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THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

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JUST as this number of the *Herald* was in type, letters reached us from West Central Africa. The latest date from Bailundu was November 25. Mr. and Mrs. Sanders are fairly established at the old station, and report that they never felt safer there than they do now. Communication with the coast is quite uncertain, but they assure us that, though months should pass without letters, there is no occasion for anxiety on their account. Mr. and Mrs. Walter are still at Benguela. The news is, on the whole, very favorable. The following letter, dictated by King Kwikwi to Mr. Arnot, will indicate the change which has taken place in his feelings and purposes:—

“TO MR. SANDERS AND PARTY, MISSIONARIES, — I wish you to return with all my heart. I have acted very badly to you and those with you. I have been as one turned, having received you as my friends and children, and then to turn you away as my enemies. Braga persuaded me in a way I could not resist; he told me, in short, that to harbor those ‘English’ [Americans] was to be at war with the Portuguese; that you were people only to be killed. I hear that you are now bound for Bihé. I will not stop you, as I did when you first came here three years ago. The whole country is before you; only return and be friendly with me. I will do my utmost to restore your things. I have eight bales of cloth, also tools, books, etc., belonging to you and your company. All shall be returned. My people are all crying; we are ashamed. Come back! Do not allow our name to stink everywhere because of Braga’s deception!”

This letter is attested as from Kwikwi by Mr. Arnot, and it was agreed to by the twelve head men composing Kwikwi’s council, who were present when the letter was prepared. Their names are Sambole, Mwenekalia, Cilala, Citonga, Kapitango, Naveleka, Soma Kasenje, Chitale, Kapila, Bandwa, Soma Kondemba, Cikuma. Mr. Sanders believes that the king has learned a salutary lesson from this affair, and that it will not be easy for any one to excite him or his people against them again. Kwikwi has agreed not to demand presents if the missionaries will remain in Bailundu. It is reported that Jamba Yamina, of Bihé, has confiscated the goods of the missionaries which were left at his capital. Extracts from these interesting letters will be given in our next issue.

FIVE MONTHS. — The donations for the first five months of our financial year are less than those of the corresponding months of last year by nearly \$20,000. At the same time we have requests from the missions for important work, waiting special additional gifts in order that the requests may be granted amounting to over \$15,000. These facts reinforce the call, previously given for the vigorous presentation of the foreign missionary cause by as many pastors as possible in as many pulpits as possible during the months upon which we now enter. It is a grand subject to enlarge and deepen special religious interest among young and old. We wish a thousand ministers would try it during the next six weeks. Such preaching would soon be heard from in revivals at home, as well as in sending good cheer to missionaries abroad.

THE new colored lithograph of the *Morning Star* has already been sent to hundreds who have ordered it, and from many quarters responses have come showing that the picture gives great satisfaction. On the walls of a Sabbath-schoolroom it will be not only an ornament, pleasing to the young, but an incentive to good thoughts and earnest endeavors on their part. The picture is 20 x 13½ inches, on heavy paper 23 x 21 inches. Below the picture a blank certificate is printed, to be filled in by pastor or superintendent with the name of the school or individual and the amount contributed for building the vessel. Copies without the certificate will be sent when expressly ordered. As yet, not one sixth of the schools contributing have secured the picture. Will not those who wish for it order it at once? Send fifty cents with each order to L. S. Ward, Treasurer, 1 Somerset Street, Boston, Mass.

ONE of the marked features of the missionary work in Japan is the fact that the women are not only readily reached by the truth, but they are coming forward as fellow-helpers in the evangelistic efforts of the churches. The contrast between the position of woman in India and Japan is very great. A recent letter from Miss Dudley, of Kobe, says: "Could you have looked with us last month on a congregation of women gathered in the Kobe church, where two hundred and twenty-five were present, sixteen different churches being represented, the meeting presided over by a Japanese lady, wife of our Kobe pastor, where all the business was conducted by native women, and all in an orderly, dignified manner, you would feel as we do, that it pays to work for this generation. It is simply wonderful."

IT is reported from Japan that the pilgrimages are lately decreasing in popularity. The annual festival of Nishi Hong Wanji, in November last, drew from the country only eight hundred and thirty-seven pilgrims, in place of the usual ten thousand of the preceding years. The assigned cause is partly the failure of Buddhism to hold its adherents, and partly the severity of the times.

THE *Japan Mail* states that the prefect of the province of Cochi is much distressed on account of the spread of Christianity throughout his province, and has expressed his fears to Count Yamada, who shares his distress in this matter. It is said, however, that Count Saigo, to whom the facts were reported, was as much pleased as the others were displeased by the state of the case.

THE fact has already been made known through the public press that Rev. William Kincaid, of Oswego, N. Y., has accepted the position of District Secretary of the American Board, resident in New York City. The Board has justly been congratulated in all quarters over Mr. Kincaid's acceptance of the office. Having been for some years a pastor in Ohio and recently in New York, he is well acquainted with the field in which he is specially to labor, and he will bring to the discharge of his duties a vigorous mind and a heart deeply interested in the work of missions throughout the world. Mr. Kincaid will commence his labors as District Secretary on March 1; but until May 1 his post-office address will be Oswego, N. Y.

THE letters from Micronesia, on another page, give briefly the story of brave workers, alone on a far-off islet of the Pacific, who are calling on us to pray that God will use them in hastening the coming of his kingdom. Shall not those who are enjoying the unspeakable blessings of Christian society plead earnestly for these toilers, "alone and yet not alone," that they may be kept and comforted, and have "souls for their hire"?

AN annual statement of British contributions for foreign missions has for a long time been given to the public by Canon Scott Robertson, and the record for the year 1883-84 has just appeared. Without including any balance from the previous year, or any income on invested funds, or the gifts from foreign lands, the total amount received by British Protestant Societies is \$6,039,930. This is an increase of \$141,650 over the previous year. The receipts of the various Church of England Societies amount to \$2,458,235; of joint societies of Churchmen and Non-Conformists, \$910,425; of English and Welsh Non-Conformist Societies, \$1,705,230; Scotch and Irish Presbyterian Societies, \$966,040. The Roman Catholic Societies report their receipts for foreign missions as amounting to only \$42,720.

IT is one of the signs of the times, indicating the increased facility with which missionary operations are carried on, that Rev. Dr. Clough, of the Telugu Mission, reached Ongole, India, safe and well, after an absence on a visit to this country of only ten months and a day. Twenty years ago all of that time might have been spent on shipboard, going and coming. The furloughs of missionaries need not be so protracted as in former days.

WE would call special attention to an article by Rev. Dr. Ward, in *The Independent* of February 5, the principal portion of which will be found under our "Miscellany" on another page. While on his way to conduct explorations in the far East, Dr. Ward has spent several weeks in visiting a large number of cities and towns of both European and Asiatic Turkey, and he now writes from the Eastern border. It is with special satisfaction that we hear of visits made by intelligent travelers to the interior portions of Turkey, the sections where the most effective missionary work is done. Dr. Ward has passed through regions seldom visited by Americans, and his testimony as to the extent and value of the work done by the missionaries of our Board is most emphatic. This testimony from so competent a witness will be most cheering to our friends.

MR. DOANE, of Ponape, Micronesia, while writing about the fact that, after her arrival at that island, the schooner *Jennie Walker* was obliged to lie outside the reef for nearly a week before the winds would allow her to enter, says: "Poor, tired birdlet! The new *Morning Star* with her auxiliary steam will laugh at such whims of the winds, and for this we will praise the Lord." Mr. Rand says: "Words cannot express the delight and joy with which we will greet the new *Morning Star*. Our Training School and the Girls' School had contributed \$8.50 (a large sum for them) before we knew the vessel was to be built, but now that we know she is to have steam, many are anxious to secure shares in her. We shall secure *seventy-five* shares!"

BRIEF letters from Adana, Central Turkey, report that there are many tokens of a new spiritual awakening. Since the revival enjoyed at Adana two years ago, certain difficulties have arisen in the church which threatened its peace and prosperity. These difficulties are now happily removed, and such a spirit of prayer and forgiveness and brotherly love has been developed that our brethren are anticipating great spiritual blessings. Will not many "labor together with them in their prayers" for this hoped-for result?

IT is well often to remind ourselves that the beneficial results of missions cannot be fully presented in statistical tables. The record of churches and adherents and schools, though gratifying, does not include many classes of persons who are reached by the leavening influences of the gospel. Especially is this true where missions are conducted among adherents of the old churches in which there is little or no evangelical life. Reformations are quietly taking place in some of these churches, giving promise of wide-spread and lasting results of a most hopeful character. These changes in the old ecclesiastical bodies are apparent not to missionaries only but to candid observers of all faiths. Mr. Gates, of Mardin, reports that recently two Moslems of Mosul, on the Tigris, were talking together concerning the Protestant community in that city, when one of them remarked upon its apparent weakness after many years of labor. The other replied: "Ah! but you must remember that the whole Jacobite community have become virtually Protestant in ideas, and are only clinging to the old name." Other churches than the Jacobite are feeling the influence of evangelical missions, and in some places are awaking to a new and better life.

WE learn through the daily papers that Bishop Taylor, of the American Methodist Church, has commenced his African mission by sending out in a single vessel from New York a missionary company consisting of fifty-three persons, thirteen of whom are children. They are said to have taken thirty-three thousand yards of cotton cloth to be used as currency, and fifty thousand Bibles. It is not said in what language these Bibles are printed. Our anxieties mingle with the prayers and good wishes which will go with this large company in their new and peculiar method for prosecuting missionary work in Africa.

THE proverbial stolidity of the Chinese does not prevent an appreciation of their excellences on the part of those who labor among them. Once break through the crust of indifference and unexpected good qualities appear. A missionary writes: "When the Chinese thoroughly awake from their sleep of ages, the Anglo-Saxon race may well look out for its laurels. I am glad I live in China."

WE are glad to give, on this page, a good likeness of the Chinese Viceroy, Li-Hung-Chang, who is perhaps more widely known at home and abroad than is any other Chinaman. He was born in 1823, and is consequently sixty-two years of age. For over thirty years he has been prominent in the political and military affairs of China. At first a student, he was made an officer in the army for the suppression of the Tai-ping Rebellion, and while engaged in these military operations, he came into close contact with foreigners and especially with "Chinese" Gordon, cordially coöperating with him in the command of the "Ever Victorious Army" until its successful overthrow of the rebellion. General Gordon was for a time greatly incensed against Li on account of what he regarded as his treachery in the slaughter of the Wangs, who had surrendered at Soochow. Yet those who have fully investigated that affair (including Wilson who wrote the story of Gordon's campaign) have concluded that the governor was not so culpable as Gordon at one time thought. In 1870 he became Viceroy of the metropolitan province of Chihli. He is unquestionably the ablest man in the empire, and best fitted to command its army as well as to conduct its diplomacy. Doubtless he would be glad, as all Chinamen would be, to free the country from contact with foreigners, but he has recognized the impossibility of doing this,



VICEROY LI-HUNG-CHANG.

and, bowing to the inevitable, he has been friendly to English and American residents. He has favored the introduction of European manufactures, and has sought to reform many of the practices of the nation, in accordance with Western ideas. He has opened mines and overcome the opposition of the court and the people to the construction of the telegraph line which connects Shanghai with the capital. Some five years ago he admitted Miss Dr. Howard, of the American Methodist Mission, into his *yamen* for the treatment of his wife, and, as a happy result of the cure then effected, the Viceroy became the special patron of a medical hospital, for the expenses of which he contributed six thousand dollars. We are bidden to pray for kings and all who are in authority. Let this man, whose authority is probably greater than that of any single individual within an empire embracing at least three hundred million souls, be specially remembered in the prayers of Christians.

EXPLORATIONS BY THE EAST CENTRAL AFRICAN MISSION.

SINCE the mission station at Inhambane was established, in July, 1883, reports have been received of a Zulu-speaking people living a few days' journey inland from that port. It was said that they were subject to Umzila, and that their principal town was Baleni, on the Limpopo River. In October last, Mr. Richards made an expedition to determine the truth of these reports, taking with him his Zulu helper, Cetewayo, eight porters, a horse, and a dog. Unfortunately he was not provided with instruments for determining the location of the places through which he passed. The following record of observations will show the distances traveled and other items of interest. These distances were measured by the pedometer:—

RECORD OF OBSERVATIONS.

INHAMBANE TO THE LIMPOPO RIVER AND RETURN. OCTOBER 8-22, 1884.

	PEOPLE.	ROAD.	WATER.	KRAALS.	FOOD.	MILES.	THERM. AT EVENING.
October 8.	Amatonga.	Open.	2 Swamps.	31	Abundant.	18	82°
" 9.	"	Bush.	2 Swamps.	27	Abundant.	18	78
" 10.	Amakwakwa.	"	Bombom River. }	12	To be had.	15	78
" 11.	"	"	2 Lakes. }	11	Abundant.	24	80
" 12.	"	(Sunday.)	4 Swamps.				
" 13.	"	Bush.	3 Swamps.	8	Scarce.	21	85
" 14.	"	"	3 Swamps.	4	None.	16.8	88
" 15.	"	"	1 Swamp. }	2	None.	17.4	88
" 16.	Amagwaza.	"	2 Ponds. }	1	Abundant.	21	88
" 17.	"	"	Lakes. }	1	Abundant.	6	88
			Limpopo River.				
The Return.						157.2	
October 18.	"	"	2 Swamps.	1	None.	36	84
" 19.	Amakwakwa.	"	2 Ponds.	1	None.	12	81
" 20.	"	"	3 Swamps.	0	None.	27	84
" 21.	"	"	1 Pond.	3	Abundant.	21	81
" 22.	Amatonga.	Open.	River and Swamp.	35	Abundant.	36	78
						132	

The outline sketch of the region, on the next page, gives the rivers as laid down in Merensky's new map of South Africa, with some additions from Anderson's map, contained in the *Proceedings* of the Royal Geographical Society of January, 1884. All the maps of this region are very incomplete, and especially in regard to the rivers there are great discrepancies. Merensky's map gives, though in dotted lines, the river Luizi, between the Limpopo and the sea. Of this stream Mr. Richards makes no mention, while he speaks of crossing the Bombom, a swift stream some thirty or forty miles west of Inhambane, which is not down on any of the maps. It will be seen from the record of observations that along the whole route swamps and bush abounded.

On the third day out the explorers came upon the Amakwakwa tribe, of whom Mr. Richards says: "They have no gardens at all. They are so frequently robbed by Umzila's *impis* (soldiers) that they have become quite discouraged. Another reason is that the native fruit is capable of sustaining life, and is abundant; and, again, the palm-wine flows freely all over the country. This palm-tree is usually four or five feet high, seldom ten feet. It manifests little life, save

at the top, where a few leaves appear, looking like a flower-pot on a stump. These leaves are all cut off, and from the cut each tree yields daily about a pint of delicious juice, but highly intoxicating when allowed to stand for a few hours. There seems to be no limit to these trees, and we were surrounded on every hand by drunken men and women. Even little children were staggering about as ingloriously as their parents. It was difficult to avoid trouble with these people, yet our guns were respected, and a ball fired carelessly at a near tree would produce quiet for half an hour. They were coarse, rough, drunken fellows, often plundering, often plundered, and accustomed to quarrels and fights not altogether bloodless. One could scarce expect to find pleasure in passing among them. One evidence of Umzila's treatment of his Makwakwa allies may be found in the number of deserted kraals to be met with everywhere. Scarce a third part of the kraals we passed were inhabited, and perhaps it is no exaggeration to say that a third part of all the kraals are silent, covering a space of country seventy-five miles wide by a greater distance in length. This desolated tract lies to the westward of the Makwakwa ridge, and well up to the eastern borders of the Amagwaza. In these deserted kraals we rested during the heat of the day and a most refreshing quiet they afforded us. No staring, curious eyes to

watch us, no sullen chief to be appeased, and no drunken mob to exasperate us. Of course, we must add, no food appeared, though water was always at hand."

