



RESERVE
COPY

[Faint, illegible handwritten text]



Digitized by the Internet Archive
in 2015

THE
MISSIONARY HERALD.

VOL. LXXXIX. — APRIL, 1893. — No. IV.

THE receipts from donations for February were \$2,375 in advance of those of February, 1892, from legacies about \$10,550 less, so that the decline for the month was \$8,171.38. For the six months the gain from donations has been over \$25,000 and the falling off from legacies nearly \$20,000, making the net gain for the first half of the fiscal year \$5,078.33. It is evident that donations from churches and individuals must largely increase, if we are to make up for the relative loss on bequests and are to advance during the year, as we need to do, at least \$100,000.

MANY thanks to the friends who have responded to our request and sent volumes of Peloubet's Notes to the Rooms for our missionaries. Many more copies could be used profitably, and the volumes for any past year will be thankfully received. There is also a continual stream of requests from mission fields for the "Providence Bible Lesson Pictures," and we should be specially grateful to those who may send the sets which they have used last year or any previous year.

INQUIRIES are frequently received whether or not the new craft for the Gilbert Islands, the *Hiram Bingham*, has been paid for. We are sorry to say that there are still some \$1,800 lacking. The vessel has sailed, and we hope that when the *Morning Star* reaches Honolulu, in April or early in May, we may learn of the arrival of the *Hiram Bingham* within the Gilbert group. Sunday-schools and Young People's Societies which have not as yet contributed are asked to forward a gift, large or small, to pay for this vessel, which is not merely a means of conveyance between the islands, but is practically a house for Rev. Mr. Walkup, the missionary.

ONE of the most striking illustrations of personal effort in winning individuals to the acceptance of the gospel is reported in the letter of Mr. Albrecht from Japan, given on another page. In a well-filled house, made up of members of the different churches in Kyōto, Dr. Gordon asked how many of them had been brought to Christ by the personal effort of some friend — and one half of the audience rose to their feet. In view of such a fact we are not surprised at the marked progress the gospel has made in Japan, and we earnestly commend the incident to the thoughtful consideration not only of missionaries but of all members of churches in this and in other lands.

THE article in the last number of the *Missionary Herald* upon the Decennial Missionary Conference at Bombay was written before the report of the proceedings of the last day of the Conference were at hand. It seems that on that day there was a sharp discussion, and much difference of opinion was expressed in reference to the passage and subsequent withdrawal of a resolution declaring the sentiments of the Conference in regard to government complicity with immoral legislation. The Conference at first declined to pass resolutions of any sort, inasmuch as it had no power as a deliberative body. Subsequently the rule was relaxed, and at once an avalanche of resolutions was precipitated upon the Conference, which it could not consider properly. The Conference therefore reverted to its original purpose, and in so doing laid on the table a resolution denouncing the licensing of immorality. There are those who have assumed that in so doing the Conference practically assented to the course of the government in respect to what is known as the "Contagious Disease Act." We are assured from private as well as public sources that this is by no means a proper statement of the case. The question was largely what may be called a parliamentary one. Had it been taken at what was deemed a proper time and place the vote would have been practically unanimous in denunciation of the legislation named.

QUITE a number of the missionaries of the American Board will be in the United States the coming summer, and will wish to visit the Columbian Exposition at Chicago. They will be glad to learn of accommodations in that city which can be secured at reasonable prices. The large and commodious buildings of the Congregational Theological Seminary will be open for guests at low rates, and a special reduction will be made for missionaries and their families who may desire accommodations. Those who wish to avail themselves of this offer would do well to communicate at once with our District Secretary, Rev. Dr. A. N. Hitchcock, at 151 Washington Street, Chicago, Ill.

AFTER careful consideration by the missionaries of the American Board in South Africa and by the Prudential Committee, and in view of the report of the pioneer party which visited Gazaland last summer, it has been definitely decided that our East Central African Mission shall be transferred into Gazaland. It is expected that at least four missionaries and their families, with some native helpers and the necessary outfit, will proceed from Natal in May or June next, going by way of Beira and the Busi River, to form a central station on or near Mt. Silinda, a point at which a large grant of land has been made to the mission by the British South Africa Company.

THE English Baptists in their endeavor to raise a half-million dollars as a thanksgiving Centenary Fund have had great success. The fund will not be closed till the thirty-first of March, but on the first of February over \$540,000 has been received. The whole \$500,000 will be applied strictly to the expansion of the Society's work.

DR. LEGGE, the eminent Chinese scholar, now connected with Oxford University in England, says: "I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of any one as loving him, has yet to come for the first time under my eye."

THE Annual Report of the Madura Mission for 1892, just received in manuscript, from the pen of Rev. J. E. Tracy, is an interesting document which fully confirms the conclusions of the Decennial Conference recently held at Bombay that India is everywhere ripe for a great movement on the part of the Christian church. For years past we have urged the importance of doubling our expenditure of men and means if we would gather in the ripening harvest instead of barely holding our own, while charging the missionaries to cut down all expenses to the lowest possible figure consistent with life, to say nothing of growth and favorable opportunities open on every hand. Hope of change for the better, long deferred, makes the heart sick. The severe retrenchment on the most careful estimates for the educational and evangelistic work of twenty-three per cent. has been, in part, relieved by a supplementary grant of the amount saved last year on exchange through the depreciation of silver and by other special gifts, but only in part; meantime the famine that has nearly doubled the prices of provisions of all kinds, and which is driving many of the poorer classes into the fields to dig wild roots to stay the pangs of hunger, bears heavily on the missionaries, called on daily as they are to aid the suffering around them, and still more on the native agents, whose salaries were only sufficient for the support of themselves and families in the best of times, some of whom must now be dismissed, without employment, to want and suffering. Those who remain are to receive from the mission treasury — though it is not known where the money is to come from — one rupee a month each, or one cent a day extra for one's self and family; and in some instances men have refused to receive this sum, choosing to give it to save their colleagues from dismissal. Do not facts like these appeal to the hearts of Christians in this favored land for grants in aid of our suffering native brethren, faithfully doing the work of Christ in making him known to their countrymen? These natives are now coming, often by whole villages, pleading for instruction. Shall we not give for the relief of our missionaries in this time of need and of unwonted promise and hope of results? How can we measure the value of \$5,000, or better, of \$10,000 to the Madura Mission for the support of its work at the present juncture? Every dollar now counts for five or even ten in former years. Gifts should be sent to the Treasurer of the Board, Langdon S. Ward, No. 1 Somerset Street, Boston.

At a meeting of the North India Conference of the Methodist Episcopal church, held at Bareilly, forty-eight men were ordained to the office of the Christian ministry. All save three of these were natives of India. This is in the district where, in 1892, 18,000 baptisms are reported to have been made. These men have been in training for many years, and are believed to be thoroughly fitted for ordination.

OUR missionaries at Van in Eastern Turkey have been able to render such special services in view of the prevalence of cholera as have won for them the high esteem of the people. Dr. Reynolds, by special invitation, has given lectures in all the Armenian churches of Van in reference to the prevention of cholera and care of patients, while Mr. Green has prepared and distributed hundreds of copies of a paper giving instructions and precautions for the guidance of the people.

LETTERS and dispatches have been received from Marsovan and Constantinople in reference to the burning of the Girls' School building at the former city. It seems that during the month of January placards calculated to incite political insurrection had been posted not only at Marsovan but in many cities and towns of Turkey. One of these placards was posted on the outside wall of the Girls' School building, and the governor of Marsovan absurdly declared that this must have been done by the American missionaries, and that it was on this account that the building was burned. There is much reason to fear that the investigation into the affair, which was subsequently ordered by the Grand Vizier, has been committed to officials who by their incendiary language and conduct were largely responsible for the burning. Our government at Washington was promptly informed of what has transpired by cable dispatches from the United States Minister at Constantinople, as well as by communications from the Missionary Rooms, and the Department of State sent a vigorous demand to the Porte for the protection of our missionaries and indemnity for the losses sustained. A deputation from the Prudential Committee has sought by personal interview to give full information to the new administration at Washington concerning the position of our missionaries in Turkey. It will not be expedient to state here all that is believed or known of affairs within the Turkish empire. It is enough to say that there is undisguised hostility to missionary work, and that the labors of our missionaries are seriously hampered, especially in all educational lines. It is a time of much trial and uncertainty, and our missionary brethren throughout the empire should be especially remembered in the prayers of Christians.

REV. CUSHING EELLS, D.D., who died at Tacoma, Washington, February 16, 1893, was one of the early missionaries of the American Board to Oregon. Dr. Eells was born in Blandford, Mass., February 16, 1810. After graduating at Williams College and East Windsor Seminary in 1837, he left with his bride to go across the country to Oregon. The story of that bridal journey was told by Dr. Eells himself in the *Missionary Herald* for May, 1884. Forty-eight days were spent in reaching the Missouri River, and from that point to Waiilatpu, in the Walla Walla valley, the journey, wholly on horseback, occupied 129 days. During the early years of his service there were only semi-annual mails from Boston, some of them going by way of the Sandwich Islands. When Dr. Eells visited New England in 1884, for the first time after that bridal tour, he made the journey in four days which on his going took 129 days. Dr. Eells was a man of most excellent spirit and labored untiringly in laying Christian foundations in the far West, establishing churches and educational institutions, living on horseback much of the time, and making his camp on the prairies, oftentimes without roof or tent over him, with his saddle for his pillow. His most earnest efforts during his latter years were devoted to the establishment of Whitman College, a work in which he was deeply interested both on account of the need of the institution and as a memorial to his beloved associate, Dr. Marcus Whitman. Apart from his labors as a Christian missionary, the service he rendered our country in connection with the Territories and States of Oregon and Washington entitles him to the gratitude of every citizen of the land.

THE death of Mrs. Delight S. Boudinot, which event occurred at Troy, N. Y., on February 20, recalls some events which were of great interest a little over fifty years ago. Mrs. Boudinot was born in Pawlet, Vt., in the year 1800, and was consequently ninety-three years of age at the time of her death. Her maiden name was Delight Sargent, a sister of ex-Governor Sargent of Vermont, and she went as a missionary teacher to the Cherokees in 1827, residing at Brainerd and also at Red Clay in Georgia. About the time of the removal of the Cherokees into the Indian Territory she married Elias Boudinot, a chief of the Cherokee tribe, who had been educated at the Cornwall School in Connecticut. Boudinot was a noble man, who had assisted Rev. Mr. Worcester greatly in translation work, and is spoken of as having been a fine specimen physically and intellectually of the Indian race. Yet the marriage of Miss Sargent to Colonel Boudinot created great excitement. In 1838 the Cherokees were wrenched from their Georgia home and removed into the Arkansas Country, not far from one fourth of the whole population of 16,000 dying on the sad journey. One of the worst results of the transference was the alienation and party strife created among the Indians themselves by the selling of their lands in Georgia. Mr. Boudinot was one of the signers of the treaty making this sale, and for this act, he, with others, was assassinated on the twenty-second of June, 1839. After her husband's death Mrs. Boudinot returned to the East with her children, the United States government making a grant to her for these children. She taught for a time a young ladies' school, and did missionary work in Troy for about twenty years. Mrs. Boudinot's life was as eventful as it was long. The funeral services were held in Troy on February 22.

In a recent report of a reception given at Nellore to Dr. Miller, Principal of the Christian College at Madras, it is stated that his old students met their teacher with loud hurrahs, and a grand meeting was held, presided over by the District Judge, at which an address of welcome was presented Dr. Miller in behalf of the people of the town. It was a remarkable testimony to the esteem in which he is held. In the afternoon there was held a large garden party, in connection with which it is said, "collations were served, due deference being paid to the caste and creed of the guests assembled." This phraseology is suggestive. It was not *one* collation, at which all met in honor of their guest. The plural is used, for the people would not eat together. The question will arise, what is the "due deference to be paid to the caste and creed of the guests?" It is said that we of the Occident must not expect too much of those whose social customs and theories of caste are so rigid, and that time must be given them to remove their prejudices. Teach them the better way. We cannot help believing, however, that when a Hindu becomes a Christian it is just the time for him to learn that a due regard for caste is a disregard of it.

COMMENCING on March 7 and continuing until April 24, a series of "Foreign Missionary Rallies" has been arranged for by District Secretary Hitchcock, including meetings in about twenty leading cities in Illinois, Michigan, and Minnesota. Field Secretary Creegan will assist in these meetings, and also Rev. H. P. Perkins, of China, and Rev. J. L. Barton, of Turkey.

A FACT reported from Uganda illustrates in a striking manner the spirit of the Protestant community in that kingdom. Some boxes arrived containing copies of the Gospels, prayerbooks, and large wall reading-sheets. Notice was given on a Sunday that the books would be sold on the next day. The missionary, Mr. Baskerville, reports that before light he was aroused by the roar of voices and arose to find his house in a state of siege. He barricaded the doors to keep the people outside, selling the books through the front window. But the barricades were useless; in came the door, and Mr. Baskerville says that there were 1,000 or more people, each with shells, "mad to buy a book." There were only three loads of books, whereas fifty could have been sold. Such eagerness to obtain portions of the Word of God is certainly a most hopeful sign. In this connection we are glad to report that the latest tidings from Uganda as to the political situation are reassuring. The British East Africa Company has received a letter from Captain Williams, dated Uganda, October 22, in which he says that, in his own opinion and that of the missionaries, the "country is fast settling down, and that there is no serious disturbance to be anticipated." Trade is reviving and the people are clearing the roads and building houses and cultivating fields. Captain Williams says he is doing all in his power to work through the king and chiefs, and that he sees no reason why these interior countries should not be able to pay their way, by which we suppose he means that they will make some remunerative returns to the East Africa Company, which is seeking to develop trade in those regions.

AN extract from a personal letter of a missionary now in the field may help in the enlightenment of some persons who fancy that in foreign missionary service there is not an adequate sphere for the exercise of their talents. This missionary writes: "The trouble with many young men at home is that they do not at all appreciate the intensely interesting character of this work, on its intellectual side even, to say nothing of its higher aspects. When I first thought of going abroad, the sticking point in my unenlightened understanding was the question whether I was willing to devote my vast intellect to the business of 'making pin heads' the remainder of my days, far off in the Islands of the Sea or the wilds of Africa. And this, too, notwithstanding the fact that I had often preached to my church on the capacities of the heathen mind. I finally decided to devote myself to pin heads, and as a result a work has always fallen to my hands of a comprehensiveness such that I envy the place of no seminary teacher in America!"

THE information received from the Hawaiian Islands indicates a growing sentiment among the natives in favor of annexation to the United States. Good order has been maintained, and the people, under the extraordinary circumstances, have behaved well. The violent and unconstitutional conduct of the late Queen has evidently alienated the mass of the people, who otherwise might think that her rights should not be taken from her. Her course has been such that the fact is recognized that she has no rights as Queen. It is perhaps well that the government of the United States should act with great deliberation in reference to the proposed annexation, but so far as we can gather from the utterances of public men and the public press the conviction is becoming clear that, in some form, the Hawaiian Islands must become an integral part of the United States.

ON the next page will be found a valuable table giving the record of Protestant missionary work in Japan for the year 1892. We are indebted to the Rev. Henry Loomis, Agent of the American Bible Society in Japan, for an early copy of the statistical table prepared by him from which we have condensed the report we give. It will be noticed that the number of foreign missionaries connected with all Boards is slightly over what it was a year ago, while the native ministers and preachers not ordained have increased by over 100. The Kumi-ai churches lead all the others in the number that are entirely self-supporting, 44 of them receiving no aid whatever from any outside source. The report of the Greek Church in Japan shows that there are 219 churches, with a membership of 23,325. The Roman Catholics report 78 European missionaries, 36 native clergy, and 291 catechists. Their congregations number 244 and the adherents 44,812. Including 2,500 infant baptisms they report under the heading of "baptisms and conversions" during the year, 5,354.

AMONG the numerous congresses which will assemble in connection with the Columbian Exposition at Chicago, two will be of special interest to readers of this magazine. A foreign missionary conference, to be held in the latter part of September, will, it is hoped, bring together representatives of all the foreign missionary societies in the United States and perhaps many from other countries. The committee that has in charge an African Ethnological Congress has issued an attractive program, and papers will be presented and addresses made by a large number of eminent persons who are familiar with Africa and the African races. On the list of speakers, aside from many well-known Americans, we notice the names of R. N. Cust, Esq.,^{*} Yakub Pasha, W. T. Stead, Mason Bey, etc. Over sixty topics are entered upon the program. The congress will undoubtedly be both interesting and profitable.

WE have received the first number of *The Student Volunteer*, which is to be the special organ of the "Student Volunteer Movement for Foreign Missions." It is published by an executive committee, at No. 80 Institute Place, Chicago, the price being only twenty-five cents a year. It is a bright and readable magazine of twenty pages, containing much matter which will be helpful to the Volunteer movement. The leading article dwells upon the Volunteer as a force: (1) educational; (2) financial; (3) a praying force; (4) a missionary force to-day in the field just at hand, doing missionary work before going abroad; and (5) a self-perpetuating force, in bringing forward others to take his place when he leaves. An interesting fact is brought to light that all the former Secretaries and members of the Executive Committee who were Volunteers are already in the field or have offered themselves to some foreign missionary Board. Three of them are in India, one in China, and one in Japan. We are persuaded that the power that is in this Volunteer Movement has not been clearly recognized. Are our churches praying for these young Volunteers as they should?

