







THE
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THE receipts for the month of March were favorable, an increase as compared with those of March, 1889, from donations, of a little over \$7,000, and from legacies, of a little over \$33,000, a total gain for the month of \$40,435. For the first seven months of the financial year, the advance from donations is about \$30,500, and from legacies about \$92,500, a total advance as compared with last year at this time of over \$123,000. Let us all labor and pray that the good hand of the Lord may be upon us in the same way for the remaining five months of the year.

THE same divine blessing rests upon us as related to the appointment of missionary candidates, which now number, during the past five months, thirty-nine, sixteen men and twenty-three women. Nine of this number have been designated to Japan. The papers of several more are nearly ready for presentation to the Committee. Somebody surely is praying for this great and good work. Let such prayers be multiplied a hundredfold.

WITH greatest pleasure we learn from Rev. Dr. George F. Pentecost that he has made his plans for visiting India and Japan, after completing the series of evangelistic services in which he is now engaged in Scotland. He will return to the United States in May, and some time during the summer will go to Japan, where he hopes to spend two months. He will then go to India, and if the Lord should open the way he will spend at least two years there in evangelistic work. He will be most heartily welcomed in these countries which he proposes to visit, both by the missionaries and the native Christians, who have known of the good work he has done elsewhere. In both countries there are large numbers of educated people who understand the English language, and who, though not Christians, are ready, and even eager, to hear any prominent speaker on Christian themes. There is also a great work to be done among the churches in bringing them to a higher plane of spiritual life. Dr. Pentecost is eminently fitted for this form of service, and under the blessing of God we look for large results from his visit to India.

MR. WALKER, of Shao-wu, expresses his opinion that it is hardly more accurate to speak of Cantonese, Foochow, and Mandarin as *dialects* of the Chinese language than it would be to call French, Spanish, and Italian dialects of the Romanic language. The word *dialects* falls far short of indicating the differences of speech that actually exist.

TIDINGS have just reached us, which we record with great sorrow, of the death of Rev. John J. Forbes, at Kusaie, Micronesia, on October 29. Mr. Forbes went with his young wife to this mission only last year. They were to have been stationed at Ponape, but on account of the ill-health of Mrs. Forbes they were abiding temporarily at Kusaie, at which port the *Morning Star* left them on October 14. Shortly after the vessel sailed Mr. Forbes was attacked with dysentery, which proved fatal after three weeks' sickness, notwithstanding all that could be done by Dr. Pease and his associates. Mr. Forbes was born December 10, 1859, in Aberdeenshire, Scotland, his father being a clergyman. He has a brother who is a British resident in India, and another brother, Henry O. Forbes, who is a prominent naturalist in New Zealand. Mr. Forbes studied medicine while in Scotland, but going to Canada entered the Presbyterian Theological College at Montreal, graduating there in 1889, and was married to Miss Rachel Crawford May 24 of the same year. Mrs. Forbes is now at Kusaie, and in her deep affliction she should be remembered tenderly by the friends of missions. It is a mysterious providence which thus takes from earth a young and promising man, just upon the threshold of life, who had given himself so devotedly to a form of service which few are found ready to undertake. The loss to the work upon Ponape is specially heavy.

THE chance vessel from Micronesia which brings the sad news given above, brought also Rev. A. C. Walkup, who went down to the Gilbert Islands last August for a special tour through that group, expecting to find some opportunity to return this spring. We learn that the *Morning Star* is fully up to time on her voyage, and that she may be expected at Honolulu early in May. Mr. Doane is said to be feeble, but the other missionaries are in usual health. Mr. Walkup's report of the work in the Gilbert Islands and other letters from the mission have arrived too late for insertion in this number of the *Herald*.

PROBABLY no mission station in the Turkish Empire can give a better account of the work attempted and the results accomplished in evangelistic labor and touring among the out-stations than Cesarea, in the Western Turkey Mission. Dr. Farnsworth and his associates there have a noble memorial of their enterprise and fidelity in the numerous churches and vigorous schools established under their care, over a territory nearly as large as the State of Massachusetts. But there is one large part of this interesting field, in and around Konia, the Iconium of Paul's epistles, where schools and church work are almost at a standstill because the station cannot provide for the slight additional expenditure which is needed. With \$675 more at command each year for the purpose, this part of their field, as open and promising as any other part, could be well manned and a noble evangelical work inaugurated. Who will come forward with special gifts to aid in reëstablishing the Christian Church on these apostolic foundations.

DR. PECK, on returning from China after nine years of service, finds that he has a record of 70,000 cases which he has treated, including those who have come more than once, and that fully 45,000 persons have thus been brought under his influence.

SOME current statements in regard to the quantity of ardent spirits exported from Boston to Africa need correction. Two years ago we published a table giving the amount and value of rum and other spirits exported from Boston during each year from June 30, 1883, to June 30, 1887. It has since been stated that a contract had been entered into to supply 3,000 gallons a day for seven years to be exported to Africa, making over a million gallons a year. If any such contract was made, it certainly has not been carried out. As the result of inquiries made at the Boston Custom House we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportations of rum and other spirits since July 1, 1882, down to the first of April of this year. In each case the year ends with July first.

Year.	Gallons Exported.	Year.	Gallons Exported.
1883	737,236	1887	646,205
1884	576,268	1888	694,716
1885	803,437	1889	297,008
1886	737,650	To April 1, 1890 (9 months)	167,302

If the exportations for the remaining three months of 1890 should be at the rate of the previous nine months, the amount exported would be 209,127 gallons. Now this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one third, and in some cases one fourth, the amount of several preceding years. It seems that in the two years and nine months since July 1, 1888, 1,159,026 gallons have been exported to Africa. Of this amount over 1,000,000 gallons were sent to the British possessions at Sierra Leone and on the Gold Coast; 4,529 gallons to French possessions; and 84,904 gallons to Liberia. None was sent to the Congo. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.

BAD habits and vices ingrained in a race are difficult of eradication, but the gospel can change the lives of men in wonderful ways. The people of the island of Futuna, in the New Hebrides group, used to be called "the greatest thieves in the Pacific." This was saying much, for all the islanders of the Pacific are notorious for their thieving propensities. But the gospel has been preached there and recently a carpenter went to Futuna, on the mission vessel, to attend to some building operations. He was warned to be specially careful of his tools, but during the five weeks that the work was going on, his tools were exposed both night and day in a building open to the natives, through which they continually passed, and yet at the end of the time not an article was missing.

THE prevalent notion among the Hindus, and one most difficult of eradication, is that the gods are malign beings, and that the most that can be expected of them is that they will do no harm. A missionary in India writes of a servant of his who was proposing to sacrifice to a god, "Because," said he, "the idol has done us no harm now for a whole year." One needs to live face to face with the men who hold this theory in regard to divine beings, to understand how contrary to human conceptions and how far above the teachings of all other religions is the teaching of the Bible that God is love.

WE call special attention to the article on another page concerning the "Student Volunteer Movement," prepared for the *Missionary Herald* by the recording secretary of the organization. The statistics here given in regard to the movement are later than any that have been published, and are brought down to April first. There is something almost startling in the statement that within the last four years 5,000 young persons in our schools, colleges, and seminaries have deliberately signed a declaration that they are "willing and desirous, God permitting, to be foreign missionaries." The movement is in entire harmony with existing missionary boards, and there are few of these boards that have not felt the benefit of this awakening among the young people. It is stated that already 250 have gone abroad on their sacred errand. It is more than probable that many of those who have pledged will be prevented, by reason of health or other just cause, from entering upon this service, but it may be expected that a large proportion of those on the list will, in the providence of God, find their way into foreign missionary work, and those who are hindered from going will be the better servants of Christ at home because of the purpose which they have thus entertained. Let there be much prayer for this band of Student Volunteers, that they may be kept true to their purpose. The executive officers of all the missionary boards may well speak of those who are leaders in this movement as their fellow-workers unto the kingdom of God. Some two years since, when the number of these volunteers was but one third of what it now is, President McCosh spoke of the movement as laying "an awful responsibility" upon the Church of Christ. The responsibility is yet more serious, as this army, ever increasing in number, comes to the front and asks to be sent across the seas with the message of life to dying men. Will the responsibility be fully met by the churches of Christ?

CALLED to read, as we are, letters from missionaries passing to and fro across the oceans, we are greatly impressed with the amount of suffering caused by sea-sickness, and are moved to give here a prescription which is approved by the medical faculty, and by following which many of our missionaries have found some relief, if not entire exemption, from the distressing malady. The prescription furnished us by a competent authority is as follows: Bromide of potassium, one ounce, with sufficient water to make six ounces; mix. The dose is a teaspoonful in a wineglass of water three times a day; this is to be taken for four or five days prior to sailing, and as long after sailing as may be needful.

A CONFERENCE of missionaries in China will be held in Shanghai, commencing May 7. It is thirteen years since the Shanghai Conference of 1877, at which representatives were present from all, or nearly all, missionary societies working in China. For a year or two preparations have been making for the coming Conference, and it will doubtless be one of the most important Christian assemblies ever held within the empire. The whole range of missionary work in China will come under discussion, such as the translation of the Scriptures, the native church, education, Christian literature, woman's work, medical work, etc. Delegates will be present from several of the missionary boards of Great Britain and America which have work in China. It was at one time hoped that Secre-

tary Smith, who has charge of the China missions of the American Board, would be able to be present at this Conference, but circumstances have prevented his visiting China at this time. Christians in this and in all lands may well unite in prayer for this assembly on the other side of the globe, beseeching God for his blessing upon its deliberations, and that they may result in the wide and rapid diffusion of the gospel among the millions of the great empire.

THE venerable Dr. Cyrus Hamlin, who has labored so long in Constantinople and who knows so well what is needed there, writes us as follows with reference to the appeal made in the last *Missionary Herald* for the church building at Pera: "Among the many items of very interesting intelligence from the mission fields in Turkey, the movement to build a church at the capital, and the subscription towards it of 2,500 Turkish liras = \$11,100 in our currency, is most gratifying and hopeful. Forty-four years ago the missionaries obtained money for the purpose, and purchased a site. They felt strongly that organized Protestantism should have at the capital a visible as well as an invisible church. They have never changed their views. Marvelous have been the difficulties and the changes that have upset all plans and movements hitherto. Now the set time 'to arise and build' seems to have come. If anybody would furnish the funds I should feel like offering to go out and superintend the building, were it not that Dr. Pettibone is there, a much abler and more efficient superintendent than myself. May I live to know that the heights of Pera are crowned by a noble Protestant church, and I will then say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

THE *Dnyanadaya* of Bombay reports that the Moslem authorities have issued a stern edict against the drama generally, declaring that no Mohammedan is at liberty to attend a dramatic performance. Disobedience is visited with heavy fines, and the transgressor is debarred from Mohammedan burial. The reason given for this edict at this special time is that at a recent dramatical entertainment Mohammed was represented as one of the characters in the play, and Islamism forbids the representation of Mohammed in any form whatever.

THE Chinese are thoroughly persuaded that filial piety is altogether lacking among people of the Western nations. It is said that in illustrated books, and especially in magic-lantern exhibitions giving scenes from the Western world, nothing surprises the Chinese more than the pictures of our cemeteries, showing carefully kept graves and beautiful tombstones. They express great astonishment, but are obliged to admit that those who thus decorate the graves of their ancestors and kindred must have *some* filial piety.

MR. BEACH, of North China, in speaking of the fidelity of the students in their station class, tells of one man who, before he came to his class, was taught to read by his Christian wife. She found it tedious work to teach her husband in his slow studies after his day's work, but she was eager to help him. While he was studying at night, his wife, much to her sorrow, would often fall asleep, so she planned to have a book by his side, and she directed him whenever she dozed to slap her face with the book. "And so," says Mr. Beach, "the gospel spreads through the help of the women of China."

ON the opposite page will be found a helpful key to the principal Protestant missionary societies now laboring in Africa. A few months since, a comic English paper gave a full-page map of Africa, all black, without a name upon it, but representing Mr. Stanley and Emin Pasha just stepping out of the blackness. *The Church Missionary Gleaner* improved upon the suggestion and presented the same map with stars to indicate the sections where there was the shining of some gospel light. Taking this same idea, we have indicated by numbers the location of the principal missionary societies. The figures occupy more space upon the drawing than the stations there represented occupy in Africa. It is a dark continent indeed, especially that great expanse of the Soudan, without a mark upon it, from the eastern to the western coast. This dark map is a plea for more prayer and more missionaries.

IN the March number of *The Contemporary Review* Mr. Joseph Thomson, the well-known African explorer, presents a fearful indictment against Europe in view of the results of her intercourse with Africa. After having gone over the whole of East Central Africa from the Indian Ocean to the Congo, and along the west coast from the Gambia to the Cameroons, he declares that the intercourse of Europeans with African races, instead of being a blessing, has been little better than an unmitigated curse. Recognizing that there are many bright spots, among which he particularizes the intercourse of the Christian missionary with the natives, he declares that "to the slave-trade, the gin-trade, and that in powder and guns may be ascribed the frightful evils we have brought upon the negro races, beside which the good we have tried to achieve is hardly discernible." As for the slave-trade, Mr. Thomson thinks that twenty millions is an underestimate of the number of Africans killed and captured for European gain in connection with this trade, and he believes that the traffic in ardent spirits is producing greater and more lasting evils than that in slaves. Mr. Thomson makes some plain but kindly criticisms upon the methods of prosecuting Christian missions. He thinks that too much is demanded of the Africans, and that so high an ideal is set before them that there is little attempt on their part to reach it. Mohammedanism has succeeded where Christianity has not. Mr. Thomson frankly admits that this is because of its inferiority as a religion, but it presents something which the African can comprehend and assimilate. If the Christian had attempted less he would have accomplished more. This is plausible reasoning, and it may be good reasoning so far as matters of form and outward customs are concerned. But with the example and teaching of Christ before us it would not seem possible for one of his followers to present anything less than the highest ideal, however patient he might be with men who failed to reach that standard. The Jews of Christ's day were narrow and corrupt and had little apprehension of or appetite for the highest ideals, yet it was to them that the Master said: "Be ye therefore perfect, even as your Father in heaven is perfect." No lowering of the moral law presented by Christ should be thought of, though much may be said as to the inexpediency of attempting to force upon uncivilized tribes the manners and customs of refined races. We trust that Mr. Thomson's remonstrance with the nations for their treatment of Africa will be heard and heeded.



KEY TO THE PRINCIPAL PROTESTANT MISSIONS IN AFRICA.

AMERICAN.

- 1. American Board.
- 2. Baptist Missionary Union.
- 3. Presbyterian Board.
- 4. United Presbyterian Board.
- 5. Protestant Episcopal Church.
- 6. Evangelical Lutherans.
- 7. Bishop Taylor's Mission.

BRITISH.

- 8. Church Missionary Society.
- 9. Universities' Mission.

- 10. London Missionary Society.
- 11. Wesleyan Methodist Society.
- 12. Baptist Missionary Society.
- 13. North African Mission.
- 14. Balolo Mission (Guinness).
- 15. Scotch Free Church.
- 16. Established Church of Scotland.
- 17. Mr. Arnot's Mission.

CONTINENTAL.

- 18. French Evangelical Society.
- 19. German Missions.
- 20. Moravian Missions.

