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RESERVE  
STORAGE





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THE  
MISSIONARY HERALD.

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THE receipts from donations for the first five months of the financial year are about \$6,400 less than those for the corresponding months of the preceding year, and the receipts from legacies are about \$34,200 less; so that the total receipts fall short by over \$40,000. The call, therefore, with which the year began, for an additional \$150,000 beyond the receipts of last year is a call now for nearly \$200,000 additional. In the meanwhile, the number of applicants for missionary appointment, both of men and women, is decidedly increasing. Now is the time not only for undiminished gifts from the regular sources of supply, the ordinary contributions of churches and individuals, but for a few special offerings from those who discern both the need and the opportunity. One or two checks of \$10,000 each, and five or six of \$5,000 each, would be eminently fitting during the next few weeks.

WHAT does it mean? Our exchanges show that there is a falling off in the contributions of the churches to a large number of the benevolent societies of the country. The American Home Missionary Society reports that for the first nine months of its fiscal year, the receipts have fallen off as compared with the previous year, \$39,050, of which sum \$9,892 was in donations and \$29,158 in legacies. This is just about the same as the decrease indicated in the receipts of the American Board within five months, though the decrease in the receipts of the latter was less in donations and larger in legacies. The Presbyterian boards are in quite as unfortunate a position. Their Home Missionary Society is \$40,000 behind in the first ten months of its financial year, while the Presbyterian Foreign Board shows a falling off for the same period of about \$35,000 in donations, and \$112,000 in legacies, or from all sources of \$151,615. It is singular that there should be such a general decrease with all boards in the item of legacies. But the societies will rejoice that their friends still live, only the living men must see to it that the imperative necessities of the great work are not forgotten. While it is true that there has been in several directions a great shrinkage in values within the past year, yet it is undeniable that the wealth of the land is increasing at an enormous rate, and that a fair proportion of this increase is in the hands of those who bear the name of Christ. There is wealth enough if it were consecrated. The percentage of the income of professed Christians which is devoted to missionary work at home and abroad is wofully small. Would that pastors and others would earnestly inquire what relation this fact has to the spiritual life within their churches! "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts."

WE regret to report that the plan which had been formed for sending Rev. B. Fay Mills and an associate to India, and possibly also to Japan, to labor for a time as evangelists, is likely to fall through. It is a principle with Mr. Mills to undertake work only in places where all denominations heartily unite in calling for his services, and this principle upon which he acts in this country, he wishes to adhere to if he goes abroad. While several leading missionary boards, including the London Missionary Society and the Free Church of Scotland, are heartily in sympathy with the plan to send these evangelists, it now seems probable that there will not be such unanimity as to lead Mr. Mills to consent to go. The work accomplished last year by the English Church "missioners" who went to India and Ceylon, holding special services at various mission stations, resulted in a great quickening in the Christian life of believers, and in the conversion of many souls. The presence and addresses of Messrs. March and Porter in India, Japan, and elsewhere, have produced a marked impression, though the thought of what would be termed an evangelistic tour was not in the minds of these gentlemen when they started from America. Such labors seem to promise much good, and we deeply regret that anything should stand in the way of the plan to which we have referred.

IT is seldom that we have the privilege of reporting so many persons in one family as laborers together in the foreign mission work, as in the following instance. It is now less than three years since Rev. M. A. Crawford removed from Guadalajara to Hermosillo, in the State of Sonora. The fact that there was no evangelical preacher in the entire State attracted him and his good wife, a daughter of the veteran missionary Sturgis, of Micronesia. After so short a period he reports interest awakened at several points, a church organized in Hermosillo, a large quantity of Bibles, Testaments, and other religious books distributed, mainly by sales, and generous offers of help from several American gentlemen engaged in business in that quarter. Mr. Crawford feels that the time has come for the erection of a chapel in Hermosillo. In justice to the work in hand he cannot wait longer, and his kindred at home felt as he did, as the list of subscriptions shows. His father, Adam Crawford, two brothers, and one sister, Lawn Ridge, Illinois, pledge six hundred dollars; John Crawford and wife, La Prairie Centre, Illinois, three hundred dollars; Adam Crawford, Jr., and wife, Seward, Nebraska, one hundred and fifty dollars; M. A. Crawford and wife, (missionaries), one hundred dollars; making eleven hundred and fifty dollars from one family! How much of interest, prayer, and sacrifice does this sum represent! A friend in Oakland, California, Mr. Samuel T. Alexander, pledged two hundred and fifty dollars; an American friend in Hermosillo, Mr. E. H. Hathaway, one hundred dollars; Rev. R. T. Luton, Nogales, Arizona, fifty dollars; and Lillie Wetmore, La Prairie Centre, Illinois, ten dollars. Who will join these good friends in making up the remaining six hundred dollars needed for the purchase of the land required, and for the erection of the chapel; and then supplement the good work by making up fifteen hundred dollars for the building needed as a residence of the missionary and for school purposes? We ask our good friends interested in Mexico to show their faith by their works.

A MAIL has reached us from Kusaie and the *Morning Star*, brought apparently by a chance vessel to Honolulu. Captain Garland writes, September 10, from Jaluij, that he arrived there on the eighth of that month, having left Kusaie on the third. The vessel was making good time, and the captain hoped to be at Honolulu at the appointed date. We deeply regret to be obliged to report the fact that the German occupation of the Marshall Islands is proving unfavorable to missions. Both Captain Garland and Dr. Pease speak of the regulations established by the German Imperial High Commissioner as calculated, really if not designedly, to hinder effective missionary work. For instance, one rule forbids all sales of real property to foreigners. Dr. Pease says: "I have endeavored to get permission to purchase, or at least to rent, some small plots of land for the use of our teachers as sites for schoolhouses, churches, etc., but I was peremptorily refused, and the High Commissioner intimated to me that I was not to expect any relaxation of this restriction in the future. We may hold what land we have already acquired, but cannot purchase any more. The Germans have imposed a tax on the natives, which seems to us missionaries enormously heavy considering the resources of the islands. For instance, there is a tax laid upon Ebon of five hundred dollars, and on other islands in proportion." Other hindrances imposed are the requirement that the *Morning Star*, for the privilege of selling goods even to the native teachers connected with the mission, take out a trading license for each trip, costing two hundred and fifty dollars, also a regulation by which the *Star* would be required to enter the port of Jaluij before going to Pleasant Island. This latter requirement may possibly be relaxed, the German commissioner promising to report to the home government what hardship the enforcement of the regulation would involve. These are serious obstacles to our missionaries in that region, and it should be known that they are working against odds. Would that the knowledge of these matters could arouse a sentiment which would avail to influence Germany to abandon its unjust colonial policy. She seems determined to extend her possessions in the Southern Seas, and it would not be surprising to learn that she has before this assumed the sovereignty of the Gilbert Islands.

It was suggested in our last number that direct tidings from Mr. H. M. Stanley would probably be received by the time that issue was in the hands of our readers. This proved to be the case, but the information was scanty, and we are still awaiting letters, said to be on the way from Stanley Falls, that will give fuller reports. It is clear that all the rumors that have reached Suikin concerning the capture of Emin Pasha and Stanley were false, though what has become of the intrepid governor is quite uncertain. Still there is every reason for hoping that both Stanley and Emin Pasha are prospering in their enterprises. Any day may bring us full reports.

WE are glad to learn that the seventh thousand of the edition, in two volumes, of the report of the London Missionary Conference has been called for in England. This indicates that the work is having a wide circulation, as it deserves to have, and we trust we shall hear of an equally extensive demand for it in this country.

THE situation in East Africa seems to grow more and more deplorable. Information comes of the destruction of German missionary stations and the slaughter of eight German missionaries, one of them a woman. A Zanzibar despatch of January 24 reports that Mr. Brooks, who was a missionary of the London Society at Urambo in the interior, on coming to the coast was murdered near Saadani, with sixteen of his followers. It is reported that Mr. Brooks was killed simply as a white man, in revenge for German cruelties. It has been hoped that the natives would distinguish between the German colonists and the English missionaries, but in their wrath against foreigners it is doubtful if the prestige of the English will avail for their protection. Intense anxiety is felt in reference to the safety of the missionaries in the interior. It is becoming clear to those who had hoped otherwise that the blockade has little to do with the slave-trade, and that the result of the imbroglio will be the breaking up of all existing plans for civilizing and Christianizing the region. The outlook for missionary work in that region is inexpressibly sad. All that remains to be done by Christian people is to commend those who have sought the good of this portion of Africa to the watchful care of Him who can make the wrath of man to praise Him.

A VIGOROUS reply to Canon Taylor's criticisms appears in the *Regions Beyond*, written by Mrs. H. Grattan Guinness, in which she specially meets the Canon's notion that missionaries should be celibates. Aside from the fact that women as well as men are called to serve Christ in extending his kingdom, the ground is properly taken that missionary work, in order to be successful, requires the presence and labor of women. "A mission without women is only half a mission, and if extra expense is involved in sustaining married missionaries, it is an inevitable expense that ought to be incurred. Heathen women and girls must be loved and sought, taught and cared for, and men cannot do this. The mission-field has many inevitable and severe privations. There is not the slightest justification for adding to these the cruel and unnatural trial of celibacy against the express teaching of Scripture, and for the sake of saving a little money. Why should we impose on the already severely tried, lonely, and self-denying missionary all the evils of celibacy, for the sake of sparing to Christians at home the slight self-denial of giving a little more of their superfluity?"

*The Gospel in all Lands* answers, so far as relates to the Methodist Episcopal Church, the question raised some time since as to the comparative cost of converts at home and abroad. Taking the items of ministerial support, church building, and current expenses, it appears that in the home land for each member and probationer added during 1887 there was an expenditure of \$151.73, while in the foreign field the average for each member and probationer added was \$133.53, of which over thirty-three dollars was paid by the converts themselves. This is not the highest ground on which to base an argument for foreign missions, but in view of the general impression as to the great cost of such work, it is well that the facts be known.

BISHOP HURST, in *The Independent*, says that 229 newspapers are now published in Mexico—72 in the capital and 157 in the provinces. Of these, six are published by Protestants.

SOME of the most remarkable utterances against the crime of sending strong drink to Africa come from the Africans themselves. The woe caused by the drink demon is graphically depicted by the chief of Bechuanaland, Khame, who lately wrote to an English official in South Africa : " I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matebele, which kill men's bodies, and it is quickly over ; but drink puts devils into men, and destroys both their souls and their bodies forever. Its wounds never heal."

BISHOP TAYLOR of the Methodist Church, who sailed on his return to Africa in December last, has started a magazine to be the organ of his mission. It is entitled the *African News* and is published by T. B. Walsh in Philadelphia. Its editor is to be the bishop himself, although resident in Africa. The first number is interesting, containing a likeness of the bishop, a sermon by him, the beginning of an autobiography, with letters from missionaries on the west coast of Africa.

WE have been impressed by an article in *The Japan Weekly Mail*, December 15, a paper which is frequently on record as questioning the supernatural origin of Christianity or of any other religion, and which cannot be regarded as prejudiced in favor of the Christian faith. The article referred to dwells upon the fact that missionaries are much spoken against by the foreign communities in countries where they are laboring, largely because they preach against the worldliness which is the distinguishing characteristic of these foreign communities. The *Mail* takes issue with Canon Taylor in regard to his method of judging the results of missionary labor by the number and the cost of the converts made. It says : " In respect of Japan, this is the very last test we should apply. The good done by missionaries in this country is not to be measured at all by the arithmetical gain they secure to Christendom. First among their eminently useful achievements is the quickening impulse their presence and propagandism impart to the general cause of religion." In illustration of this the *Mail* says that whatever of good now comes from Buddhism is an indirect result of missionary work. " Until the past few years, Buddhism had virtually fallen asleep in Japan. Only to-day, indeed, is there any evidence of a really earnest attempt to revive it. And to what is that attempt avowedly due? To contact with militant Christianity. ' Unless we stir ourselves,' the Buddhists say, ' we cannot hope to hold our ground against this energetic, untiring propagandism.' " In view of the religious position which the *Mail* occupies, its further utterances in regard to the Christian missionary are worth quoting. " The good he is accomplishing as an educationist in Japan is enormous. At the schools founded by his societies and conducted under his auspices large numbers of Japanese boys and girls receive training that cannot fail to exercise a salutary influence on the national life. There is no minifying this immense benefit. If the missionary in Japan accomplishes nothing else, he would still have a worthy result to show. But he does accomplish more. Never mind about the arithmetical results of his preaching.

Each of his converts may cost as many pounds sterling as Canon Taylor pleases, and their yearly aggregate may bear as small a ratio as that eminent divine likes to the annual increment of the non-Christian population. There still remain the incontrovertible facts that by means of moral education the missionary is conferring an incalculable boon on the rising generation, and filling a dangerous blank in their ethical training ; while by the ventilation of his doctrines and the example of his earnestness he supplies to the whole body of religion, whatever garments it be clothed in, a vivifying influence without which it would become virtually inanimate."

A COPY of the Bible in Bulgarian has been presented to Prince Ferdinand of Bulgaria, by one of our missionaries in person, and the Court Journal has made mention of this fact, and the prince has returned an expression of his thanks. In this connection there is much that might be said, but which it may be inexpedient to report, concerning the attitude of some persons in high position in Bulgaria towards the work of our missionaries. It is perhaps enough to say here that the nature of that work is well understood and that much of it is cordially approved. Many thousands of cards have been printed giving the best thoughts of eminent men upon a variety of subjects, such as education, faith, freedom, love of native land. This and similar literature is now circulated literally from palace to cabin. The mother of one who is in a high position recently said to a missionary : " I know all about you and your work and your books. When I was forty-five years old I could not read a word, and I learned to read expressly that I might read the Bible, and now your Bible is my great comfort day and night." In our prayers for kings and governors, let not the rulers of Bulgaria be forgotten, especially now while rumors are current, possibly for reasons intimated in this paragraph, that Russia and the Greek Church are seeking the overthrow of the existing government.

AMONG the letters from the missions will be found an account of a missionary tour through the section of China which has been desolated by the overflow of the Yellow River. A letter from Rev. A. H. Smith, referring to this same tour, says that at the time of their visit the great breach made a year and a half ago in the banks of the river remained unclosed for a breadth of about four hundred feet, and "as the whole volume of the river rushed through this breach in a torrent of a hundred feet deep, we see no reason to suppose that the work can ever be done, and no reason to think that the sum expended there, officially reported to be above fourteen millions of dollars, is not wholly thrown away." An incidental advantage, however, has been the employment given to tens of thousands of laborers.

It is reported that the Italian government has opened a large and expensive educational institution at Aleppo, Central Turkey, sending from Italy twelve teachers, six men and six women. This institution is to be entirely secular, and the subject of religion is not to be mentioned in it. The Roman Catholics are very strong at Aleppo, having large and well-supported schools, and, it is said, seventeen thousand adherents.

IN connection with the London Missionary Conference a volume was issued by the London Religious Tract Society entitled "A Handbook of Foreign Missions." This, as we said at the time, was an incomplete record, though the plan was excellent. We learn that arrangements have been made for a new volume based on this handbook, but enlarged and thoroughly revised, to be called the "Missionary Year Book," to be published simultaneously in England and America in May next. Rev. J. T. Gracey, D.D., will be responsible for the portion relating to the missionary societies of the United States and Canada. The volume will contain about four hundred pages, one fourth of which will be given to the work of American societies. Such a volume, if it fulfils its promise, as we have every reason to anticipate that it will, will be an invaluable handbook, and will be welcomed by all friends of missions.

THE new postal service between Portugal and the African colonies will be inaugurated next June under the name of the Royal Portuguese Mail. The steamers have been built at Greenoch, and will provide a first-class service. They will touch at South Africa and at the principal West African ports. Thanks to this arrangement, the Congo will now be less than fifteen days' voyage from Europe.