THE blessing of God is manifestly resting upon missionary work in Hungary. Our readers will remember the record of the past year, and Mr. Clark writing from Prague, February 9, says that up to that date twenty-four persons had been received to the church since Christmas.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1892.

CONDENSED FROM TABLE COMPILED BY REV. H. LOOMIS, OF AMERICAN BIBLE SOCIETY, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1892.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=67 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S.	1859	21	22	63	11	21	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Reformed Church in America	1859	10	7	27	4	15	. . . . .	. . . . .	. . . . .	24	. . . . .	. . . . .	. . . . .
United Presb. Church of Scotland	1874	2	. . .	3	1	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
The Church of Christ in Japan(e) . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	74	789	11,190	51	53	103	16,740.00	
Reformed Church in the U. S.	1879	4	3	10	1	5	. . . . .	. . . . .	20	. . . . .	. . . . .	. . . . .	. . . . .
Presbyterian Ch. in the U. S. (South).	1885	11	5	26	5	25	. . . . .	. . . . .	6	. . . . .	. . . . .	. . . . .	. . . . .
Women's Union Miss. Soc., U. S. A.	1871	. . .	3	3	1	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Cumberland Presbyterian Church	1877	4	6	14	4	12	. . . . .	. . . . .	5	. . . . .	. . . . .	. . . . .	. . . . .
Evangelical Lutheran Mission, U. S.	1892	2	. . .	2	2	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
American Prot. Episcopal Church(4) {	1859	12	11	33	5	30	27	208	1,433	15	7	19	2,357.87
Church Missionary Society	1869	22	21	64	12	33	36	267	2,126	19	7	60	2,389.24
Nippon Sei Kokwai . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Society for the Prop. of the Gospel	1873	10	3	17	4	7	7	151	784	8	7	10	942.76
Wyckliffe College Mission (Canada) {	1888	3	. . .	4	1	. . .	1	13	23	1	. . .	3	42.33
Baptist Missionary Union, U. S. A.	1860	16	15	46	8	74	18	199	1,312	6	6	51	632.82
Disciples of Christ	1883	4	7	15	1	11	2	50	260	7	8	4	30.00
Christian Church of America	1887	2	1	5	1	4	3	27	174	2	1	4	60.32
Baptist Southern Convention (f)	1889	2	. . .	4	1	2	. . .	7	15	. . . . .	3	. . . . .	. . . . .
Kumi-ai Churches; A. B. C. F. M. (b)	1869	26	31	83	14	195	92	1,096	10,760	77	28	101	25,707.56
Berkeley Temple Mission, Boston (c)	1889	1	. . .	2	1	. . . . .	. . . . .	. . . . .	1	. . . . .	. . . . .	. . . . .	. . . . .
American Methodist Episcopal Church	1873	19	26	67	9	30	58	436	*681 3,114	29	82	23	7,061.51
Canadian Methodist Church	1873	9	14	31	8	14	22	182	*168 1,760	8	12	16	5,699.92
Evang. Association of North America	1876	5	. . .	9	1	6	8	81	537	13	11	15	912.98
Methodist Protestant Church	1880	3	3	7	3	3	2	44	305	6	1	8	201.68
Am. Methodist Epis. Ch. (South) (d)	1886	15	5	29	8	22	9	118	524	23	5	9	434.00
The Scandinavian Japan Alliance	1891	7	10	18	7	10	. . . . .	. . . . .	. . . . .	. . . . .	13	. . . . .	. . . . .
General Evang. Prot. (German-Swiss)	1885	2	1	4	1	4	2	14	247	8	2	3	100.00
Society of Friends, U. S. A.	1885	1	2	4	1	3	1	8	43	. . . . .	5	25.00	
International Missionary Alliance	1891	1	4	5	2	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Unitarian	1889	2	. . .	3	1	6	2	. . . . .	19	1	7	. . . . .	. . . . .
Universalist	1890	3	1	6	1	5	1	41	78	11	2	3	. . . . .
Total of Protestant Missions, 1892 . . . . .	. . .	219	201	604	119	537	365	3,731	35,534	359	233	460	63,337.99
Total of Protestant Missions, 1891 . . . . .	. . .	209	178	527	97	381	323	3,718	33,390	349	157	429	74,070.14
Increase in 1892 . . . . .	. . .	. . .	23	77	22	156	42	. . . . .	2,144	10	76	31	. . . . .

(a) To June 30, 1892. (b) To March 31, 1892. (c) All other items are included in the American Board report. (d) To August 1, 1892. (e) To August 30, 1892. (f) To December, 1891; no report for 1892. * Probationers.

THE TRAINING SCHOOL AT EL PASO.

THE buildings which are represented in the cut below are a sign of a marked advance in the work of preparing Spanish-speaking ministers both for



THE TRAINING SCHOOL AT EL PASO.

Mexico and for the States of the Southwest where the Spanish language is used. The building is located just this side of the Rio Grande in El Paso, Texas, but it is conveniently situated for students from all parts of Northern Mexico.

Just across the bridge, on the Mexico side, is Ciudad Juarez with a Mexican population of 9,000. The institute is supported jointly by the American Board and the New West Education Commission; the buildings having been provided by the Commission at a cost, including the land, of about \$11,000, while the Board deposes one of its missionaries, Rev. A. C. Wright, to be the head of the school. Since the first of September last there have been fourteen students, all but one of them from old Mexico. The New West Commission is coöperating with the Board most generously in this institution, which combines home and foreign missions in a remarkable way. The school building is of brick and is large and conveniently arranged, and the cottage near by is the home of Mr. and Mrs. Wright.

SKETCH OF OSAKA, JAPAN.

BY REV. OTIS CARY.

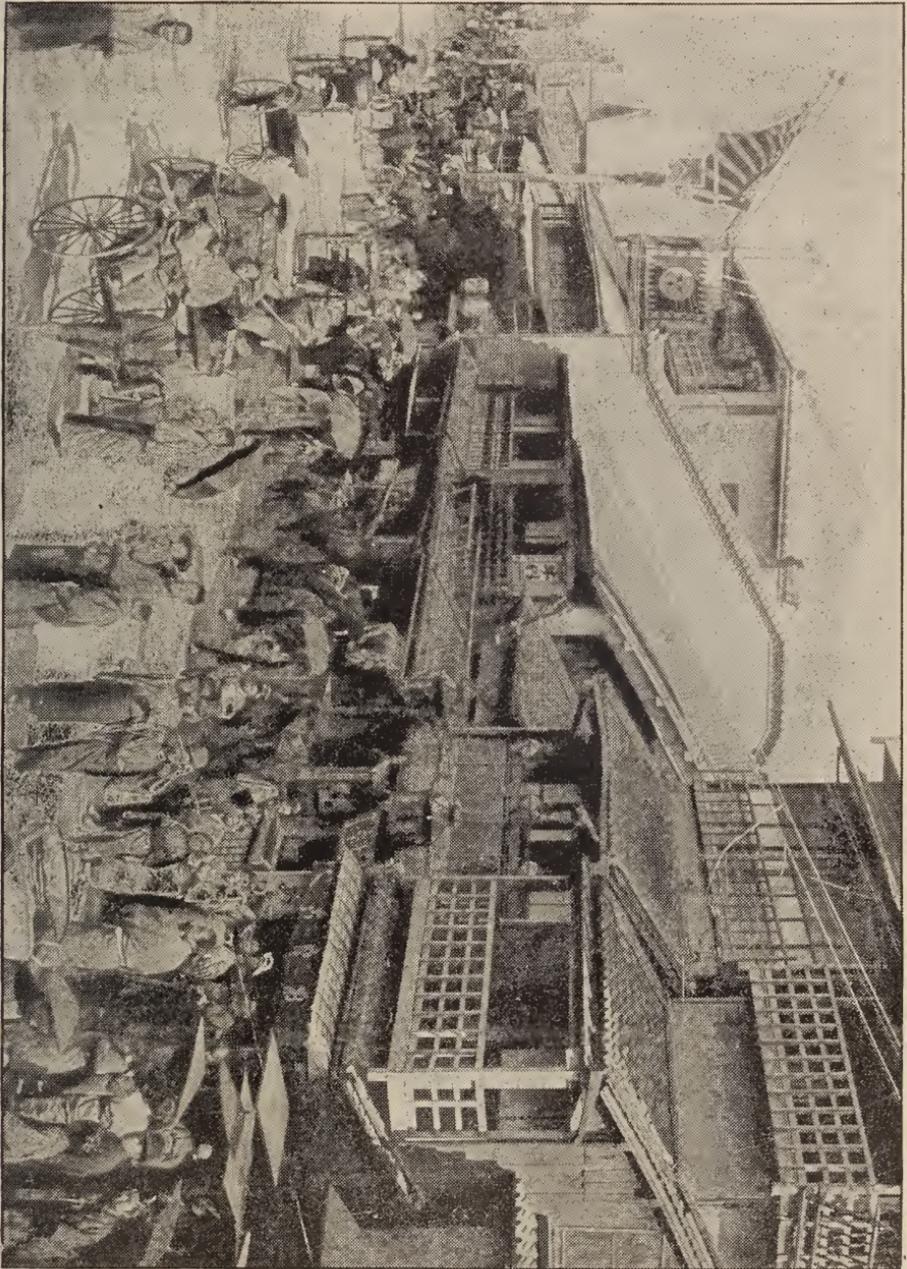
AMONG the cities owing their existence, or at least their importance, to the rivers on whose banks they are built is Osaka. In population it ranks second among the cities of Japan, having about 500,000 inhabitants within the city proper, while Tōkyō has 1,400,000. The prosperity of the latter city depends chiefly upon the public offices and the schools; while Osaka owes its importance to commerce and manufactures. The wide plain on which Osaka is situated was formed by the Yodo River, which is the outlet of Lake Biwa. Though the mouth of the river is now two miles distant, there is abundant evidence that within historical times the sea flowed over a part of the territory now occupied by the city.

The city is intersected by a large number of artificial canals that afford water transportation to all sections. This has led some to give to Osaka the exaggerated title of "the Venice of Japan." In one respect it outranks Venice, having 1,100 bridges, while the Italian city can boast of only 400.

The modern name of the city is written with characters signifying "Great Acclivity," a title which seems inappropriate for so flat a plain. Some give another derivation which would make the name mean, "Hill of the Great Estuary," the hill being the slight elevation on which are now the remains of the ancient castle. It was on this hill that a Buddhist monastery was built about the close of the fifteenth century. Nobunaga, the general who is remembered as the persecutor of the Buddhists and the patron of the Jesuit missionaries, became angry at the sect to which this monastery belonged because of the help which its priests had rendered to his enemies. He resolved upon its annihilation; but some of his followers who belonged to that sect revealed his designs to the bishop, who at once prepared for defence. Several attempts to take what had now become a fortress having failed, Nobunaga had recourse to the emperor, who ordered its evacuation. The priests did not dare to disobey; and so, in 1580, after setting fire to the buildings, they abandoned their stronghold.

Three years later, the great general, Hideyoshi, who had succeeded to Nobunaga's power, determined to make Osaka his headquarters. On the site of the monastery he built a castle within which was a palace, said to have been the most magnificent building ever erected in Japan. It remained until 1868, when,

during the contests between the emperor and the shogun, it was burned by the latter as he evacuated it. The walls of the castle still remain, the immense blocks of stone used in its construction being among the chief sights of Osaka.



A STREET IN OSAKA.

On the highest part of the castle grounds is the mouth of the "Golden Famous Water Well," which furnished a supply of water sufficient for the needs of an army in time of siege. On my first visit to the castle, the friend who accom-

panied me tried to convey some idea of the depth of the well by saying that if we dropped in a stone that afternoon and came again the next morning we should then hear it strike the water.

For centuries Osaka has been the commercial capital of Japan. In November, 1549, three months after landing in Japan, Francis Xavier wrote to the commandant of Malacca: "Osaka is a maritime city, the chief seat of trade in Japan. With God's help it will be easy to obtain that right of domicile in that city should be given to the consuls of the king of Portugal, as well as power to build storehouses where they might keep merchandise from India and Europe until they might be exchanged at leisure with the precious metals of the country of Japan, with manufactures and produce, but especially with silver and gold, which are brought for sale from nearly all parts of these islands, in great quantity, to that port, which is the richest that they have." Will Adams, the English pilot who spent many years in Japan, thus writes of a visit that he made to Osaka in 1600: "We found Ozaca to be a very great towne, as great as London within the walls, with many faire timber bridges of a great height, seruing to pass ouer a riuier there as wide as the Thames at London. Some faire houses we found there, but not many. It is one of the chiefe seaports of all Iapan; hauing a castle in it, maruellous, large, and strong, with uery deepe trenches about it, and many drawbridges, with gates plated with yron. The castle is built all of freestone, with bulwarks and battlements, with loopeholes for smal shot and arrowes, and diuers passages for to cast stones vpon the assaylants. The walls are at the least sixe or seuen yards thicke, all (as I said) of freestone, without any filling in the inward part with trumpery, as they reported vnto me. The stones are great, of an excellent quarry, and are cut so exactly to fit the place where they are laid that no mortar is used, but only earth cast betweene to fill up voyd creuses, if any be."

The city still retains its commercial importance. The rivers are traversed by numberless boats bearing their cargoes to the storehouses that line the banks of the rivers and canals. The streets, in the business part of the city, show something like the bustle of Western lands; though the absence of heavy drays and street-cars gives a quiet such as is there unknown. Man-power takes the place of horse-power, goods being carried in boats, on handcarts, or on the shoulders of coolies, while passengers travel in the ubiquitous jinrikisha. The fronts of the shops are open so that the passer-by can see the goods that are for sale; though those of the finest quality are often kept stored away, to be taken out only when a purchaser is at hand able to appreciate their excellencies. A large proportion of the shops in the principal streets is lighted by electricity. Many of the public buildings, a few of the banks, and some of the manufactories are built wholly or partially in foreign style.

The student of sociology finds much of interest in Japan, where are being condensed into a short space of time the changes that in Europe have occupied centuries. One of these revolutions is now going on in Osaka, owing to the introduction of the modern system of manufactures. Encircling the city is a belt of factories darkening the air with the clouds of smoke that pour forth from their tall chimneys. Some of the buildings are little more than rough sheds, and it is astonishing to see the quantity and excellent quality of the goods turned out

from some of these places. Others of the buildings, such as the government and arsenal, the plants of the electric lights, the cotton factories, etc., seem to be as well appointed as those of similar establishments in America. The development of these industries, together with the facilities for travel offered by railroads, is in Japan, as elsewhere, helping to build up the cities at the expense of the country towns. Many places in the vicinity of Osaka which were formerly of considerable importance are now giving up their young and most enterprising people to the attractions and opportunities of the city. With the increase of the manufacturing population, it cannot be long before the labor questions of Western lands find their counterparts here. Even now there may occasionally be seen in newspapers the word, "sutoraiku," an attempt to reproduce in the Japanese syllabary the word "strike," which is likely to become a permanent addition to the English terms that have gained a place in the language.

In 1869, Bishop Williams, of the American Episcopal Church, came to Osaka as the first Protestant missionary. The work of the American Board was commenced by Rev. and Mrs. O. H. Gulick, in July, 1872. They were soon joined by Dr. and Mrs. M. L. Gordon. At first no public work could be attempted. Here, as elsewhere throughout the country, there was posted the law: "The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." In the Kyōto prison, from which he was to be released only by death, was Mr. Gulick's former teacher, who a year before had been arrested because of his interest in Christianity. There had recently been renewed persecution of the Roman Catholic Christians near Nagasaki. Little could be done except to wait and to prepare for the opportunities that might come when the then present obstacles were removed. During this time of waiting Mr. Gulick daily read the Scriptures with three Japanese who were in his household. There were rumors that the government was becoming less opposed to Christianity; and when, in January of the next year, a school was opened on Dr. Gordon's premises, there were forty students, notwithstanding that the principal exercise was the reading of the New Testament. The next month the government ordered the removal of the public proclamations against Christianity, although it soon after declared that the laws had not been actually repealed. On the very day when the last edict in Osaka was taken down, the two missionaries held the first public service in the Japanese language. There was at first an average attendance of about fifteen persons. May 28 there was organized the fourth Protestant church in Japan. It was the second in connection with the work of the American Board, the church in Kōbe having been formed about a month before. The Osaka church consisted of seven members, all men. Two came by letter from the churches in Yokohama and Tōkyō.

There are now within the city limits five churches connected with the work of the American Board. There are also several places where Sunday-schools and preaching services are regularly held. All of these churches are self-supporting, though the mission aids in some of the outside work that they carry on. There are two schools, one for boys and one for girls, carried on by these Christians, they being responsible for the finances. Members of the mission assist in the teaching.

Several other missionary societies are working in Osaka. The whole number of Protestant church members is something over 2,000; not a very large number when the whole population is taken into account. One of the pastors, in illustrating to his hearers how much work remained to be done, said: "If, in order to preach the gospel to those who pass along the streets of Osaka, we should station the church members of the city on the bridges, there would not be enough to have a preacher at each end of all the bridges." The number of the Christians is not a criterion of the influence they are exerting; an influence that is felt and acknowledged by many who are not in sympathy with their religion. In addition to the Protestants, the Roman Catholics have a *population* of about 700, and the Greek Church of about 200.

