speaking to them very much. Cow-boys were in the audience, and one felt that none of his hearers was "gospel-saturated." Most are weeks or months without hearing the gospel proclaimed. As one looked down upon those earnest faces upturned in the shadow of the single lamp, he felt what a glorious thing it was to be a messenger to bring hope and comfort through the word of God.

Rev. E. M. Knox writes from Kaysville, Utah:

Just two years ago last evening I landed on my present field of labor, having returned from a year of work on the Pacific coast. Isolated though we are from our relatives and friends, still there is a wonderful fascination about this mission work among the Mormons. Several have gone away to other more promising fields of Christian effort, only to return again to this foreign mission in the United States. After nearly seven years of work among this poor deluded people, I can report that Utah moves. The younger element is now coming to the front, and on the whole it is an improvement upon the past. The young men of Utah are taking hold of affairs with far greater independence and freedom from church rule. Our mission-schools are provoking our Mormon friends to "good works."

The church authorities here are building a fine two-story brick academy this summer. It will cost \$7000. The establishment of the Presbyterian mission and the erection of our beautiful chapel last

summer have been the exciting cause of the fine efforts the Mormons are now putting forth along educational lines. What is true here is also true all over Utah. The past school year in Kaysville was by far the most successful and satisfactory of any since the mission was established, in 1881. The attendance was more regular; the improvement was more marked. A part of this was due to the two cosy and comfortable school-rooms which our new chapel contains. The larger part, however, was due to the faithful and consecrated efforts of our mission teachers.

The outlook for our school is most excellent. Our Sabbath-school is flourishing too. The attendance is very regular and the interest good. Our preaching services are not so well attended since the completion of our new chapel. The Mormon authorities have come down with vengeance dire upon the young people who attend our services. I believe that I am safe in saying Kaysville is the most solid Mormon community in Utah to-day outside of St. George.

Preaching services have been held regularly during the entire quarter. Seeing no prospect of a manse for Kaysville, and having been unable to rent any house here for more than a year past, we felt we could not endure another year of Mormon hotel life and fare; so a great effort has been made by us, and on the 25th of this month we move into a cosy brick cottage of four rooms, which we can for the first time in nearly eleven years of frontier home missionary life call our own home.

From Bear River Canal, Utah, Rev. S. L. Gillespie writes:

The one great event in Utah at the present time is the construction of the Bear River Canal, with an estimated expenditure of \$3,000,000. The contracts were let on July 20, and it is said to be the most extensive aqueduct in the world. It has advanced real estate in this town and throughout the valley threefold and fourfold, and is bringing in a large population. It follows from this place to Ogden very nearly the road Dr. Irvin travelled when here last fall. A continuous stream of emigrants has been coming from southern Utah, since early spring, two hundred wagons daily passing through Salt Lake City. They have gone northward along the Snake river, in Idaho, and many as far as Washington and Oregon territories. The people settling in this valley are those who have sold out to

the Gentiles in Ogden and Salt Lake, and some are foreign immigrants.

This migration is an important step in the solution of the Mormon problem, and is according to the habit of the "foul bird of every wing." They cannot bear the light of day. Their system of priestly rule and "latter-day revelation" must have seclusion and darkness and ignorance in order to thrive. Our schools are routing them out of these southern holes. I have seen many from St. George and Parowan going northward this summer, and also from the San Pete and Sevier valleys. It has been, and is now, an unprecedented dry season. The lake and streams flowing into it are lower than ever known, and no rain has fallen since April. This drought is directing earnest attention, throughout this arid region, to reservoirs for storing the water. Surveys are being made of all streams and their water supply—the basin or territory drained by them—as well as all present channels of irrigation in the territory; also the land not under cultivation, and the estimated amount of water necessary to irrigate it. This is being done by order of Congress, and preparatory to an appropriation for building reservoirs.

This Bear River Canal has a wonderful natural reservoir in Bear Lake. Some twenty by forty miles in extent, and without any danger of a Johnstown disaster, it can be readily utilized as a feeder to the canal. In short, this irrigation movement is changing the population, and is giving great impetus to our work in this valley.

Meetings are held every day and night at Corinne during this most dry and hot season. I was out last night until midnight. A Mr. Menaul, from Ogden, an evangelist formerly from Columbus, Ohio, is conducting the meetings. Fifteen have requested to unite with us at our next communion.

The work at Brigham City has been dull since the school closed. There is much political excitement, and our work has been in running a Fourth of July (the first ever held of a genuine celebration) and in securing a change in our city government. In this state of society we are in great need of men to take the place of the Mormon bishops and presidents and priests, who are being removed from political control of the people.

We greatly need a man now for Corinne; and if this man from Columbus, Ohio, will stay, we will ask for aid in his support. The church could pay half his salary.

CHURCH ERECTION.

THE OUTLOOK.

In the October number of this magazine the Board of Church Erection made a "special appeal" for an increase of contributions. It was then said that the applications to the Board had been more numerous than ever before, and indicated a marked advance of our beloved Church in almost every part of the country, and it was shown that unless the funds of the Board could be immediately and rapidly augmented, the Board would soon have to face the alternative of declining to make further grants or of ending the year embarrassed by heavy debt.

In response to the appeal there has been a slight advance in the contributions; but not sufficient to meet the emergency.

The treasury of the Board is now empty, and appropriations have been made that will absorb all of the regular contributions usually received up to the first of next March. In view of such facts, a cessation of grants or a heavy debt is inevitable. The latter alternative cannot be for a moment entertained. Unless debt were caused by a sudden and unexpected falling off in receipts, the Board would be culpable in a high degree for incurring it. The Board is in this regard in a very different position from some of the others whose work necessitates obligations running far into the future. Moreover, there is no reasonable ground for expectation that its income will be from any source suddenly and largely increased. Thus to close the year with a debt means to begin the next year with a debt, and then to continue to be in debt: in other words, a constantly-increasing load that would soon paralyze its usefulness.

The other alternative, sad and disappointing as it is, is therefore inevitable. Unless then the churches that have not yet contributed come to the rescue, this Board will be obliged by the first of the new year to postpone the making of further grants until

the opening of the next fiscal year upon the first of April.

The fact that in the nine months from April 1 to January 1 it will have made as many grants and have promised as much money as in the twelve months of any previous year, while in itself gratifying, will not mitigate the disappointment or save from embarrassment and perhaps disaster scores of young and hopeful churches that have moved confidently forward in full expectation of the help that the Board of Church Erection is wont to give.

The Board now, while there is yet time to prevent so untoward a result, appeals to the churches that have not yet contributed and to all whom God has blessed with means that they desire to sanctify to come to the aid of our homeless churches—churches now struggling and in danger, but upon whose continued existence, under God, the destiny of our country largely depends.

A WARNING.

In view of the facts above set forth, it is obvious that the congregations now preparing to build must arrange their plans with prudence and foresight.

It will not do for them to go forward without consulting the Board under the assumption that after their edifice is all finished, or at least contracted for, they will certainly receive a grant of the full amount for which they ask. This is perilous business at any time, but doubly so when it is sadly uncertain whether any grants at all can be made.

When things are at their best the Board is often embarrassed by the petitions of churches that have placed themselves—sometimes carelessly, sometimes deliberately—in a position which forces the Board into the dilemma of making a grant which it believes to be improper, or of seeing the church sold out under the sheriff's hammer. Here are two or three illustrations.

The church at A—, with a subscription of \$6000, has deliberately contracted for the erection of a \$10,000 building, and after every obligation is incurred and its edifice is nearly finished, applies to the Board for a grant of \$2000 or \$2500. To the reply that it is not the province of the Board to aid churches in building so expensively, and that the rules do not permit so large a grant, there comes the agitated response, that every source of supply is exhausted, that the expected aid is a matter of life and death.

The church at B— completes its building without a doubt that the final \$1000 needed will be forthcoming from the Board, and then at the last moment is confronted with the fact fatal to its expectations that it does not own its land by a title in fee simple. "In our case," it cries, "the Board may with great propriety relax its rules." But unfortunately the rules are not the Board's, but those of the General Assembly, and there is no possible way of setting them aside.

The church at C—, with commendable courage, at first determines not to apply to the Board, and then with a courage not so commendable goes forward and builds far beyond its resources. It struggles under its heavy debt three, four and five years, and then turns to the Board. But one of the fundamental principles adopted by the General Assembly in forming this Board was that no part of its funds should ever be used in paying old debts.

And so we could enumerate case after case where disaster results because, without conferring with the Board, it is assumed that just the help needed will be accorded in just the way desired and just at the critical moment—three very dangerous assumptions.

All uncertainty could be obviated and all danger of disappointment removed if in every case the Board were consulted at the very inception of the movement. The natural and safe sequence of steps in church building is: first, a lot with title in *fee simple*; second, as large a subscription as possible; third, an estimate of the cost of building; fourth, an assurance of a grant from the Board; and fifth, the letting of the contract

at a price within the assured resources of the congregation.

Too often all this is reversed and the contract is made and the building commenced even before the title to the lot is secured, much less the subscription completed or the Board consulted. Hence anxiety, embarrassment, debt and not infrequently sad disaster.

SYNODS.

The secretary of the Board had the pleasure of meeting this year with the synods of Illinois, Indiana, Iowa and Minnesota. In all these synods it was evident that the greatest interest was manifested in the work of church extension and church erection within their bounds. All reported new churches organized and new edifices built, and in Iowa and Minnesota the advance seemed to be more marked than in any previous year. Particularly do the brethren in St. Paul and Minneapolis seem fully awake to the necessity of providing for the need of those marvellous cities. How can it be otherwise than that new and enlarged demands should be made upon this Board, and through it upon the Church in all its length and breadth, where cities like those named are doubling their population in five years, and territories like Dakota and Washington, which ten years ago were almost uninhabited, springing into statehood with hundreds of thousands of inhabitants?

Everything that we saw in our delightful journey through the states named, and everything that we heard at the imposing missionary meetings we attended, confirmed us in the belief that last year was one of gracious revival, and that fruits are ready now to be gathered in, in abundance never known before, if only the Church will recognize its opportunity and be true to its high calling.

The *Congregational Review* (London), urging "all seats free and unappropriated" in all the churches of the Congregational order, says: "The 'Tourists' Church Guide,' 1888-9, issued under the authority of the English Church Union, informs me that in no less than 1744 churches all the seats in the body of the church

are free and unappropriated. And any visitor may satisfy himself that these free churches are, as a rule, the most flourishing and the best-filled places of worship in their respective neighborhoods. They are often churches with small endowments and with large offertories. Generally they belong to the High Church party, but that is no reason why Nonconformists should be blind to the lesson that they teach. *Fus est doceri*, I will not say, *ab hoste*, because all Christians are friends in face of materialism, their common foe. But it is sheer folly for us to ignore one secret of the immense success of what is becoming every day more plainly the dominant school in the Established Church. Besides all the varied attractions, spiritual and sensuous, of their services, they are doing one thing which we Nonconformists are afraid or unwilling to do—they are making the rich and the poor, the merchant and the artisan, the earnest communicant and the casual stranger, *equally* welcome at their gates. And they are visibly moving forward, while we—well, we hope we are not moving back.

"*The plan does work.* Question any friend who belongs to a free and open church, and he will tell you that he can always get the seat he prefers by going there in decent time, and that if by chance his pet place is preoccupied, he has exactly the same right to the seat next before or the seat next behind. In an appropriated church the man who hires pew No. 45 feels awkward enough when he comes in and finds it full of strangers, because he knows that he and his children must go trespassing into No. 44 or No. 46. But in a free church he feels that every pew is equally his own, and so he is at home in this seat or in that, without regard to its exact number. Ask any Quaker acquaintance whether family ties are broken and parents and children ruthlessly set asunder in a Friends' meeting-house; yet in every meeting-house all the seats are free and unappropriated. Ask both men whether the average worshipper at a church or at a meeting where such liberty prevails be so alarmingly inferior in social status to the average deacon's wife, who shudders at the thought of 'having to sit next anybody and everybody.' Even if 'anybody and everybody' should take heart to enter our church door when we throw it wide open and should presume to occupy one of these newly-freed seats betwixt the wind and our nobility, ought that unpleasantness to seem quite intolerable to a Christian? The ground plan of a Gothic minster was always the cross, and every Christian church and every

Christian life must still be built upon the sacrifice of self."

CHURCHES COMPLETED.

The following churches during October notified the Board that they had completed, entered and paid for their edifices:

CHURCH.	VALUE.
Berg, Neb.,	\$950
Cross Valley, First, Mich.,	1300
Cold Spring, Ind.,	2160
Eugene, Ind.,	2075
Harper, First, Kan.,	1700
Lone Elm, Kan.,	1800
Maine, First (manse), Minn.,	920
Redlands, First, Cal.,	2900
Slateville (Delta Chapel), Pa.,	1448
Springwater, Oregon,	580
Toner's Chapel, Ind.,	1500
Utica, First, Neb.,	1850
West Duluth (Westminster), Minn.,	3400

FROM CHURCHES.

REDLANDS, CAL.

Your communication, informing me of the grant by the Board of \$750 to our church here, was received the last of July, just as I with my family was about leaving home for our vacation. I intended to write at once and express our thanks for the grant, but there was so much to do before going that the letter was postponed and did not get written at all. On my return I should have written, but the trustees were endeavoring to arrange matters so as to send for the grant and wished me to wait a little. This business took longer than was anticipated, and so I have waited till now. I am sorry for this long delay, as it looks as though we did not appreciate the generosity of the Board, whereas we are deeply grateful for it. I am personally very thankful for this assistance to our little band of earnest workers. It is a very great help to my work. I can assure you that my people are exceedingly thankful to the Board of Church Erection. And I wish the Board could know how valuable this aid is to us just at this juncture. It enables us to complete our house of worship free of all indebtedness, and that is worth very much, especially in these "hard times."

To show how much the grant has helped in stimulating the people to help themselves: on coming together again for church services after our summer vacations were over, September 1, we

found that \$250 were still needed to secure the grant from the Board of Church Erection. At first there was a little hesitation about undertaking to raise that amount then, for our people generally felt they had given about all they could, some having already subscribed twice to the building; but it was soon decided that much the best way was to undertake the raising of the money at once. Sabbath morning, Sept. 22, the people were told the situation, that \$250 were needed to secure the grant of \$750. It was also suggested that the raising of the \$250 would in reality be the removal of \$1000 indebtedness, thus saving the interest on that amount, besides securing all the other benefits of having our house of worship free of debt. The people responded heartily to the appeal, and in about ten minutes the sum needed was pledged in reliable subscriptions. You can doubtless imagine how happy they were over this result. Some had doubted whether the amount could be raised, and when it was secured they were very joyful. The cheerfulness with which this last amount toward the church building was given added much to its value. I look for rich spiritual results to flow from this kind of giving to the Lord. Some of the amounts contributed have a special interest and value. One came from a man who had not attended a church service for a long time, but being present made his contribution very heartily. Others were from working people who had not attended our services very much, but having "made an investment" in our church we expect they will be likely to come and see what becomes of their money. Two of these, blacksmiths, in handing the money to us said, "If this is not enough, come and we will give more." Gifts made with such a spirit have a double value.

I have already gone into details to quite an extent, but am constrained to give one more incident, for I judge that you and the members of the Board are interested, just as I am, in these "little" things which belong to the life and work of our churches. There is a ruling elder in this church, the only one we have as yet, a man beyond the "threescore and ten," devotedly attached to the church, an Apostle John in spirit, who has lived in this county nineteen years. For all this time, except the last two years, there has been no Presbyterian service nearer than eight or ten miles, which he with his wife attended as often as they were able. Their joy at having services of their own, and now at

last a house of worship of their own, and best of all *paid for*, is great. He took the lead in raising the \$250 I have mentioned, and when the work was accomplished he was deeply affected, even to tears. I have given this incident partly that you and the Board may know what joy this grant has brought to some of God's children, and partly to show that the grant was judiciously made. My people, as well as myself, felt that it was a generous grant. The result has shown that it was none too large. It was just large enough to encourage us to raise the balance now and so have the house free of debt at once. It is altogether one of the happiest illustrations of the value of the work of the Board of Church Erection I have ever known. It will be of interest for you to know that the building is exceedingly neat, comfortable and convenient. It is well built, strong and substantial, and is finished off inside with much taste. The interior is even handsome. The entire cost of the building is a little over \$2700; with the furniture the cost will be about \$3000. The main room will seat about two hundred and the parlor fifty.

Please accept our thanks for your own part in procuring this aid for us, and convey to the members of the Board our sense of indebtedness to them for their generous help.

EUGENE R. MILLS.

AZTEC, SAN JUAN CO., N. M.

Enclosed please find our receipt for \$750, the generous gift of the Board of the Church Erection Fund toward our church and manse. We as a church, and I individually, thank you for this, and for the promptness of its remittance. The building is giving an impetus to good works in all the county, and getting credit to Presbyterianism as the pioneer in such pious deeds. The people seem astonished that in so new a field, with so little to justify the beginning of a house of such substantial material and proportions, it should be completed, and its airy little belfry sending out the rich tones of a church bell (the gift of the Immanuel Presbyterian Church Sabbath-school, of Milwaukee, Wis.). We could not have done this without the prompt aid of your Board. Let all who aid the Board of Church Erection know that it is the mightiest handmaid of our noble Board of Home Missions.

We hope to build two or three more churches in this beautiful county of San Juan.

S. D. FULTON.

COLLEGES AND ACADEMIES.

A BIRD'S-EYE VIEW.

The eye of a flying bird has two advantages over other eyes: it sees more at a time, and by the swiftness of the bird's flight it brings separated scenes into closer contrast. During the month of October, lately passed, the secretary of the Board of College Aid has been taking, in both senses, a bird's-eye view of a good part of our Church's broad territory. Since he had special reason for visiting synods that are so far apart, it happened that one continuous ride, broken only by the rest of the Sabbath, carried him from the Rocky Mountains, where the Synod of Colorado was sitting at Colorado Springs, to the Atlantic, where the Synod of New Jersey was sitting at Asbury Park. To see within so brief a time so much of characteristic American territory—the Colorado snow-peaks, the Plains, which in wide spaces are scarcely touched by the plow, the gradual and then the rapid multiplication of farms and homes till, having crossed the Missouri, one finds himself among all the signs of a settled community; and thenceforth to watch the steady growth of wealth and population as he sweeps on to the Mississippi, to the Ohio, to the Alleghenies, to the Delaware, to the sea,—is enough to start a whirl of thought and hope in the breast of any American. But is it unsafe to say that, other things being equal, the training which a man gets in studying the office and outlook of Christian Education in this spreading nation is as well adapted to make his rapid survey lofty and grand as any drill that mortal mind can get? After witnessing and encouraging the zeal of the sparse frontier synods for their young colleges and for the results which they promise, let the same man, rushing through that long diorama of things new and old, suddenly find himself face to face, in the Synod of New Jersey, with what is most venerable and effectual in our Church's provision for

the nation and the world, and he is compelled to prophesy. The older synod, with its narrow territory but with its crowd of presbyters, stands in vivid contrast with the new synods which as yet marshal from their immense fields only the advance guards of their armies of possession. Why should not time effect as great results in Nebraska or Colorado as we now find in New Jersey? There is every reason why it should effect far larger ones. The new synods start farther on. They are, in effect, committees of the older synods, possessed of the knowledge, the aims, the spirit of the parent bodies, and with some additional knowledge and spirit developed by their own new emergencies. Besides, whatever our characteristic age of invention and enterprise can do for any communities it can do for the new ones. If the Presbyterian people of New Jersey, when their synod was as young as is that of Nebraska, could have gone to school for a week among the mercantile, manufacturing, electrical and architectural plants of such a town as Omaha, they would have come back to their own grade of knowledge and movement as to a slower planet. Then if we remember especially the relation which these days bear to the great work of the Christian nations in evangelizing the world, how plain is it that Christian completeness of every sort is to be reached by the new synods more rapidly than it was by the old. A traveller who finds such thoughts inseparable from what he sees, is prompted to wish "that all the Lord's people were" travellers. To compare the Church at the West with the Church at the East, leaves no more doubt of the prevalent necessity of this Board's educational work than it does of the prevalent office of gravitation and the air. But since many eastern readers cannot make that comparison with their own eyes, perhaps they will welcome a couple of

GLIMPSSES AT WESTERN SYNODS.

The Synod of Nebraska met at Hastings on the evening of October 10 and heard an earnest, impressive sermon from the outgoing Moderator, Rev. P. L. Sexton, D.D. (who is also Synodical Missionary), on the Synod's prime duty of praying for an increase of ministers. The devotional exercises of the next morning were appointed in the chapel of Hastings College, a commodious room which the Synod and more than a hundred students with their faculty crowded to repletion. On the evening of that day the Rev. Thomas Marshall, lately returned from his comprehensive tour of our Church's Foreign Mission stations, unfolded before the Synod and a large popular audience, and to their great delight, the success and the claims of that great work of evangelizing the world. No eastern audience could have heard his recital with greater interest. It was a part of the errand of the secretary of the Board of Aid to tell the same audience how their growing college and its valuable property, concerning which a few months before trustees, faculty, Synod and Board had been feeling the greatest anxiety, had now been made secure by Mrs. McCormick's munificent gift. Now let the reader remember that the sites occupied by the two fine buildings of the college and by the noble church in which the Synod met were open prairie less than ten years ago; let him consider what relation the Synod's prayer for those students in the morning had to the enthusiasm for the gospel and its triumphs which was kindled in the evening, and decide whether college work in Nebraska does not scale as high in Christian duty and hope as it can at the East.

The Synod of Colorado, that met early in the following week, had come by Thursday morning and after very earnest discussion, to the most direct test of its interest in its college at Longmont. The trustees of that institution had been brought by some special discouragement to the point of abandoning their undertaking, unless, indeed, the Synod should find means of persuading them to hold fast to it. The vote of emphatic encouragement had already been taken; and

it now remained to be seen whether the ministers of the Synod were ready to meet the college's chief emergency by gifts and promises that should cover its most pressing debt. A few moments solved the question. Frontier ministers with frontier incomes pledged their churches, or their own pockets if their churches should refuse, for the means of relieving their young school. Outright gifts and payments were made, some of them by those that could with difficulty afford them—an avowed tribute of respect and sympathy to the self-sacrifice of the heroic teachers. No such rally would have been possible in behalf of any narrow interest. It was Christian generalship braving in Colorado for the college that was to be, just such hardships as it has braved in the same interest in New England, Pennsylvania, New Jersey, and wherever else consecrated purpose has built up Christian schools.

The main motive to this western zeal appears in the theme of Dr. Sexton's sermon, as given above. Very important additional light is cast upon it by the following article from the pen of a western pastor whose explicit word will command attention—Dr. John Gordon, of Omaha.

 RELATIONS OF THE BOARD OF
 AID FOR COLLEGES TO FRONTIER
 PULPITS.

Some of us in Nebraska have been of late deeply impressed with the steadily diminishing number of ordinations of candidates for the ministry. These ordinations may be taken as giving with a reasonable degree of accuracy the number of young men coming from seminaries to this home missionary state. After a careful tabulation of the facts, I am confident the following may be accepted as substantially correct:

In the Synod of Nebraska during the years 1880, 1881 and 1882, the average number of ordinations per year was just 50 per cent. greater than the average number of ordinations during the six succeeding years, *i.e.*, where during the three first years of this decade three men were ordained, from 1883 to 1889 but two were or-

dained. During this period the number of ministers in the synod has increased from 82 to 149, of churches from 129 to 222, of communicants from 4638 to 10,695; and the population has more than doubled. It is said that this year over 20,000 homesteads have been taken in Nebraska, which indicates that nearly 100,000 souls have just begun life on our remote frontier. In the face of a steadily diminishing supply of ministers from eastern colleges and seminaries, and a steadily increasing demand for their services, every thoughtful man in the West is asking, How can the Presbyterian Church supply this and other similarly situated states with pastors?

