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MISSIONARY HERALD.

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**The Letters from
the Missions.** THE letters from the missions which we print are always interesting, but those given in this number seem to us of unusual interest. See the cheering reports sent by Mr. Browne of Harpoot and Miss Smith of Umzumbe, Natal.

By a chance vessel sailing from Ruk to San Francisco we have a letter from Mrs. Logan dated March 3. The work has been moving along pleasantly at the station Kinamue, and Mr. Stimson and Captain Foster have **From Ruk.** visited the outstations. The congregations continue to be good in numbers and the people attentive. Miss Beulah Logan's Kindergarten is increasing in numbers. There is much fighting among the heathen natives, causing some solicitude concerning the stations in the western part of the lagoon. A tidal wave has swept over the Mortlock Islands, destroying much of the food, so that there is serious scarcity. Captain Foster had taken a boat load of provisions from Ruk to Losap. Report had been received from Ponape that Henry Nanpei was still held a prisoner and that the Spaniards were using him as a defense against the natives, warning the natives that if they attacked the fort Nanpei would at once be killed. The Ponapeans are thus kept in check, but they are begging for missionaries.

**The Micronesian
Mission.** VARIOUS incorrect statements as to our mission in the Central Caroline Islands having appeared in the public press, it is proper to state here that there is perfect harmony and entire coöperation in labors among all the missionaries of the Board in that region. Rev. Alfred Snelling went out as missionary of the Board in 1888, but in 1895 the Prudential Committee deemed it best, in the interests of the mission, that he should return to the United States and withdraw from the work. This Mr. Snelling declined to do, and subsequently the committee declared his connection with the Board terminated, asking him to turn over to the mission the property belonging to the Board, and offering himself and wife free passage to the United States. Refusing to avail himself of the offer of passage, Mr. Snelling also refused to give up the premises and other property of the Board on Anapauo, and has continued to hold them against all remonstrances. His course has naturally resulted in division of feeling among the natives and the sad hindering of the work on Ruk and the Mortlocks. But in all this matter the mission is a unit in judgment and action, and is pursuing its work with marked success and with the prayer that the unwarranted course of an individual will not be permitted to obstruct the progress of the kingdom.

It is a great gratification to learn that the Presbyterian Board of Foreign Missions closed its year May 1 without a deficit. The receipts for April were far in advance of what had been anticipated. At the very last the legacy account, on which a deficit had been anticipated, showed no falling off, while donations have increased so that the Board can not only meet the obligations of last year, but has in hand \$15,000 with which to send out new missionaries whose going had been delayed because of lack of funds. Most heartily do we congratulate our sister society on this result, and we pray that a like spirit of benevolence may be given to the constituents of our own Board.

THE general committee having in charge preparations for the Ecumenical Missionary Conference, to be held in April of next year, has sent Dr. Judson Smith to London as its representative, for the purpose of conferring with British missionary societies, perhaps also going to Germany to confer with mission societies there, with reference to cooperation in the proposed Conference. The matter is deemed of sufficient importance to call for this journey, which will necessitate Dr. Smith's absence from his office for five or six weeks.

**Absence of
Secretary Smith.**

REV. THOMAS S. BURNELL, who for many years was an honored and laborious missionary of the American Board in Ceylon and India, died at Northampton, Mass., April 16, after several years of invalidism. Mr. Burnell sailed for Ceylon October 10, 1848, with Rev. and Mrs. Joseph T. Noyes. He was born in Chesterfield, Mass., February 3, 1823. He went as a printer for the Ceylon Mission, and was located at Manepy from 1849 until 1855, when he was transferred to the Madura Mission, where he was ordained in 1856. He labored for the greater part of the time at the Melur station. Mr. and Mrs. Burnell returned to the United States in 1883, Mrs. Burnell dying in 1885. After years of invalidism Mr. Burnell has been called to the rest above, leaving to those who knew him the memory of a faithful and devout missionary who sought in every way to serve his Lord and Master.

**Death of
Rev. T. S. Burnell.**

THE *Morning Star*, which sailed from San Francisco March 3 for Honolulu, after a few days' stay left the latter port April 7 for Micronesia, under command of Capt. George F. Garland, Captain Bray having resigned as commander. The *Star* has on board Mrs. Stimson, who will join her husband at Ruk, and Miss Wilson, returning to Kusaie. The *Hiram Bingham*, with Rev. Mr. Walkup as captain, has reached San Francisco for some necessary repairs and to give Mr. Walkup a well-earned furlough.

Our Missionary Vessels.

THE sixteenth annual meeting of the International Missionary Union will be held at Clifton Springs, June 14 to 20. Dr. Foster, with his accustomed generosity, invites foreign missionaries of all evangelical denominations to free entertainment during the sessions. Information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

**The International
Missionary Union.**

THERE is no little encouragement in the report of receipts for the month of April. The advance in donations from the churches as compared with last year is most hopeful. A rally among the churches, like that of 1894 and 1896, would lift the Board upon the plain where it should be. Please note the receipts, as follows:—

	April, 1898.	April, 1899.
Donations	\$35,281.79	\$39,261.90
Donations for the debt	647.50	20.00
Legacies	7,683.25	10,291.27
	<hr/>	<hr/>
	\$43,612.54	\$49,573.17
	8 mos., 1898.	8 mos., 1899.
Donations	\$269,589.99	\$299,882.02
Donations for the debt	23,533.98	797.96
Legacies	113,737.86	48,603.46
	<hr/>	<hr/>
	\$406,861.83	\$349,283.44

Increase in donations for eight months, \$30,292.03; decrease for the debt, \$22,736.02; decrease in legacies, \$65,134.40; net decrease, \$57,578.39.

With the shrinkage in legacies and with the calls from the field for help, which abound on every page of this *Herald*, our one great need is more money. This need is immediate. Four months remain to the close of the fiscal year. Cannot every corporate member become responsible either to give or raise \$500? This would be an inspiration. Cannot every honorary member who sees this note give or raise the equivalent of that sum which constitutes honorary membership? Cannot every pastor see to it that his church makes its best effort for the work, and that its contribution be sent in before August 31, the close of the fiscal year? Many valued gifts are coming to the treasurer these days, and they bear messages of love and sympathy. One says, "My ear and heart are open more than ever to the wants of the A. B. C. F. M." Another writes, "I purpose to send you soon another gift for the same amount, which, I trust, will help you." An invalid tells us, "My sympathy is always with the American Board and its work, and I wish I could do more than I can." From the West, "I am much interested and I will do my best." A pastor says, "I want to do something directly to relieve the work." He sent a large gift. "I am grateful to you for reminding me of this grand and glorious work." There are hosts of other letters. We are glad for them, and we ask hundreds to join in help which is needed now.

It is gratifying to learn that while the third plague epidemic at Bombay has by no means ended, there is a marked decrease in the number of deaths.

On April 17 it was estimated there were 100 deaths from the plague in the city, whereas on previous weeks the deaths had been at the rate of 350 daily. It is reported that the people are much less alarmed than they had been at previous periods and are stoically submitting to what comes. There is conclusive evidence of the efficacy of inoculation in preventing the disease, yet the people are slow to avail themselves of its benefits. In one town it is reported that among the 33,000 persons inoculated only 41 deaths occurred, while among the 5,000 uninoculated 371 died.

The Plague
in India.

OUR letters from China report that affairs are in a much more quiet state than they were just after the assumption of authority by the Dowager Empress.

Mr. Wilder, of Peking, reports that he was on a tour in the country **From China.** when the Emperor was set aside, and his six principal advisers were beheaded. The effect upon the people was striking. Every one who joined the church or showed any interest in Christian teaching had to bear the stigma of "following the foreigner," and the audiences were very small, consisting only of the most serious inquirers. All sorts of rumors were prevalent, such as that on November 6 there was to be a massacre of all Christians. Instead of this, the officers were under strict orders not to allow any interference with foreigners, and little by little the people came to their senses again, so that at one place, Ping Ku, where there was a fair, crowds came to the chapel to see the foreigners. Mr. Wilder says: "Preaching was almost impossible, for we were almost crowded through the wall of the chapel at our backs, and the streets were packed for blocks; and yet it was merely a curious crowd." Mr. Wilder adds that in spite of the setback caused by the course of the Dowager Empress they have many bright things to record in the way of steadfastness under ridicule and persecution. Sixteen men and women have joined the church in his country parish, and while there is much coldness manifested by the ignorant common people there is great cordiality on the part of the officials. Some of these prominent officers have taken the greatest pains to manifest their good will.

NOTHING but good can be said concerning the Yale Band during its visit of six days in Boston and vicinity, from April 22 to 27. Services were held in a score of prominent churches, always well attended by **The Yale Band.** representatives of young people's societies in the neighborhood of the several places of meeting. The addresses of the young men were fervid yet modest, appealing to the reason and conscience rather than the emotions. They presented to the young people definite plans for mission study and the development of missionary interest, such as would lead to more earnest prayer and more consecrated giving. While the immediate impression made by these services was excellent, we think their best fruit will be seen in coming months and years through the stimulus imparted to hundreds of young people who have had a living illustration of consecrated missionary enthusiasm, and have been shown in a very practical way how to develop this enthusiasm in their own hearts and in the hearts of others. Blessed and lasting results will follow, we are confident, from the labors of the Yale Band.