WHAT A BUSINESS MAN SAW IN MADURA, INDIA.

MR. CHARLES STEWART SMITH, President of the New York Chamber of Commerce, is now traveling in the East, and a letter from him, addressed to the Secretary of the Chamber of Commerce, was published in *The New York Tribune* of February 17. The letter refers particularly to what Mr. Smith saw within the Madura Mission of our American Board, and his testimony as to the character of the missionaries and the value of their work is most emphatic. The high source from which it comes entitles it to special attention and full credence. We are glad to give here that portion of Mr. Smith's letter relating to missionaries:—

"It is the fashion among passengers by the Pacific steamers and with a large number of travelers to sneer at foreign missionaries. I determined to take advantage of my visit to Southern India to judge from personal observation of the claims of the missionaries of the American Board, located at Madura, to the sympathy and support of all good men and women. A letter from the distinguished president of the American Board, Dr. Richard S. Storrs, opened the door to this inquiry. No commendation is needed from me, either of the grand work of Dr. Washburn, the head of Pasumalai College, who has given not only his life service, but also all his private means to the college, or of the devotion of John Scudder Chandler and his predecessors in charge of the Madura Mission. The story is well and truly told in the jubilee report of half a century's work in this place, which I hope you will read. My personal observations lead me to the conviction that the results are understated.

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible readers. The Lord's Prayer was said in the Tamil language, a hymn sung, and the Bible read; then followed questions by the women, and answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate-looking but brave young woman holds two classes each morning, of one and a quarter hours each, and in the afternoon visits the dirty lanes and poor huts of the natives, inspecting and assisting the labors of the women that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from 700 to 1,000 native Bible readers connected with the Madura Mission in all its branches, who have been prepared for

their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbors are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population; but the lives of the missionaries were threatened and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the mission to have a school opened by one of the ladies for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's Prayer in their own language.

"I was invited to the principal Hindu Club of Madura, and was introduced to a high-caste Brahman, who was a distinguished member of the Bar. He spoke faultless English and was a very interesting man. This gentleman said: 'Hindu as I am, I want to bear my testimony to the valuable service the American missionaries have rendered to our poor people by their schools. They have forced us in self-defence to open Hindu schools for the poor.' I afterward learned that this same man had contributed largely to the support of a Hindu school modeled on the American plan. I spoke to the young lady in charge of the Bible readers' classes of the hard work and discouragements connected with her special field. 'Yes,' she replied; 'I do sometimes feel discouraged; but then I turn to the Master, at once divine and human, whose commission I bear, and I hear his voice sounding through the centuries: "I am with you always, even to the end of the world"; and I remember he said also: "My words shall never pass away."' "

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honor and the empire of the English race in India. I solemnly believe, however, that no soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."

CONDITIONS OF CONTINUED PROGRESS IN JAPAN.

At its last annual meeting, in July, 1892, the Japan Mission made no request for additional missionary families to aid them in their work. They had presented such requests year after year, and called attention to important centres which might well be occupied. The Board at its Annual Meetings had endorsed

their requests; but the men were not forthcoming, and the mission felt that they must give up important centres to other societies and content themselves with developing, if possible, the work in hand. Though the number of missionaries is now five less than three years ago, they only ask for four or five young women as necessary simply to fill vacancies in carrying forward woman's work already begun.

In these circumstances the mission make a most earnest appeal for funds to sustain and develop the Doshisha as the great agency for putting well-qualified Japanese ministers into the field, and for means to support Japanese preachers. As was shown in the results of the past year, the Japanese are taking upon themselves more and more the duty and the privilege of making the gospel known to their countrymen; but their preachers must be supported from abroad in their purely evangelistic labors as they carry the gospel into new places and organize new churches which may soon become self-supporting. Hence the mission plead most earnestly for means to employ all well-qualified men as evangelists, and to enable them to start the work at new points. For this purpose, besides a supplementary grant recently made to this mission, not less than \$4,000 more are imperatively needed to sustain the Japanese Home Missionary Society, and for evangelists in connection with the different stations, unless able preachers are to be dismissed from service or fail to be employed, a calamity which the friends of missions certainly will not permit.

When it is remembered that during the last year twenty-one new churches were organized, and over 1,000 believers received on confession of faith, and this very largely as the result of purely evangelistic work in which the Japanese had the larger share, it will be seen how urgent is this call. The failure to receive the aid, as above indicated, will seriously check the work now so happily in progress and prove a sad discouragement to the missionaries.

RECENT EVENTS AT THE DOSHISHA UNIVERSITY.

BY REV. M. L. GORDON, D.D., KYŌTO.

THE fall term of these now well-known schools was a very prosperous and harmonious one. The students named in the catalogue number over 500, and when the professors and their wives meet in a social gathering they make a company of sixty persons. Among the Japanese members are four doctors of philosophy, several doctors of medicine, not to speak of other degrees which have been well earned in our best American schools. The return of these men to the service of their Alma Mater is a cause for rejoicing to all the friends of the school.

Two events, not so joyful, have recently occurred. One was the death of Mr. K. Yamamoto, who with Dr. Neesima constituted the original Doshisha, or One-purpose Company. He was in many respects a very remarkable man. He was a samurai of Aizu, a province where the spirit of the soldier seems to have burned with an especially pure flame. An earnest student and an intense patriot, his early days were devoted to the military advancement of his native province. By his indomitable perseverance he secured improvement in the fire-

arms of the provincial soldiers, and as a reward was made an inspector of the army and the commander of its artillery. He was ordered to Kyōto in 1864, and took an active and honorable part in the troublous scenes of the succeeding two years. At one time he was taken prisoner by the Satsuma soldiers and coming in contact with such men as Saigo Tokamori and Komatsu Satewaki he was greatly admired by them. Later he became blind and lost the use of his feet, and remained in this condition during the twenty years that preceded his death.

In the spring of 1875 Dr. Neesima visited Kyōto and met Mr. Yamamoto, who was then a councilor to the local government. Several missionaries who had previously visited Kyōto had called on Mr. Yamamoto, and a copy of Dr. Martin's Evidences of Christianity given him by one of them had greatly moved him and prepared him warmly to second Neesima's plans for a school founded upon Christianity. And so the Doshisha was founded. His progress into the full light of Christian truth was slow, and it was not till several years later that he was baptized and received into one of our churches. For some months his health has been gradually failing, and on December 28 he passed away. His funeral, which occurred on December 30, was very largely attended.

To-day, January 23, is the third anniversary of Dr. Neesima's death. Services conducted by President Kozaki were held in the University Chapel and were very largely attended. The chapel was decorated with Japanese flags and several mottoes in Chinese characters stood on the platform. One of these, *Kenshin* (Consecration), gave perhaps the best possible epitome of his life. Two of his letters dating back as early as 1871 were read, in which his love for Christ and for his fellow-countrymen was clearly revealed. The two addresses were delivered by Professors Morita and Ichihara, who have just returned from three years' study at New Haven, each bringing with him Yale's degree of PH.D.

Dr. Morita spoke especially of Dr. Neesima's spirit—marking the points that he came back (1) to be perfectly at one with his people; (2) to be perfectly at one with his environment; (3) that he was able to do this because he was at one with God. Dr. Ichihara spoke of two thoughts which could not be dissociated without harm—conservatism and progress. His address was an eloquent plea for conservatism as regards Dr. Neesima's spirit and principles, and progress as regards the application of them in the work of the schools. If the schools can be carried on on the lines indicated, their future is secure.

KYŌTO, January 23, 1893.

AN APPEAL FROM THE DECENNIAL CONFERENCE OF MISSIONARIES IN INDIA.

[The following appeal, sent forth by direction of the Third Decennial Conference held in Bombay in January last, deserves the most careful attention of all Christians.]

THE members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the church of Christ in Europe, America, Australasia, and Asia. We reëcho to you the cry of the unsat-

ified heart of India. With it we pass on the Master's word for the perishing multitudes, "Give ye them to eat." An opportunity and a responsibility, never known before, confront us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labors of godly men in the classroom need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has 50,000,000 Mohammedans, a larger number than are found in the Turkish empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people.

Sunday-schools, into which hundreds of thousands of India's children can readily be brought and molded for Christ, furnish one of India's great opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youth and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass-movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize, but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to his kingdom. In the name of Christ and of the unevangelized masses for whom he died, we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them!" In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with 284,000,000 in this land for whom, in this generation, you as well as we are responsible, we ask, will you not speedily double the present number of laborers? Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent Love? At the beginning of another century of missions in India, let us all "expect great things from God, — attempt great things for God." For the

reflex blessings to yourselves as well as for India's sake, we beseech you: "Hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep his commandments; and this is his commandment: "Go ye into all the world and preach the gospel to every creature."

A. MANWARING, J. L. PHILLIPS, M.D.,
Secretaries of the Bombay Decennial Conference.

BOMBAY, January 4, 1893.

Letters from the Missions.

Mexican Mission.

DEDICATION AT GUADALAJARA.

MR. HOWLAND sends the following account of the dedication of their new church, a picture of which was given in the *Herald* for September last:—

"After long delays, caused at first by hostility of local authorities, and later by difficulties in getting materials from long distances and through Mexican custom-houses, the new church edifice at Guadalajara has been completed. The dedication took place January 14; Saturday being chosen, and an evening service is always better attended than one in the daytime. The annual meeting of the Mission to Mexico, which was to be at Guadalajara in March, was changed, so that nearly all of the members of the mission were present at the dedication. Seats were provided for nearly 500 persons and nearly all were filled, there being also a large crowd at the entrance and near the door.

"For months reports had been constantly circulated to the effect that the building would never be allowed to be dedicated, that it would be blown up, etc. Undoubtedly these reports accomplished, in part, their object in keeping people from attending. Two extra policemen and four of the mounted police were sent by the authorities to preserve order, but there was not the slightest disturbance. Messrs Eaton, Crawford, Case, Wright, Olds, and Howland occupied seats on the platform and took part in the services. An impressive part of the program, intended publicly to refute the common charge that the Protestants reject all creeds, was the

repetition of the Apostles' Creed by the congregation. Another feature of the service was a charge to the church, following the dedicatory prayer. An original dedicatory hymn had also been prepared for the occasion by a member of the mission. The music, with the exception of one selection rendered by Mr. and Mrs. Olds, was by the congregation and was most inspiring. The sermon, by Mr. Eaton, was upon Psalm 24: 3, 4, and was an excellent and opportune exposition of the requisites and characteristics of true worship. In the program the hymns were printed in full, as were also the responsive exercise and the creed, and on the back was printed a picture of the new building, thus forming an attractive and useful tract, the whole edition of which was speedily exhausted.

"The new edifice is simply but prettily decorated, has an abundance of light, which is, however, so soft as not to be in the least trying to the eye; its ventilation is ample and easily controlled, and its acoustic properties are perfect. Isolated from all other buildings, situated in a central and much-frequented part of the city, nearly facing the newest, largest, and most imposing Romish 'temple' in the city, it attracts a great deal of attention and excites much comment, most of which is favorable. Entering it, after having occupied only small and inconspicuous rooms, we have taken a great step forward. Aside from securing many new hearers, we compel all to give us some thought. Already the lecture room, which seats about a hundred, has been filled to overflowing, and we have been obliged to change the midweek prayer-meeting to

the main room. Will not those who have so generously aided in the construction of the edifice pray that wisdom and strength may be given to use this new opportunity for the greater glory of the divine Redeemer, whose name the new edifice bears?"

Mr. Case, of Parral, who was present at the dedication, writes of the occasion as one of remarkable interest and solemnity. Every effort had been made to prevent the building of the church, from the day when it was known that Mr. Howland had secured the location. Now that the work has been so successfully completed, Mr. Case says: "It is evident that Protestantism has taken a decided step forward in Guadalajara. A light has been set up in the city which cannot be hid."

Western Turkey Mission.

THE GIRLS' SCHOOL AT SMYRNA.

MISS MCCALLUM speaks in high commendation of the work done by the new Greek pastor, Mr. Moschos, and of the school she writes:—

"It has been larger this year than for several years past. We have now twenty-three boarders and in all ninety-two pupils. We have a very good staff of Greek and Armenian teachers, and everything all through the term has been most harmonious. Our Woman's Christian Temperance Union is growing, and quite an interest in the work has been awakened among the girls. Our King's Daughters are doing a very good work. Every month a committee of one teacher and two girls is appointed to visit the poor and the sick and to help them as far as possible. The society also contributed to the Christmas gifts at the Greek Alliance school and supplied presents for the school in Manisa, which is taught by one of our pupils, and the day before New Year's dinners and presents were provided for eight poor families. Then, besides all this work in Smyrna, they support a little girl in India, and have contributed to the library fund in the Kobe Home, also

to Dr. Paton's work in the New Hebrides, etc. It has been a great satisfaction to me to notice the development of the girls during the time I was at home. Both spiritually and mentally I can see a steady growth. We had very interesting meetings during the Week of Prayer, notwithstanding the pouring rain."

A GREEK VILLAGE.

Mr. Crawford, of Brousa, under date of January 24, reports a visit paid by himself, part of the time with Mr. Riggs, of Marsovan, at Sartovan, a Greek village not far from Adabazar:—

"We found the village in tears, for the young preacher had died a few days before. The whole village, irrespective of creed, had remained at home from the fields and attended his funeral in a body. We were too late for the funeral, but not too late to be of comfort, we may believe, to the many souls who had known and loved K. Sarvas. One of the most beautiful pictures in my memory is of a fine June morning in 1881, as Sarvas and his bride (they had been married the night before) followed our ox-cart to the edge of the village and stood waving their adieus to us as we went on our way and left them, looking so strong, so full of hope, to work together for their village. They had been engaged years before, and in the meanwhile he had been at Smyrna and Marsovan and she in our school in Brousa. They had thus been well fitted for one another and for the work, and it was hoped that long years of service were before them; but on the second Sabbath of the new year—1893—Maria stood up alone and presented their child Erasmia for baptism and to be given to the service of Christ.

"There was another incident of great import on that communion Sabbath. A young man united with the church, who had been the master of the Greek school, but who had been turned out of his position because of his study of the Scriptures. It seems that he purchased a Bible some time ago and had had serious talks with K. Sarvas and other Protest-

ants. He desired to unite with the church when I was there in September last, but it seemed best to defer his reception until now. If the way can be opened for him to go on to Marsovan, he will make an excellent worker to succeed K. Sarvas.

"After Mr. Riggs left, I remained a week longer in the village. It was a delightful week, going here and there, visiting the people in their homes, seeing their manner of life, eating the bread of plenty in one home and the bread of poverty in another. The village is inclined toward spiritual things. In every house we visited they were ready for Scripture reading, for singing, for prayer. The whole history of the religious awakening in Sartovan gives evidence of the work of the Holy Spirit. The brethren are now rejoicing in the purchase of the old building where they have from the first held their services. It is sadly in need of repairs and they have a little in hand, but they will need further outside aid in order to make the place into a suitable house of worship.

"We have had a good deal to discourage us of late in our Greek work in and about Brousa. The attitude of the Greek bishop toward us and his authority over his people are such that girls are kept away from our schools and people from our church services, and it is a great joy to visit such a place as Sartovan, where, notwithstanding anathemas of bishops, we find the people anxious and ready to hear the truth. The entrance of the gospel into Sartovan has made a moral as well as a spiritual revolution. One man was telling me that 'before we began to study the Bible we were going back and forth from the jail continually — at least *ten* each month; and as soon as the ten got out there were ten more ready to go. We were drinking, fighting, swearing, stealing, etc., but we are changed now. Not more than *two* or *three* a year go to prison since the gospel came to our village.'"

FROM CONSTANTINOPLE.

Dr. Greene writes: —

"You will be glad to learn that not

only at Gedek Pasha but also at Hasskeuy and at Scutari the work of the ladies gives us great cheer. We are much encouraged by the coming to the Langa church of the Rev. Arakel Bedigian, a man of excellent ability and spirit. The rooms where the services are held are crowded to excess, and we wait in prayer and hope for the coming of the time when, by some providential intervention, the hindrances to the erection of the new church, most unjustly raised by certain bigoted officials, may be removed. All our religious services and Sabbath-school are well attended, and we are now having exceptionally large and happy meetings at seven different points during this Week of Prayer. Our hearts are full of praise to God for the throne of grace."

A JOYFUL DAY AT TALAS.

Under date of January 2 Mr. Fowle, of Cæsarea, writes: —

"I want to tell you of a delightful Sunday that we have just passed here in Talas; in many respects perhaps the *most* delightful that I have ever passed in Turkey. In the report for 1892 mention was made of a 'One-cent-a-week Bible Society' in Talas. During the Week of Prayer in January, 1892, a brother, whose heart had responded to the appeals in prayer-meeting and sermon in behalf of those that 'sit in darkness,' came to the preacher and asked if there was any way in which the coin he held in his hand, worth twenty-two cents, could be sent to buy Bibles for the heathen. Thinking that perhaps others were of the same mind, we asked how many would be willing to join a society whose members would agree to give ten paras [about one cent] a week for sending the light of the gospel to those in darkness. Forty-three persons responded, and steps were taken toward organization. Officers were elected; committees of both brethren and sisters were appointed; and from time to time cheering reports have been given.

