

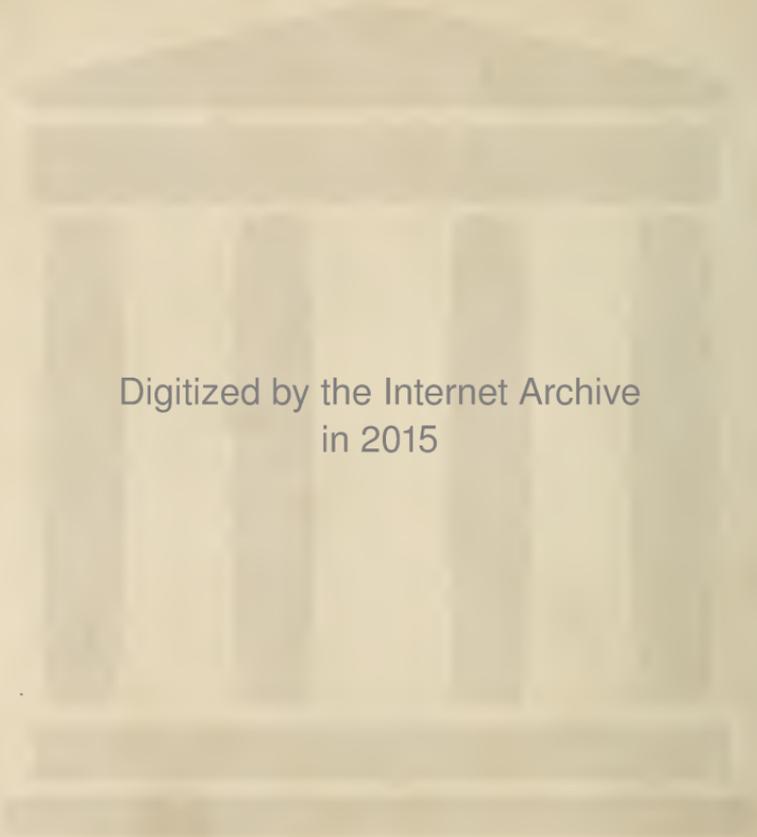


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MISSIONARY HERALD

SEPTEMBER, 1879

VOLUME LXXV

NUMBER 9



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BOSTON

Published by the American Board of Commissioners for
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CAMBRIDGE: PRINTED AT THE RIVERSIDE PRESS

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THE
MISSIONARY HERALD.

VOL. LXXV.—SEPTEMBER, 1879.—No. IX.

THIS number of the *Missionary Herald* will probably meet many pastors and others only when they return from their summer vacations. We hope that none of them will miss the tidings herein given. The letters of this month from Japan are of peculiar interest. In the department of "Gleanings from letters" may usually be found facts and incidents of special importance, often the very cream of some long communications received at the Mission Rooms.

"YURUSHI NI NATTA," does not mean much to us, but it meant a great deal to the missionaries at Kobe and Osaka when the telegraph brought them, on June 21st, this message from Mr. Neesima, at Tokio. It told them that "it is granted;" referring to the permission for Dr. Gordon to reside in Kioto. After long delay and one direct refusal, the government, it seems, has yielded, and our important station at Kioto will now be fully manned.

THE statement made in the last number of the *Herald* respecting the efficiency of theological education in Turkey, had reference to Asiatic Turkey only. East of the Bosphorus the Seminaries are able to give the natives all needed instruction preparatory to the ministry. Efforts will be made to place the seminary at Samokov, in European Turkey, on a like basis, at the earliest day possible.

As a prelude to the great Chautauqua assembly of this year, a series of union foreign missionary meetings was held, lasting through four days. Rev. Drs. Clark, Dashiell, Bishop Simpson, and Ellinwood, the representatives of the Presbyterian, the Methodist, and the American Boards of Missions, were present and made addresses. Let this be noted as one of the signs of the times.

WITH deep regret we have read the telegraphic notice of the death of Keith Johnston, the eminent geographer, who has taken such special interest in African exploration. Mr. Johnston at the time of his death was engaged upon an expedition for exploring the region between the east coast and the head of Nyassa and thence to Tanganyika. The results of this expedition many missionary societies, including our own, were awaiting with much interest, as possibly revealing a better line of approach to Central Africa than any yet discovered. The death of Mr. Johnston will prove a sad blow to the expedition.

WHERE is the Christian physician of thorough culture who has a generous ambition to do in the line of his profession a noble work for Christ and for humanity? The medical department of Central Turkey College at Aintab needs such a man at once. It has had two professors, one of them an Armenian, educated thoroughly in the best medical schools of New York. The other professor, an American, has been constrained to leave his post, and it is imperative that the vacancy be immediately filled. Here is a rare opportunity to build up a first class institution, one that shall powerfully affect the social and religious condition of Central Turkey in the immediate as well as the remote future. Who will go? More Lukes are needed.

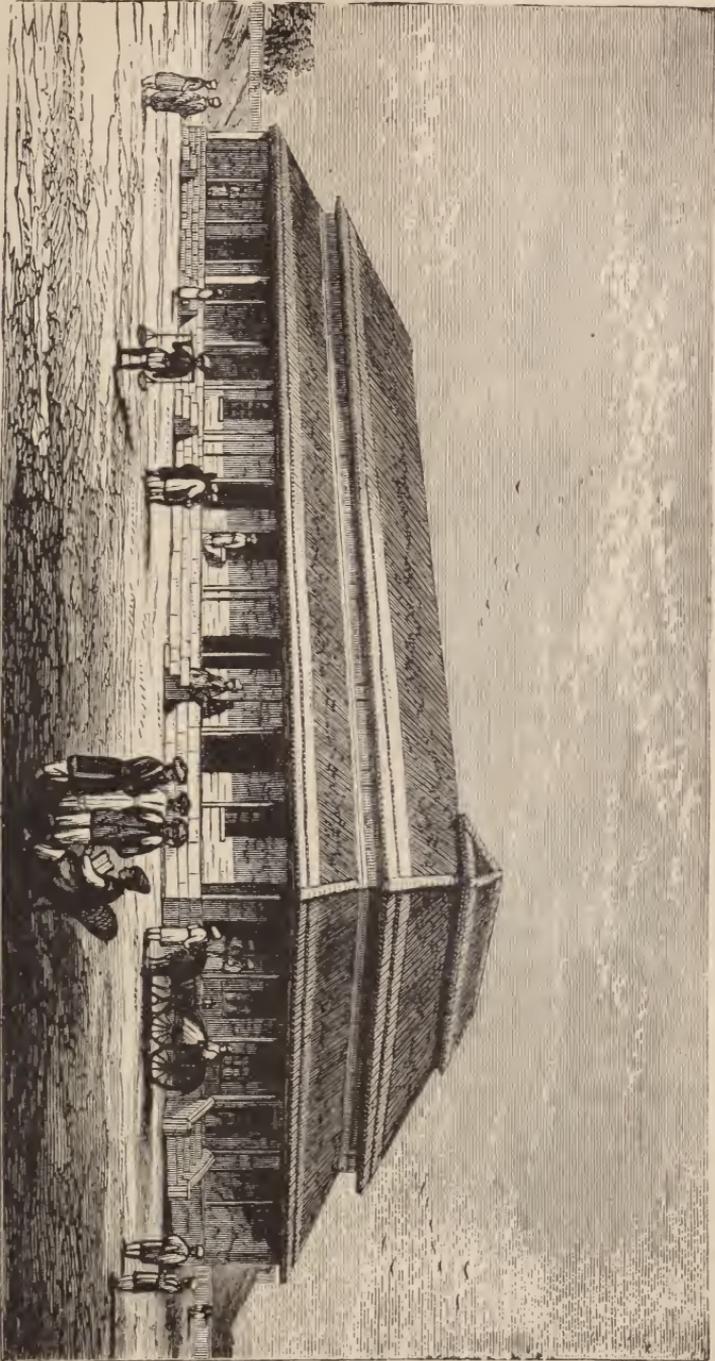
THE first number of a new monthly journal entitled *L'Afrique Explorée et Civilisée* has reached us. It is published in Geneva, and is edited by M. Gustave Moynier, a member of the Brussels International Commission upon African exploration. It is a striking sign of the widespread interest already awakened in the opening of Africa, that a monthly publication should be issued devoted solely to matters connected with the development of that continent. The magazine, judging from its first number, gives promise of being a faithful and enterprising chronicler of all that pertains to African exploration.

SEVERAL items of news given in *L'Afrique* we have seen nowhere else in print. MM. Cambier and Dutrieux, of the African International Association, were reported at Tabora on April 3, but were hoping to move on soon and establish a station west of Lake Tanganyika. M. Dutalis with his colleagues had organized at Zanzibar a large caravan, expecting to start for the interior of the continent early in July. Under the head of "The International Flotilla of the Congo," *L'Afrique* states that the Brussels Commission had despatched the steamer "Barga" with full supplies to the mouth of the Congo. The "Barga" sailed from Antwerp, June 6, and had on board three barges capable of carrying thirty men each, and a small but powerful steam tug-boat. The flotilla is under the command of Captain Loeswitz, and is to ascend the Congo. A company of forty marines, who have already had experience in equatorial countries, goes with the expedition, besides carpenters, blacksmiths, and mechanics, all under a contract to serve for three years. May they prove the forerunners of as great a company of the heralds of the gospel!

REPORTS from Southern India indicate the continuance of the remarkable religious movement begun there a year ago. Our Madura missionaries are greatly encouraged. Our Baptist brethren among the Telooongs are anticipating another great accession, and are only waiting to test the sincerity of those who profess to be converts. A missionary of the London Society near Madras wrote recently: "Everywhere people are crying out for instruction. We have had about 1,200 new adherents since January, 1879." Let prayer be made continually for India.

THE last number of the *Herald* contained an engraving of the training institution at Dindigul, maintained by the Christian Vernacular Education Society. We give below an engraving of the similar institution at Ahmed-

TRAINING INSTITUTION AT AHMEDNUGGUR, MAHRATTA MISSION



nuggur, under the care of the same excellent organization. Young men from all Protestant missions are here fitted for teachers, and fully one half of all who have received instruction have been afterwards connected with the mission of the American Board.

THE suggestion made in an article by Dr. Laurie, on another page, concerning a "missionary shelf in the Sunday-school library," is worthy the attention of all who would promote the welfare and Christian efficiency of young people. Aside from the class of books which Dr. Laurie recommends for a place in the Sunday-school library for the use of teachers and adult scholars, there is a large and rapidly increasing number of volumes which treat of mission lands and missionary heroes in a way both to interest and greatly instruct even the youngest readers. If we mistake not there is a growing aversion to much of the literature offered to children bearing the name of religious reading. The difficulty has been to find some good substitute for the weak and ephemeral books too often found even in Sunday-school libraries. These stories of mission life and adventure, exhibiting, as they do, the highest Christian devotion in connection with accounts of heathen lands, have a strange and healthful fascination for the young. By all means let these volumes be secured for Sunday-school libraries.

Two more churches have been organized in Japan, one on June 4, at Hikone, consisting of thirteen members, where Homma San was ordained and installed as pastor. The other new church is at Yokaichi, where Dr. Taylor has had a dispensary for more than a year. Seven persons united with this church on confession of their faith, and two by letter, and Suda San was installed as their pastor. Mr. Neesima has gone down to Kiusiu in response to a call from a company of thirty believers who desire baptism. The fifteen recent graduates of the Kioto Training School are widely scattered in their work, and one of the missionaries exclaims: "Oh that the fifteen were one hundred and fifty!"

A LEADING paper of Vienna has recently published a translation of an article which appeared in the *London News*, exposing and denouncing the religious intolerance of Austria. The Vienna editor adds: "From this narration it is very clear that the Austrian confession-laws need thorough revision. In certain respects we are behind all other cultivated states of Europe." No doubt as to the latter statement, though it may be a question whether it is not Austrian practice rather than Austrian law which requires change.

ON the 8th of June a Chinese church was organized in Honolulu, the American and Hawaiian pastors being upon the council. The Hawaiian Evangelical Board has undertaken labors in behalf of the rapidly increasing numbers of Chinese who are settling in the islands. *The Friend of Honolulu* says: "The California watch-word may be: 'The Chinese must go,' but that of Hawaii is: 'The Chinese must come, to work our cane and rice fields.'"

MAJOR SERPA PINTO, the Portuguese explorer, reached Lisbon June 6, after an extended tour in Africa through the Barotse country and along the Upper Zambesi. He has since gone to Paris and London, and we may hope soon to learn more about this interesting region.

THE CLOSING DAYS OF THE FINANCIAL YEAR.

THE Treasurer will keep open his books as usual until after the first Sunday of September, in order that all contributions intended for the present year may be thus entered and acknowledged. It is earnestly desired for many reasons that the regular donations should not fall below those of the preceding year. As these were over \$9,000 in arrears at the beginning of August, very much indeed is depending upon the gifts presented during this month. *Let no church or individual donor fail to send in as generous a contribution as possible before the books of the Treasurer are closed.* We need, also, special thank-offerings for the great bequest, in order that it may be received at the approaching annual meeting as a sacred gift to be specially set apart by the Board for enlargement upon a basis which will not lessen the imperative call for undiminished contributions from the churches. The ordinary receipts from legacies during the first eleven months of the year are unusually small, \$33,540.58 less than those of the same months during the preceding year. Adding to this the deficiency in donations, and we are \$42,765.62 behind the receipts of last year at the beginning of August. In order to meet only the reduced appropriations made at the commencement of the year, we need to receive during this closing month over \$130,000. May we expect such a hearty response to this urgent call that its impulse shall be felt at the important annual meeting which is just at hand? Let us not forget that we are now passing through one of the most critical test-hours of our missionary history. May God give us all the breadth of view and the largeness of heart which we so much need honorably to receive and to fulfill so great a trust!

 THE LATE LORD LAWRENCE.

ON the fifth of July last Westminster Abbey was opened for the burial of a great man. Peers and commoners, statesmen and generals, with a great multitude of people, gathered at his grave to do honor to one to whom both England and India were deeply indebted. John Lawrence was the son of an English colonel, and brother of Sir Henry Lawrence, who was also an eminent English official in India. At the outbreak of the Sepoy mutiny in 1857, John Lawrence held the post of chief-commissioner of the Punjab. The value of his services at this critical juncture cannot be overestimated. By firmness and wisdom and untiring energy, he not only held the Punjab under complete control, but sent troops from that province to help in subduing the Sepoys. Recognizing his worth the English Government made him Viceroy of India, which office he held from 1863 to 1869. On his return to England in the latter year he was made a peer of the realm.

But it is as a Christian statesman and governor that we are most interested in this man. He reminds us of one of the old Puritan leaders. Stern, upright, vigorous, and devout, he sought as far as possible to govern India on Christian principles, and it was through his influence largely that a great change came over the East Indian government in its attitude to-

wards native Christians. In one of his official orders shortly after the close of the Sepoy rebellion, he uses this language: "The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom. The system of caste can no longer be permitted to rule in our service. Soldiers and government servants of every creed must be entertained for their merits, irrespective of creeds, class, or caste. The native Christians, as a body, have, with rare exceptions, been set aside. I know not one in the Punjab, to our disgrace be it said, in any employment under government."

The reform which he desired to see he was the means of effecting, and his administration proved eminently helpful to missionary efforts throughout the empire. He recognized the value of these efforts. That was a remarkable testimony for a statesman, whom England fondly called the "Saviour of India," to give to the power of Christian missions in that land. "I believe," said this viceroy, "notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined."