ON the opposite page will be found a statistical view of the missionary work in Japan for the past year, condensed from a table issued by Rev. H. Loomis, the agent of the American Bible Society in Japan. The statistics here given of the work of the American Board are, as stated in a note, approximate only. The year of our mission closes March 31, and the exact figures cannot be given at present. In the column of "Church Members," we have given only the communicants, deducting the children where they are included in Mr. Loomis's table. The progress indicated by this report, while not so great as that of the previous year, is yet remarkable. No one can examine this table without being impressed with the magnitude of the work accomplished in Japan and with the possibilities for the future.

CONNECTED with the School for Nurses, one of the departments of the Doshisha at Kyōto, Japan, under the care of Dr. J. C. Berry, there is a hospital which has now been in operation for three or four years, and is proving in many ways a valuable institution. It is pleasant to learn that already the hospital is entirely self-supporting. Though doing a charitable work, the fees have covered all the cost.

THE new cathedral of the Greek Church at Tōkyō, Japan, is spoken of as imposing in its proportions and overtopping everything in the city. It has just been completed, and is called by the people by the name of Nicolai, the bishop at the head of the Greek Church in the empire.

A CONCORDANCE of the New Testament in Japanese has been prepared and published by the Japanese themselves. This fact marks a new and interesting advance, illustrating the eagerness with which the Japanese are welcoming the Christian religion. In a brief letter from Osaka of March 5, Mr. Cary alludes to the organization of two new churches in the province of Ise, one of them with fifty members, at Tsu, the capital of the prefecture, the other, with forty-nine members, at Haze, a prominent village among the mountains. This province of Ise, it will be remembered, is the centre of Shintoism, the region described by Mr. Buckley in the last number of the *Missionary Herald*. On the first Sunday of March fifteen persons were received into one of the churches of Kyōto.

REV. DR. J. H. BALLAUGH, of the American Reformed (Dutch) Mission in Japan, in writing to *The Christian Intelligencer* concerning the death of Dr. Neesima, speaks in warmest terms of his character and work and says that his "special mission in the educational system of the American Board Mission was his acting the part of the keystone to the arch, one side of which was the body of foreign teachers, and the other that of native teachers and pupils. Both sides leaned upon him, and were saved from falling to the ground by the part he sustained to each. He was humble, sincere, faithful, and fully conversant with the views of each party; was admirably fitted for his important position."

AN English missionary in India, in speaking of the conversion of a young Brahman, says: "At his own earnest solicitation I consented to let him change his name. His reason was, 'My name is that of the idol in Tripetty, and that is a house of vice. I detest the name, and I wish to give all to Jesus, even my name.'"

MISSIONARY WORK IN JAPAN FOR THE YEAR 1889.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1889.	Total Adult Members.	Scholars in Boarding and Day Schools.	Native Ministers.	Untrained Preachers and Helpers.	Native contributions for all purposes, in Yen. 1 yen = 70 cents (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterians, U. S. (North)	1859	23	24	68	6	94	68	1,348	8,954	45,000	39	47	18,071.04
Reformed Church in America	1859	11	6	27	4								
Union Presb. Church of Scotland	1874	3	1	6	1								
United Church of Christ in Japan													
Reformed Ch. in the United States	1879	3	2	8	1	20	248		597	1	62	2,372.43	
Presbyterians, U. S. (South)	1885	8	3	15	3								
Women's Union Missionary Society	1871		5	5	1								
Cumberland Presbyterian Church	1877	4	6	14	4								
American Prot. Episcopal Church	1859	13	9	33	3	49		3,060		9	60		
Church Missionary Society	1869	16	7	35	9								
Nippon Sei Kokwai													
Society for the Prop. of Gospel ^a	1873	15	10	31	5								
Wyckliffe Col. Mission (Canada)	1888	2		3	1	11	90		8400	5	15	800.00 ^a	
American Baptist Miss. Union	1860	14	13	39	7								
English Baptist Church ⁴	1879	1		2	1								
Disciples of Christ	1883	4	2	9	3								
Christian Church of America	1887	2		4	1	35	93	135		6	78.80		
Baptist Southern Convention	1889	2		4	1								
Am. Board of Com. for For. Miss. ²	1869	26	31	82	10								
Independent Native Churches			2	2	1								
Berkeley Temple Mission, Boston	1888	1		2	1	52	1,617	9,315	7,000	30	66	16,999.60	
American Methodist Episcopal Ch. ¹	1873	19	23	60	9								
Canada Methodist Church ³	1873	8	9	24	4								
Evang. Assoc. of North America	1876	5		10	1								
Methodist Protestant Church	1880	5	4	14	2	29	192	280		3	188.60		
Am. Meth. Epis. Church (South)	1886	10	3	19	4								
General Ev. Prot. (German Swiss)	1885	2		3	1								
Society of Friends, America	1885	2	1	5	1								
Christian Alliance		1	1	3	1	4	33	100		3	10.00		
Total, 1889		200	171	527	84								
Total, 1888		177	124	443	72								
Increase, 1889		23	47	84	12								
					124	25		5,433	4,963		152		

NOTE. — It is impossible to get exact reports from all the churches up to December 31. It is probable that complete statistics would have increased the total membership about ten per cent. — H. L.

¹ Statistics to July 31, 1889.

² This mission makes up complete statistics to March 31. A part of those given above are approximate only.

³ Statistics made up to April 1, 1889. ⁴ No report for 1889. The figures given are mostly the same as 1888.

^a Approximate.

^b In the report of contributions for 1888 was included a donation of 20,000 yen towards the Doshisha at Kyōto. The ordinary contributions of 1889 exceed those of the previous year to the amount of 9,048.43 yen.

THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

BY WALTER J. CLARK, RECORDING SECRETARY OF THE ORGANIZATION.

THERE are signs of growing interest in Christ's world-wide work to cheer all faithful hearts whose constant prayer is, "Thy kingdom come." Not the least hopeful among these signs is the widespread enthusiasm of the young people of the church. In organized form it has spread with great rapidity, until the Young Men's Christian associations, the Young Women's Christian associations, and the Young People's societies of Christian Endeavor cease to be local, national, or even international, but are welcomed in every land. With a single aim, which does not encroach upon the work of her older sister societies, the Student Volunteer Movement for Foreign Missions, not yet four years old, has come to aid them in the Master's work. Originating in the Northfield Conference of 1886, presented during the following winter in 167 institutions in the United States and Canada by Messrs. Forman and Wilder, before a year had passed, 2,200 young people had signified their intention to seek the foreign field, by signing the volunteer pledge: "We are willing and desirous, God permitting, to be foreign missionaries." Though allowed to drift without special oversight through the following year, the movement, by its own momentum, gained 600 members. In the Northfield Conference of 1888 it was decided to organize, conserve, and extend the movement. As the students of the country are for the most part connected with three existing organizations, the Young Men's Christian Association, the Young Women's Christian Association, and the Inter-Seminary Missionary Alliance, the movement was organized with special relation to these bodies, its executive committee being composed of one member from each of them. In its organized form the movement is only fifteen months old, yet besides the central department connected with the work of the executive committee, the movement has been organized in ten States under corresponding members, having state supervision. The movement is extended largely through the work of the traveling secretary, Mr. Robert E. Speer, who is now making a tour among the colleges and seminaries of nearly all the States east of the Rocky Mountains and through Canada. The correspondence, recording, and editorial departments are in the hands of other secretaries.

Five thousand persons have signed the volunteer pledge. It is estimated that 1,750 of these are at present college students, 450 theological students, and 125 medical. About 650 are in academies and 200 in grammar schools, while 500 are not now in the schools by reason of the failure of health or lack of means, and 500 are not students. Of those who have completed their course of study, 275 are still in this country, 125 of whom are not likely to reach the foreign field, while nearly 250 have gone to their work in the foreign field. About 250 have renounced their decision, and 50 have been rejected on account of ill-health or for other reasons. Considered with reference to the time required to complete proposed courses of study, the 5,000 volunteers are in the following stages of readiness: study completed and gone abroad, about 250; study com-

pleted and still in this country, 150 ; to be completed in 1890, 400. In each of the four years following, about 550 will complete their courses of study, while 1,200 have more than a four years' course before them. About 500 are uncertain as to the length of time required. To complete the 5,000, the 250 who have renounced and the 50 who have been rejected must be added.

From these estimates various deductions can be drawn. It is evident that an immediate and overwhelming emigration of missionaries from the volunteer ranks is not to be expected ; nor is it just to measure the success of the movement by contrasting the 250 who have already entered upon service in foreign lands with the 5,000 volunteers. Rather should the number who have completed their studies be taken as the basis of comparison. Though many of the volunteers who have sailed had been looking to the foreign work before they signed the pledge, an increasing proportion of those who apply hereafter will be those who have been influenced in their decision by the movement. The main object of the movement is to lead young men and women to respond to the needs of the foreign field, to encourage them in making thorough preparation, and in using every proper effort to reach the field, as well as to urge them to enlist others in the same work. It does not establish or encourage any independent agency, but works in entire harmony with the church boards. It seeks to be the medium of communication between students and these boards. Those who have decided to be foreign missionaries are not besought to join the volunteer ranks, but students are influenced to make the decision of their lifework in view of the needs of a thousand millions of perishing souls.

Volunteers are encouraged to improve the time before they sail in active work, and nearly a hundred volunteer bands for study and work exist in the three hundred institutions containing volunteers. About fifty of these institutions contribute each from \$300 to \$1,200 annually towards the support of a missionary, while many volunteers spend much of their time among the churches, securing increased contributions to the boards. They have thus secured in the two years, 1888 and 1889, an increase of at least \$75,000 for the work abroad. While no less than forty denominations are represented among the volunteers, and twenty-five organizations have aided in sending them out, many individual church boards have witnessed an increase of applicants as the result of the movement. The American Board sent out last year the largest number (52) for any year in over half a century. It has already sent out over thirty volunteers, and several more are under appointment or will apply soon. We trust the Church will fully appreciate the self-denying efforts of these thousands of its best young people, and quickly remove the greatest obstacle to their entering upon their chosen work by liberal offerings to the Lord through the church boards.

AN "AMERICAN BOARD" IN THE ORIENT.

BY REV. JAMES L. BARTON, HARPOUT, TURKEY.

EVEN at the present little is known of the early history of the Koords. It is thought that they are the descendants of the Carduchi of Xenophon. They are certainly warlike enough to be, and they occupy the ancestral hills of their

forefathers, through which Xenophon and his Ten Thousand fought their way. The famous Saladin, who met the Crusaders, was said to be a Koordish chief. This people first came under Ottoman rule in A.D. 1514, when Sultan Selim made a successful campaign against Ismail I of Persia. He subdued the country in passing through it and put the government into the hands of one of their own powerful leaders. This subjugation was not permanent. Little is known of their history from that time to comparatively modern days.

In 1834 the country from Angora to Persia and from Bagdad to the Black Sea was, for a great part, in the hands of the Koords. In many places they had burned and plundered vast tracts of country and had made themselves masters of the land. In that year the Porte sent out an expedition to subdue the country. This army proceeded from Sivas to Harpoot, and thence to Diarbekir, conquering and receiving the homage of local beys. Many of these were left in possession of their authority, but as subject to the Sultan, to whom they were to pay tribute. Although at that time, as a whole, the country was subdued, yet even to the present day there are large tracts of territory into which an official of the Sultan would not be willing to go alone, except in disguise, and where the tax-collector is seldom found — alive. In some of these regions the ruling beys pay an annual tribute to the Porte; others are employed by the government and draw a salary which might be regarded a bribe to keep the peace.

The Koordish-speaking people are widely scattered through Armenia and down into northern Mesopotamia and eastward. By language they may be divided into two classes, the Koormanji and the Zaza. Both of these languages have a strong affinity to Persian but are quite distinct in themselves. Those speaking Koormanji are estimated at about 800,000, five times the number of the others. By religion they may be classified as Mohammedans and Christians. These differ much among themselves: some have only a form of Mohammedanism mixed with paganism and a sprinkling of Christian rites, others are distinctly Moslem, while still others are called wholly Christian. The origin of Christianity among this people is shrouded in mystery. Probably it came about by the immigration of Armenians, Nestorians, and Syrians, who ultimately lost their language but retained many of their forms of worship, or by the excursions into Christian territory of Koordish bands. This Christianity consists only of the baldest forms, and in some places even these are nearly forgotten.

There is a section of country bounded, roughly speaking, by lines drawn through Harpoot, Diarbekir, Bitlis, Erzroom, Arabkir, and back to Harpoot, in which dwell large numbers of Koords. In fact, a large part of this section is occupied exclusively by them. They are a source of much annoyance to the government, as they are the robbers and marauders of this interior country. The grossest ignorance prevails among them. Brute force rules.

Some twenty years ago, at a meeting of the Harpoot Evangelical Union, which that year met at Diarbekir, the question of making some attempt for the evangelization of these people was raised. As if by a special providence, at the time of the meeting a young man from the Koordish country, upon foot and with no money, had found his way to Diarbekir. In some way he had heard of

the gospel of Christ and had set out from the wilds of his mountains to try to learn more of its truth, with the idea of returning to teach his people the way of life. He had heard that there were Christians at Diarbekir, and so applied there as the nearest point. Before the meeting of the Union closed, this young man was discovered and money was secured to send him to Harpoot to study. Through the information which he gave, others were brought to study with him. These were compelled to learn the Armenian language at the very outset, as there were no books or teachers for the Koordish. The eyes of the Protestants of the Harpoot field, and, through them, the attention of the Protestants of Turkey, were turned upon this strange country. Tours of investigation were made. Centres of operation were selected. The young men who were studying spent long vacations in preaching the simple gospel to their people. They found much to encourage. Congregations were formed. Schools were opened in which the Armenian language was taught, as the Koordish language has no literature, not even an alphabet. Later a church was formed in one of the important centres, which soon paid the entire salary of its pastor.

It is not my purpose to go into the details of this work. There are now church members in five centres outside of the home church. Another church will probably soon be organized. At present eight men are devoting themselves entirely to evangelization and education. Two other young men, who will go back to their people, are about completing their course of study at Harpoot. Last summer a chapel, preacher's house, and schoolhouse were built in a place in which the work was recently opened. Land was purchased this fall at the growing commercial and political centre of this whole country, upon which a new chapel and a building for a high and training school will be erected as soon as possible. The people of these places pay a good proportion of the cost of these buildings. Many other places have called, and are calling, for preachers, but there are now none to send them. It takes time and money to make a minister from these mountain boys.

But what has all this cost the American Board? The answer is: "This is not the work of the American Board at all." The expenses of this work do not enter into the mission estimates. It is the work of the evangelical churches in Asiatic Turkey and Constantinople.

It is true that occasionally American friends have contributed for the support of students in the schools here, and in one memorable instance, when the society was in debt, a kind-hearted, philanthropic Boston gentleman came to its timely relief. The work, nevertheless, is independent of the aid given by the Board. A committee appointed by the Harpoot Evangelical Union takes charge of raising funds, cares for the field, selects and appoints the helpers, fixes salaries, and looks after the interests of the work. Contributions come in from all over Asiatic Turkey. These represent the copper mite of the widow, the silver of the middle class, and the gold of the more well-to-do. The same means that the American Board uses to awaken an interest in its work and call out contributions are employed here. Information in regard to the field, the people, the work, is sent in circular letters and printed in the church paper at Constantinople. The contributions received are not insignificant. In 1889 they amounted

to nearly thirty-five per cent. of the sum from the Board used in the entire Harpoot field for the same purpose.

I want the American churches to know that when they give their money to establish churches and schools in foreign lands the good does not stop with that work accomplished; but those churches become mission churches, and those schools prepare missionaries, whom the native churches send out into a more advanced frontier. You are sowing seed whose fruit produces seed for yet another and another harvest.