"But the culmination of our hopes and efforts appeared on Sunday, December 25,

when we held our anniversary meeting. As it was Christmas day, both songs and sermon had special reference to the birth and work of Him who came to be a 'Light unto the Gentiles.' Girls from the Boarding School, with specially prepared songs in Turkish, Armenian, Greek, and English; young men and brethren from the congregation with brief, pointed extracts regarding the need and the success of Bible work among the heathen; a fifteen-minute sermon, crisp, clear, helpful, from Dr. Farnsworth,—all these served as an appetizing introduction to the report of the president. Of the 120 members, eighty-one were from Talas alone, the rest being scattered from Galatia to Lycaonia, with a good number from Cappadocia. During the year two liras (\$8.80) had been sent to each of the following countries: Japan, China, India, and Micronesia, and four liras to Africa; making a total of twelve liras (\$52.80) within the twelve months. Besides this there were outstanding promises that would bring the amount up to about fourteen liras. You should have seen the joy depicted on each countenance as they heard this report and listened to a most interesting letter from Mr. Wilder, of Africa, that had come in the nick of time, telling of a journey into the interior in which *our* Bibles were distributed. They gave proof then and there that the best evidence of a stalwart, fruitful growth in Christian things is giving for those outside who are in spiritual need."

At the close of this delightful service a thank-offering was made amounting to nearly ten dollars, and other contributions were forwarded making the total income of the society for the first year about twenty liras. The faces of the people are said to have "just beamed with joy." Aside from the delightful letter from Mr. Wilder, of South Africa, Mr. Fowle speaks of receiving one from Mr. Cary, of Japan, which had been greatly blessed in awakening the zeal of the people. He also refers to other pleasant events of that memorable Sabbath, especially in the Boarding School.

Central Turkey Mission.

WOMEN'S WORK AT OORFA.

MISS SHATTUCK and Miss Mellinger are together at Oorfa, and find abundant encouragement. The schools are in a more hopeful condition. Aside from the High School an intermediate school was opened about the first of December. Miss Mellinger writes of the work in behalf of the women:—

"One morning being myself specially hungry for a blessing we started out. Inquiring for a certain house and entering the yard, we saw through the open door a mother with her three daughters-in-law at breakfast. I excused myself for mistaking the place and turned to go away. The mother quickly coming to me led me in and insisted on my being seated. Smiling sweetly she asked me why I had come. I said that I was calling on all the Protestants. 'We are Gregorians,' she said; 'but you are very welcome, and I will prove it to you.' She quickly left the house and her daughters-in-law began to spread cushions about the floor. In a few minutes the room was filled with women and children. Then, seating herself immediately beside me, she said: 'You see, my Gregorian neighbors love the Word too, and have come to listen to it.' And they did listen with the greatest interest. They asked me to come again, saying that at any time they would gather to hear me read. Thus the mistake in entering the wrong house was overruled for good.

"Another day in going by a place which I had passed many times, the woman of the house invited me in, saying, 'We want you to read and pray with us.' Calling her relatives the room was quickly filled, not one of the occupants of which could read.

"One home we entered had a new 'bride' (daughter-in-law) brilliantly arrayed in satin and gold, presenting a marked contrast with the house, which was entirely without furniture and scanty in adornments; a contrast, however, which is not an unusual occurrence in this coun-

try. After reading the parable of the Prodigal Son, taking it for granted they were familiar with the story, I was drawing some lessons from it, when they informed me they never before had heard it. They are regular attendants of the Gregorian services, which are held in a language they do not understand.

"In one street where the boys had troubled us, at times, by rude shouting of names and some throwing of stones, I entered a yard and, not finding the Protestant family at home, a Gregorian woman invited me into her house. While reading, a rough boy stole in and listened eagerly. Noticing this I gave him a verse which I asked him to repeat and learn. The woman of the house quickly said: 'Oh, he has no sense; he cannot learn.' But he did learn it, and his bright eyes indicated that he was capable of learning much else that is good. He followed us to the door and as I turned after going up the street, I saw him still looking toward us. In winning this orphan boy I felt I need not longer fear insults from him in the street, and I hope the word has found lodgment in his heart.

"In not a few homes both of Protestants and Gregorians I find girls who have a great desire to learn to read and attend school, but are usually detained by one of two reasons. They are either so poor they must help the mother in earning of a few cents per day at spinning, or those to whom they are betrothed will not permit them to be seen daily in the streets."

Eastern Turkey Mission.

PERSECUTION OF THE YEZIDEES.

MR. ANDRUS, of Mardin, wrote from Midyat, in November last:—

"During the summer the relations of the government with the Yezidees grew so bloody and atrocious that we thought that in the name of humanity we should bring the facts to the attention of some influential persons, even at the risk of our own ejection from the country, in the hope that something would be done to check such conduct by the sultan's

agent at Mosul. The facts have been given, and more are in hand. The first indication that influence from *some* quarter has been brought to bear upon deeds which read like those attending the early history of Islam is a rebuke of the said agent for using imperial troops against the Yezidees of the Sinjar Hills without the consent of the commandant at Mosul. The agent forthwith ordered his son, who is at the head of the troops in the Sinjar, to withdraw them from the Yezidee villages. In October, Sheikh Ali, the *religious* head of the Yezidees, was led out of Mardin under a strong escort on his way to Constantinople!"

CHOLERA AND QUARANTINE.

In October last Dr. Reynolds, of Van, traveled from Erzroom to Van, coming round by Bitlis. On reaching home he learned that a quarantine for cholera had been established on the direct road between Erzroom and Van, at a Koordish village, but he did not think of the matter as concerning himself at all. Yet two days later, officers called requiring him to go back and pass his quarantine. He protested that there was no cholera or quarantine on the road which he traveled and that sufficient time had elapsed to show that he was not infected. Still the officials demanded his return. Finally an agreement was made, though very ungraciously on the part of the officials, that he should pass the usual time of quarantine, ten days, in his own house. Twenty soldiers were brought to the place and kept guard, though after a time their number was decreased. A recent letter from Dr. Reynolds states that a bill of £11 has now been presented for the cost of this quarantine. The absurdity of this performance is only equaled by the persistency with which it was carried out. Turkish officials seem bound to make the cholera the means of exacting money from all who can pay.

Mr. George P. Knapp, of Bitlis, speaks of a short tour he had taken with Miss Mary Ely in the vicinity of Lake Van:—

"At all the villages on the lake soldiers

were stationed to keep boats from landing, on account of cholera. Traffic in that direction is about paralyzed and vessels of wheat that were to relieve high prices here cannot come, so it is going to be a hard winter, especially for the poor. Then the quartering of the soldiers in the villages—you can imagine what that means for the poor Armenians, and can sympathize with them in their idea that the cure is worse than the disease; that they would much rather take the risk of having the cholera than have the soldiers about. And it is not only the soldiers and underpaid gendarmes that oppress the villagers, extorting the best and making no return: an officer, the captain of 1,000, with seven horsemen, had just been at a village we visited. They and their horses were fed with the best and went off without paying anything. The people are so absorbed with their trials that it is hard to turn their attention to things spiritual. At Tookh, where we spent Sunday, the commotion caused by the soldiers, as they were demanding food, came to our ears as we sat at services; and in our conversations at other times it was hard to keep the talk from drifting into the all-absorbing topic of their wrongs.

“At Aghagh I joined in wedlock a rather aged couple, a widower and widow. It was a very simple affair. The natives regard second marriages as almost of no account. There was no rejoicing or feasting, and the man and woman had not even taken the pains to put on their best clothes.”

Madura Mission.

ZEAL AMID POVERTY.

THE following letter from Mr. Jones, of Pasumalai, written some time since, has been overlooked, but contains items of much interest, showing the needs of the people and the poverty amid which they struggle:—

“I never before saw congregations so large and important without a prayer house or church of any kind; some of them have been four and five years without a

place to worship in, and have suffered much in consequence. It is useless to erect thatched buildings in that region, for they will be an easy prey to the bigoted heathen as the former buildings were. The people cannot build for themselves permanent structures. Even in prosperous times this would be impossible; how much more so after three semi-famine years, when I knew them to be absolutely suffering for want of good food! And yet they are anxious to do all they can. As an illustration of this, let me only refer to what one of these congregations did the last month. The people had no money themselves but borrowed a sum at twenty-four per cent. interest and brought it to me; and their catechist has pledged a sum equal to two and one-half months' salary, to be paid in seven equal monthly instalments. He is a man who has a large family and has just pledged himself to another month's salary toward the endowment of Pasumalai Institution. I know how much self-denial and suffering this offering means to that congregation and its catechist. And now they are looking beseechingly to me for ways and means to supplement their offering to build their church, and so I again turn to you, pleading for them and the work.

“Another congregation built, some three years ago, a new church of stone and mortar up to the windows, with the promise that the mission would build the rest. They have waited thus far in vain. Another vigorous young congregation of 120 souls is now building the foundation and the walls of a substantial church, hoping that in some way the Lord will send to them at once, through the Board, the other half to finish it. No appeal can be stronger, no claim more just, than that of these poor, suffering congregations, for aid to build, in their villages, houses of prayer and worship which may be an honor to our cause and a permanent witness to the truth as it is in Jesus.

“I visited the largest congregation of the station last Sunday and was pleased with one special sign of the influence of the pastor outside of the Christian com-

munity. A young man of twenty years came to me, garlanded me and recited a number of Scripture verses. He seems very much interested in the truth and is devoted to the pastor. He is the son of the wealthiest man in that whole region — indeed one of the wealthiest men in South India. This son was a very bad boy, and one day stole 3,000 rupees from the house and carried it away, giving it to a vicious companion. Though the sum was recovered, the father was in despair in reference to his son and believed him utterly ruined. As a last resort, he brought him one morning to his friend, our pastor, and begged him to take charge of him and instruct him and reform him by Christian truth and methods. The pastor accepted the charge and has found him an apt scholar and a warm-hearted, responsive young man. Two weeks ago the young man, having sunk a large well in one of his fields for cultivation purposes, invited the pastor to come out to dedicate it by prayer, which he did in the presence of astonished heathen people. I hope and trust that this youth who so recently was the despair of his heathen father may soon be the joy of his spiritual Father and the life and strength of our cause in that region. It is this growing influence of our Christian community upon the heathen, especially the young of them, that we find one of the most hopeful signs of the times."

Shansi Mission.

TAI-KU.

MR. AND MRS. WILLIAMS, having spent the first months of their missionary life near the coast, have gone inland and are now well established at Tai-ku. Of the city and the Christian work there Mr. Williams writes: —

"Tai-ku is not so large a city as I supposed before leaving America. It probably does not number many more than 50,000 people. Nobody knows how many there are. It is a walled city, and the wall is in good condition. It is on a

beautiful fertile plain, about 2,800 feet above the sea level. We are about five miles from the mountains on the east of us. They rise from 1,500 to 2,000 feet above the plain, I should judge, and in this marvelously clear atmosphere present a beautiful view from the city wall.

"The mountains to the west are farther away, some twenty miles, I should say. This plain is about 100 miles long and is completely shut in by mountains. There is much wealth in the city as well as much poverty. The streets are much cleaner than in Tung-cho, and we do not see such repulsive sights on the streets here. While in Tung-cho and Peking we never saw a house of two stories; here there are a great many, some having even three stories.

"The houses are built of fine brick and often present quite imposing fronts. The streets are very narrow and the tall houses shut out much of the blessed sunshine, which we foreigners welcome so gratefully as one of God's good gifts to make our lives in China so much pleasanter than they otherwise would be.

"The work here seems to me to be in quite a flourishing condition. Mrs. Clapp has a fine school of twenty boys, all quite young. I love to sit and look into their faces and think of the promise there is in them. There are half a dozen who, I have faith to believe, in a half-dozen years will be just such faithful and intelligent helpers as those in Tung-cho, whom I so well remember. Before the next communion the seventeen who were taken on probation last spring are to be examined for church membership, and many of them, we feel sure, will be counted worthy. In a recent prayer-meeting a cloth-dealer, who has been in constant attendance for a year past, rose and publicly asked for prayers, wishing to obtain forgiveness for his sins."

JEN TS'UN.

Mr. Thompson writes of the hopeful work done at that station among the children and young people: —

"There are nine boys in the school at

this place who are quite regular in their attendance. They are unusually bright and take almost perfect delight in learning their lessons. They like especially to learn Christian books. The oldest boy in the school, although of a good family, never amounted to anything till he came to our school. Now he is a changed lad. He went to a Chinese school for three years, but nothing could make him learn; in our school he stands readily at the top. The other boys are doing splendidly too. In the case of Four, who is the boy referred to above, the teacher says it must be the work of the Holy Spirit, and I pray it may prove to be so. This boy and one other have applied to enter the probationers' class. All the boys attend daily worship and are present at the two services on the Lord's day. I always take pains to have them understand. The instruction is imparted chiefly by means of questions and answers.

"About four weeks ago something occurred to try the courage (and the good sense) of some of the parents. Several of the boys had an eye trouble come on rather suddenly. Now the eye is believed to be one of the parts which the Christian doctrine is most calculated to ruin; so I naturally expected the boys would not be permitted to attend the school any more. In this I was mistaken, and after a few days the boys were all in their places again.

"I have just commenced an evening class with four boys, and it appears to be as interesting to them as it is to me. My teaching is all from Christian books, but I hope to be able to arrange to give them a little knowledge of arithmetic, geography, and general history. I shall feel that my life is well spent if I can be the means in God's hands of raising up a few earnest native preachers of the gospel."

Japan Mission.

THE WEEK OF PRAYER AT KYŌTO.

ON another page Dr. Gordon reports some recent events in the Doshisha, and we here give extracts from a letter of Mr.

Albrecht, referring to the same and other events at and near Kyōto:—

"The churches observed the Week of Prayer each by itself, but on Friday evening all the churches of the city united in a union prayer-meeting for the evangelistic work in the city. The meeting was well attended, and both the addresses and prayers showed that the needs of Kyōto are weighing upon the hearts of the Christians. Dr. Gordon, speaking of the need of individual work, asked all in the audience who had been led to Christ by the personal work of some friend to rise, and more than half of the audience rose. In the Doshisha church the meetings were held in the morning, and both the attendance and spiritual interest shown were very encouraging. Mr. Yokoi (Ise), who was here in connection with the death and burial of Mr. Yamamoto, Mrs. Neesima's brother, preached on New Year's day a most effective sermon, as one result of which seven students, I am told, decided to give their lives to the gospel ministry. One result of the daily prayer-meeting during this past week is a meeting called by some of the students, upon whose hearts the spiritual needs of this large city are pressing, for the consideration of ways and means for doing more efficient individual work in the city. Another proof of the Spirit's working in the hearts of believers is found in several cases where an awakened conscience has led to an open confession of sin. These cases, together with the renewed interest in personal evangelistic work, make us look forward most prayerfully and hopefully into this new year.

"Yesterday and the day before I had the privilege once more of going out into the country to two preaching meetings, at Uji and Biwa no Sho, in Yamashiro. In the latter place we have one young Christian living, and it was the first time that a Christian preaching meeting was held there. A roomy house, connected with a Shinto temple, standing in the temple yard, had been pleasantly arranged as the place of meeting, and some forty adults, all men, listened quietly and at-

tentively to three addresses. At Uji likewise we had some thirty hearers. The three Christian converts, so far, in this town all belong to the better class, one of them being the mayor of the town. This South Yamashiro field, into which Dr. Davis has put so much of his strength and enthusiasm, bids fair to become a second Tamba church, if only we could find a suitable permanent worker.

“Thus the outlook for the new year is certainly hopeful. There are not in this field any marked indications of a great revival, as people are accustomed to understand that term, but still there are these indications of a gradual reviving of spiritual life in the school and in the churches, which lead us to wait upon the Lord with grateful and humble hearts.”

VISIT OF DR. F. E. CLARK.

Several letters from Japan refer to the delightful and profitable visit of Dr. and Mrs. F. E. Clark and of his addresses given at many mission stations. Mr. Cary, of Kyōto, says:—

“It was certainly a great privilege to have Dr. Clark with us. The chief benefit from his visit to Kyōto will probably prove to be in connection with the meetings he had with the students. The theological students were glad of the opportunity that they had to ask him questions concerning the Society of Christian Endeavor. Several of them came to the house to continue their inquiries. One of our churches in the city has taken steps to organize a society on the Christian Endeavor principle. Some of our leading men hesitate about trying anything of the kind because of the feeling that it is very easy to start a new society here which shall seem very flourishing for a while, but very difficult to keep up interest in it. A large proportion of the questions propounded to Dr. Clark were dictated by this thought.”

ITEMS FROM THE OKAYAMA FIELD.

“On Sunday, January 22, three young men were baptized and received into the fellowship of the Onomichi church.

They were all students in the local Industrial School, two of them being members of the senior class. All but one of that class are now Christians, and he an inquirer.

“At last, after many months of patient working, Christianity is getting a firm foothold in that wicked city. The younger Christians have just formed a Christian Endeavor Society, which now numbers eleven active members, all hard at work for their little church. Christian Endeavor methods have been adopted in one Sunday-school class of young men here in Okayama, and to some extent in the Orphan Asylum, while new life has been breathed into the society in the Girls' School, and two country churches are thinking of adopting that form of organized service. So much for the direct, tangible results of the visit to this field in December last of Dr. and Mrs. F. E. Clark. The indirect, stimulating results of their persuasive words and strong personalities are wider still.