Another suggestive fact makes the outlook even darker. Two presbyteries, situated in the southern and eastern part of the state, have been all this decade hundreds of miles from the frontier. Three fifths of the young men received from the seminaries have located in these presbyteries, leaving only two fifths to engage in frontier work. The number of young men who have gone from our seminaries to the frontier of Nebraska during the past decade averages but a small fraction over *one per annum*; and this in spite of vigorous efforts to secure others. Even if this steadily diminishing rate falls away no more, how shall the urgent need of the frontier be met?

There is only one answer. The central West will only be adequately provided with ministers when it shall produce its own supply. There are enough godly young men here to evangelize the West if they can be led into the ministry. This can only be done by the existence of Presbyterian academies and colleges at their doors. The future of the Presbyterian Church west of the Missouri depends on the future of the institutions now fostered by our Board of Aid for Colleges. If these young colleges are generously helped they will yearly graduate a body of men without romantic ideas of home missionary work, understanding how people live in the West, and willing to endure the hardships of life on the frontier. Such men are already in sight in these colleges. The entire junior class in Bellevue, consisting of

three young men, are candidates for the ministry. Hastings has a considerable number more. Probably as much can be said of all the colleges under the care of our Board.

Let the Presbyterian Church nourish them patiently, and pour money and men into them as the Congregational Church has into Tabor and Doane, and in a few years the present distressing lack of men willing to go out and preach to the homesteaders will become a story of the past. If the eastern churches will help these colleges with liberal hearts and open hands, the western churches will fill them with candidates for the ministry. The crying need of the frontier to-day is a ministry reared and educated on the field.

JOHN GORDON.

OMAHA, NEB., Oct. 17, 1889.

"THE TREE YIELDING FRUIT."

Any one who has set out an orchard knows that there is no little interest in preparing the ground and in marking off and digging the holes for the young trees that are lying as yet in bundles on the barn floor. But it is with a very different interest that the same man, three or four years later, walks from tree to tree and finds, in their season, Red Astrachans, Greenings, Baldwins and the rest, just where he expected them. He believed in his undertaking or he would never have put hand to it. But the first basket that he feels heavy on his arm as he trudges home from his young trees gives him an orchard for certain.

The other Boards have been having a great advantage over this one in their hold on the heart of the Church. Their trees have been bearing fruit. To plow about them and enrich them was sure to tell on the next year's yield; while it required a very resolute kind of faith to be making expenditure on our slow-growing schools. Well, those years of pure faith are passed; our trees are bearing. Henceforth what goes into this orchard also goes into returns. Alumni of our young colleges are in our theological seminaries; and have been for two or three years past. Now every year

will be sending more. Dr. Gordon's article touches that point. And the following from the young college of Emporia touches it. The contents of this brief extract could not be warmly told to Presbyterian congregations without bringing this cause as close to their hearts as any other that seeks their help.

Our present session is the most encouraging of our history. To-day we have in attendance 126. The enrollment of the year will be probably 150. A deep religious feeling characterizes our entire body, students and faculty. We have 35 children of Presbyterian ministers. Eighty-two students are professors of religion. Twenty-six young men (and the very cream of the college) are decided as to their future life-work, and that work is the ministry.

And here is the fruit which an Academy (Poynette) is bearing:

Two of our advanced boys have, during the summer, walked seven miles out and seven miles back, to hold a Sabbath-school and semi-preaching service. Eighteen or twenty hopeful conversions of young people and heads of families are the result. The boys are very happy and buoyant in view of the blessing.

But such present product in educated and devoted Christian youth promises a hundred-fold product from their future activity on

home fields and foreign. In the light of that fact it was no extravagant expression which the Synod of Nebraska adopted in one of its papers: "That the work of this Board of Aid for Colleges is as directly and vitally related to the highest interests of the Church as the Boards of Home and Foreign Missions." The same fact is the only explanation of the large bequest by which the practical mind of Mr. Thaw distinguished this Board. He no more set its results above those of the other Boards than he set them beneath them. He simply identified kindred things, seeing that since the Church's vast duty is to be done by fit men, Christian education is a chief part of the whole fabric. Already the Church whose unanimous faith took up this great concern six years ago is welcoming the successes which she has expected; and she will increase them by competent gifts. So soon as that gauge is reached, and the needed academies and colleges shall all be established, strengthened and bearing their fruit, the shorter name which is sometimes given us will be long enough, for every vital interest in the Church will be content to know us as a "Board of Aid."

EDUCATION.

We take pleasure in complying with a special request that has been made, to publish for general consideration the following recommendations, which were presented by the Special Committee on Education to the last Assembly for its adoption, and which were referred by it to the combined committees, of which Dr. Nicolls was made chairman, to be reported on next spring. The recommendations contain the results of a very careful investigation into the situation of our churches in their demands for an increase of the ministry, and also wise sugges-

tions as to what ought to be done in the premises. They should be read by all.

D. W. P.

I. The General Assembly is compelled to recognize the present and prospective need of ministers, as set forth in the report of the special committee, as a reality at once palpable and serious. The very large number of small and dependent churches, many of them vacant and perishing for the lack of the stated ministration of the word, is a feature of our denominational life which cannot be contemplated without painful solicitude. The Assembly feels itself constrained by every consideration

either of duty or of prudence to do everything within its power, under our constitution, toward meeting a necessity so immediate and so vital to the welfare of the Church. In every such provision the limitations prescribed in our organic law must of course be faithfully regarded.

II. As a partial provision for this necessity, the General Assembly hereby urges upon the several presbyteries their direct obligation with respect to the care of these small, dependent and largely-vacant churches, whose case has been presented in the report. The existence of a large number of such churches is an unavoidable concomitant of that rapid development through which our Church has been passing since the beneficent union of 1869. Under our constitution the presbytery is officially the pastor of every vacant church within its bounds. The question whether any such church shall continue to exist is one which the presbytery alone can solve; and if such continued existence is deemed desirable, it is directly incumbent upon the presbytery to provide in some way for the spiritual necessities of every such organization. It may grasp these small churches together in a joint pastorate or in a wider circuit; it may associate a weak church with some stronger one as a single charge; it may appoint an adjacent pastor to be for the time the minister and shepherd to the little flock; it may bring in the service of intelligent elders, competent to teach and counsel and willing to be engaged in such oversight. The General Assembly judges that by presbyterial diligence and faithfulness in these directions much of the evil resulting from these numerous vacancies would be avoided, and many of these feeble churches might speedily be nourished into vigor and usefulness. It therefore lays the obligation to such faithfulness and diligence directly on the conscience of each presbytery and of every minister in each presbytery, whether engaged in the pastoral care or in some other form of ministerial service, as one which true loyalty to the Church and to Christ will permit no one to neglect.

III. In view of the urgent need of ministers, as shown in the report, the Presbyterian Church welcomes into its service all who are drawn into such service by right motives and who possess the qualifications requisite to a useful ministry in its communion. Yet the General Assembly feels constrained at the same time to instruct the presbyteries to exercise great care in the reception of ministers from other denom-

inations. It involves no hardship to subject them to the same scrutiny to which our own ministers are subject, as to their motives in seeking the ministry among us, as to their age and adaptation and general capacity for usefulness, and to their possession of those intellectual qualifications and attainments which our Church has found to be essential to large and permanent success in her ministerial work. In each instance of departure from this general standard the presbytery shall make a full record of the exceptions allowed, in order that its wisdom in the premises may, if need be, be reviewed by the higher judicatories of the Church.

IV. In respect to the "extraordinary cases" provided for in our Form of Government, chapter xiv., section 6, the discretionary power vested in the presbyteries should be exercised with great caution and with supreme regard to the welfare of the entire Church. Wherever the full collegiate course is found to be impracticable the student should be required to pursue not a short or partial, but a full, course of three years in some theological institution, and this course should be introduced wherever possible by at least one year of special preparatory training. The candidate for such exceptional course should be not less than twenty-five years of age, of special promise as to talents and capacity for usefulness and of approved piety, having a fair degree of education, and so circumstanced provisionally that he can prosecute to the end whatever studies the presbytery may prescribe. As cases of this kind are presenting themselves in considerable numbers, our theological seminaries are advised to provide suitable courses of study in which the full period of three years may be profitably employed, and are authorized to receive such persons under their instruction when they are duly approved by the presbyteries. The presbyteries are also hereby counselled to make a full record of their action in each instance of this class, including a statement of the several exceptions allowed; and this record should be furnished to the faculty of the institution where such student is received.

V. The General Assembly earnestly commends the Board of Education to the confidence of the entire Church as an agency which God has greatly blessed in the past, and which has in it large promise of good for the future. The following rules are hereby adopted for the guidance of the Board:

So far as the means at its command will per-

mit, the Board is authorized to grant aid to all students in their academic course, who are under the care of a presbytery and are recommended by it as suitable persons to receive such aid.

In all exceptional or extraordinary cases, duly certified by the presbyteries as conforming to the general standard herein prescribed, the Board is authorized to grant aid, so far as practicable, as in the case of students in the regular course.

The Board is hereby instructed to confer with the faculties of our theological seminaries, in order to secure substantial equality in the amount of aid provided from whatsoever public source for students in these institutions. The maximum of aid given to such students from all public sources should not, except in the case of honorary scholarships, exceed the sum of \$200 for each full year of study.

VI. The General Assembly finally, believing that the main source of supply for our ministry must ever be found in the large class of young men connected with our Church who are enjoying the privilege of liberal education in our various institutions of learning, urges upon the Board of Education the importance of devising such measures as in its judgment shall help to bring this great interest of the Church more directly before the minds of this class of students. We would particularly suggest the sending of suitable representatives, especially pastors of prominence, to every college in connection with the denomination, in order to lay the claim of the ministry as a sacred calling more distinctly before both teachers and pupils, and to do whatever else may be found practicable in the way of awakening new enthusiasm in respect to this vital interest.

Whatever questionings there may be in the minds of thoughtful Presbyterians concerning the desirableness or the necessity of bringing into the ministry a greater number of intelligent and consecrated men whose age or circumstances forbid their taking a full course of classical and scientific study, and whatever differences of opinion there may be on this question, there is, we are persuaded, no lack of unanimity in the opinion that the number of youths who can and will take the full collegiate and seminary courses needs to be greatly increased. To find, to encourage and to aid these is the work of the Church as represented and led by her Board of Education. To imagine that Board and its secretary as having only to solicit and get money and dole it out is to belittle and desiccate one of the most important agencies of the Church. Such men as are in those offices would and should scorn such a view.

The finding of the lads whom the Lord *calls* to the ministry of the gospel is a work which cannot be mainly done officially by a board or a secretary. But such men as are in this Board and such a man as is our Church's Secretary for Education can and

gladly will, by correspondence and in all available ways, help the search for those elect lads. They are in Christian homes—homes of affluence, homes of careful economy and homes of honest poverty. Their thoughtful fathers and watchful mothers should be encouraged to encourage them—should be helped to show them how worthy the Christian ministry is of the devotion to it of all those manly attributes which could be successfully employed in the honest acquisition and wise management and use of wealth; how abundantly its ordinary experiences repay all the privations and toils for which it ever gives occasion; and how practicable our schools and colleges and our Board of Education make it for the penniless boy to become the liberally and thoroughly educated minister.

Those boys are now, like the young son of Jesse, keeping their fathers' sheep; they are husking their fathers' corn, driving their fathers' teams, plowing their fathers' fields; they are selling goods in their fathers' stores, keeping accounts at some merchant's or banker's desk. They are in Sabbath-school classes and mission bands and boys' brigades. Looking into their fun-sparkling eyes, listen-

ing to their ringing laugh and laughter-producing drollery, one might not guess how often and how deeply their souls are moved by the questions, "Can it be that the Lord wants to make a minister of me? Can he make one of such a forgetful, blundering, quick-tempered chap as I am? I wish I knew."

Only watchful, tactful, sympathetic teachers and parents detect the subtle signs of such earnest self-questioning. Let us not doubt that such questioning is stirring the deep souls of a great multitude of boys in our churches, our schools and our homes. Let us prayerfully watch for them.

And when such a lad is discovered, let pains be taken to open the way for him to a full course of thorough education. Show him how essential it is to the highest useful-

ness—how poor a consecration it would be in which he should offer himself to the Lord without the self-denial and the toil and the resolute perseverance which are necessary to make the most of himself. And when his nascent manliness solemnly girds itself to the high purpose to climb that long steep hill, then show him how the Church, through her chosen agency, will stand near to see that he shall not faint in the struggle, nor be turned back by obstacles too great for his own power to overcome.

The Lord hath need of a great number of such lads and youths. Let us seek them; let us encourage them; let us keep our Board of Education supplied with sufficient means duly to encourage and supplement their own self-denying endeavors and to assure to them a successful issue. H. A. N.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE BOARD'S AUTHORS.

NO. III.

AMERICAN AUTHORS.

It would be not only undesirable but well-nigh impossible to present biographical sketches of all our American authors. Doubtless, however, it will be interesting to our readers to see notices of the earlier writers whose works we continue to present to the Church.

The first that will be mentioned is the Rev. JONATHAN DICKINSON, the first president of Princeton College. It is probable that no man in his day filled a larger space or exerted a more commanding influence in the Church. He was a strong and prolific writer, engaging most effectively in the Calvinistic and Episcopal controversies that were rife in the early part of the last century. The distinguished Dr. John Erskine, of Edinburgh, expressed it as his opinion

that "the British Isles had not produced any writers in the eighteenth century equal to Dickinson and Jonathan Edwards." His most important works, both of which are published by the Board, were a treatise on *The Five Points*, a masterly defence of Calvinism; and *Familiar Letters to a Gentleman upon a Variety of Seasonable and Important Subjects in Religion*. Some of the subjects treated in the latter are the following: The danger of infidelity; a brief view of the evidences of Christianity; God's sovereign grace vindicated; the difference between a true and a dead faith; the difference between legal and an evangelical repentance.

The name and history of JONATHAN EDWARDS, the third president of Princeton College, are so well known that but little need be said concerning him. Professor Park, of Andover Theological Seminary, thus writes: "The works of Edwards have received the highest encomiums from Dr. John Erskine,

Dugald Stewart, Sir Henry Moncrief, Dr. Priestley, Dr. George Hill, Isaac Taylor and other British scholars. Robert Hall says, 'I consider Jonathan Edwards the greatest of the sons of men. He ranks with the brightest luminaries of the Christian Church, not excluding any country or any age since the apostolic.' Sir James Mackintosh says of Edwards, 'This remarkable man, the metaphysician of America. . . His power of subtle argument, perhaps unmatched, certainly never surpassed, among men, was joined, as in some of the ancient mystics, with a character which raised his piety to fervor.' His entire collected works are printed in eight volumes. Of them this Board publishes *Christian Love, Redemption* and *The Scripture Directory*.

SAMUEL DAVIES, the fourth president of Princeton College, was as eminent as his predecessor Edwards, though in a different line. He was recognized, not only in this country but in England, as one of the greatest preachers of his day. His *Sermons*, which have justly been declared to be "among the best products of the American pulpit," are published by the Board in three volumes; and also two tracts, entitled *Christ Precious* and *Christ the only Foundation*.

The next American name that in order of time appears upon our catalogue is that of the Rev. ASHBEL GREEN, D.D., LL.D., the eighth president of the college at Princeton. The following notice of him is extracted from the Schaff-Hertzog Encyclopædia: "An ecclesiastical leader in the Presbyterian Church of the United States and president of Princeton College. . . He served as a sergeant in the Revolutionary war; graduated at Princeton, 1783; and was successively tutor and professor of the college, and pastor of the Second Presbyterian Church of Philadelphia from 1787 to 1812. He was one of the founders of Princeton Seminary, and president of the college 1812-22. . . Dr. Green excelled as a leader and was born to command. In any sphere or calling he would have held a high rank. As a statesman, he would have shaped the policy of his party if not of his country." The following of his works are published by the Board: *Advice to a Young Communicant*, a 12mo tract

of 24 pages; *Application of Redemption*, a 12mo tract of 10 pages, and *Lectures on the Shorter Catechism*, in two volumes.

CORRECTION.

In our last issue, through an error of the copyist, the works of an American author, the Rev. John Hall, D.D., of Trenton, N. J., were attributed to the Rev. Newman Hall, D.D., of London. They are as follows: *The Only Rule; Minor Scripture Characters; Sabbath-school Theology; The Sower and Seed*, and the tracts *Chief End of Man* and *Forgive Us Our Debts*.

The works of Dr. Newman Hall of London published by us are: *Come to Jesus; It is I; Triumph over Death; Warning Cry; Words from the Workshop*.

In the list of books mentioned as proper to assist in the "Systematic Training of Young Persons for the Lord's Supper," Barr's "PLAIN CATECHETICAL INSTRUCTIONS," which is "a bound volume of 70 pages; price 20 cents," was by typographical error printed as of 20 pages.

PERMANENT GROWTH.

One of our Sabbath-school missionaries laboring in the state of Michigan recently revisited his field of labor with a view of ascertaining the condition of the Sabbath-schools organized therein in 1888. He was highly gratified to report that of the 24 schools organized, 20 are still living and flourishing, and 10 of them have already developed into churches.

FRUITS OF STUDENT WORK.

Here is another testimonial, just received from one of our permanent Sabbath-school missionaries, in favor of the work done by our student missionaries:

During this summer four student missionaries have been working in various parts of my field [southwestern Nebraska]. . . They all proved themselves good workmen. They returned to their studies the first of this month. To show that they had been here, they left 23 schools for me to look after. These schools have about 1025 members. Adding to these the 12 schools that I have gathered so far this year, with 550 members, we find that we have

set 1575 men and women and boys and girls to studying the Bible this season.

Mark well the words, "To show that they have been here, they have left 23 Sabbath-schools for me to look after. These schools have about 1025 members." These earnest young men have left light-giving monuments of their labors behind them. And now they have "returned to their studies." They must finish their seminary course before being ordained as ministers of the gospel of Christ.

They have had their summer vacation—"Lost time," say some, "so far as study is concerned." Not so. While far away from professors and text-books and lecture-rooms, the education of these young men has not been neglected. They have been pursuing important lines of study not included in the seminary curriculum. They have seen life—seen it and been compelled to study it, as it increasingly is in the wide West, where the great battle of the Church is to be fought. They have seen life in aspects in which many who have passed long pastorates in the older sections of our country have never beheld it. They have been like medical students walking the wards of hospitals, practically learning much that they have been theoretically taught, and learning much also of which no verbal teaching can give an intelligent idea.

On broad western fields they have been performing the work of evangelists. They have visited from house to house, carrying with them the word of life. They have conversed with men and women in the home and on the highway. They have preached the gospel to those whom they could influence to come together to hear it. They have gathered the children into Sabbath-schools, for which they have sought out and engaged teachers. Their work has been no easy one. On all sides were godless men and women and children ready to oppose. Their efforts to preach the gospel and establish schools were often met with sneers and abuse, and sometimes with the nearly executed threat of personal violence. But they persevered and were prospered in their labors. They have learned to what depths

humanity without the gospel may sink, and also to some extent what elevating influences the gospel can exert. They have learned what objections to the truth exist in the minds of the unevangelized, and in measure how to meet and remove those objections. They have practically learned in measure their own weakness and the power of the Spirit to sustain and strengthen. They have learned the importance of self-control, and have in measure gained the ability to exercise it. They have practically learned the vast importance of bringing the young under the influence of the gospel and of gathering them into Sabbath-schools. They have practically learned, as they could in no other school, how the Church must *look to the children* for her present and future progress and success.

The Church will be none the poorer for what she has expended on these four young men. They have visited hundreds of darkened homes, into every one of which they have introduced some ray of light. They have scattered broadcast the seed of the gospel, some of which will doubtless bring forth fruit unto life eternal. They have organized twenty-three Sabbath-schools, into which have been gathered more than a thousand men, women and children. Each of these schools stands as a beacon light in the midst of surrounding darkness. Many of them doubtless will grow into churches. And this is not all. These young men left their seminaries weakened in body by confinement and close study. They have returned strengthened, not merely physically, but mentally and spiritually. They have returned with knowledge which they could nowhere else have gained—knowledge which will the better prepare them to grasp the instructions of their teachers whilst they continue students; knowledge and training which will be of incalculable benefit in the life work that lies beyond seminary walls.

THE RESPONSIBILITY OF SUCCESS.

God has graciously granted unparalleled success to the labors of our Sabbath-school missionaries during the past summer. In

the five months from April to October they have been enabled to plant over *one thousand* new schools, in which are gathered every Sabbath at least thirty-five thousand persons. These are new recruits, people too scattered and isolated to attend regular church services, and hitherto without any means of Bible study or common worship.

What an idea this gives us of the crying need for just such work! We are but one branch of the Church; others are doing perhaps more than we are. And yet all together cannot keep pace with the necessity. We are accustomed to think of Kansas, for example, as one of the older states, fairly well supplied with the gospel; yet from Kansas comes the message:

I believe there are more than one hundred points in this state where we might go in and start churches. The thing to do is to go into country places where no denomination is at work, not into the little towns that have already two or three organizations.

God has taken us at our word in regard to this Sabbath-school work. We asked for success and acceptance with the people, and he has given it to us in abundant measure. That means that these new schools must be cherished and helped. It means that the Board of Sabbath-school Work will want money to buy more Bibles, books and tracts than last year, and to employ more missionaries in other destitute fields. It means that many of these schools will soon grow to churches, as they ought, and the Boards of Home Missions and Church Erection will need more money to assist them until they can stand alone.

It means that we Presbyterians will have to give more, perhaps to give up more; that not only the Sabbath-school children, but their fathers and mothers, must take part. We do not begrudge the outlay required by our children's growth and improvement—the larger clothing, the advanced text-books, the increased advantages for study. Rather we rejoice to see their development, and are willing to deny ourselves, if need be, because we know that what we do for them must be done without delay. It is not otherwise with these young communities that are springing

up in such great numbers. As Christians, as patriots, we cannot afford to let them grow up without religious training; and the Sabbath-school must hold the field until the church can get there.

DAKOTA.

It is pleasant to know that the political excitement which has run so high in Dakota during the past summer and autumn has not seriously hindered the labors of the Sabbath-school missionaries. The work is being constantly better organized and more efficiently prosecuted. Mr. Grant, of South Dakota, reports:

I have done some work in ten of the eleven counties covered by my field, and have schools in nine. There is yet one large county that I have hardly entered. A large part of it is an Indian reservation, and I expect to spend the next two or three weeks in exploring it. Very soon I hope to have every county thoroughly organized, each school located, and in this way to save my time for the vacant places and the needy fields. Since writing you last I have planted eight new schools and visited and aided fourteen others. With a single exception, all these schools are from twelve to twenty-five miles from any railroad station, and are the only approach to a religious service in those communities. As might be expected, some of them are very crude, but as one man said to me, "I tell you, stranger, they *beat nothing!*"

In March last I organized a school numbering forty-five. The attendance ever since has been over sixty. The pastor of a neighboring church preaches for them every two weeks, and I hope later to report a church organized.

From North Dakota comes a hopeful message:

We are told that public sentiment has changed wonderfully in three years in regard to the importance of Sabbath-schools. Nearly every one now wants his children taught, and many of the parents are willing to teach. Of course not all; when that time comes missionaries will be little needed. The children need no urging, except the larger ones, but some of the parents do not feel their responsibility.