This American Board in Turkey sends greeting to its parent Board in America, and so to all who love this great and common work.

AN "EXTRA-CENT-A-DAY BAND."

[We are glad to give below a letter from a gentleman well known as a cashier of a prominent Boston bank, explanatory of a scheme adopted in the church with which he is connected for securing *special* aid for missionary objects at home and abroad. The band here described will, during the present year and with little effort, secure nearly \$400 over and above the usual donations of the church for missionary purposes. The scheme is worthy of trial elsewhere. Think of the millions of dollars it would add to the benevolent contributions of our land if the plan here presented could be generally carried out. — Ed.]

TO THE EDITOR OF THE MISSIONARY HERALD, — I hand you herewith a check for twenty-five dollars, to be used, if you approve, in the work of the Board in Austria, conducted by Rev. A. W. Clark. This amount, as well as the twenty-five dollars which I had the pleasure of sending you a few weeks ago for Rev. Charles Harding's work in India, is from the "Extra-Cent-a-Day Band" of the Congregational Church of Newton Centre.

Our band, in which I am sure you will be interested, grew out of the thought that a large number of people, each giving an extremely small sum, would together give a large amount, and easily. At our missionary concert in November last, it was proposed that all who were willing should agree to give one cent a day for missionary work, and some very simple ways were suggested by which the few cents a week required could be easily saved; for it was not intended that this plan should draw from any other ways of giving. It was hoped that we might have ultimately as many as fifty who would adopt the proposition. The immediate response was very gratifying. About forty gave in their names, faster, indeed, than they could be recorded. Since that time, without any urging, the band has grown to 107 members. With us it is very popular, many having joined from time to time as soon as they have heard of it, not waiting even to be invited. And when the members pay, once a week, or once a month, or at irregular times, their seven or thirty cents or other sums, they do it with real pleasure.

Our band will produce in a year, even if it does not grow any more, \$390.55, and this amount will practically all be *extra*. We divide our funds equally between home and foreign work, and we shall hope to provide for considerable work that would not be done without extra donations — such work as, through your suggestion, we have undertaken in the Sholapur district of India.

There must be many who do not realize how much additional money could be raised by extra gifts of a cent a day. If a general movement on this line could only be started, it seems to me that it would sweep through all our churches and

take in perhaps half, possibly three quarters, of our entire membership. If three hundred thousand of our five hundred thousand Congregational church members should each give an extra cent a day, their combined gifts would add to the missionary treasuries the magnificent sum of \$1,095,000 per year. And most of them could do this so easily! One of our members, a young business man, told me that he saved his cent a day by omitting from his luncheon once a week a piece of pie, the cost of which was ten cents. In how many ways, just as simple as this, could cents be saved, if saving were necessary.

There are in our country to-day probably fifteen million Protestant evangelical church members. Suppose only one in five should give one cent a day beyond his present giving. That would mean almost eleven million dollars a year—enough to more than double our entire present missionary work. With 1891 begin the last ten years of the nineteenth century. Oh, that this present year of our Lord might be a year of systematic preparation for making the closing decade the grandest epoch of this world's history since the Christian Era! Shall we obey Christ's great command to preach the gospel to every creature? or shall we keep our money? For is it not now largely a question of money how soon the "old, old story" shall be told throughout the world? Almost nineteen hundred years have gone since the great commission fell from the Master's lips, and yet even now vast realms are still the homes of benighted nations.

To carry the good tidings to the whole creation—that is the great and proper enterprise of the Church of Christ. If we will, we can do it in our day, before the close of this century. We can help on the work by Extra-Cent-a-Day Bands. Almost unnoticed, minutest particles of moisture rise from the oceans, to descend again on the needy earth in copious and refreshing rains. If many bands should draw together the extra cent a day of many givers, then over the home land and beyond the seas the myriads of little gifts transmuted would fall continually in gracious showers of gospel truth.

I would be very glad to correspond with any who wish to form bands, and state our very simple methods.

Sincerely yours,

NEWTON CENTRE, MASS.

S. F. WILKINS.

A GROSS BREACH OF MISSIONARY COMITY.

It is with unfeigned regret that we feel called upon to publish the following letter, since it reflects seriously upon a body of Christians in this country who cannot, we are persuaded, be fully aware of the evil which their agents are doing. For some years the native agents in Turkey of the "Church of the Disciples" of America have totally disregarded all principles of missionary comity, entering upon work in immediate proximity to churches established by the American Board, and in most cases their only efforts seem to have been to bring into their fold those who have already embraced the Protestant faith. Turning from those regions and communities where no evangelical work has been begun, they have appealed to those who for some reason were disaffected with the methods employed by our missionaries, and they have welcomed persons who were under discipline, if not actually excommunicated. The confusions and divisions which

have been caused by this procedure have been distressing to all right-minded people. They have tended only to bring the Christian name into disrepute. This recent instance of interference is so gross, and likely to produce so much evil, that we do not hesitate to print the account of it in full, in the hope that Christian sentiment in this country may be brought to bear upon those who are offending against Christ in this matter. The letter is written by Rev. Henry Marden, for more than twenty years a missionary in Turkey, and who writes in the midst of an interesting revival in the city of Hadjin. The letter is dated December 23, 1889:—

“You are aware that the ‘Disciples’ have a missionary in Marash in the person of a man who was dropped from our employ a few years ago but was taken up and educated by them in America. He considers that the Protestant church members have repentance and faith, and that his mission is to baptize them that they may be saved. In the course of three or four years in Marash he has persuaded some fifty persons to be baptized by him, nearly all of whom were Protestants. Many of them, however, have returned, one by one, to the old fold. The past summer, in very peculiar circumstances, he induced one of the assistant teachers in the Girls’ College, Marash, to be baptized, and then ordained him and put him in charge of his handful of adherents, with a salary nearly twice the amount he was receiving in the college.

“In the absence of the pastor at Albustan, eighty miles north of Marash, in the Taurus, this missionary visited the place, and finding two parties in the community, he induced one party, to the number of thirty men and women, to accept his doctrines, took them to the river and ‘washed away their sins.’ Some of them were church members, some had been expelled from the church, and others were merely members of the Protestant community. He then ordained the leader of the party, who was an expelled church member, and placed him in charge of his ‘converts.’ He achieved this remarkable success in a single week and then returned to Marash.

“During the past four weeks an interesting revival has been in progress in the church in Hadjin; more than one hundred men and women profess to have entered upon the new life. A few days ago this missionary came here, where he has no following whatever, rented a room near the church door, and devotes himself to the dissemination of his peculiar views among the young Christians. He first assures them that he agrees with the church in all essential doctrines and wishes to work in the fold with them. He attends the revival meetings, hears their confessions of sin and prayers for pardon, then privately calls them to him and tells them their repentance and submission to Christ will never save them. They must go down to the river and be baptized, or their sins can never be forgiven. No one has yet consented to his baptism, but the controversies over this new doctrine are diverting attention from Christian work, and here and there some weak brother’s faith is already being confused.

“The question is often asked whether such interference with the evangelical work in different parts of our field cannot be prevented. Would that the Christians at home who support this missionary could be made to understand that he does no work among the thousands of unevangelized on every side of

us, but he seeks out the weak and restless brethren in the Protestant churches, confuses their simple faith in Christ, and brings division and discord everywhere. Can anybody be so deluded as to suppose that the Lord's work is promoted by this sort of missionary effort?

"We have often wished that the Disciples in America, if they cannot accept the testimony of missionaries and native preachers, would send out a special man to investigate the character of the work done by their native missionary."

At the great Missionary Conference at London, at which nearly one hundred and fifty missionary societies, from all sections of Christendom, were represented, the subject of missionary comity was fully and ably discussed. With absolute unanimity principles were stated and approved which utterly forbid such interference as is described above. Is it too much to expect that those who have offended in this matter will give heed to the judgments of Christians of every name in reference to the obligations they are under to Christ and his people?

Letters from the Missions.

European Turkey Mission.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE.

DR. HOUSE reports that the new law for military service, passed by the Bulgarian National Assembly, will greatly affect the Institute at Samokov. This law ordains that no one can enter the service of the church, that is, become priest or pastor, before he has served in the army. This, of course, bears upon the national church as well as upon mission churches, but it may prevent some in our mission who are ready for service as preachers from entering upon work for some years to come. Of the Institute, Dr. House says:—

"We cannot report quite as large a number of students this year as last. The whole number enrolled is sixty-six. At the present date only about fifty-seven are in actual attendance. Several were drafted into the army. Some have left from sickness, and two or three for other reasons. The spirit of the students this year seems, on the whole, to be much better than last year. We have had no trouble, some cases of discipline, and the religious spirit has been more predominant; and while we are longing for the more manifest presence of the Holy Spirit among us, we feel hope-

ful with reference to the future of the school."

OUT-STATIONS OF PHILIPPOLIS. — THE GOSPEL IN THE NATIONAL CHURCH.

Mr. Marsh reports that in a recent visit at Haskey and Merichleri he saw evident tokens of prosperity. Of other places, he writes:—

"In Eski Zaghra, the little chapel is a very substantial and neat building. The earthen floor and the lot, still without a fence, indicate the financial weakness out of which this house of prayer has arisen. One thing at a time has been the rule. The friends hope to lay a plank floor soon, and to complete all — sometime. It is now more than a year since they began holding their services in this unfinished building.

"In Yamboul I found the new school-house which our friends have built this season almost finished. It will be a great help and encouragement to them in their work there. Their town is one of the most thriving in South Bulgaria. It has been for some years the terminus of a branch line of railroad. Now the line will soon be completed to Bourgas, which is to be the seaport of South Bulgaria. This evangelical church realizes, in some measure, that God's message to them is to shine.

"I may properly refer to a subject which,

while it is not strictly a part of our work, is yet a direct result of our evangelistic efforts in Bulgaria. The preaching of the gospel in the national churches in the past has been comparatively unknown. It was not the custom; it was not demanded; and few of the clergy were qualified to preach. To-day there is a demand for it by many who wish to cling to their national church. Few of the clergy are, as yet, prepared to perform this service. Our Protestant preachers supply to all the nation telling proofs of the need and the benefit of a preaching and teaching pulpit. The demand for food instead of forms is increasing. The demand will gradually be supplied.

“The highest ecclesiastic in Eski Zaghra has been preaching constantly the last two or three years, in that town and neighboring places. He was in Yamboul during my visit there. He had preached two Sabbaths and his sermons were cordially approved as gospel preaching by some of our Protestant brethren who heard him. As long as he preaches the gospel, he will find good audiences there; if he turns to preaching rites and ceremonies as fundamental and as the way of salvation, he will lose his audience. I will venture to affirm that any clergyman in the National Church who wishes to preach the gospel to his people will find the communities where a Protestant pastor has ministered—it may be to only a handful of hearers—the most ready, ripe, and hungry for his ministrations and efforts. And further, whenever the day comes—God grant that it may come, and may He hasten it in his time—that this Bulgarian National Church gets ready to go to work to strengthen faith and morals, to save the people, she will find herself adopting the same means and measures that we are using.

“In Slevén I met a young clergyman who had recently finished his theological studies in Russia. He is the instructor in biblical studies in the gymnasium, the national High School for young men in Slevén. I was told that he also preaches in the church there, and that his sermons are thoroughly evangelical. I greatly rejoice in every such instance. These men

shall have our sympathy and prayers. A chief duty before us in Bulgaria to-day is to use all means to create and cultivate a public sentiment in favor of God—his self, his Word, his law, his day.”

CHANGES IN SOFIA.

Mr. Locke, in reporting a sudden call to preach at Sofia, says he was able to reach the capital from Philippopolis in about six hours, which he contrasts with the three days and two nights they were compelled to spend upon the journey only two years ago. Of the great changes made in the new capital of Bulgaria by the opening of streets and the destruction of a large number of buildings, Mr. Locke says:—

“One street, 195 feet wide, has been cut right through the heart of the city. It is to have two sidewalks and two rows of trees on each side of the roadway. The plain around the city is one that can be built on advantageously, and so there may be a great city here some day.

“I looked in upon the National Assembly, where one can see in native costume the villager and the dweller in the city sitting side by side. He will see also Turks dressed as of yore, all apparently interested in the work of making laws for their native land. All the work seemed to be arranged and attended to in as orderly a way as in the home land.

“New buildings, huge warehouses, and lofty-storied shops are the order of the day. An English company is arranging to light the city by electricity. An abundance of soft water has been brought from Mt. Vetosha, some six to eight miles distant, so that every citizen can have in his own yard, if he will, water in abundance at a low cost. It is plain to see that some one has planned far ahead for the future growth of this city. So great is the change as to make it seem like some other city than the Sofia I saw in the fall of 1868.”

Western Turkey Mission.

WORK AMONG THE GREEKS.

DR. CONSTANTINE reports an interesting work at Ordoo. In landing at that port in December, the boat in which he was going from the steamer to the shore

was capsized, and he was for half an hour in the water, but was rescued, no serious results following. He spent nearly two weeks, preaching every day, with good results. In writing from Smyrna of this visit, Dr. Constantine says:—

“The people were awakened and the place of worship became very full. Some were converted and others brought under conviction. After leaving, the pastor carried on the work, and now I hear that several young people have been converted and some entire families. Fifteen persons have united with the church, and many are waiting for the next communion; backsliders have been reclaimed, and the indifferent awakened. ‘We look forward for great things,’ writes the pastor. There are some cases of deep interest. A married son became interested, but his parents felt bound to take him away. But when he went back to his old habits, then the mother came and begged that the brethren should save her son, and the Lord was pleased to accept him. A woman who was watched by her husband lest she should go to church was found climbing the wall that she might jump out by the roof of the house. A woman became almost out of her mind in her attempts to stop her husband, but she failed. The dear brethren meet in a structure that was used for cattle, and the smell is terrible, and yet three hundred or more crowd in and around to hear the gospel. Although the brethren have promised 90 liras, besides other expenses they have for the work, they yet are willing to pay 120 more, provided we help them to a decent structure. We plan to build a place where we could have the services, also the Boys’ and the Girls’ School and a home for the pastor. It may cost 600 liras.”

LATER FROM ORDOO.

Since the foregoing letter was prepared for the press, communications have been received from Mr. Tracy, of Marsovan, and from Dr. Parmelee, of Trebizond, giving further reports of the good work at Ordoo. Dr. Parmelee speaks also of an

encouraging visit at Kerasoon, where he found the young theological student, sent there for service, living in a house one room of which was large enough to accommodate from twenty-five to thirty people. There are some constant attendants and a few have taken an open stand as evangelical Christians. Of Ordoo, Dr. Parmelee writes:—

“I found everything moving on with a full, strong tide, to which Mr. Tracy’s late visit had given an additional impulse. Both Greek and Armenian congregations were burning with zeal in the good cause. Their respective meeting-places were full or thronged, not only on the Sabbath, but almost equally evenings, when neither darkness nor slippery walks nor storm could keep them away from the place they love so well. Their prayers were most earnest, their knowledge of Scripture and interest in it most striking. So many questions are raised in the prayer-meetings on Scripture points that the meetings ‘run themselves,’ and there is a constant expectancy as to what point will be raised next and from what quarter. The schools are full of gospel influence, and the boys are beginning to raise their voices in prayer. To me it was very interesting to see whole families coming to the chapel, where a year ago a part went one way and a part the other.