“The Orphan Asylum moves steadily forward in its grand work. Eleven of the children, with three older persons, received baptism at the Okayama church on January 8. It was a delightful service. By a special gift from Mrs. Julia Billings, of Vermont and New York, the Orphanage has just purchased a very desirable corner lot, which brings its property down to the main street in this part of the city. There is one more lot, a \$300 one, which ought to be given the Asylum during the present year. The institution still lives on voluntary gifts, and though always needy is never quite destitute.

“Two of our ladies, with the help of earnest Japanese workers, opened on Christmas Sunday a new Sabbath-school in the house of one of the missionaries. It is specially designed for the children of this neighborhood, including those from a beggar settlement close by. The attendance has varied from thirty-two to sixty-five. Good results are already visible in the conduct of children on the streets. Instead of hooting at us foreigners as we pass, they now salute us with a

bow accompanied by a polite grunt, which is practically a dry cough cut short in mid course, and is heard constantly in salutations. Some of the children's parents are getting interested."

PERSONAL WORK.

"There is a revived interest on the part of Okayama's truest Christians in personal work. Mr. Ishii, of the Asylum, leads in this, as in other good works. For the past month he has risen an hour before his usual time and given daily morning Bible readings in the homes of neighbors. Others engage in similar work at night, after their routine work is finished. It is found that people are ready to listen and study the Bible. This is exceptionally true of the lower classes. One man has given up strong drink and stopped abusing his wife. A woman who cannot read a word has apparently become a Christian, reformed her home life, and found great joy in the new light. A poor, old, besotted, licentious jinrikisha puller, who was lying sick and had given up all hope, saying his only thought of the gods and his own future was that of intolerable fear, was so melted by the story of the prodigal son that he clapped his hands together over his head in adoration and cried: 'That is the first word of hope and light that has come to me! I have prayed to Kompeira and other gods. They knew nothing good of me and only hate me. My life has been full of evil, and I supposed there was nothing more to hope for. You tell me of a God that loves me. It is glad news indeed!' One member of the church is almost crazed by the intensity of his new devotion, and had to be counseled that his first duty was care for his health. Another who has been severe in his strictures on fellow-Christians and very careless of his own acts has had a sickbed experience which completely changed him. By this change that home has become one of the happiest in the city, and, practically, a Bible school for the daily instruction of the neighborhood.

"In short, there is a new spirit in the

air ushered in at the New Year. The watchword in many churches up and down the land is: 'Make '93 a year of personal work.' We believe God's Spirit is behind all this. If such be the case, wide results are sure to follow.

"The brave, struggling country church at Amaki, twelve miles from Okayama, has suffered severe persecution at the instigation of Buddhist priests. The matter was carried into politics and stirred up the whole town. The point at issue seems to have been the refusal of the Christians to give money for the support of temples. Three days ago the affair was happily settled by the insertion in the town records of a statement that hereafter there was to be full personal liberty in all religious matters. The Christians are overjoyed at this decision and feel sure that the recent persecutions have thus resulted in a lasting good. They say that several of the townspeople were only waiting for this open declaration in favor of religious liberty to proclaim themselves adherents of the Western faith.

"Yesterday being Neesima Memorial day, several excellent meetings in commemoration of his death were held in this field. His memory is a powerful influence in all the Japanese churches."

OUTLOOK AT KŌBE.

Mr. Atkinson, writing from Kōbe, January 7, says:—

"The New Year opens rather auspiciously, I think. Seven adults were baptized and admitted into the Kōbe church January 1, and four were admitted the same day and in the same way into the Tamon church. During the past year the Tamon church has received a few over sixty to its membership by profession. That church is certainly actively engaged in doing its duty, and I think that there is a general awaking to more earnest and active labor for the unsaved.

"Mass meetings for preaching in theatres and other large places have fallen into disrepute to a considerable extent, and so into disuse. While a large number

would meet in order to hear the preaching, a turbulent minority would be present and by set purpose do its best to break up the attempt to preach. Quieter methods of work, such as I long ago advocated, are now being adopted. The result is satisfactory, and I hope that during the present year the quiet and more individual method of work may be thoroughly carried out. The general attitude of the Christians toward the future is that of hopefulness and expectation of good results. This is an important element, and will hold them more steadily to continuous work, I trust."

A YOUNG CONVERT.

Mr. Newell writes from Niigata of several young men who are helping the pastor, Mr. Ebina, in his evening meetings and in Sabbath-school work:—

"One of these is a young Buddhist priest who became a Christian last spring, and who seems to feel 'Woe is me if I preach not the gospel.' His enthusiasm has provoked much opposition from his older brother, who is a priest in the largest temple in the city, and of the sect most uncompromisingly bitter in its opposition to Christianity—the Jo-do Shin-shu. His parents are both dead, and until becoming a Christian he was employed in his brother's temple. Even after that time his brother under toleration allowed him to live there, but made his life more or less miserable by his continual nagging. Not until this fall, however, did any serious trouble come. His frequent and earnest appeals, at the Shima preaching-place, to turn from a life of dead ceremony to one of living faith, such as he had found so great a blessing to himself, soon attracted the attention of some of the adherents of his temple, and brought about a demand from them that he either be made to give up his new faith or else be turned out of the temple. For it was not difficult to see that so long as he stayed in the temple with his brother, and at his expense, they, the adherents, were practically supporting him; and they did not relish the idea of

supporting a Christian evangelist— at least one of such earnest type. His brother tried to compromise matters by telling him it would probably be all right if he would only quit preaching. But he told him very plainly that, being so fully persuaded of the utter truth of the gospel and the utter insufficiency of Buddhism, he should feel that it was treachery for him now to keep silent. And he continued his public preaching as before. A respite of one week was granted in which he was told to decide between giving up his religion and leaving the temple— his only home. He decided on the spot that he could not give up his witnessing, but, if they were willing, he would gladly accept the week of hospitality in the temple.

"When the week was up, a consultation was held in which his brother, an uncle (also a priest), and several priestly friends all tried to argue, then to frighten, him out of his position. But he was firm. Then it was suggested to send him to a Buddhist school at Sanjo, and he was given another week to think that over in. He wants very much to get a good education, but wants to get it at the Doshisha. His brother, however, will not assist him in a Christian school, and has finally quite refused to send him to any school. But this offer of paying his way to a fairly good school was at last used as a temptation, the implication being of course that he must enter as a Buddhist, not as a Christian. This ruse also failed, but it gave him another week at home. One expedient after another has been tried, each in turn failing, but each giving him a few more days' respite, which he has always accepted with the utmost good-humor, showing that whatever they did they could not anger him, and if he left home at all, it would be only by their positively driving him out; and when they really got ready to do that he insisted upon his right to take with him a regularly written statement to that effect, by which he might possibly be set at right in future. Once his brother and companions did in anger drive him out of

the temple, and refuse him lodging for the night; but the next morning his uncle, rightly guessing where he would be received, went to Mr. Ebina's and found him and persuaded him to return. The matter is still under discussion, and just what will be the outcome is difficult to see. We can only pray for the young man that, whatever the issue may be, his faith fail not."

YOUNG MEN INQUIRING AT TSU.

Mr. Severance, of Tsu, under date of January 30, reports a number of hopeful incidents. The Governor of the province received Mr. Severance cordially and listened to some words about the Christian faith. Of the outlook Mr. Severance says:—

"I can report only hopefully of our work in Tsu. There is scarcely a day when young men do not come to our house—sometimes in couples, then again in threes, fours, sevens, and eights. Our

house is away from the main city and people can come without fear of being seen—there are many of the Nicodemus style in Japan. These young men who come are many of them from villages and large towns in Miye Ken, outside of Tsu. Some are in private schools. Some come to us from the Agricultural School of Tsu, whose principal's wife has had a Christian education. They come not merely once, but again and again, bringing friends with them. We serve tea and cake, as is the custom among the Japanese. We find them willing to talk of Christianity, and I have had one reading of Scripture and a talk of two hours' duration with eight young men, taking them through the Life of Christ cursorily.

"Mrs. Severance has a fine class of small children in Sunday-school, and she is able to get new ones by calling at their homes for them. Miss Gardner in the same way calls for women, and her class is large and a source of joy to her."

Notes from the Wide Field.

AFRICA.

DEATH OF SECHELE, CHIEF OF THE BAKWENA. — This chieftain has been a prominent character in South Africa since the days of Dr. Livingstone. He died on the twenty-fifth of September last, being probably between seventy-five and eighty years of age. Through the teachings of Livingstone, Sechele was greatly interested in Christian truth, but, strange to say, not till within two years of his death was he permitted to unite with the church. His knowledge of the Bible was marvelous. A letter from Rev. Roger Price, of Kuruman, given in *The Chronicle* of the London Society, says that Sechele read his Bible over and over again, from beginning to end. The copy which he habitually used was a sight for the pencil-marks which it contained, and his knowledge of the Scriptures was not superficial. All Christian subjects aroused his interest, and long conversations often occurred on these matters. Though he had an intense and never-ceasing desire to become a member of the church, he seemed hopelessly entangled in the heathenism of his country. When he was a child he fell into the hands of Mosilikatse, the great Matebele chief, but he subsequently obtained his independence and managed with so much tact and shrewdness that he became the most powerful native chief in that part of the country. He was greatly attached to Dr. Livingstone and favored the English in all practicable ways. From the time of his admission to the church, about two years since, he lived as a consistent follower of the Lord Jesus.

A CONVERT IN MATEBELELAND. — Mr. Rees writes to the London Society from Inyati that he has baptized the first convert at that station. After long years of labor one young man has come forward as a follower of Christ. His name is Matambo.

For two years he has conducted himself as a Christian, but being the sole convert and being young, only sixteen or seventeen years of age, it was not thought best to baptize him earlier. At the time of his baptism there was a large congregation present of Matambo's relatives and others, and fears were entertained that they would interpose; but all was quiet. Mr. Rees preached on the text: "Neither do men light a candle and put it under a bushel." After his baptism Matambo was asked to tell what God had done for him. Here is his answer:—

"My own people, and my friends, I tell you that I have turned from darkness into light. Now I begin a new life. All that I was before, and all that I have done—I leave everything behind and follow on straight in the path of God. I intend going on straight like this [holding out his hand], and not turning this way and that way [waving his hand to the right and to the left]. We have heard about putting the candle under the basket; it does not give light to anybody there; I am not going to put my light under the basket, I am going to put it *on the top* of the basket, that all may see the light." It was a joyful day for the missionaries when one from among the warlike Matebele tribe openly confessed Christ before men.

MASHONALAND.—The English bishop of Mashonaland affirms that the British South Africa Company has done a most excellent work in stopping the raiding which has heretofore prevailed along the Zambesi and southward in Mashonaland. He speaks of one occasion when, after a Matebele raid, a Mashona came into his camp reporting that every one in his village had been slain, and that he had not a friend left. The people were living in constant fear of these raids, and were finding refuge among the hills inaccessible to their enemies. Yet the bishop speaks of the interest manifested by the chiefs of Mashonaland in the mission that had been begun among them. Out of thirty-two chiefs living in an area about 200 miles long by 140 broad, some twenty-eight had arranged to have missionary teachers among them. These people are not by any means converted, but they are accessible.

JAMAICA AND AFRICA.—The *Journal des Missions* has an interesting account of Dr. James Johnston's conference with the committee of the Société des Missions Évangéliques at Paris, on his return from a visit to their Barotse Mission. Dr. Johnston is a Scotch medical missionary, who was ordained to the ministry in the United States and who has done a great work among the free colored people of Jamaica. "Fifty years," says Dr. Johnston, "the ground had been preparing, and I have reaped where others sowed." The Christians who gathered around him built a tabernacle, a sort of basketwork, made of interlacing palm and cocoanut branches, and capable of holding 1,500 persons. This temporary structure was soon too small; for at the end of four years the church had 1,000 members. It now has 3,460, and the osier tabernacle has been replaced by ten stone churches. They are not attached to any special denomination, but are engaged in evangelistic work. Dr. Johnston stated to the French committee that his people had wished to send the gospel to their fatherland of Africa. How could he direct their efforts without personal knowledge of their future field of labor? He would go to Africa himself; he could meet his own expenses, and the church would send some of its members with him. On their return home they could tell their people what the country is for which they were called to labor. Six young negroes set out from Jamaica with Dr. Johnston a little more than two years ago. Going inland from the west coast of Africa at Benguella, they paused three months at our Bihé missionary stations. Thence passing eastward to the Zambesi River, they reached the Barotse Mission of the Paris Société des Missions just after the death of the beloved Madame Coillard. To this mission Dr. Johnston gives enthusiastic praise. Under extraordinary difficulties of climate and surroundings it has done a faithful work. The Barotse chief's village, Lealuyi, where he insists that

M. Coillard shall in future live, and which is "the key of the situation," is at its highest point only four feet above the level of the inundations of the Zambesi. When the flood abates it leaves the ground covered with fetid mud for a length of thirty miles and a breadth of 200 miles. Dr. Johnston had fever every night while there. The Zambesi Mission is the only one between Bihé and the Scotch and English missions of Lake Nyasa and of the Shiré, on the east coast, and going from north to south, the only one between the Congo River and the Matebeles and Bamangwatos, among whom the London Missionary Society is at work.

THE ARAB SLAVE-TRADERS IN AFRICA.—The appalling details of the disaster which in March, 1892, befell the Hodister Expedition, sent by the Commercial Syndicate of Katanga to raise the flag of the Congo Free State and to found factories in that region, have been recently received. It is said that the methods adopted by the State for the "harvest" of ivory excited the Arab traders to revolt. They stirred up the natives of Riba Riba against the members of the Expedition. Lieutenant Mikils and M. Nobiesse were taken; the latter was beheaded and the former cruelly mutilated, his ears, nose, and tongue being cut off, while he was compelled by the Arabs to behold the horrible spectacle of the natives eating the body of his companion. He died at length and his head was exposed with that of M. Noblesse at the top of a long pole before the *barsa* of the chief of Riba Riba. Mr. Hodister himself with three other Europeans arrived at this juncture, expecting a welcome, as treaties of friendship had been previously made with the Arabs. They suffered the same fate as their predecessors, with the fiendish addition that Mr. Hodister's arms were cut off and eaten before his eyes. A servant of Lieutenant Mikils, a nephew of Tipo-Tipo, witnessed the murders and reported them at Stanley Falls. His statements have been verified. Three Europeans had also gone to Nyangwe in the service of the Expedition, but their lives were spared by the chief, Muero, who gave them ten minutes to set out on the return to Stanley Falls. "Say," said Muero, "to the commander there that I advise him not to venture here lightly. If he will come, let it be at the head of a great force, for the matter will be serious."

This revolt of the Arabs is reported to be taking on great proportions. At Stanley Falls they have large stores of powder obtained from the east coast. At Riba Riba and Nyangwe the Arabs have between 2,000 and 3,000 Winchester, Colt, and Martini-Snyder rifles. The resources of the Congo State did not seem equal, at last accounts, to the task of subduing this uprising. Another Arab outbreak occurred last autumn in the region of Lake Tanganyika. The expedition sent out by the Brussels Anti-Slavery Society, in charge of Captain Jacques, found the Arabs, in connection with the savage chief Roumaliza, committing the wildest acts of brigandage and massacre, burning villages and raiding for slaves. *L'Indépendance Belge* gives particulars of the aid to be sent to Captain Jacques, who has met the Arabs in a pitched battle. Men and supplies are going out; the men enrolled for three years' service. The King of the Belgians has headed the subscription opened for the expenses of the expedition with the sum of \$2,000.

THE ZAMBESI.—The African International Transport Company is building three steamers, with a view to establish a bi-monthly navigation of the lower Zambesi. This Company also proposes to build lighthouses, quays, and factories along the Zambesi and the Shiré rivers. Its capital is \$250,000, half of which has been paid in.

BEIRA, situated at the mouth of the Pungué River, by way of which Gazaland is now approached, has already 500 British inhabitants. The streets have a good appearance; houses sell for \$1,500 to \$2,500. The railway leading inland is rapidly building and the first locomotive left Beira the twenty-eighth of November last.

Miscellany.

BIBLIOGRAPHICAL.

The Pillar in the Night. By Rev. J. R. Macduff, D.D. New York: A. C. Armstrong & Son.

This is a book of consolation, "a gateway," as it is termed in the preface, "exclusively for mourners." It is for the hour of private meditation and prayer, and will be found to be a solace to the sorrowing and bereaved. As it draws its lessons almost exclusively from the Word of God, it is a happy illustration of the utterance of Paul, "For whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the Scriptures might have hope."

The Psalms. By A. Maclaren, D.D. New York: A. C. Armstrong & Son.

The name of the author of this volume will carry with it its own recommendation. Nor will the reader be disappointed as he opens the volume and reads for the first sentence these words: "The Psalter may be regarded as the heart's echo to the speech of God, the manifold music of its wind-swept strings as God's breath sweeps across them."

Then he will open to the Twenty-third Psalm and read as the first words these: "This world could spare many a large

book better than this sunny little Psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith."

He will try again at the Thirty-second Psalm and will read as follows: "One must have a dull ear not to hear the voice of personal experience in this psalm. It throbs with emotion, and is a burst of rapture from a heart tasting the sweetness of the new joy of forgiveness." These are hints of what may be found in this rich and instructive volume.