SOME things have recently been said about the lavish expenditure of missionaries. A missionary who has labored forty years in Southern India in connection with the American Board writes us of his experience, which was that when he first went to India he followed the advice given him and bought a carriage that would carry four, together with a pair of oxen, the whole establishment costing one hundred and fifty dollars. Some years afterward, a pair of springs from America were procured to ease the heavy jolting, and some parts of the vehicle were renewed from time to time; but this cart, as we might call it, was the only family conveyance *for thirty-seven years*. To be sure the missionary had another cart for use on tours, covered with coarse matting to keep out the rain, and filled with straw on which to sleep, and a table and a chair, with boxes for food and clothing, all for use when passing among the villages in the large district over which the missionary was obliged to travel in order to keep oversight of the work in scores of villages. The charge of lavish expenditure rebounds very lightly when it strikes against the hard facts of missionary experience.

WE learn from Chicago that a missionary organization has been recently effected among the students of various medical colleges. Four medical schools are represented in this Students' Medical Missionary Union, and from thirty to forty undergraduates are present at its meetings. This augurs well for medical missions in the future.

A HOME missionary pastor in a western Territory, whose church has a roll of less than fifty members, sends a gift of one hundred dollars to the treasury of the Board, saying, "We have planned and saved for this all the year, and we believe that the Lord will bless our prayers through this money that seems so small compared with what we should like to give. I hope the call will be for a million next year. I am persuaded that our single denomination could give ten millions, and be better for it."

A WORK FOR YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN  
ENDEAVOR AND SABBATH-SCHOOLS.

A SUGGESTION has been received from the President of the United Society of Christian Endeavor, that special objects should be mentioned which may be attractive to the young people of those local societies which are connected with churches contributing for foreign missions through the American Board. Other foreign missionary organizations will name to the Young People's Societies connected with the churches which form their constituency similar objects for their benevolence. The following are a few of those objects under the care of the American Board which are peculiarly adapted to call forth interest in the training and work of young people in India, Turkey, China, Japan, Africa, and other missionary fields. To all Young People's Societies, Sabbath-schools, or individuals assuming the support of one of the above objects, circular letters will be sent from time to time, relating to the class of work thus assumed. We trust that this call will meet with a hearty and generous response.

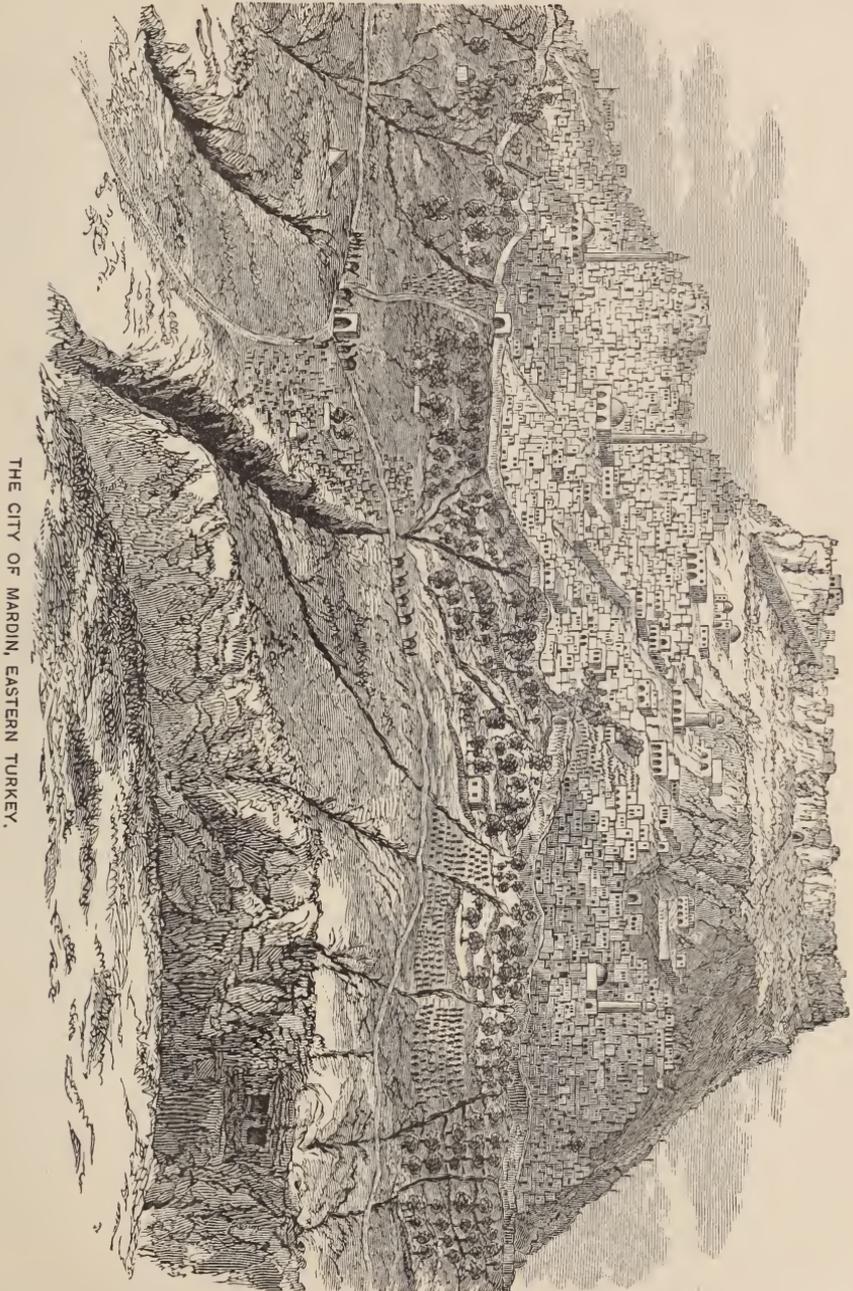
<p>1. NORTH CHINA. 10 theological pupils, Tung-cho, each, \$35.00 25 pupils in high school, Tung-cho, ,, 30.00</p> <p>2. FOOCHOW. 10 pupils in high school, Foochow, ,, 25.00</p> <p>3. ZULU MISSION. 10 theological students, Adams, ,, 30.00</p> <p>4. WESTERN TURKEY. 12 pupils in Bardezag High School, ,, 25.00 12 theological students, Marsovan, ,, 30.00 15 boys' schools, Cesarea, ,, 25.00 Native evangelist, Smyrna, 125.00 6 boys' schools, Broosa, ,, 25.00 Native preacher, Sivas, 100.00</p> <p>5. EASTERN TURKEY. 12 pupils, Erzroom High School, ,, 10.00 Evangelist, Harpoot, 100.00 4 pupils, Van High School, ,, 30.00 6 theological students, Harpoot, ,, 35.00 3 Bible readers, Mardin ,, 35.00</p>	<p>6. CENTRAL TURKEY. 6 theological students, Marash, each, \$40.00 10 pupils, C. T. College, Aintab, ,, 25.00</p> <p>7. MADURA. 40 village schools, 40.00 50 station catechists, 35.00 to 40.00 18 pupils, Pasumalai Seminary, each, 20.00</p> <p>8. MARATHI. 5 village schools, Sholapur, ,, 50.00 6 village schools, ,, 46.00 6 village schools, Sirur, ,, 43.00</p> <p>9. CEYLON. 10 students in Training School, ,, 20.00</p> <p>10. JAPAN. 16 students for ministry, ,, 25.00</p> <p>11. EUROPEAN TURKEY. 10 pupils, ,, 35.20</p> <p>12. MICRONESIA. 15 pupils, Ponape Training School, ,, 20.00</p>
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MARDIN IN MESOPOTAMIA.

BY REV. W. C. DEWEY, OF MARDIN.

THE field of the Mardin station is the upper part of ancient Mesopotamia, extending from Diarbekir on the northwest to an indeterminate point about halfway between Mosul and Bagdad to the southeast; and from Sert on the northeast to Dere ez Zore on the Euphrates to the southwest, covering an area of about 40,000 square miles. The extreme northern portion of this field is hilly and mountainous, while the remainder is the broad Mesopotamian plain. There are three cities of considerable size: Mardin itself near the northern end of the field, perched high up on the southern slope of Mount Masius, with a

population of about 20,000; Mosul some two hundred miles to the east and south, on the right bank of the Tigris, opposite the ruins of ancient Nineveh,



with a population of about 75,000; and Sert, supposed by some to be identified with the old Armenian capital, Tigranocerta, with a population of about 10,000. The rest of the population dwell in villages which are very numerous in some

parts of the field, though the greater part of the plain is an uninhabited waste, roamed over by Arabs and gypsies with their flocks.

There are no accurate statistics of population. It is estimated at from one and a half millions to three millions, and is of the most heterogeneous character, whether regarded from the standpoint of race, language, or religion. Of races there are Arabs, Koords, Turks, Syrians, Chaldæans, Armenians, and Jews, with their respective languages, though the lines of race and language are by no means coextensive. Of religions there are the Moslems including three sects; the Jewish; the Yezidee, or devil-worship; and the Christian, including Jacobite Syrian, Nestorian, Armenian, Protestant, and Papist, comprising Latinists, Papal Syrians, Papal Nestorians, and Papal Armenians. Such wide diversity of course makes missionary work much more difficult. For example, in the matter of language, the missionaries use the Arabic tongue, but in touring the services of an interpreter are often necessary, and sometimes the words of the missionary must pass through two other mouths before they can be understood by the larger part of his audience. Some of the native helpers are quite proficient in language. Pastor Hanoosh, for example, can preach in three or four of the languages mentioned, and use two more in conversation.

Missionary work was begun in this field in 1841. Mosul was first occupied as the station centre, but various reasons combined to cause a transfer to Mardin in 1858. Here the missionary families have their permanent residence, and the mission schools are accommodated in substantial stone buildings at the west end of the city, well removed from the filth and other unpleasantnesses of oriental cities, yet within easy reach of the people. These are the four buildings which are represented on the ridge, at the left of the picture on the preceding page, standing out against the sky.

The work of the station is in three principal lines: general oversight in connection with touring; educational work; and colportage. Missionary work is all evangelistic, but when a beginning is fairly made and churches are organized and a native ministry gets to work, the missionary becomes more of a general adviser and pioneer, seeking out new places, and visiting those where work is already established to encourage and stimulate and suggest. There is work enough of this kind in our field to keep two men constantly busy. There are eight churches (three of them organized within the last ten years) with a membership of 449. Thirteen other places are occupied by helpers who teach school on weekdays, besides holding meetings on the Sabbath, visiting among the people, and trying in all ways possible to publish the gospel. The estimated population of these twenty-one places is 139,417, of whom 2,288 are nominal adherents, that is, attach themselves to the Protestant communities and profess to desire the preaching of a pure gospel. The average Sabbath congregations in these twenty-one places aggregate 1,187, less than one per cent. of the population of these places, less than *one tenth* of one per cent. of the population of the whole field!

There is scarcely anything done for education except what is done by the Protestant communities with the aid of the American Board. Perhaps not one person out of a hundred, on an average, is able to read. The development of an

educational system is necessarily slow and tedious work, but progress is being made. We have on the mission premises in Mardin a high school for boys with thirty pupils under the care of Mr. Gates, and a like school for girls under the care of Miss Dewey. These are not merely institutions for higher education; the reason of their existence is rather to train preachers, teachers, and Bible-readers for gospel work. There are also thirty-two common schools in the field, with an attendance of 1,669 pupils. A class of five young men has just been organized for theological studies, in which they will continue two or three years. Last year Miss Nutting opened a sort of kindergarten, or "Work and Play School," for the smaller children. It has been very successful, and promises to be a most valuable aid in giving a foundation to our educational system. It not only gives the children who attend it a right start, the lack of which is sadly apparent in more advanced pupils, but also serves as an object-lesson as to what a school for children should be. It will need careful supervision by an American teacher for several years.

There remains space for but a word in regard to colportage. There are no bookstores, and almost all book distribution is through the missionaries and colporters. In 1887, 1,138 copies of the Scriptures in whole or in part, and 2,465 copies of other books, largely primers and elementary schoolbooks, went out from our shelves.

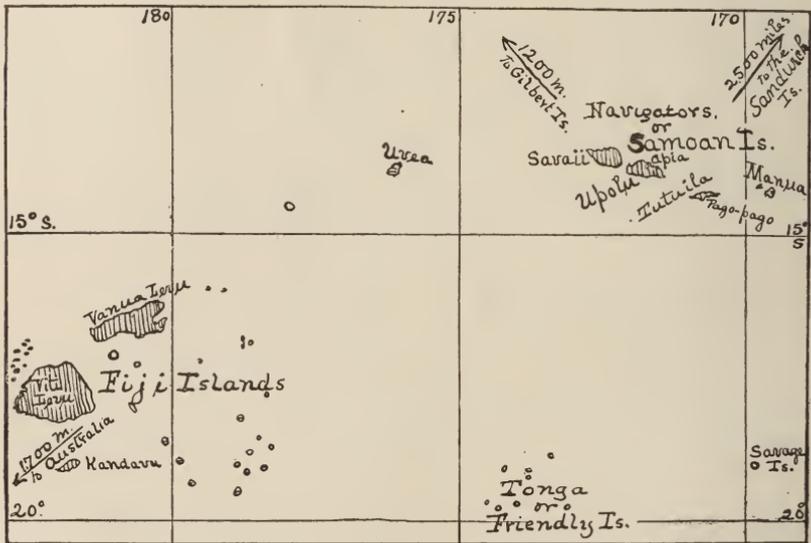
We believe the gospel leaven is working — secretly, slowly, surely.

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#### MISSIONARY WORK IN THE SAMOAN ISLANDS.

THE world is hearing much about these islands in a political way, and our readers will be glad to know something of the missionary work therein. The Samoan group, sometimes called the Navigators, lies between latitude  $13^{\circ} 30'$  and  $14^{\circ} 30'$  south, and longitude  $169^{\circ}$  and  $173^{\circ}$  west. Its chief islands are Savaii, Upolu, Tutuila, and Manua. The population is said to number from 30,000 to 35,000. Missionary work, initiated by John Williams, has been carried on in this group by the London Missionary Society for more than fifty years, and, though the returns are incomplete, the last report gives the number of church members as 3,714, and the adherents as 15,734. Besides this there is work in other groups, the Ellice, Tokelau, and Gilbert Islands, carried on from Samoa, reporting a church membership of 2,260. There are now eight English missionaries located on Upolu and Savaii of the Samoan group, and 177 native ordained pastors. One of the chief agencies for the prosecution of missionary work is the institution for training native pastors at Malua, on the island of Upolu, which at last reports had 99 students. It is largely a self-sustaining institution, the students cultivating land and raising their own food. There are other institutions at other islands, both for males and females, in which there is great enthusiasm on the part of the students. On the large island of Savaii there are six schools, which have a total membership of 1,332. As to the character of these native Christians, it may be said that while it could not be expected that they should be in all respects models of deportment, they bear the tests of discipleship fairly well. There are frequent lapses, and yet one missionary says that out of a church membership of 900 on Savaii, there have been only four cases of church discipline on account of drunkenness. Last year the London Missionary Society sent a special deputation to the Samoan Islands to examine the condition of its mission. A. Spicer,

Esq., of London, and two prominent clergymen of Australia visited and carefully examined the work. In their report they say: "We have no hesitation in saying that a very great change has been wrought, and a change as great as we have any right to expect. We have met and addressed large assemblies of native Christians; we have met in conference more than two hundred native pastors; we have attended meetings at the college, where more than one hundred students were present; we have had quiet talks with individuals; we have talked with missionaries and foreigners about the converts, and unhesitatingly we affirm that a great and unmistakably Christian work has been accomplished, for which the supporters of the London Missionary Society may be very thankful. Samoan Christians have not yet conquered their characteristic national and social weaknesses, but the force of new Christian principles is felt, and the divine truths of the gospel are transforming, by a sure process, the character of the people." The deputation also says: "Young people in Samoa are better acquainted with the Bible than the average Sunday-school scholars in England, and the Samoans' knowledge of the Bible, in very many cases,



has changed the heart and lifted the old pagan life to the level of conscious communion with God."

