

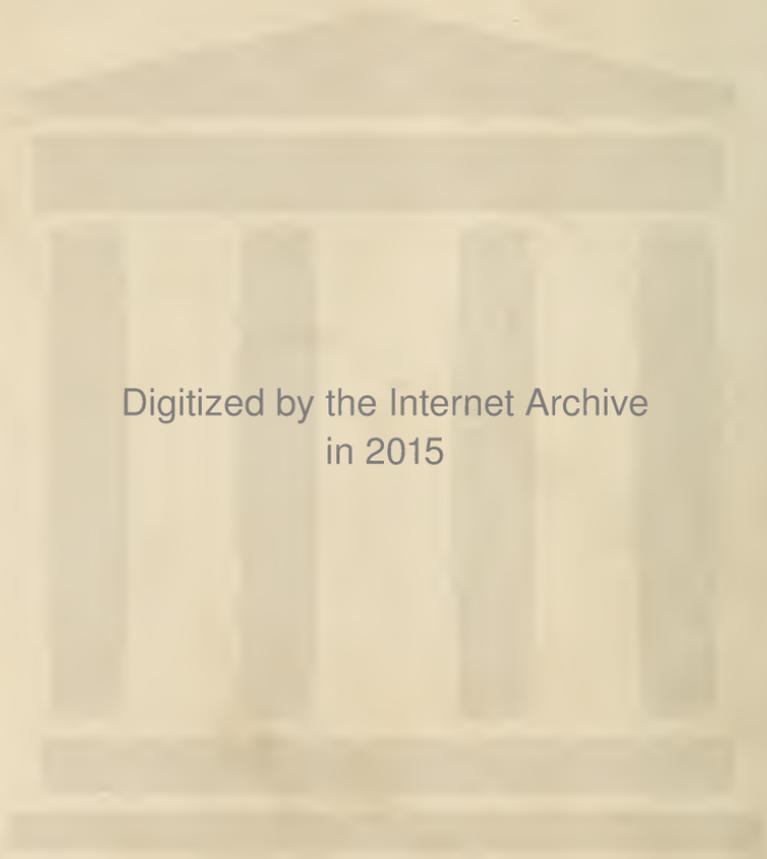


Division I

Section 7

No. _____

RESERVE
STORAGE



Digitized by the Internet Archive
in 2015

THE
MISSIONARY HERALD.

VOL. LXXXIV. — JULY, 1888. — No. VII.

NINE MONTHS. — The receipts for the month of May fell below those of the corresponding month in 1887, from donations by about \$2,300, and from legacies by about \$2,500. This reduces the amount of the increase for the first nine months of the financial year, so that the advance from donations is only about \$21,000, and from legacies not much over \$51,000. We need, therefore, for the remaining three months, special additional contributions beyond the ordinary regular gifts of churches and individuals from as many sources as possible. The urgent call from the missions for important grants-in-aid of the native churches for evangelistic and educational work, amounting, beyond the utmost which the committee feels authorized to appropriate, to not less than \$25,000, still continues. Would that a few generous men would unite together and add this sum to their regular contributions. It would send gladness all over our missionary fields. Let no one forget that it is the abounding blessing of God upon our work abroad which gives emphasis to the urgency of this call. This urgency will continue so long as He continues to open the door of opportunity. Such special additional gifts may therefore be well called "thank-offerings."

AMONG the letters from the missions and also in the Young People's Department will be found extended extracts from letters from Micronesia. The mail brought up by the *Star* reached the Mission Rooms May 19, and was very voluminous. We are compelled to put over to a future issue the reports from Ponape and Kusaie. The *Star* is expected to sail from Honolulu early in July, on her return voyage to Micronesia. She will carry upon this voyage, as reinforcements for Ruk, Rev. Alfred Snelling and wife, and for Kusaie, Miss Alice C. Little. Mr. Snelling is a graduate of Chicago Theological Seminary, and will take the place made vacant by the death of Mr. Logan. Miss Little is from Janesville, Wisconsin, a member of the graduating class at Oberlin, and will be associated with Miss Smith in the care of the Girls' School on Kusaie. The *Star* will remain in charge of Captain Garland, who is warmly commended by the missionaries and by all who sail under him. Let the vessel and those she is to carry be remembered in the prayers of the young and the old.

WE are not sure that a number of the *Missionary Herald* within the past generation has gone out, as does this one, without some letter from Turkey. It is not because there are not plenty of letters from Turkey in our pigeon-holes, but because other missions crowd our pages so that there is no room left.

By arrangement with Secretary Smith, now in London, we have received, just as we go to press, a despatch by cable, reporting the opening sessions of the General Missionary Conference. On Saturday, June 9, a reception was given the delegates in Exeter Hall, at which the Earl of Aberdeen gave an address of welcome, to which responses were made by representatives from several countries, Rev. Dr. A. C. Thompson speaking in behalf of friends in the United States. The Conference opened most auspiciously, ninety-four missionary societies being represented, and five thousand persons being present at the earlier sessions. On Monday, June 11, the topic was "The increase of Islam, and the social, political, and religious influences of Mohammedanism." The principal speakers on this theme were Dr. Schreiber, of the Rhenish Missionary Society; Rev. Dr. Bruce, of Persia, and Rev. Dr. Taylor, of New York. At the evening session Rev. Dr. Pierson, of Philadelphia, spoke upon the Progress of Missions. In our next number we shall hope to give some extended report of this most important conference.

THE Woman's Board of Missions, Boston, has lost a devoted friend and a faithful official in the death of Miss Emma Carruth, who has for fifteen years, first as Assistant Treasurer and afterwards as Treasurer, freely given her time and energies to the care of the financial department of the Board. She fulfilled her trust with marked ability, and even during her prolonged sickness, when suffering most keenly upon her bed, she still kept watch of her accustomed work. May the Lord raise up other helpers as faithful and devoted.

THE telegram received from London, which appeared in daily papers of May 29, stating that Mr. Stanley had been heard from, claims to be based on a letter from Major Bartelott, dated October 25. But from other sources we have had news from Bartelott's camp on the Aruwimi of a much later date, and nothing had then been heard from the explorer. Sir Francis De Winton, of the committee in London, and others who are acquainted with the circumstances, do not express any great anxiety in regard to the expedition, thinking that if anything serious had happened to Stanley's party some word would have been brought to the camp on the Aruwimi. While this is probable, it certainly is strange, if the expedition is prospering, that some message has not been sent back. We have heard from Emin Pasha at a much later date than from the expedition that is on the way to relieve him. All this is certainly singular and is suggestive of some trouble.

It is proposed by the Zulu Mission to send some of its members to Umganu's kraal, formerly Umzila's, for the purpose of establishing a station at that point. The mission calls loudly for six new missionaries with their wives, both for the extension of the work to the regions beyond, and for the assistance of those who are growing aged and feeble. Mr. Robbins is suffering from serious physical infirmity. Mr. and Mrs. Rood are, after long absence from their native land, to take a period of needed rest, while on account of broken health it seems necessary for Mr. Goodenough and his family to return to this country. The mission in its crippled condition calls for the sympathy and prayers of Christians and for speedy reinforcements.

WITH great thankfulness may we record the fact that in Central Turkey there has been abundance of rain, and the prospect of good crops is excellent. Moreover, it now seems probable that the rain has destroyed the grasshoppers, which have in recent years produced such desolation in Eastern Turkey, and which have threatened to destroy any crop which might promise well.

FROM the report of the engineer of the *Morning Star* we find that during the last voyage from Honolulu and back, which covered nine months and thirteen days, the engine worked 1,239 hours, or fifty-one and a half days, consuming 161 tons of coal. The engine and boilers, he says, "work fairly well, and give fair results for the fuel consumed." Mr. P. C. Jones, of Honolulu, chairman of the committee of Hawaiian Board on the *Morning Star*, reports that the vessel came into port after her voyage "looking extremely well."

WHATEVER has been done for Japan is done for a people who are not in danger of being pauperized by aid given them, but are ready to do whatever they can for themselves. In April last a public meeting was held in Kyoto in the interests of the Doshisha, the governor of the province giving the principal address. As a result of the meeting a native editor of one of the leading papers made a gift of two hundred dollars to this training school, and a poor student, who had to sell one of his garments to raise the money, gave fifty cents. One of the Osaka churches has just dedicated an edifice with a seating capacity of eight hundred, the largest Protestant church edifice in Japan, built entirely at its own cost. This city of Osaka has also the largest Christian girls' school in the empire, having over 370 pupils, to which the Board gives nothing except the services of its foreign teachers.

TIDINGS have been received of the death of Dr. Mackenzie, of the London Mission at Tientsin, China, who died in that city April 1. Dr. Mackenzie is well known in connection with the Tientsin Mission Hospital, which was originally a Chinese temple, but in 1879 was converted into a hospital at the expense of the Viceroy, Li Hung Chang, in gratitude for medical aid afforded Lady Li by Dr. Mackenzie. The circumstances under which the hospital was built, its relation to many eminent Chinese officials, and the ability with which it was conducted by Dr. Mackenzie make it one of the most noted institutions of the kind in the East. The missionaries of our American Board express great sorrow over the loss that they and all missions in China have sustained in the death of Dr. Mackenzie. They speak of him as a remarkable man whose life ought to be written and studied by the world. He was eminent as a winner of souls, thirty-nine persons having been brought into the church the last year through his labors.

A VOLUME of sermons in Bohemian, preached by our missionary, Rev. A. W. Clark, of Prague, has been published, at the request of those who first heard them. It is entitled "Cena Duse," or "The Worth of the Soul." The sermons are printed with the thought of reaching not only many in Bohemia, but also natives of that land now in the United States. The volume can be secured through the American Tract Society of New York, or of Rev. E. A. Adams, 670 Throop Street, Chicago.

WE regret to note the action taken by the American Baptists in their recent convention held in Washington. The committee to which had been referred the much-mooted question as to a Baptist mission among the Armenians did not recommend the adoption of this mission by their Missionary Union. This, we believe, was in accordance with decided opinions on the part of the management of the Union, and was clearly, in our judgment, in accord with just principles of missionary comity. But the report recommended that the Baptist *Publication Society* continue to collect and transmit funds for this work among the Armenians. This strikes us as a singular course of action; for if there is good reason for the maintenance of this Baptist mission in Turkey, it should be conducted by their Missionary Union. If reasons of comity would prevent this work being done by their Missionary Union, is it any less a breach of comity to have it undertaken by a publication society? The whole movement is one, as all testimony shows, which cannot strengthen, but must divide, the evangelical forces in Turkey; and we could wish that all Baptist Christians in the United States viewed in the same light as does their own Missionary Union this intrusion, not merely into territory occupied by others, but into churches well organized and at work, where the inevitable result must be division and weakness.

THE recent riotous conduct of the students connected with the Madras Christian College, the missionary institution of the Scotch Free Church, because of the report that one of the students there was to become a Christian, is a sad commentary on the religious character of much of the higher education in India. It is bad enough that the gospel is ignored in government institutions, but still worse when, out of deference to Brahman prejudice, it is not made prominent and controlling in the life of so-called Christian institutions. Better do without students than employ heathen teachers and defer to a heathen sentiment in the instruction that is given. While we profoundly regret, on missionary grounds, the course adopted so largely in the English colleges and universities of India, we cannot but feel grateful for the success that has attended the effort to maintain thoroughly Christian colleges at Jaffna, in Ceylon, and at Pasumalai, in our Madura Mission — grateful for the young men brought to the knowledge of Christ in them; grateful for their zealous labors in the neighborhood while students; and, if possible, more grateful still for their fidelity to their Christian profession in subsequent life. Friends interested in the spiritual welfare of India may well contribute to sustain these institutions and enlarge their means of usefulness.

THE American Committee for the General Conference of Foreign Missions reports that the delegates from this country to the Conference number one hundred and sixty-eight, of whom seventy-four are from general missionary societies, forty-six from women's societies, and forty-eight delegates at large. The investigations of this committee have revealed the fact that there are in America forty-six evangelical foreign missionary societies, and thirty-six women's societies. We trust that the special prayer which has been offered for this Conference, and which will be ascending through its sessions from the ninth to the nineteenth of June, will continue after its adjournment, with earnest supplications that the blessing of God may follow its deliberations.

RENEWED men are the best evidences of Christianity. It is not difficult to believe in the miracles of the Bible when one sees miracles wrought in the transformation of character. To make a saint out of a savage is more than to open the eyes of the blind. Professor Henry Drummond, in his new volume on "Tropical Africa," accepts this line of evidence in regard to the value of missions as he tells the story of an African convert connected with the Scotch Free Church mission on Lake Nyasa. "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."

WHAT Sunday-school or individual would like to maintain a Christian colporter on the island of Ponape, Micronesia, who is now laboring among the Spaniards and the waifs from other lands who are drifting to that far-off island? One of these waifs from New York City, after wandering long in sin, was converted to Christ on Ponape, and has since then been doing such excellent Christian service as a colporter and Bible reader among the foreigners that Mr. Doane is now paying out of his own pocket one hundred dollars a year, all it costs to support this man. Who will take this sum and relieve the faithful missionary who cannot well pay it?

A CORRESPONDENT of the *Indian Witness* reports that, under the leadership of Babu Protap Mazoomdar, the three or four sections into which the Brahmos of Bengal have been divided have formed a union, to which union all persons who call themselves Brahmos are eligible. These divisions are the Adi, or Conservatives; the Sadharan, or Constitutionalist; the disciples of Keshub Chunder Sen, or the New Dispensation; and the followers of Mazoomdar. The principles on which the union is based are the following: (1) The unity of God; (2) The catholicity and unsectarian character of the Brahmo-Somaj; (3) The preservation of the purity of character in all our reforms and developments; (4) Spiritual culture through definite processes; and (5) The consolidation of the Brahmo community by physical and moral improvement. This correspondent of the *Indian Witness*, as a theist, objects strongly to this union, inasmuch as it incorporates into it the pantheism of Vedantism. The doctrine of the unity of God is indeed maintained, but that of his personality is surrendered; and this correspondent enlarges upon frightful moral effects of Vedantism. There can be little hope for India from any of these systems which do not exalt the Saviour of the world.