All grades of society and all sorts of characters are to be found among those who are seeking new homes on the prairies of Dakota.

During a two-days drive in one of our newest counties, I found seven college graduates and nineteen teachers. The typical western frontiersman may be found in the same neighborhood with the bankrupt editor of some eastern newspaper, or the overworked lawyer seeking rest and health in the sunshine and bracing air of this matchless climate. In plain view of a sod shanty with earth floor and scant furnishings, often stands a large and well-furnished home with convenient and attractive surroundings.

The work is slow, from the thinness of the population as well as its heterogeneity. But the outlook is hopeful. Prohibition, more population and persistent missionary effort can make this state, with its fertile soil, its sturdy farmers and its bracing climate, one of the greatest in the Union.

INDIANS IN THE SABBATH-SCHOOL.

It would be a surprising sight for people in the East to see a dozen or more full-blood Indians lying flat on the floor, with a Gospel Hymn-book in the centre, and all singing out of the same book. But it would be more surprising to be told that the Indians read and sing by note. We are informed by a Sabbath-school missionary—himself an Indian—that it is the exception to find an educated man among the Indians who cannot read notes. The delight of these people in singing hymns is astonishing—they never tire of it. It seems to come as a natural gift. The missionary just spoken of, who is beloved by his people, writes that at Elm Spring they have a fine organ and a teacher who sings and plays. They crowd around her whenever possible, and have her sing and play one piece after another, singing with her until she is almost worn out.

The Cherokee Indians are readily susceptible of religious teaching. They soon learn to love the Sabbath-school, and requests very frequently are made of the missionary, who labors under the commission of the Board of Publication and Sabbath-school

Work, to come to a certain neighborhood and organize a school. This Indian missionary writes:

In the Cherokee Nation we have four mission day-schools and two boarding-schools. All are full, and the teachers are under the painful necessity of constantly saying, "No room for you."

I am encouraged in my work, and expect grand success in the future. I am constantly in the saddle riding to visit the mud cabins. Sometimes I have been compelled to stay all night, with seventeen in one room, with my saddle-bags for a pillow and saddle-blanket for my only covering. My heart goes out for my full-blood brothers and sisters.

This devoted man wishes that some of the friends who contribute to his support might visit him and go with him into the dark places of his district. It would be intensely interesting for the friends of this good work to see this missionary hold a little prayer-meeting in the road. It is not a dull affair; people don't arrive late, for all are welcomed as they come, and there is hearty singing. This Indian Christian knows the ways of Indians, and they know him—know that he is in earnest, that he has devoted his life to giving them spiritual light. He is greatly encouraged by the way his people respond to his efforts.

The same missionary writes: "I know of at least forty places that are calling for our Church to come and establish herself." This is God's voice, from the native Indians through the mouth of one of their own sons, to the Presbyterian Church. As rapidly as he can, this man of God is endeavoring to meet the hunger and thirst of his brethren for knowledge, for the Bible, for his visits and his prayers.

In our prayers we make supplication for the conversion of the heathen. The heathen extends his hands toward us for the gospel, and tells us that he is "hungering and thirsting to hear it like the rest." There should be thanksgiving for the blessed opportunity of presenting to these awakened minds and hearts the crucified Christ.

FREEDMEN.

While all the boards of our Church are but parts of the organized effort of the Church for carrying out the great commission of our Lord, the Board of Missions for Freedmen has some peculiar claims that should not be overlooked. The cause that this Board represents is, at least for the Presbyterian Church in the United States of America, in a peculiar sense the cause of patriotism, the cause of humanity and the cause of God.

First, it is in a very peculiar sense the cause of Christian patriotism. The Christian Church owes to the civil government to do all that can be done righteously to make good citizens. We have in this land two great races so unlike that worldly-wise men declare they never have lived together and never can live together happily on terms of equality. They are living together now, and the indications certainly are that God has decreed that they shall live together in this country on terms of civil equality. All schemes for exporting the Negroes to Africa are not only inhuman, but impossible; while any attempt to establish the old relation of master and slave would not be considered for a moment.

Our problem therefore is easily stated. Can Christianity enable men to live together happily on terms of civil equality? No other religion has succeeded in this, says the objector. Can Christianity do it? Is Christianity cosmopolitan? Does it give us a basis for civil government that is broad enough for all races—broad as humanity? If it does, it is superior to all other religions—a religion that is profitable for the life that now is as well as for that which is to come. I believe with Vinet that cosmopolitanism was born with Christianity; that the Lord Jesus Christ taught and lived a morality that, if applied here, would soon settle all these hard problems that we are called upon to solve. He has taught us to seek pre-eminence by seeking to serve our

fellow men. If the Presbyterian Church can help the colored people in the South to act on this principle, and be able to do more for their white neighbors than their white neighbors can do for them as Christian men and women, Christianity will be honored and our land saved from a great peril.

That there is a crisis in this matter no intelligent, thoughtful observer of events can doubt. Coming years will either be marked by bitter strife and bloodshed or they will show the blessed leaven of Christianity revealing the universal fatherhood of God and the universal brotherhood of man. I sincerely believe that no other men and women in all this land are doing so much for the cause of Christian patriotism as the men and women who are devoting their lives to Christian work among the freedmen of the South. I believe also that the money expended in this work is doing more good for this nation than any money paid to any salaried officer of our civil government. Looking backward now, we can see that this nation could have afforded to pay ten times the price of every slave in order to set him free rather than go through the war of the rebellion. Should we not learn the lesson taught by past experience and give liberally to aid in a work that will prevent the evils of race conflict?

Second, this is pre-eminently the cause of humanity. The religious condition of the freedmen, our share of the responsibility for their being in this condition, facility for reaching them, the danger of their relapsing into heathenism and barbarism, unite with many other considerations in emphasizing this call. The name freedmen as it comes to the Christians of this land is only another name for opportunity of doing good to our fellow men. These freedmen have claims upon us as neighbors as well as brothers, which we must not ignore.

God has evidently given us this work. He has bidden us go into all the world, and

he certainly will hold us responsible if we fail to give the gospel to the colored race in our own country. The Church that fails to do what it can for the Christianization of the freedmen is deaf to the call of patriotism, the call of humanity and the command of God, given in his word and emphasized by his providences.

The work is enlarging on every hand. The demand for more churches, more schools or more teachers and ministers comes to the office every day. Good men and women are offering their services if we will but bear their expenses. We need means for enlarging the work. No earnest Christian could read the letters that come to this office for a month without feeling that, for the present at least, this cause is second to no other in our Church. J. T. GIBSON.

EARNEST WORDS TO WOMEN.

In the rooms of the Board of Missions for Freedmen at Pittsburgh, Pa., a little company of intelligent, well-educated Christian girls were assembled a day or two since, six in number. They were on the eve of their departure for their different fields of labor among the freedmen of the South. It was an interesting sight. Here were six refined and educated girls, from refined Christian homes in the North, ready to go and dwell among these lowly and despised people, to suffer great self-denial, and to devote themselves to an arduous and difficult work—and on the small salary of \$280 per school year—in order to help the Lord's lowly poor to a better and happier life. As we looked at these young Christian girls, so ready and willing to go to this work, we felt that moral heroism was not yet dead in the Church; and as we bade them farewell, we could not withhold our prayers and blessings for them. These are only six of the forty-five young ladies who have gone from the North under our Board to work among the freedmen; and we desire to commend them especially to the sympathy and prayers of the women of our Church. Forty others ought to join this band of noble Christian girls; and the forty could be sent within a month if the

women of the Church would do what they should for this work. We have no lack of applicants; we need only the money to send them. Why is it that the women of our Church can send only \$22,000 to help three millions of freedwomen and girls in the South, while they can send \$130,000 to aid less than half a million of exceptional population in the West? Do our women realize the importance of this work? do they realize the claims the freedwomen have on them? do they know how they yearn for womanly sympathy and help, and how eagerly they reach out their hands to those who would lead in a better way and to a better life? If you could witness the welcome they will extend to these teachers when they arrive, if you could see how they look up to them for help in their trouble, for strength in their weakness and for light in their darkness, we are sure you would feel a deeper interest in them. We do not wonder that one of our teachers who left with the six yesterday said the tears came to her eyes when "old Aunt Clara" in her school prayed the following strange but earnest prayer for her:—"God, bless our dear teacher; give to her the whitest robe in heaven, the brightest crown that can be given. Put golden slippers on her feet, and let her slip and slide straight through the pearly gates close up to the throne of Master Jesus."

We earnestly hope that the good women of our Church will take into serious consideration the needs and claims of these THREE MILLIONS of freedwomen and girls, ninety per cent. of whom cannot read or write.

A WORD FOR THE FREEDMEN.

R. W. JOHNSON, BREVET MAJ.-GEN., U.S.A.

The Indian question is now on the eve of solution, and we are confronted with another of even greater magnitude—that of the freed men and women of the South. For more than two hundred years the race was in bondage, and little attention was paid to their moral or intellectual culture, and like all people so circumstanced, they practiced many of the vices and few of the virtues of the human family. In this lament-

able social condition they were liberated, and in a short time the ballot was placed in their hands and they were expected to enter upon and discharge the duties of intelligent citizenship. When we recall the fact that as free human beings their history dates back only twenty-five years, we are amazed at the progress they have made in the acquisition of property and in the cultivation of their intellectual natures.

Many suggestions have been made as to how the Negro question is to be solved. Some have urged colonization in some of the western territories, while others have urged the removal of these people to Africa. There are six hundred Negro children born every day in the South. Ships could not be constructed fast enough to carry off the annual increase.

I was born in the South, and as a child I have played with these people, and as a boy have hunted and fished with them, and in fact entered into their sports and pastimes, and I feel that I know their character and disposition. They are human beings like ourselves, and their hearts are influenced by the same sentiments, the same emotions which move our own. They are warm-hearted and affectionate, love their country and are obedient to the laws so far as they comprehend them. Here they were born. Their ancestors have lived and died here, and the soil of our country holds the ashes of their loved ones. This is their country, and they have shown a willingness to bear arms in defence of its flag. More than 38,000 of them fell upon the battle-fields of the late war. Shall we deny them the right of suffrage? Shall we deny them that education so necessary to fit them for the exercise of it?

I can remember that it was predicted that freedom would be the death-knell of the colored people in this country. It was said that they would dwindle away as the Indian had done. But what are the facts? Less than 4,000,000 were liberated; there are now about 8,000,000 of them. They are increasing much more rapidly than the whites, and within ten years they will outnumber the whites in all of the old slave states. For awhile they may be deprived of the privilege of voting, but

the time will come when their votes will be counted. Then the Negroes will exercise an influence in our national affairs for good or for evil just in proportion as they are educated or ignorant. It will not do to say that they cannot be educated. The children learn just as readily as white children.

As the Negro will abide with us forever, it is our duty to qualify him for the duties he may be called upon to perform.

The perpetuity of the American government depends upon the intelligence of the masses, and these must be enlightened if the government itself has to furnish the money to establish schools for them in localities where the people themselves are unable to maintain a free educational system. What better disposition can be made of the surplus in the treasury than to expend it in the education of our people? But education alone is not all that is required. We must take to the southern Negro "the Ten Commandments, the Sermon on the Mount and the spelling-book." Christian education is what is required in all of the dark places of our country, and if the government neglects to furnish the means, the patriotic people of the land must do so; and when placed in the hands of the "Board of Missions for Freedmen" of our Church it will be judiciously expended, and in due time we shall see the beneficial effects of our liberality. If the Board had the means, hundreds of schools could now be established in the southern states.

Teachers are in readiness just as soon as the way is open, and if it is not opened God will hold us responsible for our failure to improve this grand, this golden opportunity. As a Christian duty it confronts us on every hand, and we can almost hear the command to go forward and establish schools for the education and religious training of these people who are destined to have a powerful influence in the management of our governmental affairs.

We cannot all go to this field, but we can aid the Board in sending willing hearts and willing hands to labor in this inviting field. If all could see the importance of this subject as I see it, no Presbyterian church in the land

would fail to make frequent contributions to this noble work. The individual contributions may be small. It is the single raindrop, blending with others, that forms the gentle rivulet which singing its way along, gathering volume as it flows onward, forms the surging, mighty river. So these small contributions when united with others will form a fund large enough to enable the Board to push forward in this great work of educating and Christianizing a people who are destined to be with us as long as we exist as a nation. Let it be understood that the foundation stone upon which our government rests is an intelligent, educated, Christian citizenship.

NEGROISM AND CAUCASIANISM.

In an article entitled "The Negro Question," the *Africo-American* says some things in such excellent temper and with such wise discrimination that we desire to commend them to the consideration of our readers:

Mere professional Negroism as the antithesis of mere professional Caucasianism is inimical to the highest good of all, tending to foster prejudice and to bring to swords points neighbors who cannot afford to live otherwise than upon friendly terms. By professional Negroism is intended that supersensitiveness which goes round hunting up all sorts of slights, puts the worst possible construction upon motives and actions, and abides in a state of suspicion and want of confidence in everything white. The man who does such things either in church or state is a "professional" Negro. And the "professional" Caucasian is he who "thanks his God that he is a white man" and seeks every opportunity to let his joy be known. . . . He goes out of his way to put an indignity upon the Negro. If he is editing a newspaper he by indirection inculcates the sentiment that lynching Negroes is a harmless pastime. In the same relation he speaks of whites as "citizens" and Negroes as "negroes," in seeming ignorance of the fact that under the constitution and the laws all are citizens except unnaturalized persons [immigrants] and Indians not taxed.

Now, these professionals all round are a worthless set, contributing as they do to the fires of prejudice and hate which seek to solve the great problem of the hour by repression. If by any means both races can rid themselves of the mere "professionals" a long stride will have been made toward settling the vexed question. *Evidently the providence of God is rapidly shaping events for an equitable and just settlement of this great question.* All attempts to treat it lightly either in church or state have signally failed, and to-day there is no one subject of thought in this country that is so universal, absorbing, serious. It will not down. Every attempt at repression serves to make it tower higher with dark and foreboding proportions.

We are of that number who do not believe that God will permit the Negro question in this country to be settled wrong. The great majority of the Christian and right-thinking people will soon see clearly what is now beginning to dawn upon many minds, namely, that *anything short of Christian education in the broadest and best sense of the term, and the doing of justice and loving of mercy, only tends to increase the evils which it would destroy.* Let this policy be substituted for that of repression now so generally resorted to and the era of brighter days will have begun, and the race question now so universally annoying will be shorn of many of its harassing features and its final solution will soon be reached.

In copying the foregoing strong and temperate paragraphs, we have italicized some sentences to which we desire to call special attention. That calm confidence in the righteous and kind *providence of God*, that refusal to distrust God so far as to believe that he will *permit the Negro question to be settled wrong*, is characteristic of the devout Negro mind. Even in the unlettered condition in which slavery held them, large numbers of them had learned orally and had simply accepted enough Bible truth to sustain them in patient expectation of divine

deliverance. In the trying years preceding the war and through all the strange excitements of war itself they waited on the Lord with wonderful patience. "He that believeth doth not make haste." Those devout Negroes were the Lord's elect. Is it presumptuous to think that for their sakes those awful days were shortened? No less devout and trustful now, when so much more intelligent, the *Christian* Negroes of this generation refuse to "believe that God will permit the Negro question to be settled wrong." They also—at least the leading minds among them—clearly see that "Christian education, in the broadest and best sense of the term," is the only hopeful method of deliverance from the disabilities and discouragements and wrongs which still remain to try them—the debris of their old prison house, which rapid war could shatter and scatter, but which patient peace must have longer time to clear away. Observe that the calm and thoughtful writer of the article from which we have quoted does not talk of "higher education," but of "Christian education in the broadest and best sense." He does not exclude the higher nor the highest education for all who can reach it, but we assume that he emphasizes breadth more than height. He would have, as soon as possible, the spelling-book and the Bible for all—the Bible and the classics for so many as can have them and make use of them. But he has no faith in spelling-book, classics or science without the Bible. Only *Christian* education in the broadest and best sense can complete the enfranchisement of the Negroes or make it a real blessing to them and their country. This is the conviction of the Presbyterian Church. This is what Lincoln and Biddle and Brainerd and Scotia and Mary Allen mean. This is what the Board of Missions for Freedmen means. It is most encouraging to see this so well understood, so clearly affirmed and so

strongly emphasized by so intelligent Negroes as the editor of the *Africo-American*.

AFRICA'S BRIGHT FUTURE.

In the *Spirit of Missions* we find part of an address delivered by Bishop Ferguson "at the laying of the corner-stone of Epiphany Hall, Cuttington, Cape Palmas, February 22, 1889." Some of its sentiments and suggestions are well worthy of the consideration of thoughtful Negroes on both continents, and of all who would encourage and help them to find and fulfill their destiny. We give some extracts:

As with Israel of old, so with the race with which we, my dear friends and fellow-citizens, are identified. The hand of Providence is unmistakably guiding this race, and causing all events to conspire to develop his purposes concerning it. There is evidently a great future before us. . . . The great work which demands all our energies, talents and sacrifices is the redemption of the race from its present condition of degradation and sin. . . . Important events are occurring which are unmistakable evidences that God is directing a train of circumstances which are to develop his purposes concerning the race. . . .

See how the eyes of the civilized world are now turned to Africa; the "grab" for territorial possessions, as an English writer terms it; the exploring expeditions that are penetrating its vast interior; the railroad projects, trading companies and, above all, the missionary adventures, penetrating to the very heart of the continent, and planting the standard of our holy religion in the strongholds of the prince of darkness. We are watching these events with special reference to God's plans concerning the race. Even those occurrences which seem to our shortsightedness to be most adverse are often best calculated to promote the desired end.

"God moves in a mysterious way
His wonders to perform."

It seemed a sad misfortune for Africa, when her sons and daughters were ruthlessly

torn from her breast during two of the darkest centuries that have passed over her; but as in the case of the patriarch Jacob, Joseph was carried away that he might be the means of saving his father and brethren from famine, so has God wonderfully brought it to pass in our case. The event we commemorate to-day points to this fact. It is the anniversary of the return of Africa's sons to their fatherland! On this day fifty-five years ago, a meeting between brothers of the same race—the same blood, kith and kin—the one civilized and the other savage, notwithstanding, took place, after a long period of separation! The great epiphany or manifestation of the light of civilization and Christianity began at that time. The standard of the religion of Jesus Christ, the Prince of Peace, was then erected, in token that he would possess this land, which had been long, long ago given to him as his heritage forever. "Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." . . .

Here are we, the descendants of those brave pioneers who dared to face all the odds that were against them in founding this home, and also the descendants of those noble men—lords of the soil—who opened their arms and received their brethren from exile, and gave them a share in the inheritance from their common Father. This land of great possibilities will be just what we are pleased to make it—a delightful habitation, the garden of the Lord—or still numbered among the dark places of the earth; the worse for having had the evils of civilization added to its savagery. . . .

God be praised! The prospect is bright and encouraging!—if in no other direction, surely in that which has occasioned our present gathering. Here, at this central point (Epiphany Hall), may be gathered young men and boys from heathen tribes far and near, who will unite with their brothers returned from exile across the ocean, and together qualify themselves mentally, morally and physically for the great work of Africa's redemption.

And here you will perceive how peculiarly

significant is the coincidence of the laying of this corner-stone on the anniversary of the founding of the colony. Here is the promise of the perpetuation and extension of that light which was then brought to these shores. When the sons of the Americo-Africans and those of the aboriginal Africans shall have qualified themselves, and joined heads and hearts and hands in a common cause, striving together for the salvation and upbuilding of this downtrodden race, then shall the prophecy of Isaiah be fulfilled: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The name chosen for this edifice, with the idea associated with it as a church festival, will ever remind the pupils, from whatever source they may come, that they are to fit themselves to help forward the work of manifesting Christ to the Gentiles. This they must learn to do.

Near the end of that wonderful book, "Uncle Tom's Cabin," its far-sighted, deep-thinking author puts into the mouth of one of her characters, who had been a slave and had become an educated freeman, the following impressive words:

I want a country, a nation, of my own. I think that the African race has peculiarities, yet to be unfolded in the light of civilization and Christianity, which, if not the same with those of the Anglo-Saxon, may prove to be, morally, of even a higher type.

To the Anglo-Saxon race have been intrusted the destinies of the world during its pioneer period of struggle and conflict. To that mission its stern inflexible, energetic elements were well adapted; but, as a Christian, I look for another era to arise. On its borders, I trust, we stand; and the throes that now convulse the nations are, to my hope, but the birth-pangs of an hour of universal peace and brotherhood.

I trust that the development of Africa is to be essentially a Christian one. If not a dominant and commanding race, they are,

at least, an affectionate, magnanimous and forgiving one. Having been called in the furnace of injustice and oppression, they have need to bind closer to their hearts that sublime doctrine of love and forgiveness, through which alone they are to conquer, which it is to be their mission to spread over the continent of Africa.

GLANCES AND INCIDENTS.

Under this title a colored missionary, Rev. C. O. H. Thomas, writes to the secretary, D. Allen, from the Mary Allen Seminary, in Crockett, Texas:

Since my arrival I have been a close observer of men and things generally, in order that I might be better enabled to adapt myself to the wants of those to whom I have been sent, and thereby better their condition under Presbyterian influences and bring about those results under God that are expected. I shall not in this letter enter into a critical examination of the field, pointing out the necessary remedies bearing upon the educational fitness for the Negro's training under Presbyterian control and care; nor shall I touch upon the great work that is being done and the immense amount that remains, the social status of the Negro notwithstanding, but only to give a faint picture incidentally sketched.

This seminary is a glory to the Presbyterian women and friends in the North, a lasting honor to its foundress, Mrs. Mary E. Allen, and a tribute of no little worth to the Negro women of the Southwest, whose regeneration from vice and crime can only be wrought out, earnestly sought for and expected through this medium. It is only by such a process that the race has any gleam of hope or spark of glimmering day. A superstructure of civilization, I care not however beautifully contrived, cannot be lasting unless founded upon the regeneration of women. If otherwise, it must inevitably crumble, totter and fall.

Beautiful for situation is Mary Allen Seminary. Its grounds are well laid off, with curved and extended walks, deer park, peach and pear orchards, industrial and agricultural departments, music halls, a preparatory and classical cloister, spacious dining-halls, an improved steam brick furnace,—all of which have important relations to industry, economy and society.

The memorial building is plain, but of marked beauty, massive in structure and masterly in design. It will favorably rank with Wesleyan Academy, Wilbrabam, Mass., Drew's Ladies' Seminary, Carmel, N. J., or Dickinson Seminary, Williamsport, Pa.

A left-wing addition of four stories in brick is now under contemplation, and that, once reared, will give us another step onward and upward.

Othon [a native helper] went for a needed holiday to one of the group of islands which gives the name to the Sea of Marmora. The day after arriving he went out to see what he could do for his Master, and soon he had an interested audience and disposed of all the Testaments and Gospels he had brought out with him, the people receiving them with much eagerness and interest. The following day, sallying forth on a similar errand, he was set upon by several of the young men and roughs of the village, and was being dragged violently down to the shore, in order to put him into a boat and expel him from the island, for, as they said, "distributing bad books."

The Turkish authorities, however, hearing the uproar, interfered and took him before the governor, to whom he showed one of the "bad books," translated a portion to him, and ex-

plained the way of salvation before the assembled crowd, to all of which the governor courteously listened. The Lord stood by his servant as with Paul of old, and inclined him to favor his cause by declaring the book a "good" one. But, cautioning him as to discretion in giving it to such a turbulent set of people, he ordered him to be released, and the people to molest him no more. After this every one was eager to show their friendliness, pressing him to come and stay in their houses and explain to them more the doctrines of these books. So the remainder of his time was spent visiting one family after another, and telling them of the things concerning Christ and their souls. A few days also were spent in the monastery, where two of the monks were specially interested in the freeness of salvation.—*Star in the East.*

MISCELLANY.

