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THE
MISSIONARY HERALD.

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THE receipts of the Board for the month of December and the first four months of the fiscal year are as follows:—

	December, 1894.	December, 1895.
Regular donations	\$52,326.99	\$42,469.28
Donations for special objects	6,885.70	6,523.62
Donations for the Debt	566.67	3,129.69
Legacies	3,277.33	6,473.80
Total	\$63,056.69	\$58,598.39
	4 mos. last year.	4 mos. this year.
Regular donations	\$130,093.82	\$121,762.21
Donations for special objects	12,328.75	15,991.61
Donations for the Debt	2,161.48	10,097.97
Legacies	50,362.11	27,063.59
Total	\$194,946.16	\$174,915.38

DECREASE in regular donations, \$8,331.61; increase in special donations, \$3,662.86; increase for the debt, \$7,936.49; decrease in legacies, \$23,298.52. Decrease in receipts available for current expenses, \$31,630.13.

The receipts recorded above for *special objects* and for *the debt* do not give relief to our *regular work* for which appropriations have been made, and which constitute the Board's pledge to its missions. Omitting these two factors, our readers will see that the situation is most serious. It is this: Our receipts for four months for the regular work have fallen below those of last year by a little more than \$31,000; to avoid a debt the coming year, thus following the instructions of the Board, the Prudential Committee has felt it necessary to reduce the salaries of its missionary families by ten per cent. (except in Turkey where there is distress) and the appropriation to the regular work by nearly thirty-seven per cent. beyond the reductions of last year. On this basis pledges have been made. If the above figures indicate the purpose of the churches, then the reductions, already so ruthlessly made, are not sufficient to save us from debt. We are most anxious to believe, in fact we do believe, that our churches will speedily respond with gifts sufficient to carry on the work and restore the reduced salaries of the loyal men at the front.

MANY persons whom we regard as excellent judges have referred to the American Board Almanac for 1896 in terms of special commendation. It is a pleasant fact to us that the officials of the Foreign Missionary Board of the Reformed (Dutch) Church in New York have purchased a sufficient number of copies to supply all their missionaries. Have you secured your copy?

WITH great pleasure we report the return of the Deputation to Japan. They arrived at San Francisco by way of Honolulu on Christmas eve, Messrs. Barton and Ellison reaching Boston January 1. The formal report of the Deputation will not be presented to the Prudential Committee till after this number of the *Herald* is in the hands of our readers. Such verbal reports as they bring are in the main hopeful. They have learned much which will be helpful in the administration of affairs not merely at the present time but in the future. After such repeated interviews with the native pastors and churches and with the missionaries on the ground, they can understand far better than they otherwise could the difficulties of the situation and the possibilities for future growth. The letters from the missionaries in Japan express the belief that the visit will be of greatest value there, not merely in the counsels given but in the impressions produced by the presence and Christian bearing of the members of the Deputation. It is the united belief of all concerned that Japan needs and is open for a strong evangelistic movement which shall not only conserve the work already begun but which shall reach the millions hitherto unreached.

IT is a great joy to learn from the agent of the American Board at Constantinople that he has been able to forward goodly sums of money to various central points in Turkey for relief work. Long ago a committee was formed in England, under the leadership of the Duke of Westminster, to secure funds for the relief of sufferers at Sassoun. These funds and what has since been collected in Great Britain have been placed at the disposal of a committee in Constantinople for distribution at the most needy points, largely through the missionaries of the American Board, who are recognized as the most trustworthy agents. These contributions, together with those forwarded from the United States, and no small amount collected in Turkey, enabled the committee, prior to the middle of December, to forward to Trebizond (using round numbers) about \$3,500, to Erzurum \$7,500, to Mardin \$2,700, to Harpoot \$6,500, to Hadjin \$500, to Sivas \$2,500; and it was expected that similar amounts would be soon sent to Cesarea, Aintab, and Marash. It is most gratifying to know that funds can be safely and immediately transmitted, and that our missionary brethren are not obliged to sit still and see the desolations, while wholly unable to do anything for relief. The telegrams to the public press have reported that the authorities at Harpoot interfered with the work of distribution at that city, but on the vigorous representations of Sir Philip Currie, British Ambassador at Constantinople, that the American missionaries were administering relief in behalf of the British public, orders were sent from the Porte withdrawing the restrictions.

WE have been interested in the notice of a "Tour of Missions" proposed by *The Evangelist* of New York. The management of that paper undertakes to conduct a party to visit home mission stations among the Indians, Mormons, Chinese, and the Spanish Americans, then to pass to Japan, China, Borneo, New Guinea, New Zealand, the Fiji, Tonga, Samoan, Micronesian, and Melanesian groups of islands, and to return by way of Hawaii. Parties go abroad to study architecture or music, and to visit places of interest. Why should they not go to study missions?

As we write word comes that the Turkish Minister at Washington declares that the Red Cross will not be permitted to engage in relief work in Turkey. Perhaps not, but if not it will be in contravention of a treaty which Turkey has signed in concert with forty-three nations. It cannot be known whether or not the work will be obstructed until Miss Barton, with her corps of assistants, makes her appeal at Constantinople. To enable her to do this, funds should be provided liberally. A cable despatch received on January 15 says that the weather is becoming severe, and relief must be doubled. "Many are dying from starvation and exposure." The International Committee in Constantinople is distributing aid until Miss Barton arrives. Let there be no cessation in gifts.

BEFORE there was any prospect that the Red Cross Association would take up the work of relief in Turkey, many churches and individuals in the United States, hearing the call which came through our missionaries, made generous contributions which were forwarded to a committee in Constantinople through the Assistant Treasurer of the American Board. These sums amount as we now write to over \$31,000, nearly half of this sum (\$15,000) coming from the appeals presented by the *Christian Herald* of New York, which has been unceasing in its pleas for funds to meet the dire need. Of this \$15,000 forwarded by the *Christian Herald*, \$10,000 have gone to Van for use under the direction of Dr. Grace M. Kimball, whose method of relief work was described in the *Missionary Herald* for November last. No one can estimate the amount of good this will do. The remaining \$5,000 received through the *Christian Herald* is given for general relief through the committee at Constantinople.

OUR friends must remember that while their offerings should not cease to flow for the relief of the sufferers in Turkey that the missionary work there and in other mission fields must be sustained by their continued and enlarged contributions. The calls of humanity which very properly ring in our ears, in view of the tidings from the smitten homes in Asia Minor, ought not to drown the cries which are coming from all lands for the Bread of Life. These appeals for help are extraordinary, and it must be remembered that never in the history of any person now living has there been such a disaster, appealing so strongly to the sympathies of all benevolent men.

WE have queried many times within the past few weeks as to what would be the effect in our land, and even in our best churches, were the alternative presented which has recently been set before the Armenians of Eastern Turkey. How many would stand? How many would fall? The article in the Young People's Department shows that many in Eastern Turkey have boldly endured martyrdom for Christ's sake. In a recent letter from Harpoot the writer says, "There is a great pressure upon Christians to become Mohammedans. In a village just below us the Turks gathered the prominent Christians into a room, and said: 'If you will become Moslems, we will let you have your wives and children; but if you do not, we will kill you and take your wives and daughters for ourselves.' Poor human nature! What a dreadful alternative! I am sorry to say many of them consented to become Moslems, though one Gregorian priest chose and suffered death."

SOMEWHAT late in coming from the press, but none the less valuable, is a booklet of twenty-four pages on "The Missionary Concert," with topics and other aids, issued by the members of the Boston and New York Coöperating Committees. Pastors and others will find in these pages many valuable suggestions, with programs covering the year, and a list of missionary books with various other sources of information. Copies can be obtained of either of the Coöperating Committees, 121 Bible House, New York, or 18 Congregational House, Boston. The excellent article by Rev. Howard S. Bliss, in the January number of the *Missionary Herald*, has been reprinted in leaflet form, and copies can be had at the same addresses.

THE courage and Christian heroism with which our missionaries face the terrible scenes in which they are placed are indicated in a letter from one of the ladies at Harpoot, who wrote: "On the morning of November 12, had you been here, you could have seen us all at our breakfast, squatting on the floor around a tin dish of oatmeal with no accompaniments, not even bread." But a week later the same brave spirit writes, "We have fine appetites and good food, and not one of us is broken down nervously. No amount of indemnity can restore my sainted mother's Bible, her secretary, bits of jewelry that were the gifts of friends far away, my faithful horse, my beautiful Estey organ, and many, many other treasures. . . . The world can never be the same to us again. We must henceforth set lightly by things below, and yet there is a bit of pain over it all. There is a worse ache over the wrong in all our field, over the schools stopped and all the preaching work,—over the dead and wounded. And remember that this thing has been going on over all the land. We tremble as we think of the news that will keep coming in."

WE reported last month the arrest and imprisonment of a native preacher in Hungary for the crime of holding a religious meeting in the private house of a believer, who had invited his friends and neighbors to the service. We have no new information in regard to this incident, but Dr. Clark reports that at Gratz, Styria, a new society, something between a Y. M. C. A. and a Christian Endeavor Society, has been organized with the permission of the government. The people of Gratz can now sing the songs of Zion and pray and hold Bible services with none to molest or make afraid. A new Christian paper has been started in Gratz similar to the one which for thirteen years has been issued in the Bohemian language. Dr. Clark writes that the meetings are well attended at all points in their extensive field, and there is good cheer all along the line.

OUR friends of the Christian Endeavor Society will be interested in the letter from Foochow on another page, giving an account of a Christian Endeavor rally. Mr. Goddard writes of this conference as remarkable for its spiritual enthusiasm, giving evidence of solid growth. "It was an inspiring sight to see the brilliant banners amid the great assembly of fully a thousand people alive with enthusiasm, and to hear them sing the songs of Zion in a strange land and in a strange tongue." It was a comparatively new thing in China to have Chinese young ladies speak in meeting and sitting side by side with the young men. "It is a great joy," Mr. Goddard says, "to note all the great things the Lord is doing in China."

REFERENCE is made in the NOTES FROM THE WIDE FIELD to mission work in Madagascar. The effects of the French invasion are reported as having been very varied, the people in some places abstaining from worship, and in other places the congregations keeping up remarkably well. The missionaries are convinced by what has transpired of the reality and depth of the Christian life among many of the people. Secretary Thompson, of the London Society, however, writes in the *Chronicle*: "Recent expressions of French opinion on the question of annexation, coupled with statements on the greatness of the influence exerted by the missionaries of the London Missionary Society upon the people, point to the possibility of special efforts being made by the authorities to control and restrict the Society's work, and constitute a very urgent appeal to the friends of the mission to be instant in prayer that the Directors and Her Majesty's Government may be wisely guided, and that the work of God may not be hindered." We are glad to say that more recent intelligence greatly relieves the apprehensions felt. The French Chambers have taken moderate action, and a Protestant who is openly in sympathy with mission forces now in Madagascar has been appointed as the first Resident General. This is a much more favorable outcome than might have been expected. In the meantime the French Evangelical Protestants are contemplating the commencement of missionary work among the Malagasy.

REV. HENRY LOOMIS, Agent of the American Bible Society in Japan, has given to the press a most interesting account of the work recently done by Miss Eliza Talcott, for twenty-two years the faithful missionary of our Board at Kōbe, in ministering to Japanese and Chinese soldiers. Miss Talcott was admitted freely to the hospital wards at Hiroshima, and the head surgeon of the Japanese army commended her work very highly. The soldiers regarded her much as Florence Nightingale was regarded by the troops in the Crimean War. Not only the Japanese but the Chinese prisoners looked upon her with profoundest veneration. Mr. Loomis quotes at length the tribute paid her by a Chinese officer who was captured at Wei-hai-wei. This officer had heard her praises sounded by a number of his comrades in captivity, who had spoken of the great kindness of a certain foreign lady who had ministered to them and given them some portions of the New Testament. His curiosity was greatly aroused to see her. Afterwards when he saw her he wrote: "Her very face was sunlight, beaming with Christian love. Her countenance was aglow with an inward delight, and seemed ever ready to soothe and bless the sorrowful and broken-hearted. She had a mysterious happiness whose deep fountain we could not fathom nor understand. Our officers had not given an exaggerated account of her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects." This officer bears further testimony to the remarkable impression produced in the disarming of prejudices among the soldiers and prisoners: "No amount of preaching could have made the same impression that she did by word and example. They had been shown a Light of whose divine glory they had no former conception. Her work and influence were short, but impressive; and I make bold to say that she would have brought to the fold many a scapegoat were she given the time and opportunity."

WE write amid serious disturbances threatening the peace not only of South Africa but of European nations. So far as now appears, the officials of the British South Africa Company, an organization under a Royal Charter given in 1889, having large powers of administration in Matabele and Mashona lands, have been guilty of a most unwarranted intrusion within the territory of the South African Republic. This Republic, called also the Transvaal, has an area nearly twice as large as New England, and at last reports had a white population of about 120,000 and a native population of 370,000. The region was settled by the Boers, descendants of the early Dutch emigrants. The independence of the Transvaal was recognized by Great Britain in 1852. The region was annexed by Great Britain in 1877, but after a short conflict a treaty was ratified by which the internal autonomy of the Transvaal was guaranteed, the foreign relations of the Republic being entrusted to Great Britain as suzerain. The burghers are divided into classes, for in this Republic all men are by no means free and equal. Foreigners have entered the Republic in great numbers, owing to the marvelously rich gold mines, but they and their children are allowed no part in the government. The Boers are said to be now decidedly in the minority, and hence much dissatisfaction has arisen. It was supposed that an internal revolution was about to come to a head and that Dr. Jameson and Cecil Rhodes, if the latter was really cognizant of what was contemplated, had in mind merely the aiding of a revolutionary party within the Republic. Dr. Jameson and his followers were sorely defeated in their attempt, and their conduct has been promptly repudiated by the British government. President Kruger of the Republic is an able man, and his government, as well as that of Great Britain, seem to have acted in this affair with wisdom and moderation. No one can blame England for defending its right as suzerain, and it seems hardly possible that the German emperor will be able to involve his empire in a war about a matter with which he has properly no concern. Johannesburg, which is the largest city of the Transvaal and the centre of the gold mining district, is the place where Rev. Mr. Goodenough, of our Zulu Mission, has had such a successful work among the Zulu-speaking miners, who have flocked to that region from Natal and all portions of southeastern Africa. May the Prince of Peace extend his sway over all that land!

LETTERS received from Marash do not confirm the report which came by telegraph, and which we gave last month, that the Girls' College was included in the property destroyed at the time of the massacre in that city. The Theological Seminary, with its excellent working library, was totally destroyed, and this by soldiers who were seen by a number of persons to enter the building just before the fire broke out. Indeed the work of destruction and pillage at Marash was conspicuously the work of the soldiers.

WE are glad to state that the volume which we recently noticed, "How I Became a Christian, By a heathen convert," published in Japan, has been republished by the Fleming H. Revell Co. under the title of "A Diary of a Japanese Convert," with the name of the author, Kanzo Uchimura. It is a fascinating book.

REV. NATHANIEL GEORGE CLARK, D.D., LL.D.

IN chronicling the death of Dr. Clark we need not ask, as King David did over Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" There is no one to question the greatness or the princely qualities of this beloved servant of Christ, who for twenty-nine years worthily filled the office of Corresponding Secretary of the American Board, and who has now been taken from the earthly service to the rest and rewards of the life above.



Dr. Clark was born at Calais, Vt., January 18, 1825, where his father was a prominent physician. The family soon after removed to Montpelier, and the son spent his youth and fitted for college in that pleasant town. After graduating at the University of Vermont, in 1845, he taught for two years in the High School of Keene, N. H. His theological studies, commenced at Andover Seminary, were interrupted by a call to a tutorship in his Alma Mater, which he filled in the year 1849-50. Subsequently he pursued his studies at Andover

and at Auburn Theological Seminaries, graduating from the latter institution in 1852. It was in the midst of his theological studies that he engaged for a time in city missionary work at Hartford, Conn., and his plan for life had been to unite with some of his classmates in home missionary service in the far West. But the state of his health did not seem to warrant this form of service. In 1852 he accepted a call given him to the professorship of English literature in the University of Vermont, and after a sojourn for study in Germany, he took up the duties of his office, which, in 1857, were enlarged to include the professorship of Latin. In 1863 he became professor of logic, rhetoric, and English literature in Union College, Schenectady, N. Y. He had previously, October 13, 1857, received ordination as a minister of the gospel.

At the annual meeting of the American Board in 1865 Dr. Rufus Anderson announced his intention of withdrawing at the close of the next year from the active service of the Board as Corresponding Secretary, and Professor Clark was chosen as his successor. Associated for one year with Dr. Anderson, he assumed the whole charge of the foreign correspondence in 1866, and for fourteen years, until Dr. John O. Means was called to share with him the duties of the office, he bore alone the heavy burden of the foreign department.

For twenty-nine years he served the Board, the churches of America, and the missionary forces in the field, leaving the work only when physical infirmities made it impossible for him to render the service which lay nearest his heart. He tendered his resignation at the annual meeting of the Board at Madison in 1894, since which time he has been gradually failing in health till, on the fourth of January last, God called him from his earthly home at West Roxbury to the Home above.

It is difficult to speak in brief terms of one who was so honored and loved. His greatness consisted largely in his graciousness. Though possessed of fine intellectual powers and able to express his thoughts clearly and forcibly, yet it was not because of special intellectual acumen that he gained his strong hold upon men. He had a commanding presence, but it was not his presence, or manner, or voice that impressed his audiences when he spoke. Yet they were impressed always and profoundly by his manifest sincerity, by his contagious enthusiasm, his lofty courage and hopefulness, his faith in God and in the gospel of the Son of God, and, perhaps more than all else, by the breadth of his Christian love. He had a great heart, so great that it sometimes seemed that it might imperil his judgment. He looked upon the missionaries, whose secretary he was, not as agents of an organization of which he was the official head, but as fellow-workers unto the kingdom, with whom he loved to come into close personal relations. And so he won their hearts, as he did the hearts of all with whom he came in contact. It cost him a great effort to deny any request, and when compelled to do this, as one in his position must often do, it was apparent that he suffered quite as much as did the one whose request was denied.