BASING the estimate on the comparative value of a day's labor in the United States and in Harpoot, Eastern Turkey, the contributions of the people in the Harpoot mission field last year were equivalent to about \$100,000 in this country. Of this amount more than one third was paid into the treasury of Euphrates College. This is a remarkable record, showing that the people appreciate the Christian and educational work done among them. Apart from missionary salaries the Board expended in this field last year \$5,181. The fine and much-needed college building described by Mr. Barton in the *Missionary Herald* for January last, built for \$5,000, would have cost at least \$30,000 in Massachusetts. Aside from the cheapness of labor, Yankee tact aided in its economical construction, for lime was burnt and standing trees bought when the unusual demand for building materials had created "corners" in the market. It was built, as Mr. Barton says, "on faith," because it must be in this way or not at all. Had there been any delay on the part of the college in availing itself of the permit to build, which was suddenly granted and which the Turkish superintendent of public instruction very soon regretted having given, the construction would have had to be postponed indefinitely, possibly forever. And now this building, so imperatively needed, and so providentially secured, calls loudly for the \$5,000 which it cost. This sum ought to be in hand at once. Who will make an extra gift of this amount? Or, are there many who will aid in this work? Any gift, large or small, sent to the Treasurer of the American Board, and designated for this object, will be gladly appropriated according to the wishes of the donors.

WE have received an interesting pamphlet on "The Arab in Central Africa," by James Stevenson, who has heretofore written a good deal in reference to philanthropic and commercial enterprises in Central Africa. He brings together many facts which show that within the last five years the ravages of the Arabs have increased in area and intensity, so that a territory west of the Great Lakes, one thousand miles by four hundred, has been devastated. It is a sorrowful story of the growth of the slave-trade, and the statements here brought together give force to the representations made to the British government, urging it to interpose in the defence of the rights of commerce in the interior of Africa. Mr. Stevenson's pamphlet is accompanied by a fine map of Africa, showing the lines on which the slave-trade is now prosecuted.

It is reported that the emissaries of Russia are now in Macedonia inciting the people to rebellion, this being a part of its scheme for disturbing the existing state of affairs in the region of the Balkans. A rising of the people in Macedonia would inevitably involve Bulgaria, and any serious political disturbance in Bulgaria would give Russia an opportunity for interference. In the meanwhile Prince Ferdinand is securing the affection and admiration of the people who have chosen him as their ruler, and there seems less and less probability, as time goes on, that the Great Powers of Europe will join Russia in opposing the will of the Bulgarian people. At the present moment the outlook for the prince and his realm is more hopeful than it has been hitherto, and we trust that Bulgaria will be left to the autonomy and the peace which she has well earned.

MANY pastors are painfully aware that they have not succeeded in stimulating and guiding the missionary interest among their people as they should, and they would gladly welcome any practical suggestions as to better methods. Such pastors will find help in a twenty-four page leaflet issued by the American Tract Society, entitled "Ministers and Missions," prepared by Rev. Dr. Kincaid, of New York. This branch of "pastoral theology" calls for far more consideration than is ordinarily given it, and Dr. Kincaid gives some excellent hints as to the way in which ministers may wisely kindle and direct the zeal of their people in missionary lines. In these days variety and entertainment are demanded from the pulpit, and within certain limits it is proper to meet this demand. It is undoubtedly true, as Dr. Kincaid says, "that to the average man the Acts of the Apostles is more interesting than the Epistle to the Romans;" and if ministers only knew their opportunity they would find in the treatment of missionary themes something that is remarkably adapted to awaken interest in the minds of their hearers as well as to help forward the kingdom of God on earth.

THE resignation of Count Ito as Prime Minister of Japan awakens some concern as to the state of political affairs in that empire. It will be remembered that Count Inouye, a leader among the officials of Japan, resigned a few months ago because of his inability to carry out his arrangements with western nations. Now Count Ito, who is one of the ablest of Japanese statesmen, and who has been specially connected with the movement for the establishment of a representative assembly to be inaugurated in 1890, has laid down his portfolio. As yet no definite information has been received as to the reasons for this step, but it would seem to indicate a serious crisis in the political affairs of Japan.

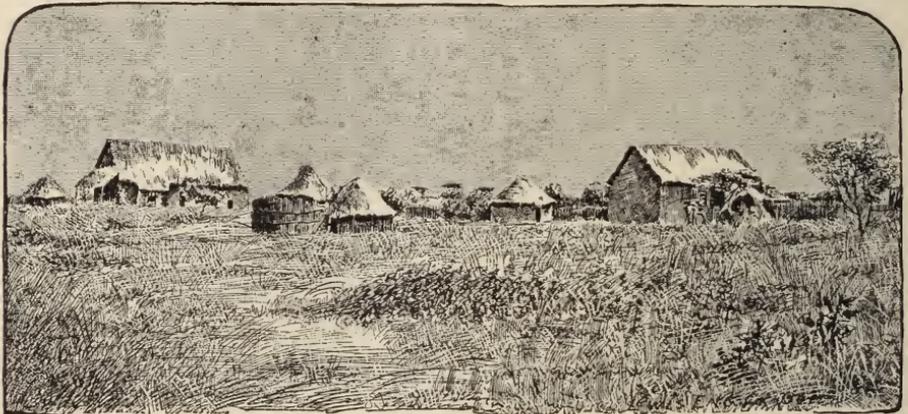
MR. NEWELL, of Northern Japan, has been spending the winter months at Nagioka, an out-station of Niigata. He reports that for two months the snow was six feet deep on a level, and nowhere through the city streets was there anything more than a single narrow footpath. During the first thirty-five days of his stay it snowed thirty-three days. Mr. Newell says, however, that "the weather had not been very severe." While the storms were about them the sunlight of truth was entering some hearts, and over one hundred pupils of the school have been attending Christian services each morning, though only last autumn they were quite indisposed to come.

A MISSIONARY of the Baptist Board, just going to Japan, who is to be supported by a single church in Illinois, asks if it would not be quite as well for many churches to sustain each a missionary in the foreign field, as to have a thousand-dollar choir singing in an unknown tongue?

THE diamond trade of South Africa has come to be of great importance. In 1887 the value of diamonds exported was over \$21,000,000, while within the last five years the value is about \$79,000,000. But there are souls in Africa of infinitely more value than are these precious stones; would that men were as willing to go to Africa to seek for these souls as they are to seek for diamonds.

OUR WEST CENTRAL AFRICAN MISSION.

MANY of the missionary societies laboring in Africa are just now experiencing serious trials in connection with the sickness and death of several of their missionaries and also from newly awakened hostility on the part of the native chieftains. It is with great regret that we see the confirmation of the rumor, to which we alluded last month, of the death of Bishop Parker, of the English Church Missionary Society, and of his associate, the Rev. Mr. Blackburn, both of whom died of fever at their station at the southern end of Victoria Nyanza. Following so soon upon the murder of Bishop Hannington, the death of his successor will be a sad blow to the Church Missionary Society. Moreover all the stations of this Society in East Africa, as well as of the London Society on Lake Tanganyika, have experienced great trials of late in connection with the *hongo*, or claims for tribute, made by the native chieftains. Recently also the Free Church of Scotland's mission on Lake Nyasa has been compelled to suspend



MISSION STATION OF KAMONDONGO, BIHE.

its missionary operations, and to attend solely to self-defence against the assaults of Arab slave-traders, who have entered anew and with great vigor upon their infamous traffic. The losses by death of our English Baptist brethren on the Congo have been so numerous as to be wellnigh crushing.

With profound sorrow for what our brethren of other societies are called to endure, we are reminded by contrast of the gratitude due our heavenly Father for his leadings of our mission in West Central Africa. We have had losses and trials, and we know not what may be before us in the future, yet we have great occasion for thanksgiving. God evidently guided in the choice of the region which our mission now occupies. The climate is salubrious, the soil fertile, and the people, while rude and wholly uncivilized, are yet vigorous and enterprising. They have received our brethren with as much kindness as could have been expected from them, and they are responding to the appeals made to their reason and conscience more quickly than have most of the tribes of Africa. The stations occupied are sufficiently removed from the coast to escape most of the unfavorable influences arising from close contact with the corrupt side of civiliza-

“The longer we are on our present site the better I like it. I think with comparatively small outlay it is going to become a very pretty place. The people are near. The garden ground is quite rich and will readily become more so from careful treatment. The spring of water which we did not find till after we had begun our camp has turned out a perfect treasure. Even in the driest weather it puts out a stream sufficient for our use. A few days ago I received a lot of trees for which we had sent to Lisbon. They are doing nicely and in a few years we hope to have oranges, grapes, apples, peaches, plums, cherries, apricots, figs, and some other tropical fruits. These cost us comparatively little and will in the future be of great good to us in every way.”

Our readers will be glad to see the reproduction of a photograph of Chikulu, the chief man of Chilume, the village nearest our station in Bailundu, who will be remembered, by those who have watched carefully the story of this mission, as the man who had so much to do with expelling the missionaries at the time they were driven out in 1884. The lads connected with the mission, and who have been faithful in their confession of Christ, were all under the authority of Chikulu, and he has sometimes used them very cruelly. It must not be supposed that the costume in which he was taken in Mr. Currie's photograph is the ordinary costume of an African *sekulu*. The vain man had arrayed himself gorgeously for the occasion. And since our engraving was made, tidings have come of his death. By the last mail Mr. Stover writes that Chikulu died in March last, after a short illness, and he says of the event : —



CHIKULU, LATE CHIEF OF
CHILUME.

“It will be a relief to the boys, although they did not seem to think of that, but were kind and attentive to all his wants during his illness, notwithstanding the fact that on the very day of his death the king interfered on their behalf in the case of a fine which Chikulu had put upon them falsely out of sheer malice.”

The recent tidings from the young church at Bailundu are encouraging. The members, none of whom are over twenty years of age, are not only standing stedfastly but seem to be growing in knowledge and in grace, and our brethren write of these youth as giving them unspeakable comfort by their kindness and fidelity. Let this mission in Africa, so well planted and so graciously favored of God, be continually remembered in the prayers of the friends of missions.

THE MISSIONS OF THE AMERICAN BOARD IN ASIATIC TURKEY.
1831-1887. A CONDENSED SKETCH.

BY REV. EDWIN E. BLISS, D.D., OF CONSTANTINOPLE.

MISSIONARY WORK. — CONTINUED.

SECOND PERIOD. — A second period in the history of the missionary work under consideration, covering twenty years, from 1846 to 1866, was a period of *growth and organization*. The stations occupied by missionaries increased in number from five to twenty-four. Aintab, in what is now called the Mission to Central Turkey, was first occupied in 1849; Mosul on the Tigris in 1850; Diarbekir, also on the Tigris, and Marsovan, in the centre of Asia Minor, in 1857; Arabkir, in Eastern Turkey, in 1853; Tocat and Cæsarea in 1854; Marash, Aleppo, Sivas, and Harpoot in 1855; Oorfa, Nicomedia, and Antioch in 1856; Mardin, Bitlis, and Adrianople in 1858; and Adana in 1863; the work thus spreading to all parts of Northern Turkey.

DIVISION INTO THREE MISSIONS. — At first all the stations occupied constituted but one mission, which held annually a meeting of delegates from each station for the consideration of all plans and estimates for the coming year. But at length the expense of time and money involved in attendance upon these annual meetings became so great for delegates coming from remote places that in 1856 the stations of Aintab, Marash, Antioch, Aleppo, and Oorfa were constituted a separate mission, having the Taurus Mountains for its boundary on the north. This is called the MISSION TO CENTRAL TURKEY.

Again in 1860 the delegates to the annual meeting of the remaining stations, finding that some of their number had been obliged to travel seven hundred and fifty miles, requiring more than a month of time, and finding other difficulties in the care of so extensive a region by one mission, decided upon another division, by which the stations of Erzoom, Harpoot, and Arabkir, uniting with Mosul, Mardin, and Diarbekir (stations of the Assyria Mission, which had been carried on for eleven years in Southeastern Turkey), should constitute a separate mission, to be called the MISSION TO EASTERN TURKEY, having for its boundary on the west the forty-second degree of east longitude, and for its eastern limit the borders of Persia. The remaining stations, Constantinople, Adrianople, Smyrna, Broosa, Nicomedia, Trebizond, Marsovan, Sivas, including Tocat and Cæsarea, are within the bounds of what is called the MISSION TO WESTERN TURKEY. These three missions, all acting under the supervision of the Prudential Committee at Boston, now carry on the work entrusted to them, holding annual meetings independently of each other, but securing unity of plan and operation by an interchange of representatives at their meetings.

The persecutions, already mentioned, continued with but little abatement till 1850, when through the kind intervention of the English ambassador, Sir Stratford Canning, afterwards bearing the title Lord Stratford de Redcliffe, and others, the Sultan issued a royal firman, giving to his Protestant subjects all the rights and privileges of a distinct civil organization, putting them on an equality with the Armenians, Greeks, and other non-Moslem communities. The provisions of

this firman have been imperfectly carried out, but have secured the cessation, to a great extent, of former persecutions. During these twenty years, the number of evangelical churches increased from four to forty-seven, with 1,913 members in all, the number on their rolls from the beginning having amounted to 2,337.

Evangelical Unions. — In 1864 eight of the churches in the vicinity of Constantinople formed an ecclesiastical association called, from the ancient name of the Roman province to which they belonged, the *Bithynia Union*. It carries on its work independently of the missionaries, who, however, attend its meetings and take part in their exercises as honorary members. The object of the union is to take oversight of the churches, provide pastors, attend to cases of complaint, and promote the prosperity of the evangelical work in the region. A similar union was formed in 1865 among the churches in the mission to Eastern Turkey, and was called the *Harpoon Union*. This union has carried on an important missionary work for years for the Armenians living among the Koords in that region. Another union has been formed among the churches of Central Turkey, and bearing the name of the *Cilicia Union*, and still another called the *Central Union*, among the churches centring about Marsovan, Cæsarea, and Sivas in the Mission to Western Turkey. There have been established native evangelical societies also in the regions of Erzroom and Bitlis for the promotion of home missionary work. Besides the meetings of these associations, repeated conferences were held during these twenty years, sometimes extended for days, and attended by missionaries and representatives of the churches, pastors, and others, to secure harmony in action and progress in the work. Extensive tours on the part of native pastors and of missionaries helped in the same direction. During the same period there was continual advance, though at first not very rapid, in the contributions of the churches to the support of their own institutions. The habit of giving tithes to the service of the Lord was adopted in many of the communities, especially in the interior.

Theological Seminary and the Press. — Early in the history of the station at Constantinople, a seminary was established there for the education of young men preparing for the ministry, such as gave promise for that work. This seminary, long under the care of Dr. Cyrus Hamlin, was removed in 1865 to Marsovan in the interior, and has been continued there as the theological seminary for the Mission to Western Turkey. In its place has arisen Robert College, which, though having no organic connection with the mission, is in full sympathy with its work. Robert College opened in 1862, and graduated its first class in 1868. A theological seminary was started in 1859 at Harpoon in Eastern Turkey, and sent out its first class of eighteen men in 1863. Schools for the training of preachers and teachers were also early established at Tocat, Mardin, Marash, and Aintab.