The New Testament and Its Writers. By the Rev. J. A. M'Clymount, B.D., Aberdeen. *Handbook of Christian Evidences.* By Alexander Stewart, D.D. *The Church of Scotland.* By Rev. Pearson M'Adam Muir. *Life and Conduct.* By J. Cameron Lees, D.D., LL.D. New York: A. D. F. Randolph & Co. Each four inches by six in size and from 100 to 150 pp.

These four little handbooks contain much valuable information, in a compact form, intended especially for studious young people. They will lead to further study in the same direction, and cannot fail to be helpful to those who are desirous of an intelligent apprehension of the Scriptures, of Christian evidences, of Church history, and of the wise conduct of life. They are receiving and deserve a large circulation.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For our missionaries and the native Christians in Turkey: that they may be protected in their persons and in their rights; that the obstacles placed in the way of their work may be removed; that the rulers and the people may understand better their motives and may not hinder the work in which they are engaged.

ARRIVALS AT STATIONS.

November 3. At Foochow, Edward L. Bliss, M.D.

January 4. At Foochow, Rev. J. E. Walker and wife and Miss Caroline S. Chittenden.

January 14. At Marash, Central Turkey, Miss H. A. Lovell.

DEPARTURE.

March 18. From New York, Miss Marion E. Sheldon, returning to the Western Turkey Mission, at Adabazar.

ARRIVALS IN THE UNITED STATES.

February 17. Rev. Orramel H. Gulick and wife, of the Japan Mission.

DEATHS.

February 17. At Romeo, Mich., Seth L. Andrews, M.D. Dr. Andrews went as a missionary of the American Board with the seventh reinforcement sent to the Sandwich Islands, in 1837. He returned in 1849, and was released from his connection with the Board in 1852.

February 6. Rev. Ephraim P. Roberts, pastor at The Dalles, Oregon. Mr. Roberts was a missionary of the American Board in Micronesia from 1858 to 1861.

For the Monthly Concert.

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

1. Recent events at Kyoto, Japan. (Pages 142 and 152.)
 2. Items from the Okayama field. (Page 153.)
 3. A young convert in Japan. (Page 155.)
 4. Tai-ku and Jen Ts'un in China. (Page 151.)
 5. Church dedication in Mexico. (Page 145.)
 6. Woman's work at Oorfa, Turkey. (Page 148.)
 7. A Greek village in Turkey. (Page 146.)
 8. The grace of giving in Turkey. (Page 147.)
 9. Zeal amid poverty in India. (Pages 129 and 150.)
-
-

Donations Received in February.

MAINE.

Auburn, High-st. ch.	50 00
Augusta, A friend,	50 00
Bellast, 1st Cong. ch.	43 42
Bluehill, A friend,	5 00
Ellsworth, Friends,	16 00
Falmouth, 1st Cong. ch.	13 00
Garland, Two friends,	3 00
Kennebunk, Union Cong. ch.	69 86
Limerick, Cong. ch. and so.	9 00
Limington, Cong. ch. and so.	23 44
Otisfield, Cong. ch. and so.	12 00
Portland, 4th Cong. ch.	5 00
Wells, 1st Cong. ch.	17 13
Wilton, Cong. ch. and so.	13 00—329 85

<i>Legacies.</i> — Norridgewock, Mrs. Delia Emmons Tappan, by Rev. Benj. Tappan,	100 00
	429 85

NEW HAMPSHIRE.

Candia, Cong. ch. and so.	21 80
Concord, South Cong. ch.	158 70
Danbury, Rev. H. H. Colburn,	10 00
Dunbarton, 1st Cong. ch.	9 00
East Alstead, Cong. ch. and so.	5 00
Exeter, 2d Cong. ch., of which from Mr. and Mrs. J. J. Bell, to const. S. K. BELL, H. M., 248.72; Nathaniel Gordon, for Theol. Sem., Tung-cho, 41.33; 1st Cong. ch., "Adams," 10,	300 05
Goffstown, Cong. ch. and so.	50 00
Great Falls, 1st Cong. ch.	13 55
Hinsdale, Cong. ch. and so.	4 67
Keene, 2d Cong. ch.	16 01
Marlboro, Cong. ch. and so.	6 55
Milford, 1st Cong. ch.	35 00
Newport, A friend,	2 00
North Hampton, Cong. ch. and so.	29 40
Plymouth, Cong. ch. and so.	15 25
Rindge, Cong. ch. and so.	13 50
Surry, Cong. ch. and so.	3 00
Swanzy, Cong. ch. and so.	20 00
West Lebanon, Cong. ch. and so.	10 00
Westmoreland, Cong. ch. and so.	5 00—728 48

Legacies. — Greenville, Miss Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r, add'l,

247 80

976 28

VERMONT.

Barnet, Cong. ch. and so.	65 05
Barre, Cong. ch. and so., 40.19; "C. C. B.," 5,	45 19
Brattleboro, Centre Cong. ch., m. c., 19.78; "H.," 5,	24 78
Chester, Cong. ch. and so.	8 75
Danville, Rev. S. Knowlton,	25 00
Granby, Cong. ch. and so.	19 55
Roxbury, Cong. ch. and so.	10 28
Wallingford, Cong. ch. and so.	28 00
Westminster West, Soc. of Morals and Missions,	44 50
Williston, Cong. ch. and so.	5 00
Wilmington, Cong. ch. and so.	4 90
Woodstock; Cong. ch. and so.	37 97—318 97

MASSACHUSETTS.

Beverly, Dane-st. Cong. ch., 9; Y. P. S. C. E. of do., to sup. Rev. G. H. Ewing and Rev. C. E. Ewing, No. China, 18.56,	27 56
Boston, Berkeley Temple, 105.07; Park-st. ch., 66; Mt. Vernon ch., E. C. P., 50; George H. Weston, 1,000; A friend, 50,	1,271 07
Cambridgeport, Prospect-st. Cong. ch., 327.08; Russell L. Snow, 100,	427 08
Concord, Trin. Cong. ch.	40 75
Danvers Centre, A friend,	91 00
Dracut, Central ch.	7 00
Dunstable, Cong. ch. and so.	25 00
Essex, A friend, to const. Mrs. ELVIRA D. COGSWELL, H. M.	100 00
Fitchburg, Calvinist Cong. ch.	28 63
Florence, Cong. ch. and so.	25 84
Hanson, Cong. ch. and so.	5 71
Haverhill, North Cong. ch., Freewill offering,	35 38
Hinsdale, Cong. ch. and so.	6 98

Holyoke, 2d Cong. ch., for sal. of S. W. Howland,	150 00
Hudson, Cong. ch. and so.	6 88
Lee, 1st Cong. ch., add'l,	150 00
Lexington, Tithe,	20 00
Lowell, Highland Cong. ch.	50 00
Mansfield, Cong. ch. and so.	44 29
Marshfield, 1st Cong. ch.	123 75
Monson, Cong. ch. and so.	28 51
Newtonville, Central Cong. ch.	279 02
Norton, Trin. Cong. ch.	7 30
Palmer, 2d Cong. ch.	12 00
Richmond, Cong. ch. and so.	43 46
Salem, South Cong. ch., 24; A deceased friend, 45; A friend, 2,	71 00
Shelburne, 1st Cong. ch.	50 00
Shelburne Falls, Cong. ch. and so.	27 00
South Hadley, 1st Cong. ch.	26 00
South Hadley Falls, Cong. ch. and so., 9.48; G., 50,	59 48
South Walpole, Missionary,	1 00
Spencer, 1st Cong. ch.	358 47
Springfield, 1st Cong. ch., 230; South Cong. ch., 88.61; Olivet Cong. ch., 48; Eastern-ave. Cong. ch., 10; White-st. Cong. ch., 3.75; S. M. Coe, 10,	390 36
Tewksbury, Cong. ch. and so.	37 25
Wellesley, A friend,	20 00
Wellesley Hills, Cong. ch., 60.82 in March <i>Herald</i> should have been acknowledged from this church.	
Westboro, Cong. ch. and so.	75 43
West Springfield, Park-st. Cong. ch., 43.21; 1st Cong. ch., 28.50,	71 71
Williamsburgh, Cong. ch. and so.	10 00
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00
Worcester, Plymouth ch., 78.57; Extra-cent-a-day Band of Union ch., 19.42,	97 99--4,412 80
<i>Legacies</i> .—Boston, Mrs. Sarah S. Munger, by S. B. Holman, Ex'r,	200 00
Winchester, Mrs. Nancy S. Howe, by Edwin B. Lane, Ex'r, add'l,	1,000 00--1,200 00
	5,612 80

CONNECTICUT.

Berlin, 2d Cong. ch.	29 06
Black Rock, 2d Cong. ch., for sup. of Rev. W. P. Elwood,	20 00
Bozrah, Cong. ch. and so.	5 00
Bridgeport, 2d Cong. ch., for sup. of Rev. W. P. Elwood,	64 50
Broad Brook, Cong. ch. and so.	11 00
Canton Centre, Cong. ch. and so., 10.79; W. G. Hallock, 9,	19 79
Central Village, Cong. ch. and so.	6 00
Chaplain, Cong. ch., to const. Rev. M. S. PHILLIPS, H. M.	68 58
East Canaan, Cong. ch. and so.	9 47
East Hampton, 1st Cong. ch.	32 75
East Hartland, Cong. ch. and so.	7 25
Fairfield, George Hoffman,	2 00
Farmington, 1st Cong. ch., of which 100 for Knapp Fund,	133 00
Franklin, Cong. ch. and so.	2 00
Glastonbury, 1st Cong. ch.	554 36
Glastonbury, Additional,	50 00
Griswold, Y. P. S. C. E. of 1st Cong. ch., for For. Miss'y Legion,	3 00
Hadlyme, Cong. ch. and so.	20 00
Hartford, 2d Ch. of Christ, 200; 4th Cong. ch., to const. Rev. M. W. JACOBUS, H. M., 96.10,	296 10
Middlebury, Cong. ch. and so.	24 92
New London, 1st Ch. of Christ, m. c.	4 26
Norfolk, A friend,	20 00
North Greenville, Cong. ch. and so.	7 60
Orange, Cong. ch. and so.	12 40
Prospect, Cong. ch. and so.	14 00
Rockville, Union Cong. ch.	238 92
Salem, Cong. ch. and so.	32 00
Salisbury, Cong. ch. and so., 3; "Salisbury Mites" in do., 3.30,	6 30
Saugatuck, Cong. ch., for sup. of Rev. W. P. Elwood,	15 25
Sharon, 1st Cong. ch.	96 30

Somersville, Cong. ch. and so.	12 88
Westford, S. S. Stowell,	15 00
West Hartland, Cong. ch. and Y. P. S. C. E.	3 61
Willimantic, 1st Cong. ch.	29 54
Windham, Cong. ch. and so.	29 54
Woodbury, 1st Cong. ch.	10 00
Woodstock, 1st Cong. ch.	21 17--1,927 55

NEW YORK.

Brooklyn, Ch. of the Pilgrims, add'l,	60 00
Buffalo, Thank-offering from a friend,	200 00
Churchville, Mrs. M. J. Stebbins,	10 00
Groton, Storrs A. Barrows,	25 00
Homer, Cong. ch.	9 65
Ludlowville, Miss F. C. Bascom,	74 00
Mt. Vernon, 1st Cong. ch., 13.53; B. B. Adams, Jr., 5,	18 53
Napoli, Cong. ch.	4 76
New York, Pilgrim Cong. ch., of which 55 from Chinese Sab. sch., for helper, Hong Kong, 129.86; Broadway Tabernacle, add'l, 65; C. Milton Mather, 25,	219 86
Norwich, Rev. W. H. Scudder, for Scudder memorial,	40 00
Owego, Cong. ch.	15 00
Richford, Cong. ch.	17 50
Richmond Hill, Cong. ch.	20 36
Stockholm, 1st Cong. ch.	21 91
Union Falls, Francis E. Duncan,	10 00
Wautauga, Cong. ch.	4 75
West Bloomfield, Thank-offering,	10 00
West Winfield, Cong. ch.	12 80--774 12
<i>Legacies</i> .—East Hampton, Arabella J. F. Johnson, by J. Henry Perkins, Adm'r, 3,094.03, less expenses, 35,	3,059 03
Franklin, Mrs. Sybil G. Parsons, by Frederick Shepard, Ex'r,	50 00
Willsborough, Mrs. Sarah A. Stower, by Benning J. Chatterton, Ex'r, 2,500, less tax,	2,375 00--5,484 03
	6,258 15

PENNSYLVANIA.

Edwardsdale, 1st Cong. ch.	20 00
Germantown, 1st Cong. ch.	6 59
Plymouth, Puritan Cong. ch., 5; Welsh, Cong. ch., 8.06,	13 06
Pottsville, 1st Cong. ch.	5 75
Scranton, W. R. Storrs, to const. Rev. F. J. PERKINS, H. M.	65 00
West Spring Creek, Woman's Mis. Society,	5 00--115 40
<i>Legacies</i> .—Marshfield, Miss M. L. Humaston, by D. K. Marsh, Ex'r,	570 00
	685 40

NEW JERSEY.

Bound Brook, Cong. ch.	36 48
Plainfield, Cong. ch.	250 00
Westfield, Cong. ch. of Christ,	575 80
West Hoboken, Alex. Smith,	10 00--872 28

MARYLAND.

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

VIRGINIA.

Adriance, Mrs. John Diell,	5 00
----------------------------	------

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch.	10 00
---------------------------	-------

GEORGIA.

Atlanta, Friends,	20 00
-------------------	-------

FLORIDA.

Crescent City, D. W. Burton,	4 00
------------------------------	------

TENNESSEE.

Pomona, Benedict Memo. ch.	3 00
----------------------------	------

ALABAMA.

Talladega, Rev. and Mrs. H. S. De Forest, to const. Rev. JAMES BROWN, H. M.

100 00

TEXAS.

San Antonio, M. Marty,

25 00

INDIANA.

Indianapolis, Mayflower Cong. ch.

34 18

MISSOURI.

Old Orchard, Cong. ch.

31 70

OHIO.

Akron, West Cong. ch.

38 35

Chillicothe, Cong. ch. and Sun. school,

3 72

Elyria, 1st Cong. ch.

170 18

Farmer, A friend,

5 00

Hudson, W. C. Webster,

10 00

Kelloggsville, Cong. ch.

4 30

Kingsville, Rev. A. B. Sherk,

5 00

Lenox, Cong. ch.

10 00

Mansfield, 1st Cong. ch., Tracy and

Avery, 100; Mrs. A. C. Hand, 50,

150 00

Oberlin, Mrs. E. B. Clark, 10; Rev.

A. D. Barber, 10,

20 00

Rootstown, Cong. ch.

40 75

Thomastown, Rachel Davies,

5 00

Toledo, Central Cong. ch.

5 00—467 30

ILLINOIS.

Chicago, Union-park Cong. ch., 394.58;

404 58

Sedgwick-st. Cong. ch., 10,

25 00

Farmington, Cong. ch., of which 25

52 00

from G. W. Little,

37 78

Griggsville, Cong. ch.

Jacksonville, Y. P. S. C. E. in Illinois

2 00

Inst. for the Deaf,

10 75

Lawn Ridge, Cong. ch.

27 50

Oak Park, Cong. ch., 25; S. J. H.,

5 99

2.50,

100 00

Payson, Cong. ch.

65 15

Rochford, 2d Cong. ch.

28 85—734 60

Roseville, Mr. and Mrs. L. C. Axtell,

Sandwich, Cong. ch.

MICHIGAN.

Batavia, 1st Cong. ch.

5 00

Columbus, Rev. W. I. Hunt,

15 00

Dowagiac, Cong. ch.

38 00

Holbrook, Almon Gilbert,

15 00

Manistee, 1st Cong. ch.

10 00

Republic, Mary Erwin,

11 00

Richland, Cong. ch.

Webster, 1st Cong. ch.

100 00—215 40

West Bay City, John Bourn, to const.

Mrs. MINNIE KELTON, H. M.

WISCONSIN.

Eau Claire, 1st Cong. ch.

62 46

Footville, Cong. ch.

3 00

Genesee, Cong. ch.

20 00

Milwaukee, Hanover-st. Cong. ch.

14 01

Raymond, Cong. ch.

12 00—111 47

IOWA.

Algona, A. Zahlton,

15 00

Cresco, Cong. ch.

3 61

Creston, Rev. J. R. Beard,

5 00

Dunlap, Cong. ch.

21 81

Farmington, M. H. Cooley,

5 00

Monticello, Henry D. Smith,

50 00

Riceville, Cong. ch.

8 83

Tama, Mrs. M. D. Clapp,

4 00—113 25

Legacies.—Iowa Falls, Alfred Woods,

by W. H. Woods, Ex'r,

109 85

223 10

MINNESOTA.

Minneapolis, Oak Park Cong. ch.

5 00

Waseca, 1st Cong. ch.

10 00

Zumbrotta, Cong. ch.

25 15—40 15

KANSAS.

Abilene, C. D. Wood, for school in

Cesarea,

5 00

Topeka, Junior Y. P. S. C. E., for

schools in Madura,

5 00—10 00

NEBRASKA.

Aurora, Cong. ch.

22 92

Beatrice, 1st Cong. ch.

18 00

Fairmont, Cong. ch. and Sab. sch., for

New Work in E. C. Africa, and to

const. Rev. A. A. CRESSMAN, H. M.

60 00

Long Pine, Cong. ch.