The two events which most conspicuously marked the administration of Secretary Clark were the organization of the Women's Boards of Missions and the establishment of the Japan Mission. It was by his favoring counsels that, in 1868, three years after he became secretary, a noble band of women united in special work upon the foreign missionary field, and he gave them his enthusiastic

support and watched with greatest interest the success and growth of their enterprises. From the day on which Joseph Neesima pleaded with him to do something for his country until his work on earth was ended, Dr. Clark bore on his heart the interests of Japan. He organized the mission, he sent out with his personal benediction every one of the Board's missionaries, all of whom were to him as sons and daughters. He watched the growth in that empire with deep joy not unmixed with many anxieties. It was indicative of his profound love for this mission and its work that, on one of the last days of his life and among his last conscious utterances, after he had slowly and with feeble voice prayed for each member of the home circle, he ended his supplications with the single petition: "God bless Japan!"

Those who have been associated with Dr. Clark in the Missionary Rooms bear glad testimony to his uniform courtesy and gentleness, his kindly and helpful counsels, and his unflinching sympathy and support. He was ever generous to them, and they were glad to recognize his superior abilities and influence. They have missed his loving and fatherly presence since his retirement from office, and it is a sincere grief to feel that he has gone from earth. But we remember the words with which he closed the "Retrospect" of his twenty-nine years as foreign secretary: "Men pass away, institutions abide; the workers change, the work goes on. The kingdoms of this world shall yet become the kingdoms of our Lord and of his Christ." In this same glorious faith we will wait and work, in the glad hope of reunion with this beloved and honored servant of God in that day when Christ shall be crowned King over all the earth.

REV. JOSIAH TYLER, D.D.

AFTER years of brave struggle with disease this veteran missionary has been suddenly called from the earthly service. He died of pneumonia at Asheville, North Carolina, December 20, to which place he had gone with his daughter to escape the rigors of the Northern winter. Dr. Tyler was born at Hanover, N. H., July 9, 1823. His father was at that time president of Dartmouth College, but afterwards removed to East Windsor, Conn., to become the head of the Theological Institute at that place.

The son entered Amherst College in 1841, and made his public confession of Christ during his sophomore year, graduating in 1845. His theological course was taken at East Windsor Seminary, where he was ordained February 28, 1846. The day previous to his ordination he was married to Miss Susan W. Clark, of Northampton, and a few weeks later they embarked from Boston for South Africa, where they became associated with Wilder, Lindley, Aldin and Lewis Grout and others in the Zulu Mission. For twoscore years Dr. Tyler labored in Natal with unremitting zeal, and the story he has left us in his volume "Forty Years Among the Zulus" is one of the most interesting records of missionary life and labor. He was a man of sweetest disposition, of devout piety, a sincere lover of men, and most especially of Africa. For the people of this Dark Continent he, in every sense of the word, gave his life.

In 1881 he returned to the mission from the United States, though the state of his health seemed hardly to warrant his doing so, and when, in 1889, it became apparent that his physical infirmities would not permit him to remain in Natal, he turned his face homeward with a pang of regret. But he never ceased to care

for and plead for Africa. The week before his death he visited Atlanta, Ga., that he might attend the Congress on Africa, where he spoke with great vigor on the theme which lay nearest his heart. His public addresses were always characterized by an enthusiasm and lofty devotion which greatly delighted those who listened to him, and his service for Africa, during the years he has been compelled to remain in this country, has been most effective.

He was a man of God, walking on a high plane of Christian thought and



Christian feeling. His memory will be very precious not only to many in this land but to hundreds and thousands of Zulus, who have watched his godly life and have been touched by his fervid addresses.

Dr. Tyler leaves five children, one of them the wife of Rev. James Gray, a Presbyterian minister in the Transvaal, one resides at Northampton, Mass., and three of them reside at St. Johnsbury, Vt. To this latter place his remains were taken for interment on Tuesday, December 24. When Africa shall be won for Christ, this now sainted brother will have a glorious share in the celebration of the victory.

THE MASSACRES IN TURKEY.

THE story of what has occurred in Asiatic Turkey within the last three months if given in anything like detail would fill volumes—volumes full of saddest accounts of fanaticism, cruelties, and direst suffering and bloodshed. The century has seen nothing to compare in horror with the facts which are certified to by innumerable witnesses. Without attempting to go into these details, or to apportion blame, there are certain facts which should here be chronicled. A clear summary of what has transpired has appeared in a communication from

Turkey, printed in the *London Daily News* of December 17, and we have the best of reasons for knowing that the statements therein contained are reliable. They are corroborated by communications received from a number of eye-witnesses from various points referred to. Omitting some phrases, for reasons which will be understood, we give here some of the statements by the correspondent of the *Daily News*. In regard to the places where these massacres have occurred the writer says, "With only four exceptions of consequence, the massacres have been confined to the territory of the six provinces where reforms were to be instituted. When a band of mounted Koordish and Circassian raiders, estimated at from one to three thousand, approached to the boundary line between the provinces of Sivas and Angora, they were met and turned back by the local authorities and certain influential Mussulmans of the latter province, who told the raiders that they had no authority to pass beyond the province of Sivas. The only places where outrages occurred outside of the six provinces were, first, in the flourishing seaboard city of Trebizond; secondly, in Marash and Aintab, and in these places Moslem fanaticism was specially stirred by the success of the Armenian mountaineers of Zeitoun in defending themselves against their oppressors, and in capturing a small Turkish garrison; and, finally, in Cesarea, and here, as in the two places just mentioned, the Moslems were excited by the nearness of the scenes of massacre, and by the reports of the plunder which other Moslems were securing."

As to the time when these massacres occurred, the fact is noted that the massacre in Trebizond took place just before the Porte gave its consent to the scheme of reforms which was pressed upon it by the European Powers, and that from Trebizond the wave of destruction passed rapidly through all the towns and villages where relief was promised to the Armenians. As to the nationality of the victims, it is pointed out that they were almost exclusively Armenians. "In Trebizond there is a large Greek population, but neither there nor elsewhere, with possibly one or two exceptions, have the Greeks been molested. Special care has also been taken to avoid injury to the subjects of foreign nations, with the idea of escaping foreign complications and the payment of indemnities. In Marash three school buildings belonging to the American Mission were looted, and one building was burned, but the houses and the Girls' College, occupied by Americans, were not touched. In Harpoot the school buildings and houses belonging to the American Mission were plundered and eight buildings were burned, but none of the Americans were hurt, though shots were fired at two of them. In this place and in Marash, had the fanatical Moslems not been restrained by special orders, they would probably have killed the Americans, since they regarded the Americans, in those centres of educational and religious work, as the chief agents in enlightening and elevating those whom they wished to keep as their docile and unambitious subjects and serfs."

As to the method in which this work of destruction was carried on, it is manifest that, with slight exceptions, there was great uniformity. "Accounts received from a large number of places show that the method has been to kill, within a limited period, the largest number of Armenians — men of business capacity and intelligence — and to beggar their families by robbing them as far as possible of their property. Hence in almost every place the massacres have been perpe-

trated during the business hours when the Armenians, in whose hands in almost every plundered city at least nine tenths of the trade was concentrated, were in their shops. In several places, where on account of fear the Armenians had shut their shops and stores, they were induced by the assurances and promises of the authorities to open them just before the massacres began. In almost every place the Moslems made a sudden and simultaneous attack on the market-place just after their noonday prayer, killing the shopkeepers and their clerks in their shops or when they attempted to flee, and then plundering the shops. In Diarbekir, not satisfied with the killing and plundering, they also *burned* the shops, and in Erzroom and Sivas, where the plunderers were many and the booty insufficient, they looted many houses."

It is to be noted also that the dreadful work in most places began at the sound of the bugle, and ceased also by a signal from the same instrument. Where the soldiers did not begin the work, they soon joined with the rabble in the work of destruction and pillage. The dead were generally stripped and dragged to the Armenian cemeteries, where their surviving relatives were compelled to bury them in huge trenches. In Erzroom over 500, and in Sivas over 800 naked and mutilated bodies were buried in one grave. It is estimated that in the six provinces which the Porte had promised to reform, from twenty-five to forty thousand Armenians were slain. The correspondent of the *Daily News* says, "The scheme of reforms devolved civil office, judgeships, and police participation on Mahomedans and non-Mahomedans in the six provinces, according to the population of each element of the locality. This was a bitter pill to those Mahomedan Turks who had ruled the Armenians with a rod of iron for 500 years. Hence, the resolution of the Turks was soon taken. It was to diminish the number of Armenians — first, by dealing a vital blow at those most capable of taking a part in any scheme of reconstruction, and, secondly, by leaving as many as possible to die by starvation, exposure, sickness, and terror, during the rigors of winter. Surely the arch-fiend could not have suggested a more terrible and effectual method of crippling and ruining and terrorizing the Armenian Christians in the entire six provinces concerned."

The facts which are above stated are sufficient to show that these massacres were not isolated outbreaks, but were conducted according to a definite plan. In ordinary cases they began suddenly at a certain hour, at a bugle call, and continued for a certain number of hours. They were conducted in a uniform way, reached one class of people, and they ceased the moment the authorities intervened. These authorities did not interfere, but, on the other hand, aided in the carnage till the works of destruction had gone far enough. As the writer we have quoted says, "It is an utter mistake to suppose, as many Europeans have done, that the local authorities in the cities of Trebizond, Erzroom, Erzingan, Bitlis, Harpoot, Arabkir, Sivas, Amasia, Marsovan, Marash, Aintab, and Cæsarea could not have suppressed the fanatical Moslem mobs and restrained the Koords. . . . In every place, however, the carnage was stopped as soon as the authorities made an earnest effort to do so. Had it not been for the intervention of the authorities after the set time of one, two, or three days, the entire Christian population would have been exterminated. And the bloody work was stopped, not because the Moslems did not desire to make a clean sweep of the Christians

and pillage all their goods, but because those who inspired the slaughter thought that one or two or three days of killing was about as much as Europe could stand at one time."

Terrible as this story is, it is only part of the truth. Would to God that it did not have to be told! But told it must be, not in bitterness or wrath, but that the situation may be known, that aid in full measure be given to the suffering people of Asia Minor, and that the public conscience be aroused to the use of all available methods for bringing to an end this tale of horrors.

WHAT SHALL THE MISSIONARIES IN TURKEY DO?

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

OUGHT the missionaries in the most seriously disturbed parts of Turkey to leave their stations? The missionaries, in many places in the Turkish empire, have known for years that they were in danger of fearful suffering from mob violence. Three years ago the writer felt that he was living over a powder magazine. The explosions, though long delayed, have at length come, and they have proved to be far worse than our fears. The future is ominous. Ought the missionaries to seek for places of greater safety?

Those who look at them merely as American citizens, with no reference to their work and their responsibilities, as it is natural for government officials to do, can very easily say, "Let them flee as people flee from a burning building." But those who are acquainted with their work and know the serious consequences involved will find it much more difficult to answer the question. It becomes doubly perplexing where the lives of children are to be considered.

My daughter with five of my grandchildren has, for weeks, been living in constant fear of an attack from a murderous horde of freebooters. Ought she with those dear children to seek safety by going where she and they can be protected by the "Stars and Stripes"? I am glad that she does not ask me that question. She asks it only of the Master who has placed her there. No doubt he will enable her to answer it aright. Neither she nor any other one in all these smitten regions has, so far as I know, seriously doubted what the duty of the hour is.

Has there ever been a time when the missionaries in Turkey could do so much for the good of the people for whom they are there as they can at just this time? Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot, and at every station indeed where the massacres have occurred, their very presence is both a comfort and a protection to very many afflicted, frightened, sorrowing people. Take the case of Talas, a suburb of Cesarea. No massacre has occurred there, but the fear is so great that some sixty women have fled to the mission premises, and there they are engaged in making garments for those who, in neighboring villages, have been left by the marauders almost if not altogether naked. In the same place where these women are assembled two American ladies have a boarding-school for girls, with some sixty pupils. One of these ladies has been at work for more than a quarter of a century building up that school. Had these all left Talas when

they saw the cyclone of destruction about to sweep down, would it not have struck Talas? What would have been the fate of all these women? What that of these school-girls? What the future of that school? We dare not say that these women are not acting in the wisest way by remaining at their posts and grappling bravely with the peculiar duties that the times lay upon them. This is their supreme opportunity. To have lost it would have been a calamity. The same is true of that brave Miss Brewer, of Sivas, who so nobly wrested that Armenian woman from the mob. So with Mrs. Coffing and her associates at Hadjin. So of Mrs. Montgomery and Miss Webb at Adana. So with that brave woman away off in Mesopotamia. These are the great opportunities of their lives and nobly are they meeting them.

If, all things considered, it is wiser that these single ladies and even the mothers with their children remain at their posts, surely there can be no doubt as to the men. In times of war, when the life of a nation is in peril, men can best show their patriotism. Such times as these show of what stuff missionaries are made. Those in Turkey would be the last to claim that they are any better than other men. Yet who that has read the letters which have come in from places where these massacres have raged can fail to see that for the most part your missionaries are level-headed men, brave men, men of whom every American may be proud. Take the case of Mr. Wingate, one of the younger and less experienced of the missionaries. Only he and Miss Burrage were in the city of Cesarea on the fearful 30th of November, all the others being in Talas, a suburb of the city, where most of the missionary circle reside, and where we have our Girls' Boarding-School.

A letter just received says, when speaking of the massacre: "Mr. Wingate found great difficulty in keeping soldiers to defend his house. He got and lost them, time and again. They would slip away. At last he got hold of an *on-bashi* (a commander of ten) with his company, invited them in, gave them tea to drink and a warm, comfortable place out of the chilly air, and simply *coddled* them into staying by to the last." In another place the same letter says: "The people in the region around Mr. Wingate's are ready to kiss his feet" (the way in the Orient of expressing the deepest gratitude). "He saved many and did his duty nobly. This experience has won for him golden opinions from many. He went, with a *zabtich* (policeman), to a Turkish house and demanded the bride and the daughter who had been carried off from a house near him and got them both." What a cause for gratitude that Mr. Wingate was there and that he met the demands of the occasion so well! Providence favoring, it will greatly increase his influence for good. He and all of us may well rejoice that he was there at that critical time. The missionaries in Turkey are making history. If they are able to remain in the land (and, in my judgment, the only really serious fear is from Russia), there is a noble future before them. All the Armenians in the empire, some two and one-half millions, are ready as never before to accept the messengers of the gospel. We hope, and with a good deal of confidence we expect, that in the near future a most glorious reformation is to be seen in the Turkish empire.

Let Christians of every name, both in America and in England, come forward according to the demands of the case to the help of their suffering Armenian

brethren who are now reckoned by hundreds of thousands. Let all lovers of humanity give the Red Cross Society the money necessary for its noble work. Let the friends of the American Board furnish the means necessary for the proper enlargement of the evangelical work. Let your missionaries, properly reinforced, prosecute their noble work, knowing that their friends will stand by them. All these things being done, we may expect with confidence to rejoice, and that in the near future, at seeing a glorious advance of the kingdom of our Lord.

LAWRENCEVILLE, N. J., January 7, 1896.

BULGARIA.

BY REV. JAMES F. CLARKE, D.D., OF SAMOKOV.

THE story of Bulgaria is full of interest, both because of the character of the people and the position in Europe which they occupy. The people are Slaves, as are also the Russians, Servians, Bohemians, etc. They have just reason to be proud of their ancestors from the seventh to the fourteenth century, and they love to repeat in their families the names of Asparuch, Krum, Simeon, and Boris, each of whom had a glory of his own in war or the arts of peace. Five hundred years of servitude to the Turks did not crush out their innate nobleness of character, and in 1879 Alexander found a capable and patriotic race to welcome him enthusiastically as their first prince for centuries.

This prince, though at first making serious mistakes, afterwards greatly endeared himself to his people, whom he ardently loved. Afterwards, when he thought it would be for the good of Bulgaria, he abdicated his throne and weeping crowds filled the streets of his capital as he was leaving it. Prince Ferdinand, the successor of Alexander, has not found his path wholly a pleasant one.

King Boris accepted Christianity in 862 A.D., and so his people have since been a nominally Christian nation. Though members of the Greek church, they hate the word Greek, because the ecclesiastics of that church have, to a great degree, forced out the use of the Bulgarian language, requiring them to use the Greek language in their churches and schools in order that in any future division of the country Greece may secure the land. The city of Philippopolis, many other places in Roumelia, and almost the whole of Macedonia were until recently so controlled that anyone seeking to introduce the use of the Bulgarian language in the schools or churches would be accused to the Turks of treason.

These circumstances led to the eager purchase of thousands of the Bulgarian Testament, published about the year 1856. They were bought simply because "they were in the mother tongue and sweet to the ear" of patriotic Bulgarians, but this desire for the Testament led American Christians to think that there was a call for prompt and efficient Christian work, and so the American Board, having a mission station at Adrianople, invited the Methodist Board to join them in the effort to preach the gospel in Bulgaria, and these two missions have continued their work in essential harmony — the American Board at the south of the Balkans and the Methodists north of that range. About the year 1858 Miss Ann Marston, of England, generously gave £600 for the education of Bulgarian boys and

girls. Mission schools were opened for the former in Philippopolis, and the latter in Eski Zaghra. God, in his providence, seemed to have specially prepared a capable, efficient, loving, Christian Bohemian lady to teach in the Girls' School, and a wonderful revival brought many to Christ. Among those reached was a little girl in the school to whom a young man said: "You don't understand these Protestants; they are deceiving you." Looking him full in the face with her bright eyes, the girl answered: "When you have tasted an apple, do you ask if it is sweet? We have tasted of this gospel and we know its sweetness." Another girl, Marika, was confined in the house by her mother, but escaping through a window, she returned to those who had led her to Jesus, nor did the mob of women, who broke many of the windows where she was, frighten her away. Eleuka was told by her stepmother to leave the Protestants or her home. She left her home and never again entered it.