The Mission Press, which had been transferred in 1833 from Malta to Smyrna, was again transferred in 1853 to Constantinople, where it has ever since continued its operations. The books, tracts, and newspapers printed have been in Armenian, ancient and modern, for the use of Armenians speaking their own language; in Armeno-Turkish (Turkish printed in the Armenian character), for Armenians using only the Turkish language; Arabo-Turkish (Turkish in the

Arabic character), for Turks; Greco-Turkish (Turkish in Greek character), for Greeks using the Turkish language. The Scriptures in these different languages and characters were at first published under the auspices of the mission, but since 1858 this work has been under the care of the agents of the American and of the British and Foreign Bible Societies. The general publication work of the three missions is done principally at Constantinople on account of facilities found there, and is about equally divided between publications of Christian literature and textbooks for schools.

THIRD PERIOD. — A third period, covering the remaining twenty-one years (1866 to 1887) of the history of the missions in Turkey, may be characterized as the period of decided *advance in educational work, and in the establishment of cordial relations of coöperation between the native evangelical churches and the foreign missionary laborers.* During this period the number of organized churches increased from forty-seven to ninety-seven, and the membership from 1,913 to 8,618.

One of these churches, organized by the Bithynia Union in 1867, was composed entirely of evangelical Greeks. In other cases Greeks and converts of different nationalities, Turks, Jews, Bulgarians, have become members of the local evangelical church. In 1872 Van was added to the list of stations in Eastern Turkey. The theological seminary at Marash graduated its first class in 1871. The erection of a large and commodious Bible House (dedicated in June, 1872, by means of funds collected, mainly in America, by Rev. I. G. Bliss, D.D., and placed under the care of trustees) marks an era in the Bible and general publication work.

Educational Work. — From the beginning, common schools to teach reading (especially the Bible), writing, and other primary studies had been established at all stations and out-stations. During this twenty-one years these schools were multiplied, improved in character, and graded schools introduced. High schools for boys, and seminaries for the higher education of girls, were established in almost every important city in the three missions. Industrial departments were added to some of the high schools for boys, to teach the pupils to some extent useful trades, form habits of industry, and aid in their pecuniary support. "The Home," a boarding school for girls, established at Constantinople in 1872 under the auspices of the Woman's Board of Missions, for the higher education of pupils gathered from the various nationalities in the surrounding region, began to send out its graduates in 1875. In the same year Central Turkey College commenced operations at Aintab, and soon added its medical department. The Normal School established in 1872 at Harpoot became Armenia College in 1878. Its name has been changed to Euphrates College, and it has normal, female, and theological departments; and now in 1887 the high school for boys at Marsovan has become Anatolia College.

Self-support and Self-government. — It is a principle early accepted on the part of missionaries and of the churches formed in connection with their labors that an evangelical work once begun in any region should pass, as soon as may be, into the hands of native Christians; that the work should be primarily regarded as belonging to their churches, and that the missionaries from abroad

should be regarded as their helpers. Hence the efforts to establish self-supporting and self-governing churches and to induce them to take upon themselves as fast and as far as possible the responsibilities of pushing on the work. Sometimes missionaries have forgotten their true relation and have undertaken to do what should have been left to the churches, and sometimes the churches, feeling their own weakness and poverty, have desired to leave a main responsibility on the missionaries. Meetings were often held to discuss questions relating to mutual relations, notably a conference of native pastors, lay members, and missionaries, lasting for three days, held in 1872. Looking at questions from different points of view, differences arose which, though sometimes harmonized, still continued to some extent, and finally culminated in a state of things that, coming to the knowledge of the Board in America, led in 1882 to the appointment of a special committee and the sending out of a deputation to examine the facts in the case, and propose remedies. In connection with the visit of this deputation, a conference of natives and missionaries was held at Constantinople at which full opportunity was given for the presentation of all matters in debate, and a free expression of opinion from all parties was sought. Two of the Secretaries and one member of the Prudential Committee from Boston were also present and took part in the discussion. The deputation for the Board, Rev. A. L. Chapin, D.D., President of Beloit College, and Rev. C. M. Mead, D.D., carried on its work of investigation independently, but took part also in the conference. The result of the whole was the adoption by the churches, the missions, and the Board of a plan of coöperation by which the different departments of the work are placed under the direction of mixed committees, composed of equal numbers of missionaries and natives, and reserving to the churches their own rights, and to the missionaries, as representatives of the Board, the final decision respecting the use of foreign funds.

Departments of Work. — In the three missions to Turkey, as in most missions of the American Board of Commissioners for Foreign Missions, the work divides itself into three general departments, the evangelistic, the educational, and that of publication. Individual missionaries sometimes devote themselves exclusively to one or the other of the departments, or change from one to the other according to the exigencies of the case, and sometimes, though rarely, undertake to carry on work in all at once. Work in the evangelistic department consists in preaching and hand-to-hand labor for the conversion of men in the places occupied by the missionary or in those he visits on tours. Sometimes he associates with himself on these tours a native pastor or other helper, and has for his object to start the work in a new place or develop it when already begun. Being much of the time absent from home, he does not undertake the care of one particular church, but labors successively in many, giving counsel and stimulus when needed, helping to heal difficulties, so that in connection with the native pastors there comes upon him, as upon the apostle Paul, “the care of all the churches.” In this department the wives of the missionaries, and in many cases unmarried ladies, render most important service.

In the educational department are those missionaries and assistant missionaries (unmarried ladies appointed to the work), who have charge of schools and seminaries, laboring in them personally or having the superintendence of them.

The publication department consists of those missionaries who are annually appointed by the Mission to Western Turkey to carry on the work of preparing and issuing from the press the books, tracts, and newspapers needed in the three missions. They are called the Publication Committee. With them is associated what is called the Committee on the Press, whose business it is to decide what publications are to be issued, and in what order, to examine manuscripts, etc., and thus take the general superintendence of the publication work. Members of this committee are appointed, one half by the three missions at their annual meeting, and one half by the ecclesiastical unions representing the churches. Books and tracts may be prepared by others than the members of these committees, but must pass under their scrutiny before publication.

The work of these three missions has been, through its whole history, to a very great extent, among the Armenians, but has extended also to other nationalities of the empire, especially to Greeks in Western Turkey, to Koordish-speaking and to Syrian Christians in Eastern Turkey, and somewhat in all the three missions to the Turks. Few of this latter nationality have publicly professed acceptance of Christianity, but judging from the increasing sale of Scriptures and portions of the same in the language used by them, and from the not infrequent attendance upon evangelical worship by individuals of this nationality, many among them are giving attention to its claims.

STATISTICS OF MISSIONS IN ASIATIC TURKEY FOR 1887.

MISSIONS.	Stations.	Out-stations.	American Laborers.						Native Laborers.					Total of Laborers.	
			Ordained.	Physicians.		Others.	Wives.	Other Women.	Total.	Pastors.	Preachers.	Teachers.	Helpers.		Total.
				Males.	Females.										
Western Turkey	8	111	23	. . .	. . .	1	19	23	66	16	38	172	42	268	334
Central Turkey	2	40	8	1	. . .	1	8	9	27	16	14	85	21	136	163
Eastern Turkey	5	118	14	1	. . .	. . .	15	12	42	26	35	151	40	252	294
Total	15	269	45	2	. . .	2	42	44	135	58	87	408	103	656	791

MISSIONS.	Churches.			Education.						Total under Instruction.
	Number of Churches.	Members.	Additions.	Semin'ies, Col., & High Sch'ls.	Pupils.	Girls' Boarding Schools.	Pupils.	Common Schools.	Pupils.	
Western Turkey	25	2,574	143	9	504	8	432	134	5,331	6,267
Central Turkey	33	3,740	249	6	275	4	142	85	3,466	3,883
Eastern Turkey	39	2,304	145	16	789	4	178	138	4,675	6,215
Total	97	8,618	537	31	1,568	16	752	357	13,472	16,365

Letters from the Missions.

Micronesian Mission.

THE ARRIVAL OF THE MORNING STAR.

AS announced in the last number of the *Missionary Herald*, telegraphic news was received of the arrival of the *Star* at Honolulu April 18. The mail brought up reached our Mission Rooms May 19, and is so voluminous that if printed it would cover not less than two hundred pages of the *Herald*. We can give only a portion of the reports in this number, and must reserve some of the matter for subsequent issues. The *Star* returns in good condition and reports having experienced during the voyage a remarkable series of calms, during which the auxiliary steam-power proved very serviceable. The most cheering portion of news relates to the happy settlement of affairs at Ponape, so that no apprehensions are felt as to the relations between the natives and the Spaniards. Mr. Doane speaks of his great pleasure in the deliverance which has been granted them, so that he sings for joy after the passing of the storm. Letters from Ponape and Kusaie must be put over until next month. Some further accounts from Ruk will be found in the Young People's Department on page 323.

FROM RUK. — MR. LOGAN'S JOURNAL.

Among the papers brought by the *Star* was the last journal of our beloved and lamented missionary, Mr. Logan. Its first date is March 11, 1887. It will be remembered that when the *Star* left Ruk a year ago in February, she took Mr. Logan and Moses, a native preacher, to the Mortlock Islands, for the annual visit to the churches, which for several years have had only native pastors. Mr. Worth was to follow in a little schooner to bring Mr. Logan back to Ruk. At the time of his leaving Ruk, February 10, 1887, the journal says: —

“There were threatening rumors afloat as to the hostile attitude of the natives of the various districts of Ruk, threats to exterminate the whole missionary party. Then

too it has seemed to require great care in diet, etc., to keep my strength up at home, and this trip meant three weeks of very hard work and ‘roughing’ it among the natives, both as to food and sleep. So it was very hard for Mrs. Logan to let me go, but she bore herself bravely. Such partings are hard, however.”

THE MORTLOCKS.

Mr. Logan was “even more miserably seasick than usual” on the two days’ passage to the Mortlocks, but rallied and went through his usual round of inspection. He visited ten islands, sailing in a little native canoe tossed upon the roughest seas. Of one of those trips he says: “The rolling, pitching, and tossing on one of these canoes at such a time is indescribable; often a canoe a half-mile ahead of us, with its sail more than twenty feet high, was completely out of sight and again seemed lifted high into the air.” We give samples of these visits among the Mortlock churches: —

“At Lukunor Moses and I took the church roll and went over it, name by name, trying to find out how each one had been doing. There are about 150 members, so this work is a heavy one. They have been four years without a teacher, and we find much that is wrong, but on the whole the Christians have held on. We began last year a vigorous campaign against the use of the *taik*, the reddish-yellow paint with which they disfigure themselves, the long hair of the men, and the *tabuing* of the land. The deacons and chiefs put in an urgent request for Joram the teacher we brought from Namaluk, and as that was the result I hoped for, I was easily persuaded. Monday and Tuesday were spent in hard work at Lukunor. We had a communion service, baptized two adults and many children, and then, with many earnest exhortations, we left them to go to Oniop.

“We did not reach Oniop until long after dark, and it was late before we could get settled for the night. We slept in the

house in which we formerly lived at Oniop. I had only a native mat, softened up a little by coconut leaves procured by Moses' thoughtfulness, and old memories were strong upon me, but I contrived to sleep considerably. My bones are so sharp that they grow painful when there is nothing soft under them.

"The canoe ride to Oniop was rather exciting, as there was quite a sea in the lagoon and we had to watch closely to keep from capsizing. A boy was put upon the outrigger to act as a sliding balance, dodging in toward the canoe when the outrigger went under, and out to the outer verge when it went up into the air. But we got safely through.

"There has been no teacher living regularly at Oniop since we left in 1881. We found the church and the school, however, in a better state than at Lukunor. We made arrangements here to have Jimna, the young man we took to our training school last year, acknowledged as their teacher. He is a fine young fellow and we hope much from him.

"At Mór we had the usual roll-call of the church, with not a few cases of discipline to attend to. The women here cling most tenaciously to the use of the taik. Two years ago a canoe from here went to Ruk for taik, and drifted off and was more than two weeks at sea, the men suffering everything from hunger, thirst, and anxiety. They at last found Ruk again (it was on their return that they drifted away), and as the trade-wind season was over they had to remain there many months. All this time their friends were in suspense as to their fate. Yet with such a lesson as this before their eyes, and the fact that such cases are not uncommon, and also that the taik is very costly, the women still cannot forego the satisfaction of making themselves hideous and disgustingly filthy with the stuff. The men could give it up, but the women, especially the young ones, are very obstinate. Such is the power of fashion. We had a special service setting apart our two pupils to their work, not of course ordaining them, but solemnly setting them apart

for the Lord's work. We hope both will do good work for a year or two, and then come back to Ruk for another term of study.

"Satoan has been the black sheep of our Mortlock fold, but this year we were delighted at the great change. Opatia and Opatinia have lived here the past year. Saturday afternoon we spent examining the school and attending to the church members. The school numbered about 130, of whom more than fifty had Testaments or portions, and could read somewhat in them. There were large classes of young men, an especially hopeful feature, as at many of the islands the schools are composed very largely of girls and young women. There was not one long-haired man among the church members; and nearly every young man in the school had also cut his hair.

"On Sunday, at the communion, six were restored and nineteen baptized and received into the church. The people seemed eager to hear and promised to give heed to our exhortations and warnings."

RETURN TO RUK.

After finishing this faithful work, Mr. Logan returned to Ruk, taking with him for his training school three couples and leaving behind far more couples who wished to go. The schooner was too small, and it was a very hard passage for those who were on board. "There were eighteen of us, including five children. The only cooking facility was a half-barrel lined with tin, in which a fire could be built, water boiled, and food cooked in a pot." As to their arrival, Mr. Logan wrote:—

"You can hardly imagine how good it seemed to us all to be at home and together again. Mrs. Logan had kept up all the services, morning, evening, and Sunday, and everything had gone along well. She was, however, very tired, as the strain of responsibility at such a time is great.

"It seems to me," adds Mr. Logan, "that the work at the Mortlocks, etc., is in better condition than last year. It is going to be a struggle with taik and

long hair, but I believe that by patiently pushing the matter we shall get the victory. And they will grow spiritually by becoming willing to give up for Jesus' sake such bad customs. I think I never realized so fully before what a hand-to-hand struggle with the powers of evil it is.

"Yet the gospel has taken root and does grow, although slowly. What folly to expect that these races can take on pure morals and Christian civilization in a few years! Souls can be saved, morals and manners improved, the seeds of all progress planted and nourished; but the century-plant grows quickly in comparison with true civilization. If we could only have help enough to have good schools everywhere, and teachers with characters to command universal respect, and sufficient enlightenment and force to push forward reform in all directions, making Christianity tell in all ways, bettering the life that now is and leading to the life to come, it seems as if very much might be accomplished; but now we can only strike a blow as it were here and there. Yet, as I said, the progress is on the whole encouraging."