IT is an occasion for gratitude that the new bishop of Calcutta and metropolitan of the Anglican church in India, Dr. Welldon, at his inauguration declared so emphatically his sympathy with all bodies **The New Bishop of Calcutta.** of Christians at work within the empire. Nothing could be finer than his declaration of respect and love for members and ministers of other religious bodies than his own, and of his hope to be able to do something to soften asperities and to unite with all Christians in common efforts to set forth the religion of Christ in its theory and practice, so that men may be drawn nearer and nearer to the cross.

INFORMATION has just been received of difficulties in Mardin, in our Eastern Turkey Mission, the outcome of which is not apparent at the present time. A letter written by one of the former pupils of the Mardin High School to his father was seized, while in transit, by the Turkish government. This letter was translated and the translation passed to the governor of the province at Diarbekir. It appears that the translation, either ignorantly or viciously, misrepresented the facts, purporting to implicate many persons at Mardin and elsewhere, and among the number Mr. Andrus, our veteran missionary of that station, and also the interpreter of the British consulate at Diarbekir. When the governor received what purported to be the correct translation of the seized letter, a telegram was sent to the mutasarif of Mardin, ordering the arrest of twenty-seven persons, who were charged with political offenses. It is reported that the message ordered force to be used in the arrest of Mr. Andrus, if necessary, and he was also to be thrown into the inner prison, which is usually reserved for condemned criminals, and to remain there without any favors being shown him. As Mardin is fifty miles away from the nearest English consul, and a much longer distance from the nearest American consul, Mr. Andrus went at once to the consul at Diarbekir and put himself under his protection. The consul is now attempting to secure a correct translation of the letter. It is very clear that as soon as a correct translation is obtained, the whole case will fall to the ground. The United States minister at Constantinople is interesting himself in the case and is doing all in his power to set things right. Mr. Andrus has always been loyal to the Turkish government, as have all the missionaries in Turkey, and the young man who wrote the letter is above reproach. This disturbance has caused great consternation and anxiety in the Protestant community at Mardin. At the time our information was written, April 4, all parties were in doubt as to what a day might produce; some of the students had left the school, fleeing secretly to their homes for concealment, feeling that an order for general arrest might be issued. This will give some idea of what our missionaries are contending against in the Turkish empire.

It is a little more than a year since Dr. Carrington reached Marsovan and opened a little hospital with four beds. He now writes: "Our work continues in the same happy way it started, having grown into a bright, cheery building of forty beds, and that without the expenditure of a penny of the Board's funds." Friends in England and elsewhere have provided the means for this new hospital, which gives promise of great usefulness in a section of Turkey where such an institution was greatly needed.

MR. NELSON, of Canton, reports that on February 25 a surveying party for the railroad between Hankow and Canton arrived at the latter place, having completed their survey. This is an American company and it is believed that the arrangements for the construction of this railroad, which will bind the southern provinces to the capital at Peking, are so far advanced that the construction of the line is secure.

Arrests in Mardin.

A New Hospital.

A New Railroad in China.

PASTOR LOHMANN, of the Frankfort Armenian Relief Committee, who has lately returned from a visit to Turkey, has made at least two of our missionaries very happy. He sent word to Dr. Reynolds that the Germans would support 100 more orphans at Van, and Dr. Reynolds has replied by telegraph that he would take in that number of orphans at once. Pastor Lohmann also agrees to support 100 orphans at Hadjin. This will be good news to Mr. Martin, whom the National Armenian Relief Committee several months ago helped out of a debt of \$2,000, which he had incurred for carrying on the orphanages there rather than turn out the rescued children into the streets. The secretary of the Frankfort Committee writes to the secretary of the American Committee that, while the Germans can unfortunately expect no help from their own government in reopening their orphanages closed by the Turkish government at Diarbekir and Palu, they hope that the success of the British government in reopening the orphanages supported by American and English funds will eventually lead to the reopening of their own. It seems that when the order was given to have the orphanages in Diarbekir closed, the children, clad in their best clothes, marched in good order to various private houses in the city, where Herr Baenisch continues to provide for them. Dr. Paul Rohrbach, of Berlin, preceded Pastor Lohmann in making a thorough tour of the Armenian sections of Turkey, and he prints a series of articles in *Der Christlichen Welt* describing his visit. He asserts that the worst accounts are an understatement of the deplorable condition of the Armenians. It is impossible to help all, but the children, at least, should be saved. Thousands have already been rescued, but what are these among so many? While he was at one of our mission stations, five orphans in their hunger and nakedness came a ten days' journey over the mountains of Koordistan to seek admission to the Home. Only one could be received; the other four were forced to take refuge in Moslem houses, and were lost to moral and Christian influences. By saving the children now, we are using the most hopeful means at this critical time of saving from physical and moral destruction the people best able to bring about the regeneration of that country. Those who can spare extra gifts for this work may make remittances directly to the treasurer of the National Armenian Relief Committee, Brown Bros. & Co., 59 Wall Street, New York.

THE centennial anniversary of the English Church Missionary Society, plans for which we have heretofore referred to, was celebrated with great enthusiasm not only in London but throughout the greater part of England, for a whole week, beginning with April 9. The arrangements for the seven days were carried out so that an English bishop spoke of it as "in some respects the most remarkable week the Church of England had ever known." The crowds that sought for the tickets to enter the largest halls of London could not be supplied. *The London Times* calls attention to the striking fact that though for the first fifteen years of the Church Missionary Society no English bishop would advocate its cause, while several spoke strongly against it, now the primate and a great number of bishops are its warm friends and the evangelical portion of the Church of England are its enthusiastic support-

**The Care
of Orphans.**

The C. M. S. Centenary.

ers. On Sunday, April 9, sermons were preached in St. Paul's Cathedral, Westminster Abbey, and in a host of churches in London and throughout the kingdom. Monday was the day for prayer and thanksgiving, and the Archbishop of Canterbury preached at St. Paul's in the evening. Tuesday, Exeter Hall was crowded morning, afternoon, and evening. On Wednesday, the 12th, which was the actual anniversary of the birth of the society, both Exeter and Queen's Halls were filled with vast numbers of people, and addresses were made by eminent men from all parts of the world. It was announced that the total contributions to the centenary fund, so far as reported, amounted to over \$325,000. On Thursday three meetings were held in Exeter Hall for the purpose of reviewing the missions of other societies. On Friday four large meetings were held, with the general theme "Looking Forward;" and on Saturday, which was called the Children's Day, Albert Hall, the largest in London, was crowded to overflowing, so that multitudes were turned away. It is estimated that the total attendance at these special centenary meetings, not counting the church services in which the centennial was remembered, was not less than 50,000 persons. Services were also held in nearly if not quite all the cathedrals of England, with popular assemblies in a great number of cities. Altogether it was a wonderful anniversary, and will, unquestionably, give a great impetus to the evangelical party in the Church of England, as well as to missions in general. It was an apt utterance of the Bishop of Peterboro, who said, "The Church Missionary Society sets before itself the purpose of doing the most spiritual work, in the most spiritual methods, and by the most spiritual men and women." A sentence in the address of Viscount Cranborne, son of the Premier, Lord Salisbury, was received with enthusiastic applause, and well illustrates the spirit of the C. M. S.: "I don't care what else you may do, what government you establish, what colleges you found and the like, unless you carry with these institutions the definite teaching of Christianity, you have done nothing at all."

THE Doshisha, at Kyoto, Japan, has been reorganized and has begun its work under a new board of trustees. In March last a meeting of the board

was held in Kyoto for the purpose of electing a president, but

**The Doshisha
Reorganized.**

adjourned until the autumn without uniting upon any one.

Much depends upon the choice of the right man for this position. The new board of trustees has restored the old Neesima constitution, which gives to Christianity its original and prominent place in the school. The trustees have taken a step far in advance of what has hitherto been taken in that empire, in passing resolutions recognizing that the position they hold is that of *trustees*—not absolute and independent owners—and that they are under moral and legal obligations to carry out the purposes of the original donors who created the trust. They have assured the Prudential Committee that the nine missionary houses in Kyoto, about which there has been much misunderstanding in the past, are at the disposal of the mission for the free use of the missionaries for thirty years. This is an arrangement similar to that entered into by the Prudential Committee and the old Doshisha trustees in 1893, regarding missionary residence in many other towns and cities in Japan, and which has seemed satisfactory. The new board has also declared

that the Christianity which is to form the basis of the moral teaching in all parts of the Doshisha shall be "that body of living and fundamental Christian principles believed and accepted in common by the great Christian churches of the world." The new constitution enlarges upon the old one, and provides for the election by the Prudential Committee of three American members of the board of trustees, who shall become full members of the board after July, when the new treaties come into effect. Rev. J. D. Davis, D. D., Rev. D. C. Greene, D. D., and Rev. G. E. Albrecht have been elected to that important position. In view of the commendable attitude assumed by this new board of trustees, and their declared purpose to conduct the school in accordance with the wishes of the original founders, maintaining it as a genuine Christian institution, the Prudential Committee and the Japan Mission are taking measures to enter again into an organic and sympathetic coöperation with them. It will cost a severe and protracted struggle to regain the ground that has been lost during the last six or seven years. The trustees will need the prayers and sympathy and support of the American Board, its constituency, and of the Christian world, as they endeavor faithfully to execute this sacred trust. The new year began in March, with 170 of the old students in their places, and with 100 new ones added to their number. Japan never more needed a thorough Christian school of the highest scholarship and broadest training than it does now, when infidelity, agnosticism, and immorality are drying up the springs of intellectual, moral, and spiritual life of that empire. If the students can be led to Christ, the nation will speedily become Christian.