Nacho, after attending the Sabbath services, was led to Christ, and at once restored to his former partner \$880, — equal to the total property of many business men in his city at that time, — money secretly overcharged and pocketed while making purchases in Constantinople. The wife of Nacho also left him with his two much loved children, and as he could not secure their return, he entered the school to prepare himself for Christian work. All these three, after useful lives of earnest, active piety, have passed on to heavenly service. From a similar revival in the Boys' School in Philippopolis have come some of the best Christian workers.

Twenty-five years ago both these institutions were transferred to Samokov, where the Girls' School has had a wide influence, supplying Bible-women, teachers, and wives of Christian workers and others. The Boys' School, now developed into the Collegiate and Theological Institute, has furnished all but one of the liberally educated preachers, and been second to no other agency, except the direct preaching of the gospel, in spreading evangelical Christianity in Bulgaria.

An industrial department connected with this institution was started in 1871, doing chiefly printing and cabinet work, which has enabled the trustees to reduce the number receiving full stipends (\$35 a year, nearly the cost of board) from about thirty to five, thus saving missionary funds and developing personal self-dependence. It is strongly felt that those not ready to help themselves will not have a sincere desire to aid others in either temporal or spiritual things. This department much needs a capable, trained overseer, who would not only carry on the work more efficiently than is now possible, but would also relieve in some good degree the missionaries from a form of labor for which they have had no previous training.

In God's providence missionaries have been able to relieve much suffering in times of war and massacres. In 1876, of over 11,000 houses in fifty-six places, thirty-two of which were visited by a missionary, more than half were destroyed by the Turks, and about 5,000 persons were killed. This does not include all in Bulgaria or any from Macedonia. During the years 1876-78 missionaries, chiefly with funds from England, aided many thousands of people, including the building of two hospitals and the distribution of food, clothing, and implements needed to restore their homes and farms. Often the sympathy and encouragement given were of more value than the material aid. In one case unwearied

effort and exposures brought on repeated sickness, which at one time was nearly fatal to the missionary most engaged in this work.

The annual statistics of the European Turkey Mission for 1894 give 24 American missionaries, male and female, 10 pastors and 13 other preachers, besides 55 other Bulgarian workers, 42 regular preaching places, with an average congregation of 2,278, and of Sabbath-school scholars, 1,886; a total church membership, from the first, of 1,436, of whom 952 are now living, and contributions amounting to \$7,465.71, which, divided by the average attendance, gives \$3.23 for each person, or, by the church membership, \$7.84 each.

The preaching of the gospel has at times met with vigorous opposition. Missionaries were at first everywhere received with cordiality, but when a monk married and fled to the missionaries for protection, the steps they felt obliged to take led to the exclusion of thousands of evangelical books from schools and homes. It was a trying time, yet it resulted in a closer study of the Word of God. In Yambul, boys stoned a building where a few determined followers were worshiping, but they sat between the windows and continued their songs and service. In Panagureshte missionaries and other workers were threatened, stoned, and treated with all the contumely which seemed possible under the Turkish rule. In both these villages there are now vigorous churches with earnest, capable pastors, and the gospel has a positive influence throughout the place.

In Stope a priest was determined to prevent the increase of the little evangelical circle, and vigorously persecuted them. A missionary was three times violently driven from the place, once being taken from his bed by his head and heels and sent off in derision with a band and a bagpipe; at another time he was choked, thrown to the ground and kicked, and a third time ordered to leave the place. But the governor, who before the third time had said to the missionary, "Go and do your work and I will be answerable for you with my head," had sent a policeman, who met him near the village and went back with him to the head man and said: "The governor sent me to tell you not only not to hinder this man but even to help him." Last spring a Bible-woman went to this village, found her way freely to the homes, was visited by many of the women and girls, the priest himself at last coming for a long serious talk, and many wept when she was obliged to leave.

We give a brief sketch of the work at the different stations.

In Constantinople "Father Riggs," now eighty-five years of age, and Mr. Thomson are connected with the publishing department, which has printed thousands of copies of the Scriptures and millions of pages of books, tracts, and of the weekly and monthly *Morning Star*, which have permeated Bulgaria and Macedonia.

In Philippopolis Mr. Marsh is working fraternally and earnestly, with many Bulgarian pastors in the city and elsewhere, to bring souls to Christ and build them up in a vigorous Christian life, and is now seeking means to build a much needed and larger church edifice.

In Samokov Messrs. Haskell, Kingsbury, and the Clarkes, father and son, with a few capable Bulgarian associates, are actively pushing a positively Christian education for young men and women, and at the same time reaching out as far as possible in the regions about them with the gospel message.

In Monastir Messrs. Bond and Baird, with Miss Cole and others, are doing much for the education of girls, but have been specially blessed in preaching the gospel in other towns, where live and growing churches have been formed. They are having a positive influence among a noble race in Albania.

Salonica, a former station of the American Board, now become an important centre because of railroads recently built, was last fall reoccupied by Messrs. House and E. B. Haskell. Some fifteen out-stations from the Monastir and Samokov fields have been transferred to this station, and by means of constant tours, both of missionaries and Bulgarians, new places have been opened, and there is a promising future.

Two other agencies should be mentioned in this connection. The Bulgarian Evangelical Society was formed twenty-one years ago, by Bulgarians, some of whom had tasted the joy of giving for Christ during the revival in the Boys' School, ten years before. From the capital, Sofia, it is extending its efforts in all directions, and is uniting Christians in the work of Christ. The Temperance Union, composed of fifteen societies, of which Professor Shopoff, commissioner to the World's Fair, is now president, is doing a much needed and good work against intemperance.

This brief outline of Christian work in Bulgaria implies a much broader unseen influence. Parents, teachers, preachers, and other Christians are working together for the saving of souls in many places. The 484 church members who have died and the 952 now living would average well with those in our own land. Many thousands besides, throughout Bulgaria, Macedonia, and Albania, are convinced of the truth of Christianity. One high in office in Bulgaria said to a friend: "Do you think me so foolish as not to see that the evangelical faith is the true one? I would myself follow if my people would go with me." A teacher in Macedonia said plainly to some of his older pupils: "The evangelical religion is the true one. It is too hard for me, but I advise you to follow it if you can." A Bulgarian bishop said to me: "We are afraid of the Greeks and the Catholics, but not of the Protestants"; and his conduct proved that he was sincere.

While infidelity, licentiousness, intemperance, and fashion are undermining the character of a noble race, many sincere patriots among them are looking to the gospel of Christ for the uplifting of their people. In this work American missionaries have gained the confidence of the best of the leaders, and we earnestly ask for all the workers the active sympathy of American Christians.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, FEBRUARY, 1896.

TURKEY.

1. HYMN AND PRAYER.
2. BRIEF BIBLE READING. Verses previously assigned to young people; the growth in thought to be briefly indicated by the leader. John 3: 16; John 3: 17; Matt. 18: 11; Matt. 11: 28; Rev. 22: 17; Rom. 10: 14, 15; Isa. 61: 1; Isa. 62: 6; Matt. 28: 19, 20; Acts 17: 23; Heb. 4: 16.
3. HYMN.

4. MAP EXERCISE, locating the missions and mission stations of the American Board. Let a second person give very brief facts as to the statistics of the missions. Place the names of leading missionaries upon the blackboard.
5. THE PEOPLES OF TURKEY. See Encyclopædia of Missions, also *The Advance*, January 2, 1896.
6. PRAYER FOR ARMENIANS, KOORDS, AND TURKS.
7. HYMN, — “We are living, we are dwelling.”
8. SOME MISSIONARY HEROES AND THEIR WORK: — Hamlin and Education; Riggs and Christian Literature; Bliss and Bible Distribution. Also the heroes who to-day are in peril and in the midst of disaster, but standing at their posts.
9. LATEST INTELLIGENCE.
10. PRAYER.
11. HYMN AND BENEDICTION.

SUGGESTIONS:

- (1) The Missionary Concert cannot be successful unless the *time limits* are faithfully kept by each speaker.
- (2) A chapel map of the Turkish Missions is published by the Board, 8 ft. 6 in. x 4 ft. 5 in. Cloth. \$2.00.
- (3) Supplementary topics: The Koran; The Gregorian Church; The Censorship of the Press; Turkey a Land of Many Faiths.
- (4) Secure at the Board's Rooms Historical and Condensed Sketches of Missions in Turkey, also various leaflets on work in Turkey. Send for the leaflet, “The Missionary Concert,” containing topics for 1896 and a catalogue of missionary books.

Letters from the Missions.

Japan Mission.

AN EVANGELISTIC TOUR.

DR. J. D. DAVIS, on reaching Japan after his furlough, sends us the following account of an evangelistic tour:—

“Leaving Kyōtō, Friday noon, November 1, a ride of twenty-five miles brought me to Sonobe, the centre of the older Tamba church. Here I was joined by Mr. Okabe, the pastor of the Nanzan church, south of Kyōtō, who went with me as the representative of the district Association. We had a meeting in the evening with a little company of Christians and a few others. The next morning we pushed on over the mountains and down the Wachi Valley, twenty-five miles to Yamaga, where Mr. Mohara, pastor of the northern Tamba church, joined us. This church covers a district forty miles long

with an added strip at one end fifteen miles long.

“The next day, Sabbath, the rain poured from morning till night, but that did not prevent about thirty of the Christians from assembling in Yamaga. Most of them walked or rode from five to twelve miles in the rain that morning to be present. We met at one o'clock in a little room just large enough for thirty people to sit down in, close together on the mats, the walls of mud, the ceiling so low that I could not raise my hands above my head when standing, but it seemed like the very gate of heaven as we sat together there for nearly three hours. Mr. Okabe preached a sermon, then seven adults and one child were baptized, then I preached another sermon, and we had the communion. These additions are largely the fruits of the faithful labors of

a Bible-woman, a graduate of the Kōbe School for Women, and of the work of one of our students who was there last summer. In the evening we had a meeting in a larger building, which was well filled, notwithstanding the rain, with an audience which listened while three of us preached.

“The next day we pushed on twenty-eight miles farther over the mountains to Tsuruga-oka, which had never before been visited by a foreigner. We had dinner at the house of a well-to-do farmer whose wife received baptism last spring, and we found the whole family interested. At Tsuruga-oka we were welcomed in the home of Mr. Uchimaki, one of the most prominent men in that region. The family consists of the father and mother, now over sixty years old, and four sons. The second son came to Kyōtō a few years ago to study medicine. While here he became interested in Christianity, was baptized and received into the church. About two years ago he became ill with lung trouble and went home. What should he do? No one of his family at home, and no one in the village had ever heard of Christianity, except to hate and despise it. If he made known his faith he was sure to be ridiculed, perhaps persecuted. But he did not hide his light under a bushel, but set it up so that all could see it, and the result is that the whole house has been lighted by it.

“A year ago last March he died in his mountain home, but a few months before his death one of his brothers, who had heard the truth from him, went over the mountains thirty miles to Ayabe and received baptism. When this son died the question arose what kind of a funeral they should have. The family had been Buddhists and the priests came to officiate, but the family declined, and determined to have a Christian funeral. But the snow was still deep upon the mountains, and the nearest pastor or evangelist was thirty or forty miles away. It took four days to get a letter to them; the body could not be kept so long, so the family and friends tenderly laid the loved form to rest in the grave without any ceremony at all, and

waited a week till two pastors came over the snow and held the funeral services in the home, which was filled with the neighbors. The next morning after our arrival, the old father and mother, also another son and his wife, were examined for admission into the church. Forty minutes were spent in listening to their experiences as they told how they were led to accept Christianity; then Mr. Okabe preached a sermon, and I baptized them, and we observed the Lord's Supper together. The whole family are Christians now except one son, who lives in Kyōtō, and he is much interested. I think I never saw a happier family than they were as they sat there together and received the sacred emblems of Christ's sufferings and death for them.

“In the afternoon, the head man of the village, the minor officials, the teachers of the school, and the pupils assembled in Mr. Uchimaki's house, and, by request, I spoke for nearly an hour, especially to the students. In the evening we had a meeting again in the house, and although it rained we had a goodly company, who listened till half-past ten o'clock, while three of us preached the gospel to them. Their earnest faces almost haunt me still, as they sat there apparently drinking in the truth. They are but a sample of thousands who can be found in all parts of Japan now anxious to hear. Mr. Murakami, the apostle of all this region, who has been traveling up and down these valleys for fifteen years with the Bible and tracts, distributing the books and preaching the word to individuals and companies, until there is hardly a man in the province who does not know and respect him, tells me that there is hardly a village or hamlet in all this province where some are not ready to hear the gospel. These two churches have gone through the reactions and reverses of the last few years almost unharmed, steadily growing in numbers. They have had the faithful life and labors of Mr. Murakami, and they have had a succession of pastors and evangelists of strong faith, men of prayer, who depend upon the Holy Spirit.

“It was very touching to hear a blind man get up to pray in the meeting at Yamaga last Sabbath, thanking the Lord that although they had heard all manner of new theories and theologies they had not been carried away with them, but remained true to Christ and his gospel. It was sad, too, to learn that one of the students who went from our Theological Department last summer to work in that field declined to teach the Bible lest he should unsettle the faith of the Christians.

“On Wednesday, I came back over the mountains to Kyōtō, thirty-six miles, walking nearly half of the way. I was fourteen hours on the road and I was a tired man that night and for several days afterward. The autumnal tints in these mountain valleys are very beautiful just now. The steep mountain sides are all aflame; maples, sumacs, and a dozen other shades of yellow and red, and blended with them all are as many shades of green; the sharp pyramidal foliage of the beautiful cryptomerias, the rounder cones of the arbor-vitæ, the more irregular branches of the pines, and many deciduous trees which do not shed their leaves till spring. Huge mountain bouquets they were, with lateral valleys between them on our road, with cascades and waterfalls framed in the beautiful autumn glory of foliage.”

THE OKAYAMA SCHOOLS.

Under date of November 23, Mr. Pettee writes from Okayama:—

“The members of the station are not enjoying specially robust health this fall, so their personal work is somewhat crippled in consequence. Teaching in the Girls' School has been entirely assumed by the Japanese, a graduate of last year's class at Kōbe Collegē taking the position of head teacher. It has been decided for various reasons to close the present Boys' School at the end of next month, and open in its place an English school for poor boys. The students are to work at some industry eight hours a day and thus support themselves. An old Okayama boy of good parts and

special promise, and withal an earnest Christian, who graduated at Doshisha last June, will be at the head of the new school. He has declined flattering offers and takes the rôle of educating poor boys as his chosen life-work. Miss Adams will teach in it a few hours a week. The school will be in close connection with the Orphan Asylum, in fact it will be a part of the Christian colony into which the Orphanage is rapidly growing.”

THE ORPHAN ASYLUM.

“Since the trying experiences of the summer and the deeply lamented death of Mrs. Ishii, all the workers and the children seem to have been baptized with a new baptism of faith and earnest works. Mr. Ishii has recognized the impossibility of making the institution entirely self-supporting on so short a notice, and has let it be known once more that, while doing their utmost to sustain themselves, they will gladly receive any gifts sent in by those Japanese or foreigners who approve of the institution and desire to aid in keeping it open. Orders for printing and weaving are crowding upon them, and two new workshops are going up. There is not a single child on the sick list, and one of the larger boys who ran away in the summer has returned penitent and humble. The general moral and spiritual tone of the little colony is most delightful, and all goes well.

“They greatly need another workshop, two new cottages for the girls, who are badly overcrowded, and a sixteen-page printing press. These would cost \$200 (gold) apiece. They have also set their hearts on having a brass band. Such a band would be able to earn money for the institution and also aid powerfully in direct evangelistic work. I suppose the cost would be another \$200 (gold). They have used trumpets for three years and feel it is time for a further development in the musical line. They have other needs and hopes, but these will suffice for one letter.

“Mr. Ishii and his large family have decided to break their connection with

Okayama church and, after a little, organize into a new church. They now worship by themselves in the old Buddhist temple, and it is my great privilege temporarily to preach to them. Two weeks ago last Sabbath the Deputation were with us and Dr. Barton supplied the temple pulpit on Sunday morning. His sermon will long be remembered by the youngsters, and I suspect he on his part will not soon forget that unique service.

“The Orphanage is fast growing into an asylum for unfortunates of various kinds, in behalf of whom Mr. Ishii and others are personally interested. A noted and very skilful ex-thief, a blind man who was a genuine seeker after God, an ex-Buddhist teacher, and a crippled lad are the chief cases now in hand. All are doing well, in the best sense of that expression. When the new school gets started and church organization is effected, the whole institution will become a true Christian colony in the midst of this city, and its influence, we believe, will be powerful for good.”

THE VISIT OF THE DEPUTATION.

“Most unfortunately for us, November 3, the Sabbath that the Deputation and Mrs. Joseph Cook spent at Okayama, was the Emperor's birthday, and also very rainy, so the Christian work of the city did not make its best showing. Drs. Barton, Bradford, and Johnson all preached most acceptable and helpful sermons, Dr. Bradford even serving us twice. On the following day a meeting of Christian workers was held, some twenty-nine Japanese being present. On the next day Dr. and Mrs. Johnson attended a church organization service in a small town eleven miles away. No single speech by these visiting brethren since they reached Japan was more thoroughly appreciated or will be more pleasantly remembered than Dr. Johnson's word of welcome to the new church in that little Asiatic village.