The political troubles which are now causing so much stir in Europe and the United States have arisen from the fact that Germany, whose commercial interests in Samoa are much greater than those of any other nation, has sought to use some internal commotions at the islands for her own advantage. The Samoans, being well supplied with all that they regard as necessities of life from their prolific soil, were not willing to labor on the plantations of the foreigners. The English and Germans, therefore, have imported laborers from other islands of Polynesia, and this foreign population, not under the authority of the Samoan king but ruled by the Germans, has been a troublesome element. The old king, Malieotoa, was an excellent Christian man, but he was exasperated by the aggressions of the Germans, who openly favored the pretensions of an insurgent chief, Tamasese. The English and American authorities did not interpose promptly, as they should have done, to maintain the rightful king. After hiding three weeks in the bush, hoping for British and American support, King Malieotoa, in the summer of 1887, gave

himself up to the Germans and addressed the following dignified message to his people:—

“To all Samoa: On account of my great love to my country and my great affection to all Samoa, that is the reason that I deliver up my body to the German government. That government may do all they wish to me. The meaning of this is, that I do not desire that again shall the blood of Samoa be spilt for me. But I do not know what is my offence which has caused their anger to arise to me and my country. Farewell. May you be blessed.”

The king was taken to the Cameroons, in Africa, and afterwards to Germany. The Samoans were helpless but indignant. As we understand the matter, they have chosen Mataafa as king in place of Malieotoa, while the Germans are still upholding the rebel chief, Tamasese. The last report encouraged the hope that the German government will repudiate the action of her officials in Samoa, and that her representatives, together with those of Great Britain and the United States, will join in reëstablishing and guaranteeing an independent native government. Unless He who rules over all shall overrule the recent events in Samoa in some way beyond human ken, the good work accomplished by the London Missionary Society seems likely to be seriously injured.

#### A REVOLUTION IN CENTRAL AFRICA.

A DESPATCH from Zanzibar, January 11, followed by one of a more recent date, gives startling news of a bloody revolution at Uganda, resulting in the overthrow of the king, the expulsion of the missionaries, and the establishment of Arab supremacy. This event is of serious importance in many ways, affecting not only the missions and mission work in the Central Equatorial regions, but reviving, doubtless, the slave-trade in the interior, and breaking up a great kingdom which, for better or for worse, has had wide influence in that portion of the Dark Continent. The kingdom of Uganda lies north of the great African lake, Victoria Nyanza. Its population has been variously estimated at from three to five millions. Under king Mtesa there was an army of about one-half million men. In area Uganda is about three times the size of Massachusetts, but its dependencies cover a much larger territory. It will be remembered that when Mr. Stanley reached Uganda, in 1875, he became a friend of Mtesa, who at once extended a call to the Christian world to send its missionaries to his kingdom. A response was immediately made by the English Church Missionary Society and by the Roman Catholics. These two missions were established side by side at the capital, and Mtesa, sometimes favoring one and sometimes the other, would occasionally oppose both and give heed to the Arabs. But Christianity made decided progress, and there was every prospect of a successful mission, when about two years ago Mtesa died, and was succeeded by his son Mwanga, a young man, weak, cruel, and fickle. By his consent, if not his command, Bishop Hannington was killed, and subsequently many native Christians were martyred. Of late he has been more favorable to the Protestant missionaries, and the last reports from Messrs. Gordon and Walker were most cheering. It seems as if a new era of prosperity had dawned on the mission. But now come the sad tidings that a revolt has taken place. Mwanga had suspected treason on the part of his bodyguard, and had planned to leave them to die of starvation on a desert

island. His men rose against him and Mwanga fled, and his elder brother, Kiwewa, was placed on the throne. The new king favored the missionaries and placed some of the Christians in authority, which so angered the Arabs, who had been on good terms with Mwanga, that they conspired against Kiwewa. Just what happened is not quite clear, but the new king was deposed and it is reported that another brother, Kilema, is contending for the throne, supported by the Arabs. Missionaries escaped with their lives, but the premises of both the Protestants and the Catholics were destroyed and many native Christians were slain. It is said that the mission station at Msalala at the southern end of the lake is still safe, as well as the English mission at Mpwapwa, and it is to be hoped that our English brethren will be able to remain at these posts until there is a change of affairs in Uganda.

It is not to be supposed that the Arabs will be able to maintain their supremacy where they have temporarily established it. They are few in numbers compared with the native population. Their business of slave-trading is such that they cannot prosecute it without sooner or later rousing the wrath of the people. A powerful king like Mtesa, holding his people in subjection with an iron rod, could give these slave-trading half-breeds from the coast some privileges in return for what they gave him. But these traders themselves will not rule long before they rouse such opposition that they will be overthrown. It requires no special spirit of prophecy to predict that their triumph will be short. But the conflict may end in the destruction of the kingdom of Uganda, and the breaking up of the nation into petty tribes. At present the outlook seems most unpropitious, but possibly this may be one of the overturnings by which God means to advance his kingdom in Central Africa.

These events have no connection whatever with the troubles in Eastern Africa connected with the blockade and the German colonization scheme. The tidings of what has transpired at Zanzibar and along the coast could not have reached Uganda before this revolution, but it is possible that the commotions on the coast will tend to prolong the disturbances at Uganda. The outlook, certainly, is not encouraging. Our sympathies and prayers should go out to those who are thus hindered in the good work they have undertaken in the regions of Central Africa.

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## THE DOSHISHA UNIVERSITY AT KYOTO, JAPAN.

BY REV. J. H. NEESIMA, PRESIDENT.

[We are happy to give in the pages of the *Missionary Herald* a translation of a portion of a paper recently prepared by Mr. Neesima and published simultaneously, on the tenth of November, 1888, in twenty of the leading periodicals of Japan. The story of the establishment of the Doshisha Institution is familiar to the friends of Mr. Neesima and of the Japan Mission, but it will bear repeating. Mr. Neesima's object in this plea was to secure aid from friends of higher education in Japan for the enlargement of the existing institution, so that it shall be a true university, having, in addition to the present academic and theological departments, schools of law, medicine, and science. The endowment for this, which may be called the secular side of the institution, though under distinctively Christian guidance, is to be sought largely from the Japanese themselves, while aid is earnestly asked for from friends of Christian education in the United

States and in all parts of the world. The promised aid of \$50,000 from America towards the endowment of the present school, to which Mr. Neesima refers, is doubtless the pledge made some time ago by the Prudential Committee of the American Board to secure, if possible, that sum from friends in this country. Since this appeal was published many large gifts have been received from the Japanese additional to those herein reported, so that their contributions at last reports amounted to \$70,000.]

ABOUT twenty years ago, at a time when our country was greatly excited over the question of intercourse with foreign nations, having the desire of studying in Western countries, I went to Hakodate, and from thence, in violation of the law which forbade Japanese to leave their country, I succeeded in getting passage on a merchant-ship, and arrived in Boston after a year of hard life as a sailor. In Boston, happily for my purposes, I was welcomed and aided by a well-known American gentleman, by whose kindness I was enabled to study in Amherst College and Andover Seminary. During the more than ten years of my student life in America, observing the conditions of Western civilization and having opportunity to meet and converse with many leading men, I became gradually convinced that the civilization of the United States has sprung by gradual and constant development from one great source, namely, education, and also I was led to reflect upon the intimate relation between education and national development. Hence it came to pass that I resolved to take education for my lifework and to devote myself to this undertaking.

In the fourth year of Meiji (1871), while I was studying at Andover, Mr. Tanaka, minister of education, came with the late Mr. Iwakura, ambassador, to observe the condition of education in Western countries, and I received an official invitation to accompany them for this purpose. After visiting the famous academies and universities of the United States and Canada, we traveled in Germany, France, England, Scotland, Switzerland, Holland, Denmark, and Russia, and I had opportunity to carefully examine the state of education and the condition of the schools in these countries. The result was that I became more and more convinced that education is the foundation of Western civilization, and that in order to make our Japan a nation worthy to be counted among the enlightened countries of the world we must introduce not only the externals of modern civilization, but its essential spirit. Accordingly I was the more strengthened in my resolution to establish a university after my return to my home, and thus to discharge my duty to my native land.

In the seventh of Meiji (1874), I was about to return to Japan, and was present at the annual meeting of the American Board and made a short address at the request of many friends: I said that my country was in a disorganized condition, that the people were wandering in search of a light which might guide them into the right way, and that true education was the only means by which the people could make progress both in knowledge and morality. In speaking of this I was so much moved that I could not refrain from shedding tears. Taking one step more in my speech, I said that on returning to my native land I should surely devote my life to educational work, and begged my hearers to help me, if they approved my purpose. No sooner had I thus spoken than a number of ladies and gentlemen in the audience signified their approval of my request by contributing several thousand dollars on the spot.

In the last part of the seventh year of Meiji (1874), after an absence of ten years, I returned to my home, cherishing in my bosom this one great purpose. In the following January I met Mr. Kido, counsellor to the cabinet, and told him of my purpose, who approved of it and gave me much aid in accomplishing it. I also received much aid from Mr. Tanaka, the minister of education, and from Mr. Makimura, then governor of the Kyōto Fu. The result was that, in company with Mr. Yamamoto, I opened a school in Kyōto on the eighth of November, 1875, which was the beginning of the present Doshisha College.

Thus the Doshisha was established; and its purpose was, not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up not only men of science and learning, but men of conscientiousness and sincerity. This we believe can never be attained by on-sided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellowmen. That our work is founded upon these principles is the point in which we have differed from the prevailing views on education, and owing to this we failed to gain the sympathy of the public for a number of years. At that time our condition was very weak, with almost no friends in the whole country, with our principles of education not only despised by the ignorant, but treated with contempt even by men of enlightenment. Nevertheless, being convinced of the ultimate victory of truth, helping and strengthening each other, we proceeded on our way with a single eye to the end and with strong determination amid the greatest difficulties.

Fortunately general opinion has now changed respecting religion, so that even those who do not themselves believe in Christianity are ready to acknowledge that it contains a living power for the regeneration of men. Thus society has been prepared to welcome us. At the same time our Doshisha has come to be appreciated and respected, and people have begun to recognize that we are giving our students a sound and well-balanced education both intellectually and morally, so that our school is one to which parents may send their children without hesitation. Meeting with such favorable reception, our school has steadily advanced both in number of students and in grade of its curriculum, and ever our friends have urged us to furnish higher and higher courses of study.

Especially in the fourteenth and fifteenth years of Meiji (1881 and 1882) such requests began to come in upon us, and we felt that we must proceed to lay the foundations of the future university. Yet the establishment of a university is one of the greatest works that can be undertaken in this country, one in which we need many helpers and much money; and what was our condition at that time? Having a few friends and helpers, we were not so entirely neglected as at first, but still we were in an isolated condition. What then could we do? Yet never for a moment did we falter in working for our purpose. We sought those who might favor our plans and help us, and, finding several who gave us assurances of aid, we held several meetings, to which we invited the members of the Kyōto Fu Assembly and asked their coöperation. Receiving the approval of the leading members of the Assembly, we published a tract "On the Establish-

ment of a Private University," and set forth in it the purposes of the proposed institution. This may be called the first step in the undertaking of the work. Nevertheless, although many gentlemen gave assurances of help, as it was a time of business depression nothing was accomplished towards raising money, and our plans seemed to come to a stop for a while. Also I was obliged to go to America for a time and to leave the work in the hands of friends during my absence, so that the whole amount raised until April of the present year (1888) was only about 10,000 *yen*.

During the present year we have especially devoted ourselves to this work, and good results have been accomplished. In April we called together over six hundred of the prominent people of Kyōto and explained our plans to them, at which time Mr. Kitagaki, the governor of the Kyōto prefecture, not only approved our purpose, but himself made an address urging the people to help in the work. Since then several meetings have been held and a committee is collecting money, and we have reason to hope that our confidence in the generosity and public spirit of the people of Kyōto will not be disappointed.

And I have worked in Tōkyō as well as in Kyōto. Counts Okuma and Inouye and Viscount Aoki and others, to whom I have explained my plans, have expressed their approval of them, and especially Counts Okuma and Inouye, after visiting the school and personally inspecting its working, have given it their warm recommendation and encouraged us in our purpose of establishing higher courses of study. Besides these, other gentlemen and business men of Tōkyō and Yokohama, after hearing my plans, have given the following sums since April of the present year:—

Count Okuma . . . . .	yen 1,000	Mr. H. Tanaka . . . . .	yen 2,000
Count Inouye . . . . .	„ 1,000	Mr. Y. Shibusawa . . . . .	„ 6,000
Viscount Aoki . . . . .	„ 500	Mr. Y. Iwasaki . . . . .	„ 5,000
Mr. R. Hara . . . . .	„ 6,000	Mr. H. Hiranuma . . . . .	„ 2,500
Mr. K. Iwasaki . . . . .	„ 3,000	Mr. K. Masuda . . . . .	„ 2,000
Mr. K. Okura . . . . .	„ 2,000		

Counts Ito and Katsu and Viscount Enomoto have also signified their approval of our work and have promised to aid us. In addition, some friends of mine in America have promised \$50,000 towards the endowment of the present school, and another friend has recently promised \$15,000 for a Science Hall.

In view of this, since our work has now progressed for twenty years or more, and has gained so much approval in many quarters, and since we are now beginning to meet with so much success, I think we must now be diligent to seek out many helpers; for the institution of a university is a great undertaking, and needs much money and help of all kinds. Such an opportunity as we now have, if once lost, may never be found again, and therefore we must not waste a moment. Also when we consider the present state of the Doshisha we feel sure that our purpose is not in vain. We have increased the number of trustees of the Doshisha Company, perfected its constitution, and thus established the government of this educational work upon a firm basis. At present we have a preparatory course, an English collegiate course, a theological course, a girls' school,

and a hospital and nurses' school. The following table gives a few statistics in regard to each:—

	Regular teachers.	Assistant teachers.	Pupils at present.	Gradu- ates.
Preparatory department,	1	13	203	108
Collegiate department,	} 17	6	} 426	80
Theological department,				
Girls' school,	13	2	176	21
Nurses' school,	3	2	13	43
	—	—	—	
	34	23	899	

The school has thus attained so advanced a position that we expect to make the course of study in the collegiate department equal to that of the government's *Koto Chu Gakko* (colleges) within the present year. We feel, therefore, that it is necessary to add the university course to the present school; that the time has come for the establishment of the university. Since the university is the place for thorough training in special studies, those who graduate from our collegiate department should have university courses open to them to carry on their studies in such special departments as they wish. To leave the collegiate department without the higher courses of the university is like building an arch and leaving out the keystone. Thus we are sure that the establishment of the university cannot be postponed. . . .

What is the true end of education? We understand it to be the full and symmetrical development of all our faculties, not a onesided culture. However much students may advance in the arts and sciences, if they are not stable and persevering in character, can we trust them with the future of our country? If, in consequence of principles of education which shoot wide of the mark, our young men are molded and trained in a onesided and distorted manner, no one can deny that such principles are extremely injurious to the country. Such students, in their search for Western civilization, choose only the external and material elements of civilization—literature, law, political institutions, food, and clothing, etc.—and seem not to comprehend the source of civilization. Consequently, blindly groping for light and wandering in darkness, they are misled by selfish and erroneous principles in the use of their acquired knowledge. And though there come some who wish to reform these evil tendencies in education, they only make the evil worse by resorting to measures of oppression and restriction instead of training up noble and high-principled students whose minds are free and broad as well as disciplined, and who govern themselves and follow the right way with self-determining conviction. We would hold our peace were it not that these thoughts make us anxious for our country and people.