On the ninth day from Inhambane the Amagwaza people were reached, and here the tsetse-fly was found in great abundance. The horse and dog, however, endured the attacks of this pest, and with good care came off none the worse after their stay of five days. The Amagwaza are subjects of Umzila, and the name of the chief, as well as of the town where Mr. Richards stopped, was Amagunyana. A cordial reception was given as soon as it was discovered that the visitors were not Portuguese. Here Mr. Richards met a native whom he had seen on the Sabi River when he visited Umzila's kraal in 1881. In this region



many reports were heard about Baleni, and the town was said to be on the Limpopo, south of the point where Mr. Richards struck that river, but three days distant. The party were not prepared for a longer stay, and it was deemed best to return to Inhambane, leaving further explorations to another time. Mr. Richards is satisfied that the region around the reported town is well populated, and that while Umzila's *capital* is far to the north, at Umoyamuhle, the greater portion of his people, as well as of his cattle, are in this region south of the Sabi.

The return to Inhambane was accomplished by long marches in five days. Of this journey back Mr. Richards reports : —

“Our route for two days extended through the great Makwakwa elephant bush. This bush differs from no other bush essentially, save that it is the present abode of the ‘Jumbo’ family. The trees are not large, the largest being from fifteen to eighteen inches in diameter, and from ten to fifteen feet of clear timber. They are not at all dense ; they resemble a grove or orchard more than woods. Every tree was profusely robed in wreaths and festoons of a gray tree-moss, similar to that found in Florida and the Southern States. They resembled the weeping-willow, and in passing one might easily fancy it some vast cemetery, were there now and then a tombstone. Every living and dead shrub, tree, or branch, is clad from end to end in this solemnly fantastic gray-green moss. Here beautiful birds are abundant, also the hawk, heron, partridge, and the guinea-hen. And fifty times a day some sleeping antelope rises at our approach, darts off for twenty yards, halts, looks round to see if he was really scared or only dreaming, concludes it was the former, and dashes on. After three days’ weary journey through the swampy bush we came out on to the watershed between the sea and the Limpopo. It was refreshing to be able to see, far away to the eastward, the very promontory on which our houses were built. To the westward we could see only bush, bush everywhere. This ridge is, by our pedometer, fifty-seven miles from the sea, and seventy-eight miles from the Limpopo. Here we found a populous region and kind-hearted people, industrious, and well-clad, after their fashion. Umzila’s *impis* never come here, and their gardens are large and prolific. Goats and sheep were in great abundance, and in many places they raised cattle, though we saw none of the latter. We all noticed the fresh sea-breeze as soon as we gained the summit, and the location bids fair for the health of any one, white or black.”

THE PEOPLE.

Of course, with such rapid movements and such brief stays, exact information could not be obtained by the exploring party. This is but the *first* visit to the region west of Inhambane, and further information will much enlarge, and may somewhat modify, the impressions now gained ; but the following notes of Mr. Richards concerning the people present the stories told him by the natives along the way. It must yet be determined how much reliance is to be placed upon these statements.

THE AMATONGA. — “This people inhabit the province of Inhambane, and no one knows just how far beyond. It is about thirty miles from the sea to the

Bombom River, their western border. Their language is unique and different from the Amagwaza. They call themselves the Tonga of the Portuguese, and the Gwaza the Tonga of Umzila. The Portuguese and Arabs have scattered their languages about freely, so that the real Tonga is profusely interlarded with foreign words. It would appear that the Tonga and Gwaza tongues were originally one, but four hundred years of Portuguese rule and Arab traders have so modified the one, and the Zulu invasion and possession so modified the other, that at present they seemed to be two similar but distinct dialects.

“The Tongas are densely located. Their kraals are large, their gardens well-cultivated, and they are a well-to-do, contented people, but destitute of the ‘one thing needful,’ and ignorant of their want. They have some idea of trade, and one going among them will be welcome anywhere so long as he pays his bills.”

THE MAKWAKWAS, OR AMAKWAKWA. — “This people inhabit from the Bombom River to the western side of the Makwakwa elephant bush, a distance of ninety miles, in as direct a line as possible by path. The northern and southern borders we could not determine definitely. They said that we passed along the northern border when we went to the river, and that the great river (Limpopo) bounded them on the south. Their king, Kanga-banhu (the ‘scolder,’ or ‘light,’ or ‘big man,’ of the people), resides in the central southern portion of his realm. Physically and in language they resemble the Zulu more than the Tonga, but not so much so as the Gwaza. The Zulu has the most perfect physique of any of these tribes. Cetewayo and I could talk with them, though not very fluently, in the Zulu language. But in a short time we could easily understand them, from our Zulu vocabulary. The Amakwakwa once taught to read would get a great deal of instruction from the Zulu Bible. The Zulus in our Natal mission were reading the Bible, written in the *Isixosa* (Wesleyan), long before the same book appeared in the Zulu language. On the watershed and to the eastward the people treated us with kindness and respect. Their gardens and flocks were as prolific as among the Amatonga. The land east of the ridge is much like that of Inhambane: much good, some bad, with few places favorable for health and adapted to the wants of a foreign missionary.

“To the westward of the watershed the people had been plundered so often, or were so invariably drunk, that they were a hostile and disgusting people, themselves not hopeful and their country not healthful. Can they be reclaimed?”

“The Tonga language (Isitonga) could be used to more advantage than the Zulu, because, though differing more than the Zulu, it was more commonly heard and more familiar. A station on the ridge could be managed comfortably from the Inhambane station. Signals from Mongwe [the name of the place across Inhambane Bay which our missionaries have selected as the site of their station] could be seen, and messages transferred in clear weather as readily as by telegraph, while a carrier would make the distance in a day, if necessity required, the distance being about fifty miles.”

THE AMAGWAZA, OR PEOPLE OF UMZILA. — “These people inhabit or control from the Zambezi on the north, to the Limpopo on the south, and, barring the Portuguese possessions of Chiluan and Inhambane, from the sea on the east to the Matabele on the west, or to, and a little beyond, the thirty-second degree of

east longitude! Captain Hore met them on the Shiré, and they extend beyond the Limpopo in the south and west. Baleni is on the west bank of the Limpopo, and was for some time the home of Umzila. The people say it is now his most populous district, and all his cattle, save such as may be needed for immediate use, are herded in this locality. The ivory that once abounded has pretty much disappeared. What few elephants remain are not hunted, under penalty of death, by order of the king. If an animal die, his ivory goes to Umzila. So with all skins of every description. These are his taxes.

"A large proportion of the people are pure Zulus, even as we had heard, and such as we had seen at Umoyamuhle. But, alas, *they do not talk Zulu*. Neither do they speak the Tonga. The first persons we met were two little girls, with gallon pots of palm-wine on their heads, who conducted us to their kraal. They understood us and we understood them, but not so well as Natal Zulus. I talked in Zulu to the chief's *induna*, and he in good Zulu to me, but he said, *isizulu si ubupukupukunge*; that is, 'the Zulu language is foolishness just.' That was his opinion of it, and he used it as well as any one we met. About one half could speak with us, and the others did not speak a word of Zulu.

"It seems to me that originally the people all spoke some dialect akin to Tonga, that the Zulus came upon them, conquered them, and in time became amalgamated with them. The Zulus being inferior in numbers, the rising generations were the more accustomed to the Tonga dialect, or Gwaza, as it now became, till the second generation — the present one — know about as much of Zulu as the second generation of German immigrants in the United States might know of the mother-tongue. Zulu-speaking missionaries would acquire their language probably in a few weeks, and get on nicely with the people. But from what little we saw, or have seen, it is very doubtful if the Zulu will ever become the popular language among the Amagwaza. Zulu teachers and Zulu Bibles would do much for the people, but Tonga tongues would do more, and Gwaza would be best of all. They said they were not Amatonga at all, but Amagwaza. The little girl who conducted us to Amagunyana's kraal knew very well that they had got hold of a blundering Peter, and knew by his 'Gallilean speech' that he came from Natal. Several of Amagunyana's people had been to Natal, and were readily distinguished by their sad attempts at civilized airs. The country is flat, swampy, abundantly supplied with native foods, and altogether unwholesome. A white man would doubtless find it imprudent to remain there more than three months in the year, say June, July, and August. This would answer the purpose for merely superintending the work. Zulu missionaries would, in my opinion, be able to remain there the year round. They say Baleni is five days from Inhambane, and the same distance from Delagoa Bay. We came home in four and a half days from Amagunyana, but we could not keep up that rate any longer. The route from Delagoa Bay is probably inferior to that from Inhambane. Wagons from Natal by way of the Transvaal could doubtless reach Baleni as safely as by any other route."

"AND NOT FOR OURSELVES ONLY."

THIS phrase will be recognized as one frequently heard in public prayers, both in the church and the social meeting. It marks a turn in the thought of the petitioner, and of those who are supposed to join with him in the prayer, from themselves and their personal needs to a remembrance of the needs of others. The writer's experience is exceptional, if, when this phrase is heard, it may not be rightly concluded that the prayer is nearing its close. What follows is like the postscript of a letter, which, if it be important, is yet an afterthought; it does not constitute the main portion of the prayer.

Now it is impossible to discern what is in the mind of another, but would it be wrong to say that the thought which seems to underlie many public prayers is the supply of the personal and spiritual needs of those who are supposed to join in the prayer? When men come together to pray, is it not the usual impression that they are to pray for themselves, and do not those who lead in the supplications often drop down to the plane of this thought, and order their petitions, so that, though the phrases are varied, they are only amplifications of the prayer, "Bless *us*," "Give unto *us* what we need"? Such prayers may not be limited in their range to temporal mercies; they may cover spiritual necessities and be in scriptural language, well ordered and impressive; they may even be regarded as specially spiritual, that is, they relate to the inner life of the soul in its communion with God; but they are prayers pre-eminently in the interests of those who are praying, the thought of intercession for others being quite in the background. Yet, as if the conscience would not give consent to this magnifying of personal needs, even though they be of a spiritual kind, the petitioner is constrained to give at least a glance away from himself and those who join with him, and so before concluding, he turns aside from the main drift of his supplications, with the phrase, "And not for ourselves only." Then follow a few general sentences, relating to the blessing of mankind and the coming of Christ's kingdom, and he hastens to his "Amen."

Now, is this a right conception of the office of public prayer? "Not for ourselves only!" Should it be for ourselves *chiefly*? Leaving out of consideration now the ideas of worship and confession, which are surely important elements in public and social prayer, and considering simply the one element of supplication, the question is, should the supplications be principally for ourselves? Not if we follow Christ's teaching or example. In the model prayer he taught his disciples, the first and the most prominent place is given to petitions for the hallowing of God's name, the coming of his kingdom, and the doing of his will on earth as in heaven. After these, come petitions for the supply of personal needs. If there were introduced in this prayer any phrase marking the passing of the thought from one class to another, it could not be "not for *us* only," but rather, "not for *others* only." If the Lord's Prayer is in any sense our pattern, then, as we come before God with our supplications, our first thought should not be for ourselves. There are larger interests than those connected with our own welfare, and the high office we hold as we appear before the mercy seat is that of intercessors. God has made all Christians priests unto himself, and as such their

duty is not to plead so much for themselves as for others. So the Great High Priest, our model, interceded for his followers in the prayer which his beloved disciple has recorded. He has set his people in the world to fulfil the priestly function of interceding for his kingdom among men. We fall sadly away from his thought when we appear before God thinking chiefly of our own personal and spiritual needs. We certainly need not ignore these needs, for God is not unmindful of them; but to make them the burden of our supplications, to think that we are fulfilling an acceptable service when we pour out a flood of petitions for ourselves, and merely conclude our prayer with the compendious phrase, that "the same blessings we ask for ourselves we ask for others," indicates a low idea of the priesthood of Christians.

There is a spirit sometimes pervading public prayer like that which breathes throughout the Lord's Prayer — a spirit springing from a lofty conception of God and his kingdom, and manifestly burdened with desires for the coming of that kingdom on the earth. It is wide in its sweep, embracing humanity in all its needs. The prayer is a cry unto God for the manifestation of his glory and the display of his saving power among men. It does not ignore the personal needs of the suppliant, but it is very far from being bounded by them. Such a prayer is elevating. It lifts the soul out of itself and its narrow bounds into the free air, and gives it a broad and ennobling view. On the other hand, there is a form of prayer, which, if not absolutely ignoring others, is yet centred in self. It presents personal wants; asks for personal favors; pours forth personal desires and aspirations. It is itself the offspring and the fruitful source of a subtle selfishness, which will prove a canker in the soul; and people listening to such prayers will inevitably find their natural selfishness increasing, and will find, too, that selfishness is self-destructiveness, and that even the personal blessings they pray for they will miss, because they have not enlarged their thought to take in the needs of the world.

All Christians, and especially all who are called to lead the devotions of others, need to cry earnestly, "Lord, teach us to pray!" And if this prayer is answered, and they are thus taught by Him, the burden of their supplications will surely be not for themselves, but for others.

JAVA AND PONAPE.

BY REV. EDWARD T. DOANE, PONAPE, MICRONESIA.

[The following statements, which will be of interest to students of physical science and ethnography, are taken from a letter from Mr. Doane, just received, but dated at Ponape, October 21, 1884.]

THE famous volcanic eruption on the island of Krakatoa, just west of Java, a year since, startled the civilized portion of the world with the "blue" and "red" and other "strange sunsets and sunrisings" it caused. Just now, a year after date, Ponape is gathering up some of the products of that eruption; large beds of pumice-stone in places are covering the sea with its gray hue, as if an immense blanket were spread out. Months since I saw an account of one of the harbors near that eruption filled with this material ten feet deep, and almost as compact as

an ice-floe. The winds, and especially the currents, have taken some of that disgorged mass and floated it to our Ponape reefs. A remarkable fact about this is the continuity of an easterly or northeasterly set of the ocean's current near the line. No doubt masses of the ejected pumice will float along on the same current to the shores of South America, more than half way belting the earth. Our natives call it "sea-fruit," for they have no idea where or how it was gendered, but suppose the sea is the mother.

To some of the sandy coral islands lying in the track, it will be a very god-send. The material is gathered, crushed, and put on beds of taro as a fertilizer. Mere sand-beaches, or banks, furnish but little to fertilize vegetation.

But Krakatoa, or Krakatau, has other interests to Ponape. The word is of two syllables — the first the specific name — and *tao* or *tau*, meaning strait, hence the term means *Kraka of the strait*. But *tao* or *tau* is pure Ponapian, and here also means a strait, a passage of water. Java, then, and Ponape are blood-related. Indeed, centuries and centuries since, at least as far back as when Solomon was king, Java had another kind of eruption, sending off here ever so many of her vocables. But recently I counted more than fifty of these, some of them names of places on this island. These vocables, of course, took passage with the Malay tongue. And now Java is sending fields of pumice-stone. Some day those who are on the east of her must send back or set afloat to her truths from God's Word.

THE PEOPLE OF SOUTHERN INDIA.

BY REV. GEORGE H. GUTTERSON, MELUR, MADURA MISSION.

[The following striking account of the people in the Madura district among whom our missionaries labor is given in a familiar letter from Rev. Mr. Gutterson, who was, at the time of writing, on a missionary tour and in camp near the village of Mangulam.]

As I pen these lines, the village near my camp is astir. It is early morning and the day's work begins, for work the people must to keep body and soul together, although some of them are scarcely aware that they have any soul. Do they begin work with a hearty meal? Not they. A cup (earthen) of cold rice gruel, or a handful of cold boiled rice seasoned with a red pepper, is all they have, and they are glad enough to get even that.

I wish that some of our good Christian men and women from America could see this material out of which we missionaries are trying to build the future Christian civilization of this district. Let us look about us. A dozen men, more or less, and some young women are the first comers. They are sharpening their bill-hooks on the broad root of a banyan-tree near the tent, preparatory to their day's work of wood-cutting in the mountains, four or five miles away. The men are naked, except a scanty cloth about the waist and a few rags over their shoulders. The women are not much better off. They will work all day, returning at nightfall with as much firewood as they can carry on their heads, and to-morrow they will carry it from seven to ten miles to market, and receive from seven to ten cents for two days' labor! Not one of them can read; they are dirty and might be called ragged if they had any clothes at all!