NEW MEXICO AND ARIZONA.

A missionary writes to Dr. Kendall of wide wastes in these southwestern territories. He speaks of "Sabbath desecration, atheism, infidelity, indifference of many professing Christians and sectarianism" as "obstacles in the way of missionary effort." He is "the first missionary appointed to that region," although it has had visits of missionaries before. He says:

Christians, with tears in their eyes, have told me that they have been deprived of the ordinances of the Church for many years,—some for five, others seven, others ten years. One man told me last Sabbath that the only religious services he attended for sixteen years have been those conducted by your missionary.

A few words of encouragement from God's people and the desire of the children for Sabbath-school privileges encourage one more than words can tell. I wish the Lord would open the hearts of some of the rich men in the Church and lead them to pay the expenses of a tried evangelist for three or six months in this region. A man of scholarship, eloquence and zeal would help to silence atheism and infidelity, and would "build up" weak Christians and prepare the way for church organization.

In his spirited article, "Jewhillicsville," Dr. Hays makes a just exhibit of one important phase of our home-mission work. In a speech to the synods of Kansas and Missouri, along with this city view, he exhibited with equal force and vividness the analogous difficulty of sustaining, as they ought to be sustained, the churches in small villages or rural districts, whose relations to railroads and larger towns forbid their growth, while the youth they rear are continually going to the larger towns and promoting the growth and prosperity of their churches. A diligent and vigilant synodical superintendent writes sadly on this

topic (1) of the unwillingness of too many ministers to devote themselves to the nurture of such churches, and (2) of the too great eagerness of larger churches to get away from the weak ones every minister whose work in one of them reveals noticeable power. He says:

Occasionally there is a minister with the true missionary spirit who takes hold of one of these small churches with an energy and spirit that always insures success. But the large churches will not let him remain there in any peace. I know of one young man in such a field who has refused three calls during the past year where he might have received double the salary he is now receiving. How long he will be able to hold out against such pressure is a question. Could he stay there ten years, he would bring that church up to its full strength and capacity; but if he leaves at the end of three years, they will in some respects be worse off than when he came. They cannot for the six hundred dollars they pay get another pastor that will be his equal. The next man may be one that will be all the time looking for another place. The interest will decrease and the church degenerate. Oh for men and women with the true missionary spirit to work these fields for the Master!

Doubtless the time may come to a minister who has spent several of his early years in such a field as our brother thus pleads for, when "the Lord hath need" of him in some larger congregation and some wider work. When this is made clear to his own prayerfully-seeking spirit, let him not fear to obey. And if this makes him more conspicuous, let it not be assumed that he is moved by an ambitious motive. God is his judge, not we. Yet let him beware and be sure that he has not sought his own fame or ease. Such *clear calls* come unsought. Our

correspondent is right in discountenancing all *seeking* of better places or higher seats.

One of the most venerable of our Church's honorably retired ministers sends to his brethren the following touching request:

I want to unite with you, my H. R. brethren, that, as we are debarred from the

ministry of the word, we may more assiduously "*give ourselves unto prayer*," and so perpetuate the apostolic succession.

H. LYMAN.

CORTLAND, N. Y.

And Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hands, that Israel prevailed: and when he let down his hands, Amalek prevailed. (Ex. 17: 10.)

BOOK NOTICE.

CHRIST OR CONFUCIUS—WHICH? In a small volume with this title Rev. John Macgowan tells "the story of the Amoy mission" of the London Missionary Society, for which the book is published by John Snow & Co., Ivy Lane, Paternoster Row, E. C., London. Price, two shillings sterling. The missionary tells the story graphically, interweaving many vivid illustrations of Chinese character and customs, of the dreariness of idolatry, of the terrible

opium habit and of deliverance from it by trust in Christ. The Christian reader cannot fail to be interested in the book and in the question with which it closes: "Which shall the nation choose, Christ or Confucius? Shall it be the great sage whose chilly hand has held the nation bound for all these ages, or shall it be the Son of man, whose heart throbs with sympathy for every human being, and whose gentle touch brings hope and comfort to men to-day?"

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
FEBRUARY.—The Indians of the United States.
MARCH.—Home Missions in the older States.
APRIL.—Woman's work.
MAY.—The Mormons.
JUNE.—The South.
JULY.—The Roman Catholics in our land.
AUGUST.—Our immigrant population.
SEPTEMBER.—The Mexicans.
OCTOBER.—The treasury of the board.
NOVEMBER.—Our missionaries and missionary teachers.
DECEMBER.—Spiritual condition of our country.

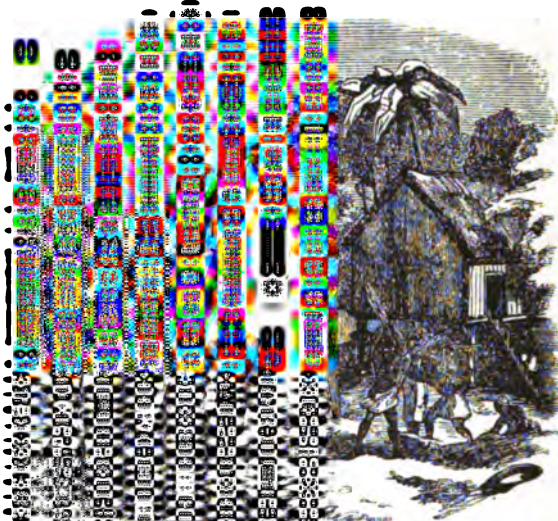
ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	William Dulles, Jr., <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley, "
3. Sustentation,	March,	O. D. Eaton, "
4. Sabbath-school Work,	May,	C. T. McMullin, "
5. Church Erection,	July,	Adam Campbell, "
6. Ministerial Relief,	September,	W. W. Heberton, "
7. Education,	October,	Jacob Wilson, "
8. Freedmen,	December,	J. T. Gibson, "
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton, "

HOME MISSION APPOINTMENTS FOR OCTOBER, 1889.

Rev. Samuel Dodd, Stephentown,	N. Y.	Rev. W. S. Peterson, Presbyterial Missionary,	S. Dak.
Rev. J. S. Pattengill, Cannonsville,	"	Rev. J. S. Thomas, Huffton and Langdon,	"
Rev. Thomas A. Reeves, Woonsocket,	R. I.	Rev. A. M. Work, Brookings,	"
Rev. F. C. Stoekle, Manchester, 1st German,	N. H.	Rev. M. N. Adams, Sisseton,	"
Rev. D. Macdougall, Taunton,	Mass.	Rev. A. C. McCauley, Bridgewater and Canistota,	"
Rev. C. S. Dewing, Somerville, Union Square,	"	Rev. C. E. McGinnis, Pilot Grove,	Iowa.
Rev. J. M. Craig, Holyoke,	"	Rev. S. H. Doyle, Seymour and Promise,	"
Rev. C. K. Canfield, South Ryegate,	Vt.	Rev. H. Robinson, Lime Springs,	"
Rev. R. Howard Wallace, Mineville,	N. Y.	Rev. H. Smith, Walker,	"
Rev. A. McQueen, Portageville,	"	Rev. A. L. Hutchinson, Lansing,	"
Rev. George McKay, Bethany Centre,	"	Rev. S. Hodge, D.D., West Union, Bethel,	"
Rev. O. R. W. Klose, Cochection,	"	Rev. F. Byllesby, Jesup,	"
Rev. J. Nelson, Centreville,	"	Rev. J. M. Wiggins, Libertyville,	"
Rev. F. C. Suits, Heuvelton,	"	Rev. H. R. Peairs, Montrose,	"
Rev. E. B. Flaher, Rossie,	"	Rev. D. B. Fleming, Martinsburg,	"
Rev. J. J. Jones, Evans' Mills and Plessis,	"	Rev. A. S. O'Brien, Rosetta and Janetown,	"
Rev. George M. Jones, Andover,	"	Rev. M. Drow, Le Claire,	"
Rev. George F. Wood, Hornby,	"	Rev. J. C. Gilkerson, Calliope,	"
Rev. T. A. Sanson, Argyle,	"	Rev. E. E. Flickinger, Fonda,	"
Rev. A. S. Mays, Troy, Liberty Street,	"	Rev. G. H. Fracker, Ashton and Inwood,	"
Rev. D. Deruelle, Knoxville,	Pa.	Rev. C. A. Price, Storm Lake and Sulphur Springs,	"
Rev. A. W. Hallock, Lebanon,	"	Rev. A. B. Byram, Ong,	Neb.
Rev. E. H. Williams, Annapolis,	Md.	Rev. C. E. Bradt, Lincoln, 2d,	"
Rev. S. M. Perry, Ashland,	"	Rev. W. H. Niles, Nelson,	"
Rev. W. H. Logan, Presbyterial Missionary,	"	Rev. J. Risale, Blair,	"
Rev. D. A. Heron, Washington,	Tenn.	Rev. J. I. Hughes, New Cambria,	Mo.
Rev. C. W. Wallace, Grove City, Black Lick and Reynoldsburg,	"	Rev. E. G. Moore, St. Joseph, North,	"
Rev. Edw. D. Kelsey, Salem and Pisgah,	Ohio.	Rev. M. B. W. Granger, Pleasant Hill,	"
Rev. Geo. C. Gerlach, Edgerton,	"	Rev. W. H. Wieman, Corning and Vermillion,	Kan.
Rev. W. B. Scarborough, Otsego,	"	Rev. H. M. Gilbert, Burrton,	"
Rev. E. S. Weaver, Hagerstown,	Ind.	Rev. H. R. Schermerhorn, Santa Fé, Banner and Lockport,	"
Rev. B. C. Swan, Metropolis,	Ill.	Rev. J. H. Hunter, Huron,	"
Rev. J. L. Johnston, Ava and Vergennes,	"	Rev. S. C. Kerr, Princeton and Richmond,	"
Rev. J. N. Boyd, Chicago, 1st, Lake,	"	Rev. M. S. Riddle, Harper,	"
Rev. Wm. Morrow, Englewood,	"	Rev. W. R. Scott, Sterling,	"
Rev. S. C. Hay, Woodstock,	"	Rev. J. Patterson, Downs and Rose Valley,	"
Rev. C. F. Wilson, Marshall and Chrisman,	"	Rev. E. M. Holbert, Hope and Carlton,	"
Rev. J. H. Reed, Kings,	"	Rev. A. Glendenning, Cheever and Manchester,	"
Rev. W. H. Isley, Macon,	"	Rev. F. S. McCabe, Topeka, 3d,	"
Rev. D. Morrison, Ewart,	Mich.	Rev. F. Lippe, Idana and Mulberry,	"
Rev. J. J. Cook, Tustin,	"	Rev. D. M. Hunter, Littleton,	Col.
Rev. O. J. Roberts, Mackinaw City,	"	Rev. A. F. Randolph, Otis,	"
Rev. P. C. Goldie, Harrisville, Black River and station,	"	Rev. J. F. Hopkins, Denver, South Broadway,	"
Rev. A. Boyd, Fraser, North Burns and Bethel,	"	Rev. W. M. Porter, Black Hawk,	"
Rev. A. Durrie, Superior,	Wis.	Rev. E. F. Mundy, Grand Junction,	"
Rev. D. Johnston, Gladstone,	Mich.	Rev. J. McGaughey, Raton,	N. Mex.
Rev. D. McDonald, Gatesville and Stalwart,	"	Rev. John Menaul, Albuquerque and vicinity,	"
Rev. Lucas Abels, Platteville and Rockville,	Wis.	Spanish,	"
Rev. A. V. Gulick, Kilbourn City,	"	Rev. F. L. Arnold, Salt Lake City, Westminster,	Utah.
Rev. James G. Orr, Prairie du Sac,	"	Rev. E. S. Willard, Juneau,	Alaska.
Rev. W. A. Alley, Juneau,	"	Rev. R. Crinkshank, Montezano and Wynoochie,	Wash.
Rev. Jas. S. Wilson, Crandon and Forest Co.,	"	Rev. J. C. Willert, Centralia,	"
Rev. J. Muraire, Robinson and St. Lawrence,	"	Rev. S. S. Meyer, Cleveland and Klikitat,	"
Rev. Chas. S. Herald, Rural and Badger,	"	Rev. M. A. Williams, Eagle Point, Central Point, Gold Hill and Griffin Creek,	Oregon.
Rev. C. G. Miller, Brainerd,	Minn.	Rev. J. B. Rideout, Empire City and Marshfield,	"
Rev. E. N. Raymond, Tower,	"	Rev. A. F. Lott, Linkville,	"
Rev. S. W. La Grange, Wells,	"	Rev. R. McLean, Grant Pass and station,	"
Rev. W. E. Bates, Delhi,	"	Rev. A. Marcellus, Oakland and Wilbur,	"
Rev. W. T. Hall, Madella,	"	Rev. R. Ennis, Jacksonville and Phoenix,	"
Rev. I. P. Withington, St. Croix Falls,	"	Rev. S. S. Caldwell, Kelseyville,	Cal.
Rev. S. Phoenix, Le Roy,	"	Rev. E. T. Lockard, Grizzly Bluff and Fortuna,	"
Rev. G. J. Bloemndahl, Greenleafston,	"	Rev. J. B. Andrew, Santa Maria,	"
Rev. J. B. Criswell, Ladden,	S. Dak.	Rev. Isaac White, Ensenada,	Mexico.
Rev. Wm. Wade, Uniontown and Richland,	"	Rev. R. W. Cleland, Monrovia,	Cal.
Rev. J. C. Harvey, Raymond,	"	Rev. J. W. Ellis, San Francisco,	"



THE OCEAN CAR.

and that they seem to be treating each other politely?

The Malagasy were very degraded and vile heathen, living more like beasts than like men, when Soares discovered their country, and so they remained for three hundred years more. Only about seventy years ago the first Christian missionaries were sent to them from London. The king of Madagascar, Radama, wished them to come, not because he cared for their religion, but because he thought they would teach his people useful arts. He did not become a Christian himself, and he died of his vices in 1828, when he was only thirty-six years old. But before that a good number of his people had become Christians. After Radama's death, one of his wives, named Rado, made herself queen by killing a number who had a better right than she had to the throne. As queen she took the name Ranavalona I. What wicked woman mentioned in the Second Book of Kings does

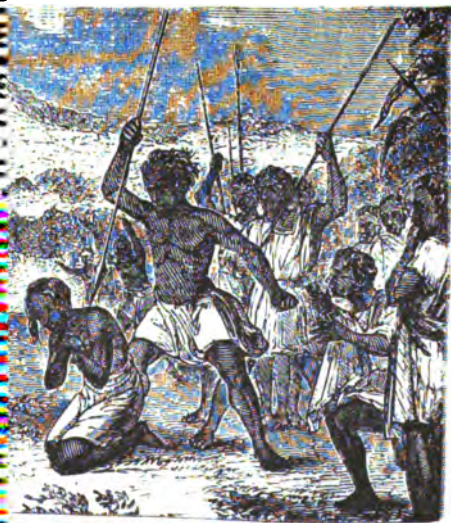


...ar.



[The text in this block is extremely faint and illegible due to heavy digital noise and corruption.]

...th, *Good will to men, God is with us.*
...e also had a large Bible by her side, in
...e sight of her people. For fifteen years
...is Christian queen was a good mother to
...er people, and they made great progress
... Christian civilization. "She declared in
...t last words her trust in Jesus Christ as
...r Saviour, and charged the prime minis-
...and her successor to remember that her



...ors.

[December,

kingdom was resting upon God." This was six years ago. Her niece, Ranavanaona III., was crowned on her twenty-second birth-day, November 22, 1883. She is also a Christian, and I wish that she might be allowed to rule her people according to her own mind. But the French nation have put her under what they call "protection." I am afraid that that will not help the queen to rule well nor her people to live well. But I do not believe that Christ will let that people go back to heathenism. They are part of his kingdom, which is an everlasting kingdom.

I have taken these statements and pictures from the little book, "Madagascar," which is mentioned on page 200 of our September number. The publishers have kindly lent us the plates for the pictures. There are more pictures in the book, and it is a very good book for you to read. That notice (in the September number) tells you where you can get it.

FLOORS.

When a man or a child stands on this, and the oxen walk round and round the floor over the grain until the straw is all cut to pieces and the grain separated from the chaff. As they walk around thus, the oxen help themselves, as much as they like, to the grain, they are not muzzled. After the threshing is finished, then comes the winnowing. The people choose a rather windy day if they can, and they generally have the threshing-floor in an exposed place. When the grain is ready they take a sort of wooden pitchforks and toss the grain and chaff into the air. The wind blows away the dust and chaff, while the grain and straw fall back, until by degrees the grain is quite clean and ready to be stored away. The broken straw is called tibbin, and is mixed with the barley for the horses to eat.

W. S. N.

Rev. George A. Ford, of Sidon, Syria, sends us the following translation of an Arabic letter.

If you think it very extravagant, perhaps you will do well to let it make you careful not to say extravagant things yourselves. For instance, some of you may be inclined to call this letter *awfully funny*.

His excellency, the most honorable, the most glorious, lofty in efficiency, exalted in character, my lord Leopard Wolf, the most modest, may God preserve his noble existence!

After kissing your revered hands and begging ceaselessly your worthy prayers, we beg to submit that in a most blessed time and distinguished hour we were honored by your precious letter conveying the welcome and reassuring tidings of your welfare and making inquiry concerning ourselves. May the Lord God search you out with his greatest blessings and bountiful mercies! Your letter affected our hearts as did Joseph's visit to Jacob. And as for us, by the bountiful gifts of the Creator, we are in perfect health and happiness such as we desire should be the permanent possession of your excellency. And our longings for your lordship are like those of travellers for their native land and of sheep for their pastures. And oh that we might be blessed with the light of your smiling countenance, to quench therewith the flames of longing that have consumed our livers! And should you honor us soon by visiting us, you would deluge us with the seas of your kindness. And should we attempt to describe the pangs of separation from you, tongues would be exhausted and pens be broken ere they could accomplish even a portion of their task. We therefore content ourselves with the words of the poet—

"Were all earth's brimming fountains reservoirs of ink,
And every twig a pen, from nothing wont to shrink,
That strove to tell thee how I pine and long for thee,
Not one ten thousandth of one tenth their tale would be."

This is all that is necessary to write, to which we add our heartfelt longings to all whom your prosperous and gorgeous dwellings may shelter; as also from here my lord and lady, father and mother, kiss your precious cheeks. And may you live and thrive!

He who prays long life for you, your brother,
LION WOLF.

NEW MOONVILLE, September 29, 1886.

P.S. Your father is experiencing at present a merciful dispensation of Providence, but it is hoped will soon be well. Your sister, She-Wolf, we have suitably engaged in matrimony. May we soon rejoice in similar good fortune to yourself! Your *immediate immediate* presence is required without fail, for your mother has been dangerously ill for some time, so that it is doubtful whether you can yet reach her alive. Let not the perspiration dry upon your face till you arrive.

(Finis.)

NOTES.—The first paragraph is the address, usually identical or nearly so upon the envelope and at the head of the letter. The employment of the names of wild animals for children is the resort of those parents whose first children die young. They believe that the adoption of this practice insures the life of the children thus named. And the giving of the same name to brother and sister, the latter being distinguished by a feminine termination, is very common.

The letter is from a younger to an older brother, and the terms of reverence are not exaggerated in this specimen.

The couplet introduced I have rendered roughly and freely, giving the sense as nearly as I could.

It is customary to fill up a page with ceremonious compliment, and leaving the matters of importance for which the letter was written to be inserted in cross lines as a postscript at the bottom. Only yesterday I received a long letter and foolishly neglected the Oriental rule to read the P.S. first, and to read nothing else if in a hurry. I read the long letter through, astonished at its identity with another letter from the same writer a few days previous. The postscript explained that this was only a copy, sent lest the other should fail to reach me.

This letter is by no means an extreme sample of Oriental compliment and circumlocution. But, on the other hand, the civilizing influences that have now been so long at work are fast doing away with these superfluities and insincerities, as they usually are.

SCENERY OF NORTHERN SYRIA.

While summering upon the mountains, Rev. W. S. Nelson wrote of some of his journeyings and sojournings. He thus gives us to see, with his eyes, some of the scenery of that land :

Crossing the summit, a most brilliant scene lay suddenly before us. The valley of the Nahr Ibrahim, at the head of which is Afka, is one of the wildest and most beautiful in Syria, and we looked down on the whole of it. A thousand feet below us lay a complete covering of fleecy cloud, with the sun pouring its light down upon it. Across we could see the opposite mountain range like the shore of a lake of snow, and a few rugged summits rose out of the cloud like islands. Out toward the Mediterranean the cloud mantle was unbroken, and to our right only bounded by the rocky precipice.

We could pause only a few minutes to drink in the beauty of the scene, and then began a rapid descent towards the clouds. At length we passed into them, and the sun became obscured as by a dense fog. Our road was visible only a few rods ahead of us, and we rode on in the damp mist till we were near Afka, when the clouds dispersed. . . .

THE CEDARS.

Here we are seven thousand feet or more above sea level and within two hours ride of the summit (ten thousand feet), where the snow still lies, August 24. The grove consists of four hundred and twenty-one very large cedars, enclosed in a wall for their preservation. One old tree is more than forty feet in circumference near the base, and several others are nearly as large. Most of them are several feet in diameter, tall and straight as an arrow. It is the only remnant of the old trees. There are a few groves of smaller ones at other points in Lebanon, but none of the old giants.

THE SABBATH A DELIGHT.

How to make it so to little children is the anxious study of many a conscientious and

loving mother, and of sympathetic fathers as well. Mrs. Harriet A. Sawyer, of St. Louis, has prepared an excellent help for this in the form of a series of cards, forty-eight in number, on which the Bible story of Joseph is told in attractive rhyme. Each card contains one stanza and a picture illustrating one scene in that story. The pictures are beautifully drawn and colored, and numbered so that children can easily arrange them. They can be placed so as exactly to cover a space two feet square, or longer and narrower spaces, and in various forms, as the little ones may fancy.

The same pictures and verses are also given upon blocks—two pictures on each block on its opposite sides. We have seen nothing of the kind more attractive. We think that many little children and their parents will thank Mrs. Sawyer for these pretty blocks and cards. We suggest that they be kept for Sabbath only and put out of sight all the rest of the week.

The publisher is E. I. Horsman, 80 and 82 William Street, New York.

We think this a good place for what we have said about the Sawyer Sunday Blocks and Cards. We presume that mothers read these children's pages, and we hope that the little children will talk to their mothers about these blocks and pictures. A mother who is now a saint in heaven, and whose children are now men and women, when they were little used to have a Sabbath-day scrap-book in which she put nice pictures and stories and hymns suitable for the Sabbath, which she would cut out of illustrated Christian papers. This scrap-book was kept out of sight all the week, and only used on the Sabbath. This helped very much to make "the Sabbath a delight." Mrs. Sawyer's blocks and cards are on the same plan, and we think that our little Presbyterians and their mothers will like them very much.

