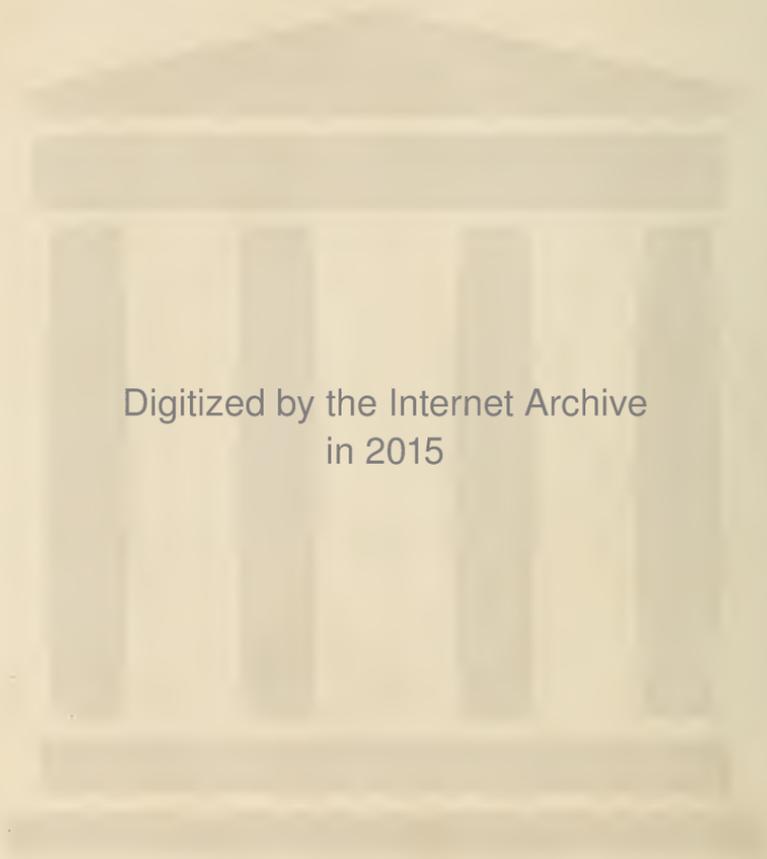


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THE

MISSIONARY HERALD.

VOL. XCIII.—AUGUST, 1897.—No. VIII.

As we write, the sixteenth annual Christian Endeavor Convention is holding its sessions by the Golden Gate. It reports the addition of 5,000 new societies within the year, so that it now numbers over 50,000 societies, with a total membership of 3,000,000. Aside from the magnitude of the organization it is a profoundly significant fact that it is essentially a missionary movement. President Clark's annual address was based upon the thought that it was a world-encircling movement, having as a basis not so much the idea of extending the organization into all lands, as of bringing all lands under the dominion of Christ, to whom all souls should bow. The spirit and methods of the Christian Endeavor Society are such as have made it already a potent factor in advanced work in all lands, and we have no doubt as to the continuance and growth of the organization, so long as it keeps well to the front, as it now does, the missionary idea.

FOR fifty-four years the *Dnyanodaya* has been issued in the Marathi language, under the care of the mission of the American Board, and it has proved an agency not only of great value in reaching the Hindu public, but in giving tone and character to Christian converts. The American Tract Society has made an annual grant of \$100 for this publication, but just at the time that the reduction of the Board's appropriations was made, the Tract Society, on account of the falling off of its income, has given notice that it cannot continue its aid. Mr. Abbott, the editor, is in distress, and cannot believe that such a valuable agency can be discontinued; and yet it must be unless a special gift is received to meet the inevitable expenses of the paper.

The Word and the Work, published in Bangor, Me., has rendered good service to the foreign missionary work by making its June issue a special number bearing upon the needs of the American Board. The first page contained an earnest letter from our corporate member and friend in Bangor, Hon. E. R. Burpee. This was followed by an admirable address, prepared by Prof. C. J. H. Ropes, D.D., of the Bangor Theological Seminary, and delivered before the Hancock and Penobscot Conferences upon the subject, "The Present Situation in Foreign Missions." Nearly 10,000 copies of this paper have gone forth through all northern New England. From the fresh and vigorous exposition of the claims of the foreign missionary work we expect good results to follow.

THE Christian world justly admires the courage and Christian devotion of Bishop Taylor and the men associated with him in the attempt to establish industrial missions in Africa. We would by no means fail to give them their due meed of praise, though their proposed method of operation never commended itself to our judgment.

But we have often been told that the scheme on which the good bishop planned to prosecute his evangelistic work ought to displace the methods heretofore adopted and now in use by most missionary boards. Not a few individuals and churches have withdrawn their support from the older organizations in order to contribute to this new effort which seemed to them so economical and effective, and was prosecuted with such heroic faith and confidence in God. But experience must decide as to what is wise and economical. It is a question of methods. Certainly, in answer to that question, facts should be made known. It is with no desire to discredit what has been done, but solely to aid our friends in judging as to the best methods for prosecuting the work of evangelizing the world, that we call attention to facts recently presented from the most reliable source in reference to Bishop Taylor's industrial missions in Africa. Bishop Hartzell, of the Methodist church, the successor of Bishop Taylor, has just made his first tour of these industrial missions, and he reports the results as he now finds them, ten years from the commencement of Bishop Taylor's work. Within that period fifty stations have been opened and eighty-eight missionaries sent from foreign countries, most of them from America. Bishop Hartzell states that "the results have, as a whole, been disappointing," and he gives the following facts. The expenses of the stations were far beyond anything anticipated, and many of the missionaries sent out proved themselves unfit for their work. Only thirteen of the eighty-eight persons sent out ten years ago are now in the field—four preachers, one layman, and eight women. Some have gone to other churches, but most of them have returned home. Of the fifty stations opened, twenty-nine are said to be occupied, but of the twenty-nine "fully one half are doing but little." As to the outcome of the industrial work, Bishop Hartzell states that coffee raising was depended upon largely as a source of income, but of the forty-five or fifty thousand coffee trees planted, "scarcely 15,000 have been saved from being choked to death by grass and bushes," and that after careful inquiry at the twenty-nine stations now occupied he finds that the total amount of coffee sold will not exceed \$200 worth. This is for the last year, as we understand. We have no desire to comment on these facts further than to say that they suggest no change in the methods employed by older organizations on the score of either efficiency or economy.

DURING the year 1895 no less than 918 miles were constructed upon the trans-Siberian railway, the total length of which to Vladivostok, on the Sea of Japan, is 4,447 miles. Apart from the main line, there are several branches, the one to Peking having a length of over 600 miles. It is expected that the line will be finished within two or three years, and on its completion it will be possible, should the train travel at the rate of express trains in the United States, to go from St. Petersburg to Peking in five days, and from London in eight or nine days.

THE receipts of the Board for the month of June have shown the best increase of any month of the year thus far. For this we are most grateful. We wish it might indicate a purpose to make the last months of our year, July and August, still better. Let it be remembered that the fiscal year closes with August 31. We have not received enough money to meet our legitimate obligations. If each of our churches and a generous number of the readers of the *Herald* would give this matter a little thought, and consider the distress caused by a debt, and the burdens which already crush our missionaries and hinder our work, they would also, we are confident, send an extra gift of one, three, five, ten, or twenty-five dollars, and so lift the burden and accomplish that which would change the sentiments of our whole constituency from indifference and sorrow to honest pride, courage, and self-respect. We cannot reconcile the remarkable revivals in many of our missions with the great lack of funds. There is a disproportion between the gifts from the Christians at home and the successes attending the efforts put forth abroad. It is not too late to retrieve all losses and close the year with obligations all met. It depends upon the action of the churches and friends within thirty days. Now for a forward movement! The report for June and for ten months of the year is here given:—

	June, 1896.	June, 1897.
Regular donations	\$29,689.41	\$31,923.46
Donations for special objects	2,741.51	3,224.42
Legacies	3,476.52	16,947.50
Total	\$35,907.44	\$52,095.38
	10 mos. last year.	10 mos. this year.
Regular donations	\$326,065.97	\$297,711.89
Donations for special objects	34,941.49	50,323.16
Legacies	108,512.92	76,162.95
Total	\$469,520.38	\$424,198.00

Decrease in regular donations for ten months, \$28,354.08; *increase* in special donations, \$15,381.67; *decrease* in legacies, \$32,349.97; *total decrease* in ten months, \$45,322.38.

It is gratifying to learn that the Governor of Bombay could report late in June that the mortality in that city was but little above normal, and that only twenty-two deaths had occurred within a week from the plague. As to the famine, there is no relief to be reported. The Viceroy declares that the condition continues to be very serious, with no immediate prospect of improvement. On the thirteenth of June it was telegraphed from Simla that the monsoon had set in in full force on the west coast, with a good rainfall in many sections. But on the eighteenth of June report was made that the monsoon was advancing only feebly. On June 30, however, the ordinary monsoon conditions prevailed, and it is not too late to anticipate an adequate rainfall, though the situation causes great anxiety. It is pleasant to learn from London that the Lord Mayor's fund for Indian Famine Relief is drawing near to \$3,000,000.

THE repairs on the *Morning Star* having been completed, the vessel sailed from San Francisco July 2 for Micronesia, *via* Honolulu, in command of Captain Isaiah Bray. Miss Jennie Olin goes as a reinforcement to the Ruk station, and Miss Beulah Logan goes to be with her mother, for a time, in the care of the Girls' School on Ruk.

DR. ATKINSON, of Kōbe, Japan, reports an interesting incident which occurred during a recent tour when, at one of his lectures, an entire Buddhist seminary **Buddhists** turned out to the Christian service. This seminary supplies the priests **Listen.** for a large number of temples in the prefecture, and not less than thirty of these men were present. When this large company appeared it was not clear what their motives were, but they listened attentively and, after devotional services, the native evangelist preached fifty minutes; then followed a hymn, and Dr. Atkinson preached another fifty minutes. The service closed at eleven o'clock with the hymn "Just as I am, without one plea," etc. There was perfect quiet until the very end, followed by an orderly return home. It seems that these students, as a part of their work in Comparative Religion, study both the Old and the New Testament. Dr. Atkinson reports that he found on this tour a greater willingness to hear the gospel on the part of non-Christians, and a more hopeful spirit on the part of pastors, evangelists, and believers.

AFTER nearly twenty years of service in Turkey, Rev. Mr. Sanders, of Aintab, writes, "Never in my missionary life has there been such a glaring contrast **A Glaring Contrast.** between the opportunities presented us and the support received from America." In illustration of this statement, Mr. Sanders reports a number of villages which are specially inviting, where the people are eager to receive instruction. Among other places he mentions one where the Gregorians have lost confidence in their priests and have said to their vartabed, "We cannot longer endure our priests. Shall we turn Protestants or Catholics?" They were told to turn Protestants, and this they have done, though they are not converted men, and do not understand the evangelical faith. With very mixed motives, they yet come of their own accord and ask for instruction. What shall be done for them?

NOTWITHSTANDING the enthusiasm with which Swami Vivekananda is greeted by a large portion of his countrymen, it is a fact that he is considered as an out-**Vivekananda** cast by the Orthodox Hindus. On the twenty-first day of March **Expelled.** last he visited a temple in Calcutta, and when the manager of the temple became aware of his presence, he expelled the Swami, rebuked the Brahmans who favored him, and immediately ordered that the gods and goddesses of the temple be washed in holy water to remove the defilement which they had suffered by the entrance of a man who had crossed the seas. Hinduism has no place for those who have not been nurtured within its castes or who have violated its rigid rules of exclusiveness.

A VERY delightful memorial of Mrs. Jennie Pond Atwater, who was recently called from service in our Shansi Mission, has been issued in leaflet form, por-**Memorial of** traying briefly the story of her short life and the beautiful traits of **Mrs. Atwater.** her character, with many loving testimonies from associates and friends. This memorial will serve to keep fragrant the memory of one whose earthly work is ended, but whose life will pass on into other lives and make them better both for this world and the world to come. Mrs. Atwater's father, Rev. Chauncey N. Pond, of Oberlin, Ohio, will freely and gladly furnish copies of this leaflet to all who desire them.

ANATOLIA COLLEGE and the Girls' Boarding School at Marsovan have just issued a report and catalogue which is of great interest. Ten classes have now been graduated from the collegiate department, and more than half of these graduates during ten years have been engaged either in preaching or in teaching among their own people. Others are physicians, and some are in mercantile pursuits, and as a class they are doing excellent service in whatever departments of life they are engaged. At present there are in the college course thirty-two students, and in the preparatory course 117, making a total of 149, of whom 110 are Armenians and thirty-

**Anatolia College
and Girls'
School.**



nine are Greeks. The Girls' Boarding School, originally started in a suburb of Constantinople, in 1865, has been forced to seek a larger home no less than five times during its life of thirty-two years. It now has an excellent building, represented in the cut above. The minaret in the corner of the picture well suggests what this school has to face. Of its 108 graduates no less than ninety-six have been teachers, while twenty have become the wives of pastors. The present number of students is 131. These two affiliated institutions are not only Christian in the strict sense of that term, but they are most efficient agents in the propagation of the gospel in that section of the Turkish empire.

THE orphanages which have been established in Turkey seem to be fairly provided for, at least for the present. Many friends from the continent of Europe have contributed liberally for the founding of these institutions at different points. Mr. Hubbard, of Sivas, writes that in that city there are five orphanages, besides two at Gurun, containing in all 280 orphans, of whom 230 are supported by the Swiss committee, at the head of which is Professor Godet of Neuchâtel. These Swiss friends expressly stipulated that the orphanages should be under the control of the American missionaries.

**Orphanages in
Turkey.**

RECENT reports indicate that there is a feeling of restlessness among the native populations of India against their British rulers. It is not at all strange that in times of distress like the present, when famine and plague have desolated many regions, discontent should arise, and that the blame for what the people suffer should be laid on the government, though this is wholly unreasonable. For whatever faults there may be in the administration of individual officials in India, no reasonable man can question that the rule of Great Britain in that land has been an unspeakable blessing to the Hindus. It cannot be doubted that if India were left to itself in such a time of famine as the present, her woes would be a hundredfold greater than they now are. But it is an immense task that Great Britain has upon its hands in keeping the millions of her Majesty's Indian subjects in peace and order. An army of 220,000 is a very small force to have the control of 287,000,000 people. Only 74,000 of the officers and men of this army are Europeans, the rest being native troops. It is not strange that with such a small protective force another mutiny should be feared, but such an uprising on the part of the native populations would be the blindest folly. Happily, a very large percentage of Hindus are convinced of this fact, and will not readily be incited to open rebellion against the existing government.

THE Annual Report of our Madura Mission breaks forth into praise of Christian Endeavor Societies. There are twenty of them within the mission, and the young people connected with them assist the pastors and catechists in street preaching, and in testifying for Christian truth, not only in their own prayer-meetings, but in the presence of non-Christians. Beyond this, these societies by their self-sacrificing activities are giving an object lesson to their own people as to what it is to be a Christian. Of course, in establishing any mission among those who have no idea of the value of the gospel message, everything must be done for them, a chapel provided and the care of it paid for. It is no easy thing to change this state of dependence, even when there is quite a body of Christians, but in this matter these Endeavor Societies have become a lesson to the churches. The Madura Report says of them: "They are waking up our people to the new life of activity and usefulness; they are showing them the blessedness of voluntary service for Christ. This Endeavor movement is changing the aims and spirit and tone of our churches." Various testimonies are presented from several missionaries in this line, and the Report may well exclaim, "God bless the Endeavor Societies!"