Next appear the village cattle and the children who herd them, followed by the old women, shrill-voiced and vile-tongued, who come to gather cow-dung for fuel! If one desires to see how wretched and disgusting it is possible for old age to appear, let him visit the Queen's dominions in India. These old women, haggard, unkempt, unclothed, makers of mischief, promoters of quarrels, aiding in all sorts of sin, covetous, sticklers for caste and custom, — how can one love their souls or feel a Christian interest in their welfare sufficient to endure it all and work for their uplifting? These before my tent are quarreling glibly over their respective shares in the fuel business aforesaid. I shall have to request them to leave; one can neither think, read, nor pray, with such a din in his ears. Yet they are not the poorest of the poor, and they have heard the gospel message many times, but they are as if they had not heard it, steeped in ignorance, yet so exalted by their caste that they would never allow a Christian, however clean, to even *touch* one of their cooking utensils! This is caste — the great barrier to our work.

I asked some villagers recently their idea of the hereafter, and they had never heard that there was a hereafter. Death ends all for them and the present is useful in so far as it affords means for satisfying hunger, passion, and love of money and power. Yet I do not say that they are not a worshiping people, for they are, in a way. I was asked to visit and give medicine to the wife of the chief village official, who was dangerously ill. The man is said to be worth \$10,000, yet I found his wife lying upon the ground, with only a mat under her, in a little den so close that I could hardly endure it, a bundle of straw for a pillow, and an old crone sitting by, and her pulse at one hundred and twelve degrees! Her husband would not touch her nor scarcely approach her.

As I write this, the morning sun gleams from the white walls of their great temple three miles away on the mountain side — a temple built to the god Vishnu. They throng its great festivals and sacrifice to its royally appareled god; they raise the hands in worship to priestly Brahmans who minister in its dark recesses. From this, and other ancient places of worship in this strange land, goes forth an influence felt far and wide among a people who are naturally religious; but their religion is that of fear, not of love, and it is powerless to change the heart: Yet as the years pass away, our faith is that God's Word is here to stay, and that the heaven is working downward through the whole mass.

I should lose courage if I could not feel that promising attempts are being made to secure good ground by teaching the young.

REV. WILLIAM P. ALEXANDER.*

THE tributes which have been paid to the memory of this faithful missionary in the Sandwich Islands, who was called from earth a few months ago, present a delightful picture of a life truly consecrated to Christ. One of his sons, Rev.

* Born at Paris, Kentucky, July 25, 1805; Centre College, Danville, Kentucky, '25-'28; Princeton Theological Seminary, '28-'31; ordained October 13, '31; married Mary A. McKinney, October 25, '31; sailed from New Bedford for Sandwich Islands Mission, '31; Waioli Kauai, '34-'41; Principal Lahainaluna Seminary, '41-'56; pastor of Wailuku, '56; died at the home of his son, S. T. Alexander, Oakland, California, August 11, '84, aged 79 years.

James M. Alexander, who is now the only white clergyman on the island of Maui, kindly sends us some interesting facts concerning his father. Among the papers which Mr. Alexander left there has been found a form of consecration, earnest, thorough, and most affecting, which he prepared when but fifteen years of age. Two years however elapsed before he united with the church, of which after a twelvemonth he was made an elder, though but eighteen years old. During his first year in the seminary he decided to become a missionary to the heathen, planning first to go to Palestine, his destination being subsequently changed to the Sandwich Islands. On his arrival at those islands he consented to go, with his young wife, to the Marquesas, the most degraded and ferocious cannibals of the Pacific, and with Messrs. Armstrong and Parker he spent six months on the island of Nukahiwa, during which time he had several narrow escapes from death at the hands of the savages. There are still found amongst his papers the vocabulary he prepared of the Marquesan language and quite a number of the sermons he preached to that people. The tidings that this mission field had been passed over to the London Mission Society, and that English missionaries for this group of islands were on the way, caused him and his associates to return to Honolulu. He spent nine years at Waioli Kauai, earnestly participating in the great revival of 1836-38. On account of an asthmatic difficulty, contracted through the exposures of pioneer work, he removed in 1843 to take charge of the Lahainaluna Seminary, where he labored thirteen years; when by medical advice he resigned. The year following he became pastor of the Wailuku church, where he resided twenty-seven years. In addition to pastoral labors, in 1863 he commenced a Theological School, in which sixty-seven pupils came under his care, more than half of whom entered the ministry and did good work in the native churches and in Micronesia. He published, amongst other books in the Hawaiian language, treatises on "The Evidences of Christianity" and on "Systematic Theology."

The Rev. S. E. Bishop said of him in an obituary notice: "We have thus to record the decease of one amongst us whose 'good gray head all men knew' and many greatly loved; one whose name stands with those of Bingham, Armstrong, and Coan, as the most eminent and influential among the missionaries in the Hawaiian Islands. 'Father Alexander's' eminence as a missionary was not due to gifts of eloquence, although he was an impressive, clear, and most instructive preacher. As an instructor he probably had no equal amongst his brethren. . . ."

"His most remarkable characteristic seems to have been the rare and difficult union of great positiveness of opinion and purpose with such obvious purity, sweetness, and wise discretion, that he seldom made an enemy or failed to command the highest regard and confidence of those even who strenuously differed from him. He was a very decided man — saw his way clearly and acted promptly and vigorously. The secret of the wide personal popularity of so positive a nature lay in the strong, tender, and generous sympathy of his spirit, which made him indescribably winning. To know and confer with such a man was a rich privilege; and his associates and pupils alike looked up to him and delighted in him in a way which it is impossible to describe."

Secretary Clark recalls an incident showing the affectionate interest inspired in his pupils by "Father Alexander." At the Jubilee of 1870, in Honolulu, as Mr. Alexander came down from the platform where he had been sitting during some of the exercises, Kauwealoha, one of his former pupils, who had just returned from a seventeen years' absence as a missionary to the Marquesas Islands, rushed forward and caught him in his arms. The hearty, tearful embrace of these two men was alike creditable to both.

A brief allusion only can be made to Mr. Alexander's religious character as shown in his last and most painful sickness. Before his case was considered serious, he remarked: "I have been holding communion with my Saviour, and I can truly say, 'Thy will be done.'" During excruciating agonies he said: "These sufferings are not worthy to be compared with the glory to be revealed hereafter." When relieved, he exclaimed: "This poor man cried and the Lord heard him. I love the Lord because he has heard my supplications." He talked much of the wonderful goodness of God. In conversation with one of his grandchildren he told how once, when riding to one of his appointments, he had such an overwhelming sense of the love of Christ, that he became too weak to proceed, and was obliged to dismount a while to recover himself. As the end drew near, his heart overflowed with the most tender love to his family about him, and with transcendent joy and hope in God, his face seeming to catch some glow from the Redeemer's light to which he looked, he passed from the earthly to the heavenly service.

IN MEMORIAM. — MRS. ARDELLE M. DWIGHT.

THE sad tidings have been received that death has entered the mission circle at Constantinople, taking not one of the elder and physically infirm members of that circle, but one in the prime of life, who apparently had before her many years of usefulness on earth. Mrs. Ardelle M. (Griswold) Dwight, wife of Rev. Henry O. Dwight, fell asleep in Jesus on Sabbath morning, December 28, in the thirty-seventh year of her age. She was born in Eden, Vermont, April 17, 1847, and made public profession of her faith in Christ in 1867, in connection with the church in Morrisville, Vermont, of which Rev. Lyman Bartlett, now of the Western Turkey Mission, was pastor. After finishing her studies she was employed as teacher in this country for a short time, but she gave herself to the foreign missionary work, and was designated to Cesarea, in the Western Turkey Mission, the station where her former pastor was then laboring. She arrived at Cesarea November 13, 1869. She quickly mastered the Turkish language to an unusual degree, and found a warm place in the hearts of the people of that region. On the eighteenth of April, 1874, she was married to Mr. Dwight, of Constantinople, and since that date, with the exception of the time spent in a visit to this country, Constantinople has been her home. Rev. Dr. E. E. Bliss, in a recent letter, refers to the loss they had sustained, in the following words:—

"Much prayer was offered for a life so precious to her family and to us all, and at length on Sunday morning, December 28, it seemed that that life was to be spared in answer to our prayers. Everything indicated a favorable issue; but at

eleven o'clock, A.M., while all but the watchful husband were at our English service, there was a sudden turn for the worse, and in one short hour the end came.

"Mrs. Dwight was dearly loved and highly esteemed by all our circle, and had many devoted friends beyond that circle, as was shown by the large numbers who gathered at the funeral services. The severe and almost constant pain attending the latter stages of her sickness prevented extended conversation with her, but we have the testimony of her life and of the evident progress in her Christian character which has been noticed during the last year. She sleeps in Jesus, and while to the bereaved husband and children the clouds seem to shut down heavy and dark, there is light beyond the clouds, the light of a Father's love and the consolation of a Saviour's grace."

For a long time Mrs. Dwight has suffered from peculiar physical disabilities, and she had manifestly been seeking by prayer and with faith for a strength which was not her own. Her husband bears witness that this strength was given her. "During the whole year," he writes, "I have watched with delight and astonishment her struggles and her victories, and have been almost awed to see her rapid and steady growth in spirituality. Now I know that this was all in preparation for the great change which was to come at the end of the year."

Mr. Dwight, with his five motherless children, will have the profoundest sympathy of his many friends in his deep affliction.

Letters from the Missions.

Micronesian Mission.

THE RETURN OF THE "JENNIE WALKER."
— KUSAIE.

LETTERS from Micronesia reached Boston January 14. The schooner *Jennie Walker*, which was chartered to do the work of the wrecked *Morning Star* for 1884, sailed from Honolulu, with Mr. and Mrs. Logan, their little daughter, and Miss Palmer on board, July 23, and reached that port on her return December 25. She brought good tidings of the safe arrival of Mr. and Mrs. Logan at Ruk, in comfortable health, and of the continued life of all our missionaries. Dr. and Mrs. Pease, of Kusaie, returned in her for a much-needed rest in America. Journal letters from Mr. and Mrs. Logan give a vivid picture of the outward voyage of about ten weeks, and its discomforts and delays, all of which were met with the most cheerful patience. The vessel was small and heavily loaded, and the family

were confined to a house on deck, ten by twelve feet, and they had no deck room for exercise. They took a cow and two calves, with ducks, chickens, and doves, to stock the new home at Ruk; also a dog and some cats, animals not found on those islands: Notwithstanding their confined quarters, the animals all reached their destination safely, just as the last bale of hay was eaten, and seemed to be enjoying life very much at Ruk. By reason of calms, counter-currents, and head-winds, the voyage to Jaluij took thirty days, instead of the anticipated fourteen days. The thermometer was often at eighty-nine degrees, and the sea like glass. "How natural it seems," writes Mrs. Logan, "to be becalmed just here on the Pacific Ocean! How many weeks of my life have I spent in this way, longing and praying for wind!" "The captain feels so keenly the slow progress that sometimes he has no heart to eat for several meals in succession."

At Jaluij the missionaries were so weak from heat and seasickness that they could with difficulty sit up long at a time; but they were revived by two days' rest there. They reached Kusaie, four hundred miles beyond Jaluij, by a fine run of only three days. We quote from the letters:—

“It was good to see the dear friends at Kusaie again. Dr. and Mrs. Pease are looking much worn, and are greatly needing a change. They were much disappointed that no one had heard their distressed cry for help and come to their relief. With the Marshall Island Training School on their hands, it seemed hard to tell what arrangements could be made to allow their going to America. But at last Miss Cathcart suggested that Miss Palmer [who went out to assist Miss Fletcher at Ponape] should remain with her this year, and they two should ‘hold the fort,’ and let Dr. and Mrs. Pease return to Honolulu by the *Jennie Walker*. Mr. and Mrs. Walkup, with their Gilbert Island Training School, are only one third of a mile away, so it is not like leaving them all alone. It was not easy for Miss Palmer to decide to remain; her heart is in that Girls' Training School at Ponape, but she thought it duty, and cheerfully yielded her own will and desire.”

The work at Kusaie impressed the visitors favorably. They found twenty pupils in the Marshall Island Training School. Kusaie is very rugged, and the land about the stations is steep hillside and ravines. The pupils work an hour a day on the mission land, besides attending to other duties, and each family has a piece of land to cultivate for themselves. They grow taro, bananas, pineapples, and breadfruit. The Gilbert Island Training School is smaller and the pupils are younger, but it is carried on in much the same way. Dr. Pease has finished the whole New Testament in the Marshall Island dialect. This translation was begun by Mr. Snow and Mr. Whitney, and Dr. Pease will take it through the press while in America.

PONAPE. — THE MORTLOCKS.

The *Jennie Walker*, having added Mrs.

Rand and her little daughter to the number of her passengers, sighted Ponape September 2, “but was obliged,” say the letters, “to lie becalmed outside four days, when a half-hour of steam would have taken her safely in to anchor. The question of profit and loss might very properly come in here.”

It will be remembered that, after the wreck of the *Morning Star* on Kusaie, Mr. Rand left his family there and returned to his work at Ponape in a small boat, with Captain Garland. For five months he had not heard from his family thus left on Kusaie. The Ponape missionaries were all as usual, but Miss Fletcher is much overworked, with the sole care of her family school of fourteen girls. She received by the vessel the sad tidings of the death of her mother.

Mr. and Mrs. Logan revisited the scenes of their former labors, were warmly welcomed by the natives, and urgently entreated to remain. But on they went, to the Mortlocks. This three hundred mile run took seven days, so that the captain said their stay *must* be short. For want of time they were obliged to pass by Lukunor, Oniop, and Etal, and visit only Opataia and Opatinia at Ta, on the Satoan lagoon, leaving supplies for all the native missionaries on that group. In this glimpse of the Mortlock Mission they saw many things to make them sad, and to show that something more must be done for the people. The Mortlock New Testament, which was translated by the Logans, and taken through the press under their direction while in this country, was now given to the natives. “Just before we left Opataia's we sat down and read together the twenty-first chapter of Revelation. These dear workers, so long *missionaries*, had never before had the privilege of reading what is told us about heaven. . . . The Testament will be sold for a hundred and fifty cocoanuts, and the ‘Bible Stories’ for the same price. We hope for a good deal from these new books. While the work here progresses slowly, the churches are growing, and but few Christians have fallen away.”

ARRIVAL AT RUK.

A strong counter-current prevented the ship getting out of the Satoan lagoon, as expected; so that Caleb and Julie, the Etal missionaries, came in a canoe to the ship. After several days' delay the vessel got away, and, in three days' sail, reached the Ruk lagoon. "Home at last! We had a praise service on deck that evening." After landing and looking at sites for the new station, one was chosen at Fefan. When, however, the natives who welcomed them found that they would want a large piece of land and that it must be deeded to the American Board forever, some were unwilling to give it. A place recommended by Mr. Doane and Captain Bray, on Uola, was therefore fixed upon, and the house timbers, brought from Honolulu, with all the goods and supplies, were landed there. The natives had some time before built a church, to be ready when missionaries should come to them. In this church Mr. and Mrs. Logan established themselves, while Mr. Henry Worth, with a carpenter who had come with him from Ponape for the purpose, set about the new house. Mr. Worth is an American sailor who became a Christian at the islands. His Christian character has stood very severe tests, and it is suggested that he would be of great service as a missionary assistant at Ruk. The Fefan chief and his people now came beseeching Mr. Logan to come back to them. They had won over the unwilling owners, and all were most anxious to secure the missionaries for their island. Mr. Logan could only promise to come and teach them whenever it was possible. Other chiefs also came, urging their wish for missionaries. Mrs. Logan asked one of them *why* he wanted a missionary. He answered: "I am tired of fighting, and I want my people to learn not to fight. I want them to be like the Uman people." Uman is the station in the Ruk lagoon where Moses, a Ponape missionary, has been teaching since 1879. This testimony to the peaceable fruit of his labors is most welcome. His presence in the neighborhood would have been very helpful to Mr.

Logan, but he has been away from his Ponape home nearly eight years, part of the time at the Mortlocks, and he felt that he must return for a visit on the *Fennie Walker*, and nothing was said to detain him.

THE PEOPLE OF RUK.