Last autumn, when a deputation of the American Board was in England, in attendance upon the London Missionary Conference, an appeal was put forth addressed to British Christians, calling for pecuniary aid to help forward the evangelical work of the Board in Turkey. Among the first to give his name to that appeal, and to support it by a gift, was Lord Lawrence. As a statesman he recognized the necessity of Christian influences in governing a people, and he knew, from what he had seen in India, the value of missionary labors in reforming and elevating any and every class of men. May God greatly increase the number of such Christian statesmen! Well did Dean Stanley say of Lord Lawrence, on the day after his burial, "He has left behind him a standard of integrity on which every Indian ruler can look back, — an example to every Englishman and every English boy of what an Englishman and a Christian may be, a true servant of the English state, a true servant of our Lord Jesus Christ."

A MISSIONARY SHELF IN THE SUNDAY-SCHOOL LIBRARY.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

EVERY Sunday-school has its library, and many regard it as indispensable to retain the interest of the scholars in the school. True, some books in these libraries promote neither the formation nor the growth of Christian character, but rather hinder both. They foster aversion to the Word of God and its spiritual teachings, and yet they are the books most sought after by the children, because they are story books. The literary critic may find fault with their style, and the Christian may mourn over their unspiritual influence, yet they are well thumbed simply because they are entertaining. How to create a taste for better things has long been a serious prob-

lem to thoughtful minds. Some would wage war with all religious fiction, but the children at once take the side of their favorites against their opponents. Moreover, could we spare "The Pilgrim's Progress," or "The Schonberg Cotta Family," to say nothing of many less pretentious volumes, very dear to their young readers and wholly on the side of practical Bible piety?

The wisest way to rid our Sunday-school libraries of injurious books is to fill them with those at once readable and profitable; and is not the good hand of the Lord pointing out a way of deliverance in connection with the conversion of the world to Christ? Some churches have libraries of valuable religious works for the use of their members; but these are for those already interested in spiritual things, and would not help us in the case of those yet unconverted.

But under the leading of Him who is head over all things to the church, and who still dwells amid the golden candlesticks, the members of our churches are taking a more active interest in the advancement of the kingdom at home and abroad. Sunday-school teachers feel the need of thorough study in order to explain correctly and intelligently the teachings of the Word, and converted young men are coming forward to sustain the monthly concert of prayer for the conversion of the world. In not a few churches each has his own mission in charge, and he is expected to keep the church fully abreast of the work of the Lord in that field, as it develops from month to month. Many of them, however, are embarrassed for want of material. They do not care to read from the *Herald* facts which their hearers have read already; not every one of them can correspond with our missionaries, nor can our missionaries find time or strength to write to them, and they have no access to other sources of information. The *Herald* publishes frequently a list of the books they need, but only to tantalize them, for they cannot afford to buy them, seeing those on Africa alone foot up \$23, and those on Turkey, \$31.

May not the churches to which they belong, and whom they serve in this matter, come to their help? Has not the time come for a shelf in our Sunday-school libraries specially designed for their use? It may contain books not to be taken from the room, but at certain set times accessible to all, such as a copy of the best Bible Dictionary, a good Atlas, *i. e.*, one not of our own country only, but giving proportionate prominence to the rest of the world. The best missionary gazetteer, and the latest edition of Lippincott's General Gazetteer, should be there. A complete set of the *Missionary Herald*, when that could be had, would not be an unprofitable investment, for it is a complete thesaurus on everything pertaining to every one of our missions, and then it might also have books on the different mission fields, to be lent to those who report on them at the concert.

Would not this furnish practical employment to much talent now rusting in idleness in our churches, and driven outside to find that exercise for its activity which is so much needed in the kingdom of Christ? To say nothing of the great gain that would ensue, in the vigorous growth of Christian character and the results of this sanctified activity, would it not furnish a much safer and more profitable vent for intellectual activity, than some of

the so-called "literary entertainments" that engross the thoughts of the young and lead neither towards the prayer-meeting nor the church. In this age of restless activity, Christians should be moving themselves and leading others in the right direction. An interest would thus be created in the salvation of the race, not abiding only, but growing with a healthy because natural growth. And a salutary public sentiment would be created among our young men that would do much to root bad books out of the Sabbath-school, and retain adult scholars in it.

Perhaps some of those to whom God has given means, and who want to use them for Christ, could not do so to better advantage than in carrying out this idea in their own church. The expenditure of their money would then be under their own eyes, and I am very sure our missionary societies would not complain that it diverted funds from their treasuries. It would be a great encouragement to those who now take part in the monthly concert, and would stir up the members of the Sunday-school to aim at joining their ranks and sharing their labors, if not to go in person into the field so constantly kept before their minds by those only a little older than themselves.

The writer will be very happy if these few imperfect hints call attention to a matter which will bear investigation, and may be productive of much practical good by leading many to say heartily and intelligently, "For me to live is Christ."

DR. WILLIAMSON, MISSIONARY TO THE DAKOTAS.

BY REV. S. R. RIGGS, LL. D.

REV. THOMAS S. WILLIAMSON, M. D., was the son of REV. WILLIAM WILLIAMSON and MARY SMITH, and was born in Union District, South Carolina, in March, 1800. He died at St. Peter, Minn., June 24, 1879, and consequently he was living in his eightieth year when called away.

His ancestors, on both father and mother's side, were slaveholders, but not of choice; and so, in 1805, the family removed to Ohio, for the purpose of liberating the slaves in their possession. Thus Dr. Williamson inherited from his parents a practical sympathy for the down-trodden races, which was ever the distinguishing characteristic of his life. He was a graduate of Jefferson College and of Yale Medical School, and, before entering on his missionary work, spent ten years as a successful medical practitioner in Brown County, Ohio. In April, 1827, he married Margaret Poage, the daughter of Col. James Poage, of Ripley. The early death of their first three children led them to devote their lives to the missionary work.

After spending one winter at Lane Theological Seminary, he was licensed and ordained by the Presbytery of Chillicothe; and on the first day of April, 1835, with his family, he left Ripley, Ohio, and reached Fort Snelling, in the land of the Dakotas, the middle of May, as a missionary of the American Board. He remained in this connection for thirty-six years, until 1871, when he and his son, Rev. John P. Williamson, transferred themselves to

the care of the Presbyterian Board. First at Lacquiparle, and then at Kaposeia on the Mississippi River, and afterwards at Pay-zhe-hoo-ta-ze (Yellow Medicine), he continued to reside among the Indians until the outbreak of 1862, and to work loyally for the Master in their evangelization.

His was a grand life, made so by his indomitable perseverance in the line of lifting up the poor and the needy. In his make-up Dr. Williamson was quite an ordinary man. He had a good, retentive memory, but he acquired knowledge only by labor. Especially was this true in his missionary life. Being thirty-five years old when he came to the land of the Dakotas, he learned the language at a great disadvantage, and with more than ordinary difficulty. If he could have commenced ten years earlier, it would have been much less difficult for him to master the peculiar sounds of the Dakota. Just here the real greatness of his character comes out. Certainly not one man in ten, perhaps not one in a hundred, would, under like circumstances, have persevered. But Dr. Williamson fully believed he could succeed, and his faith gave him a very satisfactory victory.

And not only in the acquisition of the language, but in his whole missionary life, he had a wonderful faculty of "holding on and holding out, unto the end." From the beginning he had an unshaken faith in his work. He fully believed in the capability of Indians to become civilized and Christianized. He had an equally strong and abiding faith in the power of the gospel of Christ to elevate and save even them. Then, add to these his personal conviction that God had, by special providences, called him to this work, and we have a three-fold cord of faith that was not easily broken.

No one, who knew him, ever doubted that Dr. Williamson was a true friend of the Red Man. And he succeeded wonderfully in making this impression upon the Indians themselves. They recognized, and, of late years, often spoke of his life-long service for them. When, only a little more than a month before his death, I visited him, at his home in St. Peter, and there carried the tidings of his failing health to the Dakota churches on the Coteau des Prairies, they were very much moved. At Brown Earth, Peter Big Fire, in an earnest speech, cried out: "Dr. Williamson is my father"; and in every church a great prayer-cry went up for his recovery. But it was not so to be. He has gone to the general assembly and church of the first born, whose names are written in heaven.

His great life-work, that of translating the Bible into the language of the Sioux nation, was continued through more than two score years, and was only completed last autumn. In this, as in most things, he worked slowly and carefully. He lived to read the plate-proofs of all, and to realize that the entire Scriptures of the Old and New Testaments were in the language of the Dakotas.

My life-long friend, — my fellow-worker in the gospel of Jesus among the Dakotas, — he needs no eulogy from me! His works do follow him!

A COOL MISSIONARY IN INDIA.

REV. DR. JACOB CHAMBERLAIN, of the Arcot Mission of the Reformed Church, has written an article for the *Christian Union*, which we are permitted to copy, descriptive of the methods he employs in keeping his study cool in the hot climate of India. The article may furnish useful hints to other missionaries in the East. It will also show Christians in this land how much energy and sanctified common sense are needed and are used on missionary ground.

"The thermometer is 102° with us. How is it with you?" says a letter lying before me. Another says: "Thermometer 107° in my office all day and 97° in my house all night. How are you standing it?" And the paper to-day says: "Thermometer averaged 101 1-2° during the heat of the day all last week in Madras, going as high as 108° one day."

Now, what am I to do? It is only the 28th of April, and I have my heaviest literary work — translating the Bible — to do between now and July. Above 95° the brain refuses to work vigorously, and, more than that, my old friend, the Jungle Fever, seizes those times for his visits. If I can manage to pull the thermometer down ten degrees, I can keep the fever off and keep my brain in a working condition. I have had to make a diligent study of this problem, and have met with some success. It may be interesting to others to know what means I take.

We are in latitude 13° north, or 800 miles farther south than the southern end of Florida. Our "hot season" begins in March and ends in October, though we have some relief during July and August, when the sun is north of us. March is hot, April is hotter, and May is scorching. September, and part of October, too, are blistering. I have seen the thermometer at 103° on the 15th of October. It pays us, therefore, to give our attention to keeping cool here, as much as it does you to keeping warm in the winter in America. And those of us who have close literary work to do must give special attention to it.

My house is, India fashion, of one story, but is smaller and lower than usual in this country. It consists of a row of rooms twelve feet wide, stretching on one after another. My study is the south end of the house. It is twelve by ten feet. Two ends and one side are covered with books. In the middle of each end is a door. The south side has a window, and my large study-table standing against the wall. The study-table ends against one set of book-shelves and has another set on it, so that I can reach 300 volumes without leaving my chair. It has wings which open out so as almost to inclose my chair, so that I can have fifteen volumes open under my eye as I sit in my study-chair, which stands thus almost in the center of the room and directly between the east and west doors. Outside of the west door is a little flat-roof bath-room, with, however, a door opening outdoors from that on the west side, so that there is a clear sweep for the wind through from east to west and from west to east. The roof, only eight feet above my head as I sit, is of tiles, resting on palmyra rafters. We have no plastered ceilings here, but to keep the heat from striking through the tiles on our heads we have sheeting sewed together and stretched across where a ceiling should be. This we take down and wash from time to time in place of whitewashing.

The low, tiled roof, however, lets the heat through unmercifully. So I have put up pillars a foot high on the eaves and the ridge, and, placing bamboos on them, have made a thick thatch roof which not only covers the tile roof but comes down, making a veranda ten feet wide all around, thus keeping the sun off the walls. There is thus a foot of air always circulating between the two roofs, and that helps a good deal to keep my study from being heated by the sun.

“How do I cool the air in the study?” That is the best of it. We take the root of the kuskus, an aromatic plant, whose root, when washed and prepared, looks not unlike fine oat-straw, with a refreshing odor when wet, and braid this into a screen a little larger than the door before which it is to be hung. It is fastened to the door-frame at the top, and tied out two feet at the bottom so as to be slanting. If this can in any way be kept moist, the intensely dry air at this season, in passing through it, sucks up the moisture very rapidly, and the process of evaporation cools the air some ten or twelve degrees. I have one of these over my eastern door and one over the western, so that whichever way the wind blows from it must pass through one of these “kuskus tatties,” as we call them. To keep them wet I contrived some years ago a self-tipping trough, which is hung on a pivot at each end just above the “tatty.”

The trough is a V, with one lip shorter and more perpendicular, and the other longer and running out more horizontally, thus ∇ . Against the wall, over one end of this, is suspended a square tub with a faucet which allows the water to trickle into the trough. The water trickling into the trough rises slowly, spreading out on the more horizontal lip until that becomes the heaviest, and over it tips, with a splash that sends the water all over the slanting tatty. I turn the faucet to let the water run faster or slower according to the dryness of the atmosphere. Some days it must tip once a minute to keep the tatty wet. To-day, as I sit writing, it tips only once in three minutes, as the air is not so dry. It takes only twelve to fifteen gallons of water to keep one going all day, and that in a dry day will reduce the temperature of the room from ten to twelve degrees, and the whole thing is exceedingly inexpensive. Two dollars covers the outlay for the two doors. But wait a moment, while I take my douche, for my head is feeling oppressed; the wind has lulled, and the air is not so cool as it was half an hour ago.

There, I have had my head douche, and my brain is relieved again. It has taken me one minute, but the time is not lost. Some of these hot days I could not get on without it and do any considerable mental work. “What is this douche?” I will tell you. Hanging up over the bath-tub in my bath-room is a porous water-jar, made of clay and baked without glazing, and holding about four gallons. The water oozes through all the pores, and the evaporation from the entire external surface cools the water to some fifteen to twenty degrees below the surrounding atmosphere. I have just tried the thermometer in it. It stands at 74° , which is ten degrees cooler than the water was when drawn from the well and put in it this morning. Over the edge of this water-jar — or pitcher, as it is called in the Bible — hangs a bent tube syphon. I bend my head over the tub and under the

syphon and start the water. It runs, cool and refreshing, on to the back of the head and neck, cooling the brain and shriveling up the congested blood-vessels, and giving immense relief. My hair I keep shingled to about half an inch in length, and this retains considerable moisture to evaporate in the next half hour or so and keep up the cooling process. I come back and sit down in my punka chair, and my head feels almost cold for a little time, and I begin to think of icebergs.

My punka chair is a comfort. I found that in my Bible translation work, where I have to have so many versions, ancient and Oriental, and so many dictionaries and books of reference open, that I could not get on at all with an ordinary India punka, which hangs from the ceiling, is pulled by a coolie outside by a rope running through the wall, and stirs all the air in the room, blowing over the pages of the books and fluttering the papers on your table. So some years ago I devised a little punka to be attached to an ordinary cane-seat rocking-chair, so that the slightest motion of the chair keeps the punka in motion directly over one's head. As I sit up straight in the chair, the punka just touches my hair as it swings back and forth. It cools the head and does not disturb the books and papers, and costs nothing to work.

If the hair is kept moist, its cooling effect is marvelous, and the motion of the chair is so slight, that I write with ease with my paper lying on the table (as I now am doing) and the punka in full swing.

With these contrivances I fight the hot weather through the season, and manage to do a fair amount of work. Without them I would be utterly prostrated. It is the hottest hour of the day now, but I am holding the thermometer on my table below 90° and intend to continue to do so "all summer."

THE CLAIMS OF CHINA.