FOOD-SUPPLY.—THE TRAINING SCHOOL.

In the spring of 1887 there was a time of scarcity over all the Ruk group. It has been the custom of the natives to rely almost wholly on the bread-fruit, so when that falls short there is a famine. There could be abundance of taro and bananas raised. The mission plantation yields a fine supply of these, the taro tubes weighing fifteen pounds or more. The training scholars begin to take a pride in the work. Better still, the people about are beginning to copy the example set them. Mr. Logan had very fine yams last year, with excellent sugar-cane and papaya, and bananas in abundance.

The Mortlock pupils gave much anxiety during the following season. They were very homesick and at one time it seemed as if they would all go home when the *Morning Star* should return. "Johnny" and his wife were exceptions, as their hearts were fixed. The others were not enough in earnest to endure, although

their Mortlock Islands are overpopulated so that the people are often hungry, while food may be had in plenty at Ruk. The missionaries talked and prayed, and hoped that the tide was turning.

The school as a whole had been prosperous. The boys worked and studied well and some of them desired to become teachers. There were eighteen in Mr. Logan's own family, six of whom have been received to the church. The care and cost of clothing and feeding them was borne by the Logans, Mrs. Logan cutting out most of the clothing for fifty persons and overseeing the making. Many of the girls can now sew very well and can cut also, but not so economically as their teacher. At the close of the year the Logans naturally found themselves in debt, but when the *Morning Star* arrived, August 7, a letter informed them that an allowance for the school had been granted them, exactly enough to meet their debt. The *Star* also brought Mr. and Mrs. Treiber to their help. Of this Mr. Logan writes: "We feel very thankful and are very happy."

The Girls' School had suffered from the fall and the consequent sending back to Ponape of the native woman who was at its head. Some of the girls were placed in Mr. Worth's family, and others in Johnny's family.

THE CHURCHES.

Besides the church at Anapauo, the mission station, there are three out-stations in the Ruk group manned by Ponape teachers. Moses was at Uman, where there was "a growing interest in good things," and where "a number were added to the church." At Kutua, where David was, a new church building was dedicated and between twenty and thirty candidates for baptism were on probation awaiting the organization of a church. At Kuku, Manassa was ordained as pastor, and a number were added to the church. In September the general meeting of the Ruk teachers was held. Mr. Logan wrote:—

"The reports from all the churches are favorable: not unmixed good, but on the whole satisfactory growth. Johnny, of the

training school, was examined for license, and passed a good examination. We had somewhat formal services, making it a kind of halfway ordination. It seems wisest to consider license as an admission to an inferior order of the ministry, and those who enter this rank may continue in it for life, or at a subsequent period may be fully ordained. It was an occasion of great interest to us, as we hope it may be the first of many such occasions, until we have a teacher for each district on Ruk and the neighboring islands. Johnny promises to make a very useful man, and his wife is like-minded. I baptized them both the year we lived at Mortlock."

These helpers were stationed at Metito. A Ruk pupil was also stationed at the island of Utet, where the people had asked for a teacher. As to the attitude of the neighboring islanders, there were during the year, with general quiet, occasional fights and a few murders. Mr. Logan acted as peacemaker and his gentle but firm intervention will now be sorely missed.

SICKNESS AND DEATH OF MR. LOGAN.

After this last entry of Mr. Logan in his journal, Mrs. Logan continues the record of what happened, giving some account of the last labors and of the sickness and death of her husband. She says:—

"After the last date Mr. Logan again visited the three stations in the Ruk lagoon, where the three Ponape teachers are located. He spent a Sabbath at Uman with Moses, and spoke with much satisfaction, on his return, of the growing interest in good things there. A number were received into the church.

"In Mr. Logan's journal he speaks of some people who came from Utet in the western part of the group asking for a teacher. After the Mortlock scholars refused to go, he proposed to one of our boys to go, not permanently but for a few months, until some other way should open. The young man consented, although his wife was not very willing. In locating him and arranging matters satisfactorily, Mr.

Logan made two trips to Utet. During one of these trips he encountered so severe a squall that he got thoroughly wet, notwithstanding the protection which waterproof and umbrella afforded. He did the best he could, after reaching Utet, to get dry and warm, and then gave the matter little thought at the time; but later, when the fever was upon him, he remembered that exposure and felt that the seeds of disease were perhaps sown at that time.

"The last trip before his illness was to Kuku, where Manassa lives. As the communion was to be observed, Mr. Logan went over by canoe Tuesday afternoon that he might have opportunity to meet the church members and those who were to be received; and we followed next morning with the boat. When I met him at Kuku he said that he was not feeling well, but he thought he should get through the day all right. It was a busy day, as Manassa was to be examined and ordained, and a number were also to be baptized and taken into the church. It was late in the afternoon before we were started for home; but the day was pleasant and the sea quiet, so that the ride was restful rather than otherwise. Mr. Logan was suffering from headache and weariness, but as always, forgetful of self, he was the brightest and cheeriest of us all. Some of us, I am sure, can never forget that homeward ride.

"During the early part of his illness we both tried to be hopeful and to expect a speedy and favorable termination, but I know that there was a terrible fear tugging at my heart from the first. The fever was not high but was very persistent. Quinine or any other medicine which we had seemed to have no favorable effect upon it. O dear friends, you who have watched eagerly the face of the physician as he sat by the bed of a loved one, try for a moment to think what it would be if you had no physician and no adviser or helper; if you had no cooling drinks for the fever-stricken one! No one but God knows the agony of those weeks! The pain, the suffering for him; the anxiety, the dread, the despair for me. He longed

to get well and was ever ready to hope and be of good courage, but in the dark hours there was a quiet submitting to God's will and a resting down upon Christ. Once I asked, 'You have no doubts or fears?' He replied: 'Why should I look for them? I trust in Christ only for salvation. He cannot fail me.'

"The night before Christmas he said: 'I should like to go home Christmas day, but I am willing to wait God's time.' The last three days were days of constant and intense suffering, suffering so great that I could almost pray the dear Lord to take him. His release came on the morning of the twenty-seventh of December. We buried him in a pleasant spot on the ground which we together had chosen as a cemetery for our Christian people, and which had already been consecrated by several burials."

THE GRIEF OF THE PEOPLE.

"It would be impossible to describe the mourning among the natives; not only among our own people just about us, but also among the heathen and people at a distance. Moses told us that as he was returning home from the funeral the Toloas people, who had been fighting with the Japatis people, beckoned him to stop; so he drew up his boat, and they asked, 'How is Mr. Logan?' Moses said, 'He is dead.' They said, 'Are you speaking truly to us?' He answered, 'Yes, God has taken Mr. Logan from us.' He said quite a number had been standing about, perhaps twenty or thirty in all, but then they all sat down, and for a moment no one said anything. Then one man said: 'What shall we do? Our father is gone; if a man-of-war comes we may be taken and killed, for there will be no one to help us now.'

"Moses said: 'I went on home, and my people gathered together, and the church was full. I tried to tell them about Mr. Logan, but I could n't talk much; and we all wept together, Christians and heathen.' I was particularly touched one day, when I was called to see a man who had come, bringing a number of bracelets and other ornaments such as they are fond of wear-

ing, and which they prize highly. He lived not far from us, but had never attended meeting much, or seemed interested in good things; but the tears came into his eyes as he talked to me. He said: 'See, I have brought you these; they cannot do Mr. Logan any good, but we want you to know that we loved him greatly. I have collected them from this one and that one (none of them Christians) to whom Mr. Logan was kind. We are sorry we did not let him know when he was here how much we loved him; but we want you to know that we are grateful for his kindness; and we want you and his children not to leave us, but to stay here among us.'

"These fields are white unto the harvest. The ranks of the workers are very thin. We can at least pray to the Lord of the harvest to send forth more laborers into his harvest."

Zulu Mission.

MUCH FRUIT.

BRIEF reports have been given in recent numbers of the *Herald* of religious awakening at some of the stations in Natal, particularly at Umtwalume and Ifumi. Mr. Wilder, of Umtwalume, writes, under date of April 2, of the remarkable awakening at his station:—

"One after another have been drawn into more active work for the Master. At the close of the year there were some sixty who had expressed themselves as desirous to serve the Lord. Now that number has risen to 116; four new ones came out last Sunday. By far the greater part of the people on this station have come out on the Lord's side. The church members are aroused and are doing considerable work among the kraals. A feature new to me has come to the surface. I refer to the fact of the kraals sending requests to the church members to come to their kraals and pray for them! Old drones who seemed to be quite past reviving have been active in telling others of the risen Lord. This movement is not apparent at this station alone; as far as I can judge, all the coast from Durban

down to the end of the colony seems to be visited by the power of God's Spirit. At Amahlongwa it is truly wonderful what the church has accomplished, and at Ifumi some eighty or more have made a profession of faith. At Ifafa there are twenty, and at Adams I learn there is a large number in the inquirers' class. I find there is a readiness on the part of the heathen, such as I have not seen before, to listen to the Word. I am sure this has come about of the Lord's will. We have not had anything to do with it. Indeed, I hardly had a thought of such an awakening as possible.

"In a few months, two at latest, we expect to open our new church, 70x28, toward which our people have contributed £150 and have pledged £50 more. When the gallery is up, six hundred people may be crowded into it."

IFUMI AND AMAHLONGWA.

Mr. Harris, in the *Missionary Herald* for April, reported an increased interest at these stations in connection with the Week of Prayer. He now reports that in the latter part of January the windows of heaven seemed to be opened, and converts were multiplied. At Ifumi there were, at last accounts, some eighty-five who had expressed hope in Christ; eight new members were received to the church in the middle of February. Of the work at Amahlongwa Mr. Harris says:—

"It is more encouraging than ever. Many have come in since the beginning of this year. I think we have about seventy intending communicants, twelve of whom we expect to receive into church-fellowship next Sabbath. These have been undergoing preparation for the last six months, and some for a longer time, with a view to become church members. The five helpers there are doing good work among the outside people. I took occasion to visit their places of preaching quite recently, and was delighted to find how well some of the people could answer questions which I put to them from the Scripture. These men, in their humble, childlike manner, are scattering the seeds of gospel truth, which must necessarily in time take root.

"Our work at Idududo is still growing in its extent and in the Christian character of the hearers. The church there will, I trust, be erected during the coming winter; our plans are almost completed with regard to it. The work there was begun eighteen months ago. Altogether the outlook with us is most encouraging just now, and we prayerfully hope it is but the beginning of the blessing still in store for us."

Mission to Austria.

A CHEERING DAY.

MR. CLARK, writing May 7, says:—

"Yesterday's communion service was in some respects the most interesting in the history of the Board's mission work in Prague.

"Twenty-eight persons between the years of sixteen and sixty were received to our church. The hall was crowded, although at the same hour a preaching service was held in our Weinberg-Prague chapel. A letter was read from the Bohemian church in Cleveland, Ohio, announcing the reception of some of our members dismissed to them by letter. Good cheer from our Bohemian brethren in America was very welcome. An elder from a Presbyterian church in Saint Paul, Minnesota, was present and, although not understanding the language, enjoyed the services very much, and celebrated with us the dying love of our Lord.

"An intelligent woman who had been well educated was present for the first time, coming out of curiosity to see the sect that the priests rail against so vehemently. The ignorance of this educated Romanist is revealed by the question she asked: 'What book was that from which the preacher read?' Well informed in many books, and speaking several languages, she did not recognize the one Book.

"Of the twenty-eight persons received only twelve were present; the others (received by special application and examination) live in eastern Bohemia, about

five hours distance by rail. The care of our work in four counties in eastern Bohemia will demand the full strength of a good helper, besides occasional visits from your missionary in Prague. Each brother's house in these four mentioned counties will be a centre of light and influence.

“Does this country need Bible truth and light? What an answer we had today in front of our dwelling as seven hundred poor, superstitious pilgrims passed! They were on their way to the so-called holy mountain, twenty miles from Prague. It was a sad sight, and sadder still to think that not one of them had the words of Jesus. To go out upon the streets and give them New Testaments would secure prompt arrest.”

Madura Mission.

THE ANNUAL REPORT.

THE report of this mission for the year 1887 is a document of unusual interest. The district which is covered by the mission has a population of 1,775,000 persons, of whom 11,878 are connected with Christian congregations. There are 390 villages containing Christians, and aside from the foreign missionaries there are 421 native agents, ordained and unordained. To the 36 churches there were added last year, on confession, 365 persons, making the total number of church members 3,233. In the 154 schools of all grades there are gathered 5,666 pupils. Under the heading of self-support, Mr. Jones, of Madura, remarks:—

“We have in each congregation an offering book in which is written the name of every member of the congregation, and opposite to each name the amount contributed by that person every week in the year. The offerings made and thus noted are read to the congregation every month, and the excellencies of the one and the deficiencies of the other properly commented upon. In this way and with a great deal of vigilance during harvest time the duties and privileges of the members

have been constantly brought home to them, and they have responded well. When I remember that the poor village Christians, many of whom often suffer for the necessaries of life and never taste its luxuries, have contributed during the year more than a rupee for every soul, including the children, I feel sure that it means much self-denial to them, and self-denial always signifies a corresponding attachment and appreciation of the cause in behalf of which they thus deny themselves. The contributions of these poverty-stricken village Christians amount to three rupees (\$1.20) per capita for the church members only, and this amount becomes three and one-fourth rupees when we take the whole station into consideration.”

STREET-PREACHING.

One of the most effective ways in which the mission labors for the evangelization of the district is through itineraries, forty of which have been conducted during the past year, and it is reported that in this way no less than 136,176 have heard the gospel message. Of this street preaching, Mr. Tracy, of Tirumangalam, says:—

“It has been engaged in regularly in all the towns and villages where catechists reside, and records carefully kept show that during six months twenty-four catechists have preached in various places to 107,777 people. At the time of the monthly gathering of the helpers, also, regular services of preaching and singing the gospel are conducted in the bazaar street to large and attentive audiences. Every catechist is required to preach once every month in each village which is within a radius of four miles from the village in which he resides. He is also expected to take with him as often as possible, at least on the Sabbath, some one or more of his congregation, who shall thus come to learn the duty and method of using for others the knowledge of Christianity which they have learned. One of the pastors speaks with much pleasure of the assistance rendered during vacations by students from Pasumalai in the work of street-preaching.”

Mr. Jones, of Madura city, writing of street-preaching, says that it has been carried on at his station with unabated interest and with many tokens of its usefulness.