“One father whose children were already following in the gospel path was brought in in a singular way. One night he had a Turkish (Mohammedan) guest. While in conversation with him the Turk said: ‘I see all your children go to the Protestant chapel; where do you go?’ ‘Well,’ he said in reply, ‘I sometimes go one way and sometimes the other.’ ‘Oh,’ said the Turk, ‘that never will do. You should stick to one church or the other with all your heart.’ This advice, the same he had often received before, struck him with new force coming from one standing entirely outside. He resolved to join his children, whatever obloquy it might call down on his head. He is now fully at ease, enjoying the light of the gospel which beams on his unbroken family.

“Another case interested me greatly. A member of the old church sent his son to Marsovan to school. As he saw how the young man was developing spiritually as well as mentally under the influence of the college, he began to think more and more favorably of gospel doctrine. Little by little he came to be a regular attendant at the chapel, and while Mr. Tracy was there he rose to offer himself wholly to the Lord. In this step he stands alone in his family, his wife being violently opposed. But by God’s grace the whole family will, not long hence, be won over to Christ.

“The work among the Armenian women has made rapid strides. Pampish Kohar now has twenty-three women and large girls learning to read, several of whom are already grandmothers. Such full women’s meetings, such interest, such a crowd on the women’s side at the Sunday service, I never saw before. In the houses too, where formerly the women shrank off into remote corners out of which it was difficult to drag them, I found them giving me a warm welcome and gathering near to hear what word of help and exhortation I had for them. It was cheering indeed to work in such a place.

“At the Greek services it moved me to tears to see how utterly unfit was the place in which they are obliged to worship. An old house with some partitions knocked out, the ceiling low, imperfectly lighted, insufficient space, and in danger of tumbling down around the throngs that push their way in,—this is the place where the Greeks are compelled to meet. Every inch of space is utilized, and one cannot move without jostling or treading on some one else, even after a lot of the children have overflowed into a dark passage back of the pulpit. The question is, How long must this state of things continue?”

OUT-STATIONS OF SIVAS.

Mr. English wrote from Sivas, February 7:—

“Reports from Gurun and Ashodi are very encouraging. Their Week of Prayer services were largely attended. In Gurun

the attendance on the regular prayer-meetings is steadily increasing. Many new faces are seen at the preaching services, there is a growing and significant demand for religious books, and there have been additions to the church at each recent communion season. Indeed, there is every indication of encouraging progress where one year ago the integrity of the church itself was threatened by dissension among its members.

“At Ashodi, too, the interest noted in a recent visit is deepening and extending under the ministrations of our traveling preacher, who is, with our advice, taking advantage of this favorable opportunity to prosecute his work there. The three Protestant houses have already become ten, while a large number of those who are not ready to take upon themselves the Protestant name are constant and thoughtful attendants upon the preaching of the Word. There was recently an attempt at persecution on the part of those opposed to this movement, but it failed and the present outlook is very hopeful for that pleasant village.”

OUT-STATIONS OF CESAREA.

Mr. Fowle reports a tour made among some of the out-stations of Cesarea, in which, notwithstanding deep snow and the cold weather and the prevailing influenza, which interrupted some of the meetings, he found much to encourage. At Yozgat he found the pastor doing most excellent work and winning the hearts of the people. A special sign of hope is in connection with the societies of Christian Endeavor, which are doing the same work as in America in the training of the young men and the boys. At Ingirli two persons were received at the last communion. The young men of the place are showing much earnestness in Christian work. Mr. Fowle speaks of traveling on a certain Monday morning fifteen miles to Kedilir, and despite the cold and snow felt amply repaid by the joy manifested throughout the whole village at seeing him. Of this place he says:—

“For months the people have been

begging for a teacher, yet all in vain. In the whole village of two hundred souls there was neither priest nor teacher, and only one or two that could read. While I was in Yozgat the principal man of the village, a good Protestant brother, began to upbraid me for our indifference in regard to their souls. In vain I told him of the shortness of funds and the great amount of work to be done. He would not be silenced. To make the matter of replying to him still harder, one of Pastor Krikorian's most earnest and devoted young men was eager to go and work for them. It needed but \$11 to send him there for three months. I could not send the brother away with a stone, and so I promised to furnish the \$11 from my own pocket, or from personal friends. The teacher had arrived and begun his labors before I reached there, and there is every prospect that this three months will be fruitful of great good. But if it is, then the help must be continued. Where shall we find help for them?"

Eastern Turkey Mission.

THE RELIGIOUS INTEREST.

MR. RICHARDSON, writing from Erzroom, February 10, reports that he returned from Erzingan early in the month, and that the religious interest, the beginning of which was reported in the last *Missionary Herald*, is still progressing. The meetings at Erzroom were much interrupted by the prevailing influenza, which had attacked the missionaries and native helpers and many of the congregation. But Mr. Richardson says:—

"The revival spirit, however, still continues, and is especially strong at present among the women. There are two weekly prayer-meetings, one for the older women, and one for the younger ones, which seem to be centres of interest. The attendance is large, and many are hopefully converted.

"The news from Russia is also very encouraging. Two men have just come to us from the Kars district and report great activity among the Protestants. One

of the graduates of the Girls' School went over there, and her singing so won the people that she was invited to the houses of the Molokans, who have held entirely aloof heretofore, and many of them now attend the services. One of their leading men took part in a prayer-meeting in Karakalla lately, a thing without precedent. One man, not a Protestant, came thirteen hours (about forty miles) in a blizzard to attend a school exhibition in Karakalla, and made a donation of money to the school, saying he hoped they could have a school like that in his village. One subject of prayer among our churches at home might well be that the Russian government be led to grant more religious liberty in the Trans-Caucasus."

FROM MOSUL.

Mr. Ainslie, under date of January 20, speaks of the good spirit shown by the church and congregation at Mosul:—

"The old divisions and jealousies among them have almost entirely disappeared, and I find this year a delightful spirit of unity and love. They are eager listeners and learners at the preaching services and at the Sabbath-school. I have been preaching this winter a series of sermons on the Ten Commandments, and have been especially cheered by the close attention they have all given to these discourses. Especially has my attention been drawn to the young men of the congregation, surrounded as they are by all the temptations of this wicked city. Immediately following the Week of Prayer I asked the young men to meet me four evenings every week for the study of the First Epistle of John. They assented with joy, and we have already spent some delightful hours in this study. If we can get a firm hold of the young men we may expect a steady growth in the congregation.

"I am much troubled lately on seeing the great spiritual needs of the women of the congregation. In this country it is impossible for me to visit and talk with them. And when they come to church they pay very little attention to the sermon. The only possible way in which they can be reached is by the coming of

an American lady who shall devote her time to personal efforts with those of her own sex."

Marathi Mission.

NATIVE PREACHERS. — A JOYFUL RECEPTION.

DR. FAIRBANK, of Ahmednagar, sends an account of missionary work which he has been doing in the Sholapur district, accompanied part of the time by Mr. and Mrs. Harding, and by native pastors and a theological student. The general method has been to preach in the villages during the morning, wherever people could be found at leisure, and during the rest of the day to converse with those who were continually coming to the camping-place. Interesting incidents occurred, and many seemed much affected by the truth presented. Dr. Fairbank speaks with special gratification of the character and ability of the native preachers. One of them, he says, "is naturally gifted for a speaker; is full of matter and very earnest. He abounds in illustrations, and does not repeat them from day to day. Some were so good that I thought I should hear them frequently in different villages. Instead of that, he was ever giving new ones." Of another pastor Dr. Fairbank says: "I was greatly pleased with his eloquence, for it was eloquence. He has unusual magnetic power." Of another he says: "He is an instructive preacher, not so full as A— nor magnetic as B—, but earnest and impressive. He is a hard student and improves year by year."

Dr. Fairbank also sends an account of a visit paid to Wadale, which place he had not visited since his return from America a year ago. The demonstrations of joy at the reception of their old missionary are indicative not only of the personal hold which he has upon the people, but of the influence the gospel has gained in the community. Of this reception Dr. Fairbank says:—

"All the people of the village joined in giving me the warm welcome. The headmen of the village, belonging to the cul-

tivator caste, and the women were especially demonstrative. They had borrowed three American flags from Ahmednagar. One of these was raised above the gate by which we would come from the village into the yard of the mission house. The other two were tied to bamboo poles and carried before the crowd. They were tied upside down, but so pleased them just as well and pleased me much more than if they had been tied with the stars toward these skies, for this is the other side of the world. They had also secured a native band, and the most active of the young men had practised a gymnastic dance till they could shake the chain rattles which they carried and jump up and in and out, and turn and change places, and go through all the evolutions in perfect time and symmetry.

"The crowd met me on the high road with acclamation. One who had long been very friendly fell on my neck and embraced me. We progressed toward our new schoolhouse very slowly, for after moving on a little, we must stop while the band played its bagpipe-like music, and the young men threaded the mazes of their dance. Entering the schoolhouse they must have an address. Then betel-leaves with their accompaniments were distributed. And then the procession went to and through the village. At each door there was a bevy of women and children who welcomed me by their gestures and their voices. Going on from the village to the mission house, we passed under the flowery flag, spread wide by an opportune wind, and found the ground west of the house covered with carpets and the coarse shawls which the people wear, and with a small table and chair, set to show the newly arrived that another address was expected. The whole was shaded, as it was then late in the afternoon, by the margosa-trees which I had planted and cared for in previous years, and which now helped the crowd to welcome me. They had the desired address, and the band played, and the dancers jumped and whirled, and shook their rattles till they were tired, and the light of

day faded. Then the villagers reluctantly dispersed.

“The next day deputations came from other villages. It was Sunday, and at both services the part of the audience-room reserved for the women was crammed, as well as that part occupied by the men. A deputation of women came from a neighboring village. It was headed by a master spirit, who said that she used always to oppose when my wife came to their village to tell them of the gospel. Now she had learned better, and she hoped that I would stop and give them a talk when passing by their village, instead of going by without calling, as I had been in the habit of doing. For they would gather to hear me although all the men were off at work in their fields.”

Madura Mission.

EXACTING LABORS.

MR. JOHN S. CHANDLER, aside from the care of his own station at Periakulam, has the supervision of both Palani and Battalagundu, the absence of other missionaries making it necessary that these stations should be put in his charge. Writing February 2, he says:—

“The work in the hill country could be pushed with gratifying results if I could be relieved, but instead of that, here I am with Palani added to Periakulam and Battalagundu. This takes me fifty-nine miles around the mountain range of the Pulneys, and fifty-nine miles to the southwest, without going up the Travancore Mountains. I rush from one station to another, meet the agents in a most hurried manner and drive business to the best of my ability, and then rush home to gather up accounts and prepare for mission examinations, meetings, lessons, etc. Three churches are considering the subject of having pastors, and if I could be in the three places at once, everything could be promptly arranged; but two of them are fifty-one miles apart.

“The distances themselves could be passed over, but the whole territory contains considerable work for one man. I

have to oversee the work of 123 agents, 12 churches, 1,052 communicants, 1,549 pupils in the schools, and a Christian community of 4,292. All this has its compensation in being brought into contact with much interesting work. But there are burdens which seem unnecessary, and those are the financial ones. Every station is ready to overrun its appropriations almost at every point. By the aid of friends at home a missionary can tide over the needs of one station, but what can he do with three?”

Foochow Mission.

SHAO-WU.

MR. WALKER gives some further account of the secret society mentioned in Dr. Whitney's letter in the last *Missionary Herald*. This society is said to be strong in numbers, but composed of an undesirable class of people, whose object is to break down official rule and to burn and plunder the towns. The country is somewhat alarmed at the rumors which are prevailing, but one good result has been that our mission at Shao-wu has been able to obtain, at a low price, some land which was much desired as a place for a hospital and dispensary, the property being unsalable to other persons because of their fears of riot. Mr. Walker writes:—

“In the last nineteen weeks I have spent just three Sabbaths at home, and there are more than three places untouched in this time, where I would gladly have gone, had strength and other duties permitted. In all my roughing it I have kept quite well till just the last trip out. The break of Chinese New Year's comes just right for lying by for a week or so. But how different this state of things from that which prevailed ten years ago, when there was not one place in all the scores of villages around us where our coming would have been anything more than an amusement to a gaping crowd! A year ago the church membership in this field was 83, and it now is 99. During the year there have been 22 additions, four deaths, and two names stricken from the rolls.

This is a net gain of about 20 per cent. These numbers do not include seven names on the roll at an abandoned out-station 70 miles south of here, of whom very little is known. I hope we may some of us visit that place this coming spring."

Dr. Woodhull, of Foochow, writes of a recent visit to the country out-stations, of which she says:—

"I became greatly interested in our native Christians who are working in these country places. I shall know so much better how to pray for them now, and I have thought of some ways in which I can help and encourage some of those we have met. Mrs. Baldwin's careful inspection of the schools is taking effect. I was much pleased with our three Pona-sang girls who are teaching. They seemed much in earnest and are doing good work among the children. A little stimulation, encouragement, and guidance for these native workers is more precious than gold.

"Pastor Ting's beautiful family is like an oasis in the desert. Mrs. Ting was very joyful over a case of conversion that has occurred recently. A little boy about six or seven years old, the son of a woman who had known about the doctrine for twenty years but had never embraced it, was taken very sick. Faith was given this mother to look to the true God for help. She stoutly refused to have idol-worship, as the family proposed, to rid the child of the evil spirit that was making him sick. She said, 'The people who believe in the Jesus doctrine are not afraid of evil spirits, and I want the child taken to them.' But her husband would not consent to carry the child, so she carried him herself on her back to the village where she lived when she was a child, and where there were some Christians. Pastor Ting's son, who is a doctor, gave the child medicine and it got well. The mother has since united with the church, and though she has been persecuted she remains firm.' The boy too has felt the influence of the Holy Spirit. They want him to come to the Boys' School when he is old enough. He tries to help and en-

courage his mother. He said, 'If they persecute us, we will set them a good example.'"

North China Mission.

ITEMS FROM TUNG-CHO.

MR. GOODRICH, writing from Tung-cho, January 8, says:—

"Last week we received ten to the church, all men and women of the city quite outside of our courts, and there are several more whom we expect to receive soon. Eight joined us on probation two days since. We do not seem to be in the midst of a revival, though a few are coming forward constantly, and there is a healthful, earnest spirit in our students. Work is beginning in several places outside, and we shall have plenty to do to catch up with it. My wife is just starting her third girls' day-school. Yesterday she had the mothers' meeting of the Week of Prayer, and had all the wee children in the centre. The mothers were deeply affected, many weeping so they could not take part."

Dr. Ingram speaks of the growth of the medical work at Tung-cho. There have been at the dispensary during the year 6,914 patients, while 1,153 patients have been seen on tours. At the dispensary, Mrs. Sheffield sees the women, and Dr. Ingram the men. The students in the theological school take turns in preaching to the patients who are in waiting at the gate-house, and of these students Dr. Ingram says: "I could not be better pleased with this phase of the work. These young men are eminently fitted for this service and I expect their work will be greatly blessed." These students find attentive audiences at the dispensary, better than those they have at the street chapel.

Writing during the midst of the Week of Prayer, Mr. Sheffield says:—

"Two weeks ago the young helper Chang Ch'un Jung was ordained in our chapel. Friends were present from Peking, Tientsin, and Pao-ting-fu. Mr. Ament preached the sermon, Dr. Blodget

delivered the charge, young helper Meng, from Pao-ting-fu, a classmate of Chang, gave the right hand of fellowship, and Mr. Stanley made the ordination prayer. The whole service was an impressive one, giving to the native church an idea of the dignity of the position of an ambassador of Christ. Last Sabbath was also one of special interest to our church. Ten persons were received to the church in baptism. I regretted being absent from home, but was deeply interested in what I saw in Peking. I was asked to preach at a union service of the Methodists, Congregationalists, and the London Mission. The Methodist chapel, I think, is the largest in the city, but it could not accommodate all that desired to attend. There was also another union service in the northern part of the city.