We again quote from the journals:—

"The opportunities for usefulness opening about us seem very wonderful. If we could multiply ourselves by five there would still be work to spare. We must wait until teachers can be fitted here or at Ponape. We have been intensely interested in watching the people. Of course, we and our many belongings seem to them very wonderful. Fresh canoe-loads from a distance come daily to see the strangers. They thought it must be that we had knives and guns in our boxes. What else could be worth the bringing? They seem very kind in their rude way. We have seen nothing that looks like distrust or suspicion, and they have worked nobly in getting our boxes up from the shore, and in carrying the timber for the house. Of course, we do not think of paying them for such work. They steal nothing, and seem so docile and teachable that we feel very hopeful as to our future with them. Our work will have to begin at the very foundations. They are filthy in their habits; their houses are poor affairs; their clothing is very slight, and they cover themselves with a reddish paint which not only disfigures them but makes their clothing disgustingly greasy."

The last date is October 14, 1884:—

"Our home is on the west side of Uola, and faces the sunset. The view is very pleasant. Trees have been cut down about the site to let in light and air; the weather has been fine, and by day after to-morrow, when the vessel will probably sail, the house will be all enclosed, the floors down, part of the windows in, and a door or two hung. . . . We shall doubtless be lonely when the vessel leaves us, with no other white persons within some hundreds of miles; yet we shall not be unhappy. We are both longing to get hold of the work. Think of us as being

cosy in our home and happy in our work. There will be one Ponape teacher in the group to help us this year. We shall be alone, and shall be so eager and hungry for letters when the *Star* comes. The new *Morning Star!* How we shall look for her!"

AFFAIRS ON PONAPE.

Mr. Doane writes:—

"In our missionary work during the year we have had quite a variety of experiences. The most serious has been the return to the use of the *ava* of the Polynesian Islands. Years since I had thought this evil was eradicated from Ponape, but, like similar evils in the home land, it seemed only to have been put to rest to awaken to a stronger life. No vice to which this people is addicted is more injurious than this *ava*-drinking. The liquid, extracted from roots, is a strong narcotic. Perhaps in this it is a little better than the 'fire-water' distilled from the sap of the cocoanut blossom. That fires the brain, and the maddened one flies to his gun or his long knife to settle old scores with an enemy. But this *ava* slowly deadens the brain, dries up the fluids of the body, and the victim is often only a living skeleton. The mind weakens till one can hardly reason; memory is gone, judgment is gone, will-power is gone; such a one never can master a book.

"Many of our people have returned to the planting and use of this root and our churches suffer from an evil very difficult to eradicate. On some parts of the island rowdy, self-exiled, evil men give trouble. One near me recently took as a captive one of our pleasant-faced girls, bore her off to his harem, she to be sold to ships. This case has caused among the people much feeling. But as yet there is no law to touch such miscreants. During the year, at almost every communion, one or more have united with some one of the churches over which I have special charge.

"A very interesting work has been accomplished at an out-station some four miles distant. It has long been a '*hard place*.' In former years a very wicked

chief lived there. Through all that region hardly anything good could thrive. Church members, his own people, he would seize, and force them to drink liquor if possible. Some of his best people had to flee, and take up abodes in other places. His own family, his sisters and wife, were what is sometimes called 'medicine men,' or 'working the ghost.' But in time God took the chief out of the way of his nephews, who survive him. The leading one is now calling for the Christian teacher. A great change is passing over that place. We do hope the light just breaking in may not go out."

THE SCHOOLS.

The Training School in charge of Mr. Rand was much interrupted by the prolonged absence of Mr. Rand, occasioned by his detention on Kusaie after the wreck of the *Star*. He says:—

"I have the pleasure of reporting more progress toward the end at which we are aiming, and better prospects for the future, than there have been at the end of any of the ten years since we first came to Ponape. The prospect is that the major part, if not all, of the twenty-four now in the school will remain long enough to prepare themselves for usefulness as teachers, either on Ponape or farther to the West. Our aim is to have eight or nine couples, men and their wives, and ten single young men, to live with us, the boys in one building and the couples in separate houses. The support of these we are trying to get as low as possible, and trust, now that we have a fair start, that \$25 will support a couple, and \$15 a single man a year."

Many of our readers will be puzzled to know how expenses can be so reduced. In the estimates forwarded we find the cost of clothing for a couple put at \$9.33. This includes four suits, trousers and shirt, for the man (\$4.45), and five dresses for the woman (\$2.45), besides twelve yards of white cloth. Housekeeping utensils, such as a kettle, two knives and forks, two plates, two cups, etc. foot up \$4.80. This leaves \$10.87 for food, books, etc., for the couple.

Mrs. Fletcher writes of the Girls' School under her care : —

“Very many thanks for the appropriation you have given us. The work seems to be opening beautifully. The girls' house is all finished, and we moved into it in April. It was dedicated May 28, and on the following Monday school opened regularly. The school now numbers fourteen. There are many who wish to come, and as the care of twenty will not be much more than the care of those we have, the other six will doubtless be with us before this reaches you. Some of the mission have thought it would perhaps be well to take no more till another teacher comes. But it is not an easy task, when these parents bring their children to us, with a desire to have them lead a better life, to tell them they must wait. A year in the life of a native girl is a great deal, and when that time comes it may be too late for some of them.”

Zulu Mission.

A HEATHEN KRAAL.

MR. WILDER, of Umtwalume, sends an account of a visit he had made at the old out-station of Indunduna, about a hundred miles in the interior, once occupied by Mr. Pinkerton, and at Newtonville, a point near the junction of the Umzimkulu and the Ingwangwane rivers, at both of which places native assistants are now laboring. On the way he stopped at a heathen kraal which may be taken as a type of other homes in that region. Mr. Wilder says :

“The kraal belonged to the Amabaca tribe, whose men wear simply from one to six belts about the loins and a feather in their hair. The belts are about one inch in width. To be without them is immodest, or at least they do not consider it proper. The cattle kraals are here made of stone well laid together. Here I found a good opportunity for conversation. There were an old man, two young men, and a woman about forty, who had brought up twelve children. The daughters were married lately. In the kraal were some twelve fine oxen. I feel sure that many of the oxen which I used to see in America

would find it hard to take the prize over those creatures. But alas! they were the price of the last daughter who was just married.

“There were very many interesting things which I learned in conversation with these people. Their dialect is different from ours, but I could understand them. Even this old man, one hundred miles from Amanzimtote, had heard Dr. Adams preach. The kraal was visited occasionally by some Wesleyan teachers who lived in the valley, three miles off. But as for the old man, he blamed God for not allowing him to live longer; ‘for,’ said he, ‘I never injured him. Why should he kill me?’ The woman's greatest joy lay in the fact that now her daughters were sold and her husband had cattle wherewith to purchase another wife, and when she arrived, which would be in a few days, her labors would be practically ended. The young wife must do all the hard work! To her polygamy was a boon! We both of us instructed them as much as we could, but it is sad to see how hardened they are. Their physical wants are well supplied and they look for nothing more.”

Mr. Wilder reports that at Newtonville, the native assistant, Nembula, who receives a small grant from the Native Home Missionary Society, supports himself chiefly from his labors on the land, and has seven catechumens under his care. At Indunduna, Kandakulu preaches at three points, since the people are widely scattered. He is well spoken of by all the people, though Mr. Wilder found but one young man who had come out from heathenism.

At Umtwalume, Mr. Wilder's station, nine persons united with the church in November last.

Western Turkey Mission.

CO-OPERATION AT CESAREA.

MR. FOWLE writes from Cesarea, November 24 : —

“Our native brethren, especially those near at hand, with whom we have the most to do, are taking hold of the work with an earnestness and devotion that

augurs well for the future. It is no small burden for those already overtaxed to give a day each week to patient investigation and a careful consideration of the question of ways and means; yet they do it cheerfully, and with manifest whole-heartedness. I cannot tell you what a sense of relief it gives me in present difficulties, what courage and hope for the future, to find these brethren ready to put their shoulders to the wheel and lift with all their might. And that, too, without any effort or apparent desire to mount the box and drive on their own responsibility. There is no thought of 'your duties' and 'your place'; neither of 'our rights' and 'our privileges.' We know no distinction of Armenian, or Greek, or American. I am astonished as I am grateful when I think of the change in this respect; if you ask for its cause, or how it was brought about, I can only say, 'It is of the Lord.' Perhaps the simple rhyme of one of the Cary sisters, that I learned years ago (I quote from memory), may help us to a partial understanding of the change:—

'Do not look for wrong and evil;
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

'Look for goodness; look for gladness;
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile.'

"While what has been said is true of others, as far as circumstances have favored their coöperating with us, it is especially true of the efficient pastor of the Cesarea church. We are fortunate in having such a man so near at hand."

EVEREK. — AN AWAKENED CHURCH.

"After returning from the meeting of the Union at Marsovan, I paid a brief visit to Everek and Chamaklu in company with Hadji Harootune, for many years preacher at Gemerda. We found the congregation in good condition, and everything hopeful for a prosperous winter's campaign. In October, 1883, Pastor Kirkor, of Moonjasoon, having resigned his charge at that place, was transferred to Everek, and the change has been of

advantage to both preacher and people. Each seems to have been inspired with new life. They have long been working, but in vain, to secure a permanent place of worship. The garden, purchased some four years ago, as an eligible site for a chapel, has proved entirely unfit for the purpose. Recently they have bought a house for £70 Turkish, and hope that the expenditure of £30 more will prepare it for their use. Although few in number and very poor, they have raised £50 toward this chapel and we have furnished them with £50 more from the funds of the Board. The audience that greeted me on that bright October Sabbath, as I stood before them in the name of the Master, was a hopeful one. The ground has been well prepared; much good seed has been sown; they are praying for refreshing showers of grace. Pray for them that the harvest may be plenteous!

"A great change has come over the people of Everek within the last few years; even those who have not joined the evangelical community are friendly, and gradually drawing near to the truth. They are studying God's Word; many of them are seeking to know and to do his will, and are earnest and persevering in their efforts to enlighten and lift up the whole community. Their schools are excellent, and each Sunday they hold a sort of conference meeting, with exhortations by the leader. So thoroughly have they been awakened that they have raised some £400 among friends, and with it have erected a large building to be used as a *khan* and coffee-shop, with clean rooms for travelers, barber-shop, stores, etc. The rental of this building is to be used for the benefit of their schools. They have decided that nothing intoxicating shall be sold on the premises, and that the shops, etc., shall not be open on Sunday. There is a large hall in the second story that is used as a reading-room, and contains tables for those who wish to play checkers or backgammon.

"The teacher of the school in Fènèsè, a large and flourishing district of the town, is a man who is constantly seeking the truth, and whose zeal compels him to speak

to others of his new-found treasures. He engaged this hall for each Sabbath of the year, at a rental of £4, if I mistake not, with the intention of holding a sort of preaching service there for the explanation, in a language that people could understand, of the portion of Scripture read that day in the ancient Armenian tongue in the Gregorian Armenian Church. Such large audiences came, and they listened to the truth so eagerly, that the priests began to be frightened as to where unto this matter would grow; and so, under the plea that such meetings would be an injury to the nation (!), they broke the contract and stopped the meetings. They fear anything that shows that the people are beginning to awake out of their long slumber; signs of life, of spiritual moving, are just the things that they do not wish to see.

"I beg of you, urge the people of America to pray for the priests of these nominal Christian churches; they go not in themselves, and they prevent those who are entering, though I am sure that many of them do it ignorantly. This may seem impossible to some of you at home, but the capacity of the human heart for blindness, even while sitting in the midst of light, is immeasurable. Don't forget us and our fellow-laborers in your prayers; they are our one source of strength; but, if need be, drop us and pray for the blind leaders of the blind. It is not a hopeless task."

A NEEDY COMMUNITY.

"After the sermon in the morning at Fênèsè, leaving my companion at Everek, I mounted my faithful old Arab steed and rode to Chamaklu, a village lying some five or six miles up among the spurs of Mt. Argeus. A remembrance of their condition, both spiritual and temporal, filled my heart with sadness as I rode along; had it been consistent with duty and the demands of the Master to omit the visit, how gladly would I have remained away! It is a fearful strain on one's vital powers to go among those who are hungering for the bread of this life, as well as that of the life to come, and yet to know that you cannot help them.

"Perhaps no village in all our field is so poverty stricken; of the one hundred and twenty souls in the congregation it is said that those of not more than three or four houses are sure of their daily bread; the rest must borrow or beg to keep soul and body together. They are so near to the snow-capped Argeus that the storm fiend frequently vents his fury upon them; hardly a year passes that either the hail-storm or the freshet does not destroy a large part of their crops and their flocks. And, as if to complete the ruin, the iniquitous tax-collector takes much of what remains. The Lord have mercy on these and such as these. Who will not say that a congregation in such circumstances is doubly in need of the consolations of the gospel? And yet it has been out of our power to give even these. During most of the year this congregation of one hundred and twenty souls, containing thirty church members, has been without either teacher or preacher. Even if there had been no difficulty on the question of support, we had no one whom we could send to them.

"Is it wonderful that I did not anticipate much pleasure in visiting such a congregation, or that when I reached them some of the brethren should upbraid me bitterly for having deserted them because they were poor? They do not know, they cannot realize that we cannot find a suitable man for them; they look at the representatives of the Board as able, and hence bound, to send them one who shall break to them the bread of life. Who can hear unmoved the cry of the spiritually starving, begging for that which he longs to give them? You will not wonder that the tears would come as I tried to explain to them that our hands were tied by the lack of men. It would not be so hard if this were the only place in our field that is without a preacher, but there are three or four others that are just as desirous if not quite so needy. It was with a full heart that I tried to point this shepherdless flock to the Good Shepherd, and commended them to the tender mercies of our God. We have been able to send them a young

man who can teach their children, although he cannot preach to them. What shall be done with such a congregation?"

Madura Mission.

MADURA CITY. — DOMESTIC PIETY.

MR. JONES writes from Madura, November 22: —

"It was to me a great pleasure and inspiration to assist the native pastors in receiving seventeen souls by confession into our city churches at the last communion seasons of these churches. They are mostly young people — the children of our Christians — and are bright, intelligent, and full of promise to the church of God. We long to see more coming out of heathenism, but we have no right to be discouraged while our Christian community is growing rapidly in graces and in numbers.

"I am now visiting systematically every family connected with us within the city, and am not a little encouraged to find so much domestic piety and so much effort among families in a quiet way, to influence the heathen. I am satisfied that while our Christian families show their Christian colors in so many ways at home, we need not be afraid about the ultimate success of our cause here. I am also learning, to my comfort, that the more we learn to know the native brethren in their private and domestic life the more we find to admire in them and to encourage us. I am also impressed during these visits with the prosperity of our Christians in the city. None of them are wealthy, and on the other hand very few are in want. They are mostly frugal, industrious, enterprising people. Their houses are, in the main, comfortable and substantial, and are kept tidy and, for a native, homelike; and I trust that within a generation or so the influence of our community will be felt decidedly within the city."

SELF-SUPPORT.

"We are working hard in the line of self-support in the native church, and with good results. Our last effort as a mission has been in changing the scope and object

of our native Evangelical Society. This society has had as its object the support of pastors, and we have now added the more distinctly missionary work of supporting evangelists whose time will be devoted to preaching to the heathen. Every station will have an auxiliary society, two thirds of whose income will be thus devoted to evangelistic work and one third given to the mother society for the support of pastors. We are confident that this will stimulate our congregations and churches very much in the line of benevolence.

"In harmony with this idea and work a few of us have begun to publish a monthly paper of missionary intelligence. We feel that a very cheap paper, which all the people can take and which will disseminate missionary news through all our congregations, will do much toward creating an interest in the kingdom of our Lord. The people are not slow to give for a cause in which they have an interest — *an intelligent* interest. The new paper, *The Joyful Tidings*, is received very warmly, and begins its career auspiciously. May the Lord bless it in its mission of love and mercy!