“We have held four simultaneous meetings every Tuesday evening, each one conducted by a half-dozen of our Christian men, under a leader. The services continue about an hour, and are devoted to the singing of lyrics and a sturdy preaching of the Word which aims exclusively at being a plain but winning statement of the gospel and its Saviour. Our audiences are usually large and very attentive. I believe I express the experience of the native brethren, when I give my own, to the effect that I never, even in our Christian audiences, find the rapt, attentive, and absorbing interest which I do in these Hindu and Mohammedan hearers, and consequently I never find elsewhere the same great pleasure and unction in delivering the message. It is interesting and encouraging to find that a number in each one of these audiences are regular attendants upon these weekly services and drink in these precious truths in a way which shows that they have a growing significance to them. At the September meeting, on the basis of these meetings, the city was one evening dotted over with eight street audiences in which there were about 4,000 people who listened to the gospel message from the lips of about fifty of the pastors and catechists of our mission. In two of these meetings the sciopticon was used by missionaries. In this way the town was, as never before, besieged by messengers of the gospel of peace, and its attention was on all sides called to the one thing needful. The attitude of the Hindus may be understood by the fact that on this occasion one of the worthiest and most respectable native gentlemen in town gave lights and seats to the preachers of one of these parties in front of his own house, and thus encouraged us by his favor and by the presence of his family. Verily the Word of the Lord is not bound nor will it return to him void.”

BIBLE-WOMEN AND CASTE GIRLS' SCHOOLS.

Under this heading a number of interesting reports from the several stations are presented for which we have not room here. There are in all the mission thirty-one Bible-women, who have visited over 2,500 separate houses and have together had over 59,000 hearers. The following from Mrs Hazen's report of Palani may be taken as well illustrating this branch of work:—

“On one occasion a Bible-woman was reading to several women and one of them interrupted her with: ‘Are all the things you read and tell us about Jesus written in that book?’ ‘Yes and much more than I have yet told you.’ ‘I want a book like it; will you bring me one to-morrow?’ ‘Yes, I will bring one, but of what use will it be to you? You cannot read it.’ ‘But I must have the book that tells about Jesus.’ The next day when the book was given to her, she clasped it eagerly with both hands and touched it lovingly with her lips. Then opening the book she said, ‘Show me the place where Jesus' name is.’ As soon as it had been pointed out to her she kissed the sacred page reverently. Before the Bible-woman left the house the happy owner of the book asked that the place might be marked so that she would always find the name of Jesus.

“One woman, who has only been under instruction since September, has been much impressed with the thought that it is her duty to go from house to house, like the Bible readers, teaching and telling of the love of Jesus. She is very anxious to read in the New Testament, and has persuaded her husband to help her so that she may learn more rapidly. Not long since she came early in the morning and entreated the Bible-woman to go with her to a neighboring village to preach, saying she wished to begin to tell what she had learned about Jesus, but was afraid to teach in her own village, where she was well known, for the people would laugh at her because she knew so little. Surely God has blessed this branch of the work in answer to many earnest prayers.”

MEDICAL WORK.

Of this branch of work Dr. Chester says:—

“In the Madura and Dindigul dispensaries there were 42,111 cases treated, of which number 22,074 were new cases, or those coming for the first time. Of these new cases 13,527 were males and 8,557 females; 4,995 were Christians and 17,079 Hindus and Mohammedans. These figures indicate that a large number of the sick and suffering have been relieved and appreciate the advantages of a European dispensary. They also show, from the large number of female cases treated, that the efforts made in these two dispensaries to separate the sexes among the patients, and to show to all kindness and consideration, are appreciated. While a good number of the patients were from among the native Christians, the large majority were Hindus and Mohammedans, a fact which proves that there is less prejudice and fear on their part of a European dispensary, even though it may be a mission dispensary.”

Dr. Root gives the following report of her work:—

“During the two years which I have spent in Madura, I have found the houses of the high castes freely open to me. Daily I receive calls to visit the houses or treat the caste and Gosha women at my own private office. In many cases, owing to distrust of English medicine, I have had to be very strict and have declined to attend the patients because they refused to carry out my orders. As a rule I am treated most courteously, and some of my best friends are among the Brahman and other high-caste women. On the first of July I began to attend in person the daily clinics for women. The dispensary work up to that date had been carried on principally by my native assistant. Personally and professionally the work has been a pleasure to me, and the faces of some of the chronic patients have become familiar and interesting.”

Hong Kong Mission.

HOI IN AND SAN NING.

MR. HAGER is about to visit the United States, and has recently made a rapid tour among his country stations. We give in an abbreviated form some of his reports:—

“At Hoi In I baptized the chapel-keeper and a young man, a barber by profession. They seemed very desirous to receive the rite, and I thought it best not to defer it because I did not know when I should have another opportunity. The young man is with me now, and has already passed through his first persecution from his father and mother, to which I was an eyewitness. He is not an educated man, but he seems desirous of learning to read the Scriptures. I have taken him with me on this journey because I wanted to teach him more perfectly the way of salvation and how to walk therein.

“The chapel-keeper, I hope, will aid the work at Hoi In. He was formerly a rough man, but has proved himself an able and efficient chapel-keeper. His relatives compose almost the entire population of Hoi In. May the Lord bless these weak lambs of his flock! How often I am reminded of Christ's words when he said: ‘I am not come to send peace on earth.’ So it is in China. Everywhere the gospel comes into opposition with the customs and practices of heathen life. It is a revolutionizer, a stirrer-up of strife between fathers and sons, husbands and wives, relatives and friends. But we may rest assured that Christ will win, and, notwithstanding the present evil, Christ must one day reign supreme.

“We have opened a new station at San Ning city, where one man is employed as a teacher in an ancestral hall. We have the use of the building free of rent, and at present some dozen boys are under instruction here. Our principal reason for entering upon this new field is that many of our American Chinese Christians have their homes in or near this city, and

we had no place where we could meet them. Our experience has taught us that unless something is done immediately for the Christians after their return, their love soon wanes and their Christian lives suffer. In my daydreams for our mission, I have imagined a training school here, where our helpers are trained for preaching and teaching the gospel; but whether these things are ever to be remains yet to be seen. Suffice it to say that the city of forty thousand inhabitants, with the surrounding country, would give ample employment to one foreign missionary with ten or more native helpers. The field is perhaps no easy one, but yet the people seem as well disposed as anywhere in this region."

OTHER OUT-STATIONS OF HONG KONG.

Mr. Hager writes of a village some twelve miles south of San Ning, where there are a few baptized men and a school is maintained. A large audience greeted the missionary. No helper has been secured for Sheung-chak since the robberies and ill-treatment of the chapel-keeper some two or three years ago. Of other places Mr. Hager says:—

"At Kwong-hoi matters are much as heretofore. Daily evening preaching is carried on in the chapel, though there is not that encouragement that one might wish. Many hear the truth, but their stay is so short that the Word cannot be followed up. We may be said to be sowing broadcast here.

"At the village of Chü Ok, we have a school in charge of the younger brother of Jee Gam, of California, and there are some twenty pupils studying here. This year I decided to make a free school of it and put it under different management, and the result thus far has proved satisfactory. Two California Christian fathers have sons in this school, and our treatment of late has been all that could be desired. The people all know that no sages are to be worshiped and that the Christian books are to be taught one half the time, still there is an attendance nearly three times as many as the teacher has had for the last two years.

"In Hong Kong we still maintain four Boys' Schools, with a present membership of over two hundred pupils on the roll. The same teachers are in charge as during the last year. Being very earnestly requested to open a Girls' School, I consented to do so since the aid received by the government (\$819) permitted us to do so without drawing from the funds of the mission. We have curtailed the expenses in the Boys' School somewhat, so that we can take up this new work without added expenditure. All the schools are in good working order."

Foochow Mission.

SHAOWU.

MR. HUBBARD, of Foochow, has recently visited Shaowu, to confer with and help Mr. and Mrs. Walker for a time. On his return he reports, April 10:—

"My stay in Shaowu greatly increased the desire to see the station well manned and *womaned*. I am sure that the same work expended there will yield three times as many converts as here. On leaving Shaowu I took a tramp of seventy miles across the country to another branch of the river Min (Tsiang-loh), a distance wherein villages are found at short stages. I was much pleased with the people and the route. One missionary could spend his whole available time in working a circuit of which this line of seventy miles of villages would form a part. Some work has been done already in this section, but it should be followed up earnestly. Many books have been sold and the people are getting ready to believe. If we do not follow them up, many people in a few years will become half-Christian, that is, Roman Catholic. They are getting a start in the Shaowu field. Our work will surely advance theirs in any case, but I am certain that one half the work on our part will give them a much larger number. Protestantism only can successfully lay idolatry and old wives' fables: but what if we give them just enough truth to make them ready to leave their old idols and forms of heathenism, and then teach them no further?"

FOOCHOW.

Dr. Kate C. Woodhull reports a growing interest in the medical work, patients coming in numbers, though many of them she finds to be incurable. She has just performed her tenth operation for cataract. The patients receive a good deal of religious instruction, Mrs. Baldwin and Miss Hannah Woodhull devoting much time to this service. On March 8, a handsome memorial tablet was presented to the Doctor, which was hung upon the walls amid an explosion of firecrackers. The inscription on the tablet was: "She has given her whole heart." This is the Chinese way of expressing thanks. Miss Hannah Woodhull is rejoicing in the new school building, which proves to be well adapted to the uses of the school. She speaks of woman's work as opening very wonderfully in the city, some forty being in attendance at the weekly woman's prayer-meeting. Nevertheless she writes:

"I regard the masses of the Chinese as hating the Christian religion and foreigners as much as they have always done, and that the toleration which is exercised toward us is due to the fact that they have become convinced that we are harmless though misguided enthusiasts. But I believe the Word of God will at last prove the sword that shall pierce through this barrier of pride and ignorance, causing it to fall and reveal to this poor people their true condition and their need of a Saviour."

Mr. Woodin reports that thirteen persons have been received to the church in Foochow Suburbs. Of a recent visit among the out-stations of his field, he says:—

"It has been full of interest to those on the field, with almost constant preaching and speaking, in chapels, halls, or courts of houses, and in private rooms. There has been much walking, many discomforts in lodging in native rooms without fire, without variety of suitable food, and in isolation from civilized society. One or more of the preachers have been with me in the work at each of the out-stations. A good state of interest in the truth has been manifested in all the places which I

have visited; very little disputing or opposition, and often an acknowledgment that Christianity is good. A few have been received to the church. I have been constantly cheered at the advance in public sentiment in many places in regard to Christianity. There is an evident change in the attitude of many persons toward the new religion. If it were not for the fear of difficulty in keeping the Sabbath, and in regard to ancestral property and the observances connected with their ancestral worship, it would seem as if many would soon come to Christ."

Northern Japan Mission.

THEATRE-PREACHING.

MR. WHITE, of Sendai, reports his first participation in a theatre-preaching service, which was held at Fukushima. Some of the speeches were punctuated by interruptions from the audience, but nevertheless the majority of the people listened with intentness, especially during the address of Mr. Ichihara.

Mr. Albrecht, of Niigata, sends the following report of a missionary campaign in the province of Echigo. Writing April 9, he says:—

"We have just closed our missionary campaign through this province, rounding up with two theatre-meetings in this city yesterday and to-day. It was a season of intense activity, full of delight. March 24 and 25 we opened at Gosen, Mrs. Kendall, Misses Graves and Judson, Dr. Doremus Scudder, Rev. Mr. Naruse, and myself forming the expedition. The theatre was overcrowded on both evenings, hundreds unable to gain admission. The meetings of the ladies filled the preaching-room to overflowing. The services on Sabbath morning were very well attended.

"Returning on Monday to conduct our school examinations, we started on the campaign proper on Thursday, March 29, reinforced by brothers Yamaoka, of Wakamatsu, and Shara, of our Doshisha in Kyoto, visiting successively, in two parties, Shibata, Nakajo, Murakami, Nagaoka, Yoita, Kashiwazaki, and Takata,

closing with the meetings held here yesterday and to-day. To each of these cities we gave two evenings; to Nagaoka, where we had Mr. Newell's help, three. The ladies held meetings in all these places, with the exception of the last three mentioned, which were beyond their reach. In Shibata brother Nakai is working most effectively. The brethren there have hired a pleasant room for holding services, and are gaining in power and numbers. By giving lessons in English, Mr. Nakai is gathering twenty-three soldiers of the garrison stationed there, bringing them under the influence of the gospel. One young sergeant, the only one of all that large garrison, was recently baptized, and spends his daily hour of furlough in reading the Bible with a friend, a young merchant who, when he was converted, destroyed all wines and liquors which were a part of his stock in trade.

"Nakajo, as well as Gosen and Shibata, shows the fruits of Dr. Palm's former labors. In these cities it is surely true that 'other men laboured, and we are entered into their labours.' In Murakami we met with a most cordial reception from our Presbyterian brethren, who are now so much the better Presbyterians because originally they were Congregationalists, and who now will be so much the better fitted to be members of the United Church of Christ in Japan. We rejoiced with them in dedicating a neat sanctuary to the service of our common Master, and helped them in proclaiming his truth to two assemblies, numbering each a thousand or more. Their prospect is bright, and having seen both them and their work, we rejoice in having been brought in closer fellowship with them.

"Nagaoka grows in spiritual power under brother Newell's faithful, self-denying labors. Already Bibles are seen in the hands of not a few of the students. About half the school are attending the daily morning exercises, where he or brother Shiraishi speaks on Bible truths. A missionary family and at least one young lady are imperatively demanded to take permanent possession of this cen-

tral and influential town. Yoita has as yet but few Christians; but in its postmaster and his good wife we have a good beginning, and it was a novel delight to enjoy the hospitality of their pleasant home, to feast on such Japanese dainties as bamboo-sprouts, lily-bulbs, sawfish, etc., and best of all, a real American apple, a 'William's Favorite.'

"Kashiwazaki, for the first time visited by us, a lively, go-ahead town of fifteen thousand inhabitants, has been seized upon by the Greek Church, but has so far only one Protestant Christian, a young man, a former student of our Haku Eteu Gakkwau here. We hope to be able to put a native evangelist at work here this summer, and a glorious field of labor it will be. Takata enjoys the ministry of a Presbyterian brother, who was glad to receive the coöperation of his Congregational brethren, and who, while not exactly working underground, is yet working under the snow, having actually in this month of April to tunnel his way through the piles of snow in the street.

"Wherever we went we met with audiences crowding the largest theatres in the city, listening with Japanese eagerness and responsiveness to three or four speakers each evening. At least ten thousand people must have heard the truths of the Christian religion from us during this trip. Add to this the fact that the newspapers gave large extracts from our addresses and that each subscriber represents from two to six and eight readers, and we can well say that we have been enabled to call the attention of the people of this province to Christ and his truth as has never been done before. Surely the harvest is great, but the laborers are few."