“This section of Japan is grateful for the privilege of having seen such stalwart representatives of a living faith, and is confirmed in the belief that Christianity

has not quite died out in the West and can yet give points and substantial assistance to progressive Japan.”

THE CHURCHES.

“The pastor of Okayama church, though still far more ‘progressive’, and on some vital points negative, in his preaching than we thoroughly enjoy, is loyal to the prayer-meeting, and is making it a rallying point for the faithful few. He is also dead in earnest along all lines of social reform and is taking his place more and more prominently as a leader in every local movement for the uplift of morals. Whether he will grow more or less evangelical in belief, and whether he will hold or split his church are unsolved problems. We wait in hope and labor in prayer for a truly Christian outcome.

“Takahashi church, thirty miles to the northwest, is holding a series of ‘higher life’ meetings, under the leadership of Rev. B. F. Buxton, an English Episcopalian, and one of the most spiritually minded missionaries in all the East.

“The Japan Home Missionary Society is holding a month's special preaching services at Hiroshima, sending there some of their ablest speakers. These are a few good signs of the times.”

West Central African Mission.

FROM CHISAMBA.

MR. STOVER and Mrs. Webster have come to the United States for a much-needed furlough, and Mr. and Mrs. Fay have taken charge of the station at Bailundu. Mr. Currie writes from Chisamba:—

“I think the little church at this station will, under the blessing of God, and at no far distant date, be ready to undertake not only the support of its pastor but also that of several assistants. We have need, however, to make haste slowly and cautiously, and we feel that we cannot be too often in prayer for divine guidance and help. The changes that are going on in the country make these trying times for an infant church, and for the cause of Christ in the land.

“ We have nearly finished an exposition of the Gospel of Matthew to our Sunday morning congregation. From the first the attendance at the services has been good. Yet not a single eye has been dimmed by tears of repentance, and not a single soul has decided for Christ from among all those who have come from the villages to hear. The people listen well, shake their heads, express approval, laugh when so moved, show in many visible ways that they understand, and yet they do not bend their stubborn knees to the only Saviour. People write to us about the gospel-hardened citizens of America. Never in my short experience at home did I preach for so long a period without some soul turning to Christ. Never at home did I try harder to make the truth ring out in clear notes, and yet its sounds seem to awaken little response in the hearts of this people. Why is this? The gospel has not lost its power. Is the fault in the people or is it in me? I fear it is too well balanced between us.

“ Last Wednesday I had the pleasure of uniting in Christian marriage three couples of young people who have been trained in our schools. The schoolhouse was crowded to excess with the friends of the young people. They are now living in houses built by the young men themselves, at their own expense, and are being nourished by food raised by the skill and labor of the young women. Yet none of them have ceased to attend school, and none have made their marriage an excuse for neglecting any of their former Christian duties.”

FROM SAKANJIMBA AND KAMUNDONGO.

Mr. Read makes a report concerning plans he hopes to inaugurate for visiting the groups of villages near Sakanjimba. Two special items he notes as follows:—

“ First, the passing on October 9 of an earth shock, which caused our houses to tremble, a phenomenon that has not happened here within the memory of man; and second, what is of deepest interest and greater importance, the spontaneous commitment of some of the lads to

what we hope and pray may be the first steps in their Christian lives. On the 6th of October, at the evening prayer-meeting, a few, without any pressure whatever, and to our surprise and thankfulness, prayed openly for the first time, and since that others have followed.”

Mr. Sanders writes from Kamundongo:—

“ The farm-school boys are expected to-day to begin with Miss Fay. Most of the other scholars demurred on account of planting. As the physical is first and the intellectual and spiritual later, we defer their schools for three or four weeks more. The lateness of the rains is what has delayed planting. This month the attendance upon preaching services has improved, the immediate cause being the activity of Miss Fay and Mrs. Sanders on Saturday afternoons, in inviting the people. How long they will continue to respond well is yet to be seen. It seems a farce to talk of medical work by us who know almost nothing of medicine, but we are compelled to undertake it. People come with their ailments and, of course, ordinary sores can be attended to fairly well. As to other ailments, it is often necessary to make a guess and be thankful if the treatment does good. Another lot of *degradados*—convicts—have been marched up here. The captain-general tells me they are to go to the Valuziase (or Valuchazi), then the commander of the settlement at Musiku will direct them at what place to settle. The plan seems to be to establish these convict settlements at the very limits of the territory the Portuguese can hope to be allowed to possess.”

Foochow Mission.

A GRAND CHRISTIAN ENDEAVOR CONVENTION.

MR. BEARD, of Foochow, sends the following, under date of November 20:—

“ The third Annual Convention of the Christian Endeavor Societies in the Foochow district was held on the lawn of the Ponasang Compound of the American Board of Commissioners for Foreign

Missions, November 12. The Convention was to have met in the Gen Cio Dong Church (Church of the Redeemer), but the Endeavorers foresaw that it could not hold more than half of those who would attend; so with great enterprise and energy they rented cotton cloth, had it sewed into immense sheets, and stretched on bamboo poles to act as a tent to shut out the burning rays of the sun. The members themselves brooked the sneers of the shopkeepers and proud literati, and carried on their own shoulders the benches from the church to the tent. It should also be said that they did not forget to carry them all back as soon as the Convention closed.

“Ponasang Compound is a Christian oasis in a desert of heathenism. One corner of the awning above us was tied to an idol temple, on the roof of which a dozen men were engaged in making repairs — when they were not listening to the Endeavorers. On the other side of the compound, not seventy-five feet from the speakers, fifty men were hammering all day, beating pewter into thin sheets for idol paper. But for five hours on November 12 the breezes bore words of eternal life and sweet melodies of Christian praise out into the desert of idolatry. And not less than 300 persons, unacquainted with Christ, entered the compound that day. They came out of heathen darkness, and caught a glimpse of Christian light.

“The president of the Convention was Mr. Ling Muk Gek (see his portrait in the *Missionary Herald* for April last, page 170), the first native Endeavorer in China. He presided with a dignity and energy of which the Chinese are often supposed to be incapable. Unassuming yet firm, concise, quick, reverent, he made a thoroughly successful chairman. To lead the music, three Chinese young ladies presided at a cabinet and baby organ.

“The exercise opened with the hymn ‘I belong to Jesus.’ The chairman then read the Scriptures and offered a short appropriate prayer. Pastor Ling Bang, of the First Church, welcomed the del-

egates. He said: ‘Such a gathering makes us understand what Christian unity is, and realize that we are all members of Christ, one body, all having equal share and interest in the work.’”

“REAL MEMBERS. LEARNERS, GUESTS.”

“Three-minute reports from the societies represented showed a total membership of 570 in the Foochow districts. The largest society is that of the First Church. It records thirty-nine active, nineteen associate, and twelve honorary members. I think the Chinese improve on our designation. They say ‘Real Members,’ ‘Learners,’ and ‘Guests.’ The term ‘Learners’ is very appropriate, and as I have watched this Society of the First Church, the ‘Learners’ are true to their name. There is a steady inflow from their ranks into the ranks of the ‘Real Members,’ and the ranks of the ‘Learners’ are constantly recruited.

“Rev. and Mrs. G. H. Hubbard, delegates from the Foochow societies to the Cleveland Convention in 1894, gave an account of that gathering. Miss C. E. Chittenden reported the Boston Convention from press accounts. Miss E. J. Newton spoke of the National Convention held this year at Shanghai in June. A pastor of the English Church Mission was present from Kucheng, the scene of the events of August 1. He said: ‘It rejoices me to be present at such a gathering as this, under this beautiful awning. In Kucheng there are two Endeavor Societies, one in the Methodist Mission and one in ours. They have done much to promote mutual love.’ Another English Church pastor from Foochow City said he felt like a little boy. Christian Endeavor Societies were a new thing to him, but he wanted to learn. A society had been formed in his church, and there was already a marked improvement along the lines of harmony and mutual helpfulness, the contributions had increased, and there was a burning desire to save souls, so that ‘whomsoever the members met, their tongues could not be restrained from conversing about Christ.’

“An hour was given to questions and answers concerning the Society and the duties of officers and committees. Here are a few of the many thoughts given all by the natives: the flowers brought by the Flower Committee help the audience to keep awake. The Christian Endeavor is like a tree laden with good fruits; three kinds are especially good: (1) development of ability; (2) interest in missions; (3) improvement of pupils in schools. The Christian Endeavor is a great help in daily prayer and Bible reading. It helps in sticking to the topic in meeting. Two Societies have a ‘Thanksgiving box,’ into which the members drop cash when they have something special to be thankful for. One sends out its members, two by two, Sunday afternoons to ‘employ the time they used to idle away’ in talking Christ in the adjacent villages. An elderly man tried to report a society in his church. But when he said they had no consecration meeting a general and decided protest arose against recognizing the organization as a Christian Endeavor Society. The delegate from Sharp Peak said: ‘Sharp Peak is an island, but linked to Foochow by telegraph. So may we be joined by sympathy and prayer.’ The president said: ‘Great care and discrimination need to be used in regard to contributions. They should be for definite objects, and the moneys received should be used only for the specified objects.’

“In the consecration meeting, at the close of the convention, prayers and testimonies followed in rapid succession. The audience of 700 was very quiet, and we all felt that the Holy Spirit was among us. The first girl to speak was from a heathen home, and is soon to become the wife of a heathen. She spoke with grateful wonder of the light into which she had been brought. When she goes to her new home—a heathen home—we believe she will carry the Light with her.”

North China Mission.

RECOVERY OF DR. SHEFFIELD.

WE are especially glad to receive from Dr. Sheffield a letter, written by his own

hand, dated Tung-cho, November 6. It will be remembered that he was terribly wounded in many places by an infuriated Chinese laborer who was practically insane. Dr. Sheffield says:—

“My recovery has been more rapid and complete than was expected by my physicians, and yet my injuries were so many and serious that I cannot report myself as fully restored to my original condition. I shall never recover the full use of the right hand and arm. My right eye is also permanently injured. The iris does not respond to the light, and the vision is obscured. I hope in time to recover from the weakness in my back caused by two deep cuts near the spine. I seem to have entirely recovered from the many injuries on my head, and the home of the soul is in its original condition. I feel truly that God’s hand has been upon me, and that the lessons of discipline have been more abundant and precious than are those of prosperity. I have been brought to see the things of the present life in vivid comparison with the things of the life beyond, and all things in the present life have seemed to be poor and worthless that were not illumined by the light of the divine favor and blessing. I feel that there has been given to me a second probation in the present life, and that, as with Paul, there has been set for me a thorn in the flesh that is not to be wholly removed, to remind me that in the few additional years lent to me I must not live to please myself, but to please Him who has spared me to do His work.”

Dr. Sheffield speaks of the great kindness shown him by his missionary associates and members of other missionary societies, as well as by the native Christians. The students in the college and seminary ministered in all possible ways to his needs. Dr. Sheffield writes:—

“There are about seventy-five students in the two schools, the academy, and college, and the work of the year has started in very encouragingly. We lost in the summer the senior Chinese teacher, Mr. Sun, in a singular manner. I was compelled to ask him to withdraw from the school. The second teacher is the

more valuable man, and with the help of students just graduated from the college, we are not lacking for proper help in the school, indeed, have been able to send a fine young man belonging to Tungcho to assist in the Pao-ting-fu station for the winter, to teach in their boarding school."

Dr. Sheffield refers to the fact that notwithstanding the flagrant nature of the attack upon him, the officer reporting it to the higher officials thoroughly misrepresented it, and perverted his own statement of the case. It was a gross breach of official duty, but Dr. Sheffield says:—

"All this ought not to make a true missionary sick of China, but rather to make him sick for China with that true heartsickness, which inspires him with a deeper desire to have a hand in the great renovation which Christianity is to accomplish."

Mexican Mission.

BATOPILAS.

REV. MR. CASE writes of the opening of mission work at this new point connected with the Hermosillo station.

"We arrived at Batopilas October 22. This is a mining town of 4,000 population, and is the centre of a well-populated region. While within the borders of the State of Chihuahua, it is on the western slope of the Sierra Madre Mountains, and nearer Fuerte than any other of our mission stations. We came by Chihuahua city. From there to Batopilas is a journey of three days by stage, then six days by saddle mules, over a most romantic and precipitous mountain trail. The town had been visited by one of our native colporters last spring. On account of the reports given by him, a student preacher from the El Paso school was sent to occupy the field during the summer vacation. Various circumstances had operated to prepare the way in an unusual manner for the reception of the gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity. On the other hand, the behavior of a Roman priest

recently removed from this field was such as to cause disgust on the part of many with the abuses of the Roman system.

"Direct beginnings of Protestant faith can be traced to copies of the Bible brought here, some of them many years ago — one by a Mexican returning from a visit to California, another by a man returning from Parral, while many Bibles were sent to this region from the Chihuahua station. Owing to the reading of these Bibles many residents of the town have been Protestants for years without knowing that name. The efforts of our native preacher last summer resulted in finding out these people, deepening their interest, and interesting many more. A small congregation was formed, and some twelve or fifteen persons expressed a desire for baptism. A Christian Endeavor Society was also organized. Meetings were held in an old Roman chapel, freely offered to us by the present owner, who is one of the most influential residents of the place.

"Since our arrival the interest has continued to increase. The chapel is usually filled with attentive listeners, while many gather about the doors. The Christian Endeavor Society numbers more than twenty active members. At our last mid-week prayer-meeting over forty were present. A regular Sabbath-school has been established. Evening meetings at private houses have been commenced, and in January we hope to organize a church.

"Miss Burrows' school has opened with unusual encouragements. From an attendance of eleven the first week, the number has now increased to thirty-four. Some of the pupils are from the best families of the place, and the income from tuition promises to be little, if any, short of self-support. Best of all, the school is proving a valuable help to the evangelistic work. Miss Burrows is very successful in her efforts to interest her pupils and their families in the Bible. The number of women and girls who attend our services is constantly increasing. Yet we encounter obstacles and opposition. Many are extremely indignant because of the efforts

to propagate a new religion. We hear it said that the devil has been let loose in Batopilas. A native lady of much influence, formerly a resident of this place, on hearing of our work wrote to a friend here, and desired her to give the message to others, not to allow their children to attend the Protestant school, adding, 'It will be far better for your children to reach

heaven, although ignorant, than to go to hell educated.'

"I have just received a letter from our helper in Hermosillo. He is evidently doing faithful work. The spirit of the people there, however, is much less favorable to the gospel than here. The congregations, never large, are smaller than usual, owing to recent removals."

Notes from the Wide Field.

SPAIN.

THE following incident has been sent us by Mrs. Alice G. Gulick, of San Sebastian, Spain, illustrating the spirit of the Roman Catholic Church in reference to the Bible, and connecting the work of a converted priest in the Philippine Islands with the work of our American Board mission in Spain:—

"Some years ago the Committee of the Trinitarian Bible Society was approached by a Spaniard, Alonso Lallave. He had been a friar in the Philippine Islands for many years, and a copy of the New Testament given him by a sea captain led to his conversion. He suffered great persecutions and was thrown into a dungeon for six months, then handcuffed and sent to Spain for trial. He arrived to find the Republic proclaimed and himself a free man. For some years he acted as the Protes of a Protestant Church at Seville. Lallave translated the Gospel of Luke into Panagasian, the language used in the Philippine Islands, and he begged the Trinitarian Bible Society to publish it, as it had then been lying in the strong room of the British and Foreign Bible Society for ten years. The Committee of the Trinitarian Bible Society made searching inquiries into the possibility of getting the Scriptures into these Islands, but they found that it was completely in the hands of the Romish Church, the Archbishop of Manilla having the power to veto any orders made by the Spanish government. Much, therefore, as the Committee desired to take up the work, they were compelled to yield to the force of the facts which had for so long prevented the British and Foreign Bible Society from carrying out the work. However, in 1888, Lallave was led to offer to go out himself and introduce the Scriptures into this stronghold of Rome. He completed the rest of the New Testament, and the Gospels and the Acts being printed by the British and Foreign Bible Society, Lallave set out to join his fellow-countryman, Mr. Castells, at Singapore, and these two entered the Philippines. The press at Manilla had got news of their mission, and warned the authorities. The books were seized as contraband goods, and the two men were taken seriously ill with the same symptoms, which led to the belief that they were poisoned by the Jesuits. For days their lives were in danger, and Lallave died on June 5, 1889. His companion recovered, but only to go to prison. After many sufferings and trials the Seville governor was persuaded to allow Castells to leave the Island. Thus ended this tragic effort to introduce the light into that dark place.

"This account, taken from 'The Quarterly Record of the Trinitarian Bible Society,' has been of special interest to us at San Sebastian. A short time before Lallave left Spain, he wrote to us asking us to receive his three daughters into the Institute. These were children of his first wife. He planned to leave his wife and her five little boys in

Seville, until he could make a home for them in Manilla. The three girls came to us: Esther, Mathilde, and Raquel. The two younger girls were very delicate, and we had some fears that they would not be able to take a complete course of study. Esther had studied somewhat with her father, and was prepared to go into the advanced classes. She is one of the class of four who took their B.A. degree last year, and one of the two who took high honors in the University this last June. Raquel and Mathilde with care became stronger and proved to be bright students. Raquel received her B.A. degree in September, and Mathilde will take her degree next year. The mother is at present a teacher in the mines of Rio Tinto, Heulva. The three girls will devote themselves to Christian work.

“The story is interesting from several points of view, and the Christian influence which is to go out from this whole family is entirely due, under God, to the act of a sea captain who, far away from home, and in a hostile country, witnessed for Christ.”

CHINA.