5 85

New Castle, Cong. ch.

1 45

Santee Agency, Pilgrim Cong. ch.

21 75—129 97

CALIFORNIA.

San Francisco, Rev. W. M. Meserve,

5 00

Santa Barbara, Cong. ch.

100 00—105 00

COLORADO.

Denver, North Cong. ch.

1 75

Rico, Cong. ch.

5 70—7 45

WASHINGTON.

Black Diamond, Mrs. S. T. Davies,

3 00

Fidalgo, Cong. ch.

3 20

Rosario, Cong. ch.

1 80—8 00

SOUTH DAKOTA.

Garretts, Cong. ch.

2 00

Iroquois, Cong. ch.

2 00

Wessington Springs, Cong. ch.

3 00—7 00

MONTANA.

Helena, 1st Cong. ch.

22 17

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Koniggratz, Friends, 1;

Tabor, Ladies' contributions, 1.06,

2 06

Bulgaria, Philippopolis, Cong. ch.

4 00

Turkey, Broussa, Mrs. S. Armighan-

ian, 4.40; Cesarea, Rev. W. S.

Dodd, for dispensary, 50,

54 40—60 46

Legacies.—Sandwich Islands, Hono-

lulu, Abraham W. Peirce, by Mrs.

Joanna P. Peirce,

200 00

260 46

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,

8,944 57

From WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

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

Treasurer, 3,050 00

For Mrs. Barrows' traveling expenses, 115 00—3,165 00

From WOMAN'S BOARD OF MISSIONS FOR THE

PACIFIC.

Mrs. R. E. Cole, Oakland, California,

Treasurer.

Balance for 1898,

500 00

12,609 57

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Cong. Sab. sch.,

100; Ellsworth Falls, Y. P. S. C. E., 1.15;

Harrison, Y. P. S. C. E., 1.23; Lewiston,

Pine-st. Y. P. S. C. E., 7; Machias, Sab.

sch. class, for High sch., Bardezag, 3.20;

Otisfield, Y. P. S. C. E., 5; South Bridg-

ton, Y. P. S. C. E., 83c.

118 41

NEW HAMPSHIRE.—Greenville, Y. P. S. C.

E., 5; Keene, 2d Cong. Sab. sch., 20; Lyme,

Y. P. S. C. E., 10,

35 00

VERMONT.—Barnet, Cong. Sab. sch., 10.61;

Barton, Young People's Meeting, 3; New-

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

Collected by Misses M. and M. W. Leitch.

Friends in England and Scotland, by G. C. Maclean, £100,	484 00
New York, Miss Anna Peacock,	50 00
Add'l interest in Ceylon, Rs. 39.84,	12 35
	<hr/>
Less repayment of a donation in England, as requested by the Misses Leitch, £100,	546 35
	486 50
	<hr/>
Previously acknowledged,	59 85
	7,094 42
	<hr/>
	7,154 27

FOR JAFFNA MEDICAL MISSION.

Collected by Misses M. and M. W. Leitch.

MAINE. — Bangor, collected by Mary F. Duren, for children's ward in Hospital,	8 75	NEW JERSEY. — Mattawan, Harriet Bray, for Hospital,	12 50
MASSACHUSETTS. — Everett, C. A. Butterworth, for Hospital, 1; Ware, Young Ladies' Miss'y Soc., for Hospital, 25; Worcester, Piedmont Cong. ch., for ward in Hospital, 500; do., Woman's Miss'y Assoc. of Central ch., for medical miss'y, 150; do., Union Church, by Miss Leitch, 26; do., Friends in Y. W. C. A., for Hospital, 4.15; do., Mrs. F. H. Ball and class, 8,	714 15	ILLINOIS. — Decatur, C. A. Crea, for support of nurse,	5 00
NEW YORK. — New York, Olivet Miss'y Assoc.	4 00	Add'l interest in Ceylon, Rs. 256.06, for scholarships,	79 38
		Previously acknowledged,	823 78
			6,137 60
			<hr/>
			6,961 38

CONTRIBUTIONS FOR THE SCHOONER "HIRAM BINGHAM."

MAINE. — Alfred, Cong. Sab. sch., 5; Jonesport, D. J. Sawyer, 1; Kittery Point, Cong. Sab. sch., 9; Norridgewock, Cong. Sab. sch., 2; Portland, Seaman's Bethel ch., 10; Rockland, Golden Sands Mission Band, 12; Whiting, Cong. Sab. sch., 1,	40 00	Park, 1st Cong. ch., 20; Indian Orchard, W. H. Hutchins, 1; Lee, Cong. Sab. sch., 20; Lenox, Cong. Sab. sch., 15; Lincoln, Mission Circle, 2; Ludlow, Y. P. S. C. E. of Union ch., 10; Maynard, Cong. Sab. sch., 15; do., Sab. sch. class No. 10, 1; Medway, Village Cong. Sab. sch., 20; Millbury, Primary Class, 1st Cong. Sab. sch., 2; Mill River, Cong. Sab. sch., 5; New Bedford, North Cong. Sab. sch., 38; Class 13 in do., 1; do., F. A. Bradford, F. H. Passell, Mary E. L. Theaker, Mary H. Stowe, F. S. Read, Mrs. F. S. Read, Helen R. N. Stickney, Myron P. Rowland, 1 each; Newburyport, Miss E. Titcomb, 1; Newton, Eliot Cong. Sab. sch., 20; Mrs. Barker's Class in do., 2; Newton Centre, 1st Cong. Sab. sch., 25; do., Wide Awake Mission Band, 7; do., Elizabeth M. Gardner, 1; do., Roger F. Gardner, 1; Newton Highlands, Cong. Sab. sch., 25; North Adams, Young Ladies' Mission Soc., 20; North Brookfield, 1st Cong. Sab. sch., 20; Northfield, Y. P. S. C. E., 13; Peabody, South Cong. Sab. sch., 15; Roxbury, Walnut-ave. Sab. sch., 20; Primary class in do., 5; Somerville, Ada Fleming Stone, 2; Springfield, A friend, 50; Stoughton, Cong. Sab. sch., 5; Taunton, Y. P. U. of Broadway ch., 20; do., West Cong. Y. P. S. C. E., 7; Tewksbury, Cong. Sab. sch., 10; Turner's Falls, Y. P. S. C. E., 4.50; Wareham, Cong. Sab. sch., 10; Wellfleet, Cong. Sab. sch., 2; Weymouth, 1st Cong. Sab. sch., 22; Whately, Sab. sch. and Y. P. S. C. E., 10; Williamstown, 1st Cong. Sab. sch., 40; Winchester, Cong. Sab. sch., 50; Worcester, Plymouth Sab. sch., 15; A class in do., 5; Piedmont, Cong. Sab. sch. and friends, 28.25; do., D. H. Brigham, 5; do., Ernest M. Whitcomb, 2; Wood's Hill, Cong. Sab. sch. and Y. P. S. C. E., 5,	1,009 46
VERMONT. — Cabot, Y. P. S. C. E., 6; Colchester, Cong. Sab. sch., 1; Coventry, Cong. ch. and so., 5; Greensboro, Cong. Sab. sch., 1; Pawlet, 1st Cong. Sab. sch., 2; Pittsford, Friends, 10; Putney, Cong. Sab. sch., 4; Rochester, Y. P. S. C. E., 2.45; do., Cong. Sab. sch., 1.97; St. Johnsbury, North Cong. ch., 25; do., Cong. Sab. sch., 2; Weybridge, Cong. Sab. sch., 10; Windham, Cong. Sab. sch., 2; Windsor, Cong. Sab. sch., 10,	82 42	RHODE ISLAND. — Central Falls, Cong. Sab. sch., 26; Providence, Wilkinson Mission Circle, 5,	31 00
MASSACHUSETTS. — Arlington, 1st Cong. Sab. sch., 20; Ashland, Cong. Sab. sch., 5; Attleboro Falls, Mrs. J. F. Sturdy, 1; do., Carroll D. Parsons, 1; Beverly, Washington-st. Sab. sch., 10; Billerica, Mary W., Albert H., and Alden B. Richardson, 1 each; Blackstone, Cong. Sab. sch., 2.17; do., Y. P. S. C. E., 2.83; Boston, G. H. Weston, 200; do., H. M. Weston, 25; Chicopee, 1st Cong. Sab. sch., 10; Chiltonville, 5th Cong. Sab. sch., 2; Coleraine, Y. P. S. C. E., 10.35; Danvers Centre, 1st Cong. Sab. sch., 5; Dedham, Cong. ch. and sch., 12.10; Douglas, Y. P. S. C. E., 1; do., Mrs. Laura Balcome, 1; do., Myron P. Peffers, 1; Dunstable, Cong. Sab. sch., 5; East Charlemont, Children, 3; Fall River, Earl Bunn, deceased, 1; Feeding Hills, Cong. Sab. sch., 10; Globe Village, Sab. sch. of Free ch., 10; do., Y. P. S. C. E., 5; Granby, Cong. ch., 21.50; do., Sab. sch., 10.76; do., Y. P. S. C. E., 5; Hyde		CONNECTICUT. — Berlin, 2d Cong. Sab. sch., 5; Bolton, Cong. Sab. sch., 5; do., Mrs. E. S. W. Brown, 1; Branford, Cong. Sab. sch., 20; Brooklyn, 1st Cong. Sab. sch., 10; Centre Brook, Cong. Sab. sch., 4; Chester, Cong. Sab. sch., 11; Cornwall, Class 6 in 1st Cong. Sab. sch., 3; Danbury,	

1st Cong. ch., 20; Danielsonville, Heart and Hand Band, 1; East Hartford, Boys in 1st Cong. Sab. sch., 3; Farmington, 1st Cong. Sab. sch., 20.32; Hartford, Warbuton Chapel Sab. sch., 20.30; do., Asylum Hill Sab. sch., 20; do., Windsor-ave. Sab. sch., 17.37; do., Mrs. E. K. Hunt, 200; Higganum, Edith G. S. Freeman, 1; Lebanon, 1st Cong. Sab. sch., 6; Litchfield, Cong. Sab. sch., 7; do., Helen Harrison, 1; do., Mrs. Adeline Rowe, 1; Meriden, A friend, 5; Middletown, 1st ch. Y. P. S. C. E., 25; Mt. Carmel, Cong. Sab. sch., 2; New Fairfield, Cong. Sab. sch., 1; New Haven, Davenport Sab. sch., 50; Newington, Cong. Sab. sch., 17; do., Y. P. S. C. E., 2.83; North Branford, Cong. Sab. sch., 2; Northford, Cong. Sab. sch., 10; Norwich, Broadway Cong. Sab. sch., 10; do., D. H. Leavens, 1; Pomfret, Mission Band and friends, 4; Preston, Miss Mary Morse, 1; Ridgefield, Friends, 21; Salisbury, Cong. Sab. sch., 25; Scotland, Y. P. S. C. E., 2; Somersville, Cong. Sab. sch., 10; South Glastonbury, Cong. Sab. sch., 4; Waterbury, 2d Cong. Sab. sch., 25; Watertown, Cong. Sab. sch., 20; do., Mission Band, 5; West Stafford, Cong. Sab. sch., 2; do., Y. P. S. C. E., 5; Wilton, Cong. Sab. sch., 5.10; Woodbury, 1st Cong. Sab. sch., 2,	
NEW YORK. — Antwerp, Cong. Sab. sch., 2; Baiting Hollow, Cong. Sab. sch., 2.61; do., Y. P. S. C. E., 5; Black Creek, Cong. Sab. sch., 1; Calverton, Cong. Sab. sch., 1; Churchville, Sab. sch. mission circle, 10; Clayton, Alice C. McCombs, 2; Crown Point, Ironville Sab. sch., 2; New York, Two friends, 10; Patchogue, Cong. Sab. sch., 5; Phoenix, Cong. Sab. sch., 5; Saratoga, Y. P. S. C. E., 2; Sherburne, Friends, 5; Watertown, Emmanuel Cong. Sab. sch., 5,	57 61 10 00
NEW JERSEY. — Stanley, Cong. Sab. sch.	
PENNSYLVANIA. — Pittston, Y. P. S. C. E. of 1st Cong. ch., 3; Reading, O. S. Doolittle, 10,	13 00 10 00
VIRGINIA. — Falls Church, Y. P. S. C. E.	
WEST VIRGINIA. — Huntington, 1st Cong. Sab. sch.	3 65
NORTH CAROLINA. — Raleigh, Y. P. S. C. E. and Junior do of 1st ch.	2 42
GEORGIA. — Augusta, Nellie Wadley,	1 00
FLORIDA. — Key West, Little Light Bearers, 9.17; Lake Helen, Y. P. S. C. E., 5; do., Stephen R. Blake, 1; Tampa, Y. P. S. C. E. of 1st Cong. ch., 5,	20 17
ALABAMA. — New Decatur, Junior Y. P. S. C. E., 15; Shelby, Covenant Y. P. S. C. E., 3.31,	18 31
TENNESSEE. — Helenwood, Cong. Sab. sch.	5 00
TEXAS. — Austin, Y. P. C. E. societies,	6 70
INDIANA. — Brightwood, Y. P. S. C. E.	4 20
KENTUCKY. — Williamsburgh, R. D. Hill,	1 00
MISSOURI. — Cameron, Mrs. Hiram Smith,	25 00
OHIO. — Akron, 1st Cong. ch., 20; do., Infant classes, 4.50; Alexis, Cong. Sab. sch., 1; Chatham Centre, Cong. Sab. sch., 5; Claridon, Cong. Sab. sch., 2; Cleveland, Irving-st. Cong. Sab. sch., 15; do., Friend in Euclid-ave. ch., 10; Elyria, Mrs. Brooks' Sab. sch. class, 1; Hudson, 1st Cong. Sab. sch., 13; Mansfield, 1st Cong. Sab. sch., 15; Newark, King's Daughters, 5; Painesville, C. A. Camp, 1; Springfield, Miss Fay's Sab. sch. class, 1; do., Lagonda-ave. Cong. Sab. sch., 1; Tallmadge, Cong. Sab. sch., 14.87; Thomastown, Y. P. S. C. E., 20; Twinsburgh, Cong. Sab. sch., 12,	147 37
ILLINOIS. — Altona, Cong. Sab. sch., 4; Bloomington, 1st Cong. Sab. sch., 5; Crystal Lake, Y. P. S. C. E., 5; Danway, Cong. Sab. sch., 1; Dover, Cong. Sab. sch., 5; Geneseo, Cong. Sab. sch., 10; Gridley, Belle Stoker, 3; Henry, Union Sab. sch., 5; McLean, Cong. Sab. sch., 9; Providence, Cong. Sab. sch., 2.35; Tonica, Cong. Sab. sch., 12,	61 35
MICHIGAN. — Birmingham, Presb. Sab. sch., 3; Cannon, Y. P. S. C. E. of 1st ch., 7.50; Detroit, 1st Cong. Sab. sch., 20; do., Woodward-ave. Sab. sch., 15; Eaton Rapids, 1st Cong. Sab. sch., 2.26; Grand Rapids, S. M. Cong. Sab. sch., 2; Greenville, Cong. Sab. sch., 30; Portland, Cong. Sab. sch., 5; Tawas City, Jessie E. Whittemore, 1,	85 76
WISCONSIN. — Appleton, Young Women's Miss'y Soc., 5; Beloit, D. T. Conde, 20; Ithaca, Cong. Sab. sch., 1.82; Kaukana, 1st Cong. Sab. sch., 5; Leon, Leonard Willan, 1; Oak Grove, Cong. Sab. sch., 2,	34 82
IOWA. — Alton, Cong. Sab. sch., 3.43; Cherokee, Cong. Sab. sch., 5; Chester Centre, Cong. Sab. sch., 9; Denmark, Cong. Sab. sch., 3; Dubuque, Y. P. S. C. E. of German ch., 5; Durant, Mrs. Sarah M. Dutton, 1; Mitchell, Cong. Sab. sch., 5.65; Prairie City, Friends, 3; Washoe, Cong. Sab. sch., 2,	37 08
MINNESOTA. — Alexandria, Cong. Sab. sch., 9; Belle Prairie, Y. P. S. C. E., 2.50; Cannon Falls, H. A. Scriver, 1; Detroit, Cong. Sab. sch., 1; Medford, Y. P. S. C. E., 4.87; Spring Valley, Cong. Sab. sch., 1.62,	19 99
KANSAS. — Burlington, Cong. Sab. sch., 10; Stafford, Rev. J. Q. Swin and family, 10; Sterling, 1st Cong. Sab. sch., 3; Topeka, 1st Cong. Sab. sch., 5,	28 00
NEBRASKA. — Albion, Cong. Sab. sch., 4; Cambridge, Cong. Sab. sch., 7.75; Kilpatrick, Cong. Sab. sch., 3,	14 75
CALIFORNIA. — Benicia, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5; Berkeley, Cong. Sab. sch., 10; Byron, Cong. Sab. sch., 3.20; Callahans, Mrs. L. Wallace, 1; Contra Costa Co., Georgie Scott, 35c.; Coverdale, Cong. Sab. sch., 10; East Oakland, Sons of the Great King, 2.50; Escondido, Cong. Sab. sch., 1.50; Green Valley, Cong. Sab. sch., 5; Lorin, Y. P. S. C. E., 3.40; Martinez, Cong. Sab. sch., 4; Murphy's, Cong. Sab. sch. and Y. P. S. C. E., 4.10; Niles, Cong. Sab. sch., 6; Oakland, Pilgrim Cong. Sab. sch., 8.20; do., 2d Cong. Sab. sch., 5; do., Antioch Sab. sch., 5; Methodist children, by Rev. A. C. Walkup, 1.50; Orville, Y. P. S. C. E., 15.60; Pomona, Pilgrim Cong. Sab. sch., 20; Rio Vista, Cong. ch., 15; do., Sab. sch., 5; San Francisco, Mariner's ch., Sab. sch., 5; do., 1st Cong. Sab. sch., 25; do., Cong. Chinese Mission, 11.50; do., Mizpah Presb. Sab. sch., 4.55; do., 4th Cong. Sab. sch., 8.15; do., Junior Y. P. S. C. E. of Olivet Cong. ch., 24; do., Smith's Cash Store, 5; do., Wm. L. Irving, 1; San José, Bible Class in Cong. ch., 6; San Lorenzo, Union Sab. sch., 12.30; Santa Cruz, 1st Cong. ch., 21; Santa Barbara, Cong. Sab. sch., 15; Saratoga, Y. P. S. C. E., 10; Stockton, Cong. Sab. sch., 21; Sunol Glen, Cong. Sab. sch. and Y. P. S. C. E., 2; Vernondale, Y. P. S. C. E., 3,	315 85
OREGON. — Ashland, Cong. Sab. sch. and Y. P. S. C. E., 4; East Portland, Cong. Sab. sch., 12.22,	16 22
COLORADO. — Denver, Plymouth Cong. Sab. sch.	8 20
WASHINGTON. — Fidalgo City, Cong. Sab. sch., 6.56; Port Gamble, Cong. Sab. sch., 3; Rosario, Cong. Sab. sch., 1.05; Seattle, Sab. sch. of Taylor ch., 4.38; Tacoma, 1st Cong. Sab. sch., 8.83,	23 82
SOUTH DAKOTA. — Carthage, F. H. Angle, 1; Clark, Cong. Sab. sch., 4; De Smet, Cong. Sab. sch., 6.25; Webster, Cong. Sab. sch., 5,	16 25
IDAHO. — Payette, Cong. Sab. sch.	3 00
UTAH. — Salt Lake City, Phillips Sab. sch.	14 00
ARIZONA. — Prescott, Cong. Sab. sch.	10 50
CANADA. — Montreal, Sab. sch. of Amer. Presb. ch., 25; do., Robert C. Paterson, 1,	26 00
GILBERT ISLANDS. — Rev. A. C. Walkup, 500; Churches, by do., 1,000,	1,500 00
SANDWICH ISLANDS. — Honolulu, Vera Damon, 2.50; do., Violet Damon, 2.50; do., Alfred L. Castle, 1,	6 00
TURKEY. — Broussa, Miss'y Soc. of girls' school, 7; Constantinople, A reader of "Zornitza," 1,	8 00