THE plans which are now being presented for the study of missions are almost numberless. The special scheme presented by the Student Volunteer Movement, as outlined by Mr. Beach in our March number, seemed to us most promising. Among others which might be mentioned is the plan presented by the Cross Bearers' Missionary Reading Circle, whose headquarters are at St. Louis, with Rev. Marcus L. Gray as president. This Reading Circle has just issued an Annual which contains an explanation, with commendations, of its methods, and the pamphlet can be obtained of Mr. Gray for twenty-five cents.

"I AM SORRY when I find Christians who are making a 'world' for the reign of Christ smaller than the world which Christ made for his reign. I am sorry when they are satisfied before Jesus Christ is satisfied. I am sorry for men who are not interested in foreign missions; sorry not merely because they cut down the reign of Christ in distant places, by their failure to accept their share of the responsibility, but sorry on their own account; sorry because they stop the outflow of spiritual life in the direction in which it ought to flow." These are a few of the many forcible utterances in a sermon preached in his own church by the Rev. S. H. Howe, D.D., of Norwich, Conn., upon the subject, "The Field is the World."

DURING the month of June our Austrian Mission received to church membership twenty-three Bohemians. Dr. Clark preaches in Bohemian twice each Sunday, and occasionally in English, to meet the wants of some English-speaking people who reside at Prague. On June 20 he preached a special thanksgiving discourse in connection with the diamond jubilee of Queen Victoria. It is a fact worthy of note that notwithstanding the burdens resting upon this sole missionary in Austria, the semiannual accounts of the mission reached the rooms at Boston on July 6, a promptness which gives great satisfaction to the treasurer. The government at Vienna has just consented to the organization of a Bohemian Young Men's Christian Association in that city.

THE Northfield Conference for Bible Study and Prayer is to be held this year from July 29 to August 16, and Mr. Moody has extended a cordial invitation to ministers and Christian workers of all denominations to meet together for study and conference and for the uplifting of spiritual life. The annual conferences have proved a great blessing to many Christians, and have helped to a new and deeper apprehension of the great evangelical truths. Mr. Moody states in his invitation that "Northfield stands for no theological hobby," and we are glad to believe that this is true. But it does stand not only for evangelical truth, but for the fact that there is a life hid with Christ in God in which the Holy Spirit is regnant, giving peace and purity and power. May this deepened spiritual life be the portion of all those who confess Christ's name!

THE last reports we gave from Mt. Silinda, in Gazaland, indicated that the shadow of famine hung over the mission. Some of the converts who had joined the church had to leave for the lowlands on account of the short supply of food. Word now comes that early in March the shadow was lifted, for the early crops had come in, and our missionaries write in good cheer of the sweet corn, potatoes, and beets which they knew how to appreciate after living chiefly on a sort of hominy and green pumpkins. But the rinderpest is near them, being only eighteen miles distant, and there is no passing of animals from farm to farm allowed, and every person must be thoroughly disinfected. But inasmuch as wild animals are free and cannot be controlled by the quarantine restrictions, it is feared that the disease will reach the cattle at Mt. Silinda, which would be a sad affliction, inasmuch as the milk of the cows is almost the only luxury now obtainable.

KUSAIE — MICRONESIA.

BY REV. I. M. CHANNON, OF KUSAIE.

THE island of Kusaie is often called "the Gem of the Pacific." Situated in the midst of the Tropics with a mild, even climate, its beautiful sea breeze, its mountain-sides clothed with a varied and luxuriant vegetation perpetually green,



FRUITS AND VEGETABLES OF KUSAIE.

it is a veritable paradise of nature. The mountains rise abruptly 2,000 feet, and so intercept the warm currents of air, causing abundant rains. The rainfall amounts to twenty-four feet each year. The little mountain streams are often converted into rushing torrents, forming beautiful cascades as they leap over the precipices.

There is a great abundance of tropical fruits. The accompanying illustration shows some of the principal ones. On the lower step, beginning at the reader's

right, are two stalks of sugar cane, a pandanus, a citron lemon, a cluster of mangoes, two roots of tapioca, and three papaia or mummy apples. On the second step, also from the right, are two cocoanuts, a few limes, a soursop, and two pineapples. On the third step are several bunches of breadfruit, three roots of "katak" or taro, and a bunch of bananas. Above them all are two large breadfruit leaves fully three feet long.

But like the Garden of Eden of old, "only man was vile." Bound by Satan's chain through centuries of heathenism, its people had been sitting in gross darkness waiting for that "Great Light" which was to set them free. Added to their own sins from heathenism were the vices and diseases of the first white men who visited them, the traders and whalers.

These last had already reduced the population from 5,000 to 1,500, when Mr. Snow first came among them, and later to 150, before the gospel could check the plague. At the present time, with purer morals and better habits and customs, they have again increased to 400. The people are naturally mild, loving, and kind, and therefore they readily yield to the influence of the gospel, and now are the most advanced in civilization of all the Micronesian islanders. They have adopted American dress, and built better houses, many of which are of foreign lumber. In their houses can be found many of the comforts of civilized life, such as chairs, tables, dishes, lamps, etc.

They have also been faithful and true to the teachings of the gospel as they first received them from Mr. Snow. Although there has been little direct work for them done for ten years or more, there are 120 church members, and regular services and prayer-meetings are held in four nice churches, built of the coral rock. There are two pastors, two deacons, and two teachers for the children, which make up nearly half of the population. An incident or two will show the results of the work.

A short time ago a trading ship in attempting to leave the harbor ran upon the rocks and badly injured her hull, so that it was necessary to remove her cargo and "beach" her in order to make repairs. As the tide was falling daily, the captain was anxious to do this at once, lest he be unable to get his ship high and dry. When he asked the king for men to help discharge the cargo, the king said he could not compel the men to work as it was Sunday. No native could be induced to work before Monday morning, though every inducement was offered and the captain was not a little wroth at them for what he called their "heathen stubbornness." At another time, a high chief went aboard a little schooner lying in the harbor and was offered a drink of liquor. When he refused, the captain threatened to throw him overboard. This threat produced no effect upon the native, who promptly replied in his broken English, "Water no hurt me ; whiskey he hurt."

But Kusaie has an importance from a missionary point of view quite beyond that given it by the few hundred people who were born and have their homes on the island. Here are located the training school for the Marshall and Gilbert Islands. These islands are low coral reefs, a few feet above the sea, with but little or no rain, and experience has proved them to be unfit for the residence of white missionaries. Bright boys and girls are therefore selected from the islands of the Marshall and Gilbert groups and brought to Kusaie to be trained as



VIEW FROM MR. CHANNON'S HOUSE ON KUSAIE. SCHOOL BUILDINGS AND PUPILS' HOUSES.

teachers and evangelists. They usually remain here four or five years before they are ready to return. Besides the more common branches, as arithmetic, geography, history, and physiology, they are given a thorough training in the Bible, a short course in the fundamentals of faith, as well as sermon writing. Sunday evening the older scholars in turn conduct the services, much after the plan of the Christian Endeavor Society, and so gain confidence and skill for their evangelistic work when they shall return to their island homes.

In connection with the schools are large farms on which the scholars raise bananas, breadfruit, etc., which supply them with food. They build and keep in repair the houses of the mission, and have also done much to make the premises attractive, laying stone walks, cut from coral rock on the reef, and



PUPILS OF GILBERT ISLAND TRAINING SCHOOL.

building wharves and boathouses, etc. The illustration on the preceding page shows the buildings of the Gilbert Island Training School, and the one on this page shows a group of the scholars of the same school.

Rev. Mr. Walkup is at present in charge of the Gilbert Island Training School, and Dr. Rife of the school for the Marshall Islanders. The spirit of love pervades the schools, and with but few exceptions the natives seem grateful for their privileges.

These two training schools, together with the Girls' School, constitute a busy little world by itself. The *Morning Star* is the only connecting link with the outside world. Once a year it brings their mail and provisions from far-off America, and takes the scholars for a visit to their homes. With the care of the scholars and farms, the teaching and preaching, the missionaries find ample work to keep them from lonesome or homesick feelings in that far-away isle.

A TWO WEEKS' MISSIONARY TRIP IN JAPAN.

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

THE main essentials of a good missionary tour in the interior are a fairly sound body, a purpose to eat the food of the country, and to enjoy it as far as possible, patience to endure being eaten by the almost invisible yet exceedingly lively occupants of nearly all hotels and houses, a love of the people without condescension, a belief that they are in some good sense God's children and not the devil's, a knack at overcoming petty difficulties and being confident in larger ones, a real living message to deliver, with ability to put it into understandable language, — these and more are needed. Then there should be centres where are pastors and evangelists and groups of Christians, who want you to come, not so much as a bishop but rather as a friend, with an older faith and different experience. If, in addition to these, one can have good weather and inspiring scenery, his two weeks will slip away full fast enough.

With a sprinkling of these requisites, I started in May for the exceptionally beautiful valley of Aizu. The railroad took me seventy miles, then a jinrikisha thirty-five more on an abominable road across the mountain where, 2,000 feet up in the pass, is a lake of clearest water twice as large as that of Galilee. High above the lake rises the famous Mount Bandai, whose behavior was so outrageously bad some seven years ago that its name is known all over the world. It blew 1,000 feet of its top off, with no notice whatever, burying the unfortunate villages around deep in the débris, and this awful explosion dammed up a high valley, thus making another lake, this time 4,000 feet above the ocean level.

Just beyond this range is the Aizu valley with its 300,000 people, scattered mostly in farming villages and small towns, wholly encircled by magnificent mountains, one range of which even in May is covered for twenty miles with an almost unbroken bed of snow that stretches down nearly to the foothills, making a silvery wall of matchless beauty resting against the northern sky. Through this valley tear two savage rivers that at times desolate the near farms and bring mourning to some of the homes. Last year a party of nine waded through the shallows to a wooded island in the midst of the broad river to catch fish. Nothing could seem more safe than an island on which large trees had grown. But the flood suddenly cut off retreat, and then, in resistless fury, sank that island out of sight. The sympathetic people on shore saw two of the nine torn off the trees they had climbed, and the rest were rescued the next day nearly insane from the terrible night in the trees. From this valley comes much of the beautiful lacquer work for which Japan is famed, and the golden clay of Hongo is seen in the pretty tea sets that have gone in shiploads to the West. The castle town, Wakamatsu, was the scene of a bloody battle at the Restoration, thirty years ago, in which whole families of Samurai were exterminated, and the power of that warlike clan then disappeared from the history of Japan.

In this valley are some 200 Christians. There are no foreign missionaries save a Catholic priest. Every time I go the Christians urge us to open a station there and do for this region what we have done for others. They say, "Here

are three centres of Christians. Here are a girls' school and kindergarten established by one of our earnest Christian women, and one of your single ladies could be of great use both in educational and evangelistic work. These are the only schools of the kind in the valley. Then young men would come to you to learn English and you could influence them for Christ. You could also have endless work in visiting dozens of towns and villages. Within a year or two, two railroads will cross the valley, connecting with the trunk lines of the empire. Do come, we pray you." They make maps, showing the growing work, and their importunate pleas make me feel quite like that wicked ruler who said, "Almost thou persuadest me."

Three sermons, with a communion service, at which fifty partake and two are baptized, end my public work at Wakamatsu. The many advertisements I see in the home papers of *individual communion cups* remind me that where foreign customs have not influenced the churches here, the most natural way to partake of the communion is by separate cups. The tiny teacups of Japan, or their little *saké* cups, costing not so much as a cent apiece, answer the purpose excellently. Fifty of these were passed on lacquer trays at our Wakamatsu communion. A church at home might order a hundred of any shape and size, with appropriate Scripture, the name of the church, or even a miniature picture of the church building itself, as a decoration, and the entire cost need not exceed \$10.

A blind Christian, the best musician in the city, called at the hotel to say that he was touched by a remark I made at the Lord's Supper, to the effect that I could not stay in Japan without Christian friends among the Japanese, and so he wondered whether I would accept an invitation to dinner with him. "I would be mighty glad to do so," was what I replied, as nearly as I could in his language. The lady who founded the schools, spoken of above, called to thank me for my timely help last winter (I had given her \$5), which she affirmed had virtually saved the Girls' School. She brought her bright daughter of sixteen to thank me for my letter advising the parents to put her in the Kōbe College, saying that it had decided the girl's future, as it had won the non-Christian father's consent. To show her appreciation this Christian mother and educator brought me a photograph of her kindergarten, with 120 pupils in it, and also presented to me a very pretty tea set, of three pieces, which she had had made to order, and my name was burned in among the chrysanthemum decorations.

The pastor was born seven miles from this city, and he wished me to visit his birthplace and speak to his old friends. Several years ago, before he was a Christian, he was too radical in his politics to suit the government, and he was imprisoned for a while. He, therefore, desired that I would speak on the relation of Christianity to political progress. The tea house was full and we had excellent attention. One blind man was present who afterwards requested me to give him my card with something written on it by which he could remember me! The next day he walked seven miles to make me a call of thanks, and brought me ten eggs to help me deliver more addresses. I asked both of these men how they became blind, and both said, "Smallpox." They were much interested when I told them how the Japanese officials, who first met Commodore Perry and his sailors at Uruga, were surprised to see no marks of smallpox on their faces, and inquired why we did n't have that disease in America. That

terrible scourge has lost its power here, and this is one of the great blessings Japan has received through contact with the West. Here in Kitigata, where I am writing, I was invited to a physician's house where I saw in Japanese the story of Jenner and his discovery, and heard that the nation will soon erect in Tōkyō a monument in memory of the great physician. Blind men, as everybody knows, abound in the East. I once saw six sightless ones walking along the street in Kyōtō, joking and laughing as they felt their way with their long canes. In the Hikone church of twenty-five members there are five blind men. But modern medical science will, in one more generation, almost make the appearance of a blind man a curiosity here, as it is in our cities of the West. Wanting to give my two friends something more substantial than my card, I gave them each a blind man's Gospel, and I hope they will get the old, old story more fully through their finger tips into their hearts. As the size of one gospel is about half as large as Webster's Unabridged, when a blind man undertakes to carry a whole Bible I fear he will be apt to think that his new religion is a pretty heavy burden.

Four miles from Wakamatsu is the flourishing village of Hongo, known for its pottery. The evangelist has won the confidence of the people, and because they believe him they welcome the foreigner whom he introduces. It was a pleasure to see how the evangelist has pushed his work into eleven villages, reaching a fine set of young men, breaking down prejudices, and winning assent to Christian truth. This is the finest specimen of village work I've seen in Japan. Out of this came a promising evangelist who has recently started a similar work at the other end of the valley in the market town of Kitagata. This village work has its trials. Our preaching often did not begin before nine o'clock, it being impossible to get the farmers together much earlier. I began preaching two nights at ten o'clock, our meetings resembling the English Parliament for its midnight sessions.