[THE North China Mission has chosen a committee to present again the imperative needs for speedy reënforcement in their mission. The appeal made last year, which appeared in the September number of the *Herald*, is renewed, and the present report, which is signed by Messrs. Goodrich, Smith, and Ament, calls for seven new families. Two of these families are asked for Kalgan, two for Pao-ting-fu, and three for the opening field in Shantung. Two of these missionaries should be physicians, and a female physician is also desired for Túng-cho. Omitting some details, this earnest call of the mission is here given.]

China is a fact. Multiplied by four its population would fill the world. This is prose. The population of the field where the North China Mission is planted, is nearly equal to that of the United States. This is prose also. We need not compare the handful of men at work here, and the instrumentalities at their command, with the army of ministers, Sunday-school teachers, and other lay-workers in America, the million of Christian parents, four millions of Christians, ten myriads of churches, twenty millions of Bibles, and Christian books and Christian influences innumerable and well-nigh irresistible. For the greatest possible need in our field we only desire, however, to make the least possible request. We are in urgent need of immediate reënforcements.

The past year has been a year of great enlargement to our membership

and our work, while on the other hand, with the exception of our new treasurer, whom we welcomed with joy last autumn, not one of our wants has been met. Last year our hands were more than full in giving famine relief. This year our hands are again more than full in reaping the famine harvest. Never before was the lack of men so painfully apparent. Had we been able for the past six months, and in our part of the famine field alone, to employ four or five more missionaries, with a proper staff of native helpers, we ought at least to have gathered a harvest of five hundred souls. The plowshare of God's word is at last entering the soil. Men listen to Christian truth with an interest quite unexampled in the whole history of our work.

Let no one suppose that we contemplate an easy work in planting the shining cross upon these hills and valleys. We expect plenty of hard work ; and it is for such work, for the toils, the trials, and the joys and the harvest gatherings, we want men.

The work of commanding and absorbing interest during the past year, making a new era in our experience, and giving a new impulse to the work, has been the remarkable opening and enlargement in the Shantung field. During the cry for bread last year, the gifts of large-hearted people, in England, America, and elsewhere, were sown freely in famine relief. The mouths of multitudes were filled ; but, by this very relief, there was born, first, *a wonder* what was the golden key that opened the hearts of men separated from China by oceans, to pour forth their gifts so freely to strangers, and what were the strange motives that prompted other men to risk their lives in the wide, free, and laborious distribution of this charity ; and second, *there was born a hunger* for the better bread from heaven. A part of the result you have seen, or will soon see, in letters and reports ; five new centers for preaching, with converts from forty villages, 149 persons received to the church during the past few months, fifty hopeful candidates for baptism, women in many villages desiring to be taught (many of them wives and daughters of church members), and the work opening and spreading on every hand.

In respect to the whole field under our care, — leaving entirely out, for the time, the overwhelmingly great wants of the fields beyond, — we almost feel like making an apology for being so modest in our requests, and limiting the call to so few men. But we desire to point and emphasize this call so that it shall impinge on the minds of Christians in America.

We want it to be understood, not only that this continental empire of China, with its wilderness of men and women, is a fact, but that the great iron bar to its opening is removed, that its massive gates are swung back for the entrance of Christianity, and that gospel truth is beginning to leaven China. The magnificent opportunity for which the church has been praying and looking and waiting so long, has come at length, an opportunity to send, not the few men we ask for, but to send men by scores, to undertake the conversion of this land, and to look for an early fulfillment of the prophecy, which has been for these centuries on the churches' lips, "And these from the land of Sinim."

LETTERS FROM THE MISSIONS.

Micronesian Mission.

THE "Morning Star" sailed from Honolulu for the Gilbert Islands, June 11, being provisioned for a voyage of nine months. By a chance vessel, *via* Japan, we have received a brief letter from Mr. Logan dated, Ponape, February 11, in which he says:—

"We have high hopes for our future since Mrs. Logan's health is so much better. I have been working as hard as I could at the Mortlock language. I have very good help in the Mortlock man and wife who came up on the 'Morning Star.' I have begun work on a book of Bible stories in Mortlock, and succeed better than I had anticipated, and have got as far as the story of Joseph. I shall also try to translate one of the gospels during the year. I do not expect that these books will be perfect specimens of the language, but do expect they will be sufficiently correct to enable the people to read readily and understand the truths contained.

"We are in daily expectation of an opportunity to take passage to Mortlock, to remain some months there to acquire greater fluency in the language. Mr. Capelle, of Jaluij, expresses a willingness to accommodate us with a passage at any time, when one of his vessels shall be going to Mortlock."

HAWAIIAN MISSIONARIES IN MICRONESIA.

From Mr. Bingham, Secretary of the Hawaiian Board, a paper has been received covering reports which were made to that Board by its missionaries on the Gilbert Islands. These reports are of special interest, as showing the fidelity and success of the native Sandwich Islanders in their distant mission-field in Micronesia. Rev. Mr. Kapu, of Tapiteuea, wrote in November last:

"My work at the present time is making good progress. The growth of this good work began in the month of

October of this year. It is like to that of the earlier years of my residence here, from 1870-1873. Thirty-six persons were received to the church October 5. During these past months 250 have repented. There are 300 pupils in the Sabbath-school. Our congregations at present number from 800 to 900. The elderly men say that it is a new thing for them to stand up and confess their sins before the congregation, with heaviness of their hearts for their sins. As regards the meetings of the women, it is something new to me to see in what large numbers they come together. They are their own teachers. My admiration for their carrying on this glorious work with no hesitation, and with no fear, is very great. For months they have been engaged in this good work. It was a mistaken thought of mine, that because of the death of Mrs. Maria Kapu they could not carry it on; but, indeed, they are doing it.

"All good works at this time have awaked; evil deeds sleep. Hindrances, however, are not wanting. It would seem that the kingdom of God is drawing near at this time."

A GARDEN OF THE LORD.

Mr. Bingham gives the substance of the report of Rev. Mr. Kanoho, of Marakei, in these words:—

"The intelligence from this island continues to be of a very cheering character. A few political disturbances have occurred, in one of which the life of Mrs. Kanoho was imperiled by the rush of fugitives to the house of the missionary, and the consequent jam. The church has more than double its membership during the year, 136 having been added upon profession of faith. The present number of members in regular standing is 211. Fifty-seven couples have been married during the year.

"The monthly concerts for prayer have been regularly observed, and many

of the people have cheerfully contributed cocoa-nut oil, of which they have given to our Board eighty-four gallons, besides \$5 in cash. A day school of about twenty pupils has been maintained, but Mr. Kanoho does not say much in praise of the children's desire for knowledge.

"The Christian people are spoken of as earnest in Christian work, faithful in their attendance upon public worship, and upon the prayer-meetings in the various districts, faithful in maintaining family worship, in giving thanks at their meals, and in secret prayer. If the view of the missionary respecting the church of Marakei is not too highly colored, surely there is a beautiful garden of the Lord on the loveliest of the Gilbert Islands, where the fruits of holiness abound. Let us praise the Lord."

Japan Mission.

NEW OPENINGS.

DR. BERRY writes from Okayama, May 29:—

"During the years of pleasant labor at and around Kobe, I thought I was busy, and that I was favored with rare opportunities for work: but *these* days surpass all others in my missionary life. To-day we plan for the wise prosecution of the work in fields which yesterday's developments opened to us, but before we have provided for these, from other quarters comes the request, 'Come to us.' During the last four days I have received formal invitations from five different villages, with populations ranging from two to eight thousand people, to commence work among them, they bearing all the necessary expenses connected therewith.

"I am glad to add that in spite of a ripple of opposition on the part of minor officials, we continue to receive, daily, from all classes, numerous and unmistakable proofs of confidence and respect. These are days when the representative of Christ receives honor rather than con-

tumely, when the truths of his gospel are looked upon as a power which lifts suffering, struggling humanity to a higher plane, and elevates and invigorates the nations of the world. To-day the Christian missionary here not only has to preach the gospel, but to become a leader and adviser in the establishment of the numerous institutions which Christianity has given to civilized lands, and which the growing and pulsating life of New Japan requires."

GROWING CONGREGATIONS. MEDICAL WORK.

"Our Sabbath school, organized a week ago with forty members, numbered day before yesterday sixty-nine; while the attendance on the public preaching service, the first of which was held three Sabbaths ago, numbered yesterday one hundred and sixty—the large majority of them being earnest, inquiring listeners. The large house belonging to the governor's son, which the former placed at our disposal gratis until our own can be got in readiness to occupy, is admirably arranged for meetings, the large reception room, thirty-six feet in length, with our ability to increase it at once to twice its size by the removal of its sliding partitions, affording ample room for an audience of about two hundred. Every feature of our work is pregnant with promise for the immediate future.

"In the medical branch I can expect nothing more than I have received. Yesterday every department was rid of men whom I did not want, while such were appointed in their places as I indicated my desire to have. To-day my new hospital staff, embracing six of the best physicians in the city, called upon me in a body, holding their new appointments to service. To-morrow we enter upon our new, and, I believe, useful career. Pray for us, that our labor may not be in vain."

A JAPANESE SCHOOL.

Mr. Cary received permission to reside in Okayama on condition that he

teach English for one hour each day in a government school. Of the beginning of this teaching he writes :—

“At present I have two classes in English reading and conversation. The first day one of the teachers came to show me the way to the school. We first entered what seemed to be a waiting and smoking room for the use of the teachers. Soon a board, struck by a heavy mallet, called the boys together, and we went into the room where they had assembled. The young man who is my interpreter and assistant in the school, having told them that I was the new teacher, they all arose and made profound bows. Returning the salutation I asked the assistant to express the pleasure that I felt in meeting them, and then we all bowed again. Next each of the boys who was to be in my English class was separately introduced, and this called for more salutations. I then asked for the books that we were to use, so that the present knowledge of the pupils might be tested and lessons assigned. No books were at hand, however, and it seemed to be considered that enough had been done for one day if the introductions were finished. ‘Make haste slowly,’ is the rule in this country, and a Yankee must learn not to be impatient if considerable time is spent on important nothings.

“The next day we got matters into working order, so that for an hour a day I am engaged in teaching the inconsistencies of English pronunciation, and, what is to a Japanese mind, the backhanded way of combining words into sentences. I do not consider the time spent in school, however, as wholly wasted to missionary work. Not only am I making the acquaintance of those who are hereafter to be the educated men of Japan; but fortunately the first part of the book (*Wilson's Third Reader*), used by one of the classes, is made up of stories from the Bible, so that in a country where the prevalent religions recognize no creative God, we commenced by reading an account of the creation. How the book happened

to be chosen for use in the school I do not know, but I was certainly glad to find it here.”

A CHURCH ANNIVERSARY.

The first church of Osaka was organized, May 25, 1874. Mr. De Forest, writing from Osaka on the 26th of May last, says :—

“Yesterday was a high day here in the 1st church, it being its fifth anniversary. All the Christians of the other two churches and the three branches were invited, and the chapel was crowded to overflowing. I left pretty much everything to the acting pastor and the Christians, reserving only the communion for myself. Dr. Gordon led off with a brief account of the first days of the church, when it numbered only seven. He was followed by the Christians, in little speeches of thanksgiving, and then was sung a thanksgiving song written for the occasion by one of the original members. Japanese flowers in huge vases were on every available spot, while a novel broadside of pinks, daisies, and chrysanthemums occupied the conspicuous place on the side wall, in the center of which were the Japanese and American flags surmounted by the cross, while on each side was a decoration which read, ‘five years,’ all done in flowers. It was a delightful occasion, only the good Lord gives us so many such that we don't feel half grateful enough.

SELF-SUPPORT.

“This church is struggling up, and is getting on to a better financial basis. Within the last twelve months they have raised, out of a resident membership of about twenty-five or thirty, over \$100, and propose now to do much better hereafter; they have paid the pastor only two dollars per month, besides chapel rent of about five dollars per month; but now they are going to double his salary, so they say. I have as little as possible to do with their money matters. A few days ago their treasurer came and showed me all their accounts, and said that he felt it to be

impossible to increase the pastor's salary, and asked me if I felt disposed to help: to which I said: 'Yes, I want to give you all the money you need: it is the easiest way for me to do; but so far as I know missions, when a church is five years' old, and constantly increasing in membership, to listen to a request for money is a very grave thing. It would be a very bad example for the young churches now forming; and I am convinced that the truest love will be shown by leaving you to carry on your own finances. If you cannot get over this bad place, you will be unable to get over the next one. But in saying this I want you to understand that I am not evading the giving of money. I have so much to give for Christ, and shall spend it all, only I think it unwise and wrong to put any more into your church.' Within twenty-four hours he came back to me, saying: 'I'm sorry to have troubled you; I think we can do it alone.'

KASAOKA AND FUKUYAMA.

Messrs. Atkinson and R. H. Davis, of Kobe, have each made a full report of a visit paid by them to cities west of Okayama and on Shikoku, showing the marvelous readiness of the people to hear the gospel. After spending a Sabbath at Okayama, where they were greatly impressed with the hopefulness of the prospects, they went to Kasaoka, thirty-three miles west of Okayama. Mr. Atkinson writes:—

"We were met and welcomed on the street of Kasaoka by some of the 'believers,' and were entertained in a private house. Dr. Yamada had been preaching a few days, and was anxiously awaiting us. Our stay was a pleasant, and, of course, a busy one. Seven men have formed themselves into a company for mutual Christian help. The company meets every Sabbath for prayer and for the study of the Bible. That the seven are believers in the English sense of the word I am not prepared to affirm; but that they believe as far as they know, I am sure *is* true. They have had students from Kioto two successive summers, and they desire to

have one this summer as well; but as they are not very strong financially, I recommended that they unite with Fukuyama, distant only ten miles, and support entirely one man between them, who also should divide his labors between the two cities.

"To secure this end, and, above all, to bring the 'believers' of the two cities together, and into hearty mutual interest and sympathy, I induced two of the leading men to accompany me to Fukuyama. Dr. Yamada had preached a few days in the city before going to Kasaoka, hence the interested ones were on the lookout for our arrival. There is no company in this castle town of 4,562 houses, organized for Bible study, but two men have had pretty regular Sunday evening meetings for study and prayer with a few of like mind.

"The believers of the two cities seemed to be quite pleased with each other. The Fukuyama believers were pleased with the idea of forming a society after the plan of the one in Kasaoka, and were also glad to unite in inviting a theological student to labor among them. I trust that a man may be forthcoming.

ONOMICHI.

"When our mission in Fukuyama had been accomplished, we set out on our way to Onomichi, a busy mercantile city of 6,000 houses, twelve and one-half miles to the west of Fukuyama. No very public preaching has, as yet, been done in it. I have preached there three successive years, but have never spent more than one day at a time in it. The most interested family is that of a physician, a brief sketch of whose history I wrote you two years ago. The beginning and opening of the work there, like that of the city of Himeji, seems to be in connection with one family.

"My hope is that the student who goes to Fukuyama and Kasaoka, will be able to go to Onomichi now and then. The one need in these three—and in, oh! so many other cities, towns, and villages, is enlightened, devoted, Chris-

tian teachers and preachers. The Holy Spirit is already here; hence there is large and increasing dissatisfaction with the present order of things and great longings for something better. That the Christian religion in its fullness, power, beauty of holiness, and ability to make holy, is the thing desired, I cannot say. But that there is the state of things already indicated, I firmly believe."