Some observations by Dr. Davis on the results following the settlement of the Doshisha difficulties will be found upon another page of this issue.

THE name of Sir Monier Monier-Williams is well known as that of an eminent Oriental scholar who has repeatedly appeared as an advocate and friend of Christian missions in the East. Born in Bombay seventy-nine years ago, he gave himself to Oriental studies, particularly to the Sanscrit language, of which he prepared a dictionary, occupying him twenty years of his life. He wrote several monographs on Hinduism, Buddhism, and allied subjects, and for nearly forty years he has been professor of Sanscrit at the Oxford University. Among the foremost students of comparative religion he was a most devout Christian believer, and often gave testimony to the infinite superiority of the faith which is in the Lord Jesus.

DEATH OF
Sir M. Monier-Williams.

RECOLLECTIONS OF A
NONOGENARIAN.

NEXT to the oldest living Corporate Member of the American Board is Rev. John C. Holbrook, D. D., now of Stockton, California, whose "Recollections of a Nonogenarian" have been published by the Pilgrim Press, of Boston. The story of Dr. Holbrook's life, including his pastorates at Dubuque, Iowa, and Homer, N. Y., is followed by an account of a mission to Great Britain in behalf of the American Missionary Association, and of his subsequent residence in California, where he still lives in a good old age, rejoicing in the memories of the past and anticipations of the future. A number of copies of this interesting book have been kindly given for the benefit of the American Board, and may be obtained of our publishing agent, Mr. C. E. Swett, for \$1 each.

REV. ALBERT W. HUBBARD, OF SIVAS, TURKEY.

SAD tidings reached the mission rooms May 8, of the death, on Thursday, April 13, of Rev. Albert Wells Hubbard, of Sivas, Western Turkey. Word had been received previously of his protracted illness, but nothing had indicated a fatal termination. The blow is as heavy as it is sudden. Dr. Dodd, of Cesarea, who was in attendance on Mr. Hubbard for two weeks prior to his death, reports that the death was caused by an internal abscess, which could not be reached by medical aid.

Mr. Hubbard was born in Cameron, N. Y., October 18, 1841; was grad-



REV. A. W. HUBBARD AND FAMILY.*

uated from Amherst College in 1867 and from Princeton Theological Seminary in 1870. After serving in the pastorate for two years he was married, August 25, 1873, to Miss Emma R. Spencer, and two days later they sailed together for Turkey, under appointment of the American Board, and were located at Sivas, where, with only the interruption of two furloughs in America, they have labored together for twenty-six years. Mr. Hubbard was a man of earnest spirit, genial in temper, full of humor, and ever ready to make any sacrifices connected with his missionary work. In reporting his death Dr. Dodd speaks of the great sorrow which has befallen the Sivas station, adding that the great worth of Mr. Hubbard's character was attested by the esteem in which he was held by all classes in the city. This was shown

* From a photograph taken some years ago.

by the presence of the immense concourse of people at the funeral, which must have numbered 2,000 people. Dr. Dwight, of Constantinople, in sending news of his death, says: "In the twenty-six years of his service in Sivas Mr. Hubbard has shown himself a most devoted missionary, with special abilities in the line of winning the young people and in leading them into Bible study and active practical use of the Bible principles. His death is a loss felt deeply in every station of the mission and in Sivas, and in almost every village of his field tears will flow as for a father."

One of Mr. Hubbard's neighbors in the mission field, Rev. J. L. Fowle, of Cesarea, now in this country, gives the following testimony to his friend: "I first knew Mr. Hubbard when he was a senior in Amherst College in 1866, and from that day to this his acquaintance and friendship have been a delight and help to me. His very slowness of speech gave zest and edge to the quaintness of his conception and originality of expression. Many a perplexing question of administration or unwelcome necessity of retrenchment has been relieved by his good-humored way of putting the unpleasant truth. But to see him at his best one should be present at his Sunday school in Sivas on a Sunday afternoon, when his face just shone with delight and spiritual earnestness. The quality of the audience, as well as its quantity, was a surprise to me; at least 400 souls, most of them young men, would hang on his words and on those of his faithful co-laborers. Well indeed did he improve his great opportunity. Eternity alone can show us how great and how helpful was his life work. Most tenderly do we sympathize with his afflicted family. May the Master who suffered the blow to fall himself give needed consolation! And the station, what can they do? Who will step into the breach? The burdens on Mr. Perry are already crushing. May the Lord give guidance and help!"

Mrs. Hubbard is left with eight children; three of them with her in Sivas and five in the United States. They will be tenderly remembered in prayer by the friends of missions.

KYUSHU, JAPAN.

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

WHAT a wonderful island of *nine* (Kyu) *provinces* (Shu) this is, with its wide-awake volcanoes, its inland sea full of beauty, and its scores of baby islands, to say nothing of its warlike history and the future of its 6,000,000 inhabitants! I have just visited it for the first time in the twenty-five years of my life in Japan, and have spent a most delightful month in the chief cities along the seacoast, speaking thirty-two times, in schools and churches and other buildings, to interested audiences far too large for the houses put at our disposal.

This southern island of Japan is the place where the gods are said to have come down from heaven to establish the imperial line through one of their descendants, Jimmu Tenno. Strange to say, these divine ancestors of the Emperor landed on the volcano Kirishima, in the middle of Kyushu, and the fireworks keep going to this day. Generally the volcano is very quiet, and

the small steam rising from the crater seldom forms into a cloud, but just as I came in sight of it a magnificent shaft of curling smoke, half a mile in diameter and some three miles high, shot up to welcome me.

The most beautiful of the many volcanoes I saw rises right from the center of the deep harbor of Kagoshima not two miles from the city, and is called Cherry Island. That is not too pretty a name for it, but judging from the turnips they raise at its base, some of which weigh sixty or seventy pounds, they might properly have called it Turnip Island. It seems to me, and I think to most foreigners, a very dangerous thing to build cities and villages right at the base of these warm-hearted yet thoughtless volcanoes, but the fact is, the Japanese love their volcanoes and easily forgive them for occasionally shaking down and burning up a village or two, and burying the country for miles around in ashes. There is Aso San, in plain sight of Kumamoto, out of whose throat huge clouds of sulphurous smoke are perpetually ejected with ominous noises, and, would you believe it, there are scores of villages and hundreds of acres of farms up there within the very walls of the crater. This is the largest crater in the world, being a dozen miles in diameter, but the active part is limited to the center, so that the people have lost all fear of disaster.

In one place where I went to preach I saw many man-made volcanoes, throwing their clouds of smoke from brick craters. Here are the celebrated coal mines of Kyushu that supply the navies of this part of the world with coal, and that have brought into Japan a new industrial life with all the labor problems of the West. These Miike mines are wholly controlled by Japanese engineers.

But the cities and men of Kyushu attracted me far more than volcanoes and mines. Saigo Takamori was one of the greatest statesmen and warriors that made the new Japan. But after the restoration of 1868 he resisted the rapid Europeanization of his nation and unfortunately headed the Satsuma rebellion of 1877. I well remember his victorious march to Kumamoto and the crushing defeats the Imperial soldiers suffered at the merciless swords of Saigo's samurai. No one can tell what would have befallen Japan had the reactionary soldier won the day. But the brave yet misguided warrior was finally defeated, and disemboweled himself after the true samurai style. He



SOME TURNIPS OF CHERRY ISLAND.

died a traitor, yet everybody loves this simple-hearted and brave man, and his grave is always decorated with flowers. Even the Government pardoned the dead man in 1890, restoring his rank of commander-in-chief of the armies of Japan, and a splendid bronze monument of him has just been erected in Tokyo. The picture of Saigo below is from a photograph of a celebrated painting of the man in the simplest Japanese dress, as he loved to appear. His grave is surrounded by those of the brave men who loved him better than life.

People in the West know Nagasaki best of all the cities of Kyushu, as it is the open port where steamers stop *en route* for China. But in the history of Japan Kumamoto probably ranks higher. Here is the most wonderful castle, perhaps, in all Japan, of which the picture opposite gives but a



SAIGO, COMMANDER-IN-CHIEF.

corner. This city is the military and educational center of the nine provinces. From this place came the Kumamoto band of forty Christians, many of whom are still earnest, loyal workers for Christ. The first thing I did was to visit the Flowery Hill, just outside the city, on the brow of which these young men took their Christian vow, and where again last year another band of Christians, students in the Government College, consecrated themselves to Christ. Of all the places in Kyushu this was to me the most impressive and suggestive. Precious meetings of prayer and praise and deep purpose have repeatedly been held there. Mott and Swift and Fisher have knelt there with Christian students and prayed for the colleges of Japan. As the Haystack Monument at Wil-

liams marks the place where a mighty movement for Christ began, so I doubt not, one of these days, there will be a monument here to commemorate the beginning of a divine enthusiasm to win Japan for Christ.