"Our people have entered heartily into the building of the *Morning Star*. In this station alone they have contributed about forty rupees, which sum will swell into fifty rupees shortly, I trust. Other stations also have given, so that we shall not fall short, probably, of a hundred rupees in all. Thus do the sons of the Orient stretch out a helping hand to their benighted brethren of the isles of the seas; I should have said that some of the shares bought in this city have been taken by heathen parents for their children, and this without urging, too!"

THE THEOSOPHISTS.

"There is a great deal of talk and not a little excitement during these days concerning Theosophy. Its growth in South India has been something remarkable, and it is exerting a great deal of influence here — much more than the number of its members would indicate. In this town there are probably about fifty men who are members of this society. This is not a

large number, it is true; but when we remember that they, to a man, possess social position, influence, and education, and have no scruples in using these for the new *ism*, we can easily imagine its power. There are several reasons for this phenomenal growth; but the chief cause is the shrewdness of the founders and leaders in trying to bolster up Hinduism and in antagonizing Christianity, which the people recognize as the great rival of the religion of their fathers. But Theosophy is a house built upon the sand. It succeeds mostly by temporizing. A few of its doctrines are good, but for these it has yet to strike its first blow. Its time and strength are consumed in preaching platitudes and in catering to the vulgar taste of the members for 'occult phenomena,' which in the West are none other than the coarse séances of Spiritualism. These have recently been exposed, and Madam Blavatsky, their priestess, shown to be a mere trickster and deceiver. But this exposé will, I fear, have not very much influence over the members who hunger after such mystic nonsense. In the meanwhile, the cause of Christ is moving on and gathering strength from this new opposition."

North China Mission.

YU-CHO.

MR. F. M. CHAPIN, of Kalgan, under date of November 15, reports a protracted visit at this large city, south of Kalgan:—

"Recently I spent two months in Yü-cho and in traveling from place to place. At the time I left (September 1), we had just heard of the taking of Foochow by the French, and there seemed every prospect that we might be ordered to some treaty port as a place of safety. During the entire absence from Kalgan we were unmolested. It was not because the people had not heard of the war, for they knew all about it through the Romanists. Besides, we were most thoroughly reviled in a way which showed their hearts, if nothing more. But the Chinese learn from experience; and all previous instances

of mob violence have been so severely dealt with that no one cared enough for martyrdom to throw a stone.

"Our main stay was in the city. Here, when the weather permitted, we preached on the street, or received callers, or attended some fair from seven to fifteen miles away. Of visitors there were not a few; for during the first six weeks it was unnecessary to go on the street for an audience. Of course the large majority came out of curiosity. These seldom came more than once; others came again with friends, and a few were constant visitors. Among the latter was a physician of considerable reputation in the city who professed himself a believer in the 'Way.' Unfortunately he is an opium-eater, which throws us into doubt as to the sincerity of his professions. My personal teacher has also taken an open stand for Christ. He is a man of considerable ability, and as he professes to desire to preach, as well as aid me in Chinese, I look forward with some hope for our work in the future.

"Of others who disappointed our expectations I need not speak; and yet one instance will give you an idea of our alternate hopes and fears. Strolling out beyond the city suburb with the helpers, we sat down for a minute where two ways met, and presently a half-dozen or more men gathered around. The opportunity was not to be lost. A sermon was preached and questions asked. It was soon found that one of the company, a young man, though illiterate had yet read a number of tracts, and, so far as his knowledge extended, had a clear idea of the truths set forth. Like many others he promised to go to the chapel, but went not. This is not a solitary example. I believe there are hundreds, perhaps thousands, who are gaining a knowledge of the Word through the medium of the printed sheet."

Japan Mission.

EVANGELISTIC WORK ON SHIKOKU.

MR. ATKINSON, of Kobe, sends an interesting report of an evangelistic tour

made by himself and Mr. Ise, pastor of the Imabari church, through several towns on the great island of Shikoku. The region traversed is specially under the care of the Imabari church, and its pastor often visits these towns, in many of which some of the members of his church reside. Mr. Atkinson reached Imabari on Saturday, November 8. Of the services there he says:—

“On Sabbath morning the ‘Iowa bell’ rang out its cheerful call to the house of God. The church was well filled with a most interesting looking audience. Mr. Ise baptized fifteen persons and received them into the church. Four were men, five were married women, and six were maidens of fifteen or sixteen years. These latter looked very attractive with their sparkling black eyes, rosy cheeks, black glossy hair artistically arranged and set off with a bit of red crape or bright flower. The service of the forenoon, concluding with the Lord’s supper, was exceedingly interesting.

“The Imabari church, including those in the out-stations of the church, numbers about four hundred. In the evening the building was packed, and the day came to a close in a most satisfactory manner. This ‘one more day’s work for Jesus’ was certainly a most delightful one to me.

“The following night was given to more extensive preaching services. Three Japanese and myself preached ‘full-grown’ sermons to as large an audience as the church could hold. It is somewhat singular that many will now attend a week-day service who will not attend the Sabbath preaching. Attendance on the latter seems to be regarded as an indication of the adoption of Christian sentiments; the other is not so regarded. One peculiarity of the service was that fifteen or more shaven-headed Buddhist priests entered, and became a part of the audience.

“It seems that a man who has been taught Christianity by the Russian, Père Nicolai, of the Greek Church, has donned, or re-donned, his priest’s robes, and is now teaching the gospel of Matthew for a living! He has been employed by about

twenty priests in Imabari to teach them two hours a day. The company bought their Testaments of our Bible-seller. The daily lectures are public, and the Christians attend them enough to know the place reached in the reading. The teacher has expressed it as his purpose to first interpret the lesson for the day, as the Christians understand it, and then to give his own views of it. These personal views are of course intended to overthrow the Christian interpretation. The town is certainly in a state of expectancy as to what the outcome is to be, and the Christians are wideawake and active. It certainly was a most interesting sight to see that body of men file into the church, each one with a New Testament peeping out of the bosom of his robes. The next evening also they were out in force at the preaching in the large house of a wealthy Christian; but I had left the town.”

KOMATSU.—PERSECUTION.

“On Tuesday morning, NOVEMBER 11, Mr. Ise and I set out for Komatsu, a town of over six hundred houses, fifteen miles distant. We reached the place in the middle of the afternoon, and were domiciled in the home of one of the Christians. The evening was given to the examination of five candidates for baptism; two hours the next morning were occupied in examining three more. Some of the statements were very interesting. One man had been a hard drinker, and he feared he might fall into sin. Another confessed to a quick temper, but thought God was giving him overcoming grace. Another, a farmer, could not read, and feared he might sin through ignorance. Mr. Ise interrogated each as to the use of tobacco, as well as examined them closely on other matters. The farmer admitted that he was ‘superlatively fond’ of the weed, and was still using it. Mr. Ise said that there was no Scriptural command about it, but that as *all* purity was becoming in a Christian he should like to see every believer get free from the habit. The farmer thought the pastor’s words over a little while, and then said: ‘I am indeed superlatively fond of tobacco, but I will stop its use at once.’

“The afternoon was given to the baptism and admission into the church of the eight men, and to the observance of the Lord’s supper. In the evening both M. Ise and myself, also the evangelist working there, preached the usual sermons each an hour long. The Christians of Komatsu and vicinity now number nearly fifty, and they expect to be organized into a church early in 1885. All our services were marred by a most persistent disturbance made by the children of the town. Last year the older people had done the persecuting, but now the children and big boys are the active parties. In the evening the presence of a policeman was sought and obtained. At the close of the service the policeman very courteously conducted Mr. Ise and myself to our stopping-place, showing the way with his lantern. He left us at the gate, but his services were again needed, for the Christians who were entertaining us found on entering the house that during the absence of all at church some one had attempted to set the house on fire. The would-be incendiary had poured kerosene oil through a little window down on the soft mats, and then tossed on gunpowder and a light. Three mats (six feet by three each) were burned, and the remarkable providence was that the entire place had not been burned down. This is the second attempt made in the town to burn the houses of Christians.”

INTERESTED VILLAGES.

“On Thursday afternoon we went on five miles, and spent the night at the home of a young man who is in our Kioto College. The father has a large house, and seems to be a man of large influence in the community. In the evening the entire village came in to hear the sermons, and as I was the first foreigner many of them had ever seen, they were ‘all eyes and ears.’ The lady of the house is almost, if not quite, a Christian; so, also, I think, is the husband, but he makes more of a show of cogitating over the matter. They are evidently deeply impressed by the Christian conduct of their son, and, in heart, about ready to adopt that which shows so well in their son. The whole forenoon of Friday

was spent in conversing with them, teaching them from the Scriptures, and solving their doubts. The previous evening a man came in who said he was on his way to Imabari to ask the Christians to send a preacher to his town. He said that about two hundred persons were interested to hear, and that their desire had been awakened by Christian books that one man had. The place is distant from Imabari about fifty miles, and is the seat of one of the most celebrated Shinto shrines in Japan. Mr. Ise says it will be like preaching the gospel in Ephesus, with similar results, namely: disturbance, Christian believing and living. A visit to the place will be made later.

“Friday afternoon we went on ten miles to Nagano-mura, a village of a hundred and eighty houses. Some of those baptized at Komatsu live here. We were made at home in the house of a well-to-do farmer, who, with his family, including a married son and wife, are all Christians. Immediately after tea the preaching began, the Komatsu evangelist first, then Mr. Ise and myself. After this came the usual conversation with school-teachers and others until eleven o’clock. The entire village seems to regard Christianity with favor, and the Christians there hope that in the course of a year they may be able to organize a church.”

MATSUYAMA.

“On Saturday morning we left at ten o’clock for Matsuyama, distant twenty miles over the mountains. We hired a couple of ponies at the village for our baggage, and for a lift on their excruciating pack-saddles when tired. We found the mountain road much improved since spring. The government feels the need of better roads than the old-time ones, in order to facilitate the distribution of troops; and, as in early days Paul was materially aided in doing missionary work by the good roads of the Romans, we are being similarly aided. In the days of the daimios (native princes), the roads over the mountains were made as bad as possible in order to separate domains and impede communication. Now that the

whose land is under one administration, an opposite course is necessary; but the mountains of Shikoku are very many and very high, and the road-makers have a great work before them.

"We reached Matsuyama by dark, tired, and really glad that we had the prospect of a quiet evening in the hotel. Sabbath forenoon six were baptized and received into the church, one of the men being spoken of as a man who is better informed in law than any other person in the city. The Lord's Supper, with the usual addresses, was then observed. Matsuyama, though three or four times larger than Imabari, is still an out-station of Imabari; it is expected, however, that early in 1885 a church will be organized. In the evening the usual sermons were preached. On Monday night, also, we preached to a large audience.

"On Tuesday I set out for home, reaching Kobe at two o'clock on the morning of Thursday, the twentieth. I feel quite gratified with what I have seen, heard, and been permitted to participate in. Christian work is breaking down opposition, and Christian truth is making friends on every hand. The Christians also are active and earnest, and persistent in teaching and preaching. I am surprised almost at the confidence with which they all speak of the conspicuously changed lives of the Christians as proof of the power and divinity of the doctrine, and of Him who is its heart and life."

THE TWENTY-FOURTH CHURCH ORGANIZED.

Mr. Pettee writes from Okayama, December 6:—

"Wednesday and Thursday, November 19 and 20, were red-letter days for Amaki, a town of fifteen hundred people, lying twelve miles southwest of this city. On the 19th, a Christian church with thirty-eight members, thirty-four of whom were previously members of the Okayama church, was organized, and on the 20th large mass meetings were held which fairly stirred up the quiet old town.

"This new church is the fourth in Okayama *ken*, and I believe the twenty-fourth in the sisterhood of those connected with our mission. It is a vigorous, hard-working, and entirely self-supporting church of Christ, having among its members an unusual number of successful business men, some of whom have made large sacrifices for Christ's sake. The church rents a pleasant little chapel and has been fortunate in securing as pastor-elect a graduate of the last class at Kioto, who pleases us all by the spirit with which he takes hold of his work.

"The visiting brethren on the council also assisted in public meetings at various other points, especially in two large mass meetings here in Okayama, on November 21. They were held in the big theatre of the city, which *happens* to stand in the ward of the city licensed to do evil. Never before had such a meeting been held there, but the large audiences paid excellent attention. Considered simply as literary entertainments, these Christian theatre meetings are prized by many classes of the people as the best that are offered them.

"Pastor Kanamori was called a few days since to Tsuyama, our new out-station in the northern part of this *ken*, to attend the funeral of a Christian man. As the family of the deceased were connected with one of the most popular and enterprising business firms of the city, some three hundred of the very best citizens of the place attended the funeral service, and listened with great interest to a sermon fully an hour in length. The next day many were heard speaking approvingly of the discourse and the religion it commended. Now that perfect freedom is allowed in the matter of burial of the dead, and Shinto and Buddhist priests can no longer 'create a corner' in coffins and candles, Christian funerals are sure to become popular, and to furnish a rare opportunity of reaching certain classes of people who would otherwise never hear the truth or know the power of a Christian life or the peace of a Christian death."

Notes from the Wide Field.

PERSIA.

FIFTY YEARS AT OROOMIAH.—The jubilee of this mission, established by the American Board, has just been celebrated, and the report of results of these fifty years of labor will be as cheering to the constituency of that Board as it will be to the Presbyterian Board, under whose care the mission has been conducted since 1871. During these years nearly one hundred missionaries, male and female, have gone from the United States to this inland nation of Asia, and about \$1,200,000 have been expended in supporting the mission,—a sum not far from the average cost of a single man-of-war. *The Foreign Missionary* gives remarkable statistics taken from an address of Rev. Dr. Shedd at the jubilee meeting held at Oroomiah. “The number admitted to our communion from the first to November, 1883, was a total of 2,532 souls. Of these 931 had fallen asleep, and 1,601 were on the roll. The records of communicants began about twenty years after the missionary work. The report for 1856 gives 158 members. The number ten years later (1866) was 612; ten years later, in 1876, it was 814, and seven years after, in 1883, 1,601. In the line of education, the scholarship reports began in 1837. They show as follows:—

	Schools.	Average No. Pupils.
For the 1st decade, 1837-46,	24	530
“ 2d “ 1847-56,	50	948
“ 3d “ 1857-66,	51	1,096
“ 4th “ 1867-76,	58	1,024
Last seven years, 1877-84,	81	1,833

“In the higher education, from the Male Seminary, now the college, the total of graduates of all kinds has been 171.”

INDIA.

THE NEW DISPENSATION.—The *Indian Evangelical Review* regards the “New Dispensation” as hopelessly divided, and says that each of the two parties seems determined to fight for the small amount of property owned by the organization, which was secured to it by the gifts of Christians, Hindus, and Brahmos. On one side is Mozoomdar and three “apostles” with the large majority of the members, including the most intellectual part of the membership. On the other side are nine “apostles,” who with their party manifest the most zeal and enthusiasm. The “New Dispensation,” it will be remembered, was an offshoot of the Brahma Somaj, so that now besides the above-mentioned two sections, there are two principal branches: (1) the Adi, or “Original,” headed by Debendro Nath Tagore, and the one most closely allied with Hinduism. (2) The Sadhoran, or “Constitutional,” which protests most strongly against the assumptions made by Keshub Chunder Sen.

THE THEOSOPHISTS.—Frequent mention has been made in the pages of the *Herald*. of the operations of Colonel Olcott and Madam Blavatsky who went from America to India “to sit at the feet of the holy sages” of Hinduism and at the same time to do what they could to antagonize Christianity. Very unsuccessful at first and moving about from one place to another, they at last established themselves at Madras, and to all appearances have succeeded in securing a large number of followers from various parts of India. This new influence they have secured arises from their having added to their former pretension the claim to secure messages from the spirit world, especially from a certain Koot Hoomi, who is supposed to live in Thibet. The principle in human nature which has given the Spiritists in America their large following has secured for these Theosophists considerable success among those who are persuaded of the fallacy of their old religion, but who hate the doctrines of Christianity. But

an explosion has occurred which seems likely to put an end to this form of Theosophy. Two assistants of Madam Blavatsky, a Mr. and Mrs. Coulomb, with whom she was on most intimate terms, have quarreled with their leader and have published her letters, which, if they are not gross forgeries, show her to be a most barefaced fraud. She is after money, and she manufactures her "phenomena" as any other conjurer does. For instance, wishing to impress a certain rich man by a "sign," she by mail makes careful arrangements for a miracle. She sends in a letter to her friend at a distance the words of a telegram, with directions to forward it between four and five o'clock on a certain afternoon, at which time she is to be in conversation with this rich man. The telegram purports to be from "the Master" who has just overheard the conversation in which they are engaged. By such frauds as this correspondence shows, Madam Blavatsky has carried forward her schemes. There has been some faint attempt to deny the genuineness of these letters, but they have been published by responsible papers, and the report of an examination into them by an apparently able and candid lawyer affirms that they are not forgeries. Madam Blavatsky has ample opportunity to defend herself in the courts on an action for libel. If she fails to show that the printed letters are forgeries, it would seem that there could be no dupes so deluded as to listen longer to these apostles of theosophy.