A WELCOME AT IMABARI.

From Mr. R. H. Davis' letter we take the record of that portion of the visit paid on the island of Shikoku, at Imabari and Matsuyama. The term "shinja," or believers, is applied by the Japanese to all who believe in Christianity, whether regenerated persons or not. Mr. Davis says:—

"At Imabari we found a delightful state of affairs. Yamada San, the physician whose clothes were stolen from him about two years ago in Hiogo [see *Herald* for June, 1878], and who has of late been preaching to the church in Akashi, had joined us at Kasaoka, and accompanied and assisted us till we left Imabari. We did not know that the shinja of Imabari had heard of our intention to visit them at just this time. Nevertheless we had not been able to land from our junk before some of them met us to escort us to our lodgings, a small but very comfortable house in the quiet rear of one of the hotels.

"They put us three in possession of the entire house, which was two stories high and newly matted, light and airy, and after two days, when we came to leave for Matsuyama, they informed us that they had paid all our bills.

"During the forty-eight hours we were in Imabari, we held six meetings, namely: One session of a Sabbath-school, with two classes, adults twenty-five, and children twelve; one prayer-meeting, with thirty persons present, several of whom led in prayer to the living God; three preaching services, at two of which there were more than one hundred present who listened with interest and appreciation to two sermons each time. The third was a more

private service at our own rooms, and attended only by the shinja. The last meeting also was at our rooms as we were ready to set out on our journey. It was one of joy on both sides that we had come to Imabari, and also of mutual sadness that we were obliged to part so soon."

THE LOVE-NEIGHBOR-COMPANY.

"This company of shinja organized themselves about a year ago, and took the name *Ai Riso Sha*, the Love-Neighbor-Company, — not a bad name, I think, even for a Christian church. I certainly like it better than 'St. Peter's' or 'St. Paul's,' or 'Edwards.' When this organization was made there were thirty members, but now they have nearly doubled that number. They rent a comfortable building on the main street, and near the heart of the city, and hold four meetings weekly — a Sabbath-school, and a preaching service, at which one and another of their own members attempt to expound some truth. Their rooms will accommodate about one hundred persons very comfortably. The keeper also keeps on hand for sale a supply of such Christian literature as we have in the language."

A SYSTEM FOR WEEKLY OFFERINGS.

"One thing in the furniture of their room struck me, — there is a long row of pegs, just at the right of the contribution-box, which is marked with the Japanese words for the widow's two mites. Each member on entering the room walks to the pegs and hangs on one of them a small wooden check with his name on it, and at same time drops in his contribution. The keeper returns the checks to the owner during the week. Thus every man is reminded of the box when he hangs up the sign of his presence at the meeting, and thus, also, the company has means to pay its regular expenses. I observed, also, another contribution-box, which is the one in which special contributions are placed. At the time of our visit the special object was to pay for a Yankee

clock which hangs in the room. Finally let me say, regarding this interesting company, that they have already called one of the young men of the graduating class at Kioto, at ten dollars and his board per month, and he has accepted."

From Imabari, Messrs. Atkinson and Davis went to Matsuyama, where they made only a brief stay. It is a city of about the same size as Okayama, and Mr. Davis expresses a hope that it may be occupied before long as a center of operations upon Shikoku. They found there the principal of a school, reading Herbert Spencer, Perry's *Political Economy* and Paley's *Moral Philosophy*, who said of the latter book: "There must be found a better foundation for morals than Dr. Paley's 'Expediency.'" This teacher and another gentleman, both confidential friends of the governor of Matsuyama, were very cordial, and through them it is hoped a way may be found for the future preaching of the gospel in that city.

Ceylon Mission.

A YEAR OF WORK.

THE Annual Report of this mission has been received, and while it indicates no surprising results, it shows an amount of faithful labor, especially in visiting the people and conversing with them personally on spiritual truth, that cannot fail, with God's blessing, to result in great good. The people are taught the truth, and Christians should now pray that the Holy Spirit may be so given that they may receive it in the love of it. The Report says:—

"To indicate the nature of the efforts put forth to disseminate the truths of the gospel and the results, we will refer briefly to the reports given by the missionaries in charge of the several stations.

"The missionary in charge of Oodopitty station says: 'Our catechist reports having made 1,016 visits in seven villages, and spoken with about 4,300 persons, three fourths of whom were adults, besides laboring for three

months in other places, with the Bible colporters. He speaks of meeting three or four persons who seem ready to decide for Christ.'

"Another reports 998 visits in three villages, meeting nearly 7,000 persons, half of whom were adults. He also mentions some cases of interest. A colporter connected with the same station reports 1,526 visits, and nearly 4,000 adults conversed with. The native pastor testifies that some among the heathen, here and there, seem interested, and have left off almost all their heathen practices. Some acknowledge Christianity to be the true religion, but are not ready to embrace it. We find many things to cheer us, but as the farmers nowadays wait anxiously for the rain, so we anxiously and earnestly wait for the out-pouring of the Holy Spirit among us."

In the Chavagacherry district, at five out-stations, over 3,000 visits are reported in the ordinary course of labor, and 12,985 persons conversed with.

"The missionary at Oodooville says: 'The native pastor of the church and the assistants are accustomed to go into the villages, two by two, and in the houses they visit make known the way of salvation, sing a Christian lyric and pray with those present. At times the people, from three or four adjacent houses, are gathered to hear. They are invariably well received, and the opportunity given for making known Christ without restraint. The pastor says that they "are under constant obligation to praise God that there are but few in the vicinity who show any disrespect to the Word of God;" and he also remarks that he and his co-laborers "could not think of a house in all their field which they had not visited." They find the singing of Christian lyrics a good way of making known the gospel. A song will often melt even a heart of stone."

BIBLE-WOMEN.

The Report dwells at length on the work of Bible-women, of which it says:

“The employment of Christian women to go from house to house, reading and explaining the Scriptures to their own sex, the greater proportion of whom are unable to read, and teaching such to read as are willing to learn, is not a new feature of our work, though the number of such agents has been considerably increased within the past six or eight years. Twenty-one women have been thus employed at the different stations the past year. Most of them give but a portion of the day to the work; a few are engaged a part of the day in teaching girls. Their pay varies from two to five rupees a month. The missionary ladies at the several stations superintend their work, and often go with them to attend meetings in places where a few women can be gathered.

“Mrs. S. W. Howland, who has the superintendence of eight, employed in the Oodoopitty and Chavagacherry districts, while speaking of the faithfulness and usefulness of these agents relates many instances of special interest, one of which is here given: ‘In one house where three married sisters live, God seems to be working. The eldest sister, some time ago, gave up going to temples and does not rub ashes, and the other sisters seem inclined to follow her example. At a meeting held at their house some weeks since, eighteen of their female relatives were present. During the meeting a man came and called angrily to his wife and daughter to come out. They seemed terrified, but were obliged to go. I wanted to go out and speak to the man, but the women said he would be worse if I went. It was very trying to sit still and listen to the blows he gave them. A few days after the man apologized to the Bible-women, and also sent an apology to me, saying that such a thing should not again happen, and promising, on his return from a voyage (he is a sea captain), he would help us gather the people for meetings.’”

SCHOOLS AND CHURCHES.

The Training School at Tillipally, designed chiefly to supply native Christian teachers, has had twenty-five pupils. At Miss Agnew’s Female Boarding School eight were graduated in January last. The Oodoopitty Female Boarding School had twenty-five pupils. A theological class was commenced at Batticotta with seven members, four of them being graduates of Jaffna College. Intimately connected with the work of our missionaries are the Batticotta High School, having 235 pupils, and Jaffna College, with its fifty-eight students. Of the churches the Report says:—

“The organizing of Christian churches with native pastors, and putting them on a permanent self-sustaining basis, may be regarded as the chief result of the evangelistic labors of our mission, and at the same time the surest agency for perpetuating the work. There are twelve churches connected with the mission, with 886 members. Eighty persons have been received to the several churches within the year, on profession of faith.

“Seven of the churches have native pastors, four of whom receive their salaries wholly from the churches to which they minister. Two of the remaining three receive, each, half of his salary from his church and the third nearly three fourths. Five of the churches are still under the pastoral care of missionaries, assisted by licensed preachers or catechists. Three of these assistants receive their salaries wholly from the churches with which they are connected, and one is paid by the Native Evangelical Society. Another, a native preacher, receives his entire salary from the Christians among whom he labors, who are still connected with Batticotta church.

“The contributions of the churches for various objects, from native sources only, amount to \$2,790.47, an average of \$3.15 for each church member.”

Eastern Turkey Mission.

THE Annual Meeting of this mission was held at Mardin, May 28. An illustration of the unsettled condition of that part of Turkey is found in the fact that the mission records, forwarded to Mardin by the stated clerk, by a special messenger, were seized by Koordish robbers, and efforts to recover them have as yet been unavailing. The mission letter, written by Mr. Browne, of Harpoot, says : —

“The Annual Reports of the different stations, with supplemental verbal statements, greatly gladdened our hearts, showing that in spite of the woe-ful condition of the country consequent upon the war and the terrible burdens of the people, the outlook all along the line is such as to enable us to ‘thank God and take courage.’ Not less hopeful were the reports concerning the mission schools, female seminaries, and Armenia college, all making encouraging progress, which, if not as marked as we could desire, yet afforded good grounds for thankfulness and hope.”

HELPERS WANTED.

“During this meeting our hearts have been deeply moved by the interesting account of the wonderful openings of the work in the Jebul Tour and Mosul regions of the Marden field. In the lucid and forcible presentation of the needs of this work, by Mr. Andrus, we could not but feel the urgent necessity of immediate measures to avail ourselves of these remarkable indications of Providence, and with faith and courage go up to possess the land to which God seems so plainly calling us, and we could not fail to recognize in it a cause for deepest gratitude, that at last we saw opening before us the means of entering into the labors of those who have in former days wrought so faithfully. Added to all this, it seemed a clear answer to our prayers and yours, that the Master should open new doors for gospel work in the employment of the enlarged means he has just placed in our hands.

“Impressed with this truth we unite most heartily with our brethren in Mardin, requesting that at least one new missionary be sent at once to this field, that these golden opportunities of establishing and extending the work southward be not lost to us beyond recall. We feel warranted even in calling your most prayerful and immediate attention to the pressing call of this field, for one laborer at least, to be sent *this summer*, that one of these brethren can be released to engage *at once* in the work so importunately demanding their presence and help. As a mission we are likewise strongly impressed with the pressing necessity of immediately reënforcing the Erzroom and Van fields. In the former, especially, notwithstanding a notable enlargement of the work effected by the recent war, their force is utterly inadequate to take advantage of these extraordinary opportunities, and though they hear as clearly as did the leader of God’s people of old, ‘Go forward,’ they can hardly hold the ground so long and bravely maintained for Christ and the church. We feel there is but one way to save our beloved work from great and lasting detriment.”

Central Turkey Mission.

THE WRONGS OF ZEITON.

OUR readers will recall the thrilling story given in the *Herald* for April about the saving of Zeitoon from the vengeance of the Turks, through the interposition of our missionaries. Further accounts from the city are contained in a letter from Mr. Marden, of Marash, dated May 24 : —

“These past months have been a season of fearful trial to the people of Zeitoon. Not only has all business been suspended on account of the political disturbances, but the two thousand soldiers, with a multitude of camp followers, when at Zeitoon in the autumn for many weeks, were quartered upon the town, and consumed a large share of the winter’s provisions, while every

road leading out of Zeitoon has for many months been blockaded by bands of Moslem robbers who have cut off trade with the neighboring cities. The whole population is reduced to such straits that a famine seems inevitable. During this time the Moslems from the mountain villages and marauding bands of Circassians, like wolves prowling around a sheepfold, have insulted, robbed, and often murdered Zeitoon men, wherever they could find them, and yet in no case has a Moslem robber been punished.

"I will give you an illustration of the outrages to which these people have been subjected the past winter. A Zeitoon man returning from a visit to his brother in the Marash prison, is quietly riding home in company with two young boys. They are attacked by a party of Moslems a short distance from Marash. The next morning the lifeless body of the man is found by the roadside, covered with wounds, but the fate of the boys is unknown. They must have been murdered and thrown into the river, or escaped to perish on the desolate mountains. The dead man was brought to this city for burial, and the sympathies of the entire Christian population were deeply excited, but no entreaty could induce the government to make any proper efforts to punish the murderers.

"Many a night have men from Zeitoon, who had run the gauntlet of mountain robbers and reached Marash unharmed, come trembling to my door and begged me to let them sleep in our yard, where they would be safe from the Turks, and I have welcomed all who came."

THE PATIENT CITY.

"It is worthy of special mention that the Zeitoon people have refrained even from the recovery of their stolen property when they are able, if they choose, to destroy every one of their Moslem neighbors. Some of them can point out the very house where almost their entire earthly possessions are hid away by robbers, yet they have made no effort to recover their property by force. Fre-

quently when some innocent man has been robbed or murdered by Moslems in peculiarly aggravating circumstances, his enraged friends have entreated the so-called robber chief to lead them out to avenge the wrong; but he has every time replied that he could not violate his promise to keep the peace.

"These people in their despair had little hope of human aid, but when the missionary gave them a word of sympathy, and offered a helping hand, all classes were ready at once to confide in him with the faith of a little child. Their good behavior under the intense provocation of the past few months has been strongly urged in extenuation of past offenses."

A GOVERNOR SEEKS A MISSIONARY'S RECOMMENDATION.

"It was an unusual circumstance that the new governor for Zeitoon, on passing through Marash a few days ago, came to the missionary for a letter of recommendation to the people of Zeitoon, instead of forcing himself upon the town by the aid of the troops that were awaiting his order. This letter was forwarded to Zeitoon in advance, and in response a committee of citizens came at once to Marash to escort him to their town.

"The efforts of the English Consul in behalf of Zeitoon, have secured at last the appointment of a commission, one member a Moslem, and the other a Christian, who are instructed to amnesty the whole band of outlaws, and adjust all questions at issue. This commission arrived last week from Constantinople accompanied by Lieutenant Chermiside, who represents the English government in supervising their action. I have not been able to meet them, but Mr. Montgomery, who, since his return from Adana, has taken a deep interest in Zeitoon affairs, is now doing good service in conference with the commission. At their special request he has gone to Zeitoon this week to prepare the way for the reception of the commission, and will aid them in their arduous work."

HOPE FOR THE FUTURE.

"We are hopeful that a final and satisfactory settlement of all these difficulties will speedily be secured; yet we are in Turkey, and we have learned not to be too confident in matters that involve an act of justice on the part of government officials.

"We have done what we could for Zeitoon in the interests of humanity, and would have labored just as earnestly to save its people had they all been Moslem Turks; yet we have no doubt that through the rough experiences of these weary months, a wide door is opening for the entrance of gospel light and life.

"Last Sabbath I was here with my family, miles away from any other Christian house, when a band of fourteen hard-looking men called at the door and said they were Armenians from Zeitoon, at work down the valley in the vineyards, and they had come to invite me to preach to them. I think no one of them had ever been inside a Protestant church. They knew the missionaries had saved their town from the Turk, and they wanted now to hear them tell of the great salvation. I did not expect a congregation would search me out in this mountain wild, but I was glad to tell them the story of the cross. They had never heard it before, but they listened gladly, and said their whole city was now ready to accept the truth. This little event gives hope for Zeitoon, like the first ray of morning after a dark and dreary night."