A bright young man resides in one of these villages, who is wholly skeptical. He had remarked, so I heard, that the moral teachings of Christ about loving enemies and doing good were excellent, but such superstitious parts as belief in God and immortality had better be dropped. He made me think of the Yale student who once said to his companions, "What a delightful place Yale would be if it were not for the morning prayers and—the recitations." Yet my skeptical friend, after hearing my sermon about Eternal Life, came up and said, "Well, it's about time for me to think of getting this eternal life." I hope he will become "superstitious" enough to add this faith to his admiration of morality.

At the third group of Christians, there were seven at the communion, one of whom had not been to church for two years. The next night a Christian was present who had secreted his light under a most impenetrable bushel for eight years. Nobody suspected him of being a Christian. But the evangelist had ferreted him out. Eager to get a hold of men in any way, if by any means he might win some, he has been quietly teaching English to a dozen young men, whom he brought out to hear the foreigner. As the opposition to Christianity here is quite violent, he has gradually formed a Mutual Profit Society, of twenty members, for mental and moral improvement, and he gave me an invitation to address them on *Education in the United States*. As education with us is so

vitaly related to Christianity, is so largely the result of magnificent gifts from individuals, and female education is so highly prized, I thought the opportunity of presenting these contrasts to Japan's method was worth tarrying an extra day, and the select audience of thirty men was one of the best, outside of Christian circles, I've had.

Well, if asked what is the use of such tours I should say, "Much every way." The missionary is an encouragement to the evangelists and pastors. The audiences are much larger when a foreigner speaks. Special meetings are held which the evangelist alone could not hold, and thus people who have never heard Christianity are reached for the first time. I spoke at four such meetings in new places. Christians, whose faith had been growing cold, who had given up going to church, and had resisted all appeals from pastors and other Christians, are often brought out, and again become repentant and earnest. General discouragement gives way to a new hope and joyful sacrifice. And one thing I always experience is, that the missionary gets a stronger faith and a more grateful heart from what he learns through these Christians. What he gets is invaluable. He who thinks the missionary gives everything and receives nothing knows little of the way God uses both classes as mutual givers and mutual receivers. It is true that not many open converts are now being made. It is true there is a wide indifference to the claims of Christianity. But it is also equally true that Christian thought and Christian ideals are permeating the whole nation. It is literally true that the old religions have largely lost their supremacy, and there is nothing else to take their place except atheism or the lofty morality and deep spirituality of the religion of Jesus Christ, God's Son, man's only Saviour.

THE FOURTEENTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION.

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

CLIFTON SPRINGS has become well known as a health retreat, where through the persistent and wise efforts of Henry Foster, M.D., a grand and beautiful sanitarium has been established. The object aimed at by the founder was to furnish a retreat for, first, missionaries who were in need of rest and recuperation; second, for pastors and preachers; and third, for teachers in like condition. The effort is already a great success. As Saratoga has succeeded in capturing the American Home Missionary Society, Clifton Springs has captured the International Missionary Union. Its fourteenth annual meeting was held there June 7 to 15. Dr. Foster entertained the delegates most royally and free of charge. Many, probably most of those present, could not have enjoyed this rich intellectual and spiritual feast had they been under the necessity of meeting all the expense. It was a most enjoyable meeting. Can one more enjoyable be imagined this side of heaven?

This gathering is unique in that it is composed of missionaries only. At the same time all foreign missionaries, of whatever society they may be, both of the United States and of Canada, are welcome. At the recognition meeting, with which the exercises began, 120 missionaries, representing 21 different organiza-

tions, responded to the roll call. Including a few that arrived later there were 46 to represent the American Board. It should be remembered, however, that only 24 of these are now in the service and at home on furlough, while 22 have retired from the service.

At one of the meetings Mr. J. R. Mott, of "The World's Federation of Christian Students," gave a most encouraging address, showing his impressions of the organized movements of Christian young men in institutions of learning in all parts of the world. On another occasion Dr. H. A. Schauffler called attention to the great needs of the Slavs and the work being done for these in this land and also in the Old World. A goodly program of great missionary subjects, some ten in all, had been prepared. Of course none of these could be discussed exhaustively, but the results of much experience and observation were brought forward to help solve many important questions. A question box gave every one an opportunity to present any subject, and it was used freely and with good success. Nearly every day this box was drawn upon, and an hour was given to various questions. These questions presented to the view some of the serious difficulties that a missionary is called to meet.

Sunday was not a day of rest, but it was "the great day of the feast." On other days we began at 9 A.M., but that day we began at six with a consecration meeting. A very helpful sermon was preached by Dr. Gracey, president of the Union, on the world-wide character of Christianity from the words, "It was written in Hebrew and in Greek and in Latin." In the afternoon four persons reported remarkable conversions in different parts of the world. A session that was very largely attended and was of great interest was on Friday, when the subject was woman's work, all the speakers being women.

A portion of nearly every day was given to reports from different missions or countries, seven sessions in all, and averaging something more than two hours. China was represented by 43 missionaries, India by 29, Japan by 27, etc.; in all 155 missionaries represented 24 countries. Three hours were given to Turkey. A report in *The Independent* of June 24 says, "Perhaps the greatest interest centred in Turkey, introduced by Cyrus Hamlin, D.D., in a rapid survey of the work bearing on the work of diplomacy." In the course of his remarks he expressed his belief that those events which have shocked the civilized world so greatly in the last three years will result in setting forward very greatly the reformation of that land.

The interest of this convention culminated in a grand farewell meeting, when forty-two missionaries, who expect to enter upon or renew their work within a year, occupied the platform. Despite all that is discouraging in the churches at home, and all that is alarming in some of the dark places of the world, not a note was heard in the minor key. All were hopeful and happy, I might say enthusiastic. Fatherly and helpful advice was given by Dr. Foster, and then Dr. Hamlin, whose missionary life began sixty years ago, gave them these words as a parting message:—

"Be of good cheer. We give thanks on your behalf that you return to a great and glorious work. Go then in good cheer. Be of good courage. We who remain at home will remember you, praise God for you, and hope ere long to join you."

Letters from the Missions.

Western Turkey Mission.

A MEMORABLE VISIT. — SHARKUSHLA.

MR. FOWLE, of Cesarea, in a private letter reports some interesting experiences:—

“In almost twenty years of touring I do not remember a visit quite so satisfactory as that of May 15 to 17 to Sharkushla. The only discount that I can recall was the mental and vocal strain necessary to make the deaf hear. But we would be more than willing to ‘cry aloud’ in order to reach the external ear, if only the internal ear and the understanding heart were so sure to be reached as they are in the case of this brother at Sharkushla. This is the first time, I think, that Sharkushla has been visited as an ‘out-station’; hence it may be worth while to call to mind a few points in its history and growth.

“It is quite an important town, largely Turkish, on the main road between Cesarea and Sivas; is the seat of a *kaimakam*, and the centre of a very fertile and important grain-growing and sheep-raising district. For years no Christian families were to be found there; only a few Armenian silversmiths and other artisans from Moonjoosoon and near villages. As is natural, a few small shopkeepers followed, they too leaving their families at home. Dr. Farnsworth will doubtless remember his first visit to these ‘Christian silversmiths’; their low dingy shop, the raised platform at one side, where a lunch of eggs, milk, and cheese was served. There was nothing unusual about this family; they were in no way superior to the common run of such people, except perhaps in the eagerness and faithfulness with which they studied God’s Word, and read the mission paper, *The Avadaper*. Well do I remember the surprise and joy with which I heard the oldest son, Krikor, say, fifteen years ago, ‘If we can’t get it without, we will cut it off from our food; we

must have *The Avadaper*.’ It is this Krikor that has been, indeed, the Gregory, the Illuminator, of that family and of that town; and yet he is so deaf as to make conversation not only difficult for the speaker, but ‘known to all in the house’ or neighborhood. I think I never met a man with keener insight or quicker appreciation of the deeper meanings of Christian truth. Some twelve or fifteen years ago they began to ‘work out’ from within. Two new shops built of stone, with a large guest room in the rear, furnished a place where sixteen or twenty friends could gather for conversation and the study of God’s Word. Little by little the ‘Word grew.’ Their families were brought from the home village; a teacher was secured for their children and his salary raised by themselves; on Sundays quite a large congregation would gather at this ‘church in the house.’ Other families joined them from Moonjoosoon, and in their humble way they kept on living and preaching God’s Word, until their earnestness and uprightness became known to all. Even their Turkish neighbors were influenced by their straightforward, simple lives and their unselfish efforts. During those dreadful days of 1895, when thousands of fierce Koords and greedy Circassians were surrounding the town, eager to plunder and slay its few Christians, their Turkish friends constituted themselves an armed patrol. Often while passing his house at dead of night they would cry out, ‘Krikor, have no fear; we are on guard.’ This patrol they kept up for several days.

“While visiting the plundered villages in January, 1896, Mr. Wingate and I spent a delightful Sunday there. The Communion was celebrated and two sermons were preached. To be sure, the Turks and the government were very suspicious of our plan and purposes, but this only gave us a chance to preach to a few Turks as well as Christians, and none gave better attention or expressed more

cordial approval than these Moslems. As far as we know, this Lord's Supper was the first Christian rite ever performed in the town. The Gregorians and Greeks are too few and too poor to have a priest or a preacher, and thus the Protestant brethren have preëmpted the ground. They were delighted when I promised to enroll this place among our regular out-stations.

"Accompanied by their old pastor, we arrived from Gemerek in time for a late breakfast on Saturday morning. A few hours were spent in receiving calls, conversing with the brethren, etc., after which we held a church meeting for the examination of candidates for membership; ten or twelve presented themselves, some of them children. Five were received and the rest advised to wait for further instruction and growth. Sunday was a day long to be remembered by them; their 'temple,' reared without outside help and consecrated by prayer and love, was filled to its utmost capacity. There are perhaps 120 Christians in the town, and yet by actual count over ninety of them were there to listen and to learn. Who would not be inspired to do his best in such a place with such an audience? The Communion in the afternoon was a memorable occasion. Five were received to the church and seventeen were baptized, some of the latter being fifteen or sixteen years old. These had come forward to be examined for admission to the church; as they were so old we thought it might be well for them to wait and be baptized when received to the church, but when they saw so many of their younger brothers and sisters baptized they too came forward and presented themselves for consecration. Do you wonder that we were glad for that day's service?"

Mr. Fowle gives an interesting account of the examination, on the next day, of the school taught with great skill and enthusiasm by a native young man. In this school are eight or nine poor village boys, who bring and cook their own food and sleep in the schoolroom.

Of other out-stations visited Mr. Fowle cannot speak so hopefully, although there

are some cheering incidents recorded of each place. Of one of them, Dendil, Mr. Fowle writes that it is showing signs of new life.

"We cut off our assistance in April, and instead of complaining or sulking they have set to work 'to paddle their own canoe.' Two shops in the empty cellar of the chapel will bring in a little income, and I hope they will keep along in some shape. The cordiality of the Gregorians here was remarkable. Bodvelli Krikor preached in their church at the evening service, and I in the morning. After breakfast the Protestant chapel was crowded and they listened very attentively to the sermon. If only a strong, spiritually-minded man could be put in there *now*, to strike while the iron is hot! For almost twenty years I have known that place, but have never seen the tenth part of the hopefulness that there is to-day. It cannot be that the Lord is opening these doors to mock us; but without men or money how can we enter in and occupy?"

A MOUNTAIN VILLAGE.

Mr. Riggs, of Marsovan, reports a visit at two out-stations, Herek and Azabaghy, to reach which he passed through Tokat. At this latter town the Imperial Commission was taking evidence in relation to the recent massacre, and the Christian population was much excited, while the government forces were watchful and alert. Large squads of cavalry patrolled the streets day and night, but Mr. Riggs reports that both he and Miss Gage were treated with marked politeness. Of the mountain village of Azabaghy, which is twelve miles southwest of Herek, Mr. Riggs writes that the people are as wild as the hills on which they have grown up. He says:—

"Our Azabaghy friends are a colony from the similar and not far distant mountain region of Kapoo-Kaya. They had had a hard struggle of it with poverty and violent neighbors, but a couple of years ago they had reached a position of reasonable prosperity. By alternate

methods of boldness and cajoling, they had established a sort of *modus vivendi* with their Circassian neighbors, and got off with a tolerable minimum of arbitrary oppression. But the public events of the last two years have let loose the diabolical in these neighbors, and the poor Christians have been thrice robbed of all the little they had. The farce of restoration of the stolen property has been gone through with once or twice, but it is hard to hold back the tiger after, once he has tasted blood. Very touching were their simple stories of fleeing to the woods to save their lives, with the feeble ones on their backs, and with almost nothing to defend them from the exposures of nights on the mountain or from hunger, and then of finally going in a body right into the village of their tormentors to throw themselves on their Oriental ideas of hospitality. The local governor of Herek has done what he could to secure these poor terrorized people from further spoliation, but organized government is feeble in such a region. They have now as a special watchman and guard a man from the very village that has persecuted them. They have perfect confidence in his faithfulness, and he has won the enmity of his own people by espousing the cause of the persecuted. We comforted their hearts with about \$200 of relief money, but this is scarcely more than a drop in the bucket as compared with their actual needs. As we could stay with them only about twenty-four hours, and as the men were mostly in their grain fields during the daylight, we could only hold a single service with them in the evening. About half an hour after sunset the bar of iron which serves them as a gong rung out its summons over the silent village, and half an hour later we struggled through the rain, picking our steps through the deep mud, and conducted by great blazing pine knots, to the picturesque little chapel under the huge pine tree, to find the chapel well filled with earnest people, eager for a hand-shake and a word of cheer. The service was short and simple, and they scattered again to their comfortless homes, cheered, how-

ever, by brave hearts and by big blazing fires on their broad hearths."

Of this visit Miss Gage writes:—

"The service Mr. Riggs held in the log meeting-house, with its one light on the pulpit table, and the dusky faces and ragged clothes of the 100 men and women, grouped like weird phantoms in the darkness, was the strangest one I ever attended. We had some doubts whether the people in this troubled district would not be afraid to welcome us in these uncertain times, but the tears in their eyes and grasp of their hands, if they had said no words of welcome, would have paid us for the effort we made to get to them."

Eastern Turkey Mission.

REVIVAL AT CHOONKOOSH.

THE remarkable spiritual work at Diarbekir, of which some account was given in our last number, continued until Mr. Browne and Miss Bush left that they might visit some other place between Diarbekir and Harpoot. In a familiar letter from Mr. Browne, begun some days after their arrival at Choonkoosh, he reports a remarkable revival at that place. Under date of May 13 he says:—

"This morning's meeting was the largest and best hitherto. I rise at 4 A.M. and start the meeting, if not going already, at 4.45. We have half an hour of prayer, fifteen minutes of singing, and give the rest of the time to Scripture exposition more than to talk. Usually the subject in the morning is from the Old Testament, and in the evening from the New Testament. The evening meeting from five to six has not so much prayer and perhaps more talk, though not so much as they wish. But I keep myself within flexible but comparatively brief limits. Every day the interest and spirit deepen. They begin to come for personal conversation and confession without the least encouragement or invitation from me. I am not speaking at all to the unconverted, but they are moved all the same. I fear we must extend our stay or intensely disappoint the whole community.