H. A. N.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1899.

BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Ave. sab-sch. Miss. Soc., 8 64; Baltimore Broadway, 5; Frederick City, 7 25. <i>New Castle</i> —Green Hill, 6. <i>Washington City</i> —Washington Western, 38 95. 65 84	PACIFIC.— <i>Bentley</i> —Napa, 79 10; Santa Rosa, 12. <i>Los Angeles</i> —Grand View, 5. <i>San Francisco</i> —Alameda, 19 05. <i>San José</i> —Cayucas, 6. <i>Stockton</i> —Stockton 1st, 23. 144 15
CATAWBA.— <i>Catawba</i> —Lawrence Chapel, 1 59	PENNSYLVANIA.— <i>Allegheny</i> —Allegheny 1st (incl. sab-sch., 30), 80; Allegheny Central, 15 51; Bakerstown, 9; Hoboken, 3 45; Plains, 3. <i>Blairville</i> —Chest Springs, 1; Conemaugh, 4; Congruity, 5; Gallitzin, 1; Greensburg, 43 19; Pleasant Grove, 4; Plum Creek, 7 15. <i>Butler</i> —North Washington, 3 64. <i>Carlisle</i> —Bloomfield, 11 40; Gettysburg, 6 75; Middle Spring, 40; Waynesboro', 6 50. <i>Chester</i> —Oxford 1st, 41 58; Trinity, 6; West Chester 1st, 17 40; West Grove, 2. <i>Clarion</i> —Reynoldsville, 6 10. <i>Eric</i> —Belle Valley, 4 80; East Greene, 3; Erie Park, 50; Fairfield, 3 60; Franklin, 59 20; Greenville, 20 71; Hadley, 2; Meadville 2d, 14. <i>Huntingdon</i> —Altoona 2d, 40 24; Everett, 4; Hollidaysburg (incl. sab-sch., 5 51), 29 87; Lower Tuscarora, 6; Tyrone, 26. <i>Kittanning</i> —Parker City, 13 27; Tunnelton, 2 17. <i>Lackawanna</i> —Archbald, 1 06; Athens, 9; Langelyffe, 14; Orwell, 1 63; Towanda, 22 96. <i>Northumberland</i> —Mt. Carmel, 3 52; Washington, 32 75; Williamsport 2d, 32 50. <i>Philadelphia</i> —Philadelphia Bethany sab-sch., 26 13; Philadelphia Southwestern, 2 25; Philadelphia Westminster, 23. <i>Philadelphia Central</i> —Philadelphia Hebron Memorial, 6 42; Philadelphia Richmond, 2. <i>Pittsburgh</i> —Bethany, 11 50; Centre, 14 69; Duquesne, 5; Forest Grove, 7; Long Island, 9; Middletown, 11; Mingo, 6; Pittsburgh 2d, 26 32; Pittsburgh Grace Memorial, 2; Pittsburgh Shady Side, 4 09. <i>Redstone</i> —New Providence, 10; Reunion, 12 70. <i>Shenango</i> —Westfield, 20. <i>Washington</i> —Burgestown 1st, 21 19; East Buffalo, 20 30; Forks of Wheeling, 20; Unity, 3 35; West Liberty, 4; West Union, 3. <i>Westminster</i> —Chestnut Level, 4 65; York Calvary, 7 20. <i>West Virginia</i> —Clarksburg, 4 71. 1006 45
COLUMBIA.— <i>East Oregon</i> —Pendleton 1st, 5 15. <i>Oregon</i> —Portland Calvary, 28. <i>Puget Sound</i> —Fort Townsend, 6. 39 15	SOUTH DAKOTA.— <i>Central Dakota</i> —Madison, 4 00
ILLINOIS.— <i>Alton</i> —Jerseyville, 21; Staunton, 3; Virden, 6. <i>Bloomington</i> —Champaign 1st, 43 29. <i>Carro</i> —Golconda, 5. <i>Chicago</i> —Manteno, 16 90; Waukegan, 11. <i>Freeport</i> —Middle Creek, 20 41. <i>Maitoon</i> —Tuscola, 9. <i>Ottawa</i> —Paw Paw, 7; Plato 1st, 3. <i>Peoria</i> —Eureka, 13 08; Knoxville, 3 21; Yates City, 5. <i>Rock River</i> —Aledo sab-sch., 4; Norwood, 7 07. <i>Schuyler</i> —Augusta, 10; Fountain Green, 3 35. <i>Springfield</i> —Brush Creek, 2 38; Farmington, 8; Jacksonville Westminster, 11 85. 218 54	UTAH.— <i>Utah</i> —Springville, 6 55
INDIANA.— <i>Crawfordsville</i> —Alamo, 3; Judson, 4; North Union, 2; Russellville, 2. <i>Indianapolis</i> —Indianapolis 5th, 1 80. <i>Logansport</i> —Rensselaer, 5 10. <i>Nuncie</i> —Hopewell, 5; Peru, 10 67; Wabash, 2. <i>New Albany</i> —Livonia, 2 30. <i>Vincennes</i> —Upper Indiana, 9 60. <i>White Water</i> —Richmond, 18 40. 65 87	WISCONSIN.— <i>Madison</i> —Highland Ger., 4; Madison 1st, 25 97; Oregon, 4 33; Pulasaki Ger., 8. <i>Milwaukee</i> —Cedar Grove, 9. <i>Winnebago</i> —Stevens Point, 25. 76 30
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 2d, 15 15; Marion (incl. sab-sch., 1 50), 7 58; Vinton 1st, 22. <i>Council Bluffs</i> —Clarinda, 13 11. <i>Des Moines</i> —Adel, 3 90; Des Moines Central, 23 68; St. Charles, 2; Winterset, 23. <i>Fort Dodge</i> —Carroll, 7; Lohrville, 5; Wheatland Ger., 10. <i>Iowa</i> —Birmingham, 3 35; Mediapolis, 1 54. 137 31	Total from churches and Sabbath-schools..... \$3,511 55
KANSAS.— <i>Emporia</i> —Cottonwood Falls, 6 23; Marion, 3; Osage City, 6; Wichita Oak St., 4; Winfield, 15. <i>Highland</i> —Lancaster, 8 52. <i>Solomon</i> —Mankato, 7 43. <i>Topeka</i> —Bethel, 3; Manhattan, 20. 78 18	OTHER CONTRIBUTIONS.
MICHIGAN.— <i>Detroit</i> —Detroit Jefferson Ave., 140. <i>Kalamazoo</i> —Schoolcraft, 4. <i>Lansing</i> —Brooklyn, 7 20. <i>Monroe</i> —Blissfield, 5; Tecumseh, 39. 195 20	C., Pa., 4; William Schramm, Kearney, Neb., 1 20; Miss C. A. Greene, Castle, N. Y., 20; Rev. J. H. Duiles, Princeton, N. J., 5..... 80 20
MINNESOTA.— <i>Mankato</i> —Le Souer, 10. <i>St. Paul</i> —St. Croix Falls 1st, 4 05. 14 05	MISCELLANEOUS.
MISSOURI.— <i>Kansas City</i> —Deepwater, 6; Kansas City Hill Memorial sab-sch., 6; Rich Hill, 33 45; Westfield, 4. <i>Ozark</i> —Bolivar, 5 10. <i>Palmira</i> —Birdseye Rldgs., 5; Edina, 3 35. <i>Platte</i> —Albany, 1 75; New Point, 4 10; Oregon, 2 65; Stanberry, 2 15; St. Joseph Westminster, 22. 98 55	Interest, 745 42; Sales of church property, 1081 44; Premiums of insurance, 303 50..... 2,130 36
NEBRASKA.— <i>Hastings</i> —Nelson, 65 cts. <i>Kearney</i> —Lexington, 7. <i>Nebraska City</i> —Barneston, 5; Utica, 9 10. <i>Nebrara</i> —Fender, 2. 23 75	SPECIAL DONATIONS.
NEW JERSEY.— <i>Elizabeth</i> —Perth Amboy, 11 50; Pluckamin, 5 60; Rahway 1st Ger., 2; Roselle, 11 04; Woodbridge 1st, 8. <i>Monmouth</i> —Allentown, 20; Jacksonville, 4; Providence, 4. <i>Morris and Orange</i> —Orange Central, 200; Rockaway, 35 35. <i>New Brunswick</i> —Amwell 1st, 10; Amwell 2d, 4; Ewing, 18 58; Pennington 1st, 17 30; Stockton, 4. <i>Newton</i> —Oxford 1st, 6 58. <i>West Jersey</i> —Camden 2d, 6; Elmer, 2 81. 370 76	IOWA.— <i>Iowa</i> —Fairfield, 10 82
NEW YORK.— <i>Albany</i> —Amsterdam 2d, 49; Schenectady East Ave., 23 46. <i>Binghamton</i> —Cortland, 99 31; Waverly, 32 60. <i>Brooklyn</i> —Brooklyn Mt. Olivet, 4 58. <i>Chemung</i> —Big Flats, 23; Watkins, 35 32. <i>Columbia</i> —Windham, 15 47. <i>Genevieve</i> —Castile, 7 24. <i>Geneva</i> —Ovid, 5 55; West Fayette, 1. <i>Hudson</i> —Good Will, 2; Middletown 2d, 4 74; Otisville, 4 50; Unionville, 1 65; West Town, 4. <i>Lyons</i> —Newark, 20 45. <i>Nassau</i> —Freeport, 19; Huntington 2d, 13 25; St. Paul's Ger., 4. <i>New York</i> —New York Washington Heights, 1 80. <i>Niagara</i> —Lyndonville, 6. <i>North River</i> —Marlborough, 10 94. <i>Syracuse</i> —Baldwinsville, 12 83. <i>Troy</i> —Cambridge, 6 24. <i>Westchester</i> —Greenburg, 41 34; South East Centre, 6 64; South Salem, 22 32; Yorktown, 9. 487 23	NEW JERSEY.— <i>Elizabeth</i> —Lamington sab-sch., 7 00
OHIO.— <i>Bellefontaine</i> —Bucyrus, 3 23; Crestline, 4 68; Upper Sandusky, 4. <i>Cincinnati</i> —Springdale, 21 24. <i>Cleveland</i> —Cleveland 1st, 103 20; Cleveland Case Ave., 20; Cleveland Euclid Ave., 80. <i>Columbus</i> —Central College, 3. <i>Dayton</i> —New Carlisle, 4; New Jersey, 3 36; Osborn, 1. <i>Huron</i> —McCutchcheonville, 2 76. <i>Mahoning</i> —Youngstown 1st, 110 69. <i>Portsmouth</i> —Portsmouth 2d, 24 20. <i>St. Clairsville</i> —Antrim, 2 77; Short Creek, 9. <i>Steubenville</i> —Wellsville, 17. <i>Woodsport</i> —L. Rin, 1 35; Congress, 3. <i>Zanesville</i> —Newark Salem Ger., 2 41; Zanesville 1st, 23 14. 444 03	NEW YORK.— <i>Utica</i> —Norwich Corners, 3 47; Westernville, 10. 15 47
	OHIO.— <i>Cincinnati</i> —Hilton, 25 00
	PENNSYLVANIA.— <i>Philadelphia North</i> —Falls of Schuylkill, 17 00
	W. S. Ladd, Portland, Oregon, 200 00
	For chapel in Utah, 500 00
	773 29
	Total..... \$6,445 40
	Church collections and other contributions for 6 months, April-September, 1899..... \$23,785 06 1898..... 22,865 21
	MANSE FUND.
	KANSAS.— <i>Emporia</i> —Wichita Oak St., 1 00
	PENNSYLVANIA.— <i>Lackawanna</i> —Archbald, 1 00
	Mrs. L. B. Atwater, Windham, N. Y., 14 00
	16 00
	MISCELLANEOUS.
	Installments on loans, 762; Interest, 21; Premiums of insurance, 10 50..... 793 50

SPECIAL DONATIONS.

OHIO.— <i>Chillicothe</i> —Bloomington, 7 80	
Anon., through O. D. Easton, Treasurer, 24 00	
	81 80
Total.....	\$841 30

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1889.

BALTIMORE.— <i>Baltimore</i> —Boundary Ave. sab-sch. Miss'y Soc., 6 48. <i>New Castle</i> —Rock, 1. 7 48	
COLORADO.— <i>Boulder</i> —Valmont, 17	
ILLINOIS.— <i>Alton</i> —Virden, 5. <i>Chicago</i> —Jefferson Park, 33 29. <i>Peoria</i> —Prospect, 12 40. <i>Rock River</i> —Aledo sab-sch., 3; Peniel, 4. <i>Schuyler</i> —Macomb, 13. <i>Springfield</i> —Farming-ton, 6. 78 69	
INDIANA.— <i>Crawfordsville</i> —Montezuma, 1 08. <i>Muncie</i> —Hartford City, 2; Wabash, 1 75. <i>White Water</i> —Aurora, 3 50; Rising Sun Ladies' Miss'y Soc., 4. 12 33	
IOWA.— <i>Dubuque</i> —Lansing 1st, 3. <i>Iowa</i> —Mediapolis, 1 16. 4 16	
MISSOURI.— <i>Kansas City</i> —Rich Hill, 17 25. <i>St. Louis</i> —St. Louis Glasgow Ave., 7 10. 24 35	
NEBRASKA.— <i>Hastings</i> —Nelson, 49 cts. <i>Nebraska City</i> —Lincoln 2d, 3 71. <i>Omaha</i> —Omaha Walnut Hill, 4 50. 8 70	
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 5; Roselle, 8 28. <i>Jersey City</i> —Passaic 1st, 4 76. <i>Monmouth</i> —Oceanic 1st, 4. <i>Morris and Orange</i> —Morris Plains, 15. <i>Newton</i> —Harmony, 10. 47 04	
NEW YORK.— <i>Albany</i> —Amsterdam 2d, 51. <i>Buffalo</i> —Buffalo Bethany, 17 46. <i>Hudson</i> —Good Will, 1 50; West Town, 2. <i>Nassau</i> —Hempstead Christ, 8 43. <i>New York</i> —New York Central, 72 57; Harlem, 82 83. <i>Troy</i> —Cambridge, 1. <i>Utica</i> —Turin, 2 75. 239 54	
OHIO.— <i>Bellefontaine</i> —Bucyrus 1st, 2 42. <i>Cleveland</i> —Cleveland 1st, 77 40; Case Ave., 20; Euclid Ave., 60. <i>Zanesville</i> —Coshuocton, 16; Fredericktown, 2 76. 178 58	

PACIFIC.— <i>Sacramento</i> —Elko, 2. <i>San José</i> —Los Gatos, 6 10. 8 10	
PENNSYLVANIA.— <i>Allegheny</i> —Bridgewater, 14. <i>Carlisle</i> —Waynesboro', 4 87. <i>Chester</i> —Dilworthtown, 2 13; Trinity, 6. <i>Eric</i> —Titusville, 37 03. <i>Lehigh</i> —Hazleton, 34 77. <i>Northumber-land</i> —Mt. Carmel 1st, 7 67. <i>Philadelphia Central</i> —Atonement, 5 81; Bethany sab-sch., 25 38. <i>Philadelphia Central</i> —Colum-bia Ave., 4 46. <i>Pittsburgh</i> —Pittsburgh 2d, 19 74; Pittsburgh 3d, 182 11; Pittsburgh Grace Memorial, 1; Pittsburgh Shady Side, 4 09. <i>Shenango</i> —Hopewell, 5 50; Sharon 1st, 9 15. <i>Washington</i> —Wheeling 1st, 9 84. <i>Westminster</i> —Centre, 4 35, sab-sch., 6 98; York Calvary, 12 12. 397 00	
TENNESSEE.— <i>Union</i> —Knoxville 4th, 24 60	

PERSONAL.

Rev. R. H. Nassau, Talaguga, West Africa, 1; Miss Pearson, Harrisburg, Pa., 20; C. Pa., 3; Wm. Schramm, Kearney, Neb., 90 cts.....	24 90
Total receipts for September, 1889.....	\$1,055 54
Previously reported.....	18,417 01
Less returned in September.....	18 46
	18,398 55
Total since May 1, 1889.....	\$19,454 09

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1889.

BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Ave., 5 40. <i>New Castle</i> —Green Hill, 7. 12 40	
COLORADO.— <i>Boulder</i> —Valmont, 13	
COLUMBIA.— <i>Idaho</i> —Moscow, 3. <i>Oregon</i> —Eugene City, 5. 8 00	
ILLINOIS.— <i>Alton</i> —Greenville, 2 80. <i>Bloomington</i> —Normal, 12 60. <i>Chiro</i> —Carmi, 9 35; Enfield, 3 70. <i>Chicago</i> —Chicago Fullerton Ave., 38 61; Oak Park 1st, 73; Riverside, 17 12. <i>Freeport</i> —Hanover, 3. <i>Mattoon</i> —Pleasant Prairie, 6 25. <i>Peoria</i> —Galesburg, 16 07. <i>Rock River</i> —Aledo sab-sch., 2 50. <i>Springfield</i> —Brush Creek, 2 94; Farmington, 5. 192 94	
INDIANA.— <i>Crawfordsville</i> —Kirklin, 3. <i>Fort Wayne</i> —Huntingdon, 8 50. <i>Muncie</i> —Wabash, 1 25. <i>White Water</i> —Aurora, 4; Greensburg, 38 46. 55 21	
IOWA.— <i>Des Moines</i> —Dexter, 8 68. <i>Dubuque</i> —Independence 1st, 31 56; Jesup, 4; Waukon Ger., 25. <i>Iowa</i> —Mediapolis, 96 cts. <i>Iowa City</i> —Davenport 1st, 37 12. 107 32	
KANSAS.— <i>Emporia</i> —Waverly, 8 02. <i>Topeka</i> —Topeka West-minster, 7. 15 02	
KENTUCKY.— <i>Ebenezer</i> —Sharpsburg, 5 00	
MICHIGAN.— <i>Saginaw</i> —West Bay City, 10 86	
MINNESOTA.— <i>Mankato</i> —Le Seuer, 8. <i>St. Paul</i> —Minne-apolis Riverside Chapel, 6 25. 14 25	
MISSOURI.— <i>Kansas City</i> —Deepwater, 5; Westfield, 4. 9 00	
NEBRASKA.— <i>Hastings</i> —Nelson, 40 cts. <i>Nebraska City</i> —Lincoln 2d, 3 71. 4 11	
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 47 60; Pluckamin, 5; Roselle, 6 90. <i>Morris and Orange</i> —Morristown South St., 84 47. <i>Newark</i> —Lyons' Farms, 10; Newark 3d, 163 01. <i>New Brunswick</i> —Flemington, 31 82. <i>Newton</i> —Hackettstown, 50. <i>West Jersey</i> —Bridgton West, 39 30. 437 60	
NEW YORK.— <i>Brooklyn</i> —Brooklyn Cumberland Street, 10. <i>Buffalo</i> —Buffalo Westminster, 225. <i>Cnyuga</i> —Auburn Central, a lady of the ch. 60, sab-sch., 4 80, ch. 17 46—82 35. <i>Hudson</i> —Good Will, 1 25; Middletown 2d, 2 96; Unionville, 1; West Town, 3. <i>Long Island</i> —Mattituck, 7. <i>Lyons</i> —Newark, 8. <i>Nassau</i> —Hempstead Christ ch., 8 43. <i>North River</i> —Newburgh 1st, 23 69. <i>Rochester</i> —Clarkson, 4; Gene-seo 1st, 5 30; Sparta 1st, 26 37; Sparta 2d, 11 02. <i>Shenben-Addison</i> , 19 39. <i>Syracuse</i> —Skaneateles, 8. <i>Troy</i> —Hoosick Falls, 38 60. <i>Utica</i> —Utica Bethany, 7 43. <i>Westchester</i> —Thompsonville, 45 50. 638 29	
OHIO.— <i>Bellefontaine</i> —Bucyrus 1st, 2 02. <i>Cincinnati</i> —Delhi,	

8; Mason, 2 40. <i>Cleveland</i> —Cleveland 1st, 64 50; Cleveland Case Ave., 21; Cleveland Euclid Ave., 50. <i>Dayton</i> —Osborn, 1. <i>Lima</i> —Van Wert, 2 11. <i>Mahoning</i> —Youngstown 1st, 103 76. <i>Marion</i> —Iberia, 5. <i>Seubenville</i> —Hopedale, 4; Still Fork, 5. <i>Zanesville</i> —Coshuocton, 18. 293 79	
PACIFIC.— <i>Benicia</i> —Napa, 31 05. <i>Los Angeles</i> —Santa Ana, 12 60. <i>Sacramento</i> —Carson, 5; Elk Grove, 2 20. 50 85	
PENNSYLVANIA.— <i>Allegheny</i> —Bridgewater, 14; Fairmount, 3 52. <i>Blairsville</i> —Plum Creek, 6 27. <i>Butler</i> —Centreville, 7; New Salem, 4. <i>Carlisle</i> —Rocky Spring, 2; Waynesboro', 4 06. <i>Chester</i> —Fagg's Manor, 18; Trinity, 6; West Chester 1st, 25 05. <i>Clarion</i> —Reynoldsville, 3. <i>Eric</i> —Cambridge, 8. <i>Huntingdon</i> —Alexandria, 16 75. <i>Kittanning</i> —Apollo, 14; Slate Lick, 18 04. <i>Lackawanna</i> —New Milford, 3. <i>Northumber-land</i> —Lewisburg, 40 50; Williamsport 2d, 4 10. <i>Philadel-phia Central</i> —Philadelphia Richmond, 3. <i>Pittsburgh</i> —Pitts-burgh 2d, 16 45; Pittsburgh Shady Side, 8 17. <i>Shenango</i> —Little Beaver, 2 98; New Castle 2d, 13. <i>Washington</i> —Came-ron, 3. <i>Westminster</i> —Bellevue, 8. 251 89	
WISCONSIN.— <i>La Crosse</i> —Nellsville, 5. <i>Lake Superior</i> —Newberry, 4. <i>Madison</i> —Baraboo, 3 79; Highland, 3 58; Pu-laski Ger., 6 68. 23 05	

Total receipts from churches for Septem-ber, 1889.....	\$2,022 32
Total receipts from sab-schs. for Septem-ber, 1889.....	7 39
	\$2,029 71

INTEREST OF PERMANENT FUNDS.

30; 33; 27; 30; 49.....	175 00
REFUNDED.....	50 00

MISCELLANEOUS.

C. T. Kissam, 27 50; Robert Pollock, 5; 33; Geo. W. Kimberly, 150; Cash, 15; C. Penna., 2; Wm. Schramm, 75 cts.....	283 25
Total receipts in September, 1889.....	\$2,487 96
Total receipts from April 16, 1889.....	24,683 83

JACOB WILSON, Treasurer,
1384 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1889.