We think that Western civilization, though many and various in its phenomena, is in general Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that, if we adopt only the material elements of civilization and leave out religion, it is like building up a human body of flesh only without blood. Our young men who are studying the literature and science of the West are not becoming fitted to be the men of New Japan, but are, we regret to say, wandering out of the true way in consequence of their mistaken principles of education. Alas! what a sad prospect this offers for the future of

our country ! We sincerely confess that we are of ourselves unworthy to undertake so great a work, but, with God's blessing and the help of our patriotic fellow-citizens, we will forget our own weakness and even venture upon this great task.

To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellowmen. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles, — the living and powerful principles of Christianity, — and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization. . . .

This being my purpose, when I consider my own strength I find it far short of accomplishing so great a work, but I cannot be silent ; the needs of our country and the urgency of my friends forbid me to decline this task. Thus being stimulated and urged on by the condition of the times, forgetting myself, I devote myself to this work, and I pray that with God's grace and the help of my fellow-citizens this university may be successfully established.

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## ATOTONILCO, NORTHERN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA.

VILLA LOPEZ, as the place is newly named, one hundred and fifty miles south of this city, is situated near the low bank of the Rio Florido, in the midst of farms that yield good crops of wheat, corn, and beans. Little money is in circulation among the six or seven hundred people of the compact little village, but they have enough to eat. The most striking feature of the town is the great number of tall well-sweeps that rise above the adobe houses.

Between the village and the river is an immense *ojo*, or warm mineral spring, from which flows a full stream that is distributed by means of irrigating ditches over the cultivated fields. Fish, eels, and turtles sport in the waters, and upon their surface at this season of the year are congregated hundreds of wild fowl that seldom are frightened by the sportsman's gun. The grounds about the great spring are carpeted with long grass and shaded by trees, forming an oasis most grateful to a dweller in this dry and barren-looking state of Chihuahua. At a short distance below the town are found numerous low, grass-covered mounds and scattered stones, which indicate the site of a former settlement now completely destroyed and erased even from the memory of man. Some suppose it dates back to a period preceding the Conquest. But the place may have been founded some three centuries ago by the Spanish priests who early penetrated this region ; and one large ruin, a little apart from the rest, is suggestive of a church edifice with an adjoining residence for the *cura*.

Villa Lopez itself has been twice destroyed by fire : once at the hands of the Indians, and again in 1866 by the French, in revenge for the patriotic part taken by its citizens in the heroic struggle to cast off the yoke sought to be

imposed upon Mexico in the person of Maximilian, the favorite of the Church party. This bit of history will throw light upon what follows.

In the *Missionary Herald* for May last appeared an account of the first visit made by Mr. Wright to this place, when acquaintance was formed with leading citizens, and a dozen subscriptions to *El Faro* were secured. In July we sent there our colporter, who sold a number of books, distributed tracts, held a religious service for the first time, and returned to urge our cultivation of this field, bringing also a cordial invitation from an influential family to make their house our home. In September Mr. Case and I met at Jiménez, on the railroad, and hired the driver of two lean and hungry horses attached to an ancient vehicle, to carry us the twelve or thirteen miles up the river to the Villa. Our steeds were not equal to the fording of the swollen stream. So we spent the night in a hut, with several thousand sleepless companions, and got over the river the next day by the aid of two horsemen who attached their lariats at one end to the tongue of our carriage, and at the other to their saddlebows.

We lost no time in visiting our subscribers and inviting them and others to a meeting in the evening in the *sala* of our host. Chairs and benches were borrowed from the neighbors; but even these were not enough to supply the people, who filled also an adjoining room, many being seated on the floor. The two missionaries sang hymns, read the Scriptures, and prayed, while the others looked and listened for about two hours to explanations of the truth of the gospel. We had never before seen such a response to effort in a new field; and the most remarkable feature of it, in this priest-ridden country, was the attendance of about thirty women, who showed much interest and did not seem to be at all afraid of the foreign heretics. The following day a good number of books were sold, and at night the house was filled again with not less than a hundred hearers. This success, beyond our highest anticipations, was the more surprising because there is a chapel in the town, where mass is said several times a month by the priest from Jiménez, who had done his utmost before our coming to brand us as dangerous characters, and our books as most pernicious.

Just before the annual meeting of our mission I went again to this place, taking Mrs. Eaton and the baby-organ, in the hope of doing much to win and instruct the women, mostly from the best families, who had shown such readiness to hear, and nearly all of whom can read. We were not disappointed. They were visited in their homes, gathered in a meeting by themselves, and attended in large numbers the general services, which were held this time in a still larger sala of a better house. We stayed over Sunday in order to reach more people; and before leaving, gave them reason to expect that we would send a Protestant family to show them how to study the Bible and worship God in spirit and in truth.

We have no native preacher who could command the intellectual respect of their leading men, who seem to be inclined to infidelity, as is so common in the reaction from belief in gross superstitions. But we have a good man whose wife is very capable and instructed in the Scriptures; and we hope she may be a chosen instrument to lead some of those wives and mothers to a living faith in Christ.

MRS. MARGARET L. WALKUP,<sup>1</sup> OF MICRONESIA.

THE death of this estimable woman is a sad loss to our mission in Micronesia. She led a busy life both in the care of her home and in the prosecution of missionary work. In a brief letter from Dr. Pease, he says: "Mrs. Walkup was a good wife and mother, was careful and conscientious in the performance of all her duties, and she had endeared herself to the natives of the island, who mourn for her as truly as do we. We miss her very much." One who has been associated with her in missionary work in Micronesia, Mrs. Carrie T. Rand, of Ponape, now in this country, writes concerning Mrs. Walkup: "She was a woman of sterling worth. One could not but admire her amiable, unselfish nature and her even disposition, always so calm under the most trying circumstances. The natives for whom she labored will feel her loss keenly. She was interested in their welfare, and though heavily taxed with many home cares, her heart was ever reaching out to do something for their good, which she always found time to accomplish. No matter how difficult her duty, she never wavered, always saying, 'I will do the best I can.' She was a good sister, giving all a kind welcome to her pleasant home. It was our privilege, after the third *Morning Star* was wrecked, to spend five consecutive months with her, enjoying her generous hospitality, while she anxiously looked for our comfort and supplied our needs. She was indeed a true sister, a wise mother, and an affectionate wife. Her husband will feel that his light has gone out. Death is thinning the small number of workers in the vineyard of the Lord, but we hope there are yet many others in reserve, waiting to obey our gracious Father's bidding."

Not only will the mission suffer from the loss of the personal labors of Mrs. Walkup, but her death will necessitate the coming of her bereaved husband to this country, with his three motherless children.

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### Letters from the Missions.

#### North China Mission.

##### A TOUR INTO HONAN.

MR. SMITH, of Pang-Chuang, and Mr. Chapin, of Lin Ching, have recently returned from some explorations, which were desired by the mission, in the provinces of northern Honan, southern Chihli, and the southwestern portion of Shantung. Two missionaries of the Canadian Presbyterian Board, Dr. Smith and Rev. Mr. Goforth, accompanied them, seeking for a station at which they might locate. Of the region traversed, Mr. Chapin writes:—

"It may be described as reaching from Tung Chang-fu in Shantung on the east to Huai Ching-fu in Honan on the west; and from Shun Te-fu in Chihli on the north to Chu-hsien Chen, a city fifteen miles south of Kai Feng-fu, on the south. Looking at any large map of China this region will seem to be only a petty fragment as compared with the rest of the empire. Such in fact it is, but it is a most important fragment. Our days were spent in traversing roads which have been highways of travel for more than three thousand years. We passed *tumuli*, im-

<sup>1</sup> Mrs. Lavinia (Barr) Walkup, born in Fayette County, Iowa, April 30, 1855; professed religion, Englewood, Illinois, March, 1874; married Rev. Alfred C. Walkup at Arvon, Kansas, April 21, 1880; embarked for Micronesia, June 5, 1880; died at Kusaie, August 16, 1888.

mense mounds, doubtless the graves of kings; cemeteries with avenues of stone figures of men and animals, all falling to decay; remains of ancient cities, one of which, near Shun Te-fu, dates back beyond the days of Confucius.

“Physically, this region may be described as two basins, or river valleys. Strictly speaking there are no valleys; the northern river, called the Wei, has made for itself a channel through the soft loess: but it is separated from the Yellow River on the south only by artificial embankments. The Yellow River, as history has shown, is a wayward, uncontrollable stream, continually silting up, until now the present bed of the river is for many miles higher than the surrounding country. We went through a strip of territory between Kuei Te-fu and Tung Chang-fu, where there were literally square miles of sand several feet deep, which the river had deposited in an overflow of two years since. The whole region adjacent to the river is liable to inundation, and has so completely submerged the country on both sides of the river that it is not probable that there is a square foot of territory for two hundred miles below the present breach and extending thirty or forty miles in breadth, but what has been submerged within the last century.

“The loss produced by the river breaking through its bank last year and depositing immense quantities of sand over the fertile plains of Honan cannot be estimated. It has turned a large portion of that province into a waste; and yet it is a waste which the Chinese are prepared to reclaim and turn again into a garden. The sand brought down by the river, unlike the deposits of the Nile, is almost worthless. But the Chinaman does not despair. The land is his, and he has no means to buy elsewhere. He is attached also to the land of his birth. Out of the most sandy soil he will in a fair year wrest a crop of beans or peanuts. In a few years he will be sowing wheat, and before the century has passed away, the soil which was barren and useless is again smiling with bounteous harvests.

“But in the meantime how many thousands have died of starvation! The summer rains came late, and throughout this long stretch of country bordering the Yellow River, the harvests have been small and in places entirely cut off. In some parts the price of grain is as high as during the year of the great famine. However, no one anticipates such a calamity, although in some sections there must be great suffering through the winter.

“You will readily see that any stations planted within reach of the waters of the Yellow River will always be in danger. The region to the north is on many accounts more favorably situated. Chang Te-fu in Honan, one hundred miles southwest of Lin Ching, is a well-built and populous city. On the north is a small stream navigable for boats, which flows into the Wei River at some distance below Lin Ching. The country about the city is thickly settled, and the people here, as everywhere we went, apparently friendly.

“We visited nine *fu* cities, each of which governs from four to fourteen *hsien* cities, saw nearly thirty walled towns besides three or four large cities unwallled. Within the circuit given there are eighty-nine walled cities, each of which governs from one hundred to fifteen hundred villages. It is impossible to estimate the population. Suffice it to say that several missions might open a dozen stations each and still lift up the cry for more laborers.”

### Shansi Mission.

FROM Tai-ku we learn that plans are made for the opening of a school, with the promise of about ten pupils. There have been some applications for baptism. Mr. Price writes:—

“We have opened our chapel on the South street for Sunday services, and the attendance has been very large. I think there were fully one hundred present last Sunday. I have been preaching on the street this fall and have found the crowds very respectable.

“We have no physician, so I am playing doctor. I learned from Dr. Osborne some

things about treating simple cases, and since his going have had a number of such. The Lord has blessed this work and given wonderful success. His hand is very plainly with us in all our work, and I think we all feel that his rich blessing will come very soon.

“I am planning to leave for Chi-hsien, a city of 75,000 inhabitants, on the road to Fen Chou-fu, sixteen miles from Tai-ku. My teacher is from that city, and through his kindness a door has been opened for work there which I feel called to enter. I shall spend a month there and hope to preach every day. The gospel has never been preached in this city. Think of that, and wonder why young men prefer to go to a town of four thousand or five thousand people and be one of five or six ministers, rather than come to China and preach to the multitudes who have never heard the truth proclaimed.”

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#### Japan Mission.

##### KUMAMOTO.

MR. SIDNEY GULICK reports from Kumamoto :—

“The Boys’ School is growing, numbering now about 125 scholars. The building they put up last spring is a wonderful improvement on the ‘barn’ they then occupied. It is perhaps sixty feet long by twenty-five feet broad, and is two stories high. The lower story is used for recitation-rooms and study-rooms for day-scholars, while on the upper floor is the boarding school department, numbering now, I am told, about eighty boys. How they can live in that space is a marvel. Some sleep downstairs in the study-rooms. But allowing half of the lower story, which is all they could possibly use, each student would have somewhat less than thirty square feet on which to sleep. Such narrow quarters would not be endured for a moment by any American student, and any school, with no better quarters than this offers, would soon cease to exist. Yet this one *grows*. The school apparatus is also practically nothing, blackboards and chalk being the entire list. It would

be a fine thing if somebody could feel like putting in from three to five hundred dollars here, which would put up a second building—for which there is abundant room on the lot, which is situated outside of the city—and buy a few articles of school furniture.

“I need say nothing more of the Girls’ School than that it too is growing healthfully.”

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#### Northern Japan Mission.

##### RESTRICTIONS IMPOSED.

THE difficulties in connection with the Niigata school, to which we referred briefly last month, have not been removed as yet. There seems to be a contest between two factions of the Japanese, without much prospect of a speedy settlement.

Mr. Newell, of Nagaoka, reports that while the chief justice and his wife, and also a prominent young man, have been received to the church, there is still much local opposition. He says :—

“I fear it will be a long time yet before there will be anything like freedom on the part of the people generally to openly favor the church. Two of our members are just now undergoing most provoking persecution, to force them back to the worship of the household idols, and I sometimes fear that one of them is going to yield, for it means for him either the giving up of his faith or of his home and business. I wish my prayer for him might be as effectual as the Lord’s was for Peter when he prayed that his faith fail not!

“The new superintendent of police who has recently come here is no friend to our work, and has put all possible difficulty in the way. We had to telegraph twice to the governor at Niigata before we could go on with our meetings. And now he has raked up an old law, made eleven years ago, which forbids foreigners from lecturing (*enzetsu*) in this province. As Dr. Scudder had his magic-lantern it was argued that the simple showing pictures was not an *enzetsu* (the word of the law), but only a talk (*hanashi*). So his was allowed; but as I had no pictures, mine

was put under the ban. Last Thursday Mr. Shiraishi was officially enjoined from interpreting in public for me hereafter. The man from whom we rent our preaching place was also interviewed by the superintendent, with the result that last Saturday we received word that the preaching place could not be rented to us hereafter, not even for next day's services! An effort was immediately made to find a new place, but without success, so I opened my house and we had the regular services here, Mr. Shiraishi preaching.

"The law of which I spoke is one that has long been a dead letter, yet it has never been repealed, so that the superintendent is really in the right so far as enforcing the law is concerned. No one that I have asked remembered or ever heard of the law before, and it was as much a surprise to the people generally as to me. Efforts are already begun towards having it removed, and I hope that I shall not continue dumb for any length of time."

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#### East Central African Mission.

##### KAMBINI.

MISS JONES sends a brief report of her work, dated Kambini, October 19:—

"It has been eight months since I reached this continent, and I have enjoyed these months very much indeed. I find my work a pleasure, and I am kept so busy that I do not get homesick, although I would like to see my parents and friends very much.

"The station school is small this term, since it is work season. There were not enough in school to keep Mrs. Ousley and myself busy, so I have opened a school across the stream, nearly two miles from the station, and I work there.

"I have no house, so I take my place under a large tree, and the children, sixty-six in number, seat themselves on the ground. I printed some letters with wooden type. These are our books. I made figures also, and these I pasted on a board which is held against the tree by one of the big boys, while I point and repeat the names. I teach them the

Commandments, Lord's Prayer, verses of Scripture, sewing, and singing. They seem to enjoy it much, and I would not change my position for anything. It is such a pleasure to work in the Master's vineyard. It is true I cannot do much, but I am trying day by day to sow the seed of Christ's love in the hearts and minds of these people, and as I believe the Lord has given me this work, I am trying to obey him with a willing heart, a willing mind, and willing feet.

"I am boarding with Mr. and Mrs. Ousley, and it is very pleasant to be with them, but I feel that I can get hold of the girls better if I take them to live with me, and I can only do that by giving them work. I have one girl now, but as soon as my kitchen things come from Natal, I shall cook for myself; and I hope to get more. My health is excellent, and I can make myself quite happy here. I have an evening class studying English, and I go from kraal to kraal and read to the people. Our services are well attended."