AFRICA.

THE CONGO. — The civilized world is so much interested in the recent explorations in the Congo basin, and in the negotiations now pending at Berlin, that our readers will be glad to see a sketch map of that region, including the Ogowe River with the stations opened by the French under DeBrazza. The English Baptist *Missionary Herald* for January has an extended report from Messrs. Comber and Grenfell, of the first voyage of their new steamer, *The Peace*, which, leaving Stanley Pool on the seventh of July last, ascended the Congo some 600 miles to a point midway between the Pool and Stanley Falls. The steamer worked perfectly, and the journey was performed without mishap or any delay that involved the stoppage of the engines. Plenty of wood was found along the banks to feed the fires, although three or four hours each day were required to secure the supply. After a little searching, a channel was always discovered for the steamer, which, it will be remembered, was of very light draught. *The Peace* ascended the Kwa River about fifty miles and reached the town of Mushie, where were found fine specimens of the African, well formed, intelligent, and not afraid of work. Singularly, they were ruled by a queen, Nga Nkabi, who is described as a very capable, energetic woman, of few words, who governs her subjects quite efficiently. She gives them a good example in the matter of industry, and none of the people regard it as beneath their dignity to labor. The people bear the name of the Wabuma, having a distinct language, though they understand the Kikke which is spoken from the Pool upward. The country is described as very picturesque and fertile.

After returning to the Congo, and passing countless islands which abound in the upper reaches of the river, they arrived at Bolobo and, just beyond, at Moië. The people here are characterized by drunkenness, immorality, and cruelty. The following sad story is narrated of the day on which *The Peace* arrived at Bolobo:—

"In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away, and of course, there must be four or five days and nights of orgies—any amount of dirty sugarcane-beer swilling, unbridled license in every species of sensuality, and a grand finale of fair human sacrifices, each victim, mark you, being a poor wretch of a *slave bought for the purpose!* Drums beating briskly, circles of 'fine' women, wearing the great heavy brass collar (twenty-five to thirty pounds!), dancing and clapping rhythmically, and plenty of people about in all the streets. The victims were tied up somewhere; of course, they would not tell us where; but were said to be apathetically and stolidly awaiting their fate—bowstring or knife—

both being Babangi ways of killing. Remonstrances and pleadings on behalf of these poor victims were all in vain. Another cruel tragedy was also to shortly take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed thus—a hole was to be dug between the two towns, and the victim's arms and legs broken, and he thrown into the hole to die, no one being allowed to give him food or drink. Oh, Christians at home, think of this!"

At Moïë the people ran away from strangers, one young woman showing her teeth viciously like a wild animal. Some of the houses were ornamented with human skulls, one having as many as thirteen. The population here is very dense. Arriving at Lukolela, they found a large number of villages and a people milder in disposition. Under the name of Liverpool, a station of the Baptist Board was fixed near Lukolela, adjoining a station of the International Association. The chief of the place accompanied the party in their further journeying up the River. Above Ngombe, a fine set of towns appeared, and the densest population that had been seen on the Congo. Among the Boshende towns they found each chief sitting on his stool outside his house, ready to give a welcoming shake of the hand. Great friendliness was shown, and Ilebu, one of these towns, was chosen as a site for a future station. The reports speak of the people in the equatorial towns above the Ruki River as the most primitive of any seen. Here coffee grows wild in great plenty. After passing Lulanga and Laboko, *The Peace* returned to Stanley Pool, having fixed upon three sites for stations, Mushie, Bolobo, and Ilebu. The whole lookout is intensely interesting and very hopeful as to the future of missionary work in this immense basin, populated by millions of souls, and yet to be a great field for the commerce of the world.

THE FRENCH CLAIMS to territorial rights on the Congo are based on a treaty made by DeBrazza with a native chief, Makoko, who rules the Batakes just north of Stanley Pool. Some of the Batakes have crossed over to the south of the river, and France claims that wherever they go the region belongs to their king and so by his consent belongs to France. *The Nonconformist* illustrates the claim in this way: "There are many French subjects in England; France has sovereign rights over Frenchmen: therefore France has sovereign rights over England"! This is a logic that the world will not agree to.

Miscellany.

AMERICAN INFLUENCE IN TURKEY.

BY REV. WILLIAM H. WARD, D.D.

[AFTER a journey of several weeks, through various sections of European and Asiatic Turkey, Dr. Ward sends to his paper, *The Independent*, a striking article, of which the principal portion is here given. He writes from Midyat, an outstation of Mardin, Eastern Turkey.]

I expected to see a great missionary work, and I have found all that I expected in converts, churches, and schools. But I have seen what I was not prepared for outside of converts, churches, and schools. I have found that it is not their converts only whom the American missionaries are

converting, but the whole community about them; that they are the great, and I may say the only, power at work to civilize the land. One of our party, who had seen in Greece the differences and quarrels of missionaries, and their failure to accomplish anything of value, and who had come to imagine that missions must be a failure everywhere, has told me how "astounded" he was when, in a trip of exploration in Central Asia Minor, last year, he would find in village after village, and town after town, the work of American Christian missions meeting him as he was searching for Greek inscriptions. The American who loves his God and his

native land will be moved almost to tears of joy as he sees what America is to this land.

I do not care to speak now of converts and churches. They are the important thing, perhaps, but some other things will indicate better what America is doing by her missions and schools for Turkey. Passing along in hired wagons through Bulgaria and Eastern Rumelia, so as to avoid long quarantine, on my way to Constantinople, among people whose languages were unknown to me, it was a great pleasure to find everywhere I went the graduates of our American Robert College at Constantinople, all imbued with American ideas and masters of the English language. I called on numbers of them, men occupying the very highest positions in the government, and it was a pleasure not to be described to hear them give their tribute to American influence and say that but for Robert College there would not have been found, when the Turkish sovereignty was removed, natives competent to fill the offices of state, and it would have been necessary to call in Russians.

In Constantinople the cultivated Turks all affect French ways and talk the language. I had expected to find it so also in the interior, but found that, as I had left the sea-coast, I had left French behind. Along the track I have followed English is much more spoken than French, and that wholly through American and not English influence. In Marash and Aintab, towns of thirty or forty thousand people each, and some fifty miles from each other, the American Mission is the most prominent influence, and its buildings the most noticeable and the models which native architects follow. Ten can speak English where one can speak French. All the scholars in the higher Protestant schools insist on being taught English, and these schools are crowded with Armenian as well as Protestant scholars, and the graduates of Aintab College are in hot demand for Armenian as well as Protestant schools. I regret much that I could not go to Harpoot, but the able ex-pastor and present English vice-consul at Diarbekir, Mr. Boyajian, told me that

he was lately at Harpoot visiting the schools, and that he found in that city four hundred people who knew something of English.

All this English comes from American teaching. The people know much more of America than of England. . . .

In these large interior cities the American missionaries may be said to set the fashions in almost everything. They are the first to introduce "Frank" dress, tomatoes (called "red egg-plant"), potatoes, window-glass, chairs, tables, bureaus, and especially roomy houses *outside* the city limits. Of more importance, of course, is their influence as affording models of teaching and preaching to the Armenian and other old churches. The great stirring in these churches, their new schools, their young men's associations, and the preaching of their priests, all come by imitation of the American example. Everywhere it is the Protestant community and their teachers that lead in every good thing. Even the Moslem Turks recognize the superiority of the Protestant element. The governors of cities are on the best of terms with the missionaries, exchange visits with them, and inspect and approve their schools. Those grand institutions, Robert College, Central Turkey (Aintab) College, and Harpoot College, by far the best institutions in Turkey, with their buildings occupying the most commanding positions and evidently superior to everything around them, are the type of the position which American Protestantism, introduced into Turkey, is taking in that land. I believe that it is already wellnigh certain that the future of Turkey is in the hands of the Protestantism which our American Christians have carried to that land. Scarce anything can interfere with it unless Russia should speedily take possession of the country; and it now seems as if twenty-five years more of mission work, carried on with the energy of the last twenty-five, would make it impossible even for Russia to thwart it. In that time thousands of young men will grow up to an education their fathers never dreamed of, and will be ready to accept the responsibilities which cannot be far off. Within the last genera-

tion Turkey has lost political control of half its empire. It has lost Herzegovina, Montenegro, Macedonia, Servia, Bulgaria, Eastern Rumelia, the Black Sea coast about Batoum, Tunis, Syria, and Egypt. What may happen in the next thirty years may be gathered from the history of the past thirty; and when the change comes Asiatic Turkey is as likely to be ready for it as was Bulgaria. While it is quite right to press on these new Protestant communities the duty of self-support, and to plan for as speedy a withdrawal of American mission help as possible, our supporting churches at home should by no means allow themselves to become weary of giving their aid. It may be true of some grand fields, like Marash, Aintab, and Harpoot, that we may plan not to enlarge but rather to diminish our aid before long; but this is not and cannot be true of all the field. There must be a wise discrimination used. . . .

The influence of American missions in Turkey is now felt mostly by the Christian nationalities. But the time cannot be far off when the Turks will begin to accept Christianity, and when that time arrives, I believe they will come in such great multitudes as almost to overwhelm the churches. They now respect the Protest-

ants much more than they do any other body of Christians. They find them more honest, more progressive, and more intelligent. Besides, the Protestants are already nearer them. They often say to Protestants: "You are much like us. You worship one God; you have no pictures in your churches; and you do not pray to the Saints or the Virgin Mary." It may well be that the Old Churches will be purified by the influence of Protestantism, and be to the country much like what the Episcopal Church is to America; but when the Turks come in it will not be to these churches. After all, the great strength of Protestantism in Turkey may come from the Turks. . . .

The time of good government cannot be much longer delayed. The people are being prepared for it. America, and only America, can give them the education for it they need. The whole moral responsibility is upon us. We share it with no other nation. We only can educate and Christianize Turkey, and we must not be too impatient to throw off the task. The missionaries in Turkey seem to be getting the impression that the churches in America are tired of supporting their work here. I do not believe such to be the fact.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and for all that are in authority, that they may not set themselves against the work of the Lord, but that their hearts being opened to receive personally the truth, they may acknowledge the sovereignty of Christ and rule their subjects in his fear.

ARRIVALS AT STATIONS.

November 27, 1884. At Foochow, China, Rev. S. F. Woodin, Rev. George H. Hubbard and wife, Mrs. Harriet L. Peet, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull.

December 25. At Bombay, India, Rev. Richard Winsor and wife and Mrs. Maud Smith.

December 23. At Aintab, Central Turkey, Miss Henrietta West.

The *Jennie Walker*, from Micronesia, bringing Rev. E. M. Pease, M.D., and wife, arrived at Honolulu, December 25, 1884.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The report from Micronesia; the voyage of the *Jennie Walker*; Ponape and Ruk. (Pages 105-109.)
2. A heathen kraal in South Africa. (Page 109.)
3. The return to West Central Africa. (Page 89.)
4. Two churches in Western Turkey; Everek and Chamaklu. (Pages 110, 111.)

5. The people of Southern India. (Page 101.)
6. Domestic piety and self-support in the Madura Mission. (Page 112.)
7. Komatsu and near villages in Japan. (Page 114.)
8. Matsuyama and Amaki in Japan. (Pages 115, 116.)

Donations Received in January.

MAINE.		
Cumberland county.		
E. Deering, Stephen Sargent,	5 00	
Freeport, Cong. ch. and so.	33 32	
Portland, High-st. ch., 300; State-st. ch., 50; St. Lawrence-st. ch., 4, 92,	354 92—393 24	
Franklin county.		
Farmington, 1st Cong. ch.	138 88	
Wilton, Cong. ch. and so.	13 76—152 64	
Hancock county.		
Bucksport, Elm-st. Cong. ch.	50 00	
Orland, Mrs. S. T. Buck and daughters,	35 00—85 00	
Kennebec county.		
Augusta, South Cong. ch.	195 12	
Gardiner, "C. S. D."	30 00	
Monmouth, Cong. ch. and so.	7 54	
Richmond, Cong. ch. and so.	15 00—247 66	
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch.	94 75	
Penobscot county.		
Brewer, 1st Cong. ch.	11 00	
Union Conf. of Ch's.		
East Otisfield, Friends,	18 20	
Hiram, Cong. ch. and so.	2 00	
No. Bridgton, Cong. ch. and so.	7 00—27 20	
Washington county.		
Machias, Centre-st. Cong. ch.	6 70	
Princeton, A friend,	10 00—16 70	
York county.		
North Berwick, Mrs. C. S. Drake,	5 00	
	1,933 19	
Legacies. — Portland, John C. Brooks, add'l,	575 00	
	1,608 19	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so.	4 52	
Hinsdale, Cong. ch. and so.	15 51	
Keene, E. H. Clark,	4 00	
Swanzey, Cong. ch. and so.	13 00	
Troy, Cong. ch. and so.	17 63	
Walpole, 1st Cong. ch. and so.	30 00	
Winchester, Cong. ch. and so.	4 70—89 36	
Coös county.		
West Stewartstown, W. A. C. Converse,	10 00	
Grafton county.		
Hanover, A friend,	15 00	
Lebanon, Cong. ch. and so.	100 00	
Lyme, Cong. ch. and so.	16 00—131 00	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Antrim, Mary Clark,	10 00	
Manchester, Chinese in 1st Cong. Sab. sch., for Hong Kong Mission,	6 56	
New Boston, Presb. ch., 9.18; John N. Dodge, 5,	14 18	
New Ipswich, Leavitt Lincoln,	50 00—80 74	
Merrimac county Aux. Society.		
Concord, South Cong. ch.	81 35	
Pembroke, Mrs. Mary W. Thompson,	10 00	
Penacook, Rev. A. W. Fiske,	12 00	
Warner, Cong. ch. and so.	8 00—111 35	
Rockingham county.		
Atkinson, Cong. ch. and so.	61 70	
Brentwood, Cong. ch. and so.	5 00	
Candia, Cong. ch. and so.	11 00	
Chester, Cong. ch. and so.	75 00	
Derry, 1st Cong. ch. and so.	38 43	
East Derry, A friend,	4 00—195 13	
Strafford county.		
Farmington, Cong. ch. and so.	28 56	
Great Falls, Cong. ch. and so.	19 82	
Rochester, F. and A. O. Plumer,	25 00—73 38	
Sullivan county Aux. Society.		
Claremont, Cong. ch., m. c.	10 21	
Meriden, Cong. ch., m. c., 1.90; A friend, 20,	21 90	
Newport, Cong. ch. and so.	93 84—125 95	
Etna, Mrs. Mary S. Adams,	5 00	
Hazen's Mill, A friend,	5 00	
Short Falls, Susan Dolbeer,	2 00	
—, A friend,	3 00	
	831 91	
Legacies. — Hanover, Andrew Moody, by Frederic Chase, Tr.	50 00	
	881 91	
VERMONT.		
Bennington county.		
Bennington, 2d Cong. ch.	89 60	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Barnet, Joseph Boardman, jr.	10 00	
McIndoes Falls, Cong. ch. and so.	6 00—16 00	
Chittenden county.		
Burlington, C. A. Hibbard,	15 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Bakersfield, Cong. ch. and so.	14 00	
Georgia, Cong. ch. and so.	9 00—23 00	
Orange county.		
Fairlee, A friend,	1 00	
Wells River, Cong. ch. and so.	15 10—16 10	
Orleans county.		
Derby, Mrs. E. A. McPherson,	10 00	
Newport, Cong. ch. and so.	15 70	
No. Craftsbury, Cong. ch. and so.	5 00—30 70	
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, A friend,	5 00	
Windham county Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Central Cong. ch., m. c.	23 04	
West Brattleboro', Cong. ch., 19.03;		
A friend, 5,	24 03—47 07	
Windsor county.		
Norwich, J. Dutton,	15 00	
Springfield, Mrs. F. Parks,	15 00	
Woodstock, Cong. ch. and so.	16 20—46 20	
	288 67	
MASSACHUSETTS.		
Barnstable county.		
Cotuit, Union ch.	14 25	
Truro, 1st Cong. ch.	7 00	
Wellfleet, 1st Cong. ch.	30 00	
West Barnstable, Cong. ch. and so.	10 00—61 25	
Berkshire county.		
Curtisville, Frances M. Clarke,	3 00	
Dalton, Cong. ch. and so.	22 84	
Great Barrington, 1st Cong. ch., by Francis Whiting,	25 00	
Hinsdale, Cong. ch. and so.	22 38	
Pittsfield, 1st Cong. ch., 200; James H. Dunham, 50,	250 00	
Stockbridge, Cong. ch. and so.	172 87	
Williamstown, "M. H."	50 00—546 09	
Bristol county.		
Fall River, 1st Cong. ch.	255 75	
Mansfield, Cong. ch. and so.	9 60	
Norton, Trin. Cong. ch., to const. SAMUEL A. CHAPIN, H. M.	113 23	
Taunton, Broadway Cong. ch.	234 11—612 69	
Brookfield Ass'n. William Hyde, Tr.		
Brimfield, 2d Cong. ch.	8 58	
No. Brookfield, 1st Cong. ch., with other dona., to const. A. C. STODDARD and D. I. PRATT, H. M.	82 17	
West Brookfield, Cong. ch. and so.	20 50—111 25	