CHARACTER OF THE AUDIENCES.

"One word about the character of these theatre audiences. While undoubtedly the better classes of the people are generally not found amongst them, we noticed on this trip more intelligent faces, evidently officials and professional men, than during former visits. In Shibata we spoke by invitation of two prominent lawyers.

In Murakami the town officials occupied the front seat in the church during the dedication services. In Nagaoka many of the teachers of the various schools of that city were present. In Kashiwazaki Buddhism rallied its forces to withstand the first aggression of Protestant Christianity, interrupting the speakers with sounds of jeers and taunts, Buddhist priests vying with each other to hurl ridicule and contempt at them; but as the speakers proceeded undaunted, and were able gradually to gain the attention of the better class of hearers, the interrupters were silenced by their own people, and the truth was pressed home to their conscience. It was the excitement of the battle to confront such audiences; and when yesterday and to-day we stood before the quiet, orderly audiences of our own city, we missed the smell of powder, and the meetings almost lacked in relish. But what a testimony to the leavening power of Christianity that here, where missionaries have lived for somewhat over ten years, we not only had none of the disturbances which we met almost everywhere else, but that such topics as the social evil, the temperance and tobacco question, could be presented by Japanese speakers without calling forth any kind of opposition!

“So we have spent our vacation in traveling in jinrikisha about two hundred and twenty-five miles, being without beds, chairs, and other home comforts, living on the floor, and part of the time on Japanese food, speaking at least once a day on the average, for ten days, to audiences ranging from three to twelve hundred. We have gone casting our bread upon the waters, trusting that hungry souls will have grasped it and will have found it the ‘bread of life.’”

North China Mission.

FROM several stations of this mission there are cheering reports. Mr. Goodrich, of Tung-cho, says that at the last communion eight were admitted to the church, and five received on probation. While no great revival is enjoyed, inquirers are

constantly coming forward, and men are willing to talk about Christianity.

Dr. Merritt, of Pao-ting-fu, writes that the work for women and in the medical department has been manifestly blessed. Many more are attending the regular church service, and they seem to listen gladly. His clinics are large, in one day amounting to one hundred.

AWAKENING AT KALGAN.

Mr. Sprague writes from Kalgan, February 14:—

“You will be glad to know we have had a good work of grace here this winter. Some twenty young men from our country stations have spent the winter here, studying the Bible with us. Many of these, together with some of the school boys and girls, have gladly accepted the truth as they learned it, and accepted Christ as their Saviour. Our Week of Prayer and succeeding meetings were very interesting. More than twenty arose confessing their sins and desiring the help of our prayers that God would forgive them. Most of them give good evidence of conversion; seventeen applied for admission to the church. Nine are received to full communion, four are taken on probation, and several others we hope have turned from idols to the worship of the one true God. This is our Chinese New Year’s week, and we are having daily meetings. Ten of our station class are still with us, and the Christians are rejoicing to be engaged in worship of God instead of dumb idols, as all the heathen are doing now at New Year’s.”

PANG-CHUANG. — SELF-HELP.

Mr. Smith sends an account of the exercises held at Pang-Chuang at the time Dr. Porter and family were about to leave their station on a visit to the United States. The church members from all parts of that district wished to go and “escort” the doctor and his family as they started away. Mr. Smith writes:—

“This was a very appropriate thing to do, from a Chinese point of view, but a great inconvenience when the time of starting is at all uncertain and subject to alteration. So we explained to them that

those who wished to see Mr. Porter off might come on the Sunday preceding his departure, March 18, at which time he would be 'at home' to them all. On that day, accordingly, we had the largest audience ever gathered here; in all, about three hundred persons. At the communion in the afternoon there were a little over one hundred and fifty present of the baptized Christians alone, besides a large number of outsiders. We examined fourteen for admission to the church, of whom six were received at that time. I have already mentioned that we are going over the roll of our members, and are intending to weed out those who, in the new Congregational plan at home, are classed as 'retired members.' This will very much reduce the total but greatly improve the average quality, which is gradually rising. We took advantage of the presence of so many church members to set in motion a plan long had in mind, but not hitherto adopted: namely, of securing pledges for regular contributions from as

many of our people as we can. I placed the matter before the helpers, who have often discussed it with us, and they appointed a permanent committee, and have already about seventeen names of those thus regularly pledged. The result cannot be foreseen yet, but it must either fail ignominiously, or bring in a large increase in our contributions, and, what is much more important, accustom those most able to the idea of regular and individual responsibility.

"It is understood that, at the end of the year, those who have been regular contributors are to hold a meeting and decide in what direction this fund shall be used in behalf of the church. The ordinary current expenses will be paid from the miscellaneous collections as heretofore. It is much to be regretted that the statistics in the January *Recorder* as to the 'Contributions of Native Christians' of the American Board churches are so misleading, only those of Foochow being noted."

Notes from the Wide Field.

THE LONDON MISSIONARY SOCIETY.

THE ninety-fourth annual meeting of this Society was held in Exeter Hall, May 10, under the presidency of the renowned traveler, Lord Brassey, K.C.B. The testimony of the chairman, who has had such exceptional opportunities for witnessing the work of missionaries in different lands, having, as he himself indicated, seen the work in Labrador, Terra-del-Fuego, in Turkey, India, Tahiti and elsewhere, is very valuable. He admits that there have been indiscretions in some cases, but he adds: "I venture to say that few indeed are those instances of indiscretion in comparison with the mass of noble work which has been done for generations by those who have been sent forth under the auspices of this and kindred societies to preach the gospel to the heathen." The plea Lord Brassey made for the extension of the work was very effective. One of his points was this: "I do not know any evidence more impressive of the good results of the work which is done by this society than this most telling fact, that the work which is being carried on by those 160 devoted men and women who have gone forth from this country is being supplemented and carried forward by no less than 1,000 native ordained ministers, and 5,000 native preachers." The London Society reports that the total income of the year was \$575,000, which is something of an advance upon the receipts of the preceding year, the increase being largely in legacies.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

THIS largest foreign missionary society in the world, at its late annual meeting, reported an income of \$1,107,655. The subscriptions and collections were greater

than ever. but a falling off of about \$70,000 in legacies reduces the total income to a smaller sum than that of the previous year. It will be necessary to raise \$185,000 to meet the estimated expenditure of the current year. The Society evidently has a deeper hold than ever upon the sympathies of the Church of England, although it has, during the present year, passed through a good many trials both at home and abroad. It has been conspicuously opposed to the ritualistic movement, and has sought in all ways to be pronouncedly evangelical. The sad tidings of the death of Bishop Parker and his associate, Mr. Blackburn, were received while the anniversary was being held.

FRENCH MISSIONS.

THE annual meeting of the *Société des Missions Évangéliques*, held in Paris April 19, was supplemented by a second gathering at their *Maison des Missions*, April 22. Full and delightful services are reported. The recent religious awakening in connection with their mission among the Basutos of South Africa furnished matter for special rejoicing and gratitude. The number of candidates for baptism at Morija had risen by the first of March to nearly four hundred. Among the February baptisms was that of a sister of Moshesh, the Basuto king, long since dead. She is more than a hundred years old. One of the native helpers says that he has never heard any one speak of her love to the Saviour like this woman. Last February a large and fine industrial school building was dedicated at Outing, which has been wholly built by the apprentices of the school without cost to the French Missionary Society.

As to the financial situation of the Society, says their *Journal*, "the report is good, but ought to be better." The general expenses amounted to 288,495 francs, and the deficit of the year was 5,476 francs.

AFRICA.

THE TROUBLES ON LAKE NYASA. — Additional intelligence has been received concerning the conflict on Lake Nyasa between the English consuls and missionaries of the Scotch Free Church and the Arab slave-traders. Dr. Kerr Cross wrote, January 27, that both Consul Hawes and Consul O'Niell advised the missionaries to leave the country for six months and return with more guns and plenty of ammunition; others felt that any absence would mean the abandonment of the mission and would encourage the Arabs, with the consequent discouragement of all native allies. It was finally agreed that the members of the African Lakes Company and Dr. Cross should fortify themselves at Chirenje, and that the consuls should go to the coast and send to the besieged men such reinforcements as were needed. This was done. The native chiefs adhere to the mission and are bitterly hostile to the Arabs. It appears that it is but a small section of the Arabs who have engaged in these slave-trading raids. Dr. Cross is perplexed as to what course he shall take. Hitherto he has taken no part in the fighting, offering his services to all as a surgeon, and he hopes to maintain this position, and to show that the mission means peace. Unless the station is attacked and defence is necessary, he will take no offensive measures. At last accounts the African Lakes Company, which is a commercial and philanthropic company engaged in the work of opening the region about Lake Nyasa, had received telegraphic information that Karonge, a station on the northwest coast of the lake, had been reoccupied, but that the Arabs are still hostile, and an attack is apprehended.

THE *Mouvement Géographique* contains an account of explorations on the Ubangi (or Mobangi) River, the northern affluent of the Congo, made by two Belgian officers, Captain Van Gele and Lieutenant Lienert. The lower section of the Ubangi was explored by Mr. Grenfell, of the English Baptist mission, in 1885. The steamer of these Belgians, the *En Avant*, was capable of being taken to pieces and carried overland. Leaving Equator Station on the Congo, October 26, the explorers passed, after entering the Ubangi, six rapids, between which were navigable stretches of the river. At the last

of these rapids the river is three thousand feet wide with an average depth of eighteen feet. The country is spoken of as both fertile and picturesque. The inhabitants were kindly disposed until the travelers reached Bangasso, at which point the natives became exceedingly hostile. On January 1 the explorers lost two of their company in an attack, and later they were assaulted both by land and by water, having reached a point a little short of twenty-two degrees east longitude, which is said to be within one degree of the place reached by Junker upon the Welle River. Here the travelers were driven back by the difficulties which met them, especially the hostility of the natives. It seems a great pity that they were not able to traverse this short distance necessary to settle the problem relating to the Ubangi and the Welle rivers, although it may now be regarded as practically solved.

A DISASTER TO EXPLORERS. — A report has reached the German foreign office that an expedition under Lieutenants Kund and Tappenbeck which was penetrating into the interior of the Cameroons, had met with a severe disaster. The explorers were permitted to pass inland unhindered, but on their return the natives, influenced by trade jealousy, attacked the party. It lost seven of its men killed, and thirty wounded, among the latter being the two leaders of the expedition.

THE LIQUOR TRAFFIC IN AFRICA. — *The English Nonconformist* has a brief account of the annual meeting in London of the United Committee appointed to watch the interests of the native races. It says that: —

“ Rev. William Allen, M.A., who has just returned from Sierra Leone, stated that the wholesale price of rum on the Benin River was 7s. 3 1-2d. per one hundred gallons, or rather less than 1d. per gallon. One English trading agent on the Manab River declared that he sold one thousand gallons of spirits weekly to the natives. ‘What I saw,’ said the missionary, ‘on every portion of my journey, when on shore, and more especially when going up into the interior to Abbeokuta, made my heart ache within me. Liquor and bottles met my eyes on all sides, warehouses of prodigious size filled with intoxicating and murderous drinks, and canoes heavily laden with demijohns of rum. Not only the streets of towns, the main thoroughfares and waterways, like those from Lagos and Abbeokuta, but the bypaths leading to distant villages all testify to the awful, gigantic, and ever-growing proportions of this iniquitous and brutalizing traffic; the very soil of Abbeokuta seems to consist of bottles, and in one place where I visited, Afarjupa, even the House of God might be said to reek of liquor, for the Central Missionary Society secretary (the Rev. J. B. Wood), on a previous visit, had found the native church seated entirely with gin boxes.’ In view of such extensive and demoralizing dealing in what is facetiously known on the coast as ‘chain lightning, warranted to kill at one hundred yards,’ one is not surprised to learn that the spread of civilization is discouragingly slow.”

MADAGASCAR.

A REVIVAL. — *The London Missionary Chronicle* gives good news from Ambohimandroso of religious growth and quickening. At this station, where a church was formed in 1860, little European superintendence was given until about ten years ago, when Rev. Mr. Rowlands took up his residence there, and for five years he has had the coöperation of another missionary family. One of the first efforts was to prune the church and remove those who were only Christians in form. This work of church discipline, though extremely painful, and calling for the dismissal of some very influential persons, including four deacons and three preachers, has been greatly blessed. The preaching stations have increased, and from eighteen to sixty teachers and evangelists have been trained, and scores of people have been added to the church. In January of this year there came “a time of refreshing” when the church members of the district came together numbering not less than eight hundred. No building was

large enough to contain them all. Earnest prayer was offered, and the native preachers discoursed with great fervor on the baptism of the Holy Spirit. This baptism came, and at last reports over one hundred had given themselves to Christ. The missionary feels that this is a much more thorough movement than others that have preceded it. There is greater intelligence on the part of the people; there are hardly any who cannot read their Bibles, and the revival is marked by a deep feeling which is in contrast with what has been seen heretofore.

CHINA.

THE FLOOD IN HONAN. — An eyewitness of this disaster, which has desolated such a large portion of the fertile province of Honan, Rev. Mr. Paton, reports that the banks of the Yellow River were, in October last, crowded by stupefied-looking wretches with nothing to eat, who stood looking at the rushing torrent which was destroying everything about them. The benevolent were out in boats and threw bread to the crowds on the banks. Camps were built and the authorities were doing what they could to feed the multitudes. The empress and all the officials were distributing aid and, it is affirmed, were doing so in a judicious manner. The Chinese estimates still fix the number of houseless at 1,600,000, but this is said to be far under the mark.

A terrible cattle plague is now raging in the province, which greatly hinders the efforts to repair the breach in the embankments of the river. It is proposed to call in Western engineers to repair the breach, and one French officer is said to be already on the spot. Many of the papers regard the present course of the river as being the best, and if this is agreed upon it will prove a great relief to the province of Shantung. It is said that there is now no hope of repairing the breach in season to arrest the summer floods, so that the section which has suffered so much cannot expect to escape inundation again this year. Truly this Yellow River has earned the name which it has received. "China's Sorrow."

RUSSIA.

RABINOWITZ. — *The Free Church of Scotland Monthly* contains a letter written by Rabinowitz to Dr. Wilson, of Edinburgh, dated March 12. Dr. Somerville, who will be remembered as the Scotch minister who has preached in Constantinople and in various parts of the world with such good effect, had visited Rabinowitz at Kischineff, which is the capital of Bessarabia, some eighty-five miles northwest of Odessa. Dr. Somerville stayed with this Christian Israelite a few days, preaching, as Rabinowitz says, "to a house crowded to overflowing by children of Israel coming to see the eminent and respectable doctor." And he adds: "Dr. Somerville was moved to his very heart, seeing how here the Jews, with God's Word in the hand, are seeking the Lord their God, and David their King — Jesus Christ."