Western Turkey Mission.
MARSOVAN — A PROSPEROUS CHURCH.

From the annual report of the Marsovan Station we give the following extract:—

"The church in Marsovan, after twenty-five years of waiting, have at length found a pastor, — Rev. Mangasarian, who had already labored among them more than a year with

great acceptance. The examination, which took place in the presence of a large audience, was deeply interesting and well sustained, and was followed the next day, the first Sabbath in November, by the solemn services of ordination and installation, at which more than a thousand people were present, including many from the neighboring towns.

"As can well be conceived, this was a day of joy both to missionaries and people. And none need wonder, if amid all other causes of joy, some also should rejoice in this, that now at length they reign as kings *without us*. And we, too, rejoice that whether with us or without us, they do reign; that now, at length, they are a fully organized, independent, self-supporting church.

Most of all, we rejoice that they are not inclined to sit down at their ease, contented with being self-supporting, but are already reaching out a helping hand to others. Last fall they sent off about sixty dollars to the orphanage in Aintab, and since then, right on the heels of a destructive fire, which fell very heavily on the Protestant community, and especially on some of the most fore-handed and liberal of our church members, they have formed a missionary society, whose members (already about forty in number), are pledged to pay nearly a dollar and a half a year, and whose object is to send out preachers of the gospel to the destitute places around them, both Greek and Armenian.

This missionary spirit is, in part, the natural result of the deep religious interest reported last year. And we rejoice to say that that interest has in a good degree continued. Sixty persons were added to the church by profession during the last year, and thirty more have been added since the commencement of the present year. We come up, therefore, to this our annual gathering, bringing the first ripe fruit of missionary labor, a church, fully organized and equipped, entirely self-supporting, receiving constant accessions to its mem-

bers, and actively engaged in fulfilling the last command of our Saviour to preach the gospel to every creature.

“And now we earnestly request your prayers for this church and its young pastor, that as for a long time in the past, so also in the future, every communion season may witness large accessions to its members, and that their zeal and activity may ever be guided by wisdom and inspired by a supreme love to God, and a desire to glorify him.”

SIVAS — STATION REPORT.

From this report we have room only for what relates to the central station and one of the out-stations, Enderes:—

“The members of the Armenian Church in this city are yearly more and more cutting loose from their old moorings. It is now quite fashionable with them to carry their Testaments, in our version, wherever they go. We heard of a man recently, making no pretensions to be a Protestant, still reading the whole Bible through by course, looking up all the references. The Greeks of Sivas, also, numbering some seventy houses, have this year had a Bible class on the Sabbath, independent of their priest; and one of their number recently told us that there are not twenty families left who still retain faith in the old church. They are not ready, however, to come out and be separate. But frequently, we, or our Protestant brethren, while walking the busiest streets in market, are beckoned to stop and explain some passage of Scripture to some Greek or Armenian who is trying to reform his corrupt church by remaining inside of it.

“Our enemies put forth all their strength to prevent people attending our chapel services, but our congregation has doubled this year. All our seats are usually filled. Some are doubtless attracted by the organ, so new to them, and by the Moody and Sankey songs. But we know that some are also earnest seekers for truth. The prayer-meetings had no cabinet organ; yet they, too, were better attended than

ever before. The unfettered possession of the chapel was yielded to us in the fall.

“We looked forward to winter, and especially to the week of prayer, for great spiritual showers. But instead of them we found only morning dews. Still, we praise the Lord that this winter in Sivas chapel, formerly the scene of so much strife, we were blessed with a largely attended daily prayer-meeting continuing ten consecutive weeks, and that without one jarring word, and often, also, touched by the very evident presence of the Spirit. These meetings began with candlelight in the morning and reached into daylight. And we believe that by their means, the light of the truth as it is in Jesus dawned in the hearts of at least a few.”

FRUIT FROM A SMALL SEED.

“This winter our colporteur, passing through Enderes for Kara-Hissar, left a tract primer with a young man, who said he wished to learn to read. A few weeks later, when the colporteur returned, he found that the young man had finished his primer, borrowed of some one a Testament, read, understood, believed; and finally collected in his coffee-shop a congregation of thirty, to whom he was daily preaching the gospel with great zeal and acceptance. They had also carried their preaching into the street and even to the door of the Armenian Church. Our laborers are few. We can, at present, give Enderes only the occasional visit of the colporteur. But she has given us this year, not only the young man preacher, but also the most promising of the ten girls in our Sivas boarding-school.”

Mission to Spain.

PERSECUTING PRIESTS.

MR. T. L. GULICK, of Zaragoza, in a letter dated June 26, gives an account of two fanatical outbursts on the part of priests. One of these occurred in Vigo, Galicia, the account of which Mr. Gu-

lick takes from *The Globo* of Madrid. That paper says : —

“We are informed by a correspondent in Vigo that two Protestant pastors, Messrs. Blamire and Wegstone, residents of that city, having hired a house in Morgadenes for the purpose of preaching there, were confronted on the road to that place by a crowd of more than one hundred and fifty men, at whose head were three priests, one of whom burst upon them with fierce threats and abuse, telling them they were not wanted in the country, and that they would get into difficulty if they persisted in preaching there. They made no reply, but went quietly on their way till they heard the report of a gun, which appears to have been a preconcerted signal. Immediately a volley of stones was poured upon them, several of which hit and wounded them. They ran, the crowd pursuing them with yells and showers of stones, till they reached a coach which was waiting for them, in which they escaped.”

The *Globo* comments on these facts : “The fanaticism of certain people, stirred up by the selfish interests of those who wish no competition, may bring us into serious trouble. Moreover the Protestant pastors who return to their country are looked upon as missionary heroes, and are as much admired for their bravery and their sufferings as those who return from the interior of Africa. All these proceedings place us in a brilliant position in the eyes of the civilized world.”

OPPOSITION NEAR ZARAGOZA.

Of the other outburst of rage, Mr. Gulick was himself the object. He says : —

“Fanaticism appears to be aroused to new efforts in various parts of the country. Day before yesterday I went to the town of La Lueza, in the Province of Zaragoza, talked with various people about the gospel, and distributed tracts. In the afternoon I noticed that several whom I approached seemed afraid of me, and some refused tracts, which none had done in the morning.

Having finished my work I started to walk across fields to the railway station, six miles distant. When about a mile on the way, I noticed the priest of the town, accompanied by two other men, walking very rapidly by a shorter road, to intercept my path. They faced me at the ford of a stream, and as soon as I came up, the priest broke out upon me with fury, actually foaming at the mouth with rage. ‘How dare you bring your venomous poison to this town to destroy the souls of my flock? Who gave you permission to meddle with my business? You have no right here! You know you have been breaking the laws of Spain which forbid all public manifestation of your damnable heresies!’

“The two others, who assumed to be officers of justice, the Alcalde (mayor), and a policeman, I suppose, joined in here : ‘You are a criminal; we take you into custody; you must return with us immediately.’

“I told them that talking of the gospel in private houses, and giving tracts had never been interpreted in the Spanish courts as public manifestations contrary to the religion of the state, but if they wished me to return to the town with them, I should be happy to do so, as it would give me further opportunity to speak there of the gospel. They were greatly taken aback at my readiness to go with them, and soon concluded that it would not be best. They said they would let me go this time, but that if I dared to set foot in their town again, they would give me the severest punishment.

“They then said I must sign a written promise never to propagate my doctrines there again. I assured them I would promise nothing of the kind, and went on my way rejoicing, while they repeated their threats in case I ever dared to come again.

“There are a few in La Lueza who have learned the gospel in France, but I was not able to see them, as they were all away at work in different places. A foreign Protestant had probably never before been seen in the town.”

GLEANINGS FROM LETTERS.

A SCHOOL was recently opened under missionary auspices in a village of Central Asia Minor, mainly with the hope of gathering in the children of the Greek families in the place. Such, however, was the opposition of the ecclesiastics that only one boy from these families came to the school. The Greeks of the place use only Turkish, and this was to be the language of the school. Hearing this, twenty or more Turkish boys applied for admission, and were received. They conformed to all the routine of the school, learned the Lord's prayer, joined in the singing of Christian hymns, etc. The good influence of the school was soon noticed at home. Their mothers praised their good conduct, their peaceful ways with each other. On Saturday afternoon these boys were playing together when an "unpleasantness" arose leading to high words and hard blows. At length one of them came to himself and said to his companions: "Come now, this is not what we are taught at school." Whereupon they began to acknowledge to each other their wrong doing, knelt down together to ask God's forgiveness, and on Monday morning reported the affair to their teacher just as any Yankee boys might have done, perhaps with even a little more frank simplicity than Yankee boys would have been likely to show. — *E. E. Bliss, D. D., Constantinople.*

— Especially are we encouraged by the women. Several are learning to read, having a desire to know for themselves. A female prayer meeting is held every Friday, attended by from eight to twenty, coming from all parts of the city. This feature encourages us much, for the great hindrance to the work is the ignorance of the women. There are comparatively few men who oppose us, but the women believe that we do some dreadful thing to all who come to us, and by some magic make men Protestants. Bitter opposers are now gentle searchers for the truth. — *E. W. Fenney, Monastir, European Turkey.*

— One of the most encouraging fea-

tures of the work connected with the Cesarea Station is the prospect of an efficient native agency. Sixteen members of the theological Seminary at Marsovan, are from this field, and seventeen more are in preparation for the next class. There will undoubtedly be more than twice that number of applicants for the succeeding class. We believe this indicates a divine purpose to bring this field under cultivation. — *W. A. Farnsworth, D. D., Cesarea.*

— I have already written you twice concerning the persecutions in Cheltek. There has been another, and perhaps the closing scene; judgment having been rendered in our favor, two of the culprits were confined in the jail at Ak Serai. Two, while on their way to Nigdeh for four months' imprisonment, escaped from the officers, and have not been seen since. Thus four of the six have escaped justice. But if only our brethren are let alone in the future, we shall not envy these culprits their stolen liberty. — *Daniel Staver, Western Turkey.*

— Imperial commissioners are here from Constantinople to pacify the Zeitoon "rebellion" (?) and institute reforms in our local government, and with them a British officer to keep them straight. The latter is our guest. And as the poor Zeitooners declare they cannot trust anybody but the American missionaries, and as all parties seem to feel that they (the missionaries) are about the only depositaries of truth on the ground, I, as their representative, have my hands quite full of outside work just now. The prospects of real reform are, however, not brilliant. — *G. F. Montgomery, Marash, Central Turkey.*

— You will be interested to know that our Christians in Osaka have increased in number fully one third since January 1. Yesterday, at the anniversary of the 1st Church, it appeared that the seven or eight going from that church two years ago last January, to form the "Naniwa" church, had increased in the

interval to fifty-four. — *H. H. Leavitt, Osaka.*

— Yesterday, June 12, was a notable day in the history of the Kioto Training School, the day of the graduation of our first theological class, the largest class we are likely soon to have in that department. The first three days of the week were given to examinations, and Thursday was the great day, the day of our first "commencement." Of the fifteen graduates, all took part but one, and there were, in addition, salutatory and valedictory addresses. All were in Japanese but two, one on the "Secret of Paul's Life," and one on "Scientific Education in Japan;" the latter showed the great danger that infidelity will come in along with modern science and take possession of Japan, and contained an earnest plea for the teaching of science in connection with religion. The speaker is one of those who remain as teachers in our school, and his oration showed a good understanding of the need and work of such a school as this. Very appropriately, too, the young man who is to be a teacher in the Kioto girl's school, had an oration on female education.

Fifteen graduate now. One of them will study law, four will become professors in our Kioto schools, six will go at once into Christian work, while the remaining four will, perhaps, study a year longer. — *D. W. Learned, Kioto.*

With the exception of the six persons who are in this house, no Europeans or Americans are to be found in this city. Wherever we go we find ourselves objects of much curiosity. If the ladies take a walk upon the street, they are followed by a crowd of curious children. Dr. Berry's little girl, about a year and a half old, proves the greatest attraction. "She has music wherever she goes," for a clatter of wooden sandals always follow her movements. The Pied Piper of Hamelin was nothing as compared with her. He proved attractive only to the children, but she leads old and young in her train. If you would know how a traveling menagerie must feel, come and join us in some of our walks about the city.

The internal capacity of the Japanese is amazing. Rice, vegetables, oranges, tea, and *saké* followed each other in constant succession. The latter beverage speedily showed its effect in making the company very talkative and jovial. They had many questions to ask about America which I answered as well as my broken Japanese would permit. Doubtless they thought my tongue needed something to increase its volubility, for they offered me a glass of the *saké*. They considered it very strange that I should decline, and wished that they had some beer or whiskey which would doubtless be more acceptable to a foreigner like myself. Then I ventured on my first Japanese temperance lecture. My vocabulary proved insufficient for the work, but by means of gestures, a few ideas on the evil results following the use of strong drink found expression. They received all good naturedly, discussed the question among themselves, and then—ordered some more *saké*, and even offered me another glass. Well, one must not expect too much from his first sermon, especially when it advocates such an unheard-of thing as giving up *saké*. — *Otis Cary, Jr., Okayama, Japan.*

— Some apparent opposition to our work has been manifested in Osaka in the Imperial High School. Tamara San and Koidzumi San, who are teachers in this school, and both of whom have been active workers for the cause of Christ, have been forbidden to lecture on or teach Christianity. As both of these men have been very active and influential workers their loss is keenly felt just at this time. This order, they say, does not prevent them from talking to their friends on Christianity in their own houses, but it effectually cuts off their work and influence. They also say this order was not intended as a blow against Christianity, but to restrain these men from overwork outside of the school. Yet there is no use of trying to conceal the fact that there is a strong feeling against all Christian instruction in the Department of Education in Japan. — *Wallace Taylor, Osaka.*

MISSIONS OF OTHER BOARDS.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

WE have been greatly impressed in reading the 75th Annual Report of this noble society, which has just been received. In the extent and catholicity of its operations the British and Foreign Bible Society has no superior. Its income last year amounted to \$1,069,055, of which \$530,840, a little less than one-half, was from sales. The society is energetically prosecuting its endeavor to give the Bible to the people of every kingdom of Europe and Asia, while from Africa and Australia, from North and South America, as well as from multitudinous islands of the sea, it is answering calls for the Word of Life. From the mass of interesting matter contained in this Report, we select a portion referring to the work done in Austria and Bulgaria during the Russo-Turkish war: "As Scriptures could be more easily produced for the Russian and Turkish troops at Vienna than at Constantinople, the province of Bulgaria was transferred for the time to the care of your energetic and experienced agent at the former capital, Mr. Edward Millard. The best companion that could possibly be offered to the soldiers was the volume that revealed a Saviour's love and pointed the dying to heaven, and commanded the exercise of mercy. Nor would the value of the work cease with the war. The Scriptures distributed would be carried home by the men at its conclusion, and as these men were drawn from every quarter of the Empire, the Bible would penetrate in an effectual and inexpensive way to remote corners which years of costly colportage would otherwise be required to reach. Thus it was as though He, who of old wrought out his gracious purposes for Israel through the wars of Cyrus, had overruled the enterprise of the Russian people, that they might fetch back, not so much material victory

as the treasure of his own Word from a foreign land.