"We are now in the midst of the meetings of the Week of Prayer. Our chapel was never so full at these meetings before, and there are many men and women earnestly listening to the truth, with a purpose to hold fast to it. There are over fifty women in attendance upon these meetings who live in the city and in the villages near at hand. Thus the Lord's work is growing under our hands.

"An affair happened just across the streets opposite to our premises this morning that shows in the midst of what deep wickedness we are living. Two brothers have had some dispute about property. The elder brother secured a company of men and came to the house of the younger brother armed with clubs, and with quicklime. They entered the house, tied the brother with cords, beat him severely, and rubbed lime into his eyes to destroy them. The elder brother's wife treated the wife of the younger brother in the same way. They then proceeded to break up the furniture, carrying off many things of value. This was an elder brother administering discipline upon a younger brother according to Chinese custom, and the neighbors had to stand by and do nothing. I was not aware of the affair until it was over. A lawsuit will grow out of it, and there is no assurance

that justice will be administered to the offenders."

KALGAN.

Mr. Roberts, under date of January 22, writes:—

"My new school for boys also takes a share of my time each day. I feel that time spent there is well spent. There are now thirteen pupils in the school, all but one of whom have Christian parents. The school is the fruit of my anxiety for the education of the sons of our church members, and for the preparation of candidates for the Tung-cho High School and Theological Seminary, that is, for the gospel ministry. God has blessed us much during the past half-year. I can see that the boys are growing in knowledge, and trust they are growing also in Christian faith and virtue. Six of them rose for prayers in the meetings of the Week of Prayer. I have tried to teach them to love Jesus, and to trust in him alone for salvation. Some of them have learned to sing fairly well, and are a great help, as a choir, at the meetings. At their morning prayers I am reading with them about Paul's missionary journeys, illustrating with a wall-map, and trying to inculcate in the boys the noble, self-denying spirit of Paul.

"We are having a *second* Week of Prayer now, as it is the time of the Chinese New Year's, and as the heathen take time for worshiping idols and gambling, we encourage the Christians to take time for prayer and praise. We have still the needs of Yücho on our hearts."

Japan Mission.

A CHURCH IN THE MOUNTAINS.

DR. GORDON writes from Kyōto:—

"It has just been my privilege to attend an ordination service in which you may be interested. It was the ordination of the first pastor over the church in the province of Tamba, whose nearest border is twelve or fifteen miles northwest of Kyōto. Let me briefly recall the history of this 'church in the mountains.'

“About ten years ago a young student in our Doshisha School (now a well-known pastor) became a Christian, and in his vacation he told to his friends in Tamba what he had found in Christianity. Of all who heard him only one man showed then more than a passing interest. This man, however, proved to be not only the good ground into which the first seed fell; he became also a fruit-bearing seed. At his invitation students and teachers from our school have gone there from time to time, and spoken here and there in private houses and *shibai-goya* (theatre-barns), and helped in various ways; but he is the one man who has been there through it all, and doing more than any one else. This Mr. Murakami has really stood for Christianity there in all these years, so that, as one of the Christians has said, to avow to a stranger that you are a Christian is to call forth the inquiry: ‘Are you Murakami?’

“The work here, though gradual in its development, has not been without its specially interesting personal points. Thus the man I have spoken of was at first connected with a *saké* brewery, and as I write I recall two others who have given up the same business. I recall also a well-known drunkard who has for years led a sober life; a notorious gambler who, to the joy of his family, has given up his games; one young man is now a member of the Imperial Guard; and more than one young man is now in our school preparing to preach Christ. The church numbers 156, of whom eighty-three are males. They are largely farmers and merchants; but school-teachers, physicians, etc., are well represented. The principal of one grammar school, two teachers in another, and an earnest inquirer in a third indicate the class of people reached. The state’s attorney for the district is an earnest inquirer; his wife and daughters are Christians.

“The *field* of the church is thirty-five miles long. One lady of over seventy walked twenty-two miles to this service. They have twelve places where meetings are regularly held, three small church

buildings, and two rented ones. The church is divided into five companies, each with a leader. Each company pays the expenses of its local meetings. The church contributions are \$23.60; the pastor’s salary, \$17 silver. The church is entirely self-supporting. The pastor is Mr. Tomioka, a graduate of our school. He was at first bitterly opposed and persecuted by his father, who is here at the ordination. Mr. Murakami is now an evangelist of the church, working in the ‘regions beyond.’ The church pays four tenths of his salary, and the mission six tenths. It is very strengthening to one’s faith to see such a work as this.”

NEW BUILDINGS AT KUMAMOTO.

Mr. Sidney Gulick, of Kumamoto, reports the dedication of the new buildings for the Boys’ and Girls’ Schools at their station. The building for the Boys’ School, though comfortable and quite commodious, cost but little over \$800, of which only \$250 came from friends in America. Writing January 18, Mr. Gulick speaks of the first day of the term as being given up to the opening exercises in connection with entering the new buildings. He says:—

“The Girls’ School building was finished last summer, but has not been formally opened. Written invitations were sent to many of the leading men of the city who were known to be favorable to the general work of higher education, and the exercises lasted from 9 A.M. till 4.30 P.M., the forenoon being spent at the Boys’ School, and the afternoon at the Girls’ School. In each case the exercises consisted of poems and historical addresses from members of the schools, followed by off-hand addresses from numbers of the invited guests. Of these, about one hundred responded to the invitation, and they made a very notable gathering. The addresses, too, which they made were very significant of the gradually changing attitude which the more educated part of the citizens are beginning to take in regard to the Christian work in this city. The change of feeling during the two

years that we have been here has been truly great, and may be largely traced to the effect of our schools. Mr. Ebina, the principal of the schools, and our most efficient fellow-worker, improved the occasion to make two powerful addresses which will not soon be forgotten. At half-past twelve a meal was provided for the guests in one of the large new recitation-rooms. I am sure that all who have contributed to this work may feel assured that their money is already bringing in rich fruit."

Western Mexico Mission.

LIGHT AMID DARKNESS.

MR. BISSELL writes from La Barca of the corruption and religious fanaticism of the people. On the Sabbath day the great church is filled with worshipers and at the same hour there is a rush of business and diversion throughout the town as on no other day. One evening in February a stranger learned that there was a Protestant service, on passing through the street at the hour the service was going on. He came from a distant town, and his family had been Protestants. Mr. Bissell writes of him:—

"This man was much encouraged to find us here, only forty or fifty miles distant. Two other families near his home have learned something of the gospel through them. The temper of their region may be inferred from the following incident: The past season a neighbor took wheat-land of them 'on shares.' The grain being harvested, the priest called up this neighbor, declared him under the lesser excommunication, to remove which he submitted to pay a fine of sixty-two cents on each *carga* or mule-load, of his share of grain (amounting to upwards of twelve dollars), and to be publicly chastised with rods in the church of the town. Nevertheless, people are noticing and wondering that the land of these 'heretics' brings forth rather more abundantly than good Catholic soil adjoining, in spite of excommunication. It is a privilege to tell something of the gospel to people like these. And their isolation reminds one how willing

he should be to hold up the light on the borders of a darkness deeper even than it is just here.

"Our audiences last Sabbath were characteristic; indeed, many would not call them audiences at all. Some of the opportunities were in the streets. One man whom I accosted in one of the worst parts of the town seemed quite forbidding in manner, yet he followed me till he came up where I was talking with others, and asked for another of the notices of service. A good opportunity was found here for reading to them from the Romish Testament. Later two men who came in for purely secular reasons were led into my study for a quiet talk and reading. At night there were some attentive hearers outside.

"Sometimes our hearts go down at seeing, in one sense, no tangible results. Then we are reminded, on the other hand, of the *basis* of work that has been gained in the changed feeling of many, the positive respect that has been won. Then we think of the precious opportunities, discoverable now as they were not formerly, for direct personal appeals to men in the Master's name. Yet these things make no figure in reports. Men look thoughtful, but go their way. Then we remember the iron grip that is kept upon all the dependent class by the few magnates—by men who are pillars in church and society here, and are at this moment renewing the annual preparations for that carnival of sin, a two weeks' festival of bullfights, cockfights, gambling, and carousal."

Zulu Mission.

OF the theological school at Adams (Amanzimtote) Mr. Kilbon wrote January 25:—

"It is not difficult to note Christian growth, and now and then something unusual attracts attention and gives fresh courage to our hearts. You know we make the students a grant-in-aid each term—two shillings and sixpence a week to single men, and four shillings to those who have their families with them. I endeavor to impress upon them that this is the

Lord's money, and not to be received or used thoughtlessly. One day, after one of these talks, one of the men followed me into the library and said he had something on his mind he wanted to tell me. He said he had decided to try the coming term to dispense with help altogether. He had some oxen and they were at work, and if work continued, as he hoped it would, he should expect to provide for himself and not draw on the theological purse, as usual. I assured him that he was taking a proper step, and inwardly rejoiced and thanked God for this very unusual evidence of the triumph of grace, for it is wonderful for a native to refuse a gift of money. Not long after another of the men, one of the best in the class, came, and in the same spirit said that he meant to use as little of the proffered help as possible. He could not get along without some, but should not need all. These two men have been true to their resolve ever since. The former has received nothing, and the latter only about one half what he knew he might obtain. Such evidences of grace are worth as much as conversions. They *are* conversions. The new acting pastor at Umtwale says he is coming next term to begin a course of study here. Those who have gone out of the class into active work are efficient helpers. Only last week one of our leading men remarked that the men who had been here to study the Bible were known by their preaching without it being announced that they were seminary men. Mr. Robbins did a good work in building up such a school."

Mission to Austria.

CHEERING NEWS.

MR. CLARK, of Prague, in a report to the American Bible Society, records the sales of the year as amounting to 711 Bibles, 3,737 Testaments, and 1,437 portions. Part of the time three colporters have been engaged in Bible work, and they have much to encourage them. The Hussite movement in Bohemia (which originated in a complaint in the *Landtag* that in the new museum at Prague no tablet had been placed to the memory of John Huss) has led not only to a large contribution for the erection of a suitable monument to the memory of John Huss, but also to an inquiry for the Word of God, to which attention had been turned as the source of the light which shined upon Huss. Thus what was at bottom a political movement has resulted in a religious thoughtfulness. Mr. Clark is rejoicing greatly over gifts and a grant sufficient to put up the chapel at Tabor. In a brief note of March 12 he says:—

"*Laus Deo!* yes, a thousand times, *Laus Deo!* We have a growing and cheering work in Southern Bohemia, and for this Tabor is the centre. Pisek is now by new railroad only ninety minutes from Tabor, and in Pisek, in spite of fierce bitterness, the hall is crowded every Sunday. Four families there will join us in April. Six more join in East Bohemia in April. Three join this month in Stupitz. Since last Christmas in three churches we have received twenty-five former Romanists. *Laus Deo!*"

Notes from the Wide Field.

THE JEWS.

JOSEPH RABINOWITZ. — An interesting article by Professor C. M. Mead, in *The New Englander* for March, gives an extended account of this Russian Jew, who since his conversion to Christ has been a prominent leader among his people. His home is at Kischinev, Bessarabia. It may not be known that in Russia there are three million Jews, more than one third of the Jewish population of the globe, and their condition is said to be pitiable in every way. Rabinowitz was a lawyer, and his first ambition was to deliver his people from their oppressions; and, for this purpose, he visited Palestine

in 1882. While there the question came most seriously before him whether Jesus was not the true Messiah. Further study led to the full conviction that in Christ is the fulfilment of the Old Testament prophecies. He has since preached the gospel to his brethren, and that he might not offend them by an alliance with nations or churches against which they were strongly prejudiced, he sought baptism at the hands of Professor Mead, an American and a Congregationalist. He is now preaching to thousands of Jews, who hear from him the message of life in Christ. Not only do his fellow-citizens in Russia come near to him, but many Jews from afar are seeking to learn concerning his faith in the Messiah. As yet the government does not permit Rabinowitz to baptize his converts, but there is liberty of preaching. The movement is certainly most interesting and hopeful. Its leader seeks to remove occasion of prejudice in all possible ways consistent with principle, and permits those who are attached to the movement to adhere to customs which are not prohibited in the New Testament. In reference to their continued practice of circumcision and the observance of the seventh day, Professor Mead says: "We must remember that to the Jews Paul himself became as a Jew, and that what Rabinowitz proposes to concede in these matters is only what was practised by the Jewish Christians at the outset. He does not expect these distinctively Jewish observances to be permanently retained. But temporarily, as a harmless concession to the weakness of those who cannot easily be made to throw off at once all Jewish feelings and prejudices, he would let them continue so, that the converts, while Christians, may still not be required suddenly and violently to renounce their name and race." Christians of every name will watch this movement with hope and prayer.

KOREA.

A CORRESPONDENT of *The Interior* gives an interesting *résumé* of the missionary work in Korea. The Romanists, having been on the field two hundred years, have missionaries scattered throughout the country and adherents by thousands. They have schools for boys and girls, homes for old women and widows, an orphanage and printing-press, and their religious services are largely attended. They have issued a French and Korean dictionary, but it is a significant fact that though they have translated the whole New Testament they have not put it in print, and that the only copies, made by hand, cost from ten to twenty dollars each. The American Methodists, who entered about the same time that the American Presbyterians did, have three clerical missionaries and two physicians. They have also schools and dispensaries. Dr. Allen, of the Presbyterian Board, has charge of the government hospital, where a large number of patients are seen daily. No Christian teaching is allowed in this hospital, but there are other openings for medical work where Christian influences are exerted. In all, there are in Korea about twenty-five Protestant missionaries, male and female, but the most of them are recent comers, and only four or five are able to speak the language with ease. The first church was formed in September, 1887. Starting with twenty members, it now has over one hundred. The work of translation is going forward, two of the Gospels and the Shorter Catechism being ready for the press. During the last year, three missionaries have entered Korea from Canada and one from Australia.

AFRICA.

THE CONGO. — It is reported by missionaries on the Congo that the natives are not pleased with the interference of the Congo Free State government with their affairs. They do not see why they should not manage their own country. A missionary of the English Baptist Board speaks of an interview with some natives who were complaining of this interference, to whom he replied that God had permitted others to have the rule over them because they did not know how to rule themselves. When reminded of their ways of fighting and killing one another and their absurd system of witchcraft which

destroyed their best men, they appreciated the justice of the accusation, and made no more complaint.

SOUTH AFRICA. — The following items, relating to South Africa, are gleaned from *L'Afrique* for March: —

The Duke of Fife, who is one of the officers of the South African Company, recently stated, at a meeting held in London and presided over by the Lord Mayor, that his company, in concert with the African Lakes Company, intended to establish a line of steamboats upon the Zambesi and Shiré rivers. This line would carry passengers and mails between the ocean and the missionary stations.

M. Louis Jalla, of the Zambesi Mission, writes from Seshéké on the Upper Zambesi, that it has been decided to form a third station at Kazungula, which is the point of entrance into the country of the Barotse.