Kumamoto and Kagoshima have been noted as the most anti-foreign cities of Japan. Here powerful schools have been carried on in the interests of reactionists. The chief political party of Kyushu, unlike the Liberals and Progressives, is intensely conservative. And no where have missionaries had a harder time or been so much insulted as in Kumamoto. *But the tide has turned.* There is no city that shows such a signal change of sentiment within two years as does Kumamoto. The college that hated Christianity now has a Christian Club of fifteen students and teachers, and an English missionary,

Mr. Brandram, has bought them a house and lot just in front of the college. I addressed thirty students in that new Christian home. The leader of the Conservatives has recently been abroad, and he comes back to tell his constituents that he has changed his mind and that Christianity is a living force in the West and is worthy of respect. The little churches are beginning to look up. The Bible is being examined by scores of thoughtful men, and a dozen baptisms, where before there had been none for years, show that a new era is dawning in the center of conservatism.



KUMAMOTO CASTLE.

All the great cities and many of the towns of Kyushu have now some kind of Christian work going on. It will still require hard toil and heavy sacrifices, but who can doubt that the knowledge of the only true God and of Jesus Christ, his Son, will, in the not distant future, be extended throughout the whole island?

SOME RESULTS FOLLOWING THE SETTLEMENT OF THE DOSHISHA DIFFICULTY.

BY REV. J. D. DAVIS, D. D., OF KYOTO.

THE trials through which the Doshisha has passed in many recent years have been many and severe, but a happy settlement has at last been made, and the following are some of the results of this settlement:—

1. The Japanese nation has gained an idea of the meaning of a *trust*. There has, until recently, been no definite idea of what a *trust* is, and no word to express it. This is one reason of the trouble which arose with reference to the Doshisha school. The fact that trustees of the institution held the property and funds in trust, to carry out the wishes of the founders and donors, is now clearly understood by the trustees. It is expressed by them in a resolution which they have unanimously adopted, and it is also put into the preamble of the deed of judgment which they have enacted and which is to be filed with the government in accordance with the new civil code. This

same fact is impressed on many of the men who are in high position in the government. The department of education understands that the Doshisha school was founded and largely endowed by Christian men, and that Christianity is, and is always to be, the foundation of the moral instruction in all its departments.

2. The real status of the school is made clear to all parties. It is not simply a private school in the hands of the trustees to manage in any way they may desire; and, on the other hand, it is not a mission school, to be managed by the mission and made a school for the training of evangelists only. It is a school held in trust by the trustees, and its object is a broad, educational one, on the one fundamental condition that it shall be Christian, and that Christianity shall be the foundation of the moral instruction in all its departments. This object was well stated by President Neesima, its founder, in the last appeal he sent out in 1888, which was published in twenty of the leading newspapers of Japan, as follows:—

“To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow-men. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principle—the living and powerful principles of Christianity; and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization.” The fact that three Americans are to be full trustees of the institution is, so far forth, a guarantee that this purpose will be carried out.

3. The Christianity for which the Doshisha stands is defined. It does not stand for agnosticism, nor rationalism, but for “that body of vital and fundamental Christian principles which are believed and accepted, in common, by the great Christian churches of the world.” When the great Christian churches of the world change their belief, the Doshisha can also change.

4. The Christian church in Japan and the leaders of thought here have learned by this object lesson that it is not safe to defy the moral sentiment of the best class of society. That sentiment is too powerful to resist successfully.

5. The American Board will be respected more than ever before, because it stood firmly for the right and sent a representative to Japan who worked and waited through the weary months to secure the wished-for results, but who showed that every means would be used, even legal means if necessary, to restore that trust and secure the re-establishment of the constitution of the Doshisha.

6. A foundation for confidence in the Doshisha is thus laid; and with it confidence in the broad missionary work in this empire. The work is not finished. The steadying, organizing work of the missionaries is needed, and will be needed for a long time to come.

THE STATION OF PAGODA ANCHORAGE.

BY HENRY T. WHITNEY, M.D., OF THE FOOCHOW MISSION.

PAGODA ANCHORAGE, situated on the right bank of the River Min, fifteen miles from its mouth and ten miles below Foochow City, is one of the most important stations of the Foochow Mission. It takes its name from a pagoda on Pagoda Island, on the opposite side of the river, and also from the fact that foreign vessels come to anchor at this place. On the right side of the river there are located two mission houses, a schoolhouse, a man's school, the Chinese Foreign Customs, and a few houses to accommodate certain members of the customs staff. In the native village near by is a church, dispensary,



PAGODA ISLAND FROM THE ANCHORAGE.

and girls' boarding school. On the opposite side of the river is the Foochow Arsenal, one of the best in the country and employing over a thousand hands, a new dock, the English vice-consulate, postoffice, and seamen's hospital. The foreign residents number only about fifty, but the Chinese centering here number many thousands.

This station was opened to missionary residence in 1891. It gives the best approach to a very populous region opened to mission work in 1862, a work previously carried on from Foochow. The station embraces one whole district or county, called Changloh (or Tiongloh), and a part of another, called the Ming District. The area of this field is about 500 square miles, and has a population of nearly 500,000. This field has always been considered the hardest for reaching the people of any in the mission. Until recently the long

years of faithful seed-sowing brought forth comparatively little fruit. During the first twenty-five years the great burden of the work was done by one missionary, living fifteen miles away, touring through the district, with four or five unordained preachers to assist him. During the last five years, however, there has been a great awakening throughout the whole region. Inquirers rapidly increased, and at one time there were seven or eight hundred who had turned their attention to Christianity, though persecution and Roman Catholic influence turned many away. From these inquirers hundreds have been received into the churches and a goodly number are still on the roll preparing for future admission.

This sudden turning of so many in different parts of the field found the mission unprepared to meet the heavy demands made upon it, and in conse-



MISSION HOUSES AT PAGODA ANCHORAGE.

quence many grand opportunities had to go unimproved. At this period there were only two missionaries and their wives to do the work that might have fully occupied the time and strength of eight or ten. The handful of native helpers previously sufficient for the work in this station had to be doubled, and in some places quadrupled even, to meet the most urgent demands. Several new preaching places had to be immediately opened and more than four times the number of day schools were soon required. Since 1894 the progress in nearly all lines of work has been quite marked, notwithstanding there has been opposition and considerable persecution.

The present condition of the work in this field shows the number of church members to be nearly 450, against 100 in 1894, the preaching places to have increased from seven to twenty and the day schools from seven to

thirty-two. Moreover, a woman's school and two branch girls' boarding schools have been opened, with a total of 663 pupils in all the schools, against 168 in 1894. Of these pupils 157 are girls and 25 are adult women. More remarkable still are the native contributions, which amounted to \$18.25 in 1894, and had increased to \$1,511.18 at the beginning of last year. But these



DR. WHITNEY'S HOUSE, PAGODA ANCHORAGE.

figures can give only an imperfect idea of the progress in this field, of the extent of the work, or of the heavy burden of labor and responsibility imposed upon one family and carried now for nearly a year.

The call for immediate reinforcements at this station is very urgent. If the health of the missionary in charge should fail under this burden there would be absolutely no one who could relieve him. The needed recruits are kept back solely from lack of funds. How long shall this state of things

continue? Who is holding back the Lord's money, thus paralyzing work that was doubling itself each year? Let it be remembered that since China is a silver country every dollar contributed here counts for two dollars there. Shall not the knowledge of the pressing needs of such hopeful fields as this one in China stir many hearts to deeper interest and more liberal giving?

SOME RECENT MOVEMENTS IN INDIA.

BY REV. J. P. JONES, D.D., PASUMALAI, MADURA.

AMONG this winter's visitors to India Dr. Fairbairn and Rev. F. B. Meyer have been specially welcome and have done royal service for the cause of truth and holiness.

In Dr. Fairbairn's utterances the Hindu had an opportunity of seeing and hearing the highest intellectual expression and enunciation of the Christian religion of our day. Let it not be thought that all his audiences understood him. It was complained that only a tenth of his hearers could comprehend all that he said. This is doubtless true; but that tenth represented the cream of Hindu life and thought; and the others had intelligence enough to understand that they were listening to a master mind philosophically urging the claims of the master faith. Nor should it be taken for granted that all who understood him were convinced by his arguments. Many were not. The wonder is that so many of them were satisfied and some even convinced. For never before was the Hindu mind—the educated mind—so averse to making any concessions in favor of the conquering faith of Christ. Among such it is in form to speak well of the ancestral faith, at least of its philosophical aspect, and to decry the great rival. To the Christian worker in India this is not a discouraging aspect of things; for he knows that it means a mental struggle and is in itself an acknowledgment of the weakness and decadence of Hinduism. And herein lies the excellence of the work of such men as these illustrious lecturers—it hastens the day when intelligent Hindus must break with the impotent, degrading past, because they see with undoubting vision the entrancing beauty as also the saving power of the religion of Jesus.