BALTIMORE.— <i>Baltimore</i> —Baltimore Westminster, M. C. D., 5; Bethel, 5.	10 00
COLORADO.— <i>Pueblo</i> —Canon City,	89 00
COLUMBIA.— <i>Oregon</i> —Brownsville, 5; Crawfordsville, 6 25.	11 25
ILLINOIS.— <i>Bloomington</i> —Cooksville, 6 65. <i>Cairo</i> —Carterville, 3 05; Murphysboro, 8 25. <i>Chicago</i> —Chicago 3d, 26 31. <i>Mattoon</i> —Pana, 9 90; Pleasant Prairie, 9 60. <i>Rock River</i> —Aledo Y. P. S. C. E., for native at Shanghai, 8 35; Morrison sab-sch., 8 38. <i>Schuyler</i> —Camp Point, 25; Kirkwood, 11.	116 49
INDIANA.— <i>Logansport</i> —Pisgah, 2; Union, 2 99. <i>New Albany</i> —Jeffersonville, 9 95; Pleasant Hill, 82 cts.; Salem, 7 50. <i>White Water</i> —Aurora, 5.	28 26
IOWA.— <i>Cedar Rapids</i> —Andrew, 6 72; Wheatland sab-sch., for Chieng Mal ch., 7 75. <i>Council Bluffs</i> —Platte Centre, 4; Prairie Star, 2 50. <i>Des Moines</i> —Newton sab-sch., 7 34. <i>Fort Dodge</i> —Spirit Lake, 3 34. <i>Iowa</i> —Winfield, 5 57. <i>Iowa City</i> —Summit sab-sch. Infant class, 1 20. <i>Waterloo</i> —Eldora, 4; Point Pleasant, 4; Steamboat Rock, 2.	48 42
KANSAS.— <i>Highland</i> —Highland sab-sch., 9 75. <i>Topeka</i> —Wakarusa sab-sch., 5 56.	15 31
MICHIGAN.— <i>Detroit</i> —Detroit Covenant sab-sch., for ch. at Chieng Mal, 36 60. <i>Grand Rapids</i> —Ludington, 8 50. <i>Saginaw</i> —Argentine, 7; Linden, 4; Mundy, 9.	65 10
MINNESOTA.— <i>Mankato</i> —St. Peter's Union, 10 05; Worthington Westminster, 11 92. George D. Dayton, 1000 (of which 8 89 for salary of Rev. W. S. Nelson, Syria), 1011 92. <i>St. Paul</i> —Rush City Y. P. S. C. E., 4; St. Paul Central, 33; St. Paul House of Hope, 81 34. <i>Winona</i> —Rochester, 35 30.	1175 61
MISSOURI.— <i>Kansas City</i> —Salt Springs, 7 50; Sedalia Broadway sab-sch., Miss. Soc., 100. <i>Palmira</i> —Hannibal, 80.	187 50
NEBRASKA.— <i>Kearney</i> —North Platte, 24 50. <i>Niobrara</i> —Coleridge, 2; Hartington, 3 (Logan's Valley school-house, 3), 6; Saint James, 2.	34 50
NEW JERSEY.— <i>Jersey City</i> —Paterson Broadway Ger., 4 57. <i>Monmouth</i> —Farmingdale, 60. <i>Morris and Orange</i> —Chatham, 160; East Orange 1st, M. C., 4 18; Mendham 2d, 32; Orange 1st sab-sch., 100; Orange Bethel, 38 29; South Orange Vailsburg sab-sch., 1 72. <i>Newark</i> —Bloomfield 1st, for Papal Europe, 85 22; Montclair 1st, a friend, 100. <i>Newton</i> —Belvidere 2d, 36 55; Oxford 2d, 4 52.	627 05
NEW YORK.— <i>Binghamton</i> —Binghamton Ross Memorial, 3; Nineveh, 60 90. <i>Boston</i> —Newburyport 2d, 100. <i>Brooklyn</i> —Brooklyn S. 3d St., 28 81; Edgewater 1st, 24 02. <i>Champlain</i> —Beekmantown, 5. <i>Geneva</i> —Bellona, 8. <i>Hudson</i> —Greenbush, 5. <i>Long Island</i> —Bridgehampton, 80; Port Jefferson, 16 50. <i>Lyons</i> —Wolcott 1st, 4 56. <i>New York</i> —New York Covenant, 50; New York Harlem, for Papal Europe, 81 76; New York Scotch, a friend, 1000. <i>Niagara</i> —Lewiston, 5. <i>North River</i> —Lloyd, 1; Marlborough, 5 50; Newburgh Calvary, 14; Pleasant Valley, 13 12. <i>Otego</i> —Buel, 7 45. <i>Rochester</i> —Livonia, 10; Rochester Central, 200. <i>St. Lawrence</i> —Cape Vincent, 10. <i>Syracuse</i> —Cazenovia, 96 14; Skaneateles, 19 30. <i>Troy</i> —Cambridge, 20 61. <i>Utica</i> —Litchfield, 2 50; Redfield sab-sch., juvs, 39 30; Turin, 12 47. <i>Westchester</i> —Greenburg, 370 96; Mahopac Falls, 18 25; Peekskill 1st, 22 70.	2285 85
OHIO.— <i>Athens</i> —Deerfield sab-sch., 3. <i>Cincinnati</i> —Madisonville, 1 75. <i>Cleveland</i> —Cleveland 1st, Mrs. F. S. Mathes, 1000; Cleveland Case Ave. sab-sch., 36 85; Cleveland Woodland Ave., 250, S. L. Severance, for Howard Industrial sch., Siam, 100—350. <i>Huron</i> —Milan sab-sch., 5 87. <i>Mahoning</i> —	
New Lisbon, 17 50. <i>Marion</i> —Brown, 3 50. <i>St. Clairsville</i> —Rock Hill, 10 50. <i>Steubenville</i> —Bethesda sab-sch., 11. <i>Wooler</i> —Ashland, 12 88; Congress, 5 25. <i>Zanesville</i> —Homer, 4.	1462 10
PENNSYLVANIA.— <i>Blairsville</i> —Pine Run, 15. <i>Butler</i> —Butler, 96 10; Middlesex, 15 50; Zellenople, 5. <i>Carlisle</i> —Great Conewago, 3 50; Shippensburg sab-sch., 20. <i>Chester</i> —Ashmun, 11; Darby Borough, 50; Lansdowne 1st, 23 62; Nottingham L. M. Soc., 6. <i>Huntingdon</i> —Clearfield sab-sch., 11; Little Valley, 10; Milroy, 21 60; Spring Creek, 76. <i>Kittanning</i> —Homer, Mrs. H. Laughlin, 5. <i>Lackawanna</i> —Ashley sab-sch., 4 20; Great Bend, 8 50. <i>Northumberland</i> —Chillisquaque W. F. M. Soc., 31. <i>Philadelphia</i> —Philadelphia Tabernacle, 10. <i>Philadelphia Central</i> —Philadelphia Cohocksink sab-sch., 3 60. <i>Philadelphia North</i> —Abington, 78 35; Thompson Memorial New Hope, 18 19; Macalester Memorial, 2 20. <i>Pittsburgh</i> —Monongahela City sab-sch., 20; Pittsburgh East Liberty, 255. <i>Reading</i> —Tent, 4 37. <i>Washington</i> —Claysville sab-sch., 30. <i>Wellsboro</i> —Kane, 6. <i>Westminster</i> —Little Britain, 20; Union, 85.	896 78
TENNESSEE.— <i>Union</i> —New Salem,	1 50
TEXAS.— <i>Austin</i> —Fort Davis,	8 75
WISCONSIN.— <i>La Crosse</i> —Bangor, 5 63. <i>Lake Superior</i> —Menominee, 19; Negaunee sab-sch., 5. <i>Madison</i> —Fancy Creek, 6; Richland Centre, 8. <i>Milwaukee</i> —Cedar Grove W. M. Soc., for Jagannath, India, 5.	48 63
WOMAN'S BOARDS.	
Woman's Board of Foreign Missions, New York, 1719 83; Woman's Foreign Missionary Society, Phila., 4954 16; Woman's Board of Missions, Northwest, 2000.....	8,673 99
LEGACIES.	
Bequest of Mrs. James White, Fredonia, Pa.....	47 50
MISCELLANEOUS.	
McCormick Sem. Students' Asso., 24 65; R. C. and G. N. McEntyre, Peru, N. Y., 1; Henry Eckert, Neville Island, Pa., 50; Allie and Aggie Smith, Peoria, Iowa, one half proceeds of missionary eggs, 5; F. J. Slade, Trenton, N. J., quarterly contribution for support of Rev. D. Rodriguez, Mexico, 125; Miss Theresa Duncan, Shippensburg, Pa., 50; T. L. Milligan, Manayunk, Pa., for school at Chefoo, 3; Samuel Pollock, Claysville, O., 2; Gen. S. L. Brown, Sugar Hill, N. H., 50; W. R. J., 675; Rev. Samuel Ward, Emporia, Kan., 1; Thomas H. Wilson, Martin, Iowa, 25; J. Dora Simpson, Halku, H. I., 7 47; From a listener, Montrose, Pa., 25 cts.; D. H. Brush, Carbondale, Ill., 20; H. N. H., 25; J. Underwood & Co., for work in Korea, 100; Wm. Table, Deadwood, Dak., 50; Scott Missionary Soc., Iowa, 1 65; Mrs. Helen D. Mill, Tunkhannock, Pa., 25; Frank L. Janeway, New Brunswick, N. J., 1000; Rev. J. A. Pomeroy, Fairview, W. Va., 1.....	2,242 02
Total amount received in August, 1889.....	\$18,074 56
Total amount received May 1 to Aug. 31, 1889.....	89,942 08
WILLIAM DULLES, JR., Treasurer, 53 Fifth Ave., cor. Twelfth St., New York, N. Y.	

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1889.

BALTIMORE.— <i>Baltimore</i> —Franklinville, 5 90. <i>New Castle</i> —New Castle sab-sch., 4; West Nottingham, 31 12.	41 02
COLORADO.— <i>Boulder</i> —Valmont,	1 40
COLUMBIA.— <i>Idaho</i> —Coeur d'Alene, 3. <i>Oregon</i> —Independence Calvary, 12 10; Marion, 3; Octorara, 8; Pleasant Grove, 8; Portland Chinese, 4 35.	38 45
ILLINOIS.— <i>Bloomington</i> —Wayneville, 4. <i>Cairo</i> —Enfield, 4 50. <i>Chicago</i> —Brookline, 1 75; Chicago 3d, 11 62; Chicago Covenant, 101 03; Chicago Jefferson Park, 4 23; Lake Forest, 50. <i>Freeport</i> —Galena Ger., 10. <i>Mattoon</i> —Pana, 3 19; Tower Hill, 6 11. <i>Ottawa</i> —Au Sable Grove, 15. <i>Peoria</i> —Brimfield, 6 50. <i>Rock River</i> —Aledo Y. P. S. C. E., for China, 8 31; Morrison sab-sch., 3 50. <i>Schuyler</i> —Perry, 2 25; Rev. S. H. Stevenson, 2—4 25. <i>Springfield</i> —Farmington, 33; Petersburg, 24 25; Pisgah, 7 97; Unity, 3 57.	302 78
INDIANA.— <i>Crawfordsville</i> —Ladoga, 13 21. <i>Indianapolis</i> —Franklin, 32. <i>Logansport</i> —Goodland, 2; Union, 3. <i>Muncie</i> —Liberty, 4 25. <i>New Albany</i> —Livonia, 7.	61 46
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 2d, for Papal Lands, 41 85; Centre Junction, 12; Scotch Grove, 8. <i>Dubuque</i> —Waukon Ger., 25. <i>Fort Dodge</i> —Emanuel Ger., 3; Lohrville, 7 52. <i>Iowa</i> —Mt. Pleasant 1st, 37 50. <i>Iowa City</i> —Atalissa, 3. <i>Waterloo</i> —West Cleveland Ger., 8.	145 87
KANSAS.— <i>Neosho</i> —Iola, 10; Mound Valley, 2. <i>Topeka</i> —Auburn sab-sch., 3 47; Topeka 1st sab-sch., for India, 25.	40 47
MICHIGAN.— <i>Detroit</i> —Brighton, 3; Ypsilanti, 35. <i>Grand Rapids</i> —Grand Rapids Westminster, 19 79. <i>Lansing</i> —Onelda, 11. <i>Saginaw</i> —Midland City, 30 68.	99 47
MINNESOTA.— <i>Duluth</i> —Duluth 1st, 31. <i>St. Paul</i> —Minneapolis Andrew, 10 62; St. Paul Bethlehem Ger. sab-sch., 10; Stillwater sab-sch., 3 96.	55 58
MISSOURI.— <i>Kansas City</i> —Jefferson City, 31, Ladies' Miss. Soc., 10—41. <i>Platte</i> —Hopkins, 8 30, sab-sch., 6 90—15 20; Mirabile, 1 24; Rosendale, 1. <i>St. Louis</i> —Emmanuel Ger., 40; Zoar, 20.	118 44
NEBRASKA.— <i>Hastings</i> —Holdrege, 12 08. <i>Kearney</i> —Wilson Memorial, 5. <i>Nebraska City</i> —Salem sab-sch., birthday, 2 09. <i>Niobrara</i> —Niobrara, 10; Ponca, 12. <i>Omaha</i> —Omaha 1st, 10.	51 17
NEW JERSEY.— <i>Elizabeth</i> —Lamington, 58; Pluckamin, 21. <i>Jersey City</i> —Paterson 1st sab-sch., 4 48; Tenafly, 25; West Hoboken, 12 91. <i>Monmouth</i> —Farmingdale, 62 50; Jacksonville, 7; Lakewood, 11 97; Sayreville Ger. sab-sch., 4 50; Whiting and Shamong, 2 65. <i>Morris and Orange</i> —Mendham 1st, 63 50; Orange 2d, 42 57; Orange Central sab-sch., 52.	

Newark—Caldwell, 92 90; Montclair 1st, a friend, 100. *New Brunswick*—Dayton, 29 91; Dutch Neck, 50; Lambertville, 124; Trenton Prospect St., 88 43. *Newton*—Blairtown, 33 03; Hackettstown, 50; Yellow Frame, 32 08. *West Jersey*—Elmer, 8 80; Haddonfield 1st, 120. 1092 28
NEW YORK.—*Albany*—Schenectady East Ave., 6 11. *Binghamton*—Cortland, 77 64. *Boston*—Antrim, 27 25; Lawrence Ger., 18 44. *Brooklyn*—Brooklyn 2d sab-sch., Miss. Soc., 50; Brooklyn Bethany, 16 11; Brooklyn S. 3d St., 20 68; Brooklyn Throop Ave., 34. *Buffalo*—Buffalo North, 87 83; East Aurora, 17 30; Oldtown, 3. *Cnyuga*—Genoa 1st, 47. *Chemung*—Watkins, 51 75. *Columbia*—Centreville, 7 52; Jewett, 22. *Geneva*—Dresden, 5 25. *Hudson*—Good Will, 19 80; Monticello, 11; Ridgebury, 3; Rockland 2d, 2. *Long Island*—West Hampton, 45. *Lyons*—Junius, 3. *Nassau*—Babyton, 20 30; Freeport, 50; Huntington 1st, 81 05; Islip, 4 27; Roslyn, 8 03; "A pastor," 5. *New York*—New York 1st Union sab-sch., 7 53. *Niagara*—Lockport 1st, 80 58; Niagara Falls, 51. *North River*—Newburgh Calvary, 12 39; Poughkeepsie, 83. *Osage*—Gilbertsville C. E. Soc., 1; Guilford Centre, 14, sab-sch., 3 18—17 18; Springfield, 228 40. *Rochester*—Webster, 18. *Seuben*—Corning, 27 06. *Syracuse*—Pompey, 20. *Westchester*—Mahopac Falls, 25; Mt. Kisco, 49; Peekskill 2d, 2 36. 1311 85
OHIO.—*Bellefontaine*—Bellefontaine, 8 33; West Liberty, 6 80. *Cincinnati*—Cincinnati 2d, R. W. Burnet, for Japan, 50; Cincinnati Walnut Hills Bethany mission school, 50, for Syria, support of W. S. Nelson, 25, China, for support of Rev. J. C. Garratt, 35—110. *Dayton*—Camden, 2. *Mahoning*—Champion, 6; Clarkson sab-sch., 2 21; Youngstown 1st, 311 19. *Marion*—Hesterville, 6 48. *Maumee*—Tontogony, 3. *St. Clairsville*—Farmington, 7 96. *Steubenville*—Dell Roy, 12. *Wooster*—Ashland, 2. 627 97
PACIFIC.—*San Francisco*—Danville, 13 00
PENNSYLVANIA.—*Blairville*—New Alexandria, 2 50. *Butler*—Amity, 7; Scrub Grass sab-sch., 16 55. *Carlisle*—Lower Marsh Creek, 27 75. *Chester*—Avondale, 8 63; West Chester 1st sab-sch., 23 10. *Clarion*—Cool Spring, 20 94. *Erie*—Fredonia, 14 63. *Huntingdon*—Peru, 4 70; Tyrone sab-sch., 44 04. *Kittanning*—Appley Manor, 4; Marion sab-sch., 15; Middle Creek, 5. *Lackawanna*—Archbald, 4 54; Franklin, 5; Montrose, 50; New Milford, 4 98; Scranton 2d, for support of Rev. J. G. Watson, Persia, 149 39; Ulster, 6 25. *Lehigh*—Easton Riverside sab-sch., for China, 6; Hazleton sab-sch., for support of Rev. W. J. McKee, China, 34 85; Mahanoy City sab-sch., for support of Rev. W. J. McKee, China, 34 82; Pen Argyle sab-sch., for support of Rev. W. J. McKee, China, 8; Sandy Run sab-sch., for support of Rev. W. J. McKee, China, 15; Shawnee sab-sch., for support of Rev. W. J. McKee, China, 5; South Easton sab-sch., for support of Rev. W. J. McKee, China, 6 50; Tamaqua sab-sch., for support of Rev. W. J. McKee, China, 6 08; Upper Lehigh sab-sch., for support of Rev. W. J. McKee, China, 20; Upper Mount Bethel sab-sch., for support of Rev. W. J. McKee, China, 6 25. *Northumberland*—Mt. Carmel, 2 87; Williamsport 2d sab-sch., 95 45; Williamsport 3d, 44 28. *Philadelphia*—Philadelphia Walnut St. sab-sch., 67 10. *Philadelphia Central*—Philadelphia Kensington sab-sch., 97 53; Philadelphia North Broad St., 107. *Philadelphia North*—Falls of Schuyl-

kill sab-sch., 7 50; Jenkintown Grace, 18; Pottstown, 26 89; Thompson Memorial, 28. *Pittsburgh*—Bethel, 38 50; Knoxville, 10 50; Raccoon, 61 58. *Washington*—Pigeon Creek, 31; Upper Buffalo sab-sch., 8 71. 1201 41
TENNESSEE.—*Union*—Eusebia, 2 00
TEXAS.—*Austin*—Sipe Springs, 3 15
UTAH.—*Montana*—Missoula, 9 30. *Utah*—Parowan Mission, 5. 14 30
WISCONSIN.—*Chippewa*—West Superior, 29 26. *La Crosse*—Salem, 16 54. 45 50

WOMAN'S BOARDS.

Woman's Foreign Missionary Society, Philadelphia, 1372 78; Woman's Board of Missions, Northwest, 4025..... 5,397 78

LEGACIES.

Bequest of Nettie Porter, dec'd, West Grove sab-sch., Oregon, 3; Estate of Robert Beers, dec'd, Pittsburgh, Pa., 3000..... 3,003 00

MISCELLANEOUS.

Rev. W. L. Dickey, Glenfield, Pa., 10; Rev. W. L. Tarbet and wife, 8 56; "A friend," 15; Mrs. C. A. Taylor, 5; "C. Pa.," 22; Charles S. Scott, New Brunswick, 50; Proceeds of sale of old jewelry and coin, 71 40; H. C. Coleman, Norristown, Pa., for support of Rev. J. B. Ayres, Japan, 250; "From a friend," 5 25; Mrs. J. Bradley, Midland City, Mich., 1 50; D. C. Thwing, Brooklyn, N. Y., 5; From friends of Mr. Langdon, for native assistant at Pekin, China, 48 28; Rev. Samuel Ward, Emporia, Kan., 1; "A friend," Pa., 1000; C. Arbutnot, Pittsburgh, Pa., 2000; Miss F. M. Marston, Kismet, Tenn., 2 50; E. Sterling Ely, Buffalo, N. Y., 100; "A friend to missions in Japan," 5; "Friend," for Brooklyn, 5; Mr. and Mrs. William Meyer, 5; Anonymous, for expenses of Rev. Mr. Moffatt to Korea, 618; T. L. Milligan, Philadelphia, for Tungchow, China, 3; J. H. Rankin, Buffalo, Pa., for scholarship in Tabriz, 30; Mrs. Mary E. Palmer, New Brighton, Pa., for Waldenses, 23 12; "For Ruth," 100; Rev. J. F. Garvin, Chili, S. A., 20; Baudegan Maseek, 25..... 4,424 61

Miscellaneous donations omitted in August acknowledgments: Hamadan sab-sch., Persia, 3 05; Mrs. Samuel Fraser, in memory of Samuel Fraser and three children, Hamlin, Kate and Ray, 25; Miss I. A. Nassau, West Africa, 50.

Total amount received in September, 1889..... \$17,993 21
 Total amount received May 1 to September 30, 1889..... 107,860 84

WILLIAM DULLES, JR., Treasurer,
 53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave. sab-sch. Miss. Soc., 5 40
COLORADO.—*Boulder*—Rankin, 1 87; Valmont, 13 cts. *Denver*—Denver 23d Ave., 12 52. *Pueblo*—Mesa, 50. 64 52
COLUMBIA.—*Oregon*—Portland 1st, 31 62
ILLINOIS.—*Chgo.*—Enfield, 3 70. *Chicago*—Chicago Covenant sab-sch., 15; Oak Park 1st, 10; South Chicago, 3 25. *Freeport*—Winnebago 1st, 16. *Mattoon*—Piasant Prairie, 7 15. *Peoria*—Low Point, 8. *Rock River*—Aledo sab-sch., 2 50; Alexis, 11. *Schuyler*—Perry, 6 20. *Springfield*—Farmington, 5. 87 80
INDIANA.—*Crawfordsville*—Dayton, 25 48. *Fort Wayne*—Auburn, 3. *Indianapolis*—Franklin 1st, 20. *Muncie*—Wabash, 1 25. *Vincennes*—Carlisle, 3. *White Water*—Rising Sun Ladies' Miss. Soc., 4. 56 73
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 34 84; Clinton, 59 32; Lyons, 3; Mt. Vernon, 16 51. *Des Moines*—Leon, 5. *Dubuque*—Waukon Ger., 20. *Joua*—Medapolis, 97 cts.; Wapella, 4 15. 143 79
KANSAS.—*Topeka*—Lawrence, 18 83
KENTUCKY.—*Ebenzer*—Sharpsburg, 3 00
MICHIGAN.—*Detroit*—Plymouth 2d, 5 87. *Kalamazoo*—Edwardsburg, 7. 12 87
MINNESOTA.—*St. Paul*—Howard, 3. *Winona*—Owatonna 1st, 8. 11 00
MISSOURI.—*St. Louis*—Webster Grove, 35 00
NEBRASKA.—*Hastings*—Nelson, 40 cts. *Niobrara*—Wayne, 6. 5 40
NEW JERSEY.—*Ellenbeth*—Pluckamin, 5; Roselle, 14 40. *Jerry City*—Passaic 1st sab-sch., 4 35. *Monmouth*—Allentown, 20. *Newark*—Montclair 1st, 32. 75 75

NEW YORK.—*Buffalo*—Buffalo Westminster, 150. *Geneva*—Geneva 1st, 87 73. *Hudson*—Good Will, 1 25; Middletown 2d, 2 95; West Town, 3. *Nassau*—Freeport, 21. *New York*—New York 18th St. sab-sch. Miss. Ass'n, 62 50. *North River*—Cornwall, 11 09. *St. Lawrence*—Oswegatchie 1st, 6 60; Watertown 1st, 78 50. *Troy*—Schaghticoke 1st, 11 40. *Watchester*—Katonah, 35; Yonkers 1st, 66 75; Yonkers Westminster, 8 04. 495 81
OHIO.—*Bellefontaine*—Belle Centre, 7 50; Bucyrus 1st, 2 02; Huntsville, 2 50. *Cleveland*—Cleveland 1st, 64 50; Cleveland Case Ave., 20; Cleveland Euclid Ave., 50. *Columbus*—Columbus Broad St., 16 15. *Dayton*—Dayton Memorial, 12 50. *Lima*—Rockport, 2 75. *Mahoning*—Youngstown 1st, 169 78. *Maumee*—Tontogony, 2 72. *Zanesville*—Chandlerville, 6 59; Duncan's Falls, 4 16. 361 17
PACIFIC.—*Sacramento*—Carson City, 5; Elko, 2. *San Jose*—Santa Clara, 10. 17 00
PENNSYLVANIA.—*Carlisle*—Waynesboro', 4 06. *Chester*—Dilworthtown, 4 52. *Huntingdon*—Bedford, 10; Everett, 4. *Lackawanna*—Brandt, 13 57; Monroeton, 10 50. *Lehigh*—Hazleton, 52. *Northumberland*—Williamsport 2d, 6; Williamsport 3d, add'l, 2. *Philadelphia*—Philadelphia Bethany sab-sch., 19 68. *Philadelphia Central*—Philadelphia Cobock-sink sab-sch., 8 40; Philadelphia Richmond, 241. *Pittsburgh*—Bethany Young Ladies' Band, 35; Bethel, 40 50; Pittsburgh 2d, 26 39; Pittsburgh 6th H. M. Soc., 50; Pittsburgh Shady Side, 10 22. *Redstone*—Rehoboth, 19. *Washington*—Mill Creek, 11; Wheeling 1st, 39 13. 363 38
SOUTH DAKOTA.—*Southern Dakota*—Parker, 5 62
 Total..... \$1,800 69

MISCELLANEOUS.