A Cape Town telegram announces that the Matabele ambassadors whom Lobengula sent to England had been well received by the king on their return; that the message of Queen Victoria concerning the charter of the South African Company had made an excellent impression, and that Mr. Moffat, the son of the venerable missionary, is in great favor with Lobengula.

There has been a severe famine in the region of Lorenzo Marquez, S. E. Africa. The Banyans of the coast have therefore gone up the river Nkomati, where there was corn in abundance, and bought all they could lay hands upon, *paying in brandy*. "The country is inundated with it," writes a Roman Catholic missionary, M. Grandjean. The natives had sold even their necessary food, so that he had been out three days in search of provisions and could find none.

ANGOLA. SAN SALVADOR. — The English Baptist Missionary Society is receiving the most encouraging tidings from its station at San Salvador. Mr. Comber, from the Congo, who had resided two months at San Salvador, reports that the brightest imaginations concerning the work at this station were more than realized, and he finds in the midst of this superstitious people a healthy, vigorous church of Christian converts. Visiting some sixteen towns he came in contact with people eager to hear more of the truth. They have already burned their fetiches. In the city there is no day, except Saturday, without its Christian service, and the native converts are vigorously at work among their own people, accomplishing results which foreign missionaries could not secure.

MATABELE-LAND. — *The London Missionary Chronicle* reports that the outlook in Matabele-land is ominous. Under the rule of Lobengula, which is tyrannical and obstinately heathen, it is practicably impossible for any Matabeles to avow the Christian faith. White men are regarded with great distrust, and it is not believed that the king will carry out his pledges to the English Company, made in the recent treaty, without a serious struggle. No special anxiety is felt in regard to the personal safety of the missionaries.

THE BASUTOS. — It is the pleasant custom of the churches of Basutoland to hold a sort of religious festival upon the reception of members. The *Journal des Missions* reports that at Morija, on the sixteenth of September, 1889, thirty-eight persons were to be received. The Basutos are fond of public speaking, and are facile talkers themselves. One of them said at this time, after hearing many addresses: "I am hungry; I am not satisfied. M. Mabille has not given me an opportunity to speak!" One aged woman among the catechumens arose at the end of an open-air service, at which 1,200 to 1,500 persons were assembled, and asked to speak. Turning to a young man in the congregation she bade him rise. She then said that he was her grandson; and she exhorted him not to die like his grandfather, who had said that he liked Satan and

wished to go to him at the end of his life. The young man remained standing with an immovable expression till his grandmother had ceased. Some of the services were for the pagans exclusively, and they seem to have listened with interest. At the Lord's Supper there were about seven hundred communicants. The following evening Messrs. Goy and Casalis recounted in the crowded church their experiences in the Zambesi Mission, and four church members responded, speaking as if all the Barotse were already Christians or on the point of becoming so.

THE ROYAL NIGER COMPANY. — This English company, through the efforts of Mr. Joseph Thomson the African traveler, has secured its hold upon the great region which is drained by the river Niger, though the river itself, according to the Berlin Congress, must remain an international highway. We are glad to see a statement that the company has placed a duty upon the importation of ardent spirits which is practically prohibitory. It does this, it is said, not from philanthropic motives, but because it is apparent that the introduction of alcoholic liquors will be destructive of industrial development and trade. The Germans complain of these restrictions, and affirm that the Niger Company, while putting heavy duty on liquors imported from Hamburg, flood the country with spirits of their own manufacture. But the company claim that they have greatly reduced the use of ardent spirits, and that only 70,000 gallons are imported into a territory containing 100,000 square miles; that in one third of their territory the sale of spirits is absolutely prohibited; that in another third they intend speedily to prohibit it; and they would gladly welcome any international arrangement which would entirely stop the importation of liquor into the remaining third of the country.

There is, however, a serious charge made against this company that in its treaties with the Mohammedan rulers of the Soudan, east of the Niger, the company promises not only that its employees shall not attempt the conversion of Mohammedans, but that "they shall do all that lies in their power to obstruct others who come under their influence." This quotation we make from an article by Dr. R. N. Cust, who, as our readers know, is a reliable authority. It seems hardly possible that an English company should make such a stipulation. The Mohammedanism of the Soudanese is, as Dr. Cust says, "only a thin veneer," although it is exceedingly fanatical. The worst features of the faith are made prominent, while the best features are almost, if not altogether, wanting. If such provisions have been made in these treaties with the chieftains of the Soudan the Royal Niger Company will find that it has adopted a most short-sighted policy. While it is not called upon to become an agent for Christian propagandism, it cannot afford to defy the Christian sentiment of the world by promising to obstruct the work of Christian missionaries. We trust that it will appear that Dr. Cust's statement has been made under a misapprehension of the facts of the case.

HUNGRY FOR THE WORD. — A missionary in Morocco, Northern Africa, Mr. Zerbib, tells of a venerable Arab to whom he had given a Bible and who came afterwards to thank him for the gift, "and especially to converse about the great things God has done for us." It seems that the Arab had been convinced of his sins and had accepted Christ as his Saviour. He had learned the Gospel of Matthew almost by heart, and had been reading the Old Testament with great eagerness. He had read as far as the Psalms and felt that he ought to apologize for reading so fast. He seems to have had a genuine hunger for the Word. In apologizing for what seemed to him his rapid reading he said: "I know that the holy words of God ought to be meditated upon, not only verse by verse, but word by word; but curiosity is too strong for me, and life a daily struggle between the spirit and the flesh. I am but a weak man, and Satan gets the better of me very often; but I pray that the Creator of the world will give me wisdom to read his Word with all the respect due to it, and give me strength not only to fight against Satan, but my own heart."

MOHAMMEDAN UNIVERSITY. — We find in the *Dnyanodaya* of Bombay the following account of the University of Garouin in Morocco, Northern Africa, which is the great educational centre of the Moslems: "The students number about seven hundred, and there are forty professors. Work begins between half-past two and five in the morning, according to the season. The first instruction consists of comments on the Koran. At sunrise the second batch of professors — about a dozen or so — discourse on law and dogma. In the afternoon grammar and rhetoric are taught and, later, logic, astronomy, arithmetic, geography, history, Mussulman literature, and the science of talismanic numbers, or the determination by calculation of the influence of angels, spirits, and stars on future events. The fore-determination of the conqueror and conquered in a coming war or battle seems to be a special branch. There is the greatest difficulty in obtaining a professor intimate with the principles of the science in its entirety. There are no examinations. Every professor is supposed to know those among his hearers who are worthy of diplomas. The diplomas are very highly valued and give the holders great prestige in the Moslem world."

CHINA.

THE RESULTS OF FAMINE. — Mr. Wills, a missionary of the English Baptist Board, who has visited the flooded districts in the province of Shantung, reported in November last that the whole region had become an enormous lake, the water being from two and a half to three and a half feet deep. He crossed over in a boat for twenty miles a section which a few weeks before had been green with crops of vegetables, millet, etc. Here and there there would be found remains of a village on a ridge of land. Wherever people were found, they were suffering from ague, and Mr. Wills was called upon to administer quinine in large quantities. The desolated region covered an area of about 23,000 square miles, and the sufferers numbered over 350,000. Wherever Mr. Wills found people they were ready to hear the message of the gospel. Doubtless many are prompted by pecuniary expectations, and yet there are hundreds whom he met who seemed to be earnest inquirers after the truth. Famine on many occasions has seemed to open the way for a free presentation of the gospel, and it looks as though this would be the result of the present famine in Shantung.

LITERARY EXAMINATIONS. — We hear much of the protracted and severe examinations through which Chinese students pass, and of the honors which are given to the successful candidates in literature. A native Chinese paper reports that in a recent examination, owing to the great number of candidates and the closeness and filthiness of the quarters, many students, while under the great mental strain, have fallen sick in their cells. At the Peking examination last summer over seventy fell sick and some died, and one of the students became a maniac in his cell about midday, and suddenly cut out his own tongue. The strain put upon these students is excessive.

SUICIDE APPLAUDED. — It is astonishing to notice how little is made of suicide among the Chinese. It seems to be considered no crime at all, and men, women, and even children commit the act on the slightest provocation, and often out of sheer spite. A native newspaper, quoted by the *Messenger* of Shanghai, recently reported a case of suicide of a young woman who was betrothed to a young man who is spoken of as an utter profligate, and who squandered what little substance he had in rioting and debauchery. The parents of the young woman secured a release from the engagement. According to Chinese custom, the young woman probably knew little of her *fiancé* except what she might have heard of his profligacy. But she declared that she would be his wife if living, or his consort spirit if dead, and thereupon hanged herself with a ribbon, at the dead of night, and the native newspaper says of this act: "Such heroic fidelity and devotion is deservedly worthy of commendation and esteem."

Miscellany.

BIBLIOGRAPHICAL.

On the Geographical Distribution of some Tropical Diseases and their Relation to Physical Phenomena. By R. W. Felkin, M.D., F.R.S.E. Edinburgh and London: Young J. Pentland.

This volume is one of interest and value to executive officers and missionary committees in discharging the difficult duty of assigning missionaries to fields which may be suited to their physical characteristics. Here are given sixteen maps, showing the geographical distribution of various diseases. Many persons who are of fairly good physical constitution have predispositions to certain diseases, and the study of these carefully prepared charts will aid in preventing unfortunate assignments of men to regions not suited to their peculiar constitutional tendencies.

Itestamente Elitya. The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek into the Zulu language. New York: American Bible Society. 1890.

This is the *fifth* edition of the New Testament in the Zulu language, and it illustrates the extent to which the sacred volume is in demand among Zulu-speaking people. The Word of God runneth very swiftly.

The Mormon Delusion: Its History, Doctrines, and the Outlook in Utah. By Rev. M. W. Montgomery. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, in paper covers, 50 cents; in cloth, 75 cents. Pp. 352.

This volume seeks to cover the whole history of Mormonism from its start at Nauvoo down to date. It even includes the decision of the Supreme Court on the "Idaho Test Oath Law," and the report of the election at Salt Lake City in February last. More than once has it seemed that Mormonism, a monstrous excrescence on our body politic, was near its end, but it has a strange vitality, and though today the outlook is hopeful, it will not do for Americans to cease their efforts against this organized delusion. This volume of Mr. Montgomery's is forcibly written, and covers briefly the whole case. It is published at an exceedingly low price, in the

hope that its wide distribution will materially aid in the suppression of Mormonism.

Jesus the Messiah. By Alfred Edersheim. An abridged edition of *The Life and Times of Jesus the Messiah*. New York: A. D. F. Randolph & Co.

Dr. Edersheim's original work, in two volumes, is well known as a standard among all scholars. It seems that before the author's death he had planned to make an abridgment which should meet the needs of the great company of Bible students who would find his earlier work too voluminous. The present volume is but the carrying out of his plan, and we have here in a book of 645 pages the substance of the earlier work. It is to be heartily commended to all Christian readers.

BOOKS RECEIVED.

What is Truth? By the Duke of Argyll. Paper covers. New York: A. D. F. Randolph & Co. Price, 25 cents. Pp. 94.

David: his Life and Times. By Rev. William J. Deane, M.A. New York: A. D. F. Randolph & Co. Price, \$1. Pp. 222.

On the Revision of the Confession of Faith. By Benjamin B. Warfield. New York: A. D. F. Randolph & Co. Paper cover, price, 30 cents.

Ought the Confession of Faith to be Revised? A series of papers by John DeWitt, D.D., Henry J. Van Dyke, D.D., Benjamin B. Warfield, D.D., and Wm. G. T. Shedd, D.D. New York: A. D. F. Randolph & Co. Paper cover, price, 25 cents.

The Language of the New Testament. By the late Rev. William Henry Simcox, M.A. New York: Thomas Whittaker, 2 and 3 Bible House. Price, 75 cents.

Unto the Uttermost. By James M. Campbell. New York: Fords, Howard & Hulbert. 1889. Price, \$1.25.

The Childhood of Jesus, and other Sermons. By Adolphe Monod. Boston and Chicago: Congregational Sunday-School and Publishing Society.

The Church in thy House, Daily Family Prayers for Morning and Evening. By Rev. Rufus W. Clark. New York: Thomas Whittaker, 2 and 3 Bible House. 1890. Price, 60 cents.

Black Beauty: his Grooms and Companions. By A. Sewell. Published by the American Humane Education Society.

The following are from the Congregational Sunday-School and Publishing Society, Boston and Chicago: *Freshman and Senior.* By Elvirton Wright. Price, \$1.50. Pp. 452.

The Boys of North Parish. By Helen Pearson Barnard. Price, \$1.50. Pp. 320.

Transplanted. By Fannie E. Newberry. Price, \$1.50. Pp. 391.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the conference of missionaries in China, to be held during this month of May: that the Spirit of God may rest upon the assembly, that its counsels may be directed by infinite wisdom, and that the review of the past may lead to wise planning for the future, so that the work of God may be greatly advanced among the millions of China.

DEPARTURES.

March 22. From San Francisco, Rev. D. Crosby Greene, D.D., and wife, returning to Japan
April 5. From San Francisco, Rev. Henry D. Porter, M.D., and wife, returning to the North China Mission.

ARRIVALS IN THE UNITED STATES.

March 30. At San Francisco, Rev. Alfred C. Walkup, of the Micronesian Mission.
April 10. At New York, Albert P. Peck, M.D., of the North China Mission.
April 10. At Montreal, Miss Mary Radford, of the Japan Mission.

ARRIVAL AT STATION.

February 22. At Yokohama, Miss Fannie A. Gardner.

MARRIAGE.

March 19. At Tientsin, North China, Rev. Henry Kingman, of the mission of the American Board, to Annie, daughter of Rev. Jonathan Lees, of the London Missionary Society.

DEATH.

October 29. At Kusaie, Micronesia, Rev. John J. Forbes. (See page 176.)

For the Monthly Concert.

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

1. Light amid darkness in Mexico. (Page 201.)
2. Good news from Austria. (Page 202.)
3. A church in the mountains of Japan. (Page 199.)
4. A missionary's reception in India. (Page 196.)
5. Items from North China. (Page 198.)
6. Religious interest at Erzroom, Turkey. (Page 195.)
7. A revival at Ordoo. (Pages 192-194.)
8. An American Board in the Orient. (Page 185.)
9. An "Extra-Cent-a-Day Band." (Page 188.)
10. The Student Volunteer Movement. (Page 184.)

Donations Received in March.