Dukes and Nantucket counties.			
Edgartown, Cong. ch. and so.		10 00	
Essex county.			
Andover, West Cong. ch.	27 47		
Lawrence, Lawrence-st. ch.	84 13		
Salem, Three Cong. ch's, m. c.	13 41	—125 01	
Essex county, North.			
Haverhill, Mrs. A. B. Kimball,	10 00		
Ipswich, 1st Cong. ch.	40 30		
Newbury, 1st Cong. ch.	20 98		
Newburyport, North Cong. ch.	16 53		
West Newbury, J. C. Carr, 10; G.,	15 00	—102 81	
5			
Essex co. South Conf. of Ch's. C. M.			
Richardson, Tr.			
Beverly, Dane-st. ch., m. c.	20 02		
Gloucester, Evang. ch. and so.	112 00		
Manchester, Cong. ch. and so.	15 50		
Nahant, Mrs. W. H. Johnson,	10 00		
Salem, South Cong. ch.	103 50		
West Boxford, Cong. ch. and so.	5 00	—266 02	
Franklin co. Aux. Soc. Albert M.			
Gleason, Tr.			
Ashfield, Cong. ch. and so.	37 15		
East Hawley, A friend,	2 50	—39 65	
Hampden county Aux. Soc. Charles			
Marsh, Tr.			
Longmeadow, "G. B. S."	1 00		
Monson, Cong. ch. and so.	41 86		
Palmer, 2d Cong. ch. and so.	40 00		
Palmer, Union Ev. ch.	35 45		
Springfield, 1st Cong. ch., 192,31;			
South Cong. ch., 185,57; Olivet			
Cong. ch., 52,24,	430 12		
Westfield, E. B. Dickinson,	100 00		
West Springfield, 1st Cong. ch.,			
22,00; Park-st. Cong. ch., 24,63;			
Mitteneague Cong. ch., 42,51,	89 14	—737 57	
Hampshire co. Aux. Society.			
Amherst, College ch., m. c., 31,95;			
W. M. Graves, 5,	36 95		
Easthampton, 1st Cong. ch., 60,21;			
Rev. A. M. Colton, 5,	65 21		
Huntington, 2d Cong. ch.	14 38		
Northampton, 1st Cong. ch., 397,85;			
A friend, 50; —, 8,	455 85		
So. Amherst, Cong. ch. and so.	6 00	—578 39	
Middlesex county.			
Auburndale, Cong. ch. and so.	155 00		
Cambridge, A friend,	2 00		
Cambridgeport, Prospect-st. ch.	143 15		
Concord, Trin. Cong. ch.	26 07		
Everett, Cong. ch. and so.	5 00		
Framingham, Plymouth ch., to const.			
J. A. WHITE, H. M.	111 01		
Holliston, Cong. ch. and so.	149 55		
Lowell, John-st. Cong. ch.	25 41		
Malden, A friend,	1 00		
Newton, Eliot ch.	197 19		
Newton Centre, 1st Cong. ch. and so.	126 70		
Reading, Mrs. Susan Bancroft,	4 00		
Somerville, Henry Howard,	20 00		
Winchester, 1st Cong. ch.	72 42	—1,038 50	
Middlesex Union.			
Groton, J. F. Robbins,	5 00		
Pepperell, Cong. ch. and so.	10 00		
Townsend, Mother's gift.	2 00	—17 00	
Norfolk county.			
Brookline, Harvard ch. and so.	265 43		
Dover, Cong. ch. and so.	12 00		
East Medway, Cong. ch., m. c.	3 00		
East Weymouth, Cong. ch. and so.	42 57		
Needham, Cong. ch. and so.	5 45		
Norfolk, Cong. ch. and so.	3 66		
Quincy, Cong. ch. and so.	75 04		
Randolph, 1st Cong. ch., m. c.,			
80,01; New Year's Greeting, 25,	105 91		
So. Weymouth, 2d Cong. ch.	52 00		
West Medway, C. A. Adams,	5 00		
Wrentham, Jemima Hawes,	100 00	—670 06	
Plymouth county.			
E. Bridgewater, A friend, to const.			
Mrs. N. E. EDES, Mrs. C. H.			
LUZARDAR, and REUBEN STUDLEY,			
H. M.	300 00		
Kingston, May Flower ch.	20 00		
Rockland, Cong. ch. and so.	75 00	—395 00	
Suffolk county.			
Boston, Central ch., 3,168.48; Old			
South ch., 3,132.89; Mt. Vernon			
ch., 1,290.67; Eliot ch., 270.77;			
Phillips ch., 263.29; Winthrop ch.,			
217.82; Park-st. ch., 150; Union			
ch. (of which 30 for a hall in			
Prague), 134.58; Maverick ch.,			
5.66; "For extra work," 100; A			
friend, 30; A friend, 2; A friend,			
1; T. D. Perry, 50c. (1,769.43			
ack'd in February <i>Herald</i> as from			
Central ch., Boston, should have			
been 3,075.11. 1,725.68 ack'd in			
same <i>Herald</i> as from Central ch.,			
Jam. Plain, should have been			
420.00),			8,767 66
Worcester county, North.			
Gardner, 1st Cong. ch.	22 61		
Hubbardston, Cong. ch. and so.	27 21		
Westminster, Cong. ch. and so.	10 29		
Winchendon, Orlando Mason, to			
const. MARCUS M. MASON, H. M.	100 00	—160 11	
Worcester co. Central Ass'n. E. H.			
Sanford, Tr.			
Clinton, A friend, to const. Mrs.			
C. A. WETHERBY, H. M.	100 00		
East Douglas, Cong. ch. and so.	33 03		
Princeton, Cong. ch. and so.	80 00		
Rutland, Cong. ch. and so.	4 20		
Worcester, Plymouth ch., "W.,"			
1,200; Piedmont ch., 174.59,	1,374 59		
—, A friend,	20 00	—1,611 82	
Worcester co. South Conf. of Ch's.			
William R. Hill, Tr.			
Millbury, 1st Cong. ch.	70 14		
Northbridge Centre, Cong. ch.	13 00	—83 14	
			15,934 02
<i>Legacies.</i> — Lancaster, Sophia Stearns,			
int., by W. W. Wyman, Ex'r,	4 04		
Worcester, Levina Trask, by Geo.			
W. Boston, Ex'r,	100 00	—104 04	
			16,038 06
RHODE ISLAND.			
Bristol, Charlotte DeWolf, 500; Mrs.			
Maria DeW. Rogers, 500,	1,000 00		
Central Falls, Cong. ch. and so.	60 00		
Howard, E. P. Stimson, for Shanse, 9;			
Ella E. Ames, 4,	13 00		
Newport, United Cong. ch. (of wh.,			
m. c., 39),	138 00		
Pawtucket, Cong. ch. and so., to const.			
Mrs. ISABELLA R. CLAPP, H. M.	100 00		
Peace Dale, Cong. ch. and so.	16 28		
Providence, Union Cong. ch., add'l,			
285.04; A friend, 20,	305 04		
Riverside, Cong. ch. and so.	3 30		
Tiverton, Amicable Cong. ch.	10 00	—1,645 62	
<i>Legacies.</i> — Providence, Anthony B.			
Arnold, by John H. Cheever, Ex'r,	1,000 00		
			2,645 62
CONNECTICUT.			
Fairfield county.			
Bethel, Cong. ch. and so., 139,34;			
New Year's offering, 5,	144 34		
Newtown, Cong. ch. and so.	20 00		
Norwalk, 1st Cong. ch.	100 00		
Saugatuck, M. E. Atkinson,	10 00		
South Norwalk, C. M. Lawrence,	1 25		
Southport, Cong. ch., m. c., for			
Japan, 4; Henry A. Parkis, 1,	5 00	—280 59	
Hartford county. E. W. Parsons, Tr.			
East Windsor, Semantha Wells,	3 70		
Enfield, Almira M. Kingsbury,	1 00		
Hartford, 2d Ch. of Christ, 200;			
Cong. Sab. sch., for a church at			
Prague, 36.75; A thank-offering			
from a friend, 100,	336 75		
Kensington, Cong. ch. and so., 32,48;			
Wm. Upson, 10,	42 48		
Plainville, A friend,	100 00		
Southington, Cong. ch. and so.	104 35		
Wapping, Cong. ch. and so.	24 19		
West Hartford, In memory of Miss			
A. F. May,	1 50		
Wethersfield, Frances Wright,	10 00	—623 97	
Litchfield county. G. C. Woodruff, Tr.			
Barkhamsted, Cong. ch. and so.	2 00		
Litchfield, Cong. ch. and so., add'l,	12 00		
Morris, Cong. ch. and so.	48 50		
New Milford, 1st Cong. ch.	4 00		

Norfolk, Cong. ch. and so., to const. Mrs. ALURA H. BEARDSLEY and EGBERT T. BUTLER, H. M., 250;	
A friend, 10,	260 00
Salisbury, Cong. ch. and so.	118 34
Thomaston, Cong. ch. and so.	34 36
Winsted, Elias E. Gilman, 10; Mrs. Emily W. Case, 10,	20 00
Woodbury, Mrs. E. L. Curtiss, Middlesex co. E. C. Hungerford, Tr.	10 00—509 20
Cromwell, Cong. ch. and so.	74 00
Hadlyme, Cong. ch. and so.	62 00
Middletown, 1st Cong. ch.	20 80
Old Saybrook, Cong. ch. and so.	20 83—177 72
New Haven co. F. T. Jarman, Ag't.	
Branford, Cong. ch. and so.	10 65
Fair Haven, Cong. ch. and so., add'l,	3 00
Milford, Plymouth ch.	50 00
Naugatuck, Cong. ch. and so.	10 00
New Haven, United ch., 259.55; do., m. c., 13; College-st. ch., 254.06; Humphrey-st. Cong. ch., 114.31; Centre ch., 6.41; do., Mrs. J. A. Dickerman, 100; "J. A. M.," 100; "P. F.," 10; Lyman Osborn, 10,	867 33
North Branford, Cong. ch. and so.	38 00
North Guilford, A friend,	2 00
Orange, Cong. ch. and so.	20 00
South Britain, Cong. ch. and so.	6 75
Wallingford, 1st Cong. ch.	31 03
Waterbury, 2d Cong. ch., 152.10; A member of do., 333.33,	485 43
West Haven, Cong. ch. and so.	30 77—1,560 96
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Jewett City, Cong. ch. and so.	24 48
Ledyard, Cong. ch. and Sab. sch.	24 78
Lyme, 1st Eccl. ch.	34 47
Mystic Bridge, Cong. ch. and so.	25 00
Norwich, 2d Cong. ch.	395 85
Old Lyme, 1st Cong. ch.	30 00—534 58
Tolland county. E. C. Chapman, Tr.	
Coventry, 1st Cong. ch.	63 10
Rockville, 1st Cong. ch.	335 00—398 10
Windham county.	
Brooklyn, 1st Trin. ch. and so.	32 00
Hampton, Harriet Colman,	1 00
Pomfret, 1st Cong. ch.	102 00
Thompson, Cong. ch. and so.	52 12
Wauregan, Cong. ch. and so.	15 50
Westford, S. S. Stowell,	10 00—212 62
——, A friend,	39 00
——, A friend, for hall at Prague,	5 00
	4,341 74
<i>Legacies.</i> —Ellington, Maria Pitkin, by Edwin Talcott, Ex'r, int.	92 75
Somers, Mrs. Ann E. Arnold, by W. H. Thompson, Salem, N. J., by hand of J. N. Stickney,	40 00—132 75
	4,474 49
NEW YORK.	
Albany, 1st Cong. ch., to const. ALBERT N. HUSTED, H. M., 174.31; A friend, 50,	224 31
Antwerp, 1st Cong. ch.	35 19
Bainbridge, A. F. Moses,	25 00
Binghamton, A thank-offering,	100 00
Brooklyn, So. Cong. ch., 100; East Cong. ch., 4.60; A member of Pilgrim ch., 50; Mrs. Mary E. Whiton, for church building Bohemia, 5,	159 60
Buffalo, 1st Cong. ch., for support of Rev. R. W. Logan,	300 00
Busti, Eli Curtiss,	5 00
Catskill, J. Doane,	7 00
Chateaugay, Rev. C. C. Torrey,	5 00
Columbus, Cong. ch. and so.	13 00
Fairview, Cong. ch. and so.	1 03
Fishkill, C. M. Kittredge,	100 00
Gaines, R. S. Egleston,	1 00
Jamesport, Cong. ch. and so.	5 00
Jamestown, 1st Cong. ch.	33 00
Jefferson, C. Nichols,	1 00
Lockport, 1st Cong. ch.	27 09
Lysander, Cong. ch., add'l,	2 00
Newtonville, Margaret Cushman, 2.50; Mary F. Cushman, 2.50,	5 00

New York, S. T. Gordon, 500; Roswell Smith, 250; "Cash, E. M.," 25; Charles E. Pierson, 25; Margaret Crittenden, 12.25; "E.," 2,	814 25
Norwich, Cong. ch. and so.	14 50
Palmyra, Rev. W. H. Landon, 10;	
Mission Hall, in Prague,	20 00
Poughkeepsie, Wm. Adriance,	10 00
Rochester, Plymouth Cong. ch.	23 88
Rome, Welsh Cong. ch., 5.03; John B. Jervis, 25,	30 03
Salamanca, Rev. W. C. Scofield,	7 00
Union Falls, F. E. Duncan,	10 00
Warsaw, Cong. ch. and so.	19 59
Wellsville, 1st Cong. ch.	30 00
Yonkers, 1st Pres. ch.	45 00
——, A friend,	1 00—2,074 47
<i>Legacies.</i> —Churchville, Rev. Lemuel Brooks, by his widow and daugh- ters, 20,000 00 Gouverneur, Harvey D. Smith, by Chas. Anthony, Ex'r, 100, less interest,	95 00—20,095 00
	22,169 47
PENNSYLVANIA.	
Mercer, Cong. ch.	126 60
Pittsburg, Rev. Thos. Edwards,	55 00—181 60
NEW JERSEY.	
Chester, J. H. Cramer,	50 00
Jersey City, Cong. ch.	91 24
Lakewood, Pres. ch.	12 15
Newfield, Mrs. Hannah Howe,	15 00
Orange Valley, Cong. ch.	250 00
Parsippany, A friend,	2 00
Princeton, Frederic Vinton,	2 00—422 39
MARYLAND.	
Baltimore, 1st Cong. ch., 101.76; A friend, for Mission Hall at Prague, 10,	111 76
Frederick City, A friend,	10 00—121 76
DISTRICT OF COLUMBIA.	
Washington, 1st Cong. ch.	273 64
GEORGIA.	
Macon, Rev. S. E. Lathrop,	3 65
FLORIDA.	
Hawthorne, Mrs. J. E. Chadwick,	5 00
MISSISSIPPI.	
Tougaloo, Miss'y Soc'y for Africa,	5 00
TENNESSEE.	
Sherwood, Union ch.	12 70
OHIO.	
Atwater, Cong. ch.	25 00
Birmingham, Cong. ch.	2 00
Cleveland, "H. C. H.," for work of Rev. G. T. Washburn, Madura, Columbus, Mrs. P. L. Alcott, to const. Mrs. WALTER CRAFTS, H. M.	100 00
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Delaware, William Bevan,	5 00
Delhi, John Winsor,	5 00
Edinburg, A friend,	50
Evansport, Mrs. H. C. Southworth,	10 00
Florence, Cong. ch.	2 00
Madison, Cent. Cong. ch.	60 00
Marietta, 1st Cong. ch.	70 00
Oberlin, 1st Cong. ch., 99.06; J. L. Burrell, for Tungeo Sem'y, 500,	599 06
Olmsted, 1st Cong. ch.	1 25
Painesville, 1st Cong. ch.	64 56
Unionville, Rev. J. C. Burnelle,	5 00—1,034 37
<i>Legacies.</i> —Malta, Albert Clarke, by Mrs. Sarah E. Brown, to const. MARY L. BROWN, H. M.	100 00
	1,134 37

INDIANA.