"From the beginning of the Russo-Turkish war, in the spring of 1877 to the end of January, 1879, there have been disseminated among the troops in Roumania and Bulgaria 242,382 copies. Of these 97,674 were sold at prices much below those usually charged, and 144,708 were given free of any charge to the sick and wounded. If to this number be added the war issues of the St. Petersburg and Odessa Agencies, — 236,000 copies, — a total is obtained of all but half a million books, chiefly New Testaments, circulated among the Russian forces. The cost of the work in books, carriage, and colportage, cannot be estimated at less than \$120,000."

The following reference is made to the new version of the Scriptures in Turkish, in preparing which the missionaries of the American Board were so largely engaged: —

"For many years this society has been engaged, conjointly with the American Bible Society, in producing a new Turkish version, which is now happily completed. The credit of this important and laborious undertaking belongs to the Rev. Dr. Riggs, the honored translator of the Bible into modern Armenian and Bulgarian, Dr. Herrick, and the Rev. R. H. Weakley, of the Church Missionary Society, assisted by three native scholars. With the original text before them, and the versions of Dr. Schaufler and others to consult, this revision committee has sought to produce a translation that should be intelligible to the common people, without being so colloquial as to offend the educated. May its labor of faith and love, which has lasted upwards of five years, be the channel through which millions may hearken to that Prophet, greater than their own Mohammed, whom the Lord their God hath raised up unto them!"

AMERICAN PRESBYTERIAN BOARD OF
FOREIGN MISSIONS.

THE Annual Report of this Board, made to the General Assembly at its session in Saratoga in May last, has appeared in print. The receipts from April 30, 1878, to April 30, 1879, were \$427,631.54, while its expenditures in the same period were \$442,834.86. The deficiency, added to the debt of the previous year, made the whole indebtedness, April 30, 1879, \$62,532.58. Were it not for the anticipated payment of a large bequest, the Board declares that it would be compelled by reason of the reduced receipts to curtail its operations. With reference to this anticipated bequest the report speaks in terms which may, in view of similar circumstances, be profitably read by the constituency of the American Board. "While grateful indeed for this hope of relief and supply, the Board does not for a moment indulge the idea that the regular and usual expenditures for the support of the missions can be provided for, from year to year, by anything excepting the regular and usual gifts of

the churches. Current income for current expenses must ever be the rule. This income derived from the systematic liberality of all our people, alike from the poor and from the rich, as God has prospered each and all, and baptized with the spirit of consecration to the blessed Saviour and his cause, will surely, with the Divine blessing, prove an ample supply for all the pecuniary needs of our work of Christian Missions."

The following table indicates the fields occupied and the forces engaged:—

MISSIONS.	Stations.	American Missionaries.		Native Preachers.	Communi- cants.
		Male.	Female.		
Indian Tribes	11	10	14	13	1,351
Mexico	5	5	6	17	2,974
South America	13	13	18	4	1,668
Africa	11	7	12	3	609
India	16	29	42	15	890
Siam	4	7	12	2	164
China	10	21	33	45	1,632
Chinese in Cal.	2	2	3	1	109
Japan	2	6	13	6	632
Persia	3	10	18	63	1,221
Syria	5	12	17	18	716
Total	82	122	188	187	11,366

MISCELLANY.

SANDWICH ISLANDS.

MR. ALEXANDER, writing from Honolulu, June 18, says: "I was greatly pleased with the progress of the pupils of our theological school as exhibited in the examination. Dr. Hyde has got hold of the language wonderfully, and his whole soul is in his work. The fact that the Lord has given us such a man assures me that he intends to bless the work for which he sent him. He goes up with me to Maui next week, and we hope to form all the pastors of Maui into a Bible-class, to pursue the study of the Bible under his direction. We hope thus to establish a link between him and them that will give him great power to do them good.

"Our female seminaries form a very

important branch of our work. We must have good mothers or we cannot have a Christian people; our schools at Honolulu, Waialua, Makawao, and Kohala, are all prospering, but all crippled for the want of pecuniary support.

"You may probably think that under the impulse of reciprocity a tide of prosperity has rolled in that will enable all such enterprises to go forward without any lack; but this is a mistake. This impulse has led to the establishment of so many new sugar plantations, that the capitalists who sustain them are sorely tried to save themselves from bankruptcy. The planters are all overwhelmed with debt, and just now can do very little for such institutions as our school. The enterprises now un-

dertaken on Maui bid fair to increase greatly our foreign population. Oh that they might all be brought under the influence of the gospel!"

Mr. Bingham, under date of July 3, gives the following items of news: "The church of Makawao (Rev. Mr. Rowse's) have secured the services of the Chinese colporteur, Mr. Sat Fan, one of Dr. Hyde's pupils, for one year, they raising \$250 for his support, and looking to our Board for a grant in aid to the amount of \$100 for the same object.

"The foreign residents at Lihue, on Kauai, have raised nearly \$1,000 for the support of Rev. Mr. Allardyce as a preacher for themselves. We are hoping that the people of that island will soon call Mr. Ho Pue to labor as a Chinese colporteur among the 900 Chinamen in their midst.

How much the Chinese church recently organized in this city will do toward the support of Mr. Sit Moon, remains to be seen."



A MISSION TOUR OF THE WORLD.

At the May anniversary of the London Missionary Society, Rev. Fleming Stevenson, of Dublin, referred in the following words to the impressions he had received during a recent missionary tour around the world:—

"If there was one feature of every mission-field that I visited in succession that struck me more than others by its uniformity, it was perhaps the noble, generous, and large-hearted recognition by all the mission brethren of each other; the spirit of entire consecration to Christ that enabled them to feel that they were side by side carrying on a warfare against one common enemy, and therefore friends and fellow-comrades to one another. You will, perhaps, however, ask what is the impression that has been left by a somewhat rapid survey of Eastern heathenism and missions? I think the first is that of the appalling magnitude with which we in these Christian churches have to deal through our missionaries

out yonder. We touched Japan, and found the 3,000 islands—and lovely islands they are of those curious seas—covered with a population numbering millions upon millions of educated and cultivated people, with a literature that is not to be despised, and with an art that is ingenious, and even more. We sailed away from Japan to China, and we began up in Manchuria, in the extreme north, coasting down hundreds of miles towards the south. We had a peep at Pekin, and then went up the great rivers which open into the interior; and, looking at the cities from Pekin to Canton, we found hundreds of millions of people professing culture and civilization—people with abilities that might enable them to stand side by side with us at home. And midway between China and India we passed to the Strait Settlements, and there and in Siam, farther to the north, we found millions upon millions more. Reaching India, we began at Cape Comorin, and went through the country, crossing and re-crossing it till we reached Lahore, and again we found hundreds of millions of intelligent heathens.

"I am not exaggerating when I say that the impression left upon me was one the most profound, and perhaps in some sense awful, that can be left upon any one who even superficially surveys the countless multitude. One is almost troubled with a sense that perhaps the Christian missionaries whom they think to be so numerous may be altogether lost out of sight in the enormous population. But side by side with that impression there was this other, that wherever we went, whether it was to a remote village or to a great city—whether it was to a place the gates of which had been barred only a year or two ago, or a place where the indifference of the people might well have barred the missionary's heart years since—wherever we went we found a Christian missionary. I cannot name one spot, however remote—I cannot name one city that we visited—where we did not seek a Christian mission-

ary, and what we sought we always found. . . .

. . . . "But the message is this — it was given me by men in the far-distant mission-field; it was given me from the dying bed. I bore it through my wife from the death-bed of one of your noble women yonder — Mrs. Edkins. It was given me in Japan and in China and in India. The words are always in my mind. I never can lose the sound or meaning of them. The one cry was, 'We are under-manned.' 'Under-manned' — what is the meaning of it? It means that opportunities are lost — that they are postponed, it may be for a generation; those who stay here cannot tell, in fact, what it means. The meaning sometimes to the missionary is so terrible, that while he sees a station there that he could open if only he had a man to stand beside him, and another here if he could send a man to evangelize, he is tied to the work which he cannot leave, and the opportunities pass away. Let us go with a greater spirit of earnestness and consecration into this blessed work for our Lord Jesus Christ."

THE CHRISTIAN ZULUS.

THE Christian Zulus who have been obliged to fight against the English have acted towards their nominal enemies in a most interesting manner. A correspondent from Natal says: "I must not omit to say how splendidly the native Christians of Edendale behaved, especially the mounted natives. Each of the escaped officers describes their conduct as beyond praise; cool, determined, and plucky, they did as much or more execution than any, and have established the question of superiority of the often-abused 'Christian Kaffirs' over the heathen forever. It is a triumph for the missionaries, and I am sure all right-minded people will rejoice with them. I do not suppose a war between black and white was ever carried on with less feeling of animosity. Some of our volunteers almost cry over the sufferings of the wounded 'braves,' and

our friendly natives look on aghast at the wounded enemy being tended and cared for instead of killed." — *Illustrated Missionary News.*

PRAYING TO A SERPENT.

Two natives — one a Mohammedan and the other a Hindoo, one of them carrying a gun — were coming from the opposite direction. "Here, shoot that snake!" said I. "Oh, no, sir; do you think we would be guilty of the sin of shooting a cobra?" "Well, then, lend me your gun and I will shoot it!" "No, sir; for then we would be accomplices in the foul deed!" "Well, then, hold my horse and I will find a club and manage it." "Oh, sir, please to spare its life!" — and they begged so hard that I yielded. The cobra was lying watching us near the side of the road. One of them approached it as near as he dared, and prostrating himself to the ground, said: "O maha Swami (serpent God)! remember that we have saved your life when this foreigner would have killed you, and visit it in mercy to us! Don't bite us or our children, but be good to us and our household always, O divine snake!" The natives are in abject fear of cobras, but dare not kill them, and that is why they multiply so fast, notwithstanding that thousands of Hindus die every year of their bites. — *Jacob Chamberlain, D. D., India.*

SCATTER, NOT CONCENTRATE.

HAS all this concentration of effort in England and Scotland on home evangelization answered the expectations of those who have fostered it most? Have we secured the conversion of Great Britain, or of the majority in Great Britain, or of a single county or city in Great Britain? nay, is there even a village in the land in which the people are all converted? If so, I ask to be taken to that favored spot and told how it came to pass. It cannot come to pass; such a state of things is not in the divine plan in the dispensation which ex-

ists at present for "gathering out a people" for the name of Christ. Select a village in England; send down relays of the best evangelists the country can produce; surround it with a cordon of prayer; let not a soul escape from the gospel sound; and will you insure to me the conversion of the whole of the inhabitants of that village? Multiply your clergy and your ministers a hundredfold; build, build, build twice as many churches and chapels as we have at present; enlist more evangelists and city missionaries and Bible-women; and are you now much nearer your desideratum, — all England for Christ? I have no warrant in Scripture to lead me to expect this; but I have a warrant to expect showers of blessing when the Church submits to God's own plan, and does as St. Paul did; could not he have found abundant excuse for waiting till Judea and Samaria and Galilee were brought to Messiah's feet, rather than go forth to Asia Minor, to Greece, to Italy, to make known to other nations the truth concerning Jesus? Yes, but it would have been an excuse, not a valid reason; and we, who pride ourselves upon our Pauline theology, have not in this matter even the spirit of Paul, still less the spirit of Jesus Christ. Is, then, Great Britain to be deemed a modern Holy Land, upon which are to be lavished all the exclusive privileges of a specially chosen and favored nation; are we to appropriate to ourselves the great and precious promises about Zion, her peace and her prosperity, and be content if now and then a few proselytes from the outer world gather to the name of our Lord and God; is that the gospel we have learnt, is that our narrow thought of his great longing who "had compassion on the *multitudes*?" Methinks He looks down now on the millions of Eastern lands with a deeper sympathy and more earnest longing than upon us, who are withholding from them the bread of life whilst we are feeding to the full. — *James E. Mathieson, in Catholic Presbyterian.*

BIBLIOGRAPHICAL.

Zululand and the Zulus: their History, Beliefs, Customs, Military System, Home-life, Legends, etc., and Missions to them. By J. A. FARRER. 16mo. pp. 151. London. Kerby and Endean. 1879.

This little volume goes far towards meeting the large promise of its title page. Its account of life and customs among the Zulus, though brief, is sufficient, but its reference to missions is neither complete nor satisfactory. We know nothing of the author, but from a few hints in his volume we should judge that he had drawn his conceptions of missions from Bishop Colenso. With a single exception his only allusion to American missionaries in Natal, is to deprecate their opposition to polygamy, arguing with Colenso that the only reasonable hope of success in converting the Zulus is by tolerating that patriarchal institution.

In attempting to trace the history of the tribe, Mr. Farrer narrates, with apparent candor, the many conflicting stories of Chaka, Dingan, and Cete-wayo and their relations to the Dutch and English colonists. The Boers are described as selfish, cruel, false, and oppressive, while the English are by no means praised for their part in the negotiations with the natives. The sympathies of the author are evidently with the Zulus, whom he regards as far more pacific than they have the credit of being. We wonder how much of discredit Mr. Farrer wishes to throw upon his own book when he says that "wherever else truth is to be found, no ship in search of her need touch at Natal."

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The Sunrise Kingdom; or Life and Scenes in Japan. By JULIA D. CARROTHERS. 12mo. pp. 408. Philadelphia. Presbyterian Board of Publication.

The author of this volume has been for seven years a missionary in Japan, but she has here given, not the account of her own life, but a description of what may be seen in that Empire. Partly in the form of a story she introduces all the details of daily life among

the Japanese, giving a vast amount of information concerning their customs, manners, and beliefs. The narrative of missionary labors is also included, making the volume both interesting and instructive, just the book to be placed in a Sabbath-school library.

China and Japan. By Rev. I. W. WILEY, D. D., one of the Bishops of the Methodist Episcopal Church. 16mo. pp. 548. Cincinnati. Hitchcock and Walden. 1879.

This is a record of personal observations made by Dr. Wiley during a residence of several years in China as a missionary physician, and afterwards in a tour of official visitation as Bishop of the Methodist Episcopal Church in 1877-78. The history of the Methodist Mission at Foochow is here detailed, and much general information is given as to the language, customs, and religions of the Chinese. The Bishop's visitation embraced a tour along the coast of China, and a visit to all the open ports of Japan. The book is full of facts and incidents interesting to all

who love missions, and is crowded with illustrations, of which it is sufficient to say that several are good.

DEPARTURES.

MISS CLARA H. HAMLIN, daughter of Rev. Cyrus Hamlin, D. D., sailed July 12, to join the Western Turkey Mission.

Miss Cornelia P. Williams, daughter of the late Rev. W. F. Williams, of the Eastern Turkey Mission, sailed July 26, to enter upon service in connection with the Constantinople Home.

July 19, sailed from New York, Rev. Lyman Bartlett and wife and Rev. George F. Herrick and wife, on their return to the Western Turkey Mission; also, Dr. and Mrs. M. J. Davis, who go to Sivas. Dr. Davis was a physician in Albany, N. Y., and goes to fill the place left vacant by the death of Dr. West.

Miss Laura B. Chamberlin, of Peacham, Vt., recently appointed to the Western Turkey Mission, to be stationed at Sivas, sailed August 2.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see August "Herald,"	\$632 47
New York, N. Y. C. P. S.	300 00
Brunn, Austria, Rev. H. A. Schauffler	5 58
	<u>\$938 05</u>

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.	
New Gloucester, A. C. M. Foxcroft, 25 00	
Portland, State St. Cong. ch. and so.	100 00—125 00
Lincoln and Sagadahoc counties.	
Bath, Winter St. ch. and so. (add'l),	40 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	2 56
York county.	
South Berwick, Cong. ch. and so.	100 00
	<u>267 56</u>

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Jaffrey, 1st Cong. ch. and so.	7 00
Keene, 1st Cong. ch. and so.	17 94
Marlboro', H. M. N.	7 00—31 94

Grafton county.