“Gregorians attend every service, though the meeting place is on the roof, partly covered by rugs and bits of carpets. Many take off their outer garments and sit on them in the sun and on the hard roof! Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heartfelt. The early dawn, the cool, pure, delicious air, earnest, hearty singing, deeply felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder, — well, it all affects me deeply. Many say, ‘Surely the Lord is in this place,’ and my heart says, ‘Yea, verily.’

“I am deeply impressed with the rare opening here for a faithful worker, but where is such to be found? There is literally no limit to the children here. They throng us, they swarm till each seems a twin, at least. Oh, the pity! the pity! The one chapel and schools and parsonage were burned, though doubtless in time this also will appear to have been of the goodness of the Lord. We are starting a girls’ school with the feeblest of teachers and wretchedest of rooms, with fifty or more girls, and we could have 100 just as easily. My soul cries out against all these limitations, yet the work goes on. Our morning prayer-meeting has so increased I am afraid every meeting that either the roof will come down and we fall twenty feet, or that some may be pushed over the edge and go down thirty or thirty-five feet on the sharp rocks below. But I manage to maintain composure. The roof above and surrounding ours is now fringed thickly with listeners.”

Two days later, May 15, Mr. Browne writes: —

“Towards sunset last evening the clouds gathered and about the hour of meeting (6 P.M.) it rained powerfully. What did I do for the meeting on the roof? Up to the very minute of opening the meeting it just poured. When I

reached the roof a dripping, steaming crowd simply packed our little school-room. The Gregorians also came, and so our brethren courteously rose and gave them their nice places while they contented themselves by standing in the rain, literally taking the drippings of the sanctuary. I never saw more real and unselfish Christian courtesy. This morning the roofs swarmed, the Spirit was present, and there were fifteen prayers before I spoke, some wholly new voices in prayer. A precious meeting! How they pleaded for us to stay, but we cannot. Think of it, not a man to step in and gather this great white harvest of souls for Christ and heaven!”

A BUSY SUNDAY.

Of the Sabbath, May 16, Mr. Browne says: —

“Such an exhausting day I have seldom experienced. I rose before 4 A.M. and started for our meeting place (not *house*) at 4.30; found a fine audience, and at once our morning hymns echoed far over the valley and came back to us from the opposite cliffs, as if God was instantly answering. The crowd increased to the very last. Then came the ordination of deacons, lasting nearly another hour. But before the Communion came the performance of a most necessary but painful duty. This people, at the edge of the sword and in mortal terror, accepted Islamism. Though they said the Turks knew it was only a formal thing, yet I did not regard it as such, and am sure the Master did not. So I disbanded the church and received the most of the surviving members once more ‘on confession.’ It was most affecting, and I think it made on all a lasting impression. Then came Communion. The whole service, or continuous service, lasted over three hours. I returned quite exhausted to my breakfast. At 12 M. came the resuscitated young men’s meeting. Here the presence of the Spirit was very evident. All through the week I had been careful not to address the impenitent. Saturday A.M. the young men’s meeting was thronged, and when I

could not but invite any who were sincere inquirers to remain after the meeting was dismissed, to my amazement fully one half remained. When I asked those who were willing to give themselves to Christ publicly and in prayer, to stand and pray—lo! thirty-three stood and prayed vocally, one by one, and some with deep emotion. This meeting also lasted over three hours. No wonder this nearly exhausted the little vitality I had remaining from the morning three hours' meeting! I threw myself down on the carpet after locking the door, and slept—slept right on."

Madura Mission.

THE NATIVE AGENTS.

THE Sixty-second Annual Report of our Madura Mission, covering the year 1896, has recently been received, and is of unusual value. One of the most interesting chapters relates to what the mission calls "our coworkers," consisting of 23 pastors, 123 catechists, 286 teachers, 67 Bible-women, 16 evangelists, and 19 medical agents. The catechists are sixteen less than last year, and the teachers eighteen less. This loss has resulted largely from lack of funds. Of the effect of the reductions upon these native agents Dr. Jones says:—

"I have observed that the reductions in our appropriations have affected the spirit and dampened the ardor of our best and most loyal men. They cheerfully offered to relinquish one month's salary during the year, as they did before, in view of the reductions imposed upon us by the home society. But such self-denial on the part of men, who already received only the merest pittance, was not an unmixed blessing, for the suffering which it would necessarily bring upon them and their families led them in their quiet moments to reflect upon the growing apathy of our home churches and the continued financial embarrassment of the mission, and thus to feel that after all their efforts were not supported, and that they were engaged in a losing cause."

The Bible-women are spoken of as hard-working, faithful, prayerful, and devoted. "Many of them spend seven hours per day during five days of the week in house-to-house visitation, and then volunteer to work on Sunday in addition. One cannot read about their enthusiasm in their work without being thrilled through and through."

Miss Swift writes as follows of the work of the Bible-women under her care:—

"This year it has become painfully evident, through the serious illness of some of the Bible-women, that they have been attempting more than they were physically equal to, and I have felt impelled to reduce their work by cutting off a number of the more unsatisfactory pupils. I am happy to say that a good proportion of my workers not only do what may be reasonably expected of them, but undertake much volunteer work, and are instant in season and out of season. Some of them are women of prayer. One of them is in feeble health, and whenever unable to sleep, rises to read her Bible and pray, and, for pure love of talking to her Lord, thinks nothing of spending an hour upon her knees. Another is overwhelmed with longing to see the salvation of the Lord among the people, and prays continuously with the deepest earnestness."

In reference to the catechists and teachers the Report gives the following testimony:—

"Of these workers we have, as at home, both the good and the indifferent. Some of them try us exceedingly, others are a great comfort. Let us take two illustrative cases. One is an old man and old-fashioned, but with a face beaming with good will and a spirit of helpfulness. His congregation, almost nothing at the beginning, is now large and thoroughly drilled in Christian truth and in the lessons prescribed by the mission for all our village congregations. So faithful is he in instructing his people that the missionary takes great comfort in visiting them and in hearing them recite the Bible and Bible stories. The two preceding missionaries

took the same comfort in visiting that congregation. The other example is that of a catechist who is thoroughly trustworthy, who conscientiously performs his duty, so far as he knows it, who will go with his family wherever he is sent without a murmur, who came home on one occasion to find his child dangerously ill, and friends full of anxiety and fear. He dropped upon his knees by the sick child and poured out his full heart in such a trusting, reverent prayer that it stilled all anxious fears and comforted even the missionary who was present.

"This same man was observed day after day sitting by the side of a most bigoted Hindu, explaining the Bible, talking in low, earnest tones, and pressing the truth upon his conscience. By and by, after months of this personal work, the man was won to Christ. The testimony now is that the tender prayers and upright life of the catechist did quite as much as his words in saving that man. Such workers we love. We thank God for them and pray that he will send us more like them.

"Our workers often lead a very lonely life in the villages. Sometimes they are so far above their congregations in education and social standing that their people look upon them as of another nation and out of touch with them. A man may be kind, faithful, and true, and yet a barrier is there which makes it hard for preacher and people. Besides this, if he is a spiritual man, there is no sympathy between him and the surrounding Hindus. 'His conversation is in heaven,' while 'they are of the earth earthy.' Hence to prevent his being discouraged, we visit him and his people as often as we can, and try to stay up his hands. Besides this, each missionary has a meeting every month with all his agents, when they receive wages, recite lessons, give reports of work, study God's Word together, and pray together. More general meetings are held in March at three central points in the mission, and in September all the agents of the mission come together in Madura."

Foochow Mission.

GROWTH AT SHAO-WU.

MR. GARDNER writes from Shao-wu of the imperative need of reinforcements from America, if the growing work is to be cared for in any adequate way. New out-stations and hundreds of inquirers, together with the care of a theological class, make demands which cannot be met by the force now in the field. Of the promising openings Mr. Gardner writes:

"Three new out-stations were opened last year, and thus far this year we have opened three more new ones. Those opened last year were Ku San, Na Keu, and Uong Tai. Last month I made a trip to Uong Tai, which is over 100 miles away, and our most distant out-station, visiting Iang Keu, Sin Keu Tsai, and Na Keu on the way. At Uong Tai I baptized seven men. Having no preacher to put there, Mr. Uang, a native Christian of the place, holding a military officer's rank, is leading the meetings. The chapel was crowded at service. There are a large number of inquirers. At Iang Keu work is progressing and they are preparing ground to build their new chapel. At Sin Keu Tsai land has been donated for a chapel, the deed already given over, and a sum has been raised to build. At Na Keu, a new out-station, they have rented an ancestral hall, and raised about \$80 to repair it, and will use it for a chapel. It makes a commodious auditorium, and a place has been fitted up in one end as 'prophets' chamber,' for us missionaries when visiting that place.

"It was very rainy weather and traveling was difficult. Part of the way was made by boat. Some of the time no conveyance could be obtained, and I had to walk in a pouring rain. Bedding got wet, and at night had to make a fire, and dry my bedding before going to sleep. At Iang Keu we obtained a boat, but after going a mile or two the boat stopped, being unable to move on because of high water. I had my cook and a theological student carry my bedding, some food and clothes, and leaving boat again I started out in the rain to continue my journey, and

finally reached home very weary, having been gone two weeks.

“Near Iang Keu there has been a new out-station opened, at a place called San Sien Kang. I wrote in a former letter of the conversion of a Buddhist priest, and his giving subsequently a house for a chapel. It occurred at this place. The priest has since died, but a growing interest is springing up in that locality. Some thirty or forty gather there now every Sabbath for worship. At this place I baptized two.

“Another out-station has been opened at Sai Ki Kien, about seven miles from East Gate. For several years I have had it on my heart to open a chapel inside the city, but have not been able to accomplish it until this year. A shop has been rented, fixed over for our purpose, and last Sabbath we held the opening service. Two or three hundred were present. I preached from Romans x, on ‘The Way of Righteousness,’ and never had a more attentive audience among strangers, as the greater part of those present were not Christians. In the other out-stations there is a marked advance, hundreds of inquirers being reported.

“Here at East Gate we have been making preparation to enlarge the chapel. But on further consideration it was felt best to rebuild entirely, using brick. The natives, in consideration of this, have doubled their subscriptions. The frame of the present wooden chapel we will raft down the river to Sin Keu Tsai, where it can be used in the erection of a new chapel.

“In the theological school the class of '97, numbering two, has gone out, each man to an out-station as preacher. Six new men have been received to the school, making twelve now under instruction. One of these students obtained a degree at the recent literary examinations. The two men just through were first degree graduates, and four of those now in the school hold first degrees, while two more are military first degree graduates. Most of the other men are superior scholars, only one or two being men of lesser ability

and attainments. On the Sabbath the men all do practical work in preaching.”

Shansi Mission.

THE LIMAN HOSPITAL. — A SERMON TO THE PATIENTS.

DR. HALL writes of the promising work of the hospital at Liman and of the great need of further financial support. A year ago worship was conducted in the little chapel, having for a congregation the five in-patients and the five or six other persons, but on the day he wrote, April 25, 105 were present. A number of those who came were persons who had heretofore been in the hospital, several of them walking five miles. When asked if they came for medicine, they replied, “No, we came to worship.” When further questioned, “Do you return at once?” they answered, “We came to stay for the afternoon service.” Many brought friends with them, and all listened thoughtfully to the Word. Nineteen persons have recently asked to be received on probation, while many hundreds have heard the gospel story. During the month of April last the total number of patients prescribed for was 669, a number exceeding those treated during the whole of the year 1895.

As a result of this growth the accommodations of the hospital are quite insufficient. At the time Dr. Hall was writing, he says that “nearly twenty patients were sleeping on the floor, while four women were sleeping on a door, in the largest room of the woman’s court. Patients come from day to day watching for some one to leave so that they can enter.” Dr. Hall reports a number of interesting individual cases, and calls most earnestly for seventy dollars to build three additional rooms, and twenty-five dollars for the purchase of “felts,” to cover the *k’angs* on which the patients sleep. The cost of this work has already exceeded the appropriations made, and Dr. Hall is, for the present, meeting the extra cost out of his own purse, a process which cannot be continued. He exclaims, “Oh, the

opportunity there is to speak in His Name! The people are ready and waiting to be taught."

In his account of the hospital Dr. Hall gives a report of a sermon preached to the patients on Sunday, April 25, by the native evangelist, Liu Cheng Lung, of which he says, "It has seldom been my privilege to listen to a more eloquent address in any language." We have not room for the full abstract of the sermon, but give a few sentences from its conclusion. The reference to the turning of their bodies refers to a change made that day in the seating of the chapel, so that the audience faced another way. Mr. Liu said:—

"Of all the countries of earth China is the last to accept the Light. But China cannot resist much longer. The day is coming, and now is, when men will be honored here in China for accepting Jesus. To bring it home to you, the people of all these surrounding villages are becoming more interested in the doctrine month by month. Not one of you came to this hospital to hear the doctrine of Jesus Christ. You came to be healed of your body diseases. You come here thinking of little else than that the foreign doctor can treat your disease better than your own doctors. When you first enter this hospital you are told that the first object of this institution is to tell you of Christ, of sin, and redemption from sin through his death. This is our aim. You remain with us twenty days, or one month, or more, and as you hear and understand more of the doctrines, you must confess that you have nothing to compare with its plan of love and redemption and eternal life! You must be convinced if you give heed;—you must turn from the dark, desolate sea of idolatry to the firm land of peace and happiness which may be yours by leaning on Jesus' promises. And when your lives are turned toward Jesus and heaven, the sufferings of this body of flesh are forgotten in the contemplation of the life of the soul. As you have this day turned your bodies and your faces, so may you turn your lives and souls

from darkness to light,—from worshiping images of mud and wood and straw and stone to the worship of the one true God—to Jesus Christ. And when you have taken him as your example you will do as he has done to you."

Zulu Mission.

THE WONDERFUL REVIVAL.

ALL the letters from Natal dwell upon the remarkable spiritual awakening with which this mission has been blessed. Writing from Amanzimtote, April 30, Mr. Bunker says:—

"The revival has swept through our school with great power. The 180 girls in the Inanda Seminary have been shaken like leaves in a tempest. The same is true among the sixty girls at Umzumbe. The record of their experiences would fill volumes and would read like the first chapters of the book of Acts. The boys in Amanzimtote Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confessions. The teachers stood amazed at seeing the work which they had struggled hard to accomplish done so easily and so thoroughly by the Spirit's power."