FALSE NOTIONS OF FOREIGNERS. — An illustration of the prevalence among the Chinese, even among those who are somewhat intelligent, of the belief that foreigners compound their drugs out of the eyes, hearts, brains, etc., of human beings is found in an account, given in the *Chronicle* of the London Society, of some Christian colporters, one of whom, Peng by name, seized the opportunity of the death of a dearly beloved brother to prove the falsity of the charge. It is said that outside of the Christian church there are comparatively few Chinese who do not regard these stories as true. Peng resolved to dissipate the notion. He announced that the body of his brother would be placed in the coffin in the presence of all who desired to witness the ceremony. A large crowd gathered, and after the funeral service, four Hunanese, all of them heathen, examined the body, placed it in the coffin and fastened the lid with cement, driving huge nails to make it more secure. This act is said to have done more good than a thousand assurances that the rumors were false, and Peng's doings were long the talk of the people.

AFRICA.

DEATH OF REV. HUGH GOLDIE, OF OLD CALABAR. — Some account of the life of this veteran and faithful missionary at Old Calabar is found in the *Missionary Record of the United Presbyterian Church* for November. For forty-eight years he labored most quietly but most efficiently for the welfare of the people of a place which he found in darkest heathenism. When he arrived at Duke Town, in June, 1847, he found that a king had just died and his brother was procuring human sacrifices for the funeral service. One woman was seen strangled, and others were awaiting their doom in the room where the dead king lay. When arrangements were completed the heads of the king's sword bearer, snuffbox bearer, and umbrella holder were struck off and tumbled into the pit with thirty of his hundred wives. But three years after Mr. Goldie's arrival the kings pledged themselves that no human beings should be killed except for crime. Subsequently other reforms followed. The Sabbath began to be observed, the killing of twins and their mother, which had been a universal custom, was prohibited, and before many years the last remnant of public heathen rites disappeared. Women were honored, Christian dress was adopted, and a complete change came over the thoughts and habits of the people. Their better spirit is shown in the fact that in 1879 for the building of their church they contributed \$7,000. Mr. Goldie gave much attention to the Efik language, publishing school books, catechisms, hymn books, and dictionary and the New Testament also in that language. He was permitted to see a marvelous change in the district in which he labored and is to be accounted as one of the noble men who have labored for the regeneration of Africa. He died, at his station, on the eighteenth of August last.

MANCHURIA.

REV. GEORGE DOUGLAS, of the Scotch United Presbyterian Mission, writes of the return of the mission force to New-chwang and Liao-yang, which posts they were compelled to leave at the time of the Japanese invasion. In August last New-chwang was garrisoned by about 5,000 troops, and cholera was raging to some extent. It was found that none of the converts had lapsed into idolatry, but some had gone over to the Roman Catholics. Many of them had disappeared entirely. The governor-general of Moukden had issued a most friendly proclamation, in which he says: "I expect that you — the whole body of the populace, Manchu and Chinese soldiery and civilian alike — will thoroughly understand that wherever there is a foreign chapel or hospital, and when foreigners arrive in the city or move about through the province, it is your duty to protect them according to treaty, in order that the Church and the populace may be mutually peaceful." Mr. Douglas reports a visit to Chinese prisoners in Japan, having received permission to travel to Japan, and return on one of the military transports. At Hiroshima he first came in contact with Chinese prisoners in the hospitals. It was the first time they had been able to converse with anyone in their own tongue since their capture. They had all expected to die, and seemed at a loss to know why they had not been beheaded, according to the former custom. But they were in neat beds, having bright and tidy nurses about them, and the best medical skill. They said they had been treated not like prisoners, but better than they could live at home. They were overjoyed at the visit of Mr. Douglas, who had every facility offered him for ministering to these prisoners. Some of these men had known about the missionaries at Moukden, and wrote letters to their friends by Mr. Douglas. These captives are more anxious as to what their fate will be on returning to China than they are as to what will happen to them in Japan. The Japanese, however, have stipulated in the treaty that no one shall suffer on his return to his native land.

MADAGASCAR.

SOME cheering reports are coming from this island, showing that the Christian forces are active notwithstanding the trials to which they are subjected in the French invasion. A recent "Year Book" of the churches in Madagascar connected with the London Missionary Society shows that there are 1,454 congregations connected with the society, and that 14,000 children are taught in Sunday-schools, and 74,000 in day-schools. A paragraph in the *Chronicle* of the London Society, which we take to be from the pen of Rev. J. Sibree, says: "While some of the effects of the war now proceeding in Madagascar are very saddening, especially the return of many of the more ignorant people to old superstitions, there are also many things in connection with it which are very cheering, and prove unmistakably that Christianity is steadily gaining a firmer hold on our people. One of the most marked of these is the increase of fervent and submissive prayer, and the other the absence of anything like a revengeful spirit; while the remarkable delay in the advance of the enemy is attributed not to any skill or power of the Malagasy, but simply and solely through God's overruling and protecting hand. Another very significant proof of the advance made upon former customs is the way in which kindly and benevolent efforts are being made for the soldiers engaged in the war, for whom large sums of money have been subscribed, immense quantities of rice collected, and a great number of garments have been made. All these gifts have, of course, been made solely by the Malagasy themselves, under the direction of a 'Native Union for Benefiting the Soldiers Defending the Fatherland.' From the printed report just issued by that Society it appears that \$4,151 had been collected and, in order that this money and other gifts should reach the soldiers themselves, some of the most trustworthy natives — pastors and evangelists — have been entrusted with the money and have gone with it to the seat of war — east, north, and northwest.

Miscellany.

BIBLIOGRAPHICAL.

Pioneering in New Guinea. 1877-1894. By James Chalmers. With a map and forty-three illustrations. New York, Chicago, and Toronto: Fleming H. Revell Company.

The romance of missions in the South Seas has not yet sobered down into the quiet routine life of well-exploited regions and well-known peoples. That brave and indefatigable adventurer, the Rev. James Chalmers, still continues his explorations among New Guinea savages, being the first white man ever seen by many cannibal tribes and now the best known white man to all the natives of the south coast. Combining the coolness and courage of the hero with the trust and the gentleness of the Christian, he has made his way where no trader would have ventured. This volume sketches the travels and labors of sixteen years, being a journal-like record, written mostly while sitting on the platforms of New Guinea houses, surrounded by cannibals, or while sailing in his boat along their coasts.

Mr. Chalmers' earlier books, "Work and Adventures in New Guinea," and "Pioneering in New Guinea," are both out of print. Parts of them, with additions relating the adventures of the last nine years, make up the present record of a noble career and of a most interesting and successful mission.

The Missionary Pastor. Helps for Developing the Missionary Life in his Church. By Rev. James Edward Adams. With charts prepared by Robert J. Kellogg. New York, Chicago, Toronto: F. H. Revell Company.

The material in this volume is edited from the educational department of the Student Volunteer Movement. "We are profoundly convinced," says the editor of the book, "that our Master has placed in the hands of the pastors the high privilege of determining the loyalty of the Bride of Christ to her great commission." The book addresses itself to the needs of a missionary pastor, indicating first his methods in the study, pulpit, prayer-meeting, Sunday-school, Young Peoples' societies, pastoral visitations, and in benevolence; second, his conduct of missionary

meetings, with illustrative programs; third, his class for missionary study, with a course of study prescribed; fourth, his catalogue of missionary literature, which is admirably chosen; and finally, his charts, which are designed to help the understanding through the eye. This volume is properly named a "help," for it cannot take the place of painstaking, original effort in order to make the missionary life of the church real and efficient.

A Brief Sketch of the Missionary Life of Sybil Mosely Bingham. By her daughter, Mrs. Titus Coan. Published by request.

Mrs. Bingham was the wife of Rev. Hiram Bingham, Sr., and they went together in 1819, in the brig *Thaddeus*, with the first missionary party for the Sandwich Island.

The story of a character and life so noble and so devoted as that of Mrs. Bingham must always secure attention, but the romantic quality which attaches to the pioneer work of our missionaries in Hawaii gives added interest to the sketch prepared by her daughter. It is followed by such extracts from Mrs. Bingham's letters and journals as complete the picture. The booklet, of seventy-two pages, is issued in attractive form.

Constantinople. By Edwin A. Grosvenor. With an introduction by Gen. Lew Wallace. Two volumes; pp. 811. Boston: Roberts Brothers.

Constantinople has a peculiar fascination for all students of history, for all travelers, and for all who are interested in missionary work. The origin and fortunes of this city constitute in themselves a wonderful chapter in the annals of the civilized world for more than a thousand years. Professor Grosvenor has enjoyed special facilities for acquainting himself with the facts he recites, by his long residence in Constantinople as a professor in Robert College, and he has made a material and most attractive addition to the accessible information about the city and its environment, its history and traditions, its architecture and its peoples. He has laid the public under obligation by the extent of his researches, the care-

fulness of his work, the richness and abundance of the illustrations which accompany his description, and the fine literary quality which marks these volumes.

This work is particularly interesting, because it takes in the entire region round about Constantinople and acquaints the reader in a delightful way with the Bosphorus and the villages upon both its banks and the several suburbs of Stamboul, as well as with the city itself. It is to be reckoned as an excellence of these volumes that they give generous credit to the best qualities of the Ottoman race and the character of the Ottoman government at Constantinople. Probably many readers will be inclined to think that ampler justice is done to the lighter shades of their character than to the darker hues. Professor Grosvenor evidently values Sultan Abdul Hamid much more highly for personal qualities and gifts as a ruler than does the world in general, and the events of the last few months must have put this exalted estimate to a severe test.

World Wide Endeavor. The Story of the Young People's Society of Christian Endeavor from the beginning and in all lands. By Rev. Francis E. Clark, D.D., President of United Society of Christian Endeavor. Philadelphia: Gillespie, Metzgar & Kelly. Sold by subscription.

This elegant quarto volume of 644 pages, crowded with portraits and numberless other illustrations, is a striking token of the marvelous movement of which it treats. Dr. Clark tells felicitously the story of the inception of the movement in 1881, of the sense of need out of which it grew, and of the development of the organization during the fourteen years since its birth. Those not already familiar with the facts will be surprised to find how, so far as principles and methods are concerned, the Society started full-fledged, the changes which have been introduced since it sprang into life being minor and entirely in the line of natural development. It is a notable fact that no reorganization has been called for, notwithstanding its growth from the bounds of a single parish to more than continental, even to world-wide, proportions. No one could write this book

except Dr. Clark, who here puts on record the story, which he so well knows, of each year's progress, of the new forces which have been employed, and especially of the annual conventions which have been such an impressive feature of the movement. It is well that the record has been given this attractive form, and so early, while the facts are fresh in the memory of him whom God has honored as the leader in the most remarkable religious movement of the latter part of the nineteenth century.

The Real Chinaman. By Chester Holcombe. With seventy-seven illustrations. pp. xx, 350. New York: Dodd, Mead & Company.

Mr. Holcombe's volume comes to us in an attractive form, and proves to be as interesting as it is attractive. Mr. Holcombe's residence in China of twenty years, part of the time as a missionary of the American Board, part of the time as interpreter, Secretary of Legation, and Acting Minister of the United States, at Peking, has given him exceptional opportunities for becoming acquainted with the Chinese in every station, in the capital of the empire, in its great cities and among its countless villages and hamlets, and he has used these opportunities to excellent purposes. The evidence of this appears on every page of the book. One does not read far without remarking the familiarity of long acquaintance and the clearness of accurate knowledge.

The style is clear, forcible, and attractive, and the subjects of the several chapters are created with a freshness and graphic quality which fastens the attention and gratifies the taste. It is not a history of missionary work, and does not attempt to be; but it could not have been written without missionary experience, and it serves a most important missionary end in giving a clear, well-balanced, impartial, and appreciative estimate of this little understood and little admired people, who constitute a fourth of the entire human race, and who have such a long and striking history. No one can follow these pages to the end without receiving a much more favorable impression of the gifts and qualities and possi-

bilities of the Chinese than that which is commonly entertained. The whole Oriental problem assumes a new character and magnitude from the conception of the Chinese individual and national character

presented in this work; and everyone interested in this vast problem and in its bearing upon the future of the world is indebted to the author for the clear and ample light he has thrown upon it.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the nations of the earth, that they may learn righteousness and so dwell in peace.

For the colleges of our own and mission lands. (The Day of Prayer for Colleges falls upon Thursday, January 30.)

Continued and importunate prayer for the missionaries and distressed people of Turkey.

ARRIVALS ABROAD.

November 15. At Madura, Southern India, Miss M. M. Root, Miss H. E. Parker, M.D.

November 13. At Tientsin, China, Dr. J. H. Ingram and wife.

December 8. At Taiku, Shansi, Rev. D. H. Clapp and wife.

January 3. At Mersin, Central Turkey, Rev. W. W. Mead and wife. (Mr. and Mrs. Mead, while on their way to Turkey were detained for a time by reports from their field, but subsequently decided that the needs of the work warranted their return to Adana.)

ARRIVALS IN THE UNITED STATES.

November 26. At Chicago, Miss Annie L. Howe, of the Japan Mission.

December 13. At New York, Miss Ellen M. Stone, of the European Turkey Mission.

December 22. At New York, D. M. B. Thom, M.D., of Mardin, Eastern Turkey.

December 28. At New York, Rev. W. M. Stover and Mrs. Marion M. Webster, of the West Central African Mission.

DEPARTURES.

December 21. From New York, Rev. H. C. Hazen and wife returning to the Madura Mission.

December 21. From San Francisco, Rev. John H. DeForest, D.D., returning to the Japan Mission.

DEATHS.

December 20. At Asheville, N. C., Rev. Josiah Tyler, D.D., of the Zulu Mission. (See page 53.)

January 3. At West Roxbury, Rev. N. G. Clark, D.D., LL. D. (See page 51.)

Donations Received in December.

MAINE.

Augusta, South Cong. ch. and so.	\$85 00
Bath, Winter-st. Cong. ch., and so.	258 37
Bethel, Cong. ch. and so.	22 88
Castine, A little Sab. sch., for Bibles in India,	37
Foxcroft and Dover, Cong. ch. and so.	15 00
Gardiner, 1st Cong. ch. and so.	24 94
Hampden, 1st Cong. ch. and so.	5 00
Milltown, Cong. ch. and so.	37 32
Norway, Cong. ch. and so.	3 00
Portland, Second Parish ch., 5; A Christmas Gift, 10; W. C. Rideout, 1,	16 00
South Freeport, Cong. ch. and so.	10 00
South Paris, Cong. ch. and so.	5 07
Woodfords, Cong. ch. and so.	76 00
York, 1st Cong. ch. and so.	5 45—564 40

Legacies. — Gorham, Rev. Joseph Bartlett, by John A. Waterman, Admr,	50 00
	614 40

NEW HAMPSHIRE.

Alstead, Rev. I. B. Stuart,	1 00
Amherst, A friend, by Rev. A. J.	

McGown, 10; George W. Bosworth,	15 00
5,	6 34
Bath, Cong. ch. and so.	3 66
Bennington, Cong. ch. and so.	5 00
Candia, Mary L. Brown,	5 00
Centre Sandwich, Levi W. Stanton,	13 00
Charlemont, 1st Cong. ch. and so.	6 00
Charlestown, Cong. ch. and so.	5 00
Colebrook, Tilley Nickle,	261 00
Concord, 1st Cong. ch. and so., with other dona., to const., Mrs. S. M. SCHOOLCRAFT, Mrs. JOHN S. BLANCHARD, and Mrs. JOHN G. McQUILKEN, H. M.	20 00
Dunbarton, 1st Cong. ch. and so.	4 53
Francesctown, Cong. ch. and so.	10 00
Gilsum, Cong. ch. and so.	10 50
Hebron, Union Cong. ch. and so.	11 95
Hudson, Cong. ch. and so.	50 00
Manchester, J. W. Johnston,	7 26
Milton, Cong. ch. and so.	100 00
Nashua, 1st Cong. ch. and so.	5 00
Northampton, Cong. ch. and so.	15 00
Piermont, Friends,	22 70
Pittsfield, Cong. ch. and so.	3 00
Salem, Cong. ch. and so.	78 35
Sanbornton, Cong. ch. and Sab. sch.	25 75
Tilton, Cong. ch.	14 00—699 04
West Rindge, George G. Williams,	

VERMONT.