 Miscellany.

STRANGE BUT TRUE: A PARABLE.

BY MRS. H. GRATTAN GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but before doing so he gave his people clearly to understand that he wished the whole of

the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have

accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost: in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture and yielded a noble revenue. But season after season had rolled away

in sad succession, leaving those unbounded acres of various, but all reclaimable, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other: "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent, far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors, not true servants to their Lord?

Ah, I can't tell. You must ask Him that. I only know their Master said: "Go ye into all the world and preach the gospel to every creature," and that eighteen hundred years afterwards they had *not even mentioned to one half of the world that there was a gospel!*

Nashua, Pilgrim ch. and so.	100 00	—188 08
Merimac county Aux. Society.		
Boscawen, Cong. ch. and so.	23 50	
Rockingham county.		
Derry, J. M. Willard, for house of Mr. Bartlett, Kyoto,	10 00	
Epping, Cong. ch. and so.	45 60	
Exeter, Nathaniel Gordon,	50 00	
Hampstead, Ann M. Howard,	5 00	
Kensington, 1st Cong. ch.,	10 00	
Kingston, Cong. ch., m. c.	2 50	
Portsmouth, North Cong. ch.	108 15	—231 25
Strafford county.		
Durham, Cong. ch. and so.	10 25	
Meredith Village, Cong. ch. and so.	23 50	—33 75
		540 46

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, A friend,	10 00	
Essex county.		
Granby and Victory, Cong. ch. and so.	3 45	
Lamoille county.		
Cambridge, 2d Ch., by Sho Memoto,	2 00	
Waterville, Cong. ch., by Sho Me- moto,	1 00	—3 00
Orange county.		
Williamstown, "C. C. B."	5 00	
Orleans county.		
Newport, Cong. ch. and so.	19 00	
No. Craftsbury, Cong. ch. and so.	25 00	—44 00
Windham county Aux. Society.		
Brattleboro', Central ch., m. c.	30 18	
Windsor county.		
Springfield, E. Johnson, for house of Mr. Bartlett, Kyoto,	5 00	
	100 63	

MASSACHUSETTS.

Barnstable county.		
Wellfleet, 1st Cong. ch.	18 87	
Berkshire county.		
Dalton, Cong. ch. and so.	80 66	
Hinsdale, Cong. ch. and so.	11 78	
Williamstown, South Cong. ch.	15 48	—107 92
Bristol county.		
Rehoboth, Cong. ch. and so.	24 32	
Brookfield Asso'n, William Hyde, Tr. Barre, Evan. Cong. ch., to const. CHARLES A. WHEELER, H. M.	121 98	
Essex county.		
North Andover, Cong. ch. and so.	65 00	
Essex county, North.		
Amesbury, Main-st. Cong. ch.	10 00	
Newbury, 1st Cong. ch., m. c.	21 37	
Newburyport, Miss E. T. Titcomb,	5 00	—36 37
Essex county, South.		
Danvers, Maple-st. ch.	162 32	
Lynnfield, Centre Cong. ch.	10 00	—172 32
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Conway, Cong. ch. and so.	9 00	
New Salem, Rev. A. R. Plumer, to const. Mrs. LUCY A. G. PLUMER, H. M.	100 00	—109 00
Hampden co. Aux. Society, Charles Marsh, Tr.		
Holyoke, 2d Cong. ch.	400 00	
Springfield, Olivet ch. and so.	46 10	
Westfield, 1st Cong. ch. (of which for East. Turkey, 25), 175.56; 2d Cong. ch., 20.66,	196 22	
West Springfield, Park-st. ch.	43 52	—685 84
Hampshire co. Aux. Society.		
Haydenville, Two members of Cong. ch.	17 50	
South Hadley, 1st Cong. ch.	22 00	—39 50
Middlesex county.		
Auburndale, Cong. ch. and so., 450; Y. La. Mis. Soc., for school build- ing at Sirur, 50,	500 00	
Everett, Cong. Sab. sch. for Bible- woman at Harpoot,	26 00	
Newton Centre, Cong. ch. and so.	10 00	
Newton Highlands, Cong. ch. and so.	287 31	

Reading, Cong. ch. and so.	10 00	
Somerville, 1st Cong. ch., m. c.	46 54	
Stoneham, Cong. ch. and so.	39 09	
West Medford, Cong. ch. and so.	5 37	
West Newton, Red Banking Co., for Miss Sheldon's work,	70 00	
Winchester, 1st Cong. ch.	41 65	—1,035 96
Middlesex Union.		
Leominster, Cong. ch. and so.	15 11	
Townsend, Friend in Cong. ch.	1 00	—16 11
Norfolk county.		
Franklin, Cong. ch. and so.	51 08	
Holbrook, Winthrop Cong. ch.	75 00	
Hyde Park, 1st Cong. ch., 73.97; A friend, 1.50 (of wh. 50 for Japan), to const. G. F. FISKE, H. M.	223 97	
Sharon, Cong. ch. and so.	15 99	
So. Walpole, Rev. G. F. Wright, Wollaston, Cong. ch. and so.	15 50	—382 54
Plymouth county.		
Abington, 1st Cong. ch.	26 38	
Campello, So. Cong. ch., to const. CATHERINE LOWRY, H. M.	100 00	
Whitman, Cong. ch. and so.	90 00	—216 38
Suffolk county.		
Boston, Park-st. ch., 153; Village ch. (Dorchester), 123.75; do., "Our Union," 4.56; Eliot ch., 75; do., m. c., 7.50; Berkeley-st. ch., m. c., 16.83; Boylston ch., 13.06; Miss Wood, 2,	395 70	
Worcester co., Central Ass'n, E. H. Sanford, Tr.		
Northboro', Ev. Cong. ch.	39 37	
Webster, 1st Cong. ch.	50 00	—89 37
—, W. L.		170 00
		3,687 18

Legacies. — Foxboro', Susan Payson, add'l by T. B. Bourne, Ex'r,	577 62	
Newton, Caleb Wright, in part, by C. C. Burr, adm'r,	2,340 00	—2,917 62
		6,604 80

CONNECTICUT.

—, X,	10 00	
Fairfield county.		
Redding, Cong. ch. and so.	28 57	
Hartford county. E. W. Parsons, Tr.		
Broad Brook, Cong. ch. and so.	21 50	
Buckingham, Cong. ch. and so.	3 73	
Hartford, Windsor-ave. Cong. ch., 25; Asylum Hill ch. (of wh. 10 for Smyrna), 15,	40 00	
Marlborough, Cong. ch. and so.	13 24	
Unionville, 1st Ch. of Christ,	25 51	—103 98
Litchfield co. G. M. Woodruff, Tr.		
New Milford, Mr. and Mrs. J. S. Turrill,	15 00	
Thomaston, Cong. ch. and so.	58 26	
Winchester, Cong. ch., m. c., 6.50; A friend, for China, 1,	7 50	—80 76
New Haven co. F. T. Jarman, Ag't. Guilford, 1st Cong. ch., to const. JOHN W. NORTON, H. M.	100 00	
New Haven, Mrs. J. Y. Leonard, for Bible-woman, Marsovan,	15 00	
Woodbridge, Cong. ch., add'l,	3 00	—118 00
New London co. L. A. Hyde and H. C. Learned, Trs.		
New London, 1st Ch. of Christ, m. c.	9 63	
Tolland county. E. C. Chapman, Tr. Somers, Cong. Sab. sch., for Mrs. Gates' orphanage,	28 00	
Windham county.		
Canterbury, Mrs. E. Chalmers Haynes,	10 00	
Woodstock, 1st Cong. ch.	35 57	—45 57
		424 51

Legacies. — Rocky Hill, Rev. A. B. Smith, by Rev. Elijah Harmon, Ex'r, add'l,	300 00	
		724 51

NEW YORK.

Albany, Charles A. Beach,	50 00
Angola, Cong. ch. and so.	5 00
Antwerp, 1st Cong. ch.	34 10
Astoria, Mrs. M. A. D.	50 00
Brooklyn, Central Cong. Sab. sch., for two Bible readers in Madura, 36; A friend, 122; H. S. W., 10,	168 00
Canandaigua, 1st Cong. ch.	67 82
Corona, Un. Ev. ch., to const. CARRIE D. LEVERICH, H. M.	100 00
Elmira, Park ch. Aux., for Tokyo,	38 50
Fairport, A. M. Loomis,	10 00
Homer, B. W. Payne,	1 00
Honeoye, Cong. ch. and so.	32 00
Keene Valley, W. C. Wilcox,	2 32
New York, Union Theol. Sem., Soc. of Inq., 8.40; S. T. Gordon, for evangelists, 100; A friend, 100; Two friends, 10,	218 40
Oxford, Cong. ch. and so.	22 00
Poughkeepsie, Cong. ch. and so.	23 36
Rochester, Mt. Hor Mis., Friends for Miss Bush,	10 00
Rodman, Cong. ch. and so.	18 50
Syracuse, Plymouth Cong. ch.	38 12
West Bloomfield, Thank-offering,	10 00
West Groton, Cong. ch. and so.	16 00
West Winfield, Cong. ch., 13; do. m. c., 6.50,	19 50—943 62

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden,	20 00
Philadelphia, Cent. Cong. ch., m. c., 5.25; "Connestoga," 41.60,	46 85—66 85
<i>Legacies.</i> —Philadelphia, Mary S. Dunton, by Morris P. Bockius,	237 50
	304 35

NEW JERSEY.

East Orange, Rev. R. G. Greene,	20 00
Irvington, Etta P. Underwood,	25 00
Orange Valley, Cong. ch., m. c.	7 49
Paterson, Auburn-st. Cong. ch.	29 00
Summit, Rev. G. W. Wood, D.D.	10 00
Westfield, Cong. ch.	154 00—245 49

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant ch., 57; 1st Cong. ch., 8.09; Howard University, m. c., 12.24,	77 33
---	-------

TENNESSEE.

Knoxville, A friend in Pilgrim ch.	5 00
------------------------------------	------

WEST VIRGINIA.

<i>Legacies.</i> —Pennsboro, Mrs. Lucy H. Kimball, in part, by M. P. Kimball, adm'r,	485 04
--	--------

OHIO.

Ashtabula, H. B. Johnson,	5 00
Cincinnati, W. J. Breed, <i>extra</i> ,	100 00
Oberlin, J. L. Burrell, 1,000; Dudley Allen, to const. JAMES F. SIDDALL, H. M., 100; Rev. C. V. Spear, <i>extra</i> , 100,	1,200 00
Toledo, Washington-st. Cong. ch.	6 70
Wellington, Edward West,	20 00—1,331 70
<i>Legacies.</i> —Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l,	60 70
	1,392 40

ILLINOIS.

Buda, Cong. ch.	127 10
Champaign, Cong. ch., 22.92; Y. M. C. A. Un. of Ill., 3,	25 92
Chicago, U. P. Cong. ch., m. c.	12 90
Dover, Cong. ch.	32 20
Dundee, Cong. ch.	24 07

Granville, Cong. ch.	22 12
Ivanhoe, Cong. ch.	20 00
Lockport, 1st Cong. ch.	4 50
Moline, 1st Cong. ch.	210 26
Oak Park, 1st Cong. ch., 154.69; J. W. Scoville, special for building, N. Pacific Inst., Honolulu, 500,	654 69
Paxton, Cong. ch.	50 00
Sheffield, Cong. ch.	128 78—1,312 54

MISSOURI.

Bonne Terre, Cong. ch., m. c.	4 00
Kansas City, Matthias Marty,	25 00
Springfield, Central Cong. ch.	14 95
St. Joseph, Tabernacle ch., m. c.	1 95—45 90

MICHIGAN.

Allegan, Cong. ch.	8 30
Armada, Cong. ch.	8 60
Covert, Cong. ch.	11 18
New Baltimore, Cong. ch.	14 08
Red Jacket, Cong. ch.	10 00
So. Frankfort, A friend,	1 00
Stockbridge, Mrs. R. W. Reynolds,	2 00
Union City, I. W. Clark and wife,	100 00—155 25

WISCONSIN.

Fond du Lac, Cong. ch.	76 00
New Chester, Cong. ch.	2 30
Pleasant Hill, Cong. ch.	1 50
River Falls, Cong. ch.	10 60—90 40

IOWA.

Cherokee, Cong. ch.	17 87
Council Bluffs, Cong. ch.	37 42
Denmark, Cong. ch.	20 00
Des Moines, North Park ch.	5 70
Geneo Bluffs, W. H. M. U.	2 75
Grinnell, Cong. ch.	137 20
Hickory Grove, Cong. ch.	3 60
Iowa City, Cong. ch.	2 00
Jamestown, Cong. ch.	6 60
Monticello, Henry D. Smith,	20 00
Osage, Cong. ch.	43 81
Tipton, William Coultis,	5 00
Wayne, Cong. ch.	6 25—308 20

MINNESOTA.

Duluth, Cong. ch.	122 78
Plainview, Cong. ch.	9 62
Shakopee, S. R. and E. J. Pond,	7 00—133 40

KANSAS.

Council Grove, Cong. ch.	7 52
Muscotah, Rev. L. Pomeroy,	5 00
Neosho Falls, S. B. Dyckman,	1 00—13 52

NEBRASKA.

Ainsworth, Friend,	10 00
Genoa, Cong. ch.	5 28
Monroe, Cong. ch.	55
Omaha, St. Mary's-ave. ch.	76 42
Scribner, Cong. ch.	3 60—95 85

CALIFORNIA.

Alameda, Cong. ch.	6 40
Berkeley, Cong. ch.	41 75
Eureka, 1st Cong. ch.	23 50
Oakland, Plymouth-ave. ch.	13 30—143 95

OREGON.

Portland, 1st Cong. ch., to const. W. H. HOLCOMB, H. M.	100 00
--	--------

NEVADA.

Reno, Cong. ch.	10 00
-----------------	-------

COLORADO.

Denver, 2d Cong. ch.	10 00
----------------------	-------

DAKOTA TERRITORY.

Carrington, Cong. ch.	10 00
Meckling, Cong. ch.	2 25—12 25

UTAH TERRITORY.