Mr. Bunker speaks of the reconciliations which have taken place in the Inanda church, so that now the people seem welded together in brotherly love and service. At Imfume, a place some fifteen miles south of Amanzimtote, where for a time two leading church members opposed the revival, the Spirit of God wrought mightily, leading to confession of sin and deep repentance. Of one meeting, held on an evening, Mr. Bunker writes:—

"It was given up as usual to confession and prayer. Here I saw the real work that has been going on among the people. I expected extravagance and excitement, as would be natural among such simple and emotional people. Their natural habit of mind is boisterous. But I was deeply touched by the spirit of good order as well as by the deep heart searchings and confessions which I heard. There was one dear little woman, Samson's wife,

who rose again and again to confess sins that were called to her mind; and oh! what contrition there was that she should have so sinned against her Lord. It seemed as though she was struggling desperately to get her heart cleared of sin to its utmost depth. Many others spoke, all with deep sorrow for their sins, with downcast faces and voices often breaking with emotion."

Several individual cases are mentioned by Mr. Bunker indicating the depth and genuineness of the work in the hearts of the people. Of the services on another day he writes:—

"In the afternoon I spoke of Zacchæus' example of restitution and urged the people to show their sincerity in a similar manner. We planned to close the meeting and have none that evening. I asked a few to lead in prayer at the close, but before we knew it we were in the midst of confessions which could not be stopped for several hours. It was dreadful to hear them. Sins of many years' standing were confessed with as vivid conviction and as deep contrition as those recently committed. I retired from the meeting about eight o'clock, but I had no more than reached the house when I heard loud crying in the church. I went down and found them all on their knees crying and praying. After hearing their confessions I was prepared for anything. My notions of religious propriety were revised, and I did not wonder that they cried out in agonizing prayer. It is all right to be good-mannered under ordinary circumstances, but when great fear or sorrow comes we must allow for exceptional actions. I do not believe that the calm propriety of this world will play much of a part when God deals with sin on the judgment day. To the ears their commotion seemed Babel repeated, but as I listened I could hear one great harmonious cry to God for forgiveness—'Jesusu Christu, si tetelela,' Jesus Christ, forgive us. How sweet it seemed as I listened! this cry for forgiveness which we have so longed to hear. Soon the teacher and others began to sing. It seemed at first like a bird try-

ing to make its voice heard in the midst of a tempest. But gradually the whole tempest of sound joined with one voice in one grand song prayer to God. The transformation was wonderful. After singing a few hymns they arose from their knees and quietly went to their homes."

AN INDESCRIBABLE SCENE.

"Saturday I spent in organizing the church and an inquirers' class for Bible study and Christian work. In the evening we had another wonderful meeting. I spoke of the danger to those who, in such times of quickening, hardened their hearts against the Spirit's influence. There were some men who had pretended to confess their sins, naming a few little things, while their lives were filled with great sins which they were refusing to make right. After I had spoken, I held the meeting open for those who had confessions to make. For an hour I witnessed such scenes as I had never before seen. About fifty confessed sin, rising in quick succession. A husband confessed terrible wrong done to his wife and asked her to forgive him, which she did, acknowledging how she had hated him. A wife told how she had intended to kill herself and her children because her husband had whipped her. Some called out of the church those whom they had wronged and settled their troubles. Church members confessed to using witch medicines and to drunkenness. Many acknowledged theft. Both men and women confessed to the vilest habits and customs. All spoke in deep sorrow for the evil done, and with the avowed purpose of leaving the old evil ways.

"But the scene is indescribable. I never realized the wonderful nature of God's grace in saving lost men as I did there that night. I finally called for prayer that God would have mercy upon them. Every one in the house sank to his knees and all began praying together in low, subdued tones for pardon and cleansing. Gradually as their emotion deepened their voices rose until the sound of their pleading was like a tornado in the house.

Then it subsided again until one man was praying alone. He pleaded with all his strength for God's mercy to come to them, and finally his voice broke into sobs and all joined with him until the volume of sound was great. A song was then started and quiet was restored. I then called for those who had found forgiveness for sin and had experienced the peace of God in their souls to bear witness. Some splendid testimonies were given. Several boys from the Adams School, who had come over to help us on Sunday, bore testimony to what God had done for them and for the school. On Sunday a large congregation gathered. I preached from the text, Luke 21 : 36, and never had greater power given me for witnessing. I urged upon the church to go out among the heathen people and work for them. The work had been chiefly among the station people up to that time. Last Monday the report came to me that they had done as I suggested, and seventy-four heathen had expressed the purpose to live a Christian life.

"In the entire history of the mission there has been no such awakening among the people. The work of teaching and training which this movement necessitates seems appalling to our depleted band of missionaries. Pray for us, that He who has begun the work may perfect it until the day of Jesus Christ."

THE REVIVAL AT UMZUMBE.

Umzumbe is the southernmost station of the mission and has not been in touch with the movement in other parts of Natal, yet a great blessing has come to the school and church there. Miss Stillson writes under date of April 28 : —

"No evangelist has visited this district, and we have seen only two or three white faces for many weeks, and no person has come from outside to help. This has been purely and clearly the work of the Holy Spirit which we have seen. From the beginning of the term there was evident an earnest spirit among a portion of the girls. The Sunday-school lessons in Acts concerning the Pentecost and the

following events seemed to deeply impress their hearts. The feeling grew in intensity and spread among them until a crisis seemed reached on Friday, March 19, when that spirit of heart searching and confession that has characterized the movement fell upon the entire school one may say. Very few remained untouched. So great was the burden, so intense the feeling of sin, that it was impossible to go on with school duties, and the day was given up to soul dealing. Then it was that the native teachers and more developed Christian girls proved the value of their careful training in their knowledge of the Bible and the ability to deal with their penitent companions. That whole morning the greater part of the school remained sitting on the ground in the shade of the banana plants, while right and left those who had first gathered from curiosity were stricken with conviction. There was strong crying for mercy, and confessions poured out to pale the cheek of the listener. It was a memorable scene; and there have been many more in the days and weeks following. Some very striking cases I might relate.

"It has been a wonderful work, for which we give all glory and praise to our God. The more earnest of our girls have felt led to visit homes on the station or heathen kraals within reach, and we have thought it right to send them out with prayer, in bands of three or four, usually on Saturdays and Sundays, accompanied by a teacher, and the results in many instances have proved that the Lord does work through them. In some cases quite remarkable fruits have attended the simple telling of the gospel story by these Spirit-filled girls. They know the lives, the special sins, the habits of mind of their people, and can move them as we cannot. Sometimes nearly all their audience, it may be a dozen persons in a hut, or one hundred or more in a chapel, are simply stricken to earth under the sense of sin and wrath of God, and strong men groan and cry out, 'What must we do to be saved?' In one out-station school, where one of our girls, converted two years ago,

and now teaching at another place, went to preach, the power of the Spirit fell upon them, and during the Sunday fifty-one persons expressed penitence and desire to be saved.

“All this signifies ripe fields, and it means also a great and extending work of feeding, guiding, instructing these babes in Christ, and we are led to cry out, ‘Who is sufficient for these things?’ We can only pray the Lord of the harvest to send forth laborers, and no doubt he will as he finds them ready.”

THE AMANZIMTOTE SEMINARY.

Mrs. Cowles, of Amanzimtote, in a letter to personal friends, gives many details of the extraordinary work of grace among the boys and young men of the seminary. For a while it seemed as if nothing could be done except to give time and thought to prayer and confession. Mrs. Cowles says:—

“Football and their favorite debating society have given place to the prayer-meeting, and have received no thought since the movement began. Every evening between supper and the seven o'clock study hour there is a voluntary resort to the hillside back of the house, and this recreation hour is spent in calling upon God. As a result of this constant and earnest seeking, many have received a great blessing, their hearts being fairly on fire with love to God. One boy, hugging his Bible to his heart, exclaimed, ‘Oh! this is the book for us now! We have had enough of other books. The Bible, only the Bible now.’ Twenty-three came to Mr. Cowles at one time and bought out the entire stock of Zulu Bibles then on hand. Heretofore they have been quite content with an English Bible, costing a shilling, which most of them only half understood. The Zulu Bible costs three shillings and sixpence, the equivalent of six or seven days’ work.”

Mrs. Cowles gives some striking illustrations of the way in which these boys undertake Christian work. On Sunday mornings more than half the school go in little bands all over the hills to take the gospel message to their heathen friends. Some of them start at four o'clock in the morning, returning at 7.30 P.M., walking thirty miles or more. With all that is hopeful in the outlook, the missionaries are quite aware that there are many dangers attending this movement. These youths, now so eager and full of confidence in their new life, are yet very frail, and though willing to endure any hardship at present are not strong to resist such temptations as will come. Mrs. Cowles writes:—

“I cannot tell you how many new and difficult problems this work presents to us. Mr. Cowles has had time of late for little else than to prepare for his meetings. These boys, though some of them are men grown, are but babes in the Christian life. They have given up all for Christ, so far as they know, and are ready to follow his leading anywhere; they are truly converted. Their danger lies in their emotional and imaginative disposition. They measure their religion by their feelings. The work before their teachers is to lead them step by step, to give precept upon precept, to show by lesson upon lesson that serving Christ is being faithful in hoeing and grinding and studying, by telling the truth, and by observing the rules of love and duty. Dear friends, do you catch a glimpse of the responsibility that falls upon those in charge of so great a work? Do you wonder that our hearts quicken at the thought of it?

“Our school was never so full. It is only by close crowding that all of our sixty-eight boys can get room to eat and sleep. All but some six of them have taken a decided stand on the Lord’s side.”

Notes from the Wide Field.

INDIA.

THE FAMINE. — The reports we receive from India show no mitigation of the sufferings from famine. The relief works are crowded, and many who have superintended the efforts to minister to the sufferers have succumbed to the strain put upon them. A letter from an English missionary, given in the *Harvest Field* for June, says: —

“ Our worst time will be when the rains come, I fear, for the damp and cold bring all kinds of sickness to the already weak and sickly people, and many of them are absolutely without any clothing beyond a strip of waistcloth. It was pitiful after the storm on Saturday to see tiny children, almost skeletons, crouching in corners, without a thread to cover them, their bony arms clasped tightly across their chests, whilst the cold, damp wind struck sharply against the poor little shivering forms. I had *one* warm jacket left for them all! I gave it to the worst child I could find, and then fled to escape the pleadings of the others. No one who has not seen it can know a tithe of the awful misery that ‘famine’ means. Hungry women lose their womanly tenderness even for their own children. I have seen a woman snatch at the food in her starving baby’s hand, while the poor mite fought furiously for it.”

A CURIOUS SUPERSTITION. — An English Wesleyan missionary gives the following singular illustration of the kinds of superstition which prevail among the people in the village communities. This missionary was about to build a church in the village, and had decided to place it two or three yards back from the street, and yet not in line with the houses on the right and left of it. He returned to his home with no thought of having done anything to disturb the inhabitants, but he says: —

“ A few days after my visit I received a deputation of heathen men from the village. They had left their work and come ten miles to see me, and they assured me from the first that they had very important business. I found on inquiry that they represented the householders to the east of the church site and on the side of the street. They objected to our church being built back from the street and out of line with their houses. The extended lines of our walls, they said, would run into their houses and strike them through; and this, they contended, would bring about the most dire results to them all. Their cattle would die, and their children would die, and their own lives would be worth nothing. It would have been bad enough, they argued, had the place been an ordinary dwelling-house, but for the temple of a god, and particularly of a god so strong as ours, to be built in that place, struck terror to their hearts. I gathered from them that they would be especially afraid to lie down at nights lest their prostrate bodies should cross the line of our wall and be instantly destroyed. I gathered further that this danger would only affect the houses to the east of the church and on the same side of the street. Those on the west and on the opposite side of the street would suffer no harm. The men could give me no reason why such danger should attend the building of a house in a particular way, but they clung tenaciously to the statement that it had always been so; and however much we may smile at the superstition, it was manifest that their fear was very real and amounted almost to terror. I tried for a long time to argue them out of it, but fear rarely yields to argument among such people as these, and nothing that I could say seemed to take any effect, until I bethought myself of a small stratagem, which after all seemed innocent.”

The missionary told them they would put a wall in front of the church in a line with the houses so as to enclose the ground. This satisfied them at once, but later, when the work was begun, they very much wished that the wall should be put up before the

chapel walls were raised, so as to be a protection from the first. So serious were they in their superstition that they spoke of pulling down their houses rather than run the risk of what might happen if the lize was not properly observed.

CHINA.

LI HUNG CHANG ON EDUCATION IN CHINA. — We find in the *Japan Mail* of May 15 a remarkable letter addressed by this eminent viceroy to Rev. Gilbert Reid as he was about to leave China for America. It will be remembered that Mr. Reid has been of late specially interested in a movement to reach the higher classes of China by Christian educational institutions, and it is in view of this effort that the viceroy addressed this letter to him. The admissions which are made in regard to the defects of China are so striking that we give the letter entire. The *Japan Mail* significantly remarks that “nothing ever done by Li Hung Chang becomes him better” than the following letter: —

PEKING, CHINA, April 12, 1897.

TO REV. GILBERT REID, Founder of the Missions to the Upper Classes of China, Peking.

Dear Sir, — Having on various occasions gladly shown my interest in the good work recently organized by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries — perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered: it exists; and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart and has greatly endeared your people to me. If it would interest them to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims and aspirations, you may use for that purpose this letter from Your friend,

(Signed) LI HUNG CHANG, *Senior Guardian of the Heir Apparent, Classical Reader to His Majesty the Emperor, Senior Grand Secretary of State, Minister of the Foreign Office, and Earl of the First Rank.*

AFRICA.

AMONG THE NGONI. — The Ngoni, it will be remembered, are a branch of the Zulu stock who are settled on the highlands west of Lake Nyasa. They fled from their early home, south of the Zambesi, when defeated in war. Livingstone found them in their new settlement, and the missionaries of the Scotch Free Church, who were labor-

ing on Lake Nyasa, came in frequent contact with them. These Ngoni were the bitter enemies of the Atonga, of Bandawé, among whom the Scotch missionaries are laboring, and they were regarded as warlike, vindictive, and inaccessible. But of late years the Free Church missionaries have had much success among these Ngoni, and the last number of the *Free Church Monthly* gives a letter from Dr. Elmslie reporting a remarkable revival. Chiefs and common people have been moved by the gospel message and have made confession of Christ. Dr. Elmslie writes:—

“Side by side with those of royal blood there was found the old, wrinkled, almost unclothed slave, and the case of the widow of the late chief of Ekwendeni, with her son and grandchild, all being received at one time, made one's heart full to overflowing. One old woman—a slave—who was baptized and partook of the Lord's Supper at Ekwendeni on the twenty-eighth of February, was called to the home above on the following Sabbath. As showing what the gospel can do in breaking down caste, she was visited when sick by the chief's widow, herself old and infirm, who walked three miles to see her. In former days it was customary to cast old and worn-out slaves into the bush to die. Such apparently trivial incidents as that referred to are wonderful object lessons to unbelieving natives, and compel them to speak and think of what is now utterly transforming the country. When the poor old woman who died made application for baptism, she said, ‘I am old and cannot learn to read like others, but, striking her breast, ‘I know here that I love the Saviour, and he has washed my sins away.’”