Monroe, Cong. ch. and so.	2 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst. Cong. ch. and so.	20 31
Lyndeboro', Cong. ch. and so.	2 15
Manchester, C. B. Southworth,	50 00
Milford, Cong. ch. and so.	8 63
Mont Vernon, Cong. ch. and so.	
for Papal Lands,	8 50
New Ipswich, Cong. ch. and so.	5 42
Pelham, Mrs. Hannah C. Wyman, 20; Mrs. E. W. Tyler, 10;	30 00—125 01
Merrimac county Aux. Society.	
Concord, South Cong. ch. and so. to const. Rev. CHARLES E. HARRINGTON, H. M.	90 56
Rockingham county.	
Greenland, Cong. ch. and so.	70 00

Hampton, Cong. ch. and so.	19 55	Lawrence, Lawrence St. Cong. ch.	
New Market, T. H. Wiswall,	10 00	and so. (add'l),	50 00—128 00
Sullivan county Aux. Soc. N. W.	97 55	Essex county, North.	
Goddard, Tr.		Byfield, Cong. ch. and so.,	16 85
Claremont, Cong. ch. and so. m. c.	8 60	Haverhill, West ch. and so.	10 00
	357 66	Newbury, 1st Cong. ch. and so.,	45 25
VERMONT.		33.25; m. c. 12;	
Addison county.		Newburyport, Whitefield Cong. ch.	53 65
Middlebury, Miss I. G. Birchard,	5 00	and so.	
Bennington county.		Salisbury and Amesbury, Un. Ev.	6 33—132 08
Bennington, 2d Cong. ch. and so.	52 05	Essex co. South Conf. of Ch's. C.	
Caledonia co. Conf. of Ch's. T. M.		M. Richardson, Tr.	
Howard, Tr.		Beverly, Dane St. ch. m. c.	10 58
Lower Waterford, Cong. ch. and so.	10 00	Ipswich, South Cong. ch. and so.	20 00
Chittenden county.		Lynn, North Cong. ch. and so.	12 39
Burlington, 1st Cong. ch. and so.	234 08	Salem, South ch. and so.	295 00—337 97
234.08; Daniel Temple Torrey, 1;	235 08	Franklin co. Aux. Society. William	
Franklin co. Aux. Soc. C. B. Swift,		F. Root, Tr.	
Tr.		South Deerfield, A friend,	15 00
St. Albans, 1st Cong. ch. and so.	91 20	Hampden co. Aux. Society. Charles	
Grand Isle county.		Marsh, Tr.	
Alburgh, Cong. ch. and so.	8 00	Chicopee, 2d ch. and so.	21 34
Orange county.		East Longmeadow, Cong. ch. and	42 00
Bradford, Cong. ch. and so.	40 00	so.	
Thetford, 1st Cong. ch. and so. with		Holyoke, 2d Cong. ch. and so.	24 57
other dona. to const. WILLIAM		Indian Orchard, Ev. Cong. ch. and	13 00
SLADE, H. M.	50 00—90 00	so.	
Orleans county.		Springfield, Mrs. A. C. Hunt,	5 00
Greensboro, Cong. ch. and so.		West Springfield, Park St. ch. and	
6.25; Rev. Moses Patten and	31 25	so. 36.23; Ashley School and	
wife, 25;		Charitable Fund, for Foreign	
No. Craftsbury, Cong. ch. and so.	17 00—48 25	Missions, by Samuel Smith, Tr.	186 23—292 14
150;		150;	
Rutland county.		Hampshire county Aux. Society.	
Castleton, Cong. ch. and so.	17 50	Amherst, Officers and Students of	
Rutland, Cong. ch. and so. to const.		Amherst College,	218 95
HENRY F. FIELD and GEORGE S.		Chesterfield, Cong. ch. and so.	11 00
KAIN, H. M.	368 00	Graby, Cong. ch. and so.	20 00
West Rutland, Cong. ch. and so.	73 25—458 75	Northampton, 1st Cong. ch. and so.	
Washington county, Aux. Soc. G. W.		248.59; Edwards ch. and so.	257 77
Scott, Tr.		9.18;	
Barre, Cong. ch. and so	50 00	South Amherst, Cong. ch. and so.	10 00—517 72
Windham county Aux. Soc. C. F.		Middlesex county.	
Thompson, Tr.		Cambridgeport, Cynthia Winship,	50 00
Brattleboro, Central ch. m. c.	25 56	Lexington, Hancock ch. and so.	20 63
Saxton's River, Cong. ch. and so.	4 43	Lowell, Kirk St. ch. and so. 786;	
W. Brattleboro, Cong. ch. and so.	10 99—40 98	High St. Cong. ch. and so. 89.11;	875 11
Windsor county.		Maplewood, Free Christian ch.	1 50
Ludlow, Cong. ch. and so.	17 40	Newton, Eliot ch. and so.	300 00
Norwich, Cong. ch. and so.	15 80	Newton Centre, A friend,	2 00
Woodstock, 1st Cong. ch. and so.	13 03—46 28	Somerville, Franklin St. ch. and	
	1,135 59	so.	160 00
MASSACHUSETTS.		South Framingham, A friend,	15 00
Barnstable county.		Tewksbury, Cong. ch. and so.	82 00
Sandwich, Cong. ch. and so.	69 00	Waltham, Cong. ch. and so. (add'l),	54 95
Berkshire county.		West Somerville, Cong. ch. and so.	
Mill River, Melissa R. Wilcox,	10 00	m. c.	2 45
Peru, Cong. ch. and so.	8 00	Wilmington, James Skilton,	10 00
Pittsfield, 1st Cong. ch. Mrs. S. B.		Winchester, A friend, 1.50; A	
Morley, 25; A friend, 10;	35 00	friend to missions, 50c;	2 00
Richmond, Cong. ch. and so.	10 00	Woburn, North Cong. ch. and so.	17 72—1,593 36
Sheffield, Cong. ch. and so.	21 96	Middlesex Union.	
Stockbridge, Cong. ch. and so.	80 06	Fitchburg, Rev. and Mrs. J. M. R.	
West Stockbridge, Village Cong. ch.		Eaton,	15 00
and so.	19 02	Lancaster, Ev. Cong. ch. and so.	88 50
Williamstown, Williams College,		Townsend, Cong. ch. and so.	19 65—123 15
203.66; 1st Cong. ch. and so.	46.72;	Norfolk county.	
250 38—434 42		Brookline, Harvard Cong. ch. and	
Bristol county.		so.	205 72
Attleboro, 2d Cong. ch. and so.	75 00	East Medway, 1st Cong. ch. and	
Fall River, Central ch. and so.	5 50	so.	13 26
Norton, Trin. ch. and so.	110 32	Franklin, Cong. ch. and so.	33 40
Taunton, Winslow, ch. and so.	38 60—229 42	Frankville, Cong. ch. and so.	29 96
Brookfield Ass'n. William Hyde, Tr.		Medfield, Francis D. Ellis, to const.	
Dana, Cong. ch. and so.	2 00	SARAH F. ELLIS, MARY F. EL-	
Gilbertville, Cong. ch. and so. to		LIS, LUCY MILLS SMITH, Mrs.	
const. WALES T. WILDER, H.	115 00	HARRIET C. WATERS, H. M.	500 00
M.	1 00	Medway, Village ch. and so.	81 45
Holland, W. Harris,		Norwood, 1st Cong. ch. and so.	24 34
Warren, 1st Cong. ch. and so. with		North Weymouth, Pilgrim Cong.	
other dona. to const. WILLIAM		ch. and so.	37 00
P. ROBBINS, H. M.	90 00—203 00	Quincy, Ev. Cong. ch. and so.	81 00
Essex county.		Sharon, Cong. ch. and so.	44 81
Andover, West Cong. ch. and so.		Wellesley, Wellesley Coll. Miss'y	
50; Chapel ch. and cong'n, 28;	78 00	Asso'n,	1 00
		Weymouth, Cong. ch. and so.	49 25—1,101 19

Old Colony Auxiliary.	
New Bedford, Triu. ch. and so.	136 59
Plymouth county.	
Abington, Cong. ch. and so.	18 70
Brockton, Porter Ev. ch. and so.	
179; 1st Cong. ch. 50;	229 00
Hingham, Ev. Cong. ch. and so.	11 15
Marion, Stephen D. Hadley,	5 00
Middleboro, Central ch. and so. to	
const. Mrs. CORNELIA B. WOOD,	
H. M.	176 12
No. Middleboro, Cong. ch. and so.	55 00—494 97
Suffolk county.	
Boston, Shawmut ch. 1,578; Old	
South ch. 500; Union ch. M. W.	
W. 500; Second ch. (Dorchester),	
705; Berkeley St. ch. 246,50;	
Park St. ch. 112; Village ch.	
(Dorchester), 98,66; Highland ch.	
40,23; Phillips ch. m. c. 27,50;	
B. C. H. (Boston Highlands),	
500; A. W. and L. C. Clapp, 5;	4,312 89
Worcester county, North.	
Gardner, 1st Cong. ch. and so.	10 00
Hubbardston, E. C.	4 85
Petersham, Cong. ch. and so.	2 76—17 61
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	24 70
Sterling, Cong. ch. and so.	13 74
West Boylston, Cong. ch. and so.,	20 00
Worcester, Central ch. and so.	
346,73; m. c. 7-40; Union ch. and	
so. 44,12; Mission Chapel ch. 12;	
David Whitcomb, 1,000;	14,110 25—1,468 69
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, Cong. ch. and so.	67 79
	11,679 99

<i>Legacies.</i> — Georgetown, Mrs. Harriet Boardman, to const. HARRIET BOARDMAN, H. M., by R. Tenney, Ex'r,	
	100 00
Northfield, Elisha Alexander, by Charles H. Green, Adm'r,	10 83
Winchester, Mrs. Laurinda R. Vinton, by Alfred C. Vinton, Ex'r,	50 00—160 83
	11,840 82

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so. (add'l),	5 00
Danbury, Eli T. Hoyt, to const. OLIVER HAZARD PERRY, H. M.	100 00
Fairfield, ———,	5 00
South Norwalk, Cong. ch. and so., with other dona. to const. CHARLES M. LAWRENCE, H. M.	76 00
Southport, Cong. ch. and so.	231 46
Stamord, A member of 1st Presb. ch.	600 00
Wilton, Cong. ch. and so m. c.	5 73—1,023 19
Hartford county. E. W. Parsons, Tr.	
Avon, Dwight Humphrey,	5 00
Berlin, 2d Cong. ch. and so.	26 32
Collinsville, Cong. ch. and so.	7 28
East Windsor, A friend,	10 00
Farmington, 1st Cong. ch. and so. 39,08; O. E. Dagggett, 25;	64 08
Hartford, Asylum Hill ch. and so. 281; Windsor Ave. ch. and so. 22; C. C. Lyman, 250; A friend,	
5;	558 00
Poquonock, Cong. ch. and so.	23 78
South Windsor, 2d Cong. ch. and so. to const. Rev. C. M. FLANDERS, H. M.	67 00
Wethersfield, 1st Cong. ch. and so.	113 68
Windsor, Cong. ch. and so.	41 41—916 55
Litchfield co. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	18 65
Salisbury, Cong. ch. and so.	78 63
Thomaston, Cong. ch. and so.	29 31—126 59

Middlesex co. E. C. Hungerford, Tr.	
Middletown, A friend,	10 00
Millington, Cong. ch. and so.	3 50
Old Saybrook, Cong. ch. and so.	11 66—25 16
New Haven co. F. T. Jarman, Agent.	
Madison, Cong. ch. and so. 10;	
m. c. 5-50;	15 50
New Haven, Yale College Cong. ch. 454,29; 1st ch. and so. m. c. 6,97;	
North ch. m. c. 5,63; J. W. B. Dwight, 10;	476 89—492 39
New London county. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	22 68
New London, 2d Cong. ch. and so. m. c.	7 88
North Stonington, Cong. ch. and so.	125 00
Norwich, Broadway Cong. ch. (in part),	100 00
Old Lyme, Cong. ch. and so.	11 34—266 90
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so.	50 00
Gilead, Mr. and Mrs. Thomas L. Brown,	5 00
Somersville, Cong. ch. and so. (add'l),	5 00—60 09
Windham county.	
South Killingly, Cong. ch. and so.	9 00
	2,919 78

<i>Legacies.</i> — New London, Rachel Robertson, bal. (prev. rec'd, 125,46),	
	1,044 00
North Stamford, Hannah Bouton, avails of land, by Rev. J. Brush,	100 00—1,144 00
	4,063 78

NEW YORK.

Belmont, L. A. Hickok, to const. CHARLES SANFORD and LEWIS E. HART, H. M.	201 00
Berkshire, 1st Cong. ch. and so.	24 80
Binghamton, Charles A. Beach,	25 00
Bristol Centre, Cong. ch. and so.	6 00
Brooklyn, Central Cong. ch. m. c. 158,72; Clinton Ave. Cong. ch., J. Davenport, 100; Mrs. E. F. Gillette, 1;	259 72
Churchville, Cong. ch. and so.	20 05
Corfu, Rev. J. B. and Mrs. E. B. Wilson, deceased, to const. MARY L. D. WILSON, H. M.	100 00
Dryden, Rev. E. W. Root,	5 00
Harpersfield, Cong. ch. and so.	7 53
Madison, Cong. ch. and so.	7 00
Malone, 1st Cong. ch. and so.	32 50
New York, G. G. Williams, 100; "Yours truly," 60; A. F. Libby, 10; I. J., 10;	180 00
Nineveh, Reuben Lovejoy,	400 00
Norwich, Cong. ch. and so.	21 50
Sinclairville, E. C. Preston,	2 00—1,292 10

NEW JERSEY.

Bloomfield, Z. B. Dodd,	100 00
Irvington, Rev. R. Underwood, to const. HENRIETTA P. UNDERWOOD, H. M.	100 00
Mont Clair, Mary Crane, to const. Rev. CHARLES D. CRANE, H. M.	50 00
Parsippany, Mrs. James N. Ford, 10; Mary H. Parker, 5; Laura B. Parker, 5; Rev. C. C. Parker, 10;	30 00—280 00

PENNSYLVANIA.

Pittsburgh, Penn. Synod of Cumberland Presb. ch.	25 00
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MARYLAND.

Baltimore, 1st Cong. ch. and so.	
62,88; Henry Stockbridge, 60c.	63 48
Frederic City, ———,	10 00—73 48

DISTRICT OF COLUMBIA.

Washington, Ralph Duanning,	120 00
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OHIO.

Berea, Cong. ch. and so.	3 00
Bristolville, Cong. ch. and so.	6 21
Cleveland, Euclid Ave. Cong. ch.	13 04
Columbus, High St. Cong. ch. and so.	5 25
Edinburgh, Cong. ch. and so.	15 00
Medina, 1st Cong. ch. and so.	51 65
North Bloomfield, Cong. ch. and so.	8 00
Oberlin, 1st Cong. ch. and so.	51 61
Mrs. Geo. Clark, 5; Mrs. L. G. B. Hills, 5;	61 61
Painesville, 1st Cong. ch. and so.	35 89
Springfield, 1st Cong. ch. and so.	8 30
West Austintown, Welsh Cong. ch. and so.	10 00
Wilmington, Cong. ch. and so.	100
J. S. Case, 10;	110 00—327 95

Legacies. — Marietta, Mrs. Angelina Stanley, by J. W. Stanley, Adm'r, to const. J. W. STANLEY, H. M.