MAINE.			
Aroostook county.		Milltown, Cong. ch. and so.	20 00—80 00
Fort Fairfield, Cong. ch. and so.	8 50	York county.	
Cumberland county.		Kennebunk, Union Cong. ch. and so.	44 80
Cumberland Centre, Cong. ch. and so.	10 00	Limington, Cong. ch. and so.	11 00
Falmouth, Reuben Merrill,	10 00—20 00	No. Buxton, Cong. ch. and so.	5 50
Franklin county.		So. Berwick, Mrs. A. Tobey,	10 00—71 30
Strong, Cong. ch. and so.	2 25		794 29
Hancock county.		NEW HAMPSHIRE.	
Bucksport, Elm-st. ch. and so.	50 00	Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Lincoln and Sagadahoc counties.		E. Sullivan, A. C. Ellis,	25 00
Bath, Winter-st. ch., Galen C. Moses,	500 00	Walpole, 1st Cong. ch. and so.	18 45—43 45
Oxford county.		Grafton county.	
Andover, Josiah Bailey,	4 00	Lyme, Cong. ch. and so.	30 50
Bethel, 1st Cong. ch. and so.	15 85	Hillsboro co. Conf. of Ch's. George Swain, Tr.	150 00
E. Sumner, Cong. ch. and so.	10 00—29 85	Amherst, L. F. B.	
Penobscot county.		Merrimac county.	
Hampden, Cong. ch. and so.	3 39	Concord, 1st Cong. ch., to const. S. G. CHASE, H. M., 100; North Cong. ch., 10,	110 00
Piscataquis county.		Dunbarton, Cong. ch. and so.	12 89
Greenville, Cong. ch. and so.	10 00	Hopkinton, Mrs. M. G. Barnard,	30 00
Munson, Rev. R. W. Emerson,	14 00—24 00	Salisbury, Cong. ch. and so.	3 00—155 89
Union Conf. of Ch's.			
So. Bridgton, Mrs. M. P. Fitch,	5 00		
Washington county.			
Calais, 1st Cong. ch. and so.	60 00		

Rockingham county.	
Exeter, 2d Cong. ch. and so.	50 00
No. Hampton, Cong. ch. and so.	15 00
Northwood, Cong. ch. and so.	7 50
Rye, Cong. ch. and so.	26 00—98 50
Sullivan county.	
Claremont, Cong. ch. and so.	38 77
Meriden, Mrs. M. A. Bryant,	10 00—48 77
	527 11
<i>Legacies.</i> —Epping, Mrs. Susan Nor-	
ris, by Alfred T. Rundlett, Ex'r,	300 00
	827 11

VERMONT.

Caledonia county.	
Barnet, Cong. ch. and so.	53 75
McIndoes Falls, Cong. ch. and so.	8 00—61 75
Franklin county.	
East Fairfield, Cong. ch. and so.	2 86
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Irasburgh, Cong. ch. and so.	6 33
Newport, 1st Cong. ch. and so.	15 12
W. Charleston, Cong. ch. and so.	17 86—49 31
Rutland county.	
Benson, Three friends,	10 00
Brandon, Cong. ch. and so.	9 66
Clarendon, Cong. ch. and so.	11 58
E. Hubbardston, D. J. Flagg,	5 00
W. Pawlet, Welsh Cong. ch.	5 00—41 24
Windham county.	
Bellows Falls, 1st Cong. ch. and so.	77 27
Brattleboro, Cent. ch., m. c.	20 89
Dummerston, Cong. ch. and so.	4 00
W. Brattleboro, Cong. ch. and so.	17 00
W. Townshend, Cong. ch. and so.	6 61
Windham, Cong. ch. and so.	61 60—187 37
Windsor county.	
Hartland, Cong. ch. and so.	50
Springfield, Cong. ch. and so.	528 40—528 90
	871 43

<i>Legacies.</i> —St. Johnsbury, Mary S.	
Durkee, by Daniel Carpenter,	
Ex'r,	1,910 00
	2,781 43

MASSACHUSETTS.

Barnstable county.	
W. Barnstable, Cong. ch. and so.	10 00
Berkshire county.	
Peru, Rev. S. W. Powell,	20 00
Bristol county.	
Norton, Trin. Cong. ch., of which	
50 from Mrs. E. B. Wheaton,	54 75
Raynham, 1st Cong. ch. and so.	28 60
Taunton, Union Cong. ch. and so.	8 48—91 83
Brookfield Association.	
Brimfield, 2d Cong. ch. and so.	4 80
Hardwick, 1st Cong. ch. and so.	1 00
North Brookfield, 1st Cong. ch. and	
so.	67 82—73 62
Essex county.	
Andover, Free Christian ch.	62 45
Lawrence, Lawrence friend,	25 00—87 45
Essex county, North.	
Bradford, Mrs. Warren Ordway, to	
const. FRISILLA ORDWAY, H. M.	100 00
Ipswich, Linebrook ch. and so.,	
10,46; Mrs. M. P. Conant, 1,	11 46
Newbury, 1st Cong. ch. and so.	16 51—127 97
Essex county, South.	
Beverly, Dane-st. ch. and so.	227 18
Peabody, 2d Cong. ch. and so.	12 00
Topsheld, Cong. ch. and so.	30 00—269 18
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Bernardston, Cong. ch. and so.	7 00
Greenfield, 2d Cong. ch. and so.	
with other dona., to const. R. M.	
SNOW, H. M.	31 56—38 56
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Ludlow, Cong. ch. and so.	15 72
Mittineague, Cong. ch. and so.	11 34
Monson, Cong. ch. and so., 29,49:	
M. L. C., 10,	39 49

South Hadley Falls, Cong. ch. and so.	12 31
Springfield, Hope church, 139,96:	
Brightwood ch., 100; Olivet ch.,	
39; Memorial ch., 99,16; S. Morris	
Coc, 10,	388 12
West Springfield, Park ch. and so.	15 00
West Granville, Cong. ch. and so.	1 30—483 28
Hampshire county.	
Enfield, Cong. ch. and so.	50 00
Goshen, Cong. ch. and so.	10 00
Hadley, 1st Cong. ch., to const.	
Rev. J. S. BAYNE, H. M.	52 50
Huntington, 1st Cong. ch. and so.	2 00
South Hadley, John Gaylord,	20 00
West Hampton, Cong. ch. and so.	28 00—162 50
Middlesex county.	
Cambridge, North-ave. ch. and so.	410 27
Cambridgeport, Pilgrim ch., towards	
support of Rev. J. K. Browne,	
and to const. NEWELL CHAMBER-	
LAIN, H. M.	381 89
Everett, Cong. ch. and so.	2 00
Lowell, High-st. Cong. ch., 126,74;	
John-st. Cong. ch., 5,	131 74
Malden, 1st Cong. ch. and so.	87 00
Newton, Eliot ch. and so.	265 00
Newton Centre, Extra cent a day	
band of 1st Cong. ch. for Rev. A.	
W. Clark's work in Austria,	25 00
Newton Highlands, E. S.	50 00
Reading, Cong. ch. and so.	10 00
South Framingham, Grace Cong. ch.	404 04
Tewksbury, Cong. ch. and so.	41 85
Waverly, Mrs. Daniel Butler,	10 00
West Newton, 2d Cong. ch. and so.	170 49
West Somerville, Cong. ch. and so.	116 00—2,105 28
Middlesex Union.	
Pepperell, Cong. ch. and so.	10 28
Shirley Village, Cong. ch. and so.	6 37
Townsend, Cong. ch. and so.	16 92—33 57
Norfolk county.	
Brookline, Harvard ch. and so.	260 86
Dedham, 1st Cong. ch. semi-an.,	
170,02; do., m. c., 13,47,	183 49
Holbrook, Winthrop ch. and so.	33 85
Hyde Park, 1st Cong. ch., A friend,	5 00
Readville, Blue Hill Evang. Society,	6 73
Wellesley, A friend,	10 00—499 93
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	38 45
Plymouth county.	
Campello, South Cong. ch. and so.	100 00
Hanson, Cong. ch. and so.	6 21
Hingham, Cong. ch. and so.	9 50
Marion, S. D. Hadley,	10 00
Marshfield, 1st Cong. ch. and so.	122 52—248 23
Suffolk county.	
Boston, Old South ch. and so., 4,362;	
Shawmut ch., 600; Eliot ch. (Rox-	
bury), 153,62; Mt. Vernon ch.,	
Mrs. E. C. Parkhurst, 50; Cent.	
ch. (J. P.), 23c; C. L. Pitkin,	
200; John P. Nichols, 10; H. P. C.,	
10; W. C. Wilcombe, 1,	5,386 85
Chelsea, 1st Cong. ch. and so.	20 00—5,406 85
Worcester county, North.	
Athol, Cong. ch. and so.	103 21
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
West Boylston, 1st Cong. ch. and so.	15 00
Worcester, Union ch., 124,50; Pied-	
mont ch., 50; ch. of the Covenant,	
12,56,	187 06—202 06
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Milford, Cong. ch. and so.	3 60
Upton, 1st Cong. ch. and so.	10 44—14 04
Berkshire co., P. P. M.	8 00
Tapleville, A friend,	2 00
— E. W. W.	100 00
	10,126 01

<i>Legacies.</i> —Enfield, J. B. Woods,	
by R. M. Woods, Trustee,	100 00
Greenfield, William B. Washburn,	
by W. V. Washburn and F. G.	
Fessenden, Ex'r's,	10,000 00
Newton, Auburndale, Mrs. Sarah	
L. Wright, by Charles C. Burr,	
Ex'r,	12,000 00

Richmond, Catherine H. Pierson, in part, by Henry W. Taft, Ex'r,	9,740 00
So. Weymouth, Abigail S. Cobb, by A. E. Vining, Ex'r,	2,000 00
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee,	76 00
Taunton, Betsey Perkins, interest,	4 04
Waltham, Isaac Warren, by Daniel French,	197 34
Woburn, Mrs. Ruth M. Leathe, by S. H. Leathe and Wm. W. Hill, Ex's,	5,500 00
	<u>39,617 38</u>

RHODE ISLAND.

49,743 39

Providence, Pilgrim, ch. and so., 150; Elmwood Cong. ch., 5; Jonathan S. Angell, 15,	170 00
Slatersville, Cong. ch and so.	50 50
	<u>220 50</u>

CONNECTICUT.

Fairfield county.	
Stamford, Mrs. E. W. Morris,	12 00
Hartford county, W. W. Jacobs, Tr. Broad Brook, Cong. ch. and so.	29 62
Enfield, 1st Cong. ch., to const. H. P. PARSONS, H. M.	100 00
New Britain, South Cong. ch., to const. E. N. STANLEY and MARY D. EASTMAN, H. M.	212 17
Newington, A. P. Francis,	90 00
Suffield, Cong. ch. and so.	18 54
Litchfield co. G. M. Woodruff, Tr. Bridgewater, Cong. ch. and so.	12 00
E. Canaan, Cong. ch. and so.	2 87
Harwinton, Cong. ch. and so.	21 03
Norfolk, Cong. ch. and so.	100 00
No. Woodbury, No. Cong. ch. and so.	26 53
So. Canaan, Cong. ch. and so.	5 42
Thomaston, Cong. ch. and so., 12.90; Eagle Rock ch., 3.41,	16 31
Middlesex co. E. C. Hungerford, Tr. Hadlyme, Cong. ch. and so.	11 60
Westbrook, Cong. ch. and so.	23 15
New Haven co. F. T. Jarman, Ag't. Birmingham, Cong. ch. and so.	4 57
New Haven, Dwight-pl. ch., 161.04; Miss. Soc. of Yale Divinity school, 39,	191 04
Prospect, Cong. ch. and so.	11 00
Woodbridge, Cong. ch. and so.	39 69
New London co. L. A. Hyde and H. C. Learned, Tr's.	246 30
Lebanon, Goshen Society, to const. Rev. F. P. BACHELER, H. M.	59 38
New London, 1st ch. of Christ, m. c.	17 51
Tolland county. E. C. Chapman, Tr. Andover, Cong. ch. and so.	11 00
Windham county.	
Abington, Cong. ch. and so.	21 00
	<u>1,036 43</u>

Legacies. — Darien, Rev. Ezra D. Kinney, by John C. Kinney,	100 00
Harwinton, Mrs. Sarah B. Hayes, interest, by Dr. V. Buell,	8 60
	<u>108 60</u>

NEW YORK.

1,145 03

Brooklyn, Ch. of the Pilgrims, W. T. Hatch, 100; do., F. Cobb, 100; Puritan Cong. ch., 105.45; Central Sab. sch., for Bible-readers, Madura, 36,	341 45
Buffalo, A friend, 1. each for China and Japan,	2 00
Champlain, A friend, Elbridge, 1st Cong. ch. and so.	70
Elmira, La. Mis. Soc., to const. Rev. T. K. BECHER, H. M.	8 04
Gaines, Cong. ch. and so.	50 00
Homer, Cong. ch. and so.	15 50
Lowville, HERBERT S. WILBUR, to const. himself, H. M.	16 75
Middletown, 1st Cong. ch. and so.	100 00
New York, The Independent, 7; Mrs. C. L. Smith, 15; O. F. Small, 5,	6 82
	<u>27 00</u>

Norwich, 1st Cong. ch. and so.	74 70
Patchogue, 1st Cong. ch. and so.	37 05
Perry Centre, Cong. ch. and so.	20 00
Phelps, Mrs. Wm. H. Jackson,	1 00
Rochester, South Cong. ch.	18 65
Rutland, 1st Cong. ch. and so.	8 40
Saratoga, New Eng. Cong. ch.	12 00
Legacies. — Bethel, Jennette Williams, by Morris Thomas, Ex'r,	740 06
	<u>100 00</u>
	<u>840 06</u>

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden,	10 00
Ebensburg, 1st Cong. ch.	3 66
Harford, Cong. ch.	9 50
Philadelphia, Edward H. Williams,	100 00
	<u>123 16</u>

NEW JERSEY.

Chester, Cong. ch.	10 00
Upper Montclair, Chris. Union Cong. ch.	50 00
	<u>60 00</u>

DISTRICT OF COLUMBIA.

Washington, Mrs. S. S. Ely,	2 00
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FLORIDA.

Georgiana, Wm. Munson,	26 00
Interlachen, Cong. ch.	11 65
Winter Park, Mrs. M. T. Wardwell,	51 50
	<u>89 15</u>

OHIO.

Castalia, 1st Cong. ch.	35 32
Delaware, Rev. John H. Jones, to const. Rev. T. G. ROBERTS and Rev. J. W. BASHFORD, H. M.	100 00
Elyria, 1st Cong. ch.	58 40
Hudson, Cong. ch., 5; Wm. C. Webster, 10,	15 00
Kelly's Island, Cong. ch.	14 10
Lyme, Cong. ch.	33 04
No. Bloomfield, Cong. ch.	6 58
No. Ridgeville, Cong. ch.	16 77
Oberlin, 1st Cong. ch., 73; 2d Cong. ch., 75.96,	148 96
Paddy's Run, Cong. ch.	42 00
Penfield, Cong. ch.	2 71
Rock Creek, Cong. ch.	10 25
Springfield, Lagonda-ave. ch.	13 75
Syracuse, Wm. Edwards,	4 00
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	<u>542 52</u>

ILLINOIS.