Barnet, Cong. ch. and so.	5 00
Bellows Falls, 1st Cong. ch. and so.	6 64
Brownington and Barton Landing, Cong ch. and so.	28 36
Highgate, Cong. ch. and so.	5 00
Jamaica, Cong. ch. and so.	4 50
Jericho Centre, 1st Cong. ch. and so.	10 24
Ludlow, Cong. ch. and so., for Turkey, Middletown Springs, Cong ch. and so., to const. Rev. HENRY LINCOLN BAILEY, H. M.	13 44
Northfield, Rev. Wm. S. Hazen, to const. Dea. CHAUNCEY DENNY, H. M.	50 00
100 00	
Peacham, Cong. ch. and so.	39 25
Richford, Methodist ch.	8 80
So. Hero and Grand Isle, Cong. ch. and so.	28 50
St. Johnsbury, So. Cong. ch. and so.	20 00
Townshend, Cong. ch. and so.	15 00
Waitsfield, Cong. ch. and so.	5 00
West Brattleboro, Cong. ch. and so.	24 30
Weston, Cong. ch. and so.	5 00
Windham, Cong. ch. and so., of which 1 from Banks Fund,	21 00—390 03
<i>Legacies.</i> —Hartford, Alice Ann Marsh, 582.81, less expenses, 25, by D. L. Cushing, Adm'r,	557 81

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	11 44
Amherst, 1st Cong. ch. and so.	100 00
Ashby, Ortho. ch. and so.	5 00
Attleboro, 2d Cong. ch. and so., 113.27; Central Cong. ch. and so., 8.28,	121 55
Beket Centre, Cong. ch. and so.	4 12
Bedford, Cong. ch. and so.	20 00
Berkeley, Cong. ch. and so.	43 60
Boston, 2d ch. (Dorchester), 153.86; So. Ev. ch. (West Roxbury), 145.90; Boylston ch. (Jamaica Plain), 71; Phillips ch. (So. Boston), 67.50; do., Sab. sch., of which 20 for Doshisha, 10 for Zulu, 20 for Anatolia College, 50; Y. P. S. C. E. Highland ch., for native preacher, China, 20; Park- st. ch. (Inc. bequest of M. P. Gay), 15; C. P. Hutchins, 5; Miss C. L. Shattuck, 5; S. N. S. (Roxbury), for missionaries in Eastern Turkey, 3,	546 26
Boston, <i>Summary for 1895</i> :—	
Old South church,	9,370 14
do., to Woman's Board,	941 92—10,312 06
Central church,	2,017 32
do., to Woman's Board,	1,448 70—3,466 02
Mount Vernon church,	2,663 17
do., to Woman's Board,	243 00—2,906 17
2d church (Dorchester),	1,367 59
do., to Woman's Board,	901 04—2,268 63
Park-st. church,	1,606 43
do., to Woman's Board,	375 25—1,981 68
Union church,	885 47
do., to Woman's Board,	795 10—1,680 57
Shawmut church,	936 70
do., to Woman's Board,	710 77—1,647 47
Immanuel church,	629 33
do., to Woman's Board,	444 39—1,073 72
Walnut-ave church,	534 13
do., to Woman's Board,	526 27—1,060 40
Eliot church (Roxbury),	679 43
do., to Woman's Board,	358 50—1,037 93
Central church (Jamaica Plain),	484 54
do., to Woman's Board,	279 21—763 75
Allston church,	180 71
do., to Woman's Board,	415 52—596 23
Phillips church (South Boston),	121 00
do., to Woman's Board,	464 25—585 25
Winthrop ch. (Charlest'n),	423 01
do., to Woman's Board,	95 00—518 01
Highland ch. (Roxbury),	405 50
do., to Woman's Board,	64 85—470 35
Brighton church,	157 12
do., to Woman's Board,	260 12—417 24

South Evang. ch. (West Roxbury),	274 24
do., to Woman's Board,	83 00—357 24
Boylston ch. (Jamaica Plain),	242 96
do., to Woman's Board,	17 00—259 96
Pilgrim church (Dor- chester),	156 48
do., to Woman's Board,	68 00—224 48
Village church (Dor- chester),	79 36
do., to Woman's Board,	125 00—204 36
Maverick church (East Boston),	125 81
do., to Woman's Board,	68 60—194 41
Berkeley Temple,	54 55
do., to Woman's Board,	133 51—188 06
Roslindale church,	92 00
do., to Woman's Board,	51 00—143 00
Central ch. (Dorchester),	41 45
do., to Woman's Board,	20 00—61 45
Harvard ch. (Dorchester), to Woman's Board,	33 00
Trinity ch. (Neponset),	29 61
Hope Chapel Sab. sch., to Woman's Board,	27 19
Olivet ch. (Roxbury),	7 26
1st church (Charlestown), to Woman's Board,	5 00
Norwegian church,	1 60
Miscellaneous, to A. B. C. F. M.,	2,568 39
do., to Woman's Board,	1,600 07—4,168 41
Specials, to A. B. C. F. M.,	1,517 00
Legacies, to A. B. C. F. M.,	2,600 00
do., to Woman's Board,	2,230 00—4,830 00
School Fund,	164 24
	43,141 75

Braintree, A friend,	5 00
Brookline, Harvard Cong. ch. and so.	365 30
Cambridge, Prospect-st. ch. and so.	15 00
Campello, South Cong. ch. and so.	50 00
Carlisle, Cong. ch. and so.	10 00
Chelsea, 1st Cong. ch. and so., 20.85; 3d Cong. ch. and so., 11.89,	32 74
Chester, Cong. ch. and so.	5 00
Chesterfield, Cong. ch. and so.	4 50
Chicopee, Cong. ch. and so.	15 50
Clinton, 1st Evan. ch. and so.	41 25
Cohasset, 2d Cong. ch. and so.	34 75
E. Bridgewater, Union Cong. ch. and so.	3 00
Easthampton, Payson Cong. ch. and so.	131 67
East Taunton, Cong. ch. and so.	5 00
Enfield, Cong. ch. and so.	43 92
Everett, 1st Cong. ch. and so.	78 53
Frammingham, Plymouth Cong. ch. and so.	94 78
Globe Village, Evan. Free Cong. ch. and so.	14 32
Goshen, Cong. ch. and so.	3 15
Grafton, Evan. Cong. ch. and so.	79 48
Great Barrington, 1st Cong. ch. and so.	69 54
Greenfield, 2d Cong. ch. and so.	30 59
Hadley, 1st Cong. ch. and so.	15 12
Harwich, Cong. ch. and so.	26 00
Haverhill, North Cong. ch. and so.	66 85
Holbrook, Winthrop Cong. ch. and so.	2 00
Holyoke, 2d Cong. ch. and so.	67 75
Huntington, 2d Cong. ch. and so.	14 40
Hyde Park, 1st Cong. ch. and so.	69 52
Lakeville, Precinct Cong. ch. and so.	68 00
Lancaster, Edward Phelps, Lenox, Cong. ch. and so.	60 00
Lexington, Hancock Cong. ch. and so.	34 89
Littleton, Cong. ch. and so.	11 05
Longmeadow, Cong. ch. and so., 1.00; do., Benev. Assoc., 154.79,	155 79
Lowell, Eliot Cong. ch. and so.	5 00
Ludlow, 1st Cong. ch. and so.	11 20
Lynn, Central Cong. ch. and so.	50 00
Malden, 1st Cong. ch. and so., 193.22; E. P. Foster, 10,	203 22
Merrimac, 1st Cong. ch. and so.	30 00
Middleton, Cong. ch. and so.	3 28
Millbury, Cong. ch. and so.	45 75
Millis, Cong. ch. and so., add'l,	1 00
Mittineague, Cong. ch. and so.	25 30

Montague, 1st Cong. ch. and so.	20 00
Monterey, Cong. ch. and so.	10 88
Nantasket, Bethany Cong. ch. and so.	2 00
New Bedford, North Cong. ch. and so., of which 144.45, towards support of Rev. F. R. Bunker,	149 45
Newton, Eliot Cong. ch.	295 35
Newton Centre, 1st Cong. ch. and so.	29 01
North Amherst, Cong. ch. and so.	97 50
Northampton, Edwards Cong. ch. Benev. Assoc., 45.76; Henry L. Edwards, 10,	55 76
North Andover, Cong. ch. and so.	25 00
Northbridge, Cong. ch. and so., with prev. dona., to const. IRVING O. DARLING, H. M.	62 00
North Brookfield, 1st Cong. and so.	22 03
North Wilbraham, Grace Union Cong. ch. and so., Extra-cent-a-day Band,	15 00
Palmer, 2d Cong. ch. and so.	10 76
Pittsfield, 1st Cong. ch. and so.	98 07
Plymouth, Chiltonville Cong. ch. and so.	25 00
Quincy, Cong. ch. and so.	65 00
Randolph, 1st Cong. ch. and so., m. c.	88 28
Reading, Cong. ch. and so.	12 50
Rochester, 1st Cong. ch. and so.	8 00
Rutland, Cong. ch. and so.	30 00
Salem, South Cong. ch. and so.	70 00
Saxtonville, Edwards Cong. ch. and so.	12 20
Sheffield, Cong. ch. and so.	7 00
Shelburne Falls, Cong. ch. and so.	54 21
Shrewsbury, Cong. ch. and so.	10 00
Somerville, Winter Hill Cong. ch. and so.	12 74
South Grafton, Union Cong. ch. and so.	5 00
South Hadley Falls, Cong. ch. and so.	20 00
Springfield, Olivet Cong. ch. and so., 44.50; Memorial Cong. ch. and so., 31.94; Y. P. S. C. E. of South Cong. ch. and so., for support of missionary in Ceylon, 20; A Grateful Christian, 10,	106 44
Stockbridge, Cong. ch. and so.	49 65
Upton, 1st Cong. ch. and so.	31 59
Wakefield, Cong. ch. and so.	25 99
Ware, 1st Cong. ch. and so., 36.50; East Cong. ch. and so., 10,	46 50
Watertown, Phillips Cong. ch. and so.	87 59
Wellesley Hills, Cong. ch. and so., 32.60; W., 516.	548 60
West Barnstable, Cong. ch. and so.	5 00
West Brookfield, Cong. ch. and so.	27 07
Westfield, 2d Cong. ch. and so., 91.59; 1st Cong. ch., Prof. J. C. Greenough, 50,	141 59
Westford, Union Cong. ch. and so. and Sab. sch.	11 00
Westport, Pacific Union Cong. ch. and so.	15 00
West Somerville, Day-st. Cong. ch. and so.	9 00
West Springfield, Park-st. Cong. ch. and so., 43.75; 1st Cong. ch. and so., 11.50,	55 25
Williamstown, 1st Cong. ch. and so., 236.52; White Oaks Cong. ch. and so., 7,	243 52
Wilmington, Cong. ch. and so.	12 69
Winchendon, North Cong. ch. and so.	23 18
Winchester, 1st Cong. ch. and so.	277 19
Woburn, North Cong. ch. and so.	16 00
Worcester, Old South Cong. ch. and so., 229.22; Piedmont Cong. ch. and so., 126.12; Union Cong. ch. and so. (of which from Cent-a-day Band, 6), 102.29; Salem-st. Cong. ch. and so., 25; Central Cong. ch. and so., A friend, for missionaries in Harport, 5; A friend, for work care of Rev. H. J. Bruce, India, 5,	492 63
Yarmouth, 1st Cong. ch. and so.	25 00
—, Cash,	50 00—6,553 88

RHODE ISLAND.

Central Falls, Cong. ch. and so.	93 06
Chepachet, Cong. ch. and so.	8 40
East Providence, Newman Cong. ch. and so.	26 00
Providence, Pilgrim Cong. ch. and so.	43 00—172 46

CONNECTICUT.

Ansonia, Cong. ch. and so.	49 38
Berlin, 2d Cong. ch. and so.	32 20
Bridgeport, 1st Cong. ch. and so., 138.42; Olivet Cong. ch. and so., 20,	158 42
Broad Brook, Cong. ch. and so.	4 23
Cheshire, Cong. ch. and so.	25 00
Cornwall, 2d Cong. ch. and so.	87 78
Coventry, 2d Cong. ch. and so., with other dona., to const. Mrs. E. M. AUSTIN, H. M.	89 50
Danbury, 2d Cong. ch. and so., 18.79; J. P. P., 1,	19 79
Danielsville, Westfield Cong. ch. and so.	34 55
Deep River, Cong. ch. and so.	26 69
Derby, 2d Cong. ch. and so.	18 50
Eastford, Cong. ch. and so.	7 55
East Granby, Cong. ch. and so.	5 40
East Haven, Cong. ch. and so.	25 00
East Windsor, 1st Cong. ch. and so.	34 50
Ellington, Cong. ch. and so., to const. SADIE MORRIS and Rev. L. P. HITCHCOCK, H. M.	182 78
Glastonbury, 1st Cong. ch. and so.	100 46
Goshen, Cong. ch. and so.	133 50
Greenfield Hill, Cong. ch. and so., towards support of Rev. W. P. El- wood, Palani,	16 00
Green's Farms, Cong. ch. and so.	70 00
Hadlyme, Cong. ch. and so.	21 17
Hartford, 1st Cong. ch. and so., 380.81; S. M. D., 60; E. M. Ney, 2,	442 81
Kent, 1st Cong. ch. and so.	5 00
Litchfield, A friend of missions,	13 00
Lyme, J. S. Hall,	20 00
Mansfield, 1st Cong. ch. and so.	5 70
Meriden, 1st Cong. ch. and so.	87 90
Middletown, 1st Cong. ch. and so.	74 95
Mystic, Cong. ch. and so.	21 43
New Britain, 1st Cong. ch. and so. (of which 125 from Y. P. S. C. E.), toward support of Mr. Geo. B. Cowles, Jr., 325; South Cong. ch. and so., to const. SARAH P. ROG- ERS and Rev. ERIC G. HJERPE, H. M., 165.51; do., A friend, 13,	503 51
New Haven, 1st Cong. ch. and so., 732.31; Davenport Cong. ch. and so., 81.24; Taylor Cong. ch. and so., 8.65; Humphrey-st. Cong. ch. and so., 5; United Cong. ch. and so., add'l, 5; E. E. Salisbury, 100; Rev. and Mrs. H. W. Pope, for Bible- reader, 60; Rev. W. F. Blackman, 5; Asher Sheldon, 1,	998 20
Newington, Cong. ch. and so.	5 00
New London, 1st Ch. of Christ, A lady, 25; do., m. c., 12.79,	37 79
New Milford, 1st Cong. ch. and so., 202.90; James Hine, 20,	222 90
Norfolk, Cong. ch. and so.	254 01
North Branford, Cong. ch. and so.	24 41
North Granby, 1st Cong. ch. and so.	4 61
North Haven, Cong. ch. and so.	58 00
North Stamford, Cong. ch. and so.	3 75
North Woodbury, Cong. ch. and so.	52 69
Norwalk, 1st Cong. ch. and so., 100.49; do., Wm. E. Marvin, 25,	125 49
Norwich, 1st Cong. ch. and so., with other dona., to const. Mrs. HENRY M. YERRINGTON and Mrs. WOOD- BURY O. ROGERS, H. M.; do., Lewis A. Hyde, 50, with 50, prev. dona., to const. Mrs. GEORGE O. STEAD, H. M., 250; Broadway Cong. ch. and so., 22,	272 00
Plainville, Cong. ch. and so.	116 27
Plantsville, Cong. ch. and so.	21 00
Plymouth, Cong. ch. and so.	24 00
Poquonock, Cong. ch. and so.	35 19
Rocky Point, Branch of Mt. Sinai Cong. ch.	15 00
Salisbury, Cong. ch. and so., and Sab. sch.	122 62
Sharon, Cong. ch. and so.	13 45
Somers, A friend,	20 00
Sound Beach, Pilgrim Cong. ch. and so.	20 00

South Britain, Cong. ch. and so.	28 00
South Glastonbury, Cong. ch. and so. and Sab. sch.	14 51
South Manchester, Cong. ch. and so.	134 65
Stonington, Cong. ch. and so.	48 12
Suffield, 1st Cong. ch. and so.	20 35
Vernon, Cong. ch. and so., 23.60; Rev. Charles Redfield, 10,	33 60
Wapping, Cong. ch. and so.	18 71
Warren, Cong. ch. and so.	27 00
Watertown, Cong. ch. and so.	58 54
Westbrook, Cong. ch. and so.	25 89
West Hartford, 1st Cong. ch. and so.	30 28
Westminster, 2d Cong. ch. and so., 78.74; Rev. and Mrs. S. B. Carter, 5	83 74
West Suffield, Cong. ch. and so.	19 42
West Woodstock, Cong. ch. and so.	8 70
Windsor, 1st Cong. ch. and so.	93 00
Windsor Locks, Cong. ch. and so.	138 27
Winsted, 1st Cong. ch. and so., with other dona., to const. FREDERICK C. STRONG, H. M.	85 60
Wolcott, Cong. ch. and so.	10 00
Woodstock, 1st Cong. ch. and so.	14 50--5,655 87

<i>Legacies.</i> — Rocky Hill, Rev. Asa B. Smith, by Rev. Elijah Harison, Ex'r., add'l,	120 00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r., add'l, Wethersfield, Mrs. Mary M. Ayrault, by E. W. Redfield, Ex'r,	450 00
	250 00—820 00
	6,475 87

NEW YORK.

Amenia, by Rev. S. F. Woodin, for preaching	5 00
Auburn, E. A. Huntington,	5 00
Brooklyn, Central Cong. ch., 2,255.32; South Cong. ch., 50.83; Lee-ave. Cong. ch., 31.07; Beecher Mem. Cong. ch., 33.39; Park Cong. ch., Y. P. S. C. E., for native preacher in Madura Mission, 30; Tompkins-ave. Cong. ch., 10, Willoughby-ave. Chapel, 3.38; "E. C.," 3; "J. R.," 1	2,417 99
Busti, Eli Curtis	5 00
Canaan Four Corners, Mrs. A. Bar- stow	10 00
Canisteo, Cent-a-day-Band	4 00
Chateaugay, Joseph Shaw,	5 00
Clifton Springs, Dr. and Mrs. C. C. Thayer, 100; A friend, 10,	110 00
East Bloomfield, Cong. ch.	29 00
Fairport, A. M. Loomis,	10 00
Far Rockaway, Cong. ch.	2 26
Franklin, Cong. ch.	63 08
Hamilton, Cong. ch.	7 50
Madrid, Cong. ch.	15 00
Massena, Cong. ch.	16 50
Middletown, 1st Cong. ch.	4 21
Mt. Vernon, B. B. Adams,	2 00
New York, Broadway Tabernacle, 300; Cong. ch., 65.75; "W. C. C.," 3.85,	369 60
Norwich, Cong. ch., for Scudder Me- morial Fund,	80 00
Oswego, Cong. ch.	43 18
Rensselaer Falls, Cong. ch.	6 57
Riverhead, Cong. ch.	43 02
Sayville, Y. P. S. C. E., for native preacher, Shansi,	12 50
Sidney, Cong. ch.	25 20
Utica, Bethesda Welsh, Cong. ch.	15 00
Wautagh, Memorial Cong. ch.	12 00
—, Friend,	18 40--3,337 01

<i>Legacies.</i> — Geneseo, Matilda John- son, by James B. Harrison, Ex'r,	470 25
	3,807 26

NEW JERSEY.