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#### West Central African Mission.

##### THE NEW STATION.

GOOD tidings come from this mission. Mr. Sanders has visited Mossamedes, and reports that there is some prospect of the construction of a railway from Mossamedes into the interior toward Bihé, the first section of which will be Huilla. Mr. Woodside, from Bailundu, reports that he is greatly pleased with the faithfulness and conscientiousness of the young men at that station. The gardens of the mission are yielding well, and the new missionaries greatly enjoy the climate.

Mr. Currie writes from Chisamba of the continued favor of the people. He says:—

"The chief of this place, who presides over forty villages, has shown his goodwill by sending me gifts of honey, meat, mandioc, and seed. The chief appointed to succeed Kapoko sent several times for me to visit him. I went at length. He received me kindly; said he expected to go to the *ombala*, and if I wished food or men to work for me I could send to him;

and that he is my friend. He has since sent me a gift of pigeons, and to-day, thinking his son-in-law had perhaps cheated me out of four yards of cloth, he sent a messenger to inquire and to inform me that he is himself to come to visit me to-morrow with a gift of meal. How long this pleasant state of affairs may last I cannot forecast, but thus far both chiefs and people have treated me kindly and given no trouble.

"No boys have shown a willingness thus far to enter regularly into my service, but this is no matter of surprise when we consider their superstitions and the experience of the brethren in the other stations. The number of those who come for medical help has increased this month. Among my patients are the headmen of four villages. Three boys are staying in my camp while undergoing treatment, one with a badly burnt foot, another with a bad ulcer on each leg, and a third has lost one toe from the effects of jiggers, and was in danger of losing more; but all three are improving. Others are coming. I am astonished that they should come so soon to a strange white man, but presume it is the door the Lord has opened to us. A qualified physician could soon find a large practice here.

"My garden gives promise of doing better than even the one in Bailundu did, and I have started my boys at what I hope will develop into a self-supporting industrial farm. The boys are two from Bailundu; one of them from the station, the other from a village at some distance from it."

In a later letter, though undated, Mr. Currie says that the chief had visited him, had dined with him, and brought him several presents. He seems to be a vigorous man who has shown much tact in the settlement of several troubles with neighboring tribes, the Ganguellas and the Bailundus. In every way he seems friendly. One of the lads who was healed had entered Mr. Currie's service. People are coming from the region round about for medical treatment, there having been as many as fourteen or sixteen cases

in a day. The opportunities for a medical missionary, Mr. Currie thinks, are exceptionally good.

### Western Turkey Mission.

#### TREBIZOND. — PERSECUTION.

A GOOD proof that the gospel is finding a lodgment in the Greek Church is the persecution which is springing up among the Greeks in different parts of Turkey, as was the case in former years among the Armenians. Dr. Parmelee writes from Trebizond:—

"A short time ago, the youngest of three brothers belonging to a wealthy Greek family of this town began attendance on our chapel services and identified himself with the Protestant community. It seems that he had been reading the Testament for eight years, but had never before ventured to approach the Protestants. If men in the humble walks of life are violently persecuted, how much more one of the rank of this man. As the youngest brother, whose affairs are subject to the direction of his oldest brother, after the manner of this country, he is of comparatively slight influence; and as the honor of the family was involved, the older brothers sharply resented the affront to their name. They have induced his wife to discard him, and for some two weeks he has been refused entrance to his own house. He was once assaulted when on his way home from an evening service. The excitement has become so general that for two or three Sabbaths great throngs have gathered about our chapel door, waiting for this man, Stephanos, to come out. Until last Sabbath there seemed no special necessity to call in the police, but last Sunday two policemen were sent by the government and had their hands full to maintain order, as a crowd of five hundred or more was surging to and fro in front of our chapel during the afternoon service. As Stephanos is a Russian subject, it was hoped that the Russian consul would send his *cavass* to assist in maintaining order and to protect his own subject, but it became evident

that he, as a member of the Greek Church, was in hearty sympathy with the persecutors, and even rejoiced at the indignities heaped on poor Stephanos, and was ready to send him into exile. It has seemed best for Stephanos to retire from the popular gaze for a season, until the excitement somewhat subsides. He seemed brave and cheerful, as he started yesterday, putting his trust in the Master and ready for the worst if called to meet it for his name.

“ You may have heard from the Marsovan missionaries of Nicolaki of Alacham, who was sent here a prisoner some two months ago. He is out of prison on bail, but has not yet succeeded in getting his discharge. He was charged with making a church of his house, etc., by ecclesiastics of the Greek Church, and through the patriarchate in Constantinople the government has been induced to send him away in this manner. That is, the old church refuses to admit that he is out of its jurisdiction, and is thus far sustained in this claim by the government. The question involves, as you see, the very existence of the Protestant community in Turkey. Nicolaki is cheerful and patient, spending his time in exhorting and encouraging those that are beginning to read the Word. He has been of great help to Stephanos.

“ Another of our Greek brethren was assaulted the other evening, while returning from prayer-meeting, and received a serious blow on his cheek. You see the determination of the Greeks to hedge up the way of the truth, if they can possibly do so, and apparently at present they have all the advantage from a worldly standpoint, but we will see whether the Master will leave his little flock defenceless. We trust not, and to him we confidently look for help.”

#### YOZGAT.

Dr. Dodd writes from Cesarea, December 3:—

“ From Yozgat we have the brightest report. The pastor has been touring among the surrounding villages and has secured twenty-four boys for the high school which they expect to open at the

beginning of the year. They are to rent a house for a dormitory for such boys as come from outside the town. We no longer feel that Cesarea is to be the only source of light for the whole field, but independent lights are springing up in many places. This Yozgat pastor, the Gemerek preacher, and our colporteur superintendent are corresponding in regard to a plan for placing all our boys' schools in the villages on a uniform basis, especially with reference to preparation for the high schools.”

#### BROOSA. — A TOUR WITH MAGIC-LANTERN.

A letter from Mr. Crawford, written to friends, describes a tour which he made in November with a bookseller:—

“ To the west of us, twenty miles away, is the great lake of Apollonia. On the shores of the lake are two ancient cities, still called Apollonia and Helios, with ruins of temples sacred to Apollo and to the Sun, and with one building still standing bearing an inscription of Trajan the Roman emperor.

“ Along on the line of hills overlooking the lake are nine Greek villages, each having from sixty to one hundred houses, and each village from three to five miles distant from the next. They are called ‘ Pistika Khoria ’ ( ‘ Faithful Villages ’ ). When these villagers come to the markets in Broosa they are recognized not only by their peculiar dress but by their form of expression. Old forms of Greek and ‘ Laconic replies ’ are always heard from them, for they are of Spartan origin. Their ancestors were brought from old Laconia nearly two hundred years ago. We spent a night in five of these ‘ Faithful Villages ’; the Sabbath in Apollonia; one night in ‘ the City of the Sun, ’ and a night in each of the two Greek villages, Kouvonkli and Amasi, nine and twelve miles from here, on the way to and from the lake.

“ We exhibited the magic-lantern nine times. Such a thing had never been heard of in that region. In about half of the villages the Greek priests and teachers were very cordial to us. They came

themselves and called the people together, opened their schoolrooms for us, and let us exhibit the pictures and talk as much as we pleased of Bible truths. In one village the priest himself explained the New Testament scenes to the Turks who were present, and he did it admirably, and when we were leaving he said, 'When will the eighth great council be held when there shall be one fold and one shepherd?' In some of the villages the priests and teachers were less cordial or actively opposed to us. In these we met the people and showed them the views in the cafés or in private houses.

"In 'the city of the Sun' the teacher would not come to the café to see the pictures because we were Protestants, and further, because the original of some of the scenes had been painted by Roman Catholics. He told us too that God would not hear our prayers unless we turned towards the East. He, however, let us sleep in the schoolroom, and as he refused to let us pay him in money we gave him a Testament, but we learned afterwards that he burned it, that is, he cut out the leaves and burned them, saving the covers for an account-book. (I wonder what will be written therein.) In this village, when we told the keeper of the café to give some coffee to the priest, the old man spoke up, 'I'll take *raki* (brandy) instead.' Seeing this we were not surprised to learn afterwards that this priest ordered the books and tracts we had left to be burned. We will go again and carry some more."

#### THE HOME OF A VILLAGE PRIEST

At one place our brethren were cordially received as guests by a village priest.

"As his house was the largest, a host of villagers assembled in the evening, and as they seemed to drink in of the spirit of the Bible scenes, the thought came to me, 'I believe the givers of this lantern are following it with their prayers.' Supper was late that night; in fact, we did n't eat until between nine and ten o'clock—after the crowd had gone. We afterwards learned why. Not having what they considered sufficient for us, the daughter and

the daughter-in-law ran to the lake a mile and a half away and dragged the seine, thus enabling them to give us the delicious fish soup and fried fish which served for our supper. 'So you women fish, do you?' we asked. 'Oh, yes, we do everything but plowing and cutting wood. We sow, we reap, we thresh, we winnow the grain, we gather the flax and beat it, we spin it and weave it, and all our clothing and our bedding and our dowries we make ourselves of our own linen.' We heard them at work long before light, for 'she riseth also while it is yet night'; and they showed also the girdles which they deliver 'unto the merchant.'"

#### Central Turkey Mission.

##### BURNING OF THE GIRLS' SEMINARY AT AINTAB.

UNDER date of December 13, Mr. Charles W. Riggs writes:—

"We have this week to report what seems to us a very strange providence. The Girls' Seminary was burned on Saturday last, December 8.

"The college students worked well, and almost everything was carried out of the burning building.

"Word also reached the city government, and they sent gendarmes to keep order. And it was well that they did so, for there was a great crowd in the street outside, who might have stolen many things but that they were not permitted to come on the seminary grounds. We were very thankful at this juncture that the seminary grounds were enclosed by a good high wall.

"All that was saved besides the walls, which are built of stone, were the floors of the parlors, Miss Pierce's rooms, and the dining-room. The stairs in the west wing were also saved, but they are much damaged and will need to be rebuilt. In the eastern part of the building, the walls will have to be pulled down, though much of the stone can be used again. The school will soon be opened in the house which was occupied by Mr. Sanders and Dr. Graham, before they went to Aleppo. It

is providential that there is a place where they can find a temporary home. Of course the school will be very crowded, but it is far better than nothing. The chief lack is for a suitable schoolroom."

### Marathi Mission.

#### TESTIMONY OF NATIVE OFFICIALS.

MR. ABBOTT, of Bombay, under date of December 13, says:—

"A short time ago I had a most interesting time at the capital of the little native state of Janjira (Junjeera), which lies on the coast south of Bombay and adjoins our Raha district. I was made state guest by the nawab (nabob) and his prime minister, and we have a most cordial invitation from them to enter their state with our schools, as a 'civilizing agency,' and with the promise of liberal financial aid. He wishes me to take over the English school at the capital, and is willing to give us the use of the present well-built schoolhouse and its furniture, paying one half the expenses of the school besides assistance in other ways to aid us in our enterprise.

"This enlightened prime minister is the product of mission schools, and his testimony to their value may not be uninteresting. He said he had in the employ of the state men who were graduates of mission schools and of government schools, and that the former were almost uniformly honest and faithful men, with a far higher standard of morality than the graduates of government schools. He said he would gladly go before any commission and affirm his conviction. He also assured me that if we made converts, the state would not look at this with any jealousy, but would, on the contrary, be glad to rule over Christian subjects. He was assured, he said, that the work of missions was not to be weighed by statistics alone. Wherever missionaries went they entered as a civilizing agency, and on that account he would be glad to welcome us into his state. He is a Mohammedan outwardly, but I trust he may be different within.

"You can well understand that it was hard to resist this invitation, and had I the money, which would not be much, say fifty rupees a month from the mission, and the proper Christian man to manage the school, I feel I could commence work under very inviting prospects. As it is I have had to inform him that I could not take the school just at present. At this he has expressed much regret."

#### PARELL AND WORLI.

In our last number Mr. E. S. Hume gave some account of these villages adjoining Bombay. Miss Millard, under date of December 14, reports continued interest at these places. She says:—

"At the time of the 'Feast of Lights,' several of the prominent families sent for us to come to both of the villages and enjoy the celebration of their New Year's day with them. We went toward evening and found every house prettily illuminated, and were received with unmistakable cordiality on the part of every one. Fireworks were set off for our benefit and were a noticeable part of the occasion. From each house we brought away fruits, sweets, and fireworks as a token of their regard. Since that day we have had nothing but friendship in Worli except from one family, and they now send their children to school, which at first they refused to do. The Girls' School, which was opened in August, has been as successful as we could wish, with a regular attendance of twenty-five or thirty.

"On Sunday we have a meeting for the men and boys in the schoolroom, and one for the women and girls on the veranda of the house to which we were first invited. There from twenty to thirty girls and five, ten, or fifteen women gather and listen to the 'old, old story,' which is so new to them. Several times lately I have been sent for to come and visit in the homes of those who have children in the school. It is much more encouraging to be invited than merely to be allowed to come.

"One day a woman came to the school-room door and called her little daughter

home. Some time after the teacher noticed that she was still in her place and asked her why she did not go when her mother called her. She replied, 'Oh, she only wanted me to come home to worship, but you have taught us that God is everywhere; then why can I not worship him here just as well?'

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### Notes from the Wide Field.

AN EAST AFRICAN SCENE. — A telegram from Zanzibar reports as follows: "At the Church Missionary Society's station of Rabai a very remarkable sight was witnessed on New Year's day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinary widespread and beneficial effect on all classes."

#### LABRADOR.

*The Moravian Quarterly* for January reports the 119th voyage of the society's vessel (the 28th of the present barque, *The Harmony*) to Labrador. The vessel was forty-one days sailing from London to Hopedale, and after spending fifty-three days in Labrador, reached London October 26, having been absent about eighteen weeks. Six mission stations were visited, scattered along the 250 miles of the rocky coast. Pleasant accounts are given of the quiet and faithful lives of the Eskimos, though they are still wanting in enterprise and forecast. Rev. Mr. La Trobe gives an account of Sunday, August 12, spent at Hopedale. In the early morning, the band of the congregation played chorals in a way calculated to prepare all hearts for the spiritual privileges of the day. At nine o'clock, the native preacher, Daniel, conducted worship. A little organ was played by an Eskimo, well and devotionally; and the singing, which was good, was accompanied by a clarinet, five violins, and a violoncello. Later, there was a service with preaching, and in the afternoon an English service, and a communion service at seven in the evening. Amid great discouragement, these Moravian missionaries are laboring for the good of the Eskimos, and find much to assure them that their labors are not in vain.

#### MADAGASCAR.

*The Chronicle* of the London Society reports that there seems to be a genuine spiritual movement among the churches of Madagascar. The work began in Betsileo, where sixty persons gave evidence of new life. The movement spread to Antananarivo, especially to the boys' and girls' schools, and special prayer is asked for the progress of the work throughout the island. The people at Antananarivo have welcomed most heartily Mrs. Mary C. Leavitt, of the United States, who, on her tour around the world, is visiting Madagascar in behalf of the Woman's Christian Temperance Union. During a fortnight's stay at the capital, she addressed fourteen or fifteen large and enthusiastic assemblies, and good results were witnessed. While there are sections of Madagascar in which the power of the gospel is clearly witnessed, there are also many places where heathenism and misrule prevail. There is said to be not far from Antananarivo a band of six hundred armed robbers who are the terror of the region. This company of marauders has broken up a number of the schools and the churches, and the government seems powerless to restore order.