Dr. Elmslie reports that of the 130 scholars on the roll, thirty-one were able to read the Zulu New Testament. Of one of the native laborers, Mawelera by name, who has charge of the station at Njuyu, the doctor writes:—

“It is an honor to be associated with him in the same work. Gentle and unassuming, he has won for himself a unique position among his fellow-natives. What charms one most in Mawelera is that he is a thorough native, with no superficial veneer of civilization, which is too often the case with half-educated boys. He is master of many Bantu languages, so much so that in his correspondence very often, rather than take an English word for which there is no equivalent in Ngoni, he will go to Zulu or Kafir to express it.”

Of the work of grace which had been progressing at Njuyu, and of the coming of the candidates for admission to the church, Dr. Elmslie writes:—

“We saw as many as we could on Friday night, and on Saturday we were in a state of siege nearly all day. Fifty-one persons altogether were examined, and out of these forty-four—twenty-two women and twenty-two men—were held by the church as fit for baptism. Most of these have been for years connected with the mission. Some of them received their first instruction in school, some are the wives of teachers, and have been taught by their husbands. One old widow is the mother of a teacher. Another woman is the mother of one of the late Dr. Steele's personal boys, a boy who is now being educated at the Livingstonia Institution. The father, in this case, is still a heathen. One young man, a rescued slave, was long ago the servant of the late Mr. James Sutherland. Some are husbands of heathen wives, and others wives of heathen husbands, and in not a few cases both the husband and wife were admitted. Some of them in their answers to the questions put to them showed a wonderful knowledge of divine things. Others again were, according to our ideas of knowledge, very ignorant; but they all knew that Jesus Christ died to save them, and are trusting in him to break the power of sin in their hearts.”

A KING'S LETTER.—West of the Kingdom of Uganda, on Lake Victoria, is the Kingdom of Toro, whose king has become a Christian, and who seems to be imbued with the spirit of the gospel. The last mail from Central Africa brings a letter from

this king of Toro, asking for prayer and for help. It is a striking letter and we give it entire. It was dictated by the king, in his own words, and the translation is said to be literal:—

“BETERIEMU, TORO, February 1, 1897.

“*To my dear Friends, the Elders of the Church in Europe,*—I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudu (David) Kasagama, King of Toro. The reason why I commence to tell you that, is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for him; therefore I write to you, my brethren, to beseech you to remember me and to pray for me every day, all the days. I praise my Lord very much indeed for the words of the gospels he brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words.

“I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for him only, that all my people may understand that Christ Jesus, he is the Saviour of all countries, and that he is the King of all kings. Therefore, sirs, I tell you that I have built a very large church in my capital, and we call it ‘the Church of St. John.’ Also, that very many people come every day into the church to learn the ‘Words of Life,’ perhaps 150; also on Sunday they are very many who come to worship God our Father in his holy church and to praise him. I also tell you that in the gardens here we have built six churches. The people of this place have very great hunger indeed for the ‘Bread of Life’; many die every day while still in their sins, because they do not hear the gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity on the people in great darkness; they do not know where they are going. Also, I want to tell you that there are very many heathen nations close to my country—Abakonjo, Abamha, Abahoko, Abasongola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also, I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now good-by, my dear friends. God be with you in all your decisions! I am your friend who loves you in Jesus,

DAUDI KASAGAMA.”



Miscellany.

BIBLIOGRAPHICAL.

Strategic Points in the World's Conquest: The Universities and Colleges as related to the progress of Christianity. By John R. Mott; with map of his journey. New York, Chicago, and Toronto: F. H. Revell Co. Price, \$1.

Our readers are not uninformed as to the journey Mr. Mott has made around the world, or of the reports which he has sent in reference to his work in Eastern lands. We have given at length in our pages accounts of the meetings he has held in connection with the students of

China and Japan, and our last number contained the summary of his report of the tour. But the volume whose title is given above contains Mr. Mott's full reports, and we are sure that the intelligent friends of missions will be glad to secure these records of his visits in Syria, Palestine, India, and Ceylon, China, Japan, and Australia. Mr. Mott is a clear and vigorous writer, and he is engaged in a hopeful movement for the evangelization of the world. Profoundly impressed with the belief that the higher institutions of

learning in all nations are the strategic points to be occupied for Christ, he presents a most effective plea for the strengthening of these institutions in lands to which

the gospel is to be carried by the Church of Christ. We trust that the publication of this volume will give a new impulse to educational missions the world over.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the *Morning Star*, now beginning her annual voyage to Micronesia, that she may be kept in safety and made serviceable for the bringing in the kingdom of God in the island world.

For the treasury of the Board: That during the few remaining weeks of the financial year its needs may be met by the willing offerings of churches and individuals, so that the hearts of our missionaries shall be cheered, and that urgent calls for aid may be responded to.

ARRIVALS ABROAD.

May 1. At Tientsin, Rev. Horace T. Pitkin and wife, to reinforce the North China Mission.

DEPARTURES.

June 26. Rev. William W. Wallace and wife, under appointment to the Madura Mission. Mr. Wallace was for some years connected with Jaffna College in Ceylon.

July 2. From San Francisco, Miss Jennie Olin, under appointment to the Micronesian Mission, to be stationed at Ruk; also Miss Beulah Logan, to be associated for a time with her mother at Ruk.

The *Morning Star* sailed from San Francisco for Micronesia on July 2.

July 10. From New York, Rev. Wesley M. Stover and Mrs. Marion M. Webster, returning to the West African Mission. Mrs. Stover remains for a longer time in the United States.

ARRIVALS IN THE UNITED STATES.

June 16. At New York, Rev. Willis C. Dewey, D.D., and wife, of Mardin, Eastern Turkey.

June 18. At New York, Rev. Henry S. Barnum and wife, of the Western Turkey Mission.

Missionary Concert Topics.

THE following are the topics suggested by the Cooperating Committees of the American Board for the remaining months of 1897:—

August. The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department—Annual Meeting. *December.* Work of Women's Boards.

Donations Received in June.

MAINE.

Andover, Friend,	10 00
Bath, Winter-st. Cong. ch.	157 58
Bridgton, 1st Cong. ch.	15 64
Cumberland Centre, A friend,	2 00
Kennebunkport, Mrs. Horace Smith,	10 00
Oakland, Mr. and Mrs. Lyman K. Lee,	10 00
Sidney, Phebe W. Sawtelle,	5 00
Togus, James Garvin,	5 00
Warren, 2d Cong. ch.	8 50
Wells Beach, 2d Cong. ch.	5 00
Woodfords, Katharine P. Johnson,	1 00
Yarmouth, 1st Parish Church,	50 00—279 72

NEW HAMPSHIRE.

Brookline, Cong. ch.	7 00
East Alstead, Cong. ch.	1 63
East Jaffrey, Cong. ch.	14 32
East Westmoreland, Friends,	3 00
Exeter, 1st Cong. ch.	182 20
Hampton, Cong. ch.	8 20
Keene, 2d Cong. ch.	28 62

Lancaster, Collected by Paul A. Benton,	1 00
Lisbon, Mrs. A. B. Taft,	10 00
Meriden, Cong. ch.	18 18
Pelham, Cong. ch.	60 00
Pembroke, 1st Cong. ch.	15 69
Rochester, Henry M. Plumer,	25
Mrs. Martha W. Horr,	5
	30 00—379 84

<i>Legacies.</i> —Nashua, Edward Spalding, by Samuel S. Spalding and George F. Andrews, Ex'r,	5,000 00
	5,379 84

VERMONT.

Berlin, Mrs. J. E. Perrin,	5 00
Brattleboro, Centre Cong. ch., m. c.	22 00
Burlington, 1st Cong. ch.	108 00
Dummerston, Cong. ch.	29 00
Hartford, Cong. ch. (of which 100 from J. G. S.)	115 00
New Haven, A friend,	100 00
Norwich, Rev. W. R. Nichols,	10 00
Rochester, Cong. ch.	32 91

South Royalton, Cong. Sab. sch., for catechist, Madura,	10 00
St. Johnsbury, North Cong. ch., 226; Rev. C. F. Morse, 25,	251 00
Vergennes, Cong. ch.	10 00
West Brattleboro, Cong. ch.	29 44
West Hartford, Cong. ch.	7 94
Westminster, Cong. ch.	10 00—740 29

MASSACHUSETTS.

Abington, 1st Cong. ch.	9 00
Andover, Free Christian Church, 83.35; South Cong. ch., 73.50,	156 85
Auburndale, Rev. George M. Adams, 20; Friend, 10,	30 00
Bedford, Cong. ch.	20 00
Blandford, 1st Cong. ch.	28 60
Boston, Allston, Cong. ch., 400; Village ch. (Dorchester), 82.49; Roslindale Cong. ch. (for work in India), 30.64; Hope Chapel, for native preachers, India, 25; Park-st. ch., 10; Y. P. S. C. E. of do., toward salary Rev. James Smith, 100; Y. P. S. C. E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 100; Y. P. S. C. E. of Boylston ch., toward support of missionary in Fochow, 50; Central ch., 23.11,	821 24
Brockton, Porter Cong. ch., to const. CHARLES P. HOLLAND, H. M.	137 75
Brookline, Harvard Cong. ch. (of which 25 Thank-offering, from Mr. and Mrs. H. E. Abbott),	1,113 85
Cambridgeport, Prospect-st. Cong. ch., A friend,	10 00
Clinton, C. L. Swan,	50 00
Concord, Trinitarian Cong. ch.	13 25
Dalton, 1st Cong. ch., to const. Mrs. GROVE W. CONVERSE and FRANK L. PACKARD, H. M.	200 00
Danvers, Maple-st. Cong. ch., to const. GRACE F. PERRY, Mrs. J. F. PORTER, and LEWIS B. ABBOTT, H. M.	303 18
Dunstable, Cong. ch., to const. WILLIAM P. PROCTOR, H. M.	50 00
Falmouth, 1st Cong. ch., to const. Rev. CHARLES H. WASHBURN, H. M.	55 00
Granby, Cong. ch., Wm. A. Smith,	5 00
Greenfield, 2d Cong. ch.	29 86
Hamilton, Cong. ch., for work in Turkey, in memory of Rev. Egbert Smythe Ellis,	27 00
Hatfield, Cong. ch.	47 00
Haverhill, Riverside Cong. ch., 5.12; 4th Cong. ch., 3.48,	8 60
Holyoke, 2d Cong. ch., Ladies' Prayer Circle,	14 00
Leominster, Orth. Cong. ch.	103 32
Lexington, Hancock Cong. ch.	92 36
Leverett, 1st Cong. ch.	8 85
Methuen, 1st Parish ch.	159 05
Millbury, 1st Cong. ch.	30 90
Miller's Falls, 1st Cong. ch.	4 00
Montague, Cong. ch.	20 00
Newton, A friend for missionary in Turkey,	7 00
Newton Centre, 1st Cong. ch.	169 54
North Billerica, Mrs. Elvira R. Gould,	12 00
North Brookfield, 1st Cong. ch.	18 24
Petersham, Cong. ch.	15 00
Pittsfield, 1st Cong. ch.	145 94
Prescott, Carrie M. Houghton.	1 00
Randolph, 1st Cong. ch.	109 58
Reading, Cong. ch.	10 00
Revere, 1st Cong. ch.	17 20
Salem, Tabernacle ch.	59 39
Sharon, Cong. ch.	20 62
Shuffield, Cong. ch.	7 00
Sherborn, Pilgrim Cong. ch.	25 00
South Braintree, Cong. ch.	18 00
South Framingham, Grace Cong. ch.	10 00
South Hadley, 1st Cong. ch., 18; "L.," Mt. Holyoke College, 150,	168 00
South Lincoln, Friends, in memory of James H. Farrar,	50 00
Springfield, South Cong. ch.	60 00
Stoneham, Cong. ch.	40 50

Sunderland, Cong. Sab. sch.	25 00
Three Rivers, Union Cong. ch.	25 32
Wakefield, Cong. ch. (of which 6.49 special collection),	45 47
Waltham, Trinity Cong. ch.	20 00
Wellesley Hills, Cong. ch.	26 00
Westfield, 2d Cong. ch.	64 88
West Springfield, Park-st. Cong. ch.	37 11
Winchendon, North Cong. ch. (of which 23.86 m. c.), to const. R. D. CRAIN, H. M.	178 19
Winchester, 1st Cong. ch. (of which 6. m. c.),	9 00
Woburn, North Cong. ch.	5 00
Worcester, Plymouth Cong. ch., 55.91; Y. P. S. C. E. of Hope Cong. ch., for native helper, Fochow, 12; Union Cong. ch., Extra-cent-a-day Band, 7.63,	75 54
Wrentham, 1st Cong. ch.	26 00
—, A friend,	15 00
—, "Lee friends,"	10 00—5,075 18
<i>Legacies.</i> —Douglass, Caroline Clark Southworth, by W. H. Emerson, Adm'r,	100 00
Milford, John S. Tucker, by Geo. A. Turner, Ex'r,	317 32
Springfield, Mary C. Merriam, by Homer Merriam, Ex'r,	1,000 00—1,417 32
	<u>6,492 50</u>

RHODE ISLAND.

Peace Dale, Cong. ch.	56 01
<i>Legacies.</i> —Pawtucket, Hugh McCrum, add'l,	288 75
Providence, Mrs. Pallas S. Wheeler, by John W. Danielson and Henry R. Davis, Ex'ts,	2,000 00—2,288 75
	<u>2,344 76</u>

CONNECTICUT.

Colchester, Cong. ch. and Sab. sch.	23 79
Danbury, 1st Cong. ch., Julia Hatch, for work in Armenia.	10 00
Durham, Cong. ch.	18 13
East Haven, Cong. ch.	28 25
East Windsor, 1st Cong. ch.	25 00
Falls Village, Cong. ch.	3 20
Granby, South Cong. ch. (of which 30 from lady for support of native preacher),	39 05
Haddam, 1st Cong. ch.	23 00
Hartford, Students' Assoc., Theol. Sem., 77.75; S. M. D., 25; Rev. James H. Roberts, 5,	107 75
Kent, 1st Cong. ch.	10 63
Lisbon, Cong. ch.	12 20
Middletown, South Cong. ch.	37 65
New Britain, Y. P. S. C. E. of South Cong. ch., for salary Mrs. Amy Bridgman Cowles,	271 72
New Haven, Yale College ch., 376.85; A friend, 15,	391 85
New London, 1st Church of Christ (of which 24.23, m. c.), 121.74; Y. P. S. C. E. of 2d Cong. ch., for "Forward Movement," 3.50,	125 24
Simsbury, 1st Church of Christ,	10 53
South Canaan, Cong. ch.	3 60
South Windsor, 1st Cong. ch.	29 95
Thomaston, 1st Cong. ch.	11 47
Tolland, "Forward Movement," Y. P. S. C. E., toward support Rev. R. A. Hume,	10 00
Trumbull, Cong. ch., for work in nominally Christian lands,	5 47
West Haven, 1st Cong. ch.	19 04
West Winsted, Mr. and Mrs. H. A. Russell,	5 00
Windsor Locks, Rev. Richard Wright,	1 00—1,224 12
<i>Legacies.</i> —Somers, Eunice C. Shepherd, by Chas. H. Barrows, Ex'r,	16 43
	<u>1,240 55</u>

NEW YORK.