Elizabeth, Cong. ch.	5 77
Jersey City, 1st Cong. ch.	16 12
Morristown, Presb. ch.	13 32
Plainfield, A friend,	10 00—45 21

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	1 15
Blossburg, Welsh Cong. ch.	10 00
East Smithfield, Cong. ch.	9 52
Ebensburgh, 1st Cong. ch.	13 18
Guy's Mills, Mrs. F. Maria Guy, Philadelphia, Central Cong. ch.	5 00
Philadelphia, Central Cong. ch.	10 00
Pittston, 1st Cong. ch.	22 00
Scranton, Plymouth Cong. ch., 20; Puritan Cong. ch., 6.80,	26 80
Spring Creek, Cong. ch.	5 00
West Spring Creek, Cong. ch.	1 06
Wilkesbarre, Puritan Cong. ch., 15; D. W. Hughes, 5,	20 00—123 71

MARYLAND.

Baltimore, 1st Cong. ch., 107; 2d Cong. ch., 5,	112 00
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VIRGINIA.

Herndon, Cong. ch.	1 45
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	79 78
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GEORGIA.

McIntosh, Midway Cong. ch.	6 50
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FLORIDA.

Georgiana, Mrs. Mary E. Munson, 5; Cora Munson, 10c.; Guy Munson, 15c.	5 25
Melbourne, 1st Cong. ch., m. c.	7 33
Parker, Della G. Washburn,	1 00
Plummers, Rev. W. E. Mather,	4 00
St. Petersburg, Mr. and Mrs. F. D. Jackson,	5 00—22 58

ALABAMA.

Shelby, Covenant Cong. ch.	13 41
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ARKANSAS.

Silver Springs, Mary E. Bailey, 5; Sarah Bailey, 5,	10 00
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TEXAS.

San Antonio, Mrs. S. M. Newton,	10 00
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INDIANA.

Angola, Christmas gifts, of which 40 for Gazaland and 30 for Anatolia College,	70 00
Indianapolis, Mayflower Cong. ch.	31 50
Orland, 1st Cong. ch.	12 75—114 25

<i>Legacies.</i> — Elihu Baldwin, add'l,	614 40
	728 65

MISSOURI.

Cameron, Mrs. Hiram Smith, of which 25 for W. C. A. and 25 for Mexico,	50 00
Kidder, Cong. ch.	7 13
Noble, Cong. ch.	2 00
St. Joseph, Swedish Cong. ch.	3 00
St. Louis, Central Cong. ch., 45.00; Hope Cong. ch., 16.43; 3d Cong. ch., for Turkey, 6,	67 51—129 64

OHIO.

Akron, 1st Cong. ch.	20 61
Bellevue, 1st Cong. ch.	13 00
Brunswick, Cong. ch.	3 50
Chagrin Falls, Cong. ch.	25 00
Chatham, Cong. ch.	22 76
Cleveland, 1st Cong. ch., towards sup- port Rev. J. P. Jones, 70; Jones- ave. Cong. ch. (Welsh), 10; Ply- mouth Cong. ch., Mary A. Kendrick, 5,	85 00

Columbus, South Cong. ch.	3 73
Conneaut, Cong. ch.	23 54
Huntsburgh, Cong. ch.	22 70
Lorain, Cong. ch.	11 02
Madison, Central Cong. ch.	10 32
Mansfield, 1st Cong. ch., to const.	
Mrs. CASSIE J. BLYMYRE, H. M.	135 00
Marietta, 1st Cong. ch.	129 35
Mt. Vernon, 1st Cong. ch.	59 00
North Monroeville, Cong. ch.	6 01
Oberlin, 2d Cong. ch., 103.99; Students of Oberlin College, toward support Rev. C. A. Clark, 75,	178 99
Springfield, Elenor M. Pursell,	5 00
Wakeman, Cong. ch.	21 39
Wellington, Edward West, 10; Ladies' Mis. Soc., 5,	15 00—781 92

ILLINOIS.

Albion, 1st Cong. ch.	12 76
Big Rock, Welsh Cong. ch.	16 00
Chesterfield, Cong. ch.	12 78
Chicago, U. P. Cong. ch., 212.22; New Eng. Cong. ch., 117.03; 1st Cong. ch., 116.01; Plymouth Cong. ch., 89.87; South Cong. ch., 63; Covenant Cong. ch., 59.51; Lincoln-park Cong. ch., 56.09; Ch. of the Redeemer, for work in Armenia, 16; Tabernacle Cong. ch., 5.05; Mr. and Mrs. J. C. Kilner, 25,	759 78
Delavan, R. Hoghton,	20 00
De Pue, Cong. ch.	45
Elgin, 1st Cong. ch., of which 25 for work in Gazaland, and 24.25 for Turkey,	74 25
Evanston, 1st Cong. ch.	71 00
Fall Creek, Cong. ch.	25 00
Granville, Cong. ch.	5 00
Hampton, Cong. ch.	5 61
Hennepin, Cong. ch.	3 00
Moline, 1st Cong. ch.	81 66
Onarga, Unity Cong. ch.	2 25
Ottawa, Cong. ch.	82 22
Payson, Cong. ch.	41 55
Peoria, 1st Cong. ch., 84.95; Union Cong. ch., 7.25,	92 20
Pittsfield, Cong. ch.	25 00
Port Byron, Cong. ch.	22 30
Seward, 1st Cong. ch.	7 00
Somonauk, Cong. ch.	15 35
Summer Hill, Cong. ch.	8 02
Victoria, Cong. ch.	10 00
Wheaton, 1st Cong. ch., 58; Prof. and Mrs. D. W. Straw, for Catechist in India, 12,	70 00
Rockford, 2d Cong. ch.	712 36—2,175 54
Legacies. — Pana, Mrs. Harriette T. Hayward, by H. N. Schuyler,	1,000 00
	3,175 54

MICHIGAN.

Ann Arbor, 1st Cong. ch.	89 75
Charlotte, 1st Cong. ch.	25 00
Church, A. W. Douglas,	5 00
Detroit, Woodward-ave Cong. ch., 136.39; 1st Cong. ch., 67.05,	203 44
East Grand Rapids, Cong. ch.	1 08
Eastmanville, Cong. ch.	2 00
East Paris, Cong. ch.	2 50
Garden and Van's Harbor, Cong. ch.	5 00
Hart, Cong. ch.	6 59
Holbrook, Almon Gilbert,	2 00
Hudson, 1st Cong. ch.	31 47
Lake, A friend,	3 00
Lansing, Plymouth Cong. ch.	52 26
Leslie, Cong. ch.	3 00
Morenci, Cong. ch.	12 00
Napoleon, Cong. ch.	5 00
Ovid, Cong. ch.	17 00
Pierpont, from one "gone before,"	25 00
Pontiac, 1st Cong. ch.	61 00
South Frankford, Orin Blood,	4 75
Union City, 1st Cong. ch.	27 39
Wayne, Cong. ch.	5 00—589 23

Legacies. — Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l,	500 00
	1,089 23

WISCONSIN.

Beloit, 1st Cong. ch.	45 80
Browtown, Lewis G. Lathrop,	50
Darlington, Cong. ch.	4 00
Delavan, Cong. ch.	32 26
Hartford, Cong. ch., to const. Rev. JAMES O. BUSWELL, H. M.	50 00
Hayward, Cong. ch.	5 00
Janesville, 1st Cong. ch.	35 00
Lake Geneva, 1st Cong. ch.	18 00
Lake Mills, Cong. ch.	1 20
Madison, 1st Cong. ch.	132 79
Ripon, Mary E. Denison,	10 00
Rosendale, 1st Cong. ch.	11 50
Tomah, Cong. ch.	3 27
Wauwatosa, Cong. ch.	10 00—359 32

IOWA.

Cedar Rapids, Cong. ch.	5 00
Cherokee, Cong. ch.	41 38
Chester Centre, Cong. ch.	4 45
Corning, Gertrude M. Potwin,	10 00
Dumont, Mrs. G. S. Brown,	1 00
Dunlap, Cong. ch.	3 75
Iowa City, Cong. ch.	70 18
Magnolia, Mrs. Mary L. Hillis,	10 00
Maquoketa, Cong. ch.	22 85
Minden, Ger. Cong. ch.	4 00
Osage, Cong. ch.	64 24
Oskaloosa, Cong. ch.	1 00
Otho, Cong. ch.	10 30
Rockford, Cong. ch.	16 25
Rock Rapids, 1st Cong. ch.	13 36
Stuart, Cong. ch.	24 10—301 86

MINNESOTA.

Ada, Cong. ch. and Sab. sch.	9 83
Cannon Falls, 1st Cong. ch.	2 61
Duluth, Pilgrim Cong. ch.	100 00
Faribault, Cong. ch.	38 66
Minneapolis, Como-ave. Cong. ch., 40; Open Door Cong. ch., 12.10; Union Cong. ch., 2; Park-ave Cong. Sab. sch., for Bibles for the children of India, 1; Henry L. Chase, to const. HENRY CHASE BROWNELL, H. M., 100; Rodelmer, 90c.	156 00
Northfield, Cong. ch.	94 58
Owatonna, Cong. ch.	13 50
Spring Valley, Cong. ch., For. Miss. Soc.	50 00
St. Paul, Plymouth Cong. ch.	8 95
Upsala, Swedish Cong. ch.	2 50—476 63

KANSAS.

Council Grove, Cong. ch.	15 75
Goodland, Rev. Dwight H. Platt,	5 00
Hiawatha, Cong. ch.	25 00—45 75

NEBRASKA.

Addison, John H. Hogbin,	30 19
Crete, Ger. Cong. ch.	5 00
New Castle, Cong. ch.	2 05
Steelburg, Cong. ch.	9 00—46 24

CALIFORNIA.

Martinez, Cong. ch., Mrs. J. M. Weeks,	5 00
Nordhoff, Cong. ch.	19 30
Oakland, Plymouth-ave Cong. ch., m. c.	5 90
San Bernardino, 1st Cong. ch.	54 00
San Diego, S. P. Jones,	30 00
San Francisco, 1st Cong. ch., 128.50; do. Sab. sch., for marine glass, bell, clock, and charts for Schooner "R. W. Logan," 35,	163 50
San Rafael, 1st Cong. ch.	4 10
Santa Barbara, 1st Cong. ch., Samuel Edwards,	100 00—381 80

OREGON.

The Dalles, 1st Cong. ch. 10 00

COLORADO.

Colorado Springs, D. C. Jencks, 1 00
Lafayette, Cong. ch. 39 75
Longmont, 1st Cong. ch. 30 00
Manitou, Cong. ch. 20 00
Walsenburg, Rev. and Mrs. C. H. Bissell, 5 00—95 75

WASHINGTON.

Fairhaven, Mrs. J. C. Wright, 1 00

SOUTH DAKOTA.

Beresford, Cong. ch. 4 00
Canton, Cong. ch. 2 66
Faulkton, Rev. Geo. L. Helms and family, 1 00
Hetland, W. M. Soc. 2 75
Huron, Cong. ch. 25 00
Mound City, Jakobs ch., 13.45; Fried-ens ch., 77 20 45
Pioneer, Cong. ch. 4 00
Yankton, Cong. ch., 133.15; For Mission Band of Yankton Coll., for work in Armenia, 8.40, 141 55—201 41

WYOMING.

Douglas, Cong. ch. 1 00

UTAH.

Salt Lake City, 1st Cong. ch. 5 00

ARIZONA TERRITORY.

Tempe, Cong. ch. 10 65

CANADA.

Mille Roches, Mrs. A. J. Barnhart, 2 00
Montreal, Y. P. S. C. E. of Presb. ch., for support of Rev. Hilton Pedley 900 00
St. Andrews, Cong. ch. 22 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*.

For the Canadian Station, West Central Africa Mission, add'l, 475 50—1,339 50

FOREIGN LANDS AND MISSIONARY STATIONS.

TURKEY.—Alacham, Nicola Konzoujouk Oglon, 44 00

Legacies.—England, Chigwell, Mrs. Mary T. Gellibrand, 2,442.50; do., interest, 18.84, 2,461 34

2,505 34

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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For several missions in part, 11,090 44
For trav. expenses of new missionaries, to Dec. 31, 1895, 1,834 10
For allowances of missionaries in this country, outfits, and freights of outgoing missionaries, to Dec. 31, 1895, 1,134 38
For extra salary Miss M. M. Patrick, to Jan. 1, 1896, 44 00
For extra salary Miss F. A. Fensham, to Jan. 1, 1896, 44 00
For extra salary Miss I. F. Dodd, to Jan. 1, 1896, 44 00
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For extra salary Miss J. W. Snow, to Jan. 1, 1896, 44 00
For extra salary Miss I. W. Prime, to Jan. 1, 1896, 44 00—14,322 92

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MISSION SCHOOL ENTERPRISE.

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NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 2.60; Franklin, Y. P. S. C. E., 5.07; Milton, Y. P. S. C. E., 2, 9 67
VERMONT.—East Berkshire, Y. P. S. C. E. of Cong. ch., 5; South Royalton, Y. P. S. C. E., 5, 10 00
MASSACHUSETTS.—Attleboro, Junior Y. P. S. C. E., 20; Boston (Allston), Cong. Sab. sch., 7.12; 2d ch. (Dorchester), Primary Dept. 5, 12.12; Chelsea, Central Cong. Sab. sch., 50; Chiltonville, Y. P. S. C. E., 2; Danvers, Maple-st. Sab. sch., 25; Dedham, 1st Cong. Sab. sch., 15; East Northfield, Y. P. S. C. E., 5; Florence, Y. P. S. C. E., 15; Grafton, Evan. Cong. Sab. sch., 10; Hadley, 1st Cong. Sab. sch., 20.55; Haverhill, West Cong. Sab. sch., 2; Ipswich, 1st Cong. Sab. sch., 5; Lakeville, Precinct Y. P. S. C. E., 4; Maynard, Y. P. S. C. E. of Cong. ch., 6.08; Methuen, Y. P. S. C. E., 1.50; Millis, Y. P. S. C. E. of Cong. ch., for work in Turkey, 4; Northboro, Evan. Cong. Sab. sch., 6.47; Pittsfield, 1st Cong. Sab. sch., 5; Quincy, 1st Cong. Sab. sch., 10.10; Rockport, 1st Cong. ch., Y. P. S. C. E., 11.83; Rutland, Y. P. S. C. E. of 1st Cong. ch., 9; Scituate Centre, Cong. Sab. sch., 3; Shelburne Falls, Y. P. S. C. E., 10; Stoneham, Y. P. S. C. E., 25; Whitinsville, Y. P. S. C. E., 5.59, 292 24
CONNECTICUT.—Columbia, Cong. Sab. sch., 15; Coventry, Cong. Sab. sch., 11.50; Eastford, Y. P. S. C. E., 5; Hartford, Wethersfield-ave. Cong. Sab. sch., 11.52; do., Friends, by Caroline Hansell, 2.05; Litchfield, Cong. Sab. sch., 20; Middletown, 1st Cong. Sab. sch., 30; do., 3d Cong. ch., Y. P. S. C. E., 9.83; Stonington, 2d Cong. Sab. sch., 5; Watertown, Cong. Sab. sch., 10; Windsor, Y. P. S. C. E., 5; Windsor, Cong. Sab. sch., 9.49, 134 39
NEW YORK.—Angola, Y. P. S. C. E., 16; Brooklyn, Clinton-ave. Cong. Sab. sch., 36.44; do., Tompkins-ave. Y. P. S. C. E., 25; do., Beecher Mem. Y. P. S. C. E., 20; Buffalo, Plymouth Cong. chapel, Y. P. S. C. E., 10; Flushing, Cong. Sab. sch., 6.09; Northfield, Y. P. S. C. E., 9.91; Rensselaer Falls, Y. P. S. C. E., 1; do., Cong. Sab. sch., 1; Richmond Hill, Union Cong. ch. Y. P. S. C. E., 10, 135 44
NEW JERSEY.—Cedar Grove, Y. P. S. C. E., 3; Newark, Belleville-ave. Cong. Sab. sch., 25, 28 00
MISSOURI.—Eldon, Cong. Sab. sch., 1.44; St. Joseph, Y. P. S. C. E., 4.40, 5 84
OHIO.—South Radnor, Y. P. S. C. E., for student in Madura Mission, 20.80; Strongsville, Y. P. S. C. E., 5; Toledo, Y. P. S. C. E. of 2d Cong. ch., 11.30, 37 10
ILLINOIS.—Chicago, Y. P. S. C. E. of Grace Cong. ch., 24.50; do., Y. P. S. C. E. of Brainerd Cong. ch., 7; do., Junior Y. P. S. C. E. of Waveland-ave. Cong. ch., 1.45; Fremont, Y. P. S. C. E., 10; Plainfield, Y. P. S. C. E., 7; Port Byron, Cong. Sab. sch., 8.55; do., Y. P. S. C. E., 13; Ridgeland, Cong. Sab. sch., 20.76; do., Y. P. S. C. E., 5; Somonauk, Y. P. S. C. E., 2.90; Wheaton, 1st Cong. Sab. sch., 5, 105 16
MICHIGAN.—Clinton, Cong. Sab. sch., 5; New Haven, Cong. Sab. sch., 3.06, 8 06
WISCONSIN.—Darlington, Y. P. S. C. E. of Cong. ch., 10; South Kaukauna, Y. P. S. C. E., 2.50; Waupun, Cong. Sab. sch., 5, 17 50
IOWA.—Chester Centre, Y. P. S. C. E., 4; Cromwell, Cong. Sab. sch., 7.60; Dubuque, 1st Cong. Sab. sch., 4.61; Polk City, Cong. Sab. sch., 6; Quasqueton, Pleasant Prairie Sab. sch., 1; Whiting, Y. P. S. C. E., 10, 33 21

MINNESOTA.—Faribault, Cong. Sab. sch., 2;	
Minneapolis, Fifth-ave. Cong. Sab. sch.,	
5-71; Waterville, Y. P. S. C. E., 4;	11 71
KANSAS.—Geneva, Union Sab. sch., 1.75;	
Partridge, Cong. Sab. sch., 9.94;	11 69
NEBRASKA.—Albion, Y. P. S. C. E., 2.55;	
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3; Soquel, Y. P. S. C. E., 3;	6 00
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S. C. E.	6 00
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birthday box,	1 00
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S. C. E., 1.88,	6 88
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8.90; Haddam, 1st Cong. Sab. sch., 6;	
Middletown, 1st Cong. Sab. sch., 13;	
Plainville, Cong. Sab. sch., 10,	37 90
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support Mrs. M. E. Logan,	150 00
MINNESOTA.—Northfield, Cong. Sab. sch.	5 93
CALIFORNIA.—Los Angeles, Park Cong. ch.,	
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	216 71

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S. C. E., 15,	40 00
IOWA.—Ames, Y. P. S. C. E., 6.25; Rein-	
beck, Y. P. S. C. E., 25; Wittemberg,	
Y. P. S. C. E., 6.52,	37 77
KANSAS.—Arkansas City, Y. P. S. C. E.	25 00
	115 27

CONTRIBUTIONS FOR THE DEBT.