It was strikingly providential that the Rev. F. B. Meyer, the famous pastor of Christ Church, London, should have been in India the same time with the Oxford professor. We had the privilege of listening to both of them in the city of Madras the same week. The contrast was marked. In one we had the stoutest defender of our religion on its rational side, while in the other we saw one of the highest exponents of our faith on its mystical, spiritual side. The voice of one was a trumpet call to the unbeliever to see in Christianity the true religion and in Jesus the only Saviour. The other addressed himself only to Christians, and with loving emphasis and holy fervor urged all to enter into their full heritage in Christ Jesus. The writer, with thousands of others, can gratefully bear testimony to the great good done by Mr. Meyer to the Christians of this land. How much we, who are surrounded by all the benumbing influences of an all-pervasive heathenism, need the stimulating

influence of the earnest pleas and prayers of such devoted and largely-used servants of God!

Would that England sent to India only such robust and eloquent defenders of the truth as the men we have mentioned. But this land furnishes too attractive a field for adventurers; and Western religious adventurers are learning to exploit it with ever-increasing success. I will not speak of the contingent of American lady Vedantists, whose advent here is regarded as the reflux wave of Swami Vivekandenda's visit to America and one of whom is now enlightening Hindus in Madras in the principles of Vedantism. But the annual visit to this land of that erratic and very gifted Englishwoman, Mrs. Besant, furnishes a new sensation to many who seek sensations, and is a real comfort to that large class of Hindus who fear the worst may happen to their faith in this iron age, and are craving help and support to their tottering institution. To such Mrs. Besant is a strong tower. It may seem strange that they, who trace most of their troubles to weak, deluding woman, should lean so hard, in these latter days, upon a foreign daughter of Eve for religious defense and instruction. But such is the case; and Mrs. Besant does not hesitate, with that vehement eloquence of which she is master, to rehabilitate their most antiquated customs and defend their most accursed institutions. For instance, while hardly any intelligent Hindu, under the light of today, dare defend idolatry and caste—those twin curses of the land—my lady from the West argues that, far from being evils, these two have been an unmixed blessing to the land! The astonished audience naturally grows wild with applause over this modern reincarnation of their past. In the meantime the cause of reform and progress and truth is checked in its progress.

During her present visit Mrs. Besant has struck out on new lines. It is sadly true that the educational system of India is a godless one. No place is found in it for divine recognition or moral obligation. The queen's proclamation of religious neutrality in the land, forty years ago, has been too exclusively interpreted by government educationalists as a royal bann upon all teaching that might make for religion or morality. The result is that, outside of mission schools, the youth are being educated absolutely without regard to the first principles of duty to man or to God. Government itself is feeling the fatal defect of the system, and it now recognizes the fact that during the last generation it has educated a host of men who are practically ignorant of the highest principles of living and who confound self-seeking with righteousness. Government is helplessly seeking a way out of the difficulty. Hindus themselves are keenly alive to the sad situation. It were not so bad if there were here, as in Christian lands, separate means of religious instruction, such as the pulpit and the Sunday school. It is just into this gap that Mrs. Besant has opportunely thrown herself. She, in harmony with her wonted dislike of Christian missions, was unwilling that all the religious training of school life should be in the missionary's hands. She therefore raised the cry for a great central Hindu college at Benares, where the religious principles of Hinduism may be imparted with Western culture. She has roused Hindu men of wealth in various centers throughout the land; and already a large sum of money has been subscribed towards its establishment, with a promise

of a great deal more. But the discussion is already waxing warm in the Hindu papers as to whether it is possible to pour any of the old wine of Hinduism into the new bottle of Western culture; and if so, how far they can find fixed principles of conduct and lofty motives to duty in their own *shastras*.

We shall see! In the meanwhile the Hindus themselves are growing suspicious, and not without cause, that this foreigner's appeal to their faith and nationality is nothing but a shrewd way of advertising theosophy. This is the wonted method of the leaders of this movement — to lift the theosophic bark upon waves of popular imagination and national enthusiasm.

The Parsee community — a small body living mostly in and near Bombay — is incomparably the most elevated and progressive among the people of India. They are intelligent, moral, enterprising, and public-spirited. One of their number, a Mr. Tata, was recently stirred by the princely generosity of American millionaires, more especially by that of the founder of Johns Hopkins University, and decided to devote one million dollars of his fortune towards establishing a teaching university for India. All the existing universities of this land are merely examining, degree-conferring institutions. Around these few universities are clustered, in the provinces, a goodly number of affiliated colleges, which, with varying efficiency or inefficiency, prepare aspirants for university degrees. Mr. Tata's object, therefore, is as unexampled as his munificence is unprecedented in this land. His desire is to take Johns Hopkins University as his model, and thus to create a first-class institution which will furnish a thorough post-graduate course of study and thereby supply one of the great needs of the country. This is another illustration of the quiet working of American influence and example in the Orient. It is likely that the university will be established at Bangalore, in the Mysore Province, since the enlightened prime minister of that State has offered to devote the income of \$200,000 of State funds to the institution if it is placed there. This may be called the first large offering made directly by a native of India, not a Hindu, to the cause of higher education and culture. Let us hope that it is only the beginning of great things. For, poor though the people may be, there is wealth enough now vainly and selfishly wasted among the upper classes to richly endow many universities.

The new viceroy, Lord Curzon, and his American wife have already impressed themselves strongly and favorably upon the people of this land. He is evidently taking up his manifold duties with the wisdom of an experienced statesman and with the grasp of a man of power.

In many respects prosperity smiles upon the country. The east coast railroad was opened for through traffic the other day. It is a fine evidence of enterprise and progress, and now enables one to travel by rail directly from Calcutta along the eastern coast to the remotest southern point.

But the plague — alas! it seems to have come to stay and to spread. It seems more prevalent now than ever. And poor Bombay is passing through its third baptism in successive years, and now suffers more than ever — more than two hundred cases daily, and more than three-fourths of them fatal. To its progress and ravages the efforts and ripest thought of science present thus far but feeble resistance.

LETTERS FROM THE MISSIONS.

Japan Mission.

ENCOURAGEMENT IN THE HOKKAIDO.

MR. ROWLAND writes from Sapporo, under date of February 22 :—

“I made a tour lately to our two most distant localities, and found encouraging signs everywhere — seekers at every place, not in throngs, but here one and there two or three. Work among them is now hand to hand work. But we have some noble pastors and evangelists in Hokkaido who are doing just this hand to hand work. I look for larger results this year than in 1898 or 1897, in the Hokkaido at least. It seems to me the sense of sin, personal guilt before God, is deepening among the baptized in Japan. Such a feeling has been sadly lacking in years past. General intellectual belief there has been, but real sorrow for personal sin, and the consequent seeking a personal Saviour, has not been prominent.

“Last November I labored with a man, a few years my junior, who had been excommunicated from his church. He confessed to grievous sin, but said he could not pray and feared to read the Bible. Since November I could not see him personally, but wrote once or twice. When I met him a few days ago, he was rejoicing, reading his Bible, praying, reading to his wife, against whom he had sinned, and seems saved. Last night another young man, from out of town, called, in deep darkness about a sin he had committed, not knowing whether it could be forgiven or not. These are hopeful signs for the Japanese church of the future.”

CHEER AT MAEBASHI.

MR. ALBRECHT writes from Maebashi, under date of January 23 :—

“Our work has gone on in a cheering

way. On New Year's Day I had the privilege of baptizing three young men in the church here, students in the Middle School. They are now coming to me once a week for a study of Christian doctrine, on the basis of the church creed. A few days ago Pastor Okubo, of Takasaki, was here telling me that one of these young men had brought three other young men from his native village to him to learn of Christianity, and that they had already expressed a desire to receive baptism, but that he would first teach them more fully what it means to be a Christian. They are regularly attending the services at Takasaki, about four miles from their home. At the suggestion of the same young man I was invited a few days ago by the alumni association of the village school of his village to give a lecture at their annual meeting. I was the first foreigner to be seen in that village, and evidently I was a curiosity. The women and children crowded the street, while the large school-building was crowded with the men, some three hundred, who gave me close attention.

“Yesterday I baptized five converts in Tomioka, the first for a good many years, while one repentant backslider was received back into the fellowship of the church. One of these converts was a poor cripple, lame from his birth. One of the deacons carried him on his back to the church, a distance of about three miles. The confession of faith given by that young man was one of the most simple and most touching I have ever heard. He had been drawn to Christ by hearing of the miracles the Master performed, hoping that perhaps there might be healing for him, too; but when he read more of Christ, he prayed him above all to heal his soul, and then

he could be happy even if he could not walk. Next Sunday eight converts are to be baptized in Haraichi, the fruits of the protracted meetings held by the church in December. Takasaki likewise has had three additions by confession on the first Sunday in January. Everywhere we can see the signs of new life which bodes good things for the future. Here in Maebashi a physician, a member of the church, has decided since New Year's to have his clinic on Sunday in the afternoon instead of the forenoon, so that he may be able to attend the church services. A difference between two members of the church, which for a while threatened to disturb the peace of the church, was amicably settled, the two brethren sitting up until two o'clock in the morning to arrange the matter. With the coming of Pastor Horii we look for more aggressive work here in Maebashi also."