100 00

427 95

INDIANA.

Terre Haute, Mary H. Ross, for Japan, 5, for China, 5, for work of Rev. G. C. Knapp, in Turkey, 5; John Wolf, for do. 1;	16 00
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ILLINOIS.

Alton, Church of the Redeemer,	58 60
Chicago, Bethany Cong. ch. and so. 10.63; C. G. Hammoud, 1,000; 1,010 63	
Griggsville, Cong. ch. and so.	39 50
Lisbon, Cong. ch. and so.	20 84
Roseville, Rev. A. L. Pennoyer and wife,	5 00—1,134 57

MICHIGAN.

Detroit, 1st Cong. ch. and so. (of which m. c. for the work in Micronesia, 10.32, for Japan, 9.40, for China, 6.50, for India, 5.05);	252 50
Hillsdale, Rev. Hiram Smith,	10 00
New Haven, Cong. ch. and so.	6 10
Northport, 1st Cong. ch. and so.	12 63
St. Clair, Cong. ch. and so.	8 45
Summit, Cong. ch. and so.	8 31
Union City, Cong. ch. and so. (add'l),	2 00—299 99

MISSOURI.

Carthage, Cong. ch. and so.	5 00
Kansas City, 1st Cong. ch. and so.	21 50
St. Louis, 1st Cong. ch. and so.	57 81—84 31

MINNESOTA.

Austin, Cong. Union ch.	16 06
Elk River, Cong. ch. and so.	4 00
Freeborn, Cong. ch. and so.	1 75
Litchfield, S. F. C.	2 00
Minneapolis, Plymouth ch. 26.53; 2d Cong. ch. and so. 4.50; Friends, 250;	281 03
Spring Valley, Cong. ch. and so. 12; C. W. M. and wife, 15;	27 00—332 74

IOWA.

Blencoe, Cong. ch. and so.	5 80
Council Bluffs, Cong. ch. and so.	33 75
Maquoketa, Mrs. C. C. McCloy,	10 00
Onawa, Cong. ch. and so.	9 00
Woodbine, Mrs. A. Kiniss,	2 00—60 55

WISCONSIN.

Alderly, James Thomson, 5 Mrs. E. Hubbard, 3; Mrs. A. Reid, 2;	10 00
Appleton, Cong. ch. (of which from James Lamphear, 10);	41 00
Beloit, 1st Cong. ch. and so.	39 07
Brant, Mrs. E. W. Scott,	4 45
Brodhead, Cong. ch. and so.	5 00
Delevan, Cong. ch. and so.	27 00
Depere, 1st Cong. ch. and so.	55 00
East Troy, Cong. ch. and so.	8 00
Genesee, Cong. ch. and so.	6 00
Geneva Lake, Presb. ch.	10 00
Madison, 1st Cong. ch. and so.	50 00
Milton, Cong. ch. and so.	35 89

Milwaukee, Spring St. Cong. ch. and so.	25 83
Mukwonago, Cong. ch. and so.	4 00
Two Rivers, Cong. ch. and so.	4 15
Wauwatosa, Mrs. Sally Green,	1 10—326 49

KANSAS.

Bloomington, Cong. ch. and so.	2 00
Osawatimie, Cong. ch. and so.	9 00—11 00

NEBRASKA.

Steele City, Cong. ch. and so. m. c.	5 00
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CALIFORNIA.

Fort Jones, I. Titcomb.	10 15
Riverside, Cong. ch. and so.	3 10
San Francisco, Rev. J. Rowell,	50 00—63 25

COLORADO.

Denver, 1st Cong. ch. and so.	36 55
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WASHINGTON TERRITORY.

White River, Cong. ch. and so.	5 50
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DAKOTA TERRITORY.

Forth Berthold, Friends,	7 00
Valley Springs, Cong. ch. and so.	2 25—9 25

CANADA.

Province of Quebec.	
Sherbrooke, Rev. Archibald Duff,	5 00
Province of Ontario,	
Paris, Cong. ch. and so.	30 00—35 00

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Friends of missions,	100 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> .	
For several missions, in part,	5,970 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	1,300 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Eastport, Central Cong. s. s.	5 00
VERMONT. — Windham, Cong. s. s.	1 70
MASSACHUSETTS. — Brimfield, 2d Cong. s. s. 10; Brookline, Bethany Sisters Bible Class for school at Amasia, Turkey, 26.17; Maynard, s. s. class of young ladies, 10; Peru, s. s. penny contribution, 6.50;	52 67
RHODE ISLAND. — Providence, Charles St. Cong. s. s.	60 00
NEW YORK. — Amsterdam, Ladies' Miss'y Ass'n of Presb. ch. 113; Infant s. s. do. 15; for Rev. L. D. Chapin's work in China,	128 00
PENNSYLVANIA. — Farmington, 1st Cong. s. s.	1 00
DISTRICT OF COLUMBIA. — Washington, Friends, through A. S. Christie, for Library at Marash,	14 40
MICHIGAN. — Imlay City, 1st Cong. s. s.	1 10
MISSOURI. — Carthage, Cong. s. s.	1 07
WISCONSIN. — Milton, Cong. s. s. 1.50; Mt. Sterling, Fleece of "Zulu," 1.40; Fleece of "Hausa," 1.60;	4 50
	269 44

Donations received in July,	28,538 86
Legacies " " "	1,404 83

 \$29,943 69

Total from Sept. 1st, 1878, to July 31st, 1879, Donations, \$241,938.13; Legacies, \$47,850.38 = \$289,788.51.

FOR YOUNG PEOPLE.

THE SUNRISE KINGDOM.

So the Japanese call their land. It is indeed a lovely land, made picturesque by wooded hills, and glorious views of sea and sky, and crowned by the sacred mountain Fuji, the pride of all dwellers upon the many islands composing the Empire. The summers are warm and rainy, but the climate in general is so pleasant that the people can live out doors most of the time. The winter is so mild that in Tokio the trees are always green and flowers are in bloom. You will find on another page a picture of a street in Tokio, and Fuji may be dimly seen in the distance.



SAMURAI.

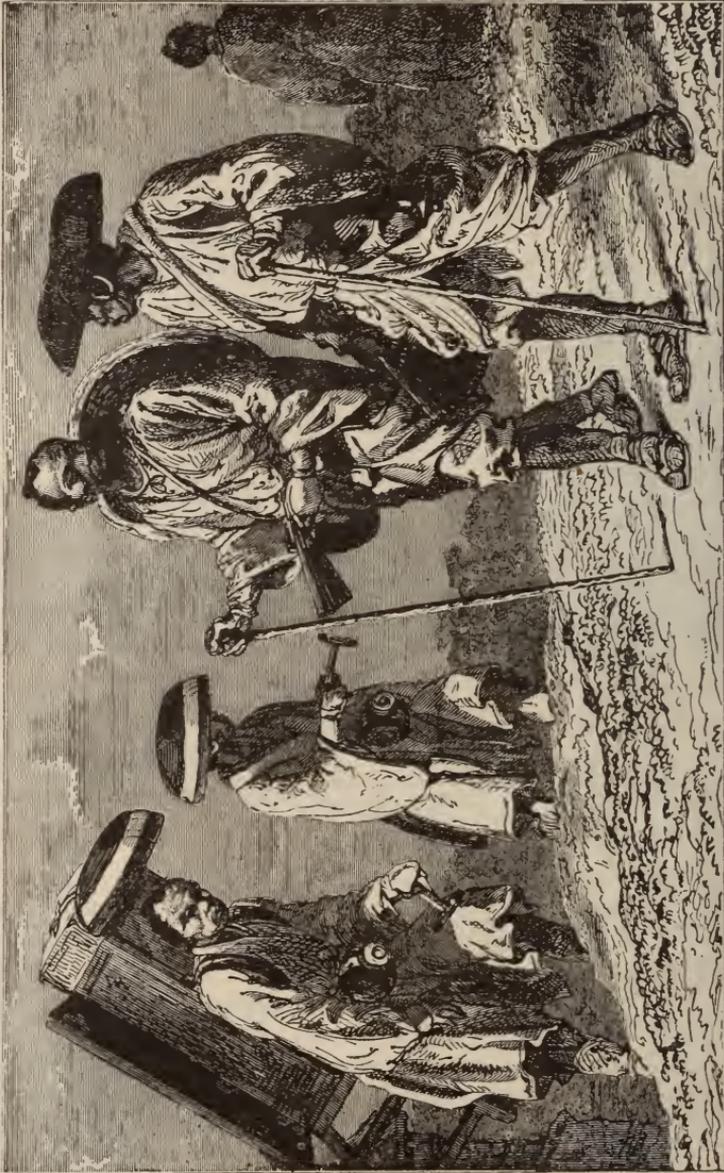
to death. Because the Japanese greatly feared that Christianity would bring them under the dominion of a foreign power, edicts were made against this religion, some of which may still be seen posted on boards by the side of the streets. Until 1854 the country was closed against all foreigners. In that year, Commodore Perry made a treaty between Japan and the United States and now several ports are open to commerce, and in many cities missionaries from this and other lands are giving the people a truer idea of what Christianity is, not as imposing a foreign ruler, but as of telling of Jesus, the Saviour from sin.

Among the many pleasant books about this newly opened land is a recent one by a missionary lady, Mrs. J. D. Carrothers, VOL. LXXV.



BUDDHIST PRIEST.

entitled, "The Sunrise Kingdom." By the kindness of the Presbyterian Board of Publication, which publishes the volume, we are permitted to use the pictures on this and the preceding page, and also the one of the "Mother and Baby." The Samurai, represented in the first cut, form the military and the learned class, being the retainers of the Damios, or high



PILGRIMS TO FUJI.

chiefs, who served the Mikado. Since the revolution in 1862, which broke up the old feudal system, these Samurai are no longer wholly supported by the chiefs, but they still wear two swords, the emblem of their rank, and they walk the streets with an air of superiority. Mrs. Carrothers says that she taught little boys of the Samurai class, whose eyes just came above the



A STREET IN TOKIO.

table, as they stood around it to read, and even they wore two swords. The swords are so put on, under their flowing Japanese dress, that they appear to pass through the body of the wearer. The dress of the priests is much the same except for their shaven heads.

The picture of the pilgrims represents the poor people who go to Fuji and other mountain summits to worship the same helpless idols that others



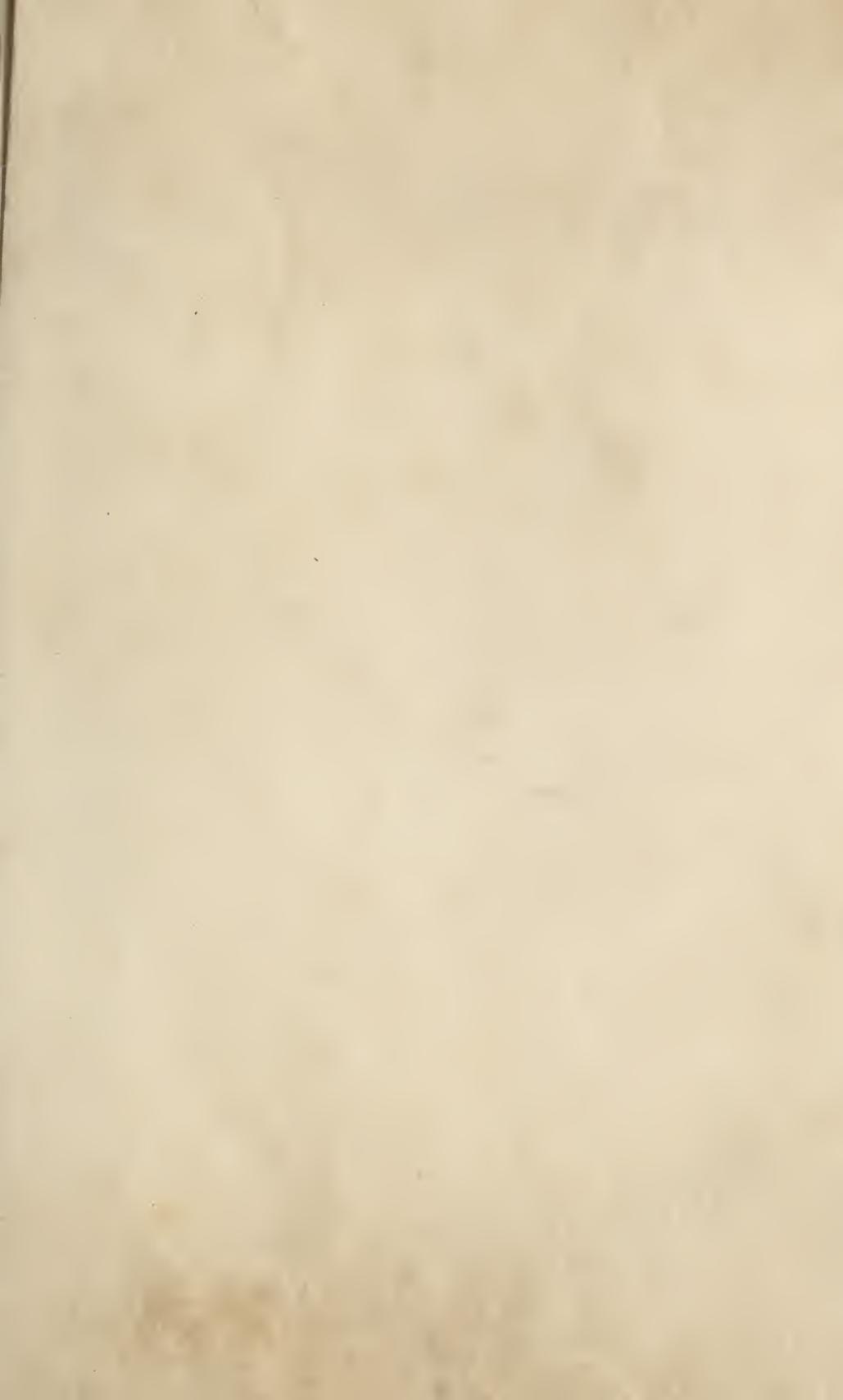
JAPANESE MOTHER AND CHILD.

worship in temples. Fuji, being 13,000 feet high, and always having snow upon its top, is accessible only in July and August. During these months the pilgrims from the the lowest class ascend Fuji, with vile songs and jests, because, as they say, "they wish to be holy," but they come back even worse than before.

The people of "The Sunrise Kingdom" seem courteous and happy, but under their politeness are hidden dreadful sins and bitter troubles. They have no word for "home," they only speak of their house. Yet parents are kind, and women and girls are better treated than in most heathen lands. A woman is, however, the servant of her husband, and if he dies, her son,

once the baby-boy who laid his cheek against her own, becomes her master.

Among the letters in the other part of this number of the *Herald* you will find interesting accounts from Japan. Christians are full of hope for that Empire. Only ten years ago the mission of our Board began there, and now we have thirteen churches. Idolatry is giving way, but there is danger that the people in giving up their old gods will think there is *no* God. Let us pray much for our dear missionaries in Japan.



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