Salt Lake City, Phillips Cong. ch.	6 00
------------------------------------	------

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Wanstead, James Holden, for W. C. African Mission, £2: 2: 6,	10 39
Japan, Kobe, D. C. Jencks,	10 50
Prussia, Breslau, Friends, through Pastor Becker, for Japan,	6 15—27 04

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, <i>Assistant Treasurer</i> .	
For several missions, in part,	8,488 92
For conveyance for Miss Lyman, Bombay,	300 00
For beds for new hospital, Foochow,	20 00—8,808 92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	3,000 00
For tuition of Lucy Hatcheo, Turkey,	15 00
For a pupil at Ponape,	12 00
For Miss Fletcher's school, Ponape,	24 00
For a pupil in do.	29 75—3,080 75

MISSION SCHOOL ENTERPRISE.

MAINE.—Portland, 2d Parish Chinese class, for Hong Kong,	15 00
VERMONT.—Hyde Park, Children for pupil, Sholapur, 15; Williston, Cong. Sab. sch., 4,70,	19 70
MASSACHUSETTS.—Boston, Chinese Sun. sch., Mt. Vernon ch., for Hong Kong, 75; Walnut-ave. Y. P. S. C. E., for use of Miss Twichell, 12; Walpole, Cong. Sab. sch., 27,19; Williamstown, South Cong. Sab. sch., 19,72,	133 91
CONNECTICUT.—New Canaan, Cong. Sab. sch., for pupil at Aintab,	44 90
NEW YORK.—Brooklyn, Will.-ave. Chapel Sab. sch., 75; New York, Orphan Asylum, Soc. Little Boys, 5,70; do., Little Girls, 5,44; Mis. Soc. Dewitt Memo. ch., for school at Bombay, 3,50; do., for school at Kusaie, 1,77,	91 41
OHIO.—Cleveland, 1st Cong. Sab. sch.	34 76
MICHIGAN.—Armada, Cong. Sab. sch.	1 38
WISCONSIN.—Hayward, Cong. Sab. sch., 7,93; —, a friend, for Mrs. Goodrich's school, China, 50,	57 93
MINNESOTA.—Spring Valley, Cong. Sab. sch.	1 05
KANSAS.—Ottawa, Mary W. Olson,	10
NEBRASKA.—Scribner, Sab. sch. birthday box,	1 90
CALIFORNIA.—Mills Seminary, Tolman Band, for Mr. Browne's school at Haine,	25 00
MICRONESIA.—Kusaie, White children of Kusaie for the children of Ceylon,	2 50
	429 54

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Acton, Cong. Sab. sch., 5; Boston, "A.," for salary of Miss Little, 50; Wellesley, Cong. ch. and so., 11,44,	66 44	JAPAN.—Kyoto, Grace W. Learned,	30
CONNECTICUT.—Haddam, Cong. Sab. sch., 5,67; Hartford, Pearl-st. Sab. sch., 33,41; New Haven, College-st. Sab. sch., 20; North Haven, Cong. Sab. sch., 29,	88 08	MICRONESIA.—Ponape, Boys' Training school, m. c.	25 00
NEW YORK.—East Bloomfield, Cong. Sab. sch., 27,32; New York, DeWitt Memo. Cong. ch. Mis. Soc., 9,	36 32	SANDWICH ISLANDS.—Honolulu, Miss. Gleaners for support of Mrs. Rand,	200 00
MISSISSIPPI.—Tougaloo, Cong. Sab. sch.	5 00		492 59
OHIO.—Cincinnati, Walnut Hill Sab. sch., 15,25; Oberlin, Cong. Sab. sch. (of which 25 for schoolhouse at Ruk), 45,	60 25	Donations received in May,	22,973 04
ILLINOIS.—Jacksonville, Jur. Soc. Ch. End.	5 00	Legacies received in May,	4,000 86
IOWA.—Ottumwa, Helping Assoc. 1st ch.	4 00		26,973 90
EAST ROUMELIA.—Philippopolis, Infant class of Mrs. Marsh,	2 20		
		Total from September 1, 1887, to May 31, 1888: Donations, \$280,977.15. Legacies, \$113,207.24=\$394,184.39.	

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

NEW YORK.—Avoca, Mrs. E. F. Smith, for Indus. dept., 5; Dansville, Friends in Sanitorium, 20,	25 00
OHIO.—East Liverpool, Rev. H. D. Kitchel,	10 00
ILLINOIS.—Freeport, Sab. sch., 1st Presb. ch. for Indus. dept., birthday box,	45 00

Previously received,

80 00
982 79
1,062 79

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

MAINE.		OHIO.	
Woolwich, Two members,	2 00	Geneva, M. A. Smith,	1 00
NEW HAMPSHIRE.		Oberlin, Mrs. L. G. B. Hills and friend,	20 00—21 00
Durham, Cong. ch. and so.	1 25	MISSOURI.	
Westmoreland, A friend,	1 00—2 25	Kansas City, Mathias Marty,	10 00
VERMONT.		ILLINOIS.	
Barre, A friend,	2 00	Beecher, A friend for Marash,	2 00
Barton, A little girl,	28	Chicago, Friends, by A. Hallner, add'l,	25 73
Burlington, F. T. Perkins,	5 00—7 28	Hinsdale, Cong. Sab. sch.	15 15
MASSACHUSETTS.		Peoria, Mrs. B.'s Sab. sch. class,	2 00
Amherst, Standard Bearers, 45;		Rockford, Mrs. M. H. P.	15 00
Three friends, 2, 26,	47 26	Roseville, Mrs. L. C. Axtell,	6 00—65 88
Boston, Union ch., 32.02; Rev. Daniel Butler, 5; A friend, 1,	38 02	MICHIGAN.	
Braintree, First Parish, T.	10 00	St. Ignace, Cong. ch.	5 00
Haverhill, Hattie F. Welch,	5 00	Whittaker, Alma C. Childs,	3 50—8 50
Norfolk county, M.	10 00	IOWA.	
Northampton, Martha A. Williams,	1 00	Dubuque, Cong. Sab. sch.	14 36
Randolph, Two friends,	10 00	Montour, Willing workers,	8 50
Salem, A member of Tabernacle ch.	4 00	Oskaloosa, Cong. ch.	2 00—24 86
South Hadley, Mt. Holyoke Seminary,	5 00	MINNESOTA.	
Springfield, Olivet Sun. school,	21 39	Dodge Centre, Dayspring mission band,	3 00
Webster, Fannie L. Upham,	2 00—153 67	KANSAS.	
CONNECTICUT.		Ottawa, A friend,	3 00
E. Hartford, Cong. ch and so.	10 00	Wabauensee, Cong. ch., m. c.	2 50—5 50
W. Cornwall, Three friends,	3 00—13 00	NEBRASKA.	
NEW YORK.		Ashland, Cong. Sab. sch.	10 00
Baldwinville, Mrs. T. R. Townsend,	5 00	CALIFORNIA.	
Castile, W. Miss. Society, Sanitarium,	10 00	Mills Seminary, Tolman Band,	25 00
Clinton, Mrs. George K. Eells,	5 00	MEXICO.	
Elmira, Park-st. ch. Auxiliary,	38 50	Parral, Cong. ch.	5 50
New York, Charles J. Starr,	200 00	JAPAN.	
Syracuse, *, for use of Mr. Montgomery,	5 00	—, Friends,	10 00
Walton, Little Helpers, 1st ch.	20 00—283 50	Less for telegrams,	2 08
NEW JERSEY.		Previously received,	835 11
Bergen Point, Miss H. Woodruff,	60 00		37,203 54
Elizabeth, S. J. Arms,	1 00		38,038 65
East Orange, Rev. R. G. Greene,	20 00		
Orange Valley, Cong. Sab. sch.	80 00		
Paterson, A Presbyterian,	1 00		
Westfield, Mission circle,	16 25—178 25		
FLORIDA.			
St. Augustine, Colored Union Sab. sch.	8 00		

DONATIONS RECEIVED FOR EUPHRATES COLLEGE,
HARPOOT, TURKEY.

MAINE.— From a lady, 2; Thomaston, Mrs. J. Elliott, 10,	12 00
MASSACHUSETTS.— Southboro', Mrs. A. Bigelow, for a scholarship, 50; Chelsea, Y. P. S. Ch. Endeavor, 1st ch., 25; Cambridge, W. S. Drew, for Hopkins chair, 10; Cash (a thank offering), 500,	585 00
CONNECTICUT.— New Britain, South Cong. ch., for Hopkins chair, 53.38; Mr. D. O. Rogers, 25,	78 38
OHIO.— Painesville, S. Bigler, acct. note, 6; Ravenna, Mrs. M. A. Woodbridge, 25,	31 00
	706 38
Previously acknowledged,	67,992 44
	68,698 82

FOR YOUNG PEOPLE.

RUK IN 1887-88.

THE sun of the year 1887 set in clouds upon the little island-world of Ruk. On the twenty-seventh of December its best earthly friend, the father of the people, went home to his reward. But Mr. Logan's work is not ended, and his very grave still witnesses for Christ and reminds the islanders of all his loving and faithful teaching. Mrs. Logan and her children having returned to America, the newcomers, Mr. and Mrs. Treiber, are now in charge. Their journal-letters, now received, give those first impressions about which we always like to hear. It was the seventh of August, 1887, when they reached Ruk upon the *Morning Star*. Mr. Treiber says: "You may be sure that after so much 'water scenery' a little land was a pleasant change. Of course these islands were of special interest to us as the place of our future home and work. How delighted we were to find them so beautiful in appearance! The ground gradually rises from the shore to the height of from eight hundred to one thousand feet, and is densely covered with foliage such as only a tropical climate can produce. The beach is lined with cocoanut-trees and a low bush called mangrove which is used for firewood. Of the high islands there are five, and on one of these, Wola, or rather, Wala, was to be our home.

"Coming on shore we received such a welcome as we never before had. The boys of the mission seemed no less pleased. For our own part we were delighted to begin work under the direction of such earnest people as Mr. and Mrs. Logan. Our first work was house-building. It is on a hill perhaps forty feet above the sea and about twenty rods from the shore.

"We are among a most interesting people. They are of the same stock as is found on all the South Sea Islands. Their skin is very much the color of an old copper cent, and they are rather below the average American in stature. Large men are extremely rare, and of large women I have seen none, owing, no doubt, to their inactivity, poor food, and degradation. Among this people the head and face are quite regular; hair black, and straight in most cases; eyes black and expressive; forehead high; nose flattened, and nostrils almost perfectly round; lips thick; and teeth well set. They take good care of their teeth, but from the fact that they are the only household tools, used alike to peel sugarcane, husk cocoanuts, break the backs of newly caught fish, and to eat food, they are usually gone before old age. Their arms are of more than average length, and fingers frightfully long and slender. The usual mode of carrying burdens is on the shoulder with men, and on the head with women. They are unusually strong with the shoulder. A little boy in the school with us, not more than ten years

old, will carry two pails of water on a stick resting on the shoulder. No protection is used on their large flat feet, so that the sole is rendered unusually tough."

"Those who are still heathen wear for dress only a loin-cloth. A man's cloth looks much like a crash towel dyed yellow and never washed. It is wound around the loins and crossed before and behind. A woman's cloth is more tasteful, being made of the fibres of banana or pandanus or screw-pine, slit very fine, dyed in a variety of colors, and woven in pretty patterns. They often daub their faces with a yellow paint made from a root, and in case of war the whole body is thus painted. Where this is not used the color of their skin is such that they are far less repulsive than one might suppose." Their remarkable ear



THE CHURCH AT ANAPAUO, RUK.

ornaments are thus described: "The ear is slit and stretched to the utmost, so that the aperture is sometimes eight inches long. On this rim of flesh are strung small rings of cocoanut shell. When this is full, strings of beads are added and allowed to hang down upon the breast. In this way two or three pounds are frequently suspended from one ear."

"Their marriage ceremony is very simple. The couple merely go away together and settle in some deserted house. A man once requested Mr. Logan to marry him in Christian marriage, and when asked whom he wished for a wife, answered: 'Oh, I have not found her yet!' He came back in the afternoon with his intended bride."

As to the native houses, Mr. Treiber says: "They are usually about twelve by sixteen feet in size, the sides three to four feet high, an ordinary roof, and all covered with thatch. The long leaflets of the ivory-nut palm, something like a corn leaf, are broken across a reed four or five feet in length and sewed next the reed, so that the two ends meet. These reeds are placed one above another, as shingles are, and each reed fastened with cord to the rafter. The sides are covered in the same way, and the whole exterior looks much like dried corn leaves. A small hole, two feet high and three feet wide, is left at one end to admit the inhabitants."



LABORERS FROM TAPITUEA, GILBERT ISLAND, MICRONESIA.

"The house is the stopping-place, not of a family, but of a portion of a clan. One man in the house is chief, but he has only influence, no authority. A number of these houses scattered over a section forms a district or clan. Each member of the clan is bound to protect his fellow. A system of blood revenge is their only law. A murder is avenged by killing not the murderer, but one of his clan. This accounts for so many white people being killed, as all whites were supposed to belong to the same clan, and the innocent have often paid for the crimes of wicked traders and whalers. A preparation seems to have been made for the gospel by the mixing of clans. The people with us are from different districts, which could never have happened while the clan system was rigid."

No intoxicating drinks are used. "A wicked trader who wished to injure our

work offered the natives liquor to make them drunk, and when drunk they were to come and do wicked things. The whole scheme failed, as the natives quickly rejected the liquor, saying it burnt their mouths."

Mrs. Treiber says: "There is a grand beginning of a good work here at Anapau — a church of twenty-six members, a school for both sexes of about one hundred, and a training school to prepare native teachers, numbering nineteen. Every evening in the week, and, except Sundays, every morning at six o'clock, religious service is held in the church, with an attendance of from sixty to eighty. I have wondered how many Christians at home would get up in the morning to attend so early a meeting."



A NATIVE OF NIUTAO WORSHIPPING A POST.

Mrs. Treiber adds: "I wish all the dear friends at home could look in upon us and see what a beautiful spot is this. Surely the smile of God rests upon this emerald isle, if not upon its inhabitants. Since we have been here the thermometer has been as low as seventy-eight degrees, but not above eighty-four degrees. A cool breeze most of the time makes it very delightful."

Most of the Christian pupils have held out well, but, as in the days of the early Church, there have been some defections. "During an epidemic influenza, in November, one of the Mortlock women in the training school died. A week after her husband died also, and all were startled when there were found hidden at the bottom of his box some of the tools belonging to the mission. He had stolen them, and had tried to exact a promise from those who watched with him in his sickness that they would nail up the box and send it back to the Mortlocks. This had a wonderful effect upon the natives. On every side I heard them saying, 'Ananias and Sapphira!'"

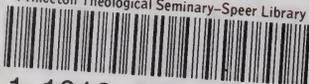
Further interesting details of this mission will be found among the letters in another part of this number.

For use in Library only

For use in Library only

I-7 v.84
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8128