SCHOOLS AND EVANGELISM.

MISS HARRIET M. BENEDICT, who has generously been aiding our missionaries in the Kobe College for Girls, sends the following:—

"It may interest some who separate mission work into educational and evangelistic to see how many opportunities for direct Christian work there are in our girls' schools. In the first place there are the girls themselves, an audience of about one hundred, not once a week for an hour or two, but seven days a week and every hour in the day! Besides the classrooms there are morning chapel, evening prayers, a Tuesday noon meeting conducted by the Christian Endeavor Society of the school, besides the heart-to-heart talks with the girls as they come to our rooms. Then there is the practical training in Christian work which they receive. In the dormitories the older girls are heads of the rooms, and as such are responsible for the three girls rooming with them. They are expected to look after the dress, neatness,

habits, punctuality, and general Christian training of these girls.

"Two Sabbath schools are carried on by our girls, one in the school chapel and one in a village near the city. While a missionary goes with the girls as general adviser and leader, the girls do all the teaching, take turns in being superintendent, and lead the singing. There are about fifty children in each of these Sunday schools."

Miss Benedict reports the special efforts that have been made to aid pupils in their homes, referring to the calls made on one afternoon after the close of school:—

"Our first call was in a Christian home, the daughter being one of the girls who decided for Christ last June when God's Spirit was so manifestly present with us, and twenty-three girls became Christians. Since then an older sister had also found her Saviour, and I could most heartily join the mother in her expressions of thanksgiving that her two daughters had been baptized this summer.

"Then we went to a little village, the houses much smaller and poorer, and in one of the smallest we stopped. The mother was an invalid, and it was evident that with the greatest sacrifice of money and needed help this girl, the brightest in our second class, was kept in school. At first the mother seemed reticent and timid, but a few words about my own invalid sister, and the sympathy I therefore felt for all who suffered, interested her, and she spoke freely of her own burdens and days of weakness. She had been an earnest Christian, but it was months since she had been able to attend church. Hymn books were brought out, and, the girls being still with me, we sang "Rock of Ages," no less inspiring in Japanese than English. An older son came in, hearing the singing, and a crowd of street children, not altogether quiet, gathered about the door and windows. Then followed a short prayer, and the mother seemed

helped and comforted by the little service. A Sunday school has just been opened in this village, and the daughter is one of the teachers."

Other calls followed, and home was not reached till long after dark. This surely is evangelistic work of the best sort.

West Central African Mission.

EAGER LISTENERS AT BAILUNDU.

MR. STOVER, writing February 20, says:—

"Our work is full of interest still and is growing. Yesterday the attendance at Sunday school was 260. As our buildings were intended for only a little over one-half of that number, say 150, you may imagine that we are somewhat put to it to find room for all. In the Sabbath school we have spread out into other buildings. Mr. Fay takes his class of about thirty men, all non-adherents, to the church. Miss Fay takes the infants to our old house, which Mr. Fay vacated last week. There are sixty of them. The others meet in the school-house, which has four rooms. But at the morning service we have to accommodate all in the one little building. Kato spent all his working time last week making benches, but still we lacked a few. However, I fail to see where more benches could have been put. As it was, the first row was sufficiently near to the 'pulpit' for me to box the ears of those that did not sit up with due decorum, had I felt disposed to do so. Kato did stretch out his long legs and tread on the toes of some girls that sat in front of him, to call their attention to the proprieties of the place."

A week later Mr. Fay wrote:—

"At no time since I came to Bailundu have we had such audiences, as at present. The house is taxed to its uttermost to hold the people. Not only young men but old men as well, that I have never seen out before, come regularly. Nearly all of the backsliders are in regular attendance and a few have made known a desire to return, but months

must pass before this expressed desire can be tested by deeds."

FROM CHISAMBA.

MR. CURRIE reports that he went to spend the Sabbath, February 5, and the two following days at the ombala of Ciyuka, the chief who has shown such interest in religious things. "On Sunday the largest congregation which has yet gathered there met us, even though the chief and his young men have not returned from the Barotse Valley. In the schoolhouse the people were packed like peas in a measure, and outside there were nearly as many as within. The meeting and all the services of the Sabbath were delightfully interesting. There are now fifty-four boys living at this station, besides little children and about forty girls. To be a father to such a family and attend to all my other duties is no light task; but by the grace of God we are enabled to move steadily along with every branch of our work. Our boots wear out before we are able to replace them, in these days of few carriers; but our limbs keep firm, and our joints well oiled, and so, though we rub the soles of our boots through, and kick the toes out, we nevertheless are able to drive ahead. But let me confess that among our few luxuries there is none more enjoyed than our bed, when the time comes to turn down the clothes and roll ourselves in. We get along with flour, butter, milk, or even oatmeal—for which the Scotch blood in us calls out at times—but we are glad it is not necessary, when the labors of the day are over, to lay our weary bones on the hard ground. If it was necessary we would try to do it, but we are very well pleased that it is not."

East Central African Mission.

A HOUSE AT LAST.

MRS. BATES, of Mt. Silinda, reports that they have at last moved into their new house, of which she says:—

“No one who has not lived in huts such as ours were can possibly appreciate the pleasure of once more living in a house. With a dining-room and a parlor, one bedroom for our three children, and one all to ourselves, besides veranda, pantry, and kitchen, and all under one roof, and all with board floors, we feel well off, as compared with our quarters hitherto—nearly everything in Africa is in the comparative degree! To be sure, the house is still unfinished. Only three doors are up. The windows I made myself, and it is but fair to explain that they are simply of cloth, as the missionary, with all his other work, has not had time to make the window sashes yet. There is not a bit of ceiling anywhere, so we have good circulation of air, to say nothing of noise. The verandas, though essential to the preservation of the walls, are still to be erected, and many other things are yet unfinished. The tiles were made in a most unfortunate season, when rain after rain interfered with the work, so that we were obliged to use some defective ones, and consequently, in a heavy storm we are sometimes sprinkled, though not immersed, as formerly. The house is beautifully located, with a view of the magnificent forest for which the Silinda Station is so justly noted.”

DEACONS AND OTHERS.

Of their school of boys and young men, some of whom are members and officers of their infant church, Mrs. Bates writes:—

“In the rear of the house are three huts and a cook shed, which accommodate the native department of the boys' school. Would you meet types of the

thirty boys here studying? Well, here is Deacon Zikali, with his courtly bearing—related to royalty, I believe—forunately not in the sulks just now; next is Deacon Jonas, nervous, high-strung, and always willing for the next fellow to put himself out to do you a kindness—not just the material from which deacons are usually made, but having some of the characteristic qualities, after all! Here is Gangeni, a born leader, who can tell a story in a most irresistible style, especially during work hours. Nevermana is an excellent fair weather boy, but when the clouds gather, reminding one of a balky horse. Pindenyanga voluntarily gave up a course in witchcraft to study here, but finds it a more difficult struggle to lay aside his habits of idleness. Nkiane, good-natured, careless, with an intense fondness—like all these people—for money, but who, like all the rest, if he did not want to work, could not be hired for all the gold of Ophir (Rhodesia).

“Verily, human nature is a common noun.

“The school is more prosperous than ever, with more than one hundred enrolled, some sixty of whom are in the boarding department. Especially gratifying is the fact that of these about twenty-five are girls, ten being in Miss Gilson's family as boarders. Two have lately come up from the lowlands with an earnest desire to learn. One came alone, taking five days for the journey, and inquiring her way from kraal to kraal.

“With a single exception, all the natives living on that part of the Silinda farm which was cut off by the Boundary Commission have come over and built on our land, realizing that they are well cared for under our protection. They are very friendly and readily respond to calls for labor, etc., but, as yet, few right

around us have given up the old life for the new. Yet more of the children are faithful in their attendance at school, and the harvest must come in time."

Zulu Mission.

LIGHT IN DARK PLACES.

MISS LAURA C. SMITH, of Umzumbe, sends a long and most interesting letter describing various experiences of hers during the vacation of the Umzumbe Girls' School. After visiting Durban and other stations she went upon an evangelistic tour to places that seldom if ever had been visited by foreign missionaries. Accompanied by four native men and boys, two of whom had been doing Christian work at Intimbankulu, she visited that place. Only the elderly people could remember ever having seen a white missionary there before, and Miss Smith was given a very hearty welcome. The first preacher here was Dimya, some fifteen or twenty years ago, and after him was a long interval, until Josepha preached and taught till about three years ago, when the opposition of Roman Catholics, who had settled a mile or two away, put a stop to the work. But in September last a little company of Christians sent to the Umzumbe church pleading for a preacher, offering to support him and give him five dollars per month. Gebedu was sent, and the number of Christians has doubled and even trebled. There is a school, in which several married men are working over the alphabet in order to read their Bibles. Services were held by Miss Smith, which were of great interest, among them one at a chief's home. We have not room for all her report, but we must give here what Miss Smith says of two or three visits at points at some distance from Intimbankulu:—

"On one day came an experience never to be forgotten. A young man, Nyoni by name, formerly a wild fellow, has been recently converted and is said

to be as zealous for good now as previously for evil. He has been very anxious for his people and pleads for Christian workers to come and help him. So a meeting was appointed at his home, four or five miles away, down by the Umzinkulu. We were to start early in the morning. At break of day I rose and looked out. A heavy fog enveloped everything. Oh, the slippery, sticky mud! the long steep mountain path, down which we slipped and ran and jumped and stumbled! the soaking rain which overtook us! the heavy fog, and the wet grass above our heads! I started on horseback, but was soon off, as riding was impossible over such a precipice. Arriving finally, I went into a small hut with the girls and women who had come with me, and we sat in somewhat scanty attire while our clothes were washed and dried by a roaring fire.