Mrs. W. and daughter, West Arch St., Philadelphia, Pa., 7 50; Hon. James McMillan, Detroit, Mich., on account subscription to Mary Allen Seminary, 5000; I. B. Davidson, Newville, Pa., 15; Mrs. C. T. Lewis, Dobb's Ferry, N. Y., 1; Women's Executive Committee, 928 37; Kennedy Crumrine, 5; Rev. W. W. Rand, D.D., Yonkers, N. Y., 10; Mrs. Maggie Boston, Centerville, Ind., 50 cts.; "A friend from Ohio," 45; Sarah A. Corwin, executor estate of Rev. J. S. Corwin, Cape May Point, N. J., 312; Miss Caroline E. Backus, Utica, N. Y., 2; R. B. Gibson, Butler

Presbytery, 1; Rev. Mr. and Mrs. Heyer, Green City, Mo., 5; Friends in Poughkeepsie, 100; A. B. Brisack, Oneonta, N. Y., 23 50; "C," Pa., 8; William Schramm, Kearney, Neb., 75 cts.; Robt. Pollock, Esq., 5..... 6,469 62

Total receipts for September, 1889 \$6,270 31
Previously reported..... 20,133 79
Total receipts to date..... \$28,404 10

JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

Box 1024.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1889.

BALTIMORE.—Baltimore—Baltimore Boundary Ave. sab-sch. M. S., 9 72; Baltimore Central, 50; Deer Creek Harmony, 15 16. *New Castle*—Dover, 23; New Castle (11 from sab-sch.), 176; Pitt's Creek, 23 37. *Washington City*—Darnestown, 4. 301 25
COLORADO.—Boulder—Valmont, 23 cts. *Denver*—Denver 23d Ave., 27 32. *Pueblo*—Eastonville, 3 25; Monte Vista, 9; Table Rock, 2 15. 41 95
COLUMBIA.—Oregon—Portland Calvary 103 00
ILLINOIS.—Alton—Chester, 2; Greenville, 2 80. *Bloomington*—El Paso, 15. *Quiro*—Bridgeport, 4; Carterville, 2 75; Enfield, 15 60; Golconda, 10; Murphysboro, 3 75; Pisgah, 4; Wabash, 3. *Chicago*—Peotone, 63. *Freeport*—Willow Creek, 29 15. *Mattson*—Oakland, 2 55; West Okaw, 6 20. *Peoria*—Washington, 6. *Rock River*—Aledo sab-sch., 4 50; Centre, 9 40; Millersburg, 6; Morrison, 18. *Schwylar*—Brooklyn, 21; Camp Creek, 7; Fountain Green, 3 50; Rushville, 56 27. *Springfield*—Farmington, 9; Irish Grove, 8; Pleasant Plains, 6 03; Sweet Water, 2. 308 71
INDIANA.—Crawfordsville—Montezuma, 1 09. *Fort Wayne*—La Grange, 3 65; Lima, 2 35. *Indianapolis*—Hopewell, 24; Indianapolis 5th, 5 15; Indianapolis 12th, 4. *Logansport*—Crown Point, 3; South Bend 1st, 26 28; Union, 3. *Muncie*—Wabash, 2 25. *Vincennes*—Evansville Grace, 2; Vincennes sab-sch., 10 30. 92 07
IOWA.—Cedar Rapids—Atkins, 4; Richland Centre Ger., 20; Springfield, 3 80. *Council Bluffs*—Walnut, 3 70; Woodbine, 5. *Des Moines*—Albia, 10; Chariton, 5 71; Des Moines Central, 24 50; English 1st, 3 39. *Dubuque*—Dubuque 1st, 21; Hopkinton, 2 67. *Fort Dodge*—Dana, 7; Sac City, 6 51; Vail, 11 30. *Iowa*—Birmingham, 3 35; Libertyville, 1 76; Mediapolis, 1 74. *Iowa City*—Marango, 3 07; Washington, 31 35; Williamsburg, 4. *Waterloo*—Grundy Centre (1 34 from sab-sch.), 13; Jamesville, 4; Marshalltown (2 from sab-sch.), 12; State Centre, 6 50; Tama City, 1 05; Toledo, 4 76. 218 16
KANSAS.—Emporia—Belle Plaine, 5; Eldorado 1st, 12 15; Marion 1st, 15; Osage City, 9; White City, 4 50; Wiles, 2. *Highland*—Hiawatha, 12. *Neosho*—Central City, 85 cts.; Coffeyville, 3 50; Mineral Point, 1 20; Parsons, 23; Richmond, 4 14; Sugar Valley, 2 75. *Solomon*—Abilene, 6 75; Mankato, 11. *Topeka*—Bethel, 4; Edgerton, 1 70; Vineland, 5; Wakarusa, 3 50. 127 04
KENTUCKY.—Ebeneser—Frankfort 1st, 37 20
MICHIGAN.—Grand Rapids—Big Rapids Westminster, 6 30. *Kalamazoo*—Niles, 33 20; Richland, 4 75. *Monroe*—Monroe 1st, 3. *Saginaw*—Vassar, 13 15. 65 40
MINNESOTA.—Duluth—Duluth 1st, 24. *Red River*—Evansville, 1 50. *St. Paul*—Merriam Park 1st, 14 45; Minneapolis 1st, 36 02; Minneapolis Franklin Ave., 7 80; Minneapolis Highland Park, 10 62. 94 39
MISSOURI.—Kansas City—Kansas City 2d, 206 05; Rich Hill, 32 05; Salem, 2. *Platte*—New Point, 3 40; Oregon, 2 70; Parkville, 13 50. 259 70
NEBRASKA.—Hastings—Holdrege, 7 81; Minden, 8 50; Nelson, 73 cts. *Nebraska City*—Auburn 1st, 4 97. *Omaha*—Blair (1 95 from sab-sch.), 5; Omaha Ambler Pl., 3; Waterloo, 2 80. 27 01
NEW JERSEY.—Elizabeth—Dunellen, 15 55; Elizabeth Marshall St., 21 69; Pluckamin (sab-sch., 3 78), 10; Rahway Ger., 2; Roselle, 12 42; Woodbridge 1st, 8. *Jersey City*—Passaic (sab-sch., 4 88), 31 76. *Monmouth*—Beverly, 23 13; Oceanic 1st, 9. *Morris and Orange*—Chatham, 41; Mt. Freedom, 11 90; Orange Hillside, 76 57. *Newark*—Newark Central, 14 46. *New Brunswick*—Anwell 1st, 11; Anwell 2d, 3 75; Dutch Neck, 40; Kirkpatrick Memorial, 8; Milford, 25. *Newton*—Blairstown (sab-sch., 7 25), 111 32. *West Jersey*—Bridgeton 2d, 28; Cedarville 1st, 5; Millville, 7 25. 518 80
NEW YORK.—Albany—Carlisle, 2; Esperance, 13; Greenbush, 8 79. *Binghamton*—Bainbridge, 13 29. *Boston*—Lawrence Ger., 15; Windham, 4 46. *Buffalo*—Buffalo North, 48 96; East Aurora, 10 78; Franklinville, 6. *Cayuga*—Port Byron, 7. *Chemung*—Dundee, 7 40; Southport, 5; Watkins, 31 27. *Columbia*—Windham Centre, 21 69. *Genesee*—Bergen 1st, 24 47. *Geneva*—Manchester, 12; West Fayette, 3. *Hudson*—Florida, 17; Good Will, 2 25; Goshen, 25; Hamptonburg, 20; Middletown 2d, 6 33; Rockland 2d, 4 36; West Town, 5. *Long Island*—Bridgehampton, 28; Mattituck, 7;

Port Jefferson, 12 50; Southampton, 45. *Lyons*—East Palmyra, 8 75. *Nassau*—Freeport, 22; Huntington 2d, 20; Smithtown, 16. *North River*—Cold Spring, 13; Highland Falls, 15; Milton, 5 31; Newburgh Calvary, 13 95. *Ontario*—Middlefield, 2 67. *St. Lawrence*—Cape Vincent, 9 55; Gouverneur 1st, 19 59. *Syracuse*—Syracuse Memorial, 12 25. *Troy*—Sandy Hill, 10; Troy 9th, 55; Troy Oakwood Ave., 8 57. *Utica*—Rome 1st, 24 25; Waterville, 7 26. *Westchester*—Bridgeport 1st, 45; Gilead, 42; Mahopac Falls, 37; Mt. Kisco, 15 75; South East Centre, 10 67; Yonkers Westminster, 39 07; Yorktown, 16. 879 19
NORTH DAKOTA.—Pembina—Larimore, 4 90
OHIO.—Bellevue—Bucyrus, 4 64; Crestline, 3 82. *Chillicothe*—Bloomington, 10 20; Pisgah, 10; South Salem, 14. *Cincinnati*—Cincinnati 3d, 11 54; Cincinnati Cumminsville, 10 24; Cincinnati Walnut Hills 1st, 50 33; Clifton, 28 10; Lebanon, 23 75; Monroe, 3; New Richmond, 6; Sharonville, 3 43; Springdale, 22. *Cleveland*—Cleveland 1st, 116 10; Cleveland Euclid Ave., 90; East Cleveland, 37 85; Guilford, 4 51. *Columbus*—Columbus Broad St., 13 50; Greenfield, 3 76; Groveport, 2 44; Westerville, 10. *Dayton*—New Carlisle, 5; New Jersey, 10 77; Seven Mile, 6 10; South Charleston, 18; Springfield 1st, 41. *Huron*—Huron, 6 75; McCutcheonville, 2 67. *Mahoning*—Ellsworth, 11; Massillon 2d, 49 61; Poland, 6 66; Youngstown 1st, 110 21. *Marton*—Iberia, 5 50; Mount Gilead, 10 83; Pisgah, 3 52. *Maumee*—Tontogany, 3; West Bethesda, 10. *Portsmouth*—Bipley, 16 50. *St. Clairville*—Kirkwood, 11; Mt. Pleasant, 21 80; Pleasant Valley, 2 75. *Steubenville*—Bethel, 10 42; Buchanan Chapel, 3; Iroudale, 3 97; Long's Run, 3 21; Scio, 7 50; Westville, 29. *Wooster*—Ashland 1st, 7 32; Creston, 5 25; Doylestown, 6 35; Hopewell, 14; Marshallville, 1 25; Orrville, 4; Perrysville, 3 70; Savannah, 7 37; Shelby, 3; Wayne, 5 21. *Zanesville*—High Hill, 7 16; Madison, 24 50; Muskingum, 3 56; Norwich, 2. 992 20
PACIFIC.—Benicia—Two Rocks, 13. *Los Angeles*—Grand View, 10. *Sacramento*—Carson City, 10; Elk Grove, 3 50. *San Francisco*—Oakland 1st, 123 30; Oakland Centennial, 12. *San Jose*—Watsonville, 10. *Stockton*—Visalia, 4 30. 188 10
PENNSYLVANIA.—Allegheny—Allegheny Providence, 67 62; Evans City, 5; Freedom, 7; Glenfield, 4; Hills, 10; Plaines, 5; West Bellevue, 5. *Blairsville*—Braddock 1st, 26 38; Congruity, 5; Greensburg, 52 65; Irwin, 22 13; Ligonier, 25 06; New Alexandria (9 81 from sab-sch.), 36 41; New Salem, 22; Plum Creek, 8 50; Unity, 18 25. *Butler*—New Salem, 4. *Carlisle*—Mechanicsburg, 27; Mercersburg, 19 48; Petersburg, 3 89; Shippensburg, 16 50; Warfordsburg, 7 31. *Chester*—Avondale, 10 10; Bryn Mawr, 146 55; Great Valley, 4 50; Honeybrook, 10 30. *Clarion*—Brockwayville, 5 15; Du Bois, 27. *Erie*—Belle Valley, 4 80; Bradford and sab-sch., 48 05; Cambridge, 7; Erie Chestnut St., 15 43; Garland, 3 49; Girard (3 73 from M. G. Branch), 11 60; Meadville 2d, 17; Mill Village, 3; Oil City 1st, 101 58; Pittsfield, 3 83; Utica, 5 35. *Huntingdon*—Alexandria, 29 10; Birmingham (Warrior's Mark), 29 53; Lost Creek, 11; Petersburg (1 86 from sab-sch.), 9. *Kidanning*—Bethesda, 4 55; Indiana, 46 80; Marion, 4 56; Slate Lick, 13 48; Strader's Grove, 4. *Lackawanna*—Orwell, 2; Rushville, 5; Stevensville, 3. *Lehigh*—Reading 1st, 63 51; Shawnee, 12. *Northumberland*—Buffalo, 8 69; Hartleton, 5; Lewisburg, 51 50; Lycoming, 14; Mahoning, 51 44; Mifflinburg, 5 49; New Berlin, 9 53; Watsonson, 9; Williamsport 2d, 4 56. *Philadelphia*—Philadelphia Bethany sab-sch., 19 48. *Philadelphia Central*—Philadelphia Columbia Ave., 13 87; Philadelphia Hebron Memorial, 5 61; Philadelphia Princeton, 195 42. *Philadelphia North*—Ann Carmichael, 12 40; Leverington, 12; Macalester Memorial, 2 37; Mt. Airy, 31 06; Newtown, 52; Port Kennedy, 5. *Pittsburgh*—Cannonsburg Central, 8 26; Crafton, 13; Duquesne, 5; Forest Grove, 20; Mt. Pisgah, 10; Mt. Washington, 3 60; Pittsburgh 2d, 29 61; Pittsburgh 4th, 31 91; Pittsburgh Grace Memorial, 2; Pittsburgh Shady Side, 10 21; Wilkingsburg, 55 28. *Redstone*—Little Redstone, 3 01; New Providence, 10; Round Hill, 14; Scottdale (2 from sab-sch.), 5 85; Sewickley, 5; West Newton, 27. *Shenango*—New Castle 2d, 13; Rich Hill, 10. *Washington*—Frankfort, 14 75; Unity, 2; Upper Ten Mile, 15; West Alexander, add'l, 2; West Liberty, 7. *Wellsboro*—Beecher Island, 6; Farmington, 4. *West*

Wisconsin—Bellevue, 5; Strasburg, 4 25. West Virginia—Clarksburg, 6 06. 1917 08
 SOUTH DAKOTA.—Central Dakota—Huron, 20. Southern Dakota—Bridgewater, 5; Harmony, 3. 28 00
 TENNESSEE.—Union—Baker's Creek, 2 80; New Providence, 12 46. 15 26
 WISCONSIN.—Lake Superior—Florence, 8 01. Madison—Highland Ger., 2; Killbourn City, 3 75; Platteville Ger., 8 40; Prairie du Sac, 12; Pulaski Ger., 5. Milwaukee—Milwaukee Grace, 6 25; Stone Bank, 4. Wausau—Shawano, 4; Stevens Point, 45. 98 41

From the churches..... \$6,311 82

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Philadelphia, 50; J. S. Pomeroy, W. Va., 1; "Friend in the Presbytery

of New Brunswick," 500; Guest money at Perth Amboy, 80; "From a friend, Ia.," 8; "A friend, Pa.," 6; "Mrs. M. T. H., N. J.," 50; Miss H. L. Swezey, 1; "Miss E., Washington, Pa.," 10; J. W. Nelson, Idaho, 5; Mrs. A. H. Kellogg, Wis., 5; Mary D. Strong, Pa., 5; Mrs. M. McNab, Wis., 2; Rev. and Mrs. Wm. Meyer, Mo., 5; Mrs. R. W. Hunter, O., 5; Rev. John Newton, Fla., 10; F. H. Robinson, Cal., 5; Rev. A. J. Buell, Mich., 2; Mrs. B. A. Williamson, N. Y., 5; "C., Pa.," 6; Wm. Schramm, Neb., 1 35. 762 35
 Interest from permanent fund..... 800 00
 Interest transferred from the Centenary Fund..... 3,185 82

Total for current fund..... \$11,059 99
 Total for current fund since April 1, 1889..... 44,271 08
 W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1889.

ATLANTIC.—South Florida—Bartow sab-sch., 1 57
 BALTIMORE.—Baltimore—Baltimore Boundary Ave., 3 24; Baltimore Broadway, 15; Baltimore Lafayette Square sab-sch., 12 60; Longaconing sab-sch., 10 15. New Castle—Church Hill sab-sch., 4 08. Washington City—Washington City Western sab-sch., 44 30. 89 37
 CATAWBA.—Yadkin—Danville Holbrook St. sab-sch., 2 00
 COLORADO.—Boulder—Valmont, 8
 ILLINOIS.—Cairo—Enfield, 8 20; Golconda, 17. Chicago—Chicago 2d, 130; Chicago 3d, 7 38; Chicago 6th, 49 85; Oak Park, 17 25; River Forest, 18 78. Mattoon—Shobonier sab-sch., 3. Ottawa—Au Sabie Grove sab-sch., 10 32. Peoria—Prospect sab-sch., 13 50. Rock River—Aledo sab-sch., 1 50; Sterling sab-sch., 9 45. Springfield—Farmington, 3; Peterburg sab-sch., 10. 289 98
 INDIANA.—Crawfordsville—Colfax sab-sch., 5; Waveland sab-sch., 14 50. Indianapolis—Southport, 2. Laporte—Centre sab-sch., 1 45. Muncie—Peru, 8 63; Wabash, 75 cts. New Albany—Brownstown sab-sch., 7. White Water—Bliss Sun, 4. 41 83
 INDIAN TERRITORY.—Chickasaw—Lehigh sab-sch., 6 00
 IOWA.—Des Moines—Charlton, 4 98; Des Moines Central (sab-sch., 28 93), 41 39; East Des Moines sab-sch., 30. Dubuque—Lansing 1st, 2 65. Iowa—Mediapolis, 58 cts. Waterloo—Williams sab-sch., 18 58. 93 16
 KANSAS.—Emporia—Marion, 7. Larned—Burton sab-sch., 3 25; Kingman, 4 02. Neosho—Mound Valley, 1; Neosho Falls sab-sch., 3 65. Solomon—Orbitello sab-sch., 1. 19 92
 KENTUCKY.—Ebeneser—Flemingsburg sab-sch., 3; Paris, 8 20. Transylvania—Harrodsburg sab-sch., 14. 25 20
 MICHIGAN.—Detroit—Detroit 1st, 107 13. Kalamazoo—Niles, 25 32; Sturgis, 5. Lansing—Marshall, 9. Monroeville—Adrian, 25 91; Blissfield, 8; Tecumseh, 15. Saginaw—Corunna sab-sch., 5; East Saginaw Washington Ave. ch. and sab-sch., 6 20; Saginaw Grace, 9. 211 06
 MINNESOTA.—Anckerly—Le Seuer, 14 40; Laverne, 3. St. Paul—Minneapolis Bethlehem sab-sch., 15 40; Rockford sab-sch., 1 75; St. Paul Dayton Ave., 17 50; Stillwater, 3 95. 50 01
 MISSOURI.—Platte—Craig, 5; Fairfax, 2; Savannah, 1 50; St. Joseph Westminster (sab-sch., 3 15), 15. 23 50
 NEBRASKA.—Hastings—Nelson, 24 cts. Kearney—Fullerton sab-sch., 14 27; Plum Creek, 7. Omaha—Lyons sab-sch., 6 50. 28 01
 NEW JERSEY.—Elizabeth—Elizabeth 1st, 47 94; Pluckamin, 3; Roselle, 4 14; Woodbridge, 8. Monmouth—Astury Park sab-sch., 12 50. Morris and Orange—Pleasant Valley Ger. sab-sch., 8 55. Newark—Bloomfield 1st, 35 77; Montclair 1st sab-sch., 38 85; Newark Roseville, 66 81. New Brunswick—Dutch Neck, 20; Flemington, 40; Lambertville sab-sch., 33 77; Trenton 1st, 137 42. Newton—Oxford 1st, 7 40. 464 15
 NEW YORK.—Albany—New Scotland sab-sch., 3 61. Binghamton—McGrawville, 10 39. Brooklyn—Brooklyn Throop Ave., 26. Buffalo—Tonawanda Mission sab-sch., 2. Champlain—Beekmantown, 5. Chemung—Big Flats ch. and sab-sch., 27; Elmira Lake St. sab-sch., 21 69. Hudson—Good Will, 75 cts.; Haverstraw Central, 17; Middletown 2d, 1 78; Unionville, 2; West Town, 2. Lyons—Newark, 16 22. Nassau—Freeport, 38; Huntington 1st, 43 15. North River—Cold Spring, 4. Rochester—Genesee 1st, 6. Steuben—Addison, 13 22. Syracuse—Oswego 1st, 20. Troy—Cambridge, 6 23. Utica—Norwich Corners, 2 24. Westchester—Hartford sab-sch., 19 94; Port Chester sab-sch., 2. 290 22
 OHIO.—Athens—Cross Roads sab-sch., 2 60. Bellefontaine—Bucyrus, 1 22; Marselles, 2 45; Upper Sandusky sab-sch., 6. Cincinnati—Cincinnati 7th, 15 81; Delhi sab-sch., 25. Cleveland—Cleveland 1st, 38 70; Cleveland Case Ave., 12; Cleveland Euclid Ave., 30. Huron—McCutchersonville, 3 64. Mahoning—Buckingham Mission sab-sch., 15 38; Canton sab-

sab-sch., 60; Champlon, 2. Marion—Trenton sab-sch., 14. St. Clairsville—Martin's Ferry, 17 23. Steubenville—Waynesburg sab-sch., 7 53. Wooster—Congress (sab-sch., 12), 16. 269 86
 PACIFIC.—San Francisco—Alameda, 24 85; Oakland Centennial, 8; San Francisco Calvary, 83 65. 116 50
 PENNSYLVANIA.—Allegheny—Allegheny Central, 7 66; Allegheny North, 25. Blairsville—Farnassus sab-sch., 28 15. Butler—Centerville, 7. Carlisle—Gettysburg, 8 70; Waynesboro', 2 44. Chester—Avondale, 16 14; Fagg's Manor, 15. Clarion—Mill Creek, 1 37; Mt. Tabor, 3. Erie—Greenville sab-sch., 42. Huntingdon—Peru, 5 15. Kittanning—Glade Run (sab-sch., 19), 21. Lackawanna—Orwell, 1 64. Northumberland—Mt. Carmel sab-sch., 3 73. Philadelphia—Philadelphia Woodland, 186 27. Philadelphia Central—Philadelphia Colocksink sab-sch., 12 10. Philadelphia North—Ashbourne sab-sch., 10; Newtown, 32 46; Wilmomom sab-sch., 9 38. Pittsburgh—Chartiers, 30; Duquesne, 5; Forest Grove, 5; Pittsburgh 2d, 9 87; Pittsburgh Shady Side, 4 09. Schuylkill—Sharon, 7 24. Washington—East Buffalo, 22 40; Mill Creek, 12. Wellboro'—Arnot sab-sch., 4 60. 488 34
 TENNESSEE.—Union—Knoxville 4th, 10 52
 UTAH.—Montana—Corvallis sab-sch., 5; Dillon, 5. 10 00
 WISCONSIN.—Milwaukee—Milwaukee Immanuel, 50; Pike Grove sab-sch., 17 07; Somers sab-sch., 5. 72 07

Total receipts from churches, September, 1889..... \$1,566 50
 Total receipts from Sabbath-schools, September, 1889..... 741 30

Total receipts from churches and Sabbath-schools, September, 1889..... \$2,307 80

MISCELLANEOUS.