Albany, A friend,	50 00
Angola, Miss A. H. Ames, for work in Turkey,	5 00
Aurora, Rev. D. A. Walker,	15 00
Bangor, Cong. ch.	3 50
Brooklyn, Chnton-ave. Cong. ch., 9r8.18; South Cong. ch., 60; New England Cong. ch., to const., with prev. dona., Mrs. CAROLINA REOCH, H. M., 50; do., Y. P. S. C. E. (of which 40 for Bible-reader, Madura), 50,	1,078 18
Cambria, Cong. ch.	9 50
Camden, Cong. ch.	14 00
Cortland, Cong. ch.	100 00
Elmira, Pension,	51 00
Friendship, Mrs. J. S. Renwick, for Armenia,	5 00
Jamestown, 1st Cong. ch.	24 66
New York, Broadway Tabernacle Y. P. S. C. E., toward support native preacher; India, 15; D. Willis James, 5,000; Mrs. E. M. Orton, 5; Miss "R. G. S.," 2,	5,022 00
Oxford, Cong. ch.	28 50
Sherburne, 1st Cong. ch., to const. Mrs. MAGGIE C. BUCHANAN and Mrs. ELMORA PLATT, H. M.	249 24
Syracuse, Cong. ch.	4 00
Utica, Y. P. S. C. E. of Plymouth Cong. ch., for student, P. sumalai College,	5 00—6,664 58
Legacies.—Brooklyn, Mrs. Ellen Thurston, by Duncan Smith, Ex'r, Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 2d instalment,	12 50 212 50—225 00
	6,889 58

NEW JERSEY.

East Orange, 1st Presb. ch., for work in Macedonia,	8 00
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PENNSYLVANIA.

Gouldtown, George Lewis,	1 30
Philadelphia, Central Cong. ch.	436 60—437 90

NORTH CAROLINA.

Raleigh, Cong. ch.	6 00
Southern Pines, 1st Cong. ch., by Anna M. Foster, Chairman Com.	21 08—27 08

FLORIDA.

Melbourne, 1st Cong. ch.	8 92
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INDIANA.

Orland, Cong. ch.	14 10
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MISSOURI.

Kansas City, 1st Cong. ch.	133 44
Rockville, Mrs. Addie Haynes,	5 00
St. Louis, Pilgrim Cong. ch. (of which 25 for "Debt"),	125 00—263 44

OHIO.

Brecksville, 1st Cong. ch.	10 75
Cincinnati, Columbia Cong. ch.	11 93
Cleveland, Hough-ave. Cong. ch.	13 03
Cuyahoga Falls, Cong. ch.	15 50
Elyria, 1st Cong. ch.	10 00
Gomer, Cong. ch.	20 00
Hudson, Cong. ch.	9 00
Marysville, Cong. ch.	6 85
Oberlin, Student Volunteer Band of Oberlin College, 8; Dudley Allen, M.D., 100,	103 00
Painesville, Cong. Sab. sch., 28, and Y. P. S. C. E., 7, for missionaries in India; W. A. and Ida Hillis, 10,	45 00
Steuben, Cong. ch.	2 00
Tallmadge, Cong. ch.	37 05
Toledo, Washington-st. Cong. ch.	3 65—293 36

ILLINOIS.

Aurora, New England Cong. ch.	29 60
Chicago, 1st Cong. ch., 126.26; Warren-ave. Cong. ch., add'l, 17.25; Church of the Redeemer, 10.60; Grace Cong. ch., with prev. dona., to const. Rev. THOMAS A. MOFFAT, H. M., 7.03; Gross Park, Cong. ch., 3.27; H. M. Lyman, 25; Rev. A. R. Thain, 25,	214 41
Dundee, Cong. ch.	14 00
Joy Prairie, Cong. ch.	73 05
Kewanee, Cong. ch., add'l,	25 00
Lombard, 1st Cong. ch.	8 00
Oak Park, 2d Cong. ch., A. N. H.	25 00
Peoria, Rev. A. A. Stevens,	2 00
Rockford, 1st Cong. ch.	87 29
Roseville, Mr. and Mrs. L. C. Axtell,	70 00
Sauemin, Mrs. Mary E. Knowlton,	1 00
Stillman Valley, Cong. ch.	17 57
Wataga, 1st Cong. ch.	6 50—573 42

MICHIGAN.

Big Rock, Cong. ch.	1 00
Church, A. W. Douglass,	5 00
Cooper, Cong. ch.	5 60
Grand Blanc, Cong. ch.	15 00
Lansing, Pilgrim Cong. ch.	3 00
Muskegon, Cong. ch.	34 20
Vienna, Cong. ch.	1 00
Ypsilanti, Cong. ch.	7 70—72 50
Legacies.—Kalamazoo, Emeline A. House, by James M. Davis, Ex'r,	8,000 00
	8,072 50

WISCONSIN.

Baraboo, Cong. ch.	6 00
Fontana, Mary D. Reid,	5 00
Green Bay, Mrs. W. D. Cooke,	1 00
Hammond, Cong. ch.	5 00
Hayward, Cong. ch.	16 69
River Falls, Cong. ch.	20 00
Wauwatosa, 1st Cong. ch.	25 00—78 63

IOWA.

Arthur, Silver Creek Cong. ch.	18 00
Burlington, Cong. ch.	60 00
Pleasant Prairie, Cong. ch.	6 60
Sioux City, Cong. ch.	70 00
Steamboat Rock, Cong. ch.	8 95
Tabor, Cong. ch.	23 21
Williamsburg, Cong. ch.	12 00—193 76

MINNESOTA.

Lake Park, Cong. ch.	3 50
Minneapolis, Open Door Cong. ch., 9.42; Como-ave. Cong. ch., 1.71,	11 13—14 63

KANSAS.

Hiawatha, Cong. ch.	18 02
Onaga, Cong. ch.	6 12
Overbrook, Cong. ch.	12 85
Paola, Cong. ch.	16 85
Ridgway, Cong. ch.	2 57
Wakefield, Cong. ch.	18 11—74 52

CALIFORNIA.

Fresno, Cong. ch., for work in Armenia and Bulgaria,	3 55
Lincoln, Cong. ch.	12 00
Oakland, Pilgrim Cong. ch.	24 00
Pasadena, 1st Cong. ch.	98 00
Sacramento, 1st Cong. ch.	58 20
Santa Ana, 1st Cong. ch., for work in India,	6 00
Stockton, 1st Cong. ch., 1.35; Rev. J. C. Holbrook, D.D., 5; A friend, for work in India, 5,	11 35—213 10

COLORADO.

Silver Cliff, A. M. Bissell, 1 00

WASHINGTON.

Puyallup, Plymouth Cong. ch. 1 00
 Tacoma, Y. P. S. C. E. of East Cong. ch., toward support Rev. H. D. Goodenough, 5 00—6 00

SOUTH DAKOTA.

Armour, Cong. ch. 5 40
 Carthage, Cong. ch., for missionaries in India, 6 00
 Lake Preston, Cong. ch. 6 00
 Redstone, Cong. Sab. sch., for missionaries in Marathi, 5 00
 Troy, Cong. ch. 1 82
 Vermillion, Cong. ch., add'l, 6 50—30 72

MONTANA.

Great Falls, 1st Cong. ch. 3 00

IDAHO.

Pocatello, "Forward Movement," Y. P. S. C. E., toward support Rev. H. D. Goodenough, 5 00

From the CANADA CONGREGATIONAL FOREIGN

MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, Treasurer, 687 71

FOREIGN LANDS AND MISSIONARY STATIONS.

JAPAN.—Kyōtō, Rev. A. W. Stanford, 5 00
 SCOTLAND.—Newport, Y. W. C. A. 4 87
 SOUTH AFRICA.—Adams, Mrs. Laura B. Bridgman, A Thank-offering, 292 20
 WEST CENTRAL AFRICA.—Sakan-jimba, Rev. T. W. Woodside (of which 25 for work in Turkey), 50 00—352 07

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.

For several missions in part, 11,089 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer. 2,100 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Treasurer. 4 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Y. P. S. C. E. of Central Cong. ch., for Turkey, 9 11
 NEW HAMPSHIRE.—Alstead, An Endeavorer, 1.02; East Alstead, Cong. Sab. sch., 10; Greenville, Y. P. S. C. E., 2.50; Meriden, Y. P. S. C. E. of Kimball Union Academy, for India, 20.77, 34 29
 VERMONT.—Charlotte, Y. P. S. C. E. 10 00
 MASSACHUSETTS.—Boston, Immanuel Y. P. S. C. E., 13.36; do., Highland Cong. Sab. sch., 9.39; do., Pri. Dept. 2d ch. (Dorchester), 3; Brockton, Porter Cong. Sab. sch., 43.25;

Cambridge, Shepard Memorial Sab. sch., 33.14; do., Pilgrim Y. P. S. C. E., 10; East Northfield, Y. W. C. A. Northfield Seminary, 51.73, for school in India, and 25 for educa. boy in India; Leominster, Y. P. S. C. E., 11.08; Littleton, Y. P. S. C. E., 8; New Bedford, Y. P. S. C. E. of North Cong. ch., for India, 4; Orange, Y. P. S. C. E., 5; Salem, Y. P. S. C. E. of South Cong. ch., 25; Springfield, Memorial Sab. sch., D. W. Bemis' Class, 10; Westport, Y. P. S. C. E., for work in Armenia, 16.50, 268 45

RHODE ISLAND.—Providence, Beneficent Cong. Sab. sch. 100 00

CONNECTICUT.—Groton, Y. P. S. C. E., for student, Adams, 30; West Torrington, Y. P. S. C. E., 1.71, 31 71

NEW YORK.—Brooklyn, South Cong. Sab. sch., 25; New York, Forest-ave. Y. P. S. C. E., 15; Sayville, Cong. Sab. sch., 15.30; Sherburne, 1st Cong. Sab. sch., 22.50, 77 80

FLORIDA.—Key West, Cong. Sab. sch., for India, 3 55

TENNESSEE.—Memphis, Y. P. S. C. E. of Strangers' Cong. ch. 8 00

OHIO.—Toledo, Washington-st. Cong. Sab. sch. 9 00

ILLINOIS.—Chicago, Kenwood Cong. Sab. sch., 100; do., South Cong. Sab. sch., 50; do., Grace Y. P. S. C. E., 37.75; do., Union Park Y. P. S. C. E., 20; do., 1st Cong. Y. P. S. C. E., 14.59; Dundee, Cong. Sab. sch., 2; Glen Ellyn, Y. P. S. C. E., 5, 229 34

IOWA.—Sioux City, Cong. Sab. sch. 5 00

KANSAS.—Wakefield, Cong. Sab. sch. 4 00

CALIFORNIA.—Highlands, Cong. Sab. sch. 9 40

799 65

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—Plainville, Cong. Sab. sch. 10 00

INDIANA.—Spiceland, Ten Endeavorers, 1 00

ILLINOIS.—Chicago, 1st Cong. Sab. sch. 9 21

CALIFORNIA.—San Francisco, Mr. Irvine, for repairs, 1 00

21 21

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Abingdon, Y. P. S. C. E., for Larkin Fund, 10; Amboy, do., for do., 10; Chicago, Forestville Cong. ch., for do., 5; Decatur, Y. P. S. C. E., for do., 5; Hampton, do., for do., 2; Mattoon, do., for do., 2.50; Odell, do., for do., 12; South Chicago, 1st do., for do., 5; Wheaton, do., for do., 10, 61 50

WISCONSIN.—Eagle River, Y. P. S. C. E., for Olds Fund, 5; Lake Geneva, do., for do., 10, 15 00

IOWA.—Mitchellville, Y. P. S. C. E., for White Fund, 3; Onawa, do., for do., 6.25; Wilton Junction, do., for do., 8, 17 25

KANSAS.—Great Bend, King's Daughters of Cong. ch., for Bates Fund, 6 00

NEBRASKA.—Ogalalla, Y. P. S. C. E., for Bates Fund, 5; Omaha, do. of Hillside Cong. ch., for do., 3; Santee Agency, Y. P. S. C. E., for Albrecht Fund, 13.11, 21 11

SOUTH DAKOTA.—Milbank, Y. P. S. C. E., for Albrecht Fund, 1 65

WYOMING.—Rock Springs, Y. P. S. C. E., for Albrecht Fund, 3 00

125 51

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Biddeford, Friends, through Mrs. E. W. Staples, for mill, care Mrs. F. W. Bates, 100 00

VERMONT.—Norwich, Friends, for native agency, India, 1.22; Salisbury, Y. P. S. C. E., for evangelist, care Rev. H. C. Hazen, 11, 12 22