"The people had scarcely expected us, but expressed great pleasure at our arrival. The sun came out bright and hot, and during the meeting the heat in the hut was almost unendurable. Over forty were present. We gave to them the message preached long ago in the wilderness, 'Repent, for the kingdom of heaven is at hand.' Ere I had finished the opening address, one woman rose to say 'I choose the Lord.' One of the Christians at once led in prayer for her. Soon another and another rose, until six had risen, and as each rose we paused in the preaching or singing for special prayer. One who rose was an old witch doctor, with her nasty long hair hanging down over her shoulders. 'All my life,' she said, 'I have served Satan. Now I wish to leave him and serve the Lord.'

"Two weeks after this I saw her and two others of these women in their first

dresses, which they had bought at once as sign of their conversion, their hair cut and combed, and tied with a clean handkerchief. The former witch doctor grasped my hand and said, 'Praise the Lord! I am a new creature. I have left all the old darkness and come into the new light.' The following Sunday two Christians went again to this kraal to preach and three more rose to confess Christ, and on the next Sunday two more. Praise the Lord for the work he is doing in these remote unknown places! And please remember this special place."

A RENOVATED KRAAL.

Of another place which Miss Smith visited she writes that there was a tiny chapel, secured by the labors of some native young men, who went to Durban and were converted in the mission chapel there. A few years ago there was not a single Christian in the place and the people were so bitter in their opposition that no one from the nearest mission station dared to go there. But the labors of these young people seemed to have changed the whole aspect of affairs. Not only had the people built this tiny chapel, but Bibles, Testaments, and hymn books had been bought, and benches and a desk were made from trees cut by the people. Miss Smith says:—

"Earnest preaching has been done from kraal to kraal, and over sixty people, all young, have put on clothes. No outsider ever went to help them. No white missionary had ever heard of the place to my knowledge till a few months ago, when they came begging the Umzumbe church to send some one to them as teacher and preacher. They promised his support. Failing of this they wanted preachers to visit them as often as possible, and any and all would be most cordially received. Mabuda visited them in November, and I was the first white missionary ever seen there. Last week a young man went there from Umzumbe

to teach their school, which they had already attempted to carry on themselves.

"After the meeting Yedewane, the leader in the work, took us to his home—his father's kraal, for he is not yet married; and there was neatly spread a tiny table with plates, knives, forks, cups and saucers. All our food was well-cooked and served in good style, the young men having worked in kitchens in Durban. I have never seen anything like it in a kraal before. The evening was spent with a dozen young men in prayer and song, and then I was taken to my apartments—the hut of Yedewane's mother, where a luxurious couch, consisting of a mat and blanket, the best they had, was spread for me on the floor. An admiring group of natives gathered round to see me make a few preparations for the night, reminding me of the stories which Chinese missionaries tell us. My long hair was the greatest wonder and its fame spread far and wide. Soon we all wrapped our blankets about us and lay down. But ere slumber had claimed us, a most terrific thunder storm broke over us, and the rain came streaming through the roof of the hut. The driest island was given to me. We folded up our belongings and sat on them to keep them dry, and pulling our blankets up over our heads, waited till the storm was past and the floor dry enough to spread the mats again."

A HEATHEN CHIEF.

MISS SMITH reports a meeting held at the house of chief Bekameva, whose consent had been previously obtained:—

"Bekameva is chief of a section of the large Celi tribe and rules, like Chaka of old, with a rod of iron. For instance, no one on his land is allowed to walk using a cane, for his father is buried there—the cane striking the ground stabs his father's spirit. Anyone discovered breaking this law is fined £3. I can give only a short account of the

meeting, which might fill many pages. I was called to come before his majesty alone; the rest of our company waited outside. The chief sat alone on his mat, dressed in a tiger skin, his pot of beer before him. At a respectful distance sat some twenty men, all drinking, some already tipsy. The chief had evidently resolved upon sport at my expense. 'Why had I come?' 'Who is this great king, and had I ever seen him?' 'Tell the name of some acquaintance who ever rose from the dead,' etc., etc. I asked that those who had come with me might enter. Why had we not come early in the morning? The beer was now prepared. The hut was small, and he would allow no one to sit at the back of the hut by the big beer pots (lest they drop in poison). Consent was at last given. A few words were spoken on darkness and light, amid constant interruptions, and then, as we were not allowed to pray, we adjourned to the grass outside.

"Some fifty gathered, among them the chief's wives, who, though remon-

strating and pleading for mercy, were soon driven away by the chief's head man with a long whip. The chief's mother (before whom Barnum's fat woman would pale) alone appeared to have no fear of him, and treated me with great kindness and respect. The place seemed to me the most heathenish I have ever seen; but even there the Lord can work, nay, has worked, so that the chief dare not hear or allow his wives to hear, lest they be converted. Formerly he showed no such opposition; why now?

"On Sunday seventy-five people (nearly all dressed) were packed into the tiny chapel. Many interesting testimonies were given. A prayer meeting at dawn, a kraal service, and praise service by moonlight were also held."

Other interesting incidents occurred along the way back to Umzumba, all of which gave striking evidence that there is in this southern portion of our Zulu Mission a wide field, with promise of an abundant harvest.

Eastern Turkey Mission.

A FAMINE FOR THE WORD OF LIFE.

A TOUR of remarkable interest, occupying a month's time, is reported by Mr. Browne, of Harpoot, during which he was accompanied by Miss Bush. They visited a large number of central towns with their outlying villages, holding a great number of meetings and finding the people specially eager to hear the gospel message and secure schools. Many of these villages have been utterly stripped during "the event," a term which is now used in Turkey when reference is made to the massacres of 1895-96. Of Peri Mr. Browne says:—

"Here we spent a week of glad service among a happy people. Their pastor had but recently rejoined them after being in prison for a year and a

half on a groundless charge. Protestants and Gregorians alike welcomed him back, as a victim of an official's hatred, and form equal parts of the congregation. For weeks pastor and people had been preparing for the greatest event in the history of the Protestant work in Peri, namely, the dedication of their chapel.

"Their two former places of worship had been torn down by the enraged Gregorians, chief among them being the very man who, at the morning service, was ordained as the deacon of this now flourishing church. The noonday service of dedication was attended by hundreds of Gregorians, their head teacher, with his large choir of boys, engaging in the services, as well as their priest. A mar-

velous change in a few years, another fruit of their late baptism of blood, in which former distrust, if not hatred, seems to have been blotted out, though now maintained virulently, however, by a knot of so-called Baptists, whose leader called down curses upon all the services of the day.

“With the missionary and pastor, two other pastors engaged in these services as well as in the evening communion. The entire cost of this commodious house, beautiful for situation, crowning the highest part of the town and visible for miles around, was about £325 Turkish (\$1,430). Of this the Board furnished but £50, the poor people giving freely out of their poverty, the pastor collecting the rest from other sources.”

PALU AND ICHME.

“Leaving the Peri brethren greatly encouraged, and accompanied out of the town by Protestants and Gregorians, we turned our faces south towards the plain and city of Palu. Our horses did not enjoy breaking through the ice in refording the river, but they bore us safely through, up and over the mountains and down upon and across the devastated Palu plain, and into the city, just as the muezzin were calling for evening prayer. We had a warm welcome at the boys’ orphanage, after our long, cold ride, and the spiritual condition of the orphans and brethren made our whole visit most delightful. Their former pastor was nearly killed at ‘the event.’ Little of their former strength now remains. For three years they have had no preaching, the brethren in turn sustaining all their meetings, and so fruitfully that at both of my visits new members have been received. They have just secured a pastor and are united and happy. The pastor and his wife are taking hold of the work vigorously, and better still, the brethren, two by two, have begun neighborhood visitation, reading and praying with all they visit, even entering into earnest discussions of the gospel way in

the market, which caused the Gregorian vartabed to protest against their ‘intemperate zeal.’

“When the heavy snows of winter disappear the pastor and brethren propose to extend their evangelistic work to the surrounding villages now sitting in darkness and without hope in the world. Their school is in an equally excellent condition. The Germans have recently opened two Homes here for orphans. There are at least 125 in our boys’ school, while a large number of girls are in need of a suitable teacher, which for months we have sought in vain.

“The condition of our orphans was most satisfactory. Besides all their school duties, they had their own prayer meeting morning and evening, and sang most beautifully. Though we had snowstorms and blizzards and fog and intense cold during our week and a half’s visit, our spiritual warmth rose steadily and we left with hearts and hopes at high temperature.