Thomas H. Haug, S. Dak., 50 cts.; E. M. McMillin, S. Dak., 2; B. R. King, Mo., 3 95; J. A. Cummings, S. Dak., 1 75; W. A. Carrington, Mo., 1 60; Geo. Cornwell, Minn., 1 88; James A. Miller, Neb., 5 10; K. S. Ingles, N. Dak., 10; R. J. MacBride, W. Va., 1 52; J. G. Russell, Mich., 3 25; J. A. Crawford, N. Dak., 5 80; H. W. Cowan, Dak., 1 85; D. L. Parsons, Minn., 14 21; L. O. Sutherland, Neb., 1 25; W. L. Vincent, Kan., 70 cts.; H. G. Furbay, N. Dak., 1 61; Wm. Fryling, N. Dak., 1 05; G. W. Vansickle, Fla., 1 93; Union Meeting, Orlando, Fla., 5 46; Miss Georgia Osborn, Monroe, Minn., 5; Rev. David Brown, N. C., 1 30; H. C. McBurney, Cal., 1 70; L. V. Nash, Neb., 17 cts.; Nashville Union sab-sch., Dak., 2 50; Sharp sab-sch., Mo., 55 cts.; Carter sab-sch., Mo., 1 01; Edward Stout, Kingston, N. J., 10; R. J. MacBride, University of New York, 1; Interest, J. C. Green Fund, 92 50; Mrs. R. H. Her-ring, West Superior, Wis., 50 cts.; Cash, 15; Mrs. Martha V. McLean, Shushan, N. Y., 10; Interest, J. C. Green Fund, 150; C., Pa., 1; Wm. Schramm, Kearney, Neb., 45 cts.; Waterloo Union sab-sch., 2..... 360 04

Total receipts for September..... \$2,967 84
 Amount previously acknowledged..... 47,715 59

Total contributions since April 1, 1889..... \$50,683 43

NOTE.—\$4 25 credited to Brooklyn church, Presbytery of Lansing (THE CHURCH AT HOME AND ABROAD, September, page 277), should have been credited to Brooklyn Sabbath-school.

C. T. McMULLIN, Treasurer,
 1284 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1889.

ATLANTIC.—*South Florida*—Akron, 1 55; Kismet, 1 20.
 BALTIMORE.—*Baltimore*—Baltimore Boundary Ave. (sab-sch. Miss. Soc., 33 43), 36 48; Broadway (sab-sch., 1 89), 4 24; Paradise, 11.
 COLORADO.—*Boulder*—Valmont, 80 cts. *Denver*—Denver Highland, 75. *Gunnison*—Grand Junction, 8 20.
 COLUMBIA.—*Oregon*—Eugene sab-sch., 5; Portland Calvary, 10 65.
 ILLINOIS.—*Chiro*—Enfield, 13 27; Golconda, 15; Sharon, 2. *Chicago*—Glenwood, 6 35; Homewood, 8 65. *Lake Forest* 1st, 1020 88; Moreland, 7; River Forest, 9; Wilmington, 26. *Mattoon*—Ashmore, 9; Bethel, 5; Tower Hill, 6 11. *Rock River*—Aledo sab-sch., 15; Milan, 8 55. *Schuyler*—Augusta, 10. *Springfield*—Farmington, 31; Petersburg, 25 15. 1213 96
 INDIANA.—*Muncie*—Liberty, 4 25; Wabash, 7 50. *New Albany*—Owen Creek, 4 60. *Vincennes*—Evansville Grace sab-sch., 29 21.
 INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 10 00
 IOWA.—*Cedar Rapids*—Big Grove, 5; Garrison, 10. *Council Bluffs*—Brooks, 2; Nodaway, 1; Pilot Grove, 2. *Fort Dodge*—Churdan, 4 40; Emmanuel Ger., 2; Liberty, 3 40; O'Brien county Scotch, 4 30; Storm Lake, 5. *Iowa*—Bentonsport, 3 20; Mediapolis, 5 79; Wapella, 5 50. *Iowa City*—Marengo 1st, 3 50. *Waterloo*—Yama, 1 10.
 KANSAS.—*Emporia*—Hamilton, 3 62; Neal, 4 04. *Larned*—Galva, 10 67; Santa Fé (Ladies Aid Soc., 3), 13. *Osborne*—Long Island, 3.
 KENTUCKY.—*Ebenezer*—Ludlow, 11. *Transylvania*—Faldt Lick, 12 53.
 MICHIGAN.—*Detroit*—White Lake sab-sch., 5. *Grand Rapids*—Grand Rapids Westminster, 9 17. *Lansing*—Marshall 1st, 10 39; Stockbridge, 4. *Monroe*—Erie, 6. *Petoskey*—Lake City, 3 10; Petoskey, 22 60. *Riverside*, 6 54. *Saginaw*—Saginaw Grace, 6; Immanuel, 6.
 MINNESOTA.—*Duluth*—Duluth 1st, 31 10; St. James, 28 30. *Red River*—Crookston, 9. *St. Paul*—Howard, 4; St. Paul Bethlehem, 13 73; Stillwater, 12 53.
 MISSOURI.—*Kansas City*—Salt Springs, 4 25; Sunny Side, 4 60. *Ozark*—Eureka Springs, 18. *Platte*—Avalon, 6 75. *St. Louis*—Emmanuel, 20; Zoar, 10.
 NEBRASKA.—*Hastings*—Hansen, 6; Nelson, 2 45. *Kearney*—St. Edwards, 5. *Nebraska City*—Meridian, 10. *Niobrara*—Hartington, 5.
 NEW JERSEY.—*Elizabeth*—Elizabeth 1st, Murray Miss. Asso., 44 05; Lamington, 80; Perth Amboy, 21; Pluckamin, 14; Roselle (sab-sch., 24 46), 67 24. *Jersey City*—Passaic 1st sab-sch., 9 42; West Hoboken, 12 91. *Monmouth*—Farmingdale, 32 50; Whiting and Shamong, 2 67. *Morris and Orange*—Middham 2d, 46. *Newark*—Montclair 1st, 51 94. *New Brunswick*—Dutch Neck, 50; Trenton Prospect St., 43 59. *Newton*—Hackettstown, 50; Oxford 2d (sab-sch., 10 20), 13 56.
 NEW YORK.—*Albany*—Albany West End, 20; Pine Grove, 3; West Galway, 6 82. *Boston*—Antrim, 33 33; Newburyport 1st, @ 5; Portland 1st, 5. *Brooklyn*—Brooklyn Bethany, 1 82; Lafayette Ave., M. C., 50 79; Mt. Olivet, 1 73. *Buffalo*—Cattaraugus Reservation, 2. *Geneva*—Romulus, 23 90. *Hudson*—Good Will, 7 50; Livingston Manor, 3; Middletown 2d, 17 76; Rockland 2d, 2; Unionville, 4; West Town, 15. *Long Island*—Bridgehampton, 37 50. *Lyons*—Junius, 5. *Nassau*—Bellmore, 1 61; Islip, @ 2. *Niagara*—Carlton, 3; Knowlesville, 9; Lockport 1st, 84 28; Wilson (sab-sch., 7 50), 12 50. *North River*—Marlborough, 63 63. *Rochester*—Sparta 1st, 35 63; 2d, 15 94. *Syracuse*—Jamesville, 3. *Troy*—Middle Granville, 14; Sandy Hill, 5. *Utica*—Rome 1st, 44 30. *Westchester*—Mahopac Falls, 63; White Plains, 76 69.
 NORTH DAKOTA.—*Pembina*—Elora, 1 36; Mt. View, 6; St. Thomas, 4 05; West Park, 2 67.
 OHIO.—*Bellefontaine*—Bucyrus, 13 12. *Cincinnati*—Cincinnati Walnut Hills 1st, Bethany Mission sab-sch., 50. *Cleveland*—Cleveland 1st, 387; Euclid Ave., 300; Guilford, @ 1. *Dayton*—Dayton Memorial, 11; Osborn, 1. *Huron*—Elmore, 5 30; Genoa, 1 70; McCutchenville, 1 96. *Lima*—West Union, 4. *Mahoning*—Champion, 5; Kinsman, 47; Youngstown 1st,

251 85. *Maumee*—Grand Rapids, 7 41; Tontogony, 4. *St. Clairsville*—Martin's Ferry (sab-sch. 70 88), 97 08. *Steubenville*—Corinth (Dr. J. M. Watt, 30), 42; Hopedale, 7. *Zanesville*—Newark Salem Ger., 3 25; Norwich, 8. 1248 68
 PACIFIC.—*San Francisco*—Danville, 7. *San José*—Watsonville, 10.
 PENNSYLVANIA.—*Butler*—R. B. Gibson, 1. *Carlisle*—Bloomfield, Rev. R. F. McClean and family, 20; Middle Spring, 50; Waynesboro', 24 38. *Chester*—Ashmun, 11; Avondale, 5; Great Valley, 5. *Clarion*—Beech Woods, 23 74; Mill Creek, 2 15; Mt. Tabor, 3 66. *Erie*—Cool Spring, 8 47; Evansburg, 3; Fredonia, 10 21; Meadville 1st, 16; Tideoute, 35. *Kittanning*—Apollo 1st, 43; Worthington, 15. *Lackawanna*—Athens, 25; Franklin, 5; Montrose, 50; Wilkesbarre Covenant, 2. *Lehigh*—Portland, 4; Upper Mt. Bethel, 2 88. *Northumberland*—Hartletou, M. C., 6; Jersey Shore, 50; Milton, 52 65; Mt. Carmel, 2 82; Williamsport 2d, 31 40. *Philadelphia*—Philadelphia Atonement, 5 31; Walnut St. sab-sch., 102 57. *Philadelphia North*—Mt. Airy sab-sch., 6 14. *Pittsburgh*—Long Island, 34; Mingo, 8; Pittsburgh 2d (sab-sch., 82 52, infant class, 3 45), 187 97; Shady Side, 20 44. *Shenango*—Hopewell L. M. Soc., 20. *Washington*—Burgettstown, 22 96; Cameron, 11. *Westminster*—Chestnut Level, 12 85; Leacock, 23 02. *West Virginia*—Mannington, 2 90.
 SOUTH DAKOTA.—*Aberdeen*—Holland 1st, 3; Wilmot, 3. *Central Dakota*—Brookings 1st, 5; Madison, 5.
 TENNESSEE.—*Holston*—Elizabethton, 7 00
 UTAH.—*Utah*—Springville, 8 82
 WISCONSIN.—*Chippewa*—Ashland 1st, 11 58. *Lake Superior*—Newberry 1st, 3 60. *Winnebago*—Buffalo, 6; Robinsonville, 2 05; St. Sauveur, 92 cts.
 Woman's Executive Committee of Home Missions.....\$' 900 00

Total received from churches, September, 1889.....\$15,157 75
 Less amount refunded.....14 38
 \$15,261 87

LEGACIES.

Hunter Rhohey, dec'd, late of McKeesport, Pa. (1000, less collateral inheritance tax and expenses, 65), 935; Robert Beer, dec'd, late of Pittsburg, Pa. (in part), 3909; Mrs. Caroline H. Austin, dec'd (441 82, less expenses, 15), 426 82; Eleazar T. Slater, dec'd, late of Ridgeway, N. Y., add'l 2000; Mary L. Weed, dec'd, late of Troy, N. Y. (9786 67, less state tax and expenses, 512 50), 9284 17.....15,645 99

MISCELLANEOUS.

A friend, 5 25; S. J. M., 100; Union congregation at Metamora, Ill., 7 11; Mary B. Johnson, N. Baltimore, O., contents of mite box, 1 40; J. A. Gould, Seattle, Wash., 10; Miss F. M. Marston, Kismet, Tenn., 2 50; Miss Annie Wahn, 300; E. Sterling Ely, Buffalo, N. Y., 100; A friend in Canada, 200; A friend in Brooklyn, N. Y., 5; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; Rev. E. B. Edgar, Plainfield, N. J., 10; Charles Little, Wabash, Ind., 5; John R. Ford, N. Y., 100; Robert Pollock, 5; Dr. James O. Campbell, Utah, 5; T. J. W., 2 50; C., Pa., 14; Rev. T. Williston, Ashland, N. Y., 2 50; Wm. Schramm, Kearney, Neb., 4 50; Interest on Permanent Fund, 14; Lyon Trust, 250.....1,153 76

Total received for Home Missions, Sept., 1889.....\$2,061 12
 Total received from April 1, 1889.....258,193 98
 Total received during same period of 1888.....204,236 01

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1889.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 18 60
 COLORADO.—*Boulder*—Valmont, 03
 ILLINOIS.—*Chicago*—Hyde Park 1st, 10. *Freeport*—Winnebago, 8. *Rock River*—Aledo sab-sch., 50 cts.
 IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 20. *Iowa*—Mediapolis, 19 cts.
 KANSAS.—*Neosho*—Erie, 4 00
 MICHIGAN.—*Monroe*—Petersburg, 2; Deerfield, 1. 3 00
 MINNESOTA.—*St. Paul*—Stillwater, 2 15
 MISSOURI.—*St. Louis*—Emmanuel, 3; Zoar, 2. 5 00
 NEBRASKA.—*Hastings*—Nelson, 3 cts. *Nebraska City*—Lincoln, 20.
 OHIO.—*Bellefontaine*—Bucyrus, 40 cts. *Cleveland*—Cleveland 1st, 12 90; Euclid Ave., 10. *Huron*—McCutchenville, 1. 24 30

PENNSYLVANIA.—*Washington*—Wheeling 2d, 19 11
 WISCONSIN.—*Madison*—Lima, 4 50. *Winnebago*—Oshkosh, 8. 12 50
 Total received from churches.....\$147 46
 Wm. Schramm, Kearney, Neb.....15
 \$147 61
 Less amount refunded to New York Synodical Aid Fund.....13 20
 Total received for Sustentation, September, 1889... \$134 41
 Total received for Sustentation from April 1, 1889. 8413 77
 O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1889.

<i>Albany</i> —Charlton, 18; West Troy 1st, 2 67. <i>Binghamton</i> —Cortland, 75 78; Cannonsville, 10; Smithville Flats, 4. <i>Boston</i> —Scotch, 5; South Framingham, 4; Manchester 1st Ger., 5. <i>Brooklyn</i> —Ross St., 117. <i>Buffalo</i> —Calvary, 30. <i>Cayuga</i> —Senett, 3 60; Port Byron, 10. <i>Champlain</i> —Peru, 5. <i>Chemung</i> —Tyrona, 8; Pine Grove, 3. <i>Geneva</i> —Portageville, 8 10; Bergen 1st Cong'l, 7 82. <i>Geneva</i> —Romulus, 2 61; Gorham, 5 30; Ovid, 8 71; Orleans, 2 50; Canoga, 5; Penn Yan, 18. <i>Hudson</i> —Rockland 2d, 4 35; Livingston Manor, 5; Goshen, 30; West Town, 2; Good Will, 25 cts.; Middletown 2d, 59 cts. <i>Long Island</i> —Yaphank, 5; Bellport, 10; South Haven, 5. <i>Lyons</i> —Wolcott 1st, 4 01. <i>Nassau</i> —Far Rockaway, 10; St. Paul's, 12 60; Roslyn, 12; Glenwood, 3 30; Huntington 1st, 31 65. <i>New York</i> —2d Ger., 2. <i>Niagara</i> —Wilson, 4; Youngstown, 7; Holley, 8 82; Knowlesville, 8. <i>North River</i> —Smithfield, 5; Lloyd, 3 36. <i>Osego</i> —Gullford and Norwich, 2; Richfield Springs, 17. <i>St. Lawrence</i> —Watertown 1st, 56 75; Plessis, 4; Le Roy, 3; Oswegatchie 1st, 65. <i>Steuben</i> —Campbell, 20; Painted Post, 5; Belmont, 7 05. <i>Syracuse</i> —Amboy, 6. <i>Troy</i> —Troy 2d (sab-sch., 13 88), 76 28; 3d, 1; Cambridge, 30; Brunswick 1st, 15 30. <i>Westchester</i> —Yonkers Westminster, 2 80; Pleasantville, 4.	
Total from churches, September, 1889.....	\$846 70
Amount transferred from Sustentation.....	13 20
Total received for New York Synodical Aid Fund, September, 1889.....	\$859 90
Total received for New York Synodical Aid Fund from April 1, 1889.....	4619 45
	O. D. EATON, Treasurer, Box L, Station D. 53 Fifth Ave., New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYMND OF NEW JERSEY, FROM JULY 1, 1888, TO OCTOBER 1, 1889.

<i>Elizabeth</i> —Connecticut Farms, add'l, 5; Cranford, 16 98, sab-sch., 31 07; Elizabeth Marshall St., 18 53; Lamington, 58 20; Metuchen, add'l, 12 04; Pluckamin, add'l, 32; Rahway 2d, add'l, 40; Woodbridge, 50. 263 77	<i>Lawrenceville</i> , 40; New Brunswick 2d, 30; Princeton 1st, add'l, 8 20; Princeton 2d, 31 17; Trenton 1st, add'l, 71 92; Trenton Prospect St., add'l, 55 36. 282 83
<i>Jersey City</i> —Englewood, 240; Hackensack, add'l, 11; Newfoundland, 17 25; Norwood, 10; Passaic sab-sch., add'l, 11 63; Paterson 1st, 68; Rutherford, add'l, 104; Weehawken, 2; West Hoboken, 80. 543 88	<i>Newton</i> —Andover, add'l, 5 35; Asbury, 75; Beattystown, 1; Belvidere 2d, 8; Blairstown, 123; Branchville, 20; Danville, add'l, 10; Greenwich, add'l, 5; Harmony, add'l, 16 27; Johnsonsburg Yellow Frame, add'l, 8 59; Mansfield 2d, add'l, 1; Musconetcong Valley, 30; Newton, 125; North Hardiston, 10; Oxford 1st (Belvidere), add'l, 20; Phillipsburg 1st, add'l, 50; Sparta, 15; Swartswood, 3; Wantage 1st (Deckertown), add'l, 20. 548 21
<i>Morris and Orange</i> —Allentown, 45; Asbury Park Westminster, 20; Barnegat, add'l, 2 50; Burlington, add'l, 16 43; Columbus, 10; Cranbury 2d, add'l, 43 34; Cream Ridge, 8; Forked River, add'l, 4 04; Freehold 1st, 75; Hightstown, 47; Holmanville, add'l, 10; Hope, 4; Jamesburg, add'l, 30; Manalapan, 12 16; Manchester, 9 80; Moorestown, 14 25; New Greta, 15 20; Perrineville, 10 45; Plattsburg, 4; Plumstead (New Egypt), 3; Point Pleasant, 6; Red Bank, 32 60; Sayreville Ger., 16; Shrewsbury, 28; South Amboy, 19 40; Tom's River, 6. 477 17	<i>West Jersey</i> —Absecon, add'l, 7; Absecon, Allen H. Brown Mission Band, add'l, 5; Atco, 10; Atlantic City 1st, 50; Atlantic City Ger., 4 50; Berlin, 25; Billingsport, 9; Bridgeton 1st, 60; Bridgeton West, add'l, 15; Bunker Hill, 3; Camden 1st, 150; Camden 2d, add'l, 17; Camden 3d, 10; Camden Liberty Park Ger., 3; Cedarville 2d, 2; Elmer, 8 10; Elwood Brainerd, 13; Glassboro', 3; Green Creek, 5; Hammonton, 23 25; Hammonton Ladies' Miss. Soc., 5; Janvier, 4; Jericho, 6; Leed's Point, 8; Merchantville, 27; Pittsgrove, 41; Swedesboro', 22; Tuckahoe Ladies' Soc., 10; Vineland, 30; Waterford, 10; Williamstown, 21; Woodstown, 14. 615 85
<i>Morris and Orange</i> —Berkshire Valley, 5; East Orange 1st, add'l, 107 64; East Orange Bethel, 25 56; Fairmount, 2 74; Flanders, 20; German Valley, 20; Madison, 150; Mendham 1st, 70 50; Mendham 2d, 35; Morris Plains, add'l, 20; Morristown 1st, 228; Morristown South St., add'l, 111 94; Myersville Ger., 7; New Vernon, add'l, 21 27; Orange 1st, add'l, 75; Orange Central, add'l, 150; Parsippany, add'l, 10 98; Pleasant Dale Ger., add'l, 15; Pleasant Grove, 10; Rockaway, 37 50; South Orange, add'l, 13 30; Stirling, 3; Succasunna, 15; Whippany, 12; Wyoming, 5 40. 1224 83	Contributions as above.....
<i>Newark</i> —Bloomfield 1st, 127 79; Caldwell, 50; Newark 1st, 200; Newark 2d, 150; Newark 3d, add'l, 49 08; Newark Calvary, 30; Newark High St., 120; Newark Park, add'l, 200; Newark Plane St., 10; Newark Roseville, 109 49; Newark South Park, add'l, 126 07. 1172 41	A. Cushing Dill.....
<i>New Brunswick</i> —Bound Brook, 35; Hamilton Square, 11 18;	Received in three months.....
	Previously acknowledged.....
	Received in third fiscal year.....
	\$5,128 95
	1 60
	\$5,129 95
	7,281 86
	\$12,411 81
	ELMER EWING GREEN, Treasurer, P. O. Box 133, Trenton, N. J.

There are some persons who feel quite powerless to help on the cause of reform or to improve the moral character of a single individual, because they have no gift for influencing men by direct appeal. They have perhaps tried and failed, and so, although they would like to do some good in the world, they are hopeless of any success. Let such take courage as they remember how many indirect yet most effectual methods there are of accomplishing this end. Let them look over the multitudes of civilizing agencies that are silently working in the interests of morality, and attach themselves to such as most heartily engage their interest. Every intelligent individual must be in sympathy with some of them; and it is just there that his services are needed and will be most valuable. Nor let him make the mistake of supposing that he is thus working upon a lower or in-

ferior plane. It is in works of benevolence and reform, just as in all other kinds of work,—that which a man can do best is the very best thing for him to do. So, if one man is interested in sanitary schemes and another in evening schools, if one is anxious for free libraries and another for free parks, if one can help to secure good roads and clean streets and another can aid in protecting children or dumb animals from ill-treatment, let each be assured that in such exertions he is doing his share in promoting morality and in elevating character as surely and as effectually as those whose peculiar province it is to teach or to preach, to admonish or to advise.

"Who does the best his circumstance allows,
Does well, acts nobly; angels could no more."

—Philadelphia Public Ledger.