MASSACHUSETTS.—Boston, Shawmut ch., Frank Wood, for dispensary work, 25; J. N. Denison, for do., 25; L. M. Child, for Child School, Wai, 25; Miss Richardson, 7, and Miss Tufts, 1, both for native agency, India; Young Ladies' Miss. Circle, Walnut-ave. ch., for Zornitza, 5; Mt. Vernon Chinese Sab. sch., for native helpers, 2; Brockton, Porter Cong. ch., for native agency in India, 5; Dalton, Cong. Sab. sch., for pupil, care Rev. C. C. Tracy, 20; East Northfield, Y. W. C. A. Northfield Seminary, for use of Miss Fidelia Phelps, 25; and for use of Miss Nellie N. Russell, 25; and for Zornitza, 10; Everett, Y. P. S. C. E. of Mystic Cong. ch., for Zornitza, 20; Kingston, Mayflower, Y. P. S. C. E., for use of Rev. E. P. Holton, 10; Melrose, Y. P. S. C. E., for work, care Rev. James Smith, 60; New Bedford, Miss E. R. Wentworth, for work, care Mrs. F. M. Newell, 5; Northampton, Smith College, for pupil, Yozgat, 5; Saugus, Y. P. S. C. E., for pupil, care Miss E. M. Blakely, 5; Wakefield, Friends, for hospital building, care Rev. G. L. Williams, 5; West Newton, Cong. Sab. sch., for use of Miss M. E. Sheldon, 21; Williamstown, Faculty and students of Williams College, for work, care Rev. Geo. T. Washburn, 382.25; Worcester, D. M. Wheeler, for work, care Rev. Henry Fairbank, 15; do., Friends, by M. L. Sanford, for native helpers, India, 5; Yarmouthport, Cong. ch., for work, care Rev. Edward Fairbank, 13.11,			
CONNECTICUT.—Danbury, 1st Cong. ch., Miss Julia Hatch, for native helpers, India, 10; East Windsor, 1st Cong. Y. P. S. C. E., for pupil, care Miss M. E. Brewer, 5; Farmington, 1st Cong. Sab. sch., for relief of native helpers, India, 60, and for pupils, Yozgat, 15; Hartford, Asylum Hill Cong. ch., Friday Evening Club, for native preacher, care Rev. W. S. Ament, 30; Redding, Mrs. E. I. Gorham, for press, care of Rev. W. P. Elwood, 5; South Coventry, Y. P. S. C. E., for work, care Rev. J. P. Jones, 12.50; Washington, Cong. Sab. sch., for work, care Mrs. L. O. Lee, 12.50,			
NEW YORK.—Amenia, Mrs. S. L. Woodin, for student, care Rev. W. L. Beard, 8; Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, Pao-ting-fu, care Rev. G. H. Ewing, 20; Lowell, Rev. Mr. Cartell, for work in Cesarea, 2.60; New Berlin, Presb. Y. P. S. C. E., for work, care Miss Ilse C. Pohl, 15; New York, Lend-a-hand Fund, by the Misses Leitch, for work, care Rev. R. C. Hastings, 100; do., Bethlehem Chapel, Y. P. S. C. E., for native preacher, Cesarea, 5; Sherburne, Mrs. C. S. Gorton, for work, care Rev. W. N. Chambers, 200,			
NEW JERSEY.—Montclair, Pilgrim Mission Sab. sch., for work, care Mrs. J. D. Eaton,			
PENNSYLVANIA.—Harford, E. E. Jones, for native agency, Marathi,			
TENNESSEE.—Chattanooga, Eastlake Y. P. S. C. E., for work, care Miss M. E. Brewer, 10; Nashville, Union ch. for student, care Geo. B. Cowles, 26.50,			
KENTUCKY.—Berea, Y. P. S. C. E. of Berea College, for use of Miss S. F. Hinman,			
OHIO.—Burton, Cong. ch., for work, care Rev. J. C. Perkins, 20; Oberlin, Students of Oberlin College, for work, care Rev. C. C. Tracy, 50.30,			
ILLINOIS.—Chicago, Bethany Cong. ch., for native agency, Marathi, 5; do., Kenwood Cong. Sab. sch., Mr. Farwell's class, for pupil, care Rev. H. G. Bissell, 10; Evans-ton, A friend, for work, care Rev. S. C. Bartlett, 2; Jacksonville, Y. P. S. C. E., for pupil, care Miss F. A. Fensham, 10; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 29.22,			
INDIANA.—Michigan City, Swedish Cong. ch., for native agency, India,			
IOWA.—Mason City, A. A. Parker, for			
native helpers, India, 5; —, Y. P. S. C. E. of State of Iowa, for relief of native agencies, Marathi, 594.51			599 51
MICHIGAN.—Grand Rapids, F. E. York, for pupil, Yozgat, 5; Vienna, Cong. ch., for native agency, Marathi, 1.50,			6 50
MINNESOTA.—Lake Stay, Cong. Sab. sch., for native agency, Marathi, 8.58; Minne-apolis, from sale of bookmarks, 1.60, and from a little boy, 2 cents, for hospital build- ing, care Rev. G. L. Williams,			10 20
KANSAS.—Wakefield, Ladies' Miss. Soc., for work, care Mrs. A. W. Hubbard,			7 50
NEBRASKA.—Virginia, A friend for native agency, India,			25 00
CALIFORNIA.—Tulare, Y. P. S. C. E., for work, care Mrs. M. E. Bissell,			2 90
NORTH AND SOUTH DAKOTA.—German Assoc., for work, care Rev. G. E. Albrecht,			20 00
ARIZONA.—Nogales, Junior C. E. S., for native agency, Marathi,			2 35
OKLAHOMA.—Guthrie, Plymouth Cong. ch., for work, care Dr. F. C. Wellman,			5 00
CANADA.—Montreal, Friends, through Mrs. E. W. Childs, for work, care Rev. J. P. Jones,			111 00
From CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.			
Rev. W. T. Gunn, Montreal,			
<i>Treasurer.</i>			
For support of boys, care Rev. W. T. Currie,	721 36		35 00
SCOTLAND.—Edinburgh, Lend-a-hand Fund, by G. C. Maclean, £3, for work, care Rev. R. C. Hastings,			14 61
MISSION WORK FOR WOMEN.			
From WOMAN'S BOARD OF MISSIONS.			
Miss Sarah Louise Day, Boston, <i>Treasurer.</i>			
For buildings and furnishings, Girls' department, Euphrates College,			396 00
For pupil, care Miss M. L. Page,	150 00		62 50
For Cesarea Kindergarten,			88 00
For salary, Miss Esther B. Fowler,			19 60
For vacation expenses, Miss Emily Macallum,			132 00
For sewing mistress, Pasumalai,			19 80
For storage, Miss E. M. Stone's goods,			22 00
For use of Miss H. J. Gilson,			1 00
For use of the Misses Melville,			10 00
For work, care Rev. C. S. Sanders,			30 00
For pupil, care Miss E. M. Blakely,			30 00
For pupil, care Miss M. L. Daniels,			5 00
For use of Miss M. L. Daniels,			10 00
For use of Mrs. R. Winsor,			30 00
For work, care Mrs. E. G. Tewks- bury,	250 60		25 00
For work, care Miss C. L. Brown,	25 00		10 00
For Okayama Orphanage,			7 50
For pupil, care Miss M. L. Daniels,			5 00—903 40
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,			
Mrs. J. B. Leake, Chicago, Illinois,			
<i>Treasurer.</i>			
For use of Rev. and Mrs. H. C. Haskell,	70 30		10 00
For use of Mrs. J. L. Coffing,			17 00—27 00
			3,424.42
Donations received in June,			35,147 88
Legacies received in June,			16,947 50
			52,095 38
56 22			
5 00			
Total from September 1, 1896, to June 30, 1897: Donations, \$348,035.05; Legacies, \$78,162.95 = \$424,198.00.			

FOR YOUNG PEOPLE.

A HERO OF THE DARK CONTINENT.

A HERO at home will be a hero abroad. He who is aglow with Christian devotion and courage in college, in the service of the church, and amid the allurements of modern society, will be a brave missionary. Such a one was Dr. William Affleck Scott, who has fought a good fight and won the victory after only six years of warfare in Africa; following the lead of his great Captain to an early death. He was born in 1862, in the city of Edinburgh, and there received his school, university, and professional training.

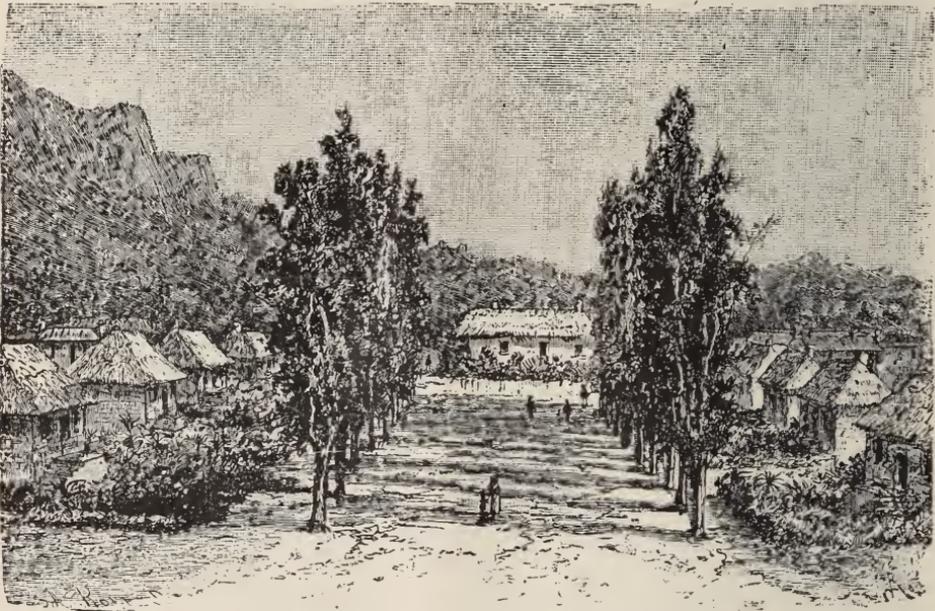
His childhood was spent in a happy Christian home and under the care of a very bright and loving mother. In his high-school days he was the leader in the studies of his class and the hero of the whole school; a born athlete, and full of boisterous fun. He was captain of the football club, and had such physical endurance that a walk of twenty miles was only a tonic to him. If a comrade got tired, Scott promptly mounted him upon his back for a mile or two. He also developed remarkable mechanical gifts, and was brimful of inventions. All the while, as his class fellows testify, he raised the tone of the whole school by the influence of his manly and honorable character.

The source of this moral strength is indicated by an entry found in a notebook, written when he was sixteen: "It is very pleasant when one is bothered with football and things to take a rest on one's knees and feel Christ put his hand on one's head." Another entry says: "I have been reading the life of Livingstone, and am beginning to kindle. . . . The need abroad is a hundredfold greater than the need at home; *in fact the need at home is the need abroad*, though some people shut their eyes to the fact; and surely we are sent into this world to fill some place where there is need for us, and not to jostle each other."

During his university life Scott carefully cultivated his fine tenor voice and his remarkable gift for rapid sketching in water colors. It soon became necessary for him to support himself entirely, which he did by microscopic drawings for the illustration of surgical books, as well as by private tuition. His artistic and vocal gifts became also an important factor in a city mission work, which, as president of the young men's guild and a leader in the parish work of Greenside, Edinburgh, he carried on vigorously side by side with his studies. He had an evening Sunday-school class of the worst boys of the neighborhood, to whom he became a matchless hero and model, and also a dear brother and friend in need. A friend maintains that in one year when he earned \$750 he spent \$80 upon himself and gave the rest away.

From the university Scott entered directly upon the courses of theological and medical study which were to fit him for the life of a missionary physician in Africa, a career upon which he had now decided. This double work did not

hinder the energetic pursuit of his city mission objects. He organized, in a lower stratum of the population than any yet reached, a mission football club and a flute band. He could not himself play the flute, but he learned, arranged the music, and copied it himself for the different instruments. One morning a friend of his saw a large flute band of seeming ragamuffins, marching in good order to the Waverly Station, and playing a simple air with great spirit. Among them he discovered Scott, who was off with his boys for a day in the country. Accustomed to the best society in the city, with friends to be met at every turn, and a prominent athlete, known to everybody as such, he had certainly attained a complete self-effacement. "To see him, and the Holy Spirit working in him, made one as sure of that Person in the Godhead as of the existence of Arthur's Seat."



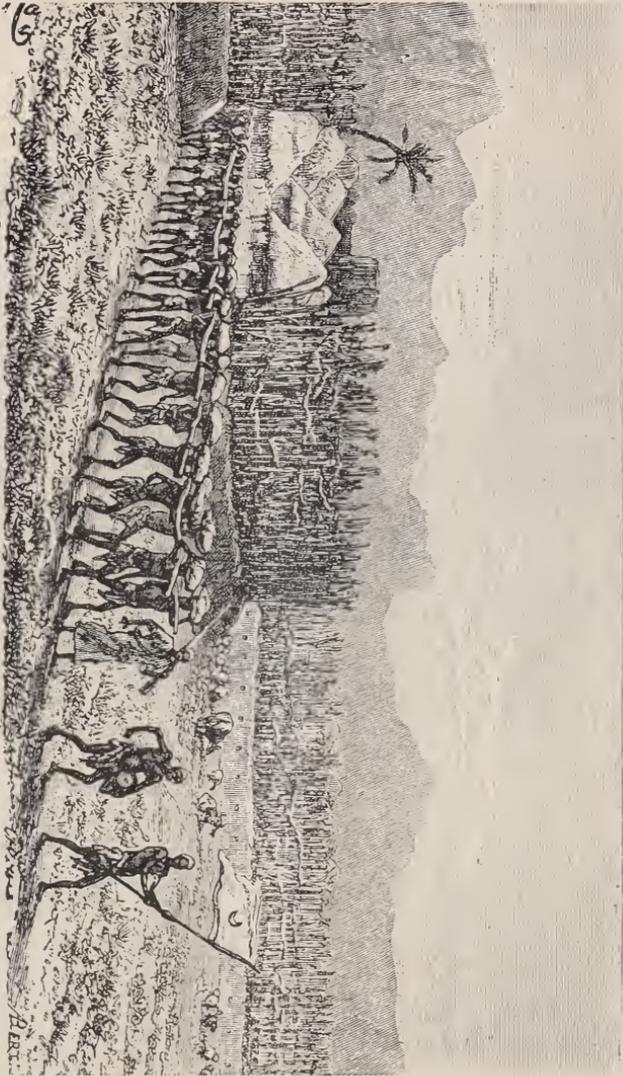
THE SCOTCH MISSION STATION AT BLANTYRE.

So says a friend. When the time came to offer himself as a missionary, the finances of the Church of Scotland Missionary Society forbade sending him for some years. Then he determined to go to Africa in spite of the Church, if not for her. He could work his passage out as a ship's surgeon, and afterwards pick up his own living. Ultimately, private individuals guaranteed him a salary of \$750, and he sailed, second class, for Blantyre in the Shiré Highlands of British Central Africa, in 1889, leaving his promised wife to follow when he should have become permanently settled. He was quickly at home with the natives. He wrote: "Those horrid photographs give no idea of them. You would think that they were uglier than ugly. The native African is often a very beautiful creature."

Now began Dr. Scott's manifold missionary activities — language study, station duty at Blantyre, medical work near and far, and long evangelistic journeys on foot; for he quickly renounced *machilas* in disgust, walking swiftly into

camp, with his carriers toiling on far behind, in vain attempts to keep up with him. He once walked 100 miles in two days, to attend a patient, arriving in perfect condition. In two years he sent home for publication a translation of *Pilgrim's Progress*. His Sunday services when at Blantyre were as follows: At 6 o'clock breakfast, often followed by a mile walk to visit patients at Mondala; at 7, morning service; at 7.30, crowds of patients in his surgery; at 8.30, the native

A SLAVE CARAVAN IN CENTRAL AFRICA.



church service; at 10.30, the English church service, at which he preached in turn. After dinner he set off to his own parish, the nearest point of which was four miles away, in four villages of which he held Sunday services. Returning to Blantyre by 5.45, he attended evening service at 6.30. Not seldom there would be a summons awaiting him from a patient at the Zambesi Industrial Mission, involving a trudge in the dark of some ten to fourteen miles. This went on year after year!

After Dr. Scott's marriage in 1892, his house became a hospital, with his wife as nurse, and the light-hearted doctor was seldom without some sick European inmate, added to a tremendous practice among the natives. One day there were sixty-eight cases.

It is impossible to give in further detail the varied and marvelous activities of those years. It was found necessary in 1894 to send home his dear wife and little daughter, but like a soldier he stuck to his post and he never saw them more. His habitual cheerfulness never forsook him, but two years after that



RESCUED SLAVES IN CENTRAL AFRICA.

vigorous frame, seemingly strong and sound as ever, suddenly succumbed to an acute attack of malarial fever, and not only the mission but the whole country was left sadder and poorer by his loss. Scotland has sent out many grand missionaries, but Dr. Scott seems to have been "in genius, character, and devotion second to none."

The fresh springs of this devotion were found in God. In youth he gave a morning half hour to prayer, and he wrote "I find that as time goes on half an hour is far too little. We must give God time to speak to us if we want to learn of him. Ever since I gave more time to prayer, preaching, which as you know was like murder to me, has become a delight."

Let us take as the lesson of Dr. Scott's life for us the words which he wrote in regard to the "awful solemnity" of his ordination vows: "I believe that every Christian is under exactly the same vows." His noble example, if made widely known, may set forward the service of the Kingdom as efficiently as a longer earthly life.

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