#### CHINA.

A TERRIBLE FAMINE. — *The London Times* contains a statement from Rev. Dr. Nevius, of the American Presbyterian Mission, concerning the fearful condition of the people in parts of the provinces of Honan and Shantung. The devastation caused by

the breaking of the banks of the Yellow River has been followed, first by a drought early last summer, and subsequently by a deluge of rain. These severe catastrophes have resulted in the failure of the rice crop, and afterward of the autumn harvest, which was destroyed at once by the prevailing floods. Some towns are entirely destroyed; pools of water were found in what were recently busy streets. The people tried to flee for refuge, but there seemed to be none for them. Dr. Nevius says that in some places a grass which is like the sage-plant of the American tablelands was gathered, the seed and husk ground into powder, mixed with chaff, and made into a kind of cake, nearly tasteless and containing but little nutriment, and that no other food than this was found in any of the houses. Death by starvation is staring these people in the face. Dr. Nevius reports from only a part of one province, but another correspondent says that six thickly populated provinces are suffering greatly, and that millions of farmers have been prevented by the floods from cultivating their fields, so that there is little food and the prices are high. Nevertheless, it is said that *one cent a day* will, in addition to what the people can do for themselves, support life. The region that is destroyed is chiefly the field of the China Inland Mission, and contributions for the relief of the suffering are asked for by that society, No. 2 Pyrland Road, London.

#### NEW HEBRIDES.

THE HOME OF A NATIVE. — *The Presbyterian Record of Canada* contains a letter from Rev. Joseph Annand, written in June last, describing the home of the non-Christian native of the New Hebrides as follows:—

“A low grass hut, some twenty feet long, and just high enough in the centre for a man to walk erect. The greatest width would not be more than nine feet. At one end is a hole about two and a half feet high and two broad: this is the door. At the far end some of the thatch was so rotten that it had fallen off, which admitted some light. No bedstead, no stool, no table of any description is to be seen. A mat spread on the ground is the only bed. Cooking is always done inside the house on heated stones, or upon an open fire; hence everything within is as black as smoke and ashes will make it. The only furniture seen are a few pudding-troughs, cocoanut and bamboo water-bottles. A pudding-pounder, an axe or two, and a couple of butcher's knives, several spears, and an old musket with a bow and a bundle of arrows are the weapons of defence. A few bundles of leaves hanging up around the roof indicate to those familiar with their homes the extent of their wardrobe, for within these leaves are small mats very neatly made, about a yard long and from five to six inches wide; each of these, with a belt of twine, beads, or bark, constitutes a complete suit or change of clothing. Within this humble dwelling also are piles of yams and taro; with some wood always kept in store for a rainy day. A great deal of wood is required, too, as the men and women can never, under any circumstances, eat food cooked at the same fire. To do so would, they say, at once cause sickness or death. They are exceedingly superstitious, and dread spirits which, they suppose, are always hovering about certain places, and at night are roaming about everywhere. These spirits cannot endure fire, consequently any one going out at night carries with him a firebrand for safety.”

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## Miscellany.

#### BIBLIOGRAPHICAL.

*The Assam Mission of the American Baptist Missionary Union: Papers and Discussions of the Jubilee Conference held in Nowgong, December 18-20, 1886.* To be obtained of the American Baptist Missionary Union, Boston. Price, \$1.

This history of fifty years of work in the Assam Mission, which has just reached us, is a volume of permanent value. The story is full of interest. During the half-century there have been on this field

twenty-three male missionaries, twenty-seven wives of missionaries, and six unmarried women. At the time of the Jubilee, there were 1,775 church members, while from the beginning there have been 2,881. Among the interesting papers, we find one on self-support in which the ground is very properly taken that this term should not be limited to *pecuniary* matters. This certainly is an important part of self-support, but the efforts of all missionaries should not stop short of securing trained churches that shall not only pay their own expenses, but shall be self-governing and self-propagating.

*The Great Value and Success of Foreign Missions.* By Rev. John Liggins. With an Introduction by Rev. Arthur T. Pierson, D.D. New York: The Baker and Taylor Co., 740 and 742 Broadway.

The title of this book sufficiently indicates its character. The author, who was the first Protestant missionary settled in Japan, in the year 1859, has evidently been in the habit of collecting for a long series of years the testimonies given by prominent men in regard to Christian missions in various parts of the world. He has here brought these testimonies together. The first chapter treats of the subject generally, followed by chapters relating to the different countries of the world in which missionary enterprises have been prosecuted. It will surprise even those who are familiar with the subject to see what a mass of evidence is here brought together, not from missionaries chiefly, but from men of high position, governors, ambassadors, and men of science, who speak of what they themselves have witnessed in the regions in which missionary work has been carried on. The volume furnishes the best and fullest collection we have seen of testimonials concerning the success of missions in pagan and Mohammedan lands.

*Mission Life in Hawaii. Memoir of Rev. William P. Alexander.* By James M. Alexander. Oakland, Cal.: Pacific Press Publishing Co. 1888.

The press of other duties has too long delayed our notice of this interesting book. It is a brief story of the holy, happy, and prosperous life of one of the missionary

fathers of Hawaii. He was one of the reinforcement of nineteen persons who sailed in November, 1831, to join the pioneers of that mission. Forty-two years afterward, in 1873, he gathered about him in his "ideal home" at Wailuku his whole family, then twenty-nine in number, counting parents, children, and grandchildren, amongst whom there had not been a single death. And in 1881 he and his good wife celebrated their golden wedding amid the rejoicings of a large and loving circle of friends and children. Even as regards earthly good the hundredfold reward had been given them. Much more, the blessing of those who turn many to righteousness came upon them, with the joy and "the beauty of the Lord our God." A blessed death crowned these useful lives, and this outline of their character and work is a precious addition to our missionary annals.

*George Maxwell Gordon, M.A., F.R.G.S., the Pilgrim Missionary of the Punjab.* By Rev. Arthur Lewis. New York: E. & J. B. Young & Co.

This is a history of the life and work of one of those generous, devoted, and Christlike Englishmen whose names are an honor to their country. At the age of twenty-seven he left England as a missionary of the Church Missionary Society, going at his own charges, and living a life of great self-denial that he might more freely give to others and might come closer to the lowly people for whom he labored. All through Persia and northern India he went about doing good, until in 1880, at the age of forty-one, he was shot at Kandahar, while caring for his wounded countrymen in one of the battles of the Afghanistan war.

It is a disappointment that so little of the inner life of this noble man could be given by his biographer. There is abundant description of the regions and the people for whom he gave his life. A portrait and illustrations add interest to the book.

*Questions of the Ages.* By Rev. Moses Smith. New York and Chicago: F. H. Revell. Pp. 132.

We have here nine discourses on various great questions, which have been given to

the press at the request of Mr. Smith's congregation in Detroit, as he was about to leave them for another field of service. They are vigorous utterances on great themes.

*The Ethics of Marriage.* By H. S. Pomeroy, M.D. With a Prefatory Note by Thomas A. Emmet, M.D., and an Introduction by Rev. J. T. Duryea, D.D. New York: Funk & Wagnalls. Pp. 197.

We mention this book here in view of the fact that its author, Dr. Pomeroy, was for a time an efficient laborer in the mission of the American Board in Prague, Austria, and many who knew him in this connection will be interested in his present work. The subject of this volume is not the less important because it is one difficult to treat. Thanks are certainly due the author for the delicate and Christian way in which he has written.

*Medical Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.* With supplement. By Mrs. J. T. Gracey. Published by the Society, Boston. Pp. 192 and 48.

It is a surprise to find a record of such extensive medical work carried on by the women connected with the Methodist Church of the United States. Here will be found an interesting sketch of the

rise and development of this branch of missionary enterprise. Three medical women have been sent to India, seven to China, one to Japan, and one to Korea. The account given in this volume of what has been attempted and accomplished by these women is full of interest and promise.

#### BOOKS RECEIVED.

*Scriptures Hebrew and Christian, arranged and edited as an introduction to the study of the Bible.* By Edward T. Bartlett, D.D., and John Peters, Ph.D. New York and London: G. P. Putnam's Sons. 1889. Price, \$1.50.

*Jesus Christ the Divine Man: His Life and Times.* By J. F. Vallings, M.A. Price, \$1. New York: Anson D. F. Randolph & Co.

*The Australian Ballot System as Embodied in the Legislation of Various Countries.* By John H. Wigmore, of the Boston Bar. Boston: Charles C. Soule. 1889.

*Saint Peter and Tom; or, Two Unlikely Heroes.* By Belle S. Cragin. Pp. 196. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, \$1.

*A Strange People.* By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Price, 50 cents.

*A Strange Conflict.* By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Price, 50 cents.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For Africa and missions therein:* that Christian nations may deal justly with the native tribes; that the greed of gain and of power may be checked; that the traffic in slaves and in strong drink may be suppressed; that the missions whose existence is now seriously threatened may be maintained; that the missionaries whose lives are in peril may be protected; and that the God of peace would calm the passions of men and bring order out of confusion.

### ARRIVAL AT STATIONS.

November 28. At Dindigul, Madura District, India, Rev. Edward Chester, M.D., and wife, and Rev. Frank Van Allen and wife.

December 24. At Osaka, Japan, Miss Adelaide Doughaday and Miss Ida V. Smith.

December 27. At Hong Kong, Rev. Charles R. Hager.

January —. At Sendai, Northern Japan, Miss Annie H. Bradshaw.

### DEATHS.

October 18, 1888. At Bitlis, Eastern Turkey, Royal H., son of Rev. Royal M. and Mrs. Lizzie Cole, aged three months.

November 19, 1888. At Lin Ching, North China, Flora L., daughter of Rev. and Mrs. F. M. Chapin, aged eight months.

January 17. At Grinnell, Iowa, Mrs. Celestia Kirk Edson, wife of Prof. H. K. Edson, of Iowa College. Her first husband was the Rev. Eliphal Maynard, and until the time of his death, September 14, 1849, they were missionaries in connection with the American Board, at Salonika, Turkey.

## For the Monthly Concert.

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

1. The new station in West Central Africa. (Page 110.)
2. Persecution in Eastern Turkey. (Page 111.)
3. Preaching among the Greeks. (Page 112.)
4. The gospel in India. (Page 114.)
5. Explorations in China. (Page 107.)
6. Restrictions imposed in Japan. (Page 109.)
7. The Doshisha Institution in Japan. (Page 100.)
8. A Mexican town. (Page 105.)
9. The gospel in the Samoan Islands. (Page 97.)

## Donations Received in January.

MAINE.			
Cumberland county.			
Brunswick, 1st Cong. ch. and so.	68	54	
Freeport, Cong. ch. and so.	27	00	
Portland, High-st. Cong. ch. and so., 250; Seaman's Bethel Ch., 36; Williston Cong. ch. and so., with other dona., to const. Rev. L. H. HALLOCK, H. M., 32; Officers of State Reform School, 5,	323	00	
Westbrook, 2d Cong. ch. and so.	49	64	—468 18
Franklin county.			
Farmington, 1st Cong. ch. and so.	129	95	
Wilton, Cong. ch. and so.	12	00	—141 95
Hancock county.			
Bluehill, Cong. ch. and so.	7	00	
Orland, A friend, 18; A friend, 10,	28	00	—35 00
Kennebec county.			
Gardiner, A friend,	25	00	
Penobscot county.			
Brewer, 1st Cong. ch. and so.	12	00	
Union Conf. of Ch's.			
Albany, Cong. ch. and so.	5	00	
E. Otisfield, Rev. J. Loring, 11; A. Lovewell, 4; M. Knight, 2; other persons, 3,70,	20	70	
Fryeburg, Cong. ch. and so.	28	36	—54 06
Washington county.			
Dennysville, Cong. ch. and so.	17	00	
Machias, Centre-st. Cong. ch. and so.	4	89	
Milltown and St. Stephen, 1st Cong. ch. and so.	50	00	
Princeton, Cong. ch. and so.	4	25	—76 14
York county.			
Limerick, Cong. ch. and so.	13	55	
Limington, Cong. ch. and so.	12	00	
So. Berwick, Cong. ch. and so.	150	00	—175 55
			987 88
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
East Alstead, 2d Cong. ch. and so.	10	00	
Grafton county.			
Danbury, W. H. Travers, Hanover, Dartmouth Sab. sch., for building at Tabor,	3	00	
Hanover Centre, Cong. ch. and so.	25	00	
Littleton, Cong. ch. and so.	1	80	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	17	23	—47 03
Francetown, Cong. ch. and so.	20	19	
Hollis, Cong. ch. and so.	16	16	
Manchester, Franklin-st. Cong. ch. and so.	67	98	—104 33
Merrimac county Aux. Society.			
Concord, A. S. Smith,	2	00	
Hooksett, Cong. ch. and so.	13	50	
Pembroke, Mrs. M. W. Thompson,	10	00	
Penacook, Cong. ch. and so., 14,86; Rev. A. Wm. Fiske, 15,	29	86	—55 36
Rockingham county.			
Candia, Cong. ch. and so.	23	50	
Chester, Cong. ch. and so., to const. Miss H. E. MELVIN, H. M.	100	00	
Derry, 1st Cong. ch. and so.	66	33	
East Derry, 1st Cong. ch. and so., 19,61; Rev. H. M. Penniman,	24	61	
Kingston, Mrs. A. Wood,	8	40	—222 84
Strafford county.			
Centre Sandwich, L. W. Stanton,	6	00	
Farmington, Cong. ch. and so.	24	44	
Wakefield, Cong. ch. and so.	10	00	—40 44
—, A N. H. friend,			5 00
			485 00
<i>Legacies.</i> — Boscawen, George Coffin, add'l by Peter Coffin, Ex'r,			
Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trustees,	258	00	
	50	00	—308 00
			793 00
VERMONT.			
Addison county.			
Middlebury, C. Elmer, 20; Rev. A. F. Keith, 10; Prof. Yager, 5,	35	00	
New Haven, Cong. ch. and so., 9,60; Mrs. E. H. Meacham, a memorial, 15,	24	60	—59 60
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.			
Barnet, Cong. ch. and so., 53,40; Alexander Holmes, 20,	73	40	
E. Peacham, B. Varnum, for Mr. Clarke's house,	1	00	
St. Johnsbury, No. Cong. ch. and so., 50; Friends in do., 6,	56	00	—130 40
Chittenden county.			
Colchester, Cong. ch. and so.	30	00	
Essex county.			
Granby and Victory, Cong. ch. and so.	6	15	
Lamoille county.			
Cambridge, 2d Cong. ch. and so.	3	30	
Orange county.			
Chelsea, 1st Cong. ch. and so.	10	30	
Newbury, 1st Cong. ch. and so.	8	00	
No. Thetford, K.	2	00	
W. Randolph, Cong. ch. and so.	37	00	—57 30
Orleans county.			
Coventry, Cong. ch. and so.	22	50	
E. Coventry, Mrs. P. H. Plaistrig,	4	00	
Newport, Cong. ch. and so.	22	35	

No. Craftsbury, Cong. ch. and so.	18 20
W. Charlestown, Cong. ch. and so.	21 30—88 35
Rutland county.	
Castleton, Mrs. H. E. Lincoln, 10;	
A friend, 5,	15 00
Rutland, W. H. Smith, of Cong.	
ch., for Mt. Tabor Ch., and const.	
Rev. S. A. BARRETT, H.M.	50 00
W. Rutland, Cong. ch. and so.	39 36—104 36
Windham county Aux. Society.	
Brattleboro', Cen. Cong. ch., m. c.,	
17.47; H., 35,	52 47
W. Brattleboro', Cong. ch. and so.	56 79
Westminster West, Cong. ch. and so.,	
to const. Rev. H. A. GOODHUE,	
H. M.	50 38—159 64
Windsor county.	
Bethel, Cong. ch. and so.	5 50
Weston, Cong. ch. and so.	7 08
Windsor, Cong. ch. and so.	5 00—17 58
	656 68

MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch. and so., m. c.	11 00
Waquoit, Cong. ch. and so.	13 00—24 00
Berkshire county.	
Curtisville, Geo. E. Dresser,	5 90
Hinsdale, Cong. ch. and so.	7 63
Pittsfield, James H. Dunham,	50 00
Williamstown, A friend,	5 00—68 53
Bristol county.	
Attleboro', 1st Cong. ch. and so.	26 31
Fall River, 1st Cong. ch. and so.	218 24
Rehoboth, Cong. ch. and so.	8 00—252 55
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	7 40
Southbridge, Cong. ch. and so.	94 13
Spencer, 1st Cong. ch. and so.	324 25
Warren, Cong. ch. and so.	35 00
West Brookfield, Cong. ch. and so.,	
30; H. Wilkins, 2,	32 00—492 78
Essex county.	
Andover, South Cong. ch. and so.,	
101.35; West Cong. ch. and so.,	
46.78,	148 13
Lawrence, Lawrence-st. Cong. ch.	
and so.	288 41
Methuen, 1st Cong. ch. and so.	6 00—442 54
Essex county, North.	
Haverhill, North Cong. ch. and so.,	
200; Centre Cong. ch. and so.,	
106; West Cong. ch. and so., 25;	
H. P. Stone, for Indus. Dep't	
Samokov school, 29.80; Mrs.	
Abby R. Kimball, 10,	370 80
Ipswich, South Cong. ch. and so.	40 00
Merrimac, Cong. ch. and so.	100 00
W. Newbury, 2d Cong. ch. and so.,	
4.50; A friend, 10,	14 50—525 30
Essex county, South.	
Beverly, Washington-st. Cong. ch.	
and so.	206 38
Gloucester, Evang. Cong. ch. and	
so.	141 00
Topsfield, Cong. ch. and so.	17 39
W. Boxford, Cong. ch. and so.	6 15—370 92
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	23 52
Orange, Cen. Cong. ch. and so.	35 60—59 12
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Blandford, Cong. ch. and so.	10 00
Chicopee, 1st Cong. ch. and so.	5 50
Holyoke, 2d Cong. ch. and so., to	
const. WILLIAM SKINNER, H. M.	135 97
Longmeadow, 2d Cong. ch. and so.,	
m. c.	27 96
Ludlow, Cong. ch. and so.	14 83
Monson, Cong. ch. and so.	29 33
Palmer, 2d Cong. ch. and so.	40 00
Springfield, 1st Cong. ch. and so.,	
190.33; So. Cong. ch. and so.,	
141.30; Olivet Cong. ch. and so.	
51.19,	382 82
Three Rivers, Cong. ch. and so.	36 01
Westfield, 2d Cong. ch. and so.	29 34
West Springfield, Park-st. Cong. ch.	

and so., 37.54; 1st Cong. ch. and	
so., 21,	58 54—770 30
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	35 00
Cummington, Village Cong. ch. and	
so.	18 00
Easthampton, 1st Cong. ch. and so.	68 97
Hadley, Russell Cong. ch. and so.,	
m. c.	15 72
Haydenville, Cong. ch. and so.	20 00
Northampton, 1st Cong. ch. and so.,	
470.89; Edwards Cong. ch., 110.88,	
Williamsburgh, Cong. ch., to const.	
Rev. HENRY S. SNYDER, H. M.,	50 00—789 46
Middlesex county.	
Ashland, Ida E. Metcalf, for cate-	
chists in India,	50 00
Cambridgeport, Pilgrim Cong. ch.	
and so., 77.02; do. bal. of m. c.	
for 1888, 7.57; do. Ladies' Miss'y	
Soc. for Bible reader, care of Rev.	
J. K. Browne, 30,	114 59
Concord, Trin. Cong. ch. and so.	21 18
East Somerville, 1st Cong. ch. and	
so.	177 45
Everett, Cong. ch. and so.	2 00
Framingham, Plymouth Cong. ch.	
and so.	100 82
Lowell, Kirk-st. Cong. ch.	700 00
Melrose, A lady friend, 5; Rev.	
R. D. Miller, 2,	7 00
Natick, 1st Cong. ch. and so, 237;	
do. class of girls, 7.50; do. Infant	
School, 10, for Marash,	254 50
Newton Centre, 1st Cong. ch. and	
so.	50 00
Waltham, Cong. ch. and so., 34.20;	
A friend, 5,	39 20
West Somerville, Cong. ch. and so.	16 13
Winchester, 1st Cong. ch. and so.	30 00
Woburn, Cong. ch. and so. in part,	
355.66; No. Cong. ch. and so.	
39.67,	395 33—1,958 20
Middlesex Union.	
Ashby, Cong. ch. and so.	6 45
Ayer, 1st Cong. ch. and so.	15 00
Fitchburg, Calv. Cong. ch. and so.	
(H. F. C.),	10 00—31 45
Norfolk county.	
Braintree, Cong. ch. and so.	25 03
Cohasset, 2d Cong. ch. and so.	39 45
E. Weymouth, Cong. ch. and so.	60 00
Foxboro', Cong. ch. and so.	24 69
Milton, Cyrus Brewer,	100 00
No. Weymouth, Pilgrim Cong. ch.	
and so.	43 84
Randolph, A. S. N., New Year's	
greeting,	50 00
Walpole, Cong. ch. and so.	55 31
Wellesley, Cong. ch. and so.	4 50
Wrentham, Jemima Hawes,	50 00—452 82
Old Colony Auxiliary.	
Fair Haven, C. T. Akin,	25
Mattapoisett, Mrs. P. G. Hubbard,	2 00
New Bedford, North Cong. ch. and	
so.	189 74—191 99
Plymouth county.	
Campello, Sarah Packard,	28 00
E. Marshfield, Cong. ch. and so.	5 50
Whitman, Cong. ch. and so.	50 00—83 50
Suffolk county.	
Boston, Old South ch., 2,163.70;	
do., M. A. Scott, 20; Central	
ch., 1,822.46; Mt. Vernon ch.,	
1,631.72; Shawmut ch., 1,000;	
Park-st. ch., 696.43; Central ch.	
(Jam. Pl.), 324.47; Winthrop ch.	
(Charlestown), 216.30; Eliot ch.	
(Roxbury), 193.85; do., m. c.,	
8.79; do., A friend, 10; Immanuel	
ch. (Roxbury), 136.91 Phillips	
ch., Mrs. A. Simonds, to const.	
Rev. H. C. FERGUSON, H. M.,	
50; Mrs. C. A. Spaulding, 100;	
Ellen I. Proctor, 25; Augusta Por-	
ter, 25; "Missions," 1,	8,425 63
Worcester county, North.	
Gardner, 1st Cong. ch. and so., to	
const. HENRY H. SMITH, H. M.	100 00
Hubbardston, Cong. ch. and so.	16 00—116 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Northboro, Cong. Sab. sch., for Harpoet,	10 00
Princeton, Cong. ch. and so.	70 00
Webster, 1st Cong. ch. and so.	70 81
West Berlin, F. R.	5 00
Worcester, Piedmont Cong. ch. and so., 63,14; A friend, 25; Mrs. W. J. White, 4.	92 14—247 95
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, Coll. at Conference,	38 85
—, W. L.	100 00
—, Two friends,	5 00
	15,446 89

<i>Legacies.</i> — Boston, John Q. A. Williams, by Geo. Z. Adams and F. V. Balch, Adm'rs,	426 13
Hadley, Charles Wheeler, by F. P. Wheeler, Ex'r,	50 00
Randolph, Ebenezer Alden, M.D., by E. K. Alden, Ex'r, for distributing Miss'y books,	110 33—586 46
	16,033 35

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	44 38
Kingston, Cong. ch. and so.	32 83
Newport, United Cong. ch. and so.	31 69
Providence, Union Cong. ch. and so., m. c., 187.07; Elisabeth Carlile, 10,	197 07—305 97

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so., 123.74; A friend, 5,	128 74
Huntington, Cong. ch. and so.	37 00
Long Ridge, Cong. ch. and so.	5 00
Newtown, Cong. ch. and so.	15 00
No. Greenwich, Cong. ch. and so.	47 08
Saugatuck, Cong. ch. and so.	29 23
Wilton, Cong. ch. and so.	50 00—312 05
Hartford county. W. W. Jacobs, Tr.	
East Hartford, Cong. ch. and so.	27 43
Enfield, 1st Cong. ch. and so.	100 00
Farmington, 1st Cong. ch. and so.	113 48
Hartford, Asylum Hill Cong. ch. and so., 199.95; 4th Cong. ch. and so., with other dona., to const. JAMES N. BARDIN, H. M., 82; Wethersfield-ave. Cong. ch. and so., m. c., 28.48; Mrs. Mary C. Bemis, 100,	410 43
Newington, Cong. ch. and so.	27 93
Poquonock, Cong. ch. and so.	33 78
Southington, Cong. ch. and so.	30 06
South Windsor, 1st Cong. ch. and so.	11 00
Wapping, Cong. ch. and so.	21 34
Wethersfield, Cong. ch. and so.	61 27
Windsor, 1st Cong. ch. and so.	45 76—882 48
Litchfield co. G. M. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	12 90
Litchfield, 1st Cong. ch. and so., add'l,	120 00
Plymouth, Cong. ch. and so.	40 50
Salisbury, Cong. ch. and so. Home Class,	7 00
Sharon, Mrs. Geo. Woodward,	10 00
Thomaston, Cong. ch. and so.	8 17
Winchester, A friend,	1 00
Winsted, 1st Cong. ch. and so.	53 02
Woodbury, North Cong. ch. and so.	8 00—160 59
Middlesex co. E. C. Hungerford, Tr.	
Cobalt, Cong. ch. and so.	6 00
Cromwell, Cong. ch. and so.	82 62
East Hampton, 1st Cong. ch. and so.	30 00
Old Saybrook, Cong. ch. and so. quarterly coll.	60 00
Westchester, Cong. ch. and so.	17 78
Winthrop, Miss C. Rice,	3 00—199 40
New Haven co. F. T. Jarman, Ag't.	
Ansonia, 1st Cong. ch. and so.	27 83
Bethany, Cong. ch. and so.	2 35
Fair Haven, 2d Cong. ch. and so.	61 86
Meriden, R. P. Rand,	3 00
Mt. Carmel, Cong. ch. and so.	39 42
New Haven, College-st. Cong. ch.	

and so., 104.97; Davenport Cong. ch. and so., to const. F. B. Otis, H. M., 100; Centre Cong. ch. and so., m. c., 4.68; A friend, 250,	459 65
North Haven, Cong. ch. and so.	74 00
Orange, Cong. ch. and so.	15 92
Tracy, Elias Sanford,	3 70
Wallingford, Cong. ch. and so.	53 23
Waterbury, 1st Cong. ch. and so.	103 62
West Haven, Cong. ch. and so., with other dona., to const. Rev. A. M. BOOLGOORJOO, H. M.	41 36
Westville, Cong. ch. and so.	17 58—903 52
New London co. L. A. Hyde and H. C. Learned, Trs.	
Colchester, 1st Ch. of Christ, 124.50, m. c., 14.64,	139 14
Jewett City, 2d Cong. ch. and so.	18 08
Ledyard, Cong. ch. and so.	21 09
Lyme, 1st Cong. ch. and so.	42 45
Montville, 1st Cong. ch. and so.	25 00
Mystic Bridge, Cong. ch. and so.	16 00
New London, 1st Ch. of Christ, m. c. 18.16; Cash, 2.	20 16
Norwich, Broadway Cong. ch. and so., 300; 2d Cong. ch. and so., to const. W. H. ALLEN and J. P. HUNTINGTON, H. M., 245.40; 1st Cong. ch. and so., 6.80; Wm. S. Palmer, 10,	562 20
Old Lyme, 1st Cong. ch. and so.	6 57
Stonington, 2d Cong. ch. and so., for Africa, add'l,	6 77—857 46
Tolland co. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	10 00
No. Coventry, Cong. ch. and so., 25; Ladies' Miss'y Soc., with other dona., to const. AMBROSE ROYAL, H. M., 76,	101 00
Rockville, Union Cong. ch. and so.	970 34
Somers, Cong. ch. and so.	2 15—1,083 49
Windham county.	
Brooklyn, 1st, Trin. ch.	26 00
Danielsville, Mission circle for chapel at Guadalajara,	55 00
Pomfret, 1st Cong. ch. and so., 117; A friend, for dept of self-help in Anatolia Coll., 10,	127 00
Putnam, Rev. A. L. Love's Sab. sch. class, for native laborer in India,	40 17
Thompson, Cong. ch. and so.	45 15
Westford, Cong. ch. and so.	4 38—297 70
	4,696 69

<i>Legacies.</i> — Middlebury, Miss Emily Bronson, by Marcus DeForest, Ex'r,	100 00
Middletown, Elizabeth H. Goodrich, by William C. Bell, Ex'r,	133 66
Pomfret, Caroline D. Adams, by C. M. Adams,	20 00
West Hartford, Miss Abigail P. Talcott, by E. A. Whiting, Trustee,	65 00—318 66
	5,015 35

## NEW YORK.

Albany, 1st Cong. ch., 125; Mrs. Electa M. and Miss E. Maria Eames, 20,	145 00
Brooklyn, Ch. of Pilgrims, in part, 50; do., F. Cobb, 20; do., H. D. Sharpe, 10,	80 00
Buffalo, Pilgrim Cong. ch., 9.90; Rev. J. L. Franklin, 2.78,	12 68
Corona, Union Evan. ch.	100 00
Durham, Wm. Crawford,	10 00
Elmira, by C. P. Dwight, for Anatolia College,	27 00
Hoosick Falls, A friend,	10 00
Jefferson, Mrs. C. Nichols,	1 00
Lockport, F. N. Babcock,	10 00
Malone, Mrs. Mary K. Mead,	25 00
Mt. Sinai, Rocky Point Chapel,	18 00
Munnsville, Hervey Gaston,	65
New Lebanon, Cong. ch.	10 56
New York, Pilgrim Cong. ch., Two Friends, 10; do., Sab. sch., The five barley loaves from the lads in J. A. Jamison's class, for two catechists	



## IOWA.

Belle Plain, Cong. ch.	5 00
Blairstown, Mrs. J. H. French, for Ahmednagar,	6 60
Burlington, Cong. ch.	18 86
Central City, Ladies' Miss'y Union,	5 00
Cresco, Ladies of Cong. ch.	1 80
Danville, L. W. and S. H. Mix,	2 00
Davenport, Edwards Cong. ch. 50; H. T. Bushnell, 10,	60 00
Decorah, Cong. ch.	12 65
Des Moines, A friend,	12 00
Eldora, Cong. ch.	50
Farmington, M. H. Cooley,	1 00
Grand Views, Cer. Cong. ch.	10 00
Grinnell, Cong. ch.	14 09
Iowa City, Cong. ch., to const J. M. RICE, H. M.	100 00
Kellogg, 1st Cong. ch.	10 55
Long Creek, Welsh Cong. ch.	6 74
Madison, 1st Cong. ch.	2 00
Maquoketa, Cong. ch.	27 35
Marion, Cong. ch.	23 78
Monticello, Ladies' Miss'y Soc.	9 15
Muscatine, A friend, 56.18; Mrs. Mary C. Hardman, 1.50,	57 68
Orient, Cong. ch.	4 00
Reinbeck, Cong. ch.	26 50—417 25

## MINNESOTA.

Benson, Cong. ch.	4 15
Elk River, Union Cong. ch.	7 90
Excelsior, Cong. ch.	10 00
Freedom, Cong. ch.	2 65
Hamilton, Cong. ch.	11 00
Hawley, Union Cong. ch.	5 00
Hutchinson, E. F. Hunt,	12 00
Mazeppa, Cong. ch.	2 10
Minneapolis, 1st Cong. ch., 31.39; Union Cong. ch., 17.77; Income of G. R. Herrick and Pera Scholar- ship, for Anatolia Scholarship, 40,	89 16
Spring Valley, Betsy Ingalls,	4 00
Winona, 1st Cong. ch.	90 55
Worthington, Union Cong. ch.	12 92—251 43

## KANSAS.

Atkinson, Cong. ch.	16 20
Eureka, Cong. ch.	10 00
Neosho Falls, S. B. Dyckman,	3 00
Osborne, Cong. ch.	3 27
Pomona, Rev. L. Newcomb,	90
Stafford, Cong. ch.	1 80—35 17

## NEBRASKA.

Cortland, Cong. ch.	5 00
Crete, Cong. ch.	15 50
Culbertson, Ger. Cong. ch.	5 25
Elk Creek, Ger. Cong. ch.	50
Fairfield, 1st Cong. ch., to const. Rev. C. E. HARWOOD, H. M.	50 00
Hastings, Cong. ch.	14 73
Indianola, 1st Cong. ch.	9 00
Lincoln, 1st Cong. ch.	90 00
Pickrell, Cong. ch.	6 00
Plymouth, Kilpatrick Cong. ch.	2 00
Santee Agency, Pilgrim (Indian) ch., for catechists Dindigul,	26 19
Silver Creek, Cong. ch.	1 35
Sutton, Ger. Cong. ch.	10 00
Wisner, Cong. ch.	7 20—242 72

## CALIFORNIA.

Oakland, Plymouth ch., "Executors Special," 170.70; do., 7.05,	177 75
Pomona, Pilgrim Cong. ch.	40 05
Raymond, Cong. ch.	4 25—222 05

## OREGON.

E. Portland, 1st Cong. ch.	22 47
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## COLORADO.

Denver, John R. Hanna,	25 00
W. Denver, Rev. G. W. Rose and daughter,	10 50—35 50

## WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch., to const. Rev. HENRY L. BATES, H. M.	75 00
Wheaton, Cong. ch.	3 00—78 00

## DAKOTA TERRITORY.

Carrington, Cong. ch.	12 39
Meckling, Cong. ch.	1 50
Rosette Park, Cong. ch.	1 00
Templeton, 1st Cong. ch.	2 00
Yankton, Mission Hill Cong. ch.	2 30—19 19

## ARIZONA TERRITORY.

Prescott, Rev. and Mrs. Horace W. Houlding, to const. Mr. HOULD- ING, H. M.	100 00
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## MONTANA TERRITORY.