“At Ichme the blessed experiences of Palu were renewed, though under different conditions. Here, too, the massacres nearly extinguished our church in the death of its pastor and nearly all the prominent brethren, and the utter ruin or impoverishment of the few survivors. The people now are few, poor, and hopeless as to material condition, being well-nigh crushed under back taxes now being exacted with merciless severity. Yet they rejoice that their chapel was spared, in which they hold morning and evening service through the winter as well as use for their school. They are much heartened in securing a preacher until Easter. They are paying for preacher and schools more than twice our help, and never since ‘the event’ have I seen this church so prepared to work and sacrifice for what their enemies had thought quite crushed out.”

HABOOSI AND VICINITY.

“Here the work in every respect exceeded our expectations. Though this

village has ever been one of our poorest and was utterly stripped by the Koords, the pillage lasting ten days, extending to the carrying away of every living thing and every particle of wood, and the killing of all our prominent brethren, and the complete demolition of chapel, school, and parsonage, still the feeble remnant is rallying and presenting a brave front, though a thin line. The teacher occupies the living room of one of our best brethren, who is not, and his school that of another, not one of whose family remains. The quarters of this school of seventy-eight boys and girls are wholly inadequate for the school, but have to serve also as our only 'meeting house' for our two daily meetings, besides the evening one in the biggest stable. No wonder we were compelled to have meetings for men and women at different times, and even then late-coming Gregorians could not enter after two hundred were packed into the low, dark, narrow, suffocating room, upon entering which it seemed sometimes I should faint.

"Our teacher (and preacher) here is a layman, 'never having learned' at our schools, yet having God's approval in his unstinted efforts. The brethren pay two-thirds of his salary of 140 piastres. We have here a rare Bible woman in Badaskhan, the widow of a former pastor. Besides giving daily lessons to her fifty-eight pupils, largely Gregorians, she is a true shepherdess of all the people, having hardly less influence among the Gregorians.

"All seemed greatly heartened by our visit and are pressing toward the mark of rebuilding at the earliest possible day, for which they think they can save up £50 T., which means remarkable self-denial. Of course I had to tell them that since the 'event' we had recovered nothing towards rebuilding, yet I tried not to discourage them. While keeping up our daily meetings at Haboosi we were able to visit more villages where

there are no Protestants. In all these villages, visited on separate days, our experiences were very similar. We were first invited to the warm stable of the principal man, the village gathering place in winter. There, after genial conversation for some time, gradually leading up to religious truth, all most informal, simple, and practical, we came round to their spiritual condition, which would lead to their confession of need and invitation for me to hold a preaching service in the old Armenian church. So the wooden board or steel bar would be struck, and soon you would see the pupils, led by their teacher, and men, women and children, dropping their work or idle talk and thronging towards the stone church, which, in some cases, had remained closed since the priest had been killed, or since the last visit of his itinerating successor. With rare exceptions I have seldom preached to such hungry souls, listening in many cases for the first time to the good news of God in their every-day tongue.

GRATEFUL PEOPLE.

"Sometimes Miss Bush would be holding a similar crowded meeting for women and girls elsewhere at the same time; sometimes all would attend at the church, and after the general service she would have another with the women. Sometimes the grateful people would make us a feast before we left.

"One of the pleasantest features of these visits was the fact of our being so lovingly attended by many Haboosi brethren and sisters on foot, through the cold mists and the deep snow and slush and mud for miles to their villages, in one wading through an ice-cold stream, yet preserved from all harm by their warm hearts. How their faces glowed and their glad voices rang out over the snow as they all 'returned with joy.' Here was 'Primitive Piety Revived.'

Several other places were visited, such as Aghuntsik, Hoghi, Perchenj, Hoeli,

in each of which the experience at Ha-boosi was practically repeated. In the towns where there were large Protestant churches the missionary was not asked to preach in the Gregorian churches; but at the villages, where there were no other than Gregorian churches, he was invited to preach, and attentive audiences always thronged the churches. After the services the men and boys would crowd Mr. Browne's room until bedtime, and Miss Bush had similar experiences with the women. The faith and courage of the people were wonderful. Of one village, Garmuri, which had been desperately smitten and had now suffered the entire loss of its third chapel and parsonage, Mr. Browne writes: "We found the feeble remnant full of courage and real grit, proposing with our assistance to shoulder the large share of their burden once more." In another village, where there had been 150 Armenian houses, over one-half were razed to the ground,

including church, chapel, school, and parsonage, yet a Christian preacher was teaching a school and conducting meetings with no remuneration except from outside. The poverty in both places was appalling. Mr. Browne concludes his letter by referring to two of the places visited:—

"At Hooeli and Hulakegh we found by far the most encouraging work of the winter. The faithful work of the preachers is wonderfully blessed of God. In both places we saw congregations of 500, and Sabbath schools taxing the utmost capacity of the chapels, and large schools of both sexes, and regular women's meetings of 200-300, Bible women, mothers' meetings, etc. These churches are in the center of numerous Gregorian villages which they are expected to evangelize and win to Christ. Oh, for men to enter these white fields in his name and for the love of souls!"

Madura Mission.

A BOARDING SCHOOL BOY.

THE following striking illustration of the value of schools in India is given by Mr. Elwood, of Palani, under date of February 28:—

"Two years ago we received into our boarding school a boy, the son of Hindu parents, who, for a part of the time, paid a portion of his expenses here, but during the last year they gave nothing. The boy spent his vacations at home, though he always seemed reluctant to go, for he never felt sure that he would be welcome there. Last December he finished his course here and went home to stay. He is not the kind of a boy who would hide his light because of a little opposition, and the results of his faithful living now show themselves.

"A few days ago my men were camped in a village near where this boy lives, and they were doing evangelistic work in a

few villages round about them. While they were there I went to visit them one day. As I was standing under a tree, a little apart from others, one of the catechists came up to me, and, taking out a little book, showed me a list of families who had very recently decided to come to Christ—three here, four there, two in another place, and so on, and the total of adults and children was more than fifty. Then he showed me some of these people standing near by, and I was gratified to see the respectability and intelligence of the newcomers. The father of the boy mentioned had been the hindrance to the coming over of others, and at the last he was their help. He had been persuaded by his son's life and words, and when he fully decided, the others came over at once.

"That day I went to that man's village, though I had already seen him at the

camping place, but as he had promised me the things with which he performed idol worship, I thought it best to secure them at once before they could do any more harm. I sat down on a block of wood in front of his house, and his family and many of the neighbors gathered around. Then he brought out to me the brass tray, incense lamp, ash box, and bell, with which he had often gone to the miserable little idol under a near-by tree. He asked me if I wanted to take the bell and the tray. I said, 'Yes, you must part with it all, lest these things be a temptation to you.' He made no objection, though I think that he did wish he had the money that he could sell the brass for. After he had given me these things we all went into his house and had prayer, the father, the son, another new Christian, a Christian woman, the catechist, and I, all praying in turn. While in the village I looked

at two sites for a church and house, as it seems desirable to have the work properly established there. That village is an important center, for there are many thriving villages lying close around this one, and it is very probable that other families will soon come over. Besides that, it will be a good thing to start as soon as possible a school for all the children who will attend, and from the readiness with which parents offered their boys it ought to be easy to have a large number of caste boys in the school. . . .

"I am very thankful for this opening in that region, for it will be the center of influence in a large field, where there are now no Christians and no schools. That day, as I looked into the faces of several of the caste boys, I said in my heart, 'I claim you for Christ, in his name,' and I expect to see them coming to him."

NOTES FROM THE WIDE FIELD.

INDIA.

A VISITOR IN WESTERN INDIA.—We have had the privilege of seeing a familiar letter by Mr. E. Huntington Blatchford, son of Hon. E. W. Blatchford, of Chicago, written in March last to his parents, descriptive of a brief visit paid to some of the stations of our Marathi Mission, while on his way to the United States after military service in the Philippines. Mr. Blatchford is the "Ex-Trooper" whose entertaining letters from Manila have appeared recently in *The Outlook*. We are permitted to print extracts from this private letter from Bombay, which we gladly do as presenting the impression of an intelligent visitor who saw the work carried on by our missionaries. After speaking of the cordial reception given him by Rev. and Mrs. Edward S. Hume at Bombay, Mr. Blatchford says:—

"They took me at once to see their school, and a fine sight it was—the grade of our high schools, and with that rare thing in India, co-education. The faces of the girls and boys would certainly impress you at once as being different from and distinctly nobler than the run of faces you see. Indeed, I saw in my trip no such girls' faces—sweet and reposeful. The school very kindly sang for me Marathi and European music, with English and native words, and they sang well. After lunch Mr. Hume drove me to the girls' dormitory at Bowker Hall to see Miss Gertrude Hume lead the little famine girls through their drill. The drill was well done by an odd score of youngsters who had no trace of famine visible upon them."

On reaching Ahmednagar Mr. Blatchford was met by Dr. Robert A. Hume and was immediately taken on a round of the station. Of the girls' school, which was first visited, he says:—

"This school was large and interesting. In this compound is the church.

Next we drove to the boys' high school. Mr. Smith, who remembered so warmly and gratefully his visits in Chicago in 1896, took us through the school. It was Saturday morning, and the