Hebron, Geo. A. Bond, 5 00

ILLINOIS.

Chicago, New Eng. Cong. ch., 197 53;
Plymouth Cong. ch., 58.49; Union
Park Cong. ch., m. c., 27.26; Mill-
lard-ave. Cong. ch., 15.18; Beth-
any Cong. ch., 6.55; Central ch.,
6.25; South Ger. Cong. ch., 1.50;
Rev. J. H. Worcester, Jr., 25, 337 76
Elgin, Cong. ch. 37 47
Galva, 1st Cong. ch. 20 07
Geneseo, 1st Cong. ch. 145 55
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Turner, Mrs. R. Currier, 10 00
Wheaton, Mrs. L. A. Guild, 5 00
Woodburn, Cong. ch. 9 40—772 36
Legacies. — Chicago, Wm. H. Brown,
add'l, 2,557 91
3,330 27

MISSOURI.

Independence, Harriett N. Pixley, 2 00
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St. Louis, 1st Cong. ch. 119 98—164 21

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Allegan, 1st Cong. ch. 4 00
Benzonia, E. F. Spencer, 4 75
Detroit, 1st Cong. ch., m. c. 18 99
Dexter, Dennis Warner, 10 00
Greenville, M. Rutan, 250 00
Lansing, Plymouth ch. 55 12
Oakley, Ch. of Christ, 2 00
Olivet, Cong. ch., m. c. 5 74
Sandstone, C. J. Parrey, 6 00—356 60

WISCONSIN.

Appleton, Cong. ch. 34 85
Delavan, Cong. ch. 40 00
Dodgenville, Mrs. Jane H. Jones, 20 00
Ithaca, Cong. ch. 6 50
Lake Geneva, 1st Cong. ch. 17 80
Leeds, Cong. ch. 5 00
Madison, 1st Cong. ch. 30 00
Potosi, Thomas Davies, 15 00
Racine, Mrs. D. D. Nichols, 1 00
Whitewater, Cong. ch., with other
dona., to const. FRANK KINNEY, Mrs.
ELIZA M. KNAPP, and Mrs. ELIZA-
BETH S. COBURN, H. M. 100 56—270 71

IOWA.

Blairstown, J. H. French, 11 80
Burlington, Cong. ch. 15 41
Clear Lake, Rev. R. R. Wood, 3 00
Columbus City, Welsh Cong. ch. 7 00
Council Bluffs, Cong. ch. 86 60
Eldora, A friend, for Africa, 25
Glenwood, Cong. ch. 35 62
Grand View, Ger. Cong. ch. 5 00
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Sioux City, 1st Cong. ch. 25 80
Storm Lake, Cong. ch. 25 00
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Waterloo, Rev. M. K. Cross, 15 00—365 43
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Rollins, by H. L. Whitman, Ex'r,
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631 86

MINNESOTA.

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Excelsior, Cong. ch. 14 40
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Minneapolis, Plymouth ch., 40.02;
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Emporia, Welsh Cong. ch. 10 00
Reno Centre, 1st Ch. of Christ, 4 00—26 00

NEBRASKA.

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Omaha, Geo. F. Wade, 25 00
Sutton, Ger. Cong. ch. 5 00
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10, 22 00—212 50

COLORADO.

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DeSmet, A friend, 1 80
Jamestown, Mrs. M. S. Wells, 5 00—12 30

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Province of Ontario.
Edgar, Cong. ch. 14 00
Garafaxa, Douglas Cong. ch. 5 00—19 00

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MAINE.—Bath, Central Sab. sch., 43.41; Brunswick, 1st Cong. Sab. sch., 24; Calais, Cong. Sab. sch., add'l, 1.75; East Orrington, Cong. Sab. sch., 8.45; Harpswell Centre, Rev. John Dinsmore, 50c.; Island Falls, Cong. Sab. sch., 7, NEW HAMPSHIRE.—Bedford, Pres. Sab. sch., add'l, 25c.; Berlin, Friends, 70c.; Pelham, Cong. Sab. sch., 30, VERMONT.—Castleton, W. C. Guernsey, 50c.; Hartland, Rev. O. W. Barrows and family, 1; Rutland, N. Kellogg, 2, MASSACHUSETTS.—Cambridge, Walter I. Paine, 25c.; Easthampton, Mrs. Ellen Cha- boux, 50c.; Greenfield, 2d Cong. Sab. sch., 9.75; Groton, Cong. Sab. sch., 2; Hadley, Russell Sab. sch., 18; Hyannis, Rosa C. Bearse, 25c.; Northampton, Edwards Sab. sch., Miss Gere's class, 4.50; Cong. Sab. sch., Mrs. Tyler's class, 1; Prescott, Cong. Sab. sch., 10; Rowley, Cong. Sab. sch., 4.70; Thordike, Two children, 50c.; West- field, A friend, 25c. RHODE ISLAND.—Howard, Ella E. Ames, CONNECTICUT.—Glastonbury, 1st Cong. Sab. sch., add'l, 28; New Haven, Asher Sheldon, 50c.; Norwich, 2d Cong. Sab. sch., 33.79; Pomfret, 1st Cong. Sab. sch., add'l, 50c.; Stafford Springs, Cong. Sab. sch., 15, NEW YORK.—Dix, Jessie A. Hakes, 25c.; Hopewell, Nathaniel Smith, 1, DISTRICT OF COLUMBIA.—Washington, Little Rills of Llenamary, add'l,	85 11 30.95 3 50 51 70 1 00 77 79 1 25 2 00	OHIO.—Dover, 1st Cong. Sab. sch., 9; Free- dom, Cong. Sab. sch., 4.75, ILLINOIS.—Chicago, Amanda Brace, 25c.; Lee Centre, Cong. Sab. sch., 7.50; Lombard, Cong. Sab. sch., 7, WISCONSIN.—Appleton, Cong. Sab. sch., 25c.; Kenosha, Cong. Sab. sch., 25.50, IOWA.—Cedar Rapids, Cong. Sab. sch., 7.75; Monticello, Cong. Sab. sch., 25, MINNESOTA.—Granite Falls, Cong. Sab. sch., 1.70; St. Paul, Two children, 50c. KANSAS.—Cottonwood Falls, Cong. Sab. sch., add'l, 1 25 CALIFORNIA.—San Francisco, Two friends, 50c.; West Oakland, Cong. Sab. sch., 13.50, DAKOTA TERRITORY.—Pierre, Mrs. M. B. Norton 25 CANADA.—Hamilton, Cong. Sab. sch. BULGARIA.—Sofia, Friends, 5 00 MICRONESIA.—Caroline Is., Mr. and Mrs. Chellis E. Bowker, 2; Ponape, Training School and Girls' Boarding School, 13.75; Miss Fletcher's school, add'l, 2, TURKEY.—Bitlis, Children, 4.75; Harpoot, Tutor Garabedian, 1.63; Kessab, Children, 6.62; Ordoo, Protestant Community, add'l, 2, Previously acknowledged,	13 75 14 75 25 75 32 75 2 20 1 25 14 00 22 25 5 00 17 75 15 00 418 00 46,292 45 <hr/> 46,710 45
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CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR STRUMNITZA.

MAINE.—Farmington, W. J. Titcomb, 5; Norridgewock, Mrs. Nathan Dole, 2, NEW HAMPSHIRE.—Exeter, "Alciphron," 10 00 MASSACHUSETTS.—Boston, Union ch., 2; A friend, 5, CONNECTICUT.—Fairfield, Abby B. Nich- ols, 5; New Haven, A friend in Centre ch., 1, OHIO.—Ironton, W. F. Willson, 6 00 MICHIGAN.—Hillards, L. A. S. Pomeroy, 1 00—37 00	7 00 10 00 7 00 6 00 6 00
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FOR ZEITON.

MAINE.—Portland, C. S. D. Griffin, 20 00 MASSACHUSETTS.—Amherst, Friends, 10; Boston, A friend, 1; Oakham, A friend, 1; Roxbury, A friend, 1, 13 00	20 00 13 00
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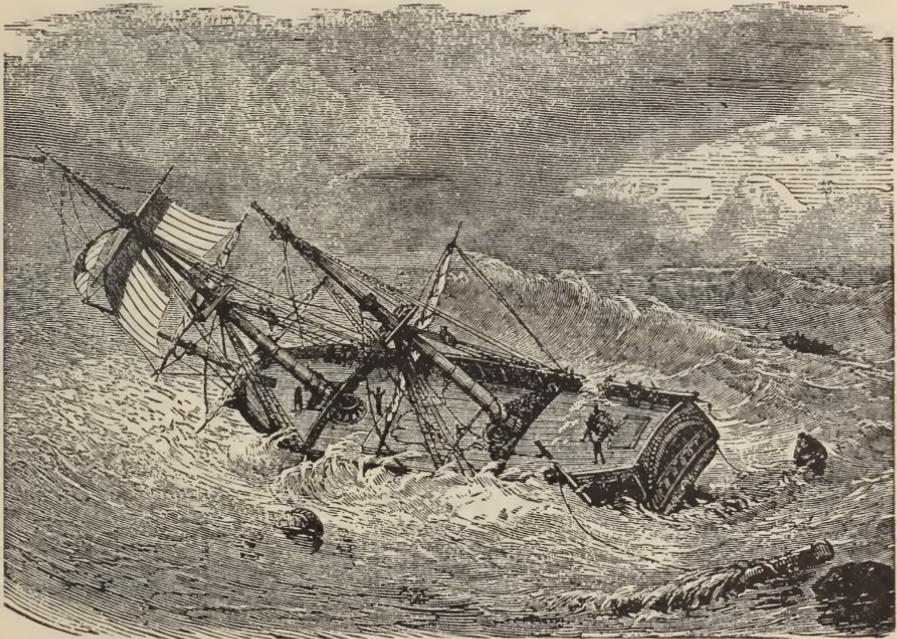
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Previously acknowledged,	127 75—246 25 <hr/> 283 25
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FOR YOUNG PEOPLE.

THE LAST WORDS OF MORNING STAR NO. III.

WHEN the *Morning Star* No. III was wrecked on Kusaie in February, 1884, Mr. and Mrs. Rand and their daughter, whose mission home is on Ponape, were on board, and were safely landed with the captain and crew. By the vessel that took the place of the *Star* for the work of last year in Micronesia, which arrived in Honolulu last Christmas day, letters came from the missionaries, some of which will be found on another page. Mr. Rand also sends a letter from the wreck. The news it gives came to us long ago, when Captain Garland returned, but it will be pleasant to read this "Imaginary Letter," forwarded by Mr. Rand, even at this late day :—



THE MISSIONARY SHIP "JOHN WESLEY," WRECKED IN THE SOUTH SEAS IN 1866.

KUSAIE, March 21, 1884.

DEAR OWNERS,— If you could see me lying helpless on my back, on this desolate reef, with the beautiful surf blowing over me, you would mourn, I am sure. These terrible breakers give me no rest, day or night. They will be the death of me. I cannot hold out much longer. Many of my bones are already

broken, for I have lain here, a month. A great many people come to see me and I get a great deal of sympathy; still it is hard to lie here when there is so much work to be done. And then you will have a long time to wait before hearing about what I have done this year. I want to make a confession: I was beginning to get proud! After finishing the work at Mortlock and Ruk, and coming back to Ponape in three and a half weeks, I thought: "If some of the people who condemn me as a *slow-poke* could only see how I flew from Ponape to Mortlock and Ruk, and back again, they would change their minds and not be so anxious to get rid of me and have a steamer.'

But now, my dear young friends, I too am in favor of steam. If I had had a few teakettlefuls, I should not be lying here useless. Be sure to have steam in the vessel you build to take my place. I want to give you a little more advice. Don't permit the old folks to bear the *running expenses* of your ship. It will only take a few pennies a year from each of you.

I wish you could see how sorrowful the Kusaieans are when they come on board. The king and many of the people look as if they were going to cry, and say, in their broken English: "Me, too, much sorry *Morning Star* broke; no come back to us any more!"

When the Mortlock people hear that I am gone, they will be very sorrowful. They loved me very much and were always delighted to see me coming.

Trusting that this, the last labor of love which I shall be able to do for you, will be successful, I send on to Ponape my long boat with the mail, and with the missionary who is detained here.

Hoping you will soon send out a steamer *Morning Star*, I am,

YOUR MORNING STAR NUMBER THREE.

This venturesome trip of the long boat was most successful, as we all know. It was provisioned for two months; for no one could say beforehand how long it might be driven about or lie becalmed. But the 300 miles between Kusaie and Ponape were made in less than three days. Mr. Rand sends a letter from the long boat also.

PONAPE, June 23, 1884.

GREETING! DEAR MASTERS, — When you read the foregoing letter, you will all exclaim: "What! is that our dear *Star* talking to us again? We thought she was gone!" Yes, your beloved *Star* has set, and there is nothing left except her bones, which are doing good service at Kusaie and elsewhere. But I, her old long boat, which served her so well, am still alive and strong, ready for any good work.

When your *Star* went on to the reef and was not able to finish her work, every one felt sad; thinking that the Ponape missionaries on board would have to stay away from their work five or six months, and that the children and other friends in America would have to wait long months before hearing of the loss of their vessel. But Captain Garland, who knew me well, said: "While the long boat holds together we won't wait for a ship to come and get the mail; we will rig up the boat and take the mail on to Ponape. If there is no vessel there, we will take it on to Bonin Islands. The news must be sent home with dispatch, so that the children can build another *Star*!"

MISSION HOUSE ON KENAN, ISLAND OF PONAPE (in which Messrs. Logan and Doane have lived).



So he decked me over, and with him, the missionary, and three others on board, I came to Ponape. It was rather rough for them, but I did not tarry on the way, and landed them on Ponape, sixty-seven hours after leaving Kusaie. The Captain has gone to China; and you will soon hear of your loss. I am still at Ponape, doing what I can. If I had a little engine to bear me about, I should



A MAORI CHIEF, FIFTY YEARS AGO.

still be able to do a great deal of good, going not far from twenty-five miles every Saturday, with one of the missionaries and some of the young preachers of the islands, to spend the Sabbath at some one of the five or six out-stations, where there are a few Christians, but no church in successful operation.

Hoping to be the first to greet your new *Morning Star*, I am, fraternally yours,
 THE LONG BOAT

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