MAINE.—West Newfield, Rev. J. G. W.	
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Bouton, 10; Epping, Memorial of Rev. J.	
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Chapman, to const. OLIVIA E. LANE, H.	
M., 100; do., Rev. George E. Street, 25,	190 00
VERMONT.—Jeffersonville, 2d Cong. ch. of	
Cambridge, 10; South Hero and Grand	
Isle Cong. ch., 5,	15 00
MASSACHUSETTS.—Acton, Evan, Sab. sch.,	
5; Amherst, Friend, 3; Ashland, Rev. C.	
L. TOMBLEN, with prev. dona., to const.	
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Centre, Rev. E. M. Noyes, 10; Newton	
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27.92; do., Mrs. Cutler, 20; Reading, A	
friend, 20; Rehoboth, Members of Cong.	
ch., 41; South Walpole, "Clericus," 4;	
Spencer, 1st Cong. ch., 171.15; West	
Boylston, A. F. Knight, 10; West Newton,	
2d Cong. ch., 55.30; Whitinsville, In	
Memorial from a lover of missions, 50;	
Winchester, 1st Cong. ch., 1,	828 27
RHODE ISLAND.—Chepachet, Cong. ch.,	
30.87; Providence, R. B. Rich, 25;	
Woonsocket, Cong. ch. add'l, 1,	56.87
CONNECTICUT.—Hartford, A friend, 50;	
Lebanon, A few ladies of 1st Cong. ch., 70;	
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Rev. W. F. Avery, 5; New Haven, Primary	

Class of the Church of the Redeemer, 5;	
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Coventry, A friend, 5; Southport Mrs. H.	
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Cong. ch., 10,	920 50
NEW YORK.—Brooklyn, Puritan Cong. ch.,	
29.38; do., A friend, 20; do., Alice Blake,	
10; do., Friend, 10; New York, Friend,	
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L. Berger, 10; Wadham's Mills, Cong.	
ch. 5,	154 38
NEW JERSEY.—Closter, 1st Cong. ch., 12;	
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IOWA.—Dumont, Mary F. Brown,	5 00
CALIFORNIA.—Flintvale, Cong. ch., 6.50;	
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ch., 6.10; do., Rev. Edson D. Hale, to	
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50; Oakland, Plymouth-ave. Cong. ch.,	
25.85; do., Pilgrim Cong. ch., 10.50; do.,	
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1.65; Poway, Rev. Henry C. Abernethy,	
50; San Francisco, Ocean View Cong. ch.,	
1.50; San José, 1st Cong. ch., 7.70; San	
Rafael, 1st Cong. ch., 3.75,	175 20
SOUTH DAKOTA.—Canova, Cong. ch., Rev.	
George E. Green, 5; Dover, Cong. ch.,	
Rev. George E. Green, 5; Eureka, Rev.	
Henry Heitzler, 2,	12 00
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Miss Ellen Carruth, Boston, Treasurer.	
BOSTON.—Union ch. aux.	51 22
	3,129 69

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Lyme, Cong. Sab. sch.,	
for Okayama Orphanage, 10; Rye, Cong.	
ch., for work, care Rev. L. O. Lcc, 38.54,	48 54
VERMONT.—Bellows Falls, 1st Cong. ch.,	
for work, care Rev. G. H. Krikorian, 5; Rut-	
land, Y. P. S. C. E. of 1st Cong. ch., for	
work, care Rev. J. E. Abbott, 30; St.	
Albans, Sab. sch. classes of Mrs. E. J.	
Warner and Mrs. C. H. Stevens, for work,	
care Rev. G. H. Krikorian, 5; W. Brattle-	
boro, A friend, for work, care Rev. S. C.	
Pixley, 30,	70 00
MASSACHUSETTS.—Andover, West ch., Ju-	
venile Missy Soc., for work, care Miss	
Alice P. Adams, 25; Ashfield, Rev. George	
H. Bailey, for use of Mrs. E. R. Mont-	
gomery, 5; Auburndale, L. L. A., for work,	
care Rev. W. H. Noyes, 50; do., Mrs.	
George M. Adams, for work, care Mrs.	
E. S. Hume, 21.39; and for work, care Rev.	
W. H. Noyes, 20; Boston, by M. H. S.,	
for work, care Rev. W. H. Noyes, 80; do.,	
for Airinsba, 10; Cong. Sab. sch. (Brighton),	
for work of Rev. C. E. Clark, 25; Extrac-	
ent-a-day Band, Cong. House, Wagonet	
School, 12; Mt. Vernon Chinese Sab. sch.,	
for native helper, 1; Brookline, Annie S.	
Ramage, for work, care Mrs. C. C. Tracy,	
10; Haverhill, Mary N. Tibbetts, for Prayer	
House, Madura, 30; do., Hattie F. Welch,	
25, and Addie E. Welch, 5; for Church in	

	Sartovan, Lawrence, United Cong. ch., for use of Rev. E. S. Ellis, 60; Leominster, L. E. DeWitt, for native preacher, care Rev. J. E. Abbot, 10; do., Y. P. S. C. E., for student, care Rev. J. P. Jones, 5; Melrose, Pri. Dept. Cong. Sab. sch., for Okayama Orphanage, 3; Milford, Cong. Sab. sch., for use of Mrs. O. N. Crawford, 25; Newton Centre, 1st ch., Maria B. Furber, Miss. Soc., for Miss Johanna Zimmer's school, 20; Newton Highlands, Y. P. S. C. E., for use of Mrs. K. Winsor, 24; So. Hadley, Helen C. Flint, for student, care Miss M. M. Patrick, 45; Worcester, Mr. White's Sab. sch. class, Plymouth ch., for use of Mrs. W. O. Ballantine, 10,	
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	CONNECTICUT. — Clinton, Cong. Sab. sch., for work, care Mrs. H. C. Hazen, 8; Higganum, Y. P. S. C. E., for use of Rev. E. G. Tewksbury, 10; Madison, Cong. ch. and so., for use of Mrs. H. C. Hazen, 68.50; Manchester, Friends, by Rev. C. H. Barber, for work, care Miss C. H. Barbour, 20; New Britain, So. Cong. Sab. sch., for Pasumalai Seminary, 50; Norwich, Broadway Cong. Sab. sch., for work, care Rev. J. E. Tracy, 25; Rochville, Pri. Dept. Union Sab. sch., for Kindergarten, Yozgat, 5; Stony Creek, Y. P. S. C. E., for work, care Rev. C. W. Holbrook, 5,	521 39
	NEW YORK. — Angola, Miss A. H. Ames, for Chinese student, 5; Gasport, Cong. ch., for work, Mrs. H. C. Hazen, 15; Malone, Woman's Missionary Society of 1st Cong. ch., for work, care of Dr. Shepard, 60; New York, Pilgrim Cong. ch., Chinese Sunday sch., for Dr. K. C. Woodhull's work, 15, and for Miss H. C. Woodhull's work, 18; do., W. Henry Grant, for use of Rev. C. H. Wheeler, and other Harport Missionaries, 100; Sherburne, Little Lights for use of Miss Nellie S. Bartlett, 10; Syracuse, Good Will ch., for work, care of Rev. H. C. Hazen, 3.50,	20 00
	NEW JERSEY. — Glen Ridge, J. A. Jamison's Sab. sch. class, for catechist, care of Dr. Edward Chester, 25; Montclair, Mrs. Thomas Carter, for use of Rev. W. S. Dodd, 51; and for use of Miss B. F. Dodd, 220; Newark, Miss S. B. Corey, for use of Rev. T. A. Baldwin, 25; Plainfield, Y. P. S. C. E., for pupil, care of Miss E. T. Crosby, 20,	43 50
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	DISTRICT OF COLUMBIA. — Washington, Berwyn Sab. sch., for work of Rev. W. M. Stover, 50,	341 00
	MISSISSIPPI. — Westside, Rev. B. F. Ousley, for pupil, Amanzimtote Sem'y,	19 50
	OHIO. — Bellevue, 1st Cong. Y. P. S. C. E., for native preacher, care of Rev. J. P. Jones, 14; Claridon, Mrs. C. W. Eames, for use of Miss Nancy Jones, 30; Oberlin, Wm. M. Mead, for training school, El Paso, 15.45; Springfield, 1st Cong. Y. P. S. C. E., for use of Rev. G. E. Albrecht, 25,	22 00
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	NORTH DAKOTA. — Eigenfeld, Ger. Cong. ch., for work of Rev. Geo. E. Albrecht, 3; Fessenden, Ger. Cong. ch., 1.50, and Hoffnungsoll Ger. Cong. ch., 6.96 for do.; Friedensfeld, Ger. Cong. Sab. sch., 1 for do.; Kulm, Johanne Ger. Cong. ch., 8.11 for do. 20 57	
	CANADA. — Dundee, Zion Church, for use of Rev. J. C. Martin, 127; Toronto, Katie Cameron, for pupil in Kindergarten, Yozgat, 5.00,	
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FOR YOUNG PEOPLE.

MODERN MARTYRDOM IN ARMENIA.

BY REV. JOHN K. BROWNE, OF HARPOOT.

SOME thirty years ago one of the Harpoot missionaries on entering an Armenian village about dusk saw a typical priest of venerable appearance leaving the church with his people, having just finished the sunset service. The missionary, as is always our custom, courteously saluted the priest, when a dialogue began, in substance as follows:—

“How does life seem to you, my aged brother, as you draw near to the grave? You must be very old.”

“Yes; I am over eighty, and have been a priest fifty years.”

“Have you fed your flock like a good shepherd?”

“Oh, yes! as well as I could, though they have n’t eaten very well,” replied the priest, looking upon the crowd and grinning broadly.

They, in turn, shouted derisively, and one of them contemptuously replied: “What does he know more than we that he should feed us?”

“If this be true, my brother,” said the missionary, “may God spare your life to atone for such neglect!”

“No, no,” answered another, “his time is up, and so let him die the death of an ass.”

“Oh, why do you speak like this of your priest? You should respect his white hairs and sacred office.”

To this one of the “chief men” of the village said: “Why should we honor that which he does not honor?” Then, turning to his priest, he continued: “You know you have fed this people only what you have eaten. You have taught us drunkenness and wickedness, even to blaspheme and profane the Sabbath.”

To this awful charge the priest made no reply, when another old man drew near and added: “All my life I have been one of your people, and see, I am only an animal. I am a lost sinner, for I know nothing of the salvation the missionary speaks of.” The wretched old priest waited to hear no more, but hobbled away, followed by the hooting of the crowd.

Among the indirect results of missions in Turkey, which to many seem quite as important as the direct, is the change in both the priests and people of the Armenian Church. They are also far more friendly, even cordial, to us, while the people are now demanding a pure and educated clergy. But whatever may have been their errors this certainly can be said of the priests, that during the eight centuries of Moslem rule they have kept intact the ancient Gregorian ritual

and creed and, with rare exceptions, their people loyal to their faith in spite of all allurements to the faith of their rulers. This, I say, is a noble record.

During the recent and present massacres, when fearful pressure has been



ARMENIAN VILLAGE PRIESTS.

brought to bear on priests and people to save life and honor by formally accepting Mohammedanism, they have set their people splendid examples of heroic faith and often preferred death by torture to denying their Lord.

Honor, then, to a church and priesthood which, though we cannot but think

they have wandered far from the purity of the "faith once delivered unto the saints," can yet enable men, women, and children to witness such a good confession and die so grandly!

Turning now from the priests of the old Gregorian Church to the pastors and preachers of the Protestant churches, the reports come from every side that "as they lived well so they die well."

Up to this date little has been heard from the more distant parts of our field, but tidings from the nearer villages show that, though the government has frequently declared "the Protestants are the most loyal of our subjects," yet our communities have suffered the same pillage, butchery, and barbarities as those of the Gregorians.

One pastor, after more than thirty years of most faithful shepherding of his people, "after being awfully tortured to make him deny his faith," joyfully laid down his life as a "good shepherd" before all his flock.

A graduate of the last class of the Theological Seminary at Harpoot, who daily walked with God, "is not, for God took him," though by a most painful death by torture, thus grandly fulfilling the prophecy of his name, which meant "martyr." A classmate and kindred spirit had a life as well as death of singular beauty and loyalty to duty, of which the following is a brief outline:—

Born in the Syrian quarter of Harpoot, he was taken, at the age of fourteen, to the famous monastery of the Golden Crocus, near Mardin (see *Missionary Herald*, January, 1895), to be educated as a monk or for the priesthood. In spite of many favors, he grew more and more dissatisfied with the life and teaching there, and soon left it to find purity and peace of mind in another. Failing there also, he sought it in others, and finally fled to a mountain cave, hoping that by living a rigidly æsthetic life and giving all his time to reading, meditation, prayer, and fasting he might satisfy his spiritual cravings.

Thus he lived in solitude, barefoot in the snows of winter, subsisting mainly on wild fruits, herbs, and acorns, supplemented by occasional gifts from villagers, who regarded him as a being of almost supernatural holiness.

After six years of this painful unrest and hunger of soul, trying to satisfy conscience and head by the deeds of the law, Christ was made known to him at the hands of a colporter, who, hearing of him, after much weariness and peril, finally reached his cave. Then was repeated the story of Philip and the eunuch, or, more nearly, that of Ananias and Saul.

As the firelight of the cave died down and the morning light was breaking, the faithful colporter was allowed to find rest and the soul of the truth-seeker remained flooded with the light that was to "grow brighter and brighter unto the perfect day." Then the monk disappeared and the Christian remained.

We must pass the rest of his history merely in outline. Upon the solicitation of one of the missionaries of Mardin he entered the mission school there, and after completing his theological course became an earnest, eloquent preacher in Arabic.

Subsequently he felt a strong desire to visit his parents at Harpoot, whom he had not seen for fourteen years. They found it impossible to be separated in their old age from their Joseph, and they begged him to remain and preach in the Harpoot field. This necessitated learning the Armenian language, but his filial

love stood the test and we gratified his ardor for study by allowing him to take an additional course of theological study, and he graduated with honor from Harpoot Seminary in the class of '93.

He was eagerly sought by many places for their preacher, but, hearing of a wine-loving church, he visited it to rebuke them severely, and they were so won by his fearlessness and faithfulness that he was pressed out of measure to be their pastor. They gladly complied with his hard conditions, and when he had secured one of the choicest of our teachers as his wife, the whole village joyfully received them to their new parsonage.

Humanly speaking, never was there a future of richer promise than of those devoted servants of Christ, when the Koordish hordes swept down towards that happy village. Compelled by their flock to leave before the marauders entered,



CLASS OF 1893, HARPOOT THEOLOGICAL SEMINARY.

they reached Harpoot. In the first attack his wife, "faithful unto death," was killed by a bullet and so was mercifully spared seeing his arms hacked off and his body hacked to pieces.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors and their works do follow them."

Still we must not think that such noble examples of martyrdom are to be found chiefly among priests, pastors, preachers, or teachers. Quite as notable and very numerous ones are found among the people and even among our pupils.

In a recent letter from Harpoot, Eastern Turkey, many have read this account: "In this city large numbers of men having been confronted with the alternative of denying their faith, or death, boldly declared their faith and were instantly shot down or butchered in cold blood. Two Protestant preachers and one Syrian priest were thus murdered."

At Ichme a large number of people were crowded into the church and with them their aged pastor. They were taken out one by one, and whoever would not renounce his faith and accept the other was shot down or butchered. Fifty-two were thus killed, and the pastor among the first. Our Protestants are about

exterminated; the Gregorian Church is turned into a mosque, and our chapel into a stable.

“At another village, two hours from Ichme, on the Euphrates, some were killed (probably men) and a large number, mostly women and girls, were being taken to a neighboring Turkish village to be forced to change their faith. While on their way, in their desperation, fifty-five rushed into the river and were drowned rather than deny their faith and meet a fate to them worse than death.

“At another village not far from Harpoot many more were killed, and the wives and girls taken into the houses of the Moslems. In scores of villages plundered and burned, the people have met with a like fate.”

Another instance shows that our school girls, even in extreme peril, showed the fruits of their Puritan training. The following is written by one of their teachers: “I mentioned that some of our party became separated from us in our flight. The next day we heard that they were at an inn; so men were sent to bring them to us. Such weeping and embracing as there was when they came! They had had such narrow escapes all the way, fleeing from one place to another.



TURKISH BRIGANDS.

Again and again they were urged to deny their faith, and threatened if they did not. *But every one stood firm.* We have great cause for thanksgiving that not one of our boarding girls was lost to us. We hear, however, that two of our day pupils have been carried off from their homes. What a fate! How much worse than death! Our girls were very brave and quiet through all the fear and excitement. Each girl fled with her Bible, and that was all they saved.”

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