Bowmanville, Cong. ch.	14 00
Bunker Hill, Cong. ch.	36 70
Chicago, N. E. Cong. ch., 106.79; 1st Cong. ch., 92.58; Union Park ch., m. c., 4.42; South Cong. ch., m. c., 7.57; Rev. H. M. Penniman, 7.50; Chic. Theol. Sem., towards salary of Rev. C. N. Rawson, 200,	418 86
Cobden, Union Cong. ch.	12 75
Concord, In memory of J. L. Thorn-dike,	50
Crystal Lake, Cong. ch.	6 45
Earlville, Cong. ch., 18.75; J. A. D., 25,	43 75
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Galesburg, 1st ch. of Christ,	64 77
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Lyonville, Cong. ch.	7 42
Odell, Mrs. H. E. Dana,	10 00
Paxton, Cong. ch.	10 00
Plymouth, Mrs. R. C. Burton, deceased, by Amy A. Burton,	15 50

Rockford, 1st Cong. ch.	115 00
Roseville, Mr. and Mrs. L. C. Axtell,	363 19
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Wilmette, 1st Cong. ch.	56 25—1,442 33
MISSOURI.	
Annapolis, S. H.	1 00
Kansas City, 1st Cong. ch.	156 51
St. Louis, Church of the Redeemer, 12.60; Swedish Cong. ch., 5,	17 60—175 11
MICHIGAN.	
Almont, Cong. ch.	23 00
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IOWA.	
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Forest City, Cong. ch.	2 02
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Hampton, 1st Cong. ch.	46 66
Hull, Cong. ch.	15 30
La Moille, Cong. ch.	2 60
Letts, W. S. Hunter,	5 00
Maquoketa, Cong. ch.	20 50
Muscataine, Cong. ch.	101 60
Nashua, Cong. ch.	15 00
Newell, Cong. ch.	22 05
New Hampton, Ger. Cong. Mis. Soc.	5 00
Sawyer, Francis Sawyer,	20 00—431 45
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Minneapolis, Silver Lake ch., 33; In memoriam, 50,	83 00
Plainview, Cong. ch.	19 00
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Neosho Falls, S. B. Dyckman,	5 00
Wakerusa Valley, Cong. ch.	1 25—6 25
NEBRASKA.	
Cowles, Cong. ch.	4 20
David City, Cong. ch.	10 20
Greenwood, Cong. ch.	9 20
Loomis, Cong. ch.	5 75
Nonpareil, Cong. ch.	1 05
Omaha, Plymouth Cong. ch.	23 00
Santee Agency, Pilgrim ch.	12 39—65 79
<i>Legacies.</i> —Edgar, Mrs. Caroline F. Pomeroy, by her son S. F. POMEROY, to const. him H. M.	100 00
165 79	
CALIFORNIA.	
Oakland, Plymouth-ave. ch.	13 70
<i>Legacies.</i> —National City, Charles Baum, by Rev. E. D. Weage,	25 00—38 70
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Longmont, 1st Cong. ch.	19 86—46 30

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MISSION WORK FOR WOMEN.

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MASSACHUSETTS.—Cambridge, Karl and Harold Howland, for May Villavayer, Ceylon, 2.50; Chelsea, Y. P. S. C. E., of Central ch., for student at Adams, So. Africa, 30; Lawrence, Y. P. S. C. E., of United Cong. ch., 2; Oxford, Y. P. S. C. E., 1.25; So. Williamstown, Cong. Sab. sch., 11.99; Whitman, Y. P. S. C. E., 5.30,	53 04
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499 36	

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TENNESSEE. — Sherwood, Cong. Sab. sch.	6 19		

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Mexico, 20,		FLORIDA. — Winter Park, Rays of Light, for	
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13,		MICHIGAN. — Calumet, Y. P. S. C. E., for	
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literature, 9.75; estate of Ebenezer Alden,		Currie, W. C. Africa,	1 60
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Linden, Mrs. S. A. D., for Japan, 5; Low-			
ell, Y. P. S. C. E. of Highland ch., for			
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of Chestnut-st. ch., for girl in Cesarea, 30;			
Newton, Eliot ch., for Tottori, 505; Newton			
Highlands, E. S., for Japan, 50; Saunders-			
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Japan, 20; Springfield, Marvin Chapin, for			
self-hlcp dept. Anatolia College, 50; do.			
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Rev. C. Goodrich, 50; do., 2d Cong. ch.,			
for Japan, 15; Woburn, Young Men's Mis.			
Club of Cong. ch., for boy, Madura, 30;			
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care Rev. J. H. Roberts, 20,	1,539 85		
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for Japan,	5 00		
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College, 14; Hartford, E. K. Hunt, for			
Japan, 100; New Haven, Mrs. Noyes, for			
Japan, 1; Newington, Young Men's Mis.			
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scholarship Anatolia Col.; Pomfret, Cong.			
ch. and Y. P. S. C. E., for Japan, 16.27;			
Saybrook, Mrs. G. F. Ward, for Japan, 25;			
Wilton, Y. P. S. C. E., for Japan, 2; Win-			
chester, Cong. ch. and so., for Japan, 2,	194 79		
NEW YORK. — Ithaca, students at Cornell,			
for Japan, 3; New York, Z. Stiles Ely,			
for Japan, 150; do., E. Sterling Ely, for			
Japan, 25,	178 00		
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needy students in Anatolia College,	6 00		
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„ scholarship, care Miss Emily C.	
Wheeler,	40 00
For housekeeping outfit, Miss Ida V.	
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Hance,	75 00
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MISSION WORK FOR WOMEN.

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For Misses Woodhull,	100 00
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For housekeeping outfit, Miss Ida V.	
Smith,	75 00
For housekeeping outfit, Miss G. R.	
Hance,	75 00
For Girl's School, Cæsarea,	125 00—606 00

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For Miss Chapin's "two little girls,"	25 00—455 00
	3,990 99
Donations received in March,	33,994 84
Legacies „ „	42,160 98
	76,155 82

Total from September 1, 1889, to March
31, 1890: Donations, \$247,266.92;
Legacies, \$132,225.99=\$379,492.91.

FOR YOUNG PEOPLE.

A JAPANESE SERMON ON ARROWS.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

THE old warriors of Japan are famous for their skilful use of the bow and arrow. The ordinary bow is seven feet long, and the arrow three. So stiff are some of these bows that it takes a strong arm to string them, and a stronger arm to pull the string. And the deadly arrows, with their long, sharp iron barbs, are a very formidable weapon. Wars with bows and arrows are ended forever, but were you to visit the homes of the old Samurai class you would see in many of them the standing quiver full of barbed arrows, and the bows unstrung against the wall. Though useless for warlike purposes, the Japanese love to sport with the bow. The iron barb is replaced by a little iron button, and a little mound of earth is erected for the target.

Since their history is full of thrilling stories about the bow, and since it lives in their sports, you can easily see how some of the Old Testament stories about this same weapon would excite the thoughts of young men here. I have heard and read sermons on one arrow text—"A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness"—to show that it is better for Christians to fire away at their unbelieving friends at random rather than not to fire at all. But the sermon I heard at Sunday-school to-day on *arrows*, by the principal of the Boys' School, was first-rate, so good, indeed, that it can't help doing other Sunday-schools good. I will tell it as nearly as I can remember in the words of the speaker.

"I found a very interesting text the other day in the Old Testament on *arrows*, and at once thought it would be just the thing for a morning talk to you. But this morning when I went to look for my text, hunt all I would, I could not find it. I've forgotten the text, unfortunately, but not the thoughts it excited in my mind; and so I'll give you the thoughts without the text. The arrows are Christians. The quiver into which they are put is the Church. The one who puts them there is God. If you understand this, then there are three very singular and interesting things to bear in mind.

"First. *An arrow is good for nothing except to do the work of an arrow.* Try to dig up your garden with one or to make a kite, and you'll see at once that it never was made for such a purpose. It has only one aim, one purpose, and outside of that it is worthless. It must go where it is sent. That is just what we, the living arrows of God, must do. We must go straight for the prize without any wanderings. We must hit the mark God has set up for us to hit.

“Second. *Whoever sees an arrow knows at once that it is an arrow.* Any one knows that it is not a stick nor a pen, but an arrow. He knows, too, whether it is a good arrow or not, whether it is straight or crooked, well barbed or not, and whether it will do the work it ought to do. Now, are not Christians just like arrows? Any one can tell whether we are good Christians or not, whether we are straight or crooked in our lives. If any one on seeing and becoming acquainted with us does not know that we are arrows of God without being told, then that is proof that we are not arrows at all.

“Third. *An arrow is a powerful weapon, but it can't do a thing of itself.* When the warrior has put it on the string, pulled the bow, and sent the arrow, then it flies with lightning speed to do the warrior's will. But of itself it never could do any work. A fool might come along and, picking up the arrow, put the feather-end to the bow and pull, but the arrow would drop at once without accomplishing anything. So the Christian is of no use unless he puts himself entirely in God's hand and is sent, right end forward, to do God's work. If the devil tries to deceive



From "The Mikado's Empire" Copyright, 1876, by Harper & Brothers.

A JAPANESE ARCHER OF THE OLD TIME.

him and get him to do some dirty, wicked work, he will stop at once and refuse to stir for the old fool.

“Now you see what I mean. Each one of you should ever be saying to yourself, ‘I am an arrow of the Lord. He put me into his quiver and has girded me on his thigh. I am ready to do his will, to be sent on his swift errands.’”

Here ends this sermonette that took but a few moments in the delivery, and during which no one went to sleep. The preacher lost his text, indeed, but his three points are worth remembering. He lost his quiver, but not his three arrows. If you who hear this should find his quiver, perhaps you would see more arrows in it.

THE STUDY OF ENGLISH IN JAPAN.

BY REV. OTIS CARY, OF OSAKA, JAPAN.

FOR some time young Japan has been eager to study English, and, when possible, instruction is sought from a foreigner. Missionaries, especially in the interior, are constantly urged to receive persons as pupils. In the larger towns there are now Japanese teachers who are able to give instruction in the rudiments of the language. In smaller places it is more difficult to find a teacher, though some do business on a very small stock of knowledge. A missionary reports having seen, in an interior town, the sign of a private school where, among other things, instruction in English was promised. On inquiry he found that the principal taught the alphabet as far as the letter K.

Many who are unable to find time or money for instruction by a teacher seek the desired learning by means of books. Merchants, policemen, and even working men, may be found poring over their English primers. Sometimes a jinrikisha coolie, while waiting for a passenger, pulls out one of these books for study. A few years since readers and spelling-books were chiefly imported from America, but now most of them are reprinted in Japan. The old Webster's spelling-book, after instructing several generations of American children, has had a new lease of life there, scores of editions being issued by different publishers. Some of the Japanese reprints of American and English schoolbooks are almost perfect facsimiles, hardly to be distinguished either in print or illustrations from the originals; while others are full of misspelled words, misplaced capitals, and similar errors. For the benefit of those who have no teachers, some editions are furnished with interlinear translations, and also an attempt is made to represent the pronunciation by the use of Japanese characters.

The most amusing books, however, are those originating in Japan. Of these there is a great variety, having different shades of English. Here are some specimens of the titles: "English Language Guided by the Pictures," "The Ariadne Guide to the Labyrinth of the English Language," "Conversations in English and Japanese for Merchant who the English Language."

In some of the books the sentences given as models for conversation are correct; but in the vast majority there are numberless mistakes in spelling and grammar. A few extracts will show this. "This is the shop they say well stocked and accustomed." "Here show me the silk of blue-sky." "Walk in, gentleman." "Here is, sir." "Halloo! Is watch ready?" "Did you commanded some mending?" "Oh! Mr. Sasaya's, it is not finished a little yet." "Willy ou stav and take dirmer with u." "Will you take white or bro wnbread. It is puite inte indifferent to me."

Many of the books are little more than collections of English words with their Japanese equivalents and illustrations of the objects named. The accompanying

photographic reproductions show the exact size and character of two pages of an English pocket dictionary used in Japan.

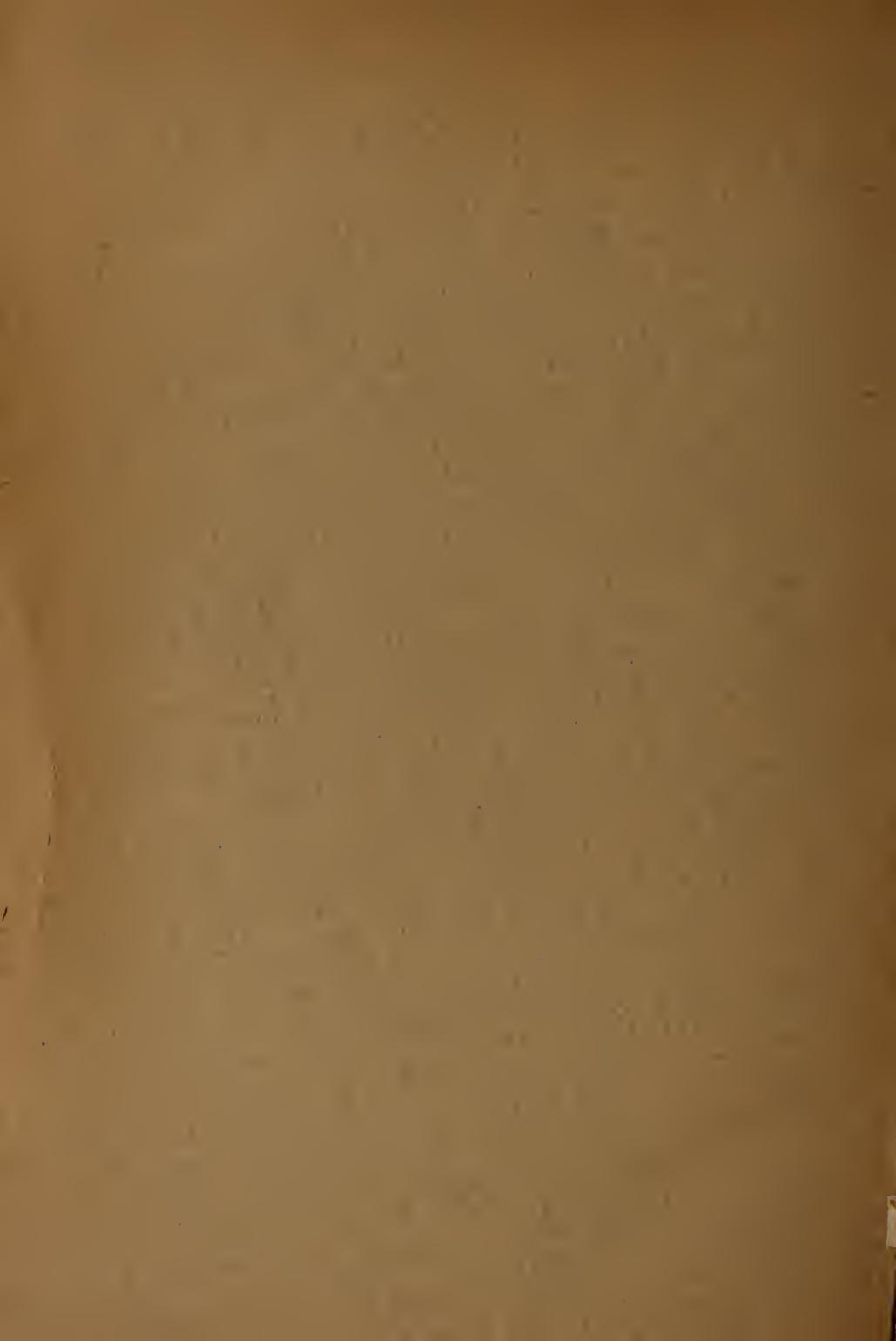


FACSIMILE OF TWO PAGES OF A JAPANESE-ENGLISH DICTIONARY.

Some of this peculiar style of English finds its use upon the shop signs. Here are a few specimens:—

“Japan and Fourgen colth sell shop.” (The third and fourth words are evidently intended for “foreign cloth.”) “European Several Articles for Sale.” “Sale for a Plate of Food. Sale for a Glass of Wine.” “Great dealer of win and man-of-war beer.” “To sell insurable watches.” “Meat Pot Shop.” (Tinned meats.) “Wine beer and other.”

Though the quality of the English instruction given in the public schools is constantly improving, it will be some time ere there is a sufficient number of competent teachers. This is one among many reasons for the popularity of our mission schools, which are filled to overflowing. Graduates of these schools are also teaching in several cities where the Christians have established schools of their own. This desire for English education is a great help to us, since it gives many opportunities for influencing the young men and young women. The Christian schools of Japan are doing a great and important work. Through them we are getting an increasing company of persons who, in the pulpit and elsewhere, are exerting a strong religious influence and hastening the time when Japan shall be won for Christ.



I-7 v.86
Missionary Herald

Princeton Theological Seminary-Speer Library



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