FOR YOUNG PEOPLE.

SCENES IN CENTRAL TURKEY.

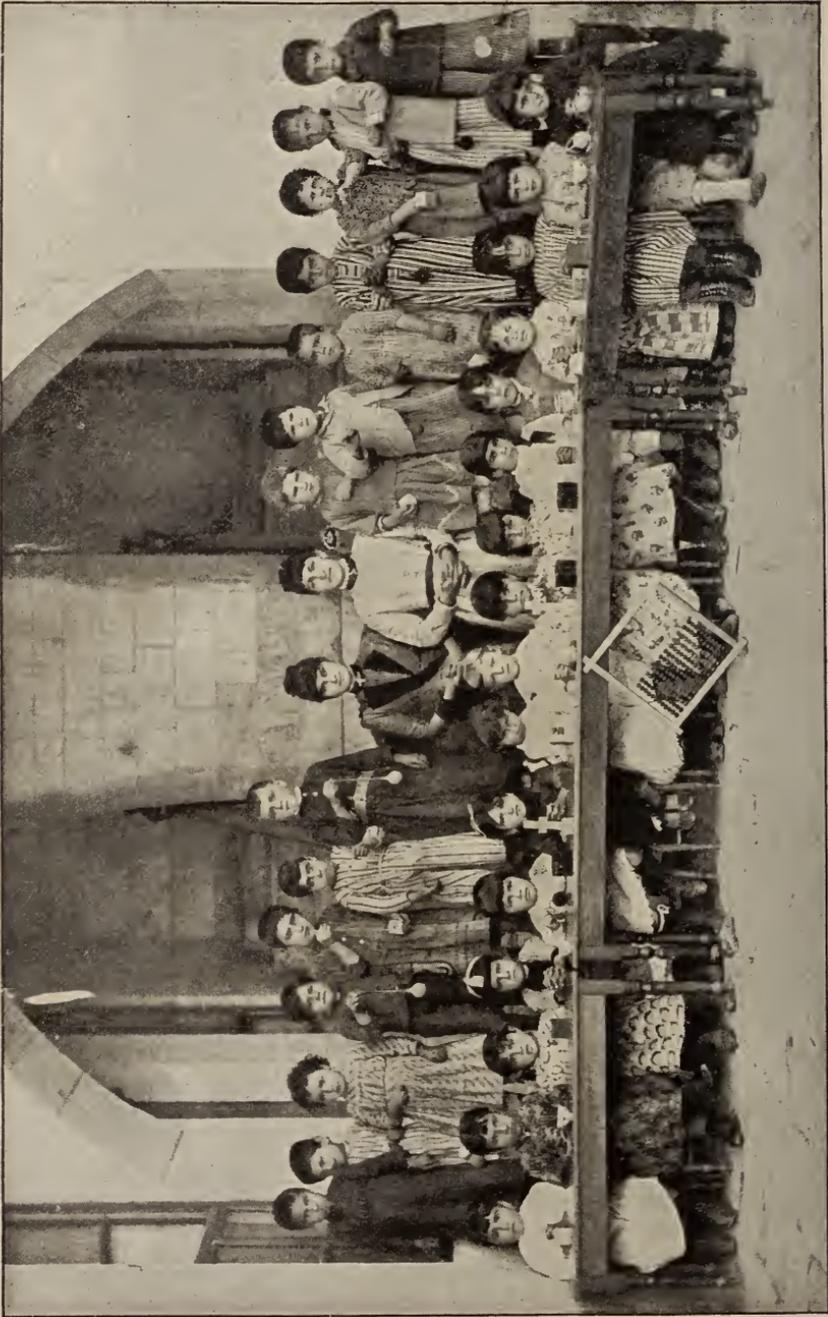
BY REV. AMERICUS FULLER, D.D., OF AINTAB.

THE bright eager faces looking out upon us from the picture on the next page are those of the teachers and scholars of the Kindergarten at Aintab, Turkey. They are, all but one, Armenians, and when you remember that Armenians almost always have very black hair and eyes you will easily pick out the single American girl among them. This school is the granddaughter of the first Kindergarten in Turkey. Is n't it a lusty yearling? I think it is still less than ten years since Miss Nellie Bartlett opened the first school of this kind at Smyrna. The system has from the first been widely popular in Turkey, and schools have been multiplied as fast as teachers could be procured. A graduate of the Central Turkey Girls' College was sent to Smyrna to learn the system, and on her return a Kindergarten, with a department for training teachers, was opened by her under the direction of the faculty of the Girls' College. The teacher of the Aintab school is a pupil of this Marash Kindergarten Normal School.

I dare say you will think at once as you look at this beautiful group that these do not look like children needing to have missionaries sent to them, and so they are not; in fact they are themselves preparing to be missionaries to the people of Turkey who have not yet received the gospel, and they are now as careful and eager to save their *five-para pieces* for the Home Missionary Society of Aintab, which is helping send preachers and teachers to the Koords, as you are who are members of the "Extra Cent-a-Day Band." I have no doubt, too, that many of these children are already thinking and planning how they can best give themselves to the work of saving and enlightening their people and the world. Do you not think it a very beautiful thing for parents to consecrate their children when very young to the service of God? I think this is more common among Protestant Christians in Turkey than in America; certainly I have very often found young men among the students in our higher schools who have been struggling long and hard to get the education which would enable them as preachers of the gospel to do well the work to which their pious parents had many years before given them in prayer. How can any boy or girl so well honor Christian parents, or make so noble and grand a choice and please our divine Saviour so much, as in deciding to give time, talent, effort, *self* to the cause which all good men and women love and for which Jesus gave his life?

Many of the children in the picture are, as you see, girls. How much the gospel has done for them! Not many years ago it was not thought worth while to teach girls to read and write. I once heard a leading Protestant say that when he was a young man there were only two women in Aintab, a city of 40,000 inhabitants, who could read; now there are very few girls who grow up in Protestant families without a fair common school education. Does it not mean a

great deal for the future of Turkey that such schools, such children, and such teachers are being rapidly multiplied in the land?



KINDERGARTEN AT AINTAB.

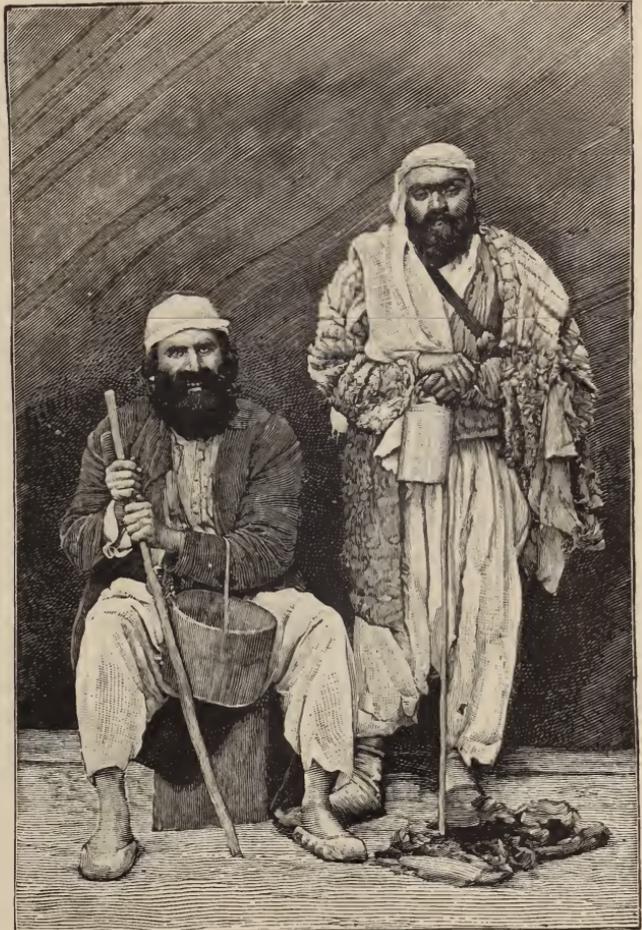
Now let us look at something more common and characteristic of Turkey. Opposite is a picture of Dervishes, who are accounted holy men by the Moslems.

They are very numerous in all Mohammedan countries and are of many different orders, with widely different teachings, rules, and customs, and yet all much alike in the general objects which they seek. The word dervish (*door sill*, perhaps referring to their place at the door when begging) indicates the poverty and self-renunciation to which they are pledged; for they are men who have not only submitted (Islam means submission) themselves to God's will, but they have renounced the things that most men covet and have entered the way of poverty and obedience to the rules of their order. They do not associate much with

other men but live together in places called *tekkes*. These are buildings something like convents set apart for their use and maintained by the income of property devoted to this purpose and called *vacouf*. Here the dervish is always sure to find shelter and plain food. They are much given to traveling about the country, usually on foot and often alone, to visit sacred places or holy men. The dervish usually carries some kind of a charm which he prizes very highly and with which he will often profess to heal disease or protect from the influence of the *evil eye*.

A few years ago while on my way to Antioch I met one of these men whose

appearance and manner were so impressive and striking as to produce almost a feeling of awe in his presence. Our party had stopped for a short rest in the shade of a tree that grew near a *ziaret*, which is a holy place visited by pilgrims, when a tall old man, of commanding presence, and with very long white hair and beard, came out of the *ziaret* and held out an oblong, black and beautifully polished dish made from a cocoanut shell, rattling the little brass chains with which it was suspended, to attract our attention and to indicate his



DERVISHES.

wish for alms. I put some bread and a small piece of money in his dish and nodded pleasantly to him. He immediately took from his bosom a large brass seal curiously cut with beautiful Arabic letters and symbols, and having in the centre the sacred name Allah. This he first permitted me to examine and then with great solemnity and with many ejaculatory prayers and benedictions struck it heavily upon my right shoulder and pressed it into the palm of my right hand, by which I understood he meant to secure me from harm or accident on my journey and to impart power and skill in whatever I should undertake.

These men are usually quite ignorant, but are held in great reverence and often exert a very great influence even over men in high authority.

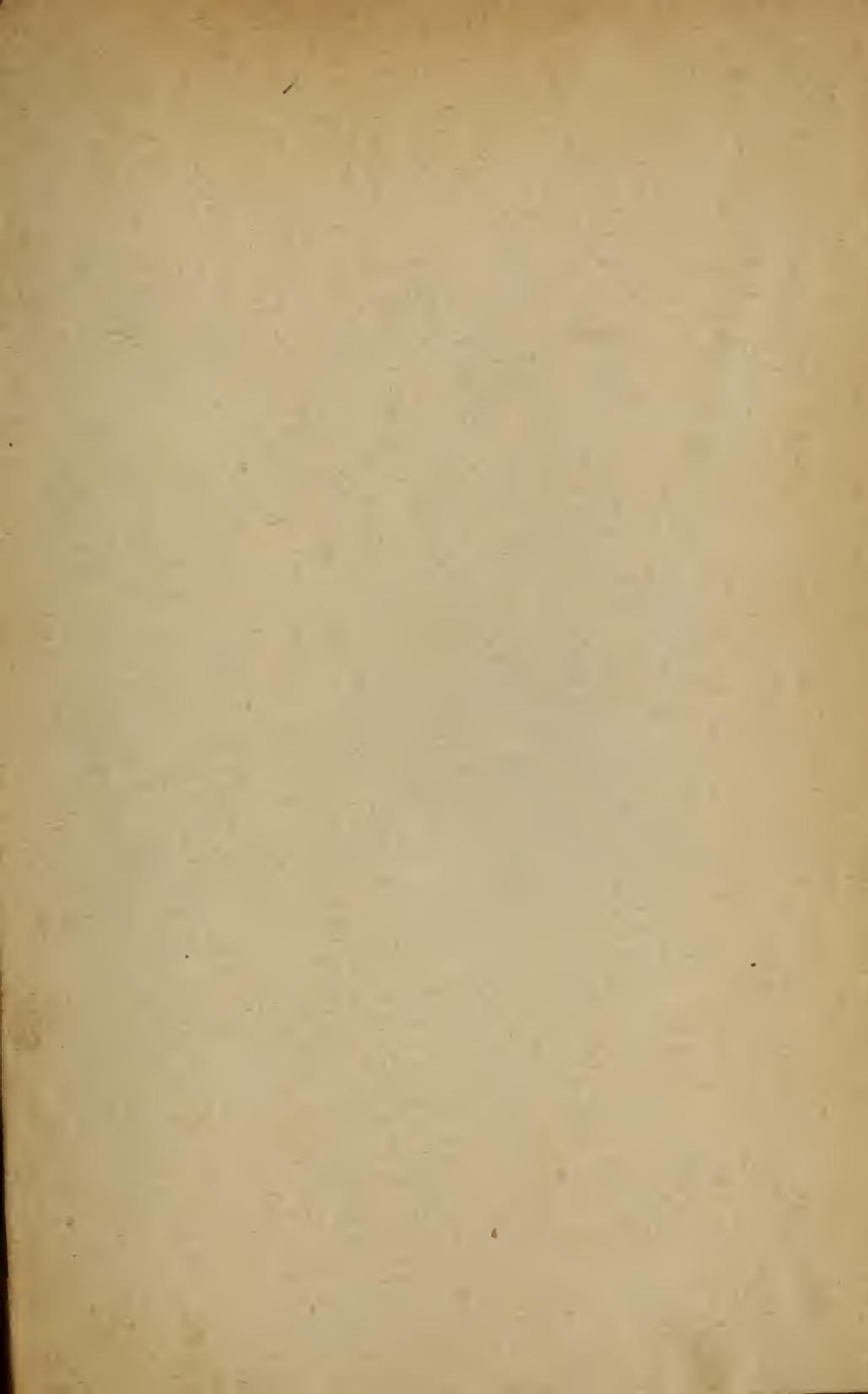
The picture here shows us a specimen of Koordish children, an ancient and hardy race of people, formerly called Carduchi. They are now supposed to number about 2,000,000 and inhabit chiefly the mountain regions around the headwaters of the Euphrates and Tigris rivers. Those who live in the higher and wilder parts of the country are very lawless and barbarous, living as best they can by a little very rude farming, the care of flocks and herds, hunting and robbery.

They pay very little



KOORDISH CHILDREN

regard to government and only occasionally and by special effort are brought into any subjection to it. A considerable number of these people have, however, occupied and permanently settled upon the fertile lands far to the south, toward Aleppo. These are generally in villages by themselves and are a peaceable, industrious, and thriving people. The Koords have a language of their own which they write in the Arabic characters. They have no printed books, and very few among them can either read or write.



I-7 v.89
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8177