Butte, Plymouth Cong. ch.	11 30
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

China, Peking, Church of two native pastors, by Rev. E. E. Aiken,	51 13
England, ———, Mrs. Gellibrand,	50 00
Japan, Kobe, D. C. Jencks,	17 50
Mexico, Chihuahua, Children's Miss'y Soc., for China,	10 00
Turkey, Constantinople, Rev. Elias Riggs, for rebuilding Girls' School, Aintab,	1,000 00—1,128 63

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Girls' School, Kalgan, China,	20 00
For two day-scholars, Harpoot, care Miss Seymour,	4 00
For Mrs. Edward S. Hume, Bombay,	2 00
For several missions, in part,	8,504 26—8,530 26

## FROM WOMAN'S BOARD OF MISSIONS OF THE

## INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.* 3,000 00

For a pupil, care of Miss Seymour,	7 50—3,007 50
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## MISSION SCHOOL ENTERPRISE.

MAINE. — Gorham, A member of Cong. Sab. sch., for Indian girl at Chihuahua, in part, 25; Milltown and Stephens, 1st Cong. Sab. sch., for Boys' School in Turkey, 75,	100 00
NEW HAMPSHIRE. — Pembroke, Cong. Sab. sch.	25 85
VERMONT. — Barnet, Cong. Sab. sch., 18.12; Burlington, Two Sab. sch. classes, for Mrs. Goodrich's work, 12.13; St. Johnsbury, So. Cong. Sab. sch., for school work of Dr. Barnum, 38; Westminster West, Cong. Sab. sch., towards Mr. Clarke's house, 5,	73 25
MASSACHUSETTS. — Andover, Junior Miss'y Soc., West Parish, for pupil, Bombay, 25; Auburndale, Cong. Sab. sch., for school under care Rev. C. H. Wheeler, 25; Cur- tisville, Cong. Sab. sch., for Rev. H. C. Hazen's school, Mana Madura, 29.72; Fall River, Junior Miss'y Soc., for a scholar in Miss Farnham's school, 16.50; Leicester, Cong. Sab. sch., 30.59; Natick, 1st Cong. Sab. sch., to const. Rev. F. E. STURGIS, H. M., 50; Neponset, Stone Mission Circle, 15; So. Deerfield, Cong. Sab. sch., birthday box, 4; Whitinsville, Cong. Sab. sch., 50,	245 81
CONNECTICUT. — Bristol, Cong. Sab. sch., 20; Colchester, 1st Cong. Sab. sch., 86.95; Mil- ford, Plymouth Cong. Sab. sch., 24.54;	

No. Coventry, Cong. Sab. sch., 19.67;		1.39; Micronesia, 1.90), 5.66; Tabor,	
Saugatuck, Cong. Sab. sch., 8.58; West		Cong. Sab. sch., 15,	44 21
Avon, Cong. Sab. sch., 5,	164 74	MICHIGAN.—Manistee, Cong. Sab. sch., for	
NEW YORK.—Brooklyn, Henry Ward		student in Erzroom,	25 00
Beecher Miss'y Band, for work of Miss		MINNESOTA.—Wadena, Cong. Sab. sch.	7 08
Pierson, China, 30; Buffalo, Y. P. S. C. E.		ALABAMA.—Talladega, Little Helpers for	
of 1st Cong. ch., for Ray Appan, 15,	45 00	Leva Rattenam, 10; Girls' Mission Band,	
OHIO.—Etnaville, Welsh Cong. Sab. sch.,		for use of Mrs. McNaughton, 10,	20 00
3.10; Madison, Cong. Sab. sch., 20;		WISCONSIN.—Beloit, 2d Cong. Sab. sch.	
Springfield, 1st Cong. Sab. sch., Miss M. E.		birthday box, 9.67; Clinton, Y. P. C. S. E.	
Fay's class, 2; Y. P. C. S. E. of 1st Cong.		of Cong. ch., 12.96,	22 63
ch., 5,	30 10	KANSAS.—Lawrence, Plymouth Cong. Sab.	
ILLINOIS.—Chicago, New Eng. Cong. Sab.		sch., 28.33; Neosho Falls, Boys' Miss'y	
sch., 50.61; Galesburg, 1st Cong. Sab. sch.,		Soc., for boys' school in Ichme, 22,	50 33
10; Victoria, Cong. Sab. sch., Le Clare		CALIFORNIA.—Cloverdale, Cong. Sab. sch.,	
Coleman, 50c.	61 11	for Harpoot Seminary,	22 85
IOWA.—Cedar Rapids, Cong. Sab. sch.,		DAKOTA TERRITORY.—Redfield, Cong. Sab.	
1.88; Des Moines, Mrs. E. T. Whitman		sch. Mission Band, birthday box, 6.78;	
and daughter, for Mrs. G. T. Washburn's		Rosette Park, Cong. Sab. sch., 1,	7 78
school, Pasumalia, 10; Dubuque, Cong.		CANADA.—Colquhoun, Cong. Sab. sch., for	
Sab. sch., 9.44; Eagle Grove, Cong. Sab.		Ahmednagar,	5 00
sch., 2.23; Le Mars, "Willing Workers"			950 74
(of wh. for India, 1.04; China, 1.33; Japan,			

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Orfordville, Mrs. A.		MISSOURI.—Green Ridge, Cong. Sab. sch.,	
Eastman,	20	birthday box,	6 30
VERMONT.—Williamstown, Cong. Sab. sch.	2 50	WISCONSIN.—Janesville, 1st Cong. Sab. sch.,	
MASSACHUSETTS.—Boston, Primary dept.		10; La Crosse, Cong. Sab. sch., 25,	35 00
Highland Cong. Sab. sch., 2; A friend, 10;		KANSAS.—Neosho Falls, Boys' Miss'y Soc.	5 00
Northampton, 1st Cong. Sab. sch., 4.28;		DAKOTA.—Valley Springs, "Cheerful	
Northboro, Cong. Sab. sch., 7.35; Town-		Workers,"	2 50
send, Cong. Sab. sch., 3.30,	26 93		161 40
RHODE ISLAND.—Providence, H. N. Davis,	1 00		
CONNECTICUT.—Bethel, Cong. Sab. sch., 6;	26 00		
Thomaston, Cong. Sab. sch., 20,		Donations received in January,	42,174 91
PENNSYLVANIA.—Allegheny, Infant Class,		Legacies received in January,	7,088 15
2.50; Philipsburg, J. W. Scott, 1,	3 50		49,263 06
NEW JERSEY.—Upper Montclair, Chris.			
Union, Cong. Sab. sch.	13 42		
OHIO.—Cortland, Cong. Sab. sch., 3.15;			
Troy, Union Sab. sch., 1.50,	4 65		
ILLINOIS.—Beloit, 2d Cong. Sab. sch., 12.10;			
Canton, Cong. Sab. sch., 4.80; Crystal			
Lake, Cong. Sab. sch., 10; DuQuoin, F.			
T. Milligan, 50c.; Morton, Cong. Sab. sch.,			
6; Roscoe, A friend, 1,	34 40		

Total from September 1, 1888, to  
January 31, 1889: Donations, \$159,-  
416.40; Legacies, \$22,151.73 = \$181,-  
568.13.

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR FAMINE IN CENTRAL TURKEY.

MASSACHUSETTS.		MICHIGAN.	
Cambridgeport, Prospect-st. ch.	10 00	Owosso, E. D. Perkins, for Marash,	10 00
Framingham, Plymouth ch., for Miss		IOWA.	
Shattuck,	6 25	Bellevue, Y. P. S. C. E., by W. B.	
Newburyport, Joseph Moulton,	75 00—91 25	M. I.	3 34
NEW JERSEY.		DAKOTA.	
Westfield, Mission Circle,	5 00	Yankton, A German woman,	1 00
PENNSYLVANIA.		Previously received,	120 59
Allegheny City, Mrs. Adaline Boyden,	10 00		38,887 82
			39,008 41

## DONATIONS FOR THE NEW BUILDING OF EUPHRATES COLLEGE.

Cash,	265 00	The \$1,972 still needed can be sent to the Treasurer	
MASSACHUSETTS.—Dorchester, 2d Cong.		of the Board, or to Hon. A. W. Tufts, No. 2343 Wash-	
ch., 100; Foxboro', Cong. ch., 42,	142 00	ington Street, Boston,	
NEW HAMPSHIRE.—W. E. J., Fitzwilliam,	7 46	C. H. WHEELER.	
		HARPOOT, TURKEY, January 9, 1889.	
Previously acknowledged,	414 46		
	2,613 54		
	\$3,028 00		

# FOR YOUNG PEOPLE.

## TWO JAPANESE STORIES.

WITH ILLUSTRATIONS FROM JAPANESE DRAWINGS.

[Here are the translations, made by Rev. Otis Cary, of Okayama, of two stories used by a Japanese teacher of morality to illustrate points in his sermons. We think that our readers can draw from them morals not wholly inapplicable to some persons in Christian lands.]

### THE JAR OF CANDY.

THERE was once a grand wedding to which were invited all the aged people, the officials, and the other prominent men of the neighborhood. Among the guests was one old gentleman who was so much of a teetotaler that, through fear of intoxication, he would not drink as much beer as would be equal to the dew on a single blade of grass. As the rest of the company were all enjoying their



THE HAND IN THE JAR.

cup the master of the house felt sorry for the old man who was unable to join them. "As you do not drink beer," he said, "it must be very dull sitting here. Can't I get something else for you? Perhaps you would eat some candy." So saying he brought a beautifully decorated jar nearly full of sugar-plums. All the other guests rejoiced to see the thoughtfulness of their host, with whom they joined in urging the old man to take some of the candy. He was by no means loath to accept the invitation. Taking the jar on his knees he put in his hand for some candy. Though the mouth of the jar seemed a little small he forced in his hand without much difficulty. When, however, he tried to pull it out again it stuck fast. He pulled and twisted, but all in vain.



SHIBA ONKO'S PRESENCE OF MIND.

The person who sat next the old man, seeing that something was out of the way, inquired, "What is the matter?"

"Oh, nothing, nothing of any consequence! only my hand has somehow got caught in this jar and won't come out."

"That is too bad," said the other; "just let me take hold of the jar and then if you pull hard you will get free."

So while the old man tried to pull out his hand the other tugged away in the opposite direction. The rest of the company were convulsed with laughter as they saw the exertions of the two men, whom they jokingly compared to two struggling warriors.

To the old man it was no laughing matter. "It hurts awfully and does n't start at all," he said.

The company now stopped making fun, for the affair was getting serious. Some proposed sending for a doctor or for Mr. Namba, the noted bonesetter; but finally one of the guests said: "Don't make so great an ado over the matter. I remember the famous story of Shiba Onkō, who, when a child, was one day playing with several of his companions near a big jar filled with water. One of the boys who climbed up on this slipped and fell in. The other children, with the exception of Shiba Onkō, ran off in fright; but he picked up a large stone and threw against the jar, which broke and let out both the water and the boy. I will take the part of Shiba Onkō, and though it is a great pity to destroy it, the beautiful jar is not so valuable as our friend's hand."

In accordance with this suggestion, the old man stretched out the arm which had the jar on it. The other gave one blow. The candy went scattering like snow over the mats, and the old man was set free. And now when they came to look at his hand the reason why he could not get it out was evident. The greedy fellow had grasped a big handful of candy to which he had held fast all the time. Had he only been willing to let go of the sugar-plums he could have drawn out his hand and the beautiful jar need not have been broken.

#### THE EARS AND TONGUES THAT WENT TO PARADISE.

A certain man died and went to paradise. Kwanon, the goddess of mercy, met him at the gate and brought him at once to Amida, who said: "Since you



THE GOOD EARS AND TONGUES.

are henceforth to be an inhabitant of paradise you ought at once to become acquainted with the general features of the place. You may as well go right out this morning to look about a little. Kwanon will act as your guide."

Kwanon, in obedience to this direction, led the man out to see the sights of paradise. Heaps of gold and precious stones dazzled the eyes, the ears were ravished with the songs of angels, magnificent lotus-flowers bloomed in the eight wonderful lakes, while the immortal birds of paradise filled the air with notes sweeter than those of the nightingale. While wandering about, they came to a building that looked something like a pawnbroker's shop. On the sides of the room were shelves heaped up with what appeared to be mushrooms and dried fish-roe. "This," thought the man, "must be the place where the great feasts are prepared." So turning to Kwanon he asked, "Are these mushrooms brought here for the food of the saints?"

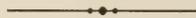
"Oh, no! those are not mushrooms," she said.

"What, then, are they?"

"Those are the ears of persons who while on earth always listened with approval to moral discourses. They took great delight in hearing sermons and doctrinal expositions; yet when it came to action their deeds were so evil that at death their bodies sank to the lowest abysses of hell, and only their ears were admitted to paradise."

The man next said, "It seems rather strange to have those dried fish-roe here in paradise. How does it happen?"

Kwanon said reprovingly, "You foolish fellow! Do you suppose that any animal food would be allowed here? Those are not fish-roe. Some people during their earthly life are very skilful in telling others what to do and in expounding truth to the edification of their hearers, while they themselves do only what is for their own pleasure and profit. When such persons die they are lost, all except their tongues which come to paradise."



THE above stories are good illustrations of what has often been told concerning the Japanese that they are specially fond of allegories. They are ingenious in inventing such stories, and they have many books which are filled with them. One of the most famous of these books is the *Mu-so-bi*. Of this book Mrs. Carrothers writes in her volume, "The Sunrise Kingdom": "*Mu-so-bi* is the name of a man who traveled through the air, visiting many different kingdoms, as they are called — such as Childhood, Avarice, Lying, and others. He tells what he saw in them all. In the kingdom of Childhood he found funny little people who could neither walk nor talk, and had no teeth and no hair. In the kingdom of Lying he came across a notice upon a schoolroom door stating that the teacher would begin a class there on a certain day. He went at the appointed time, but no teacher was there. This was repeated several times, until he went after the teacher and asked him the reason of such strange conduct. He replied that to teach lying was his special object, but this he did by action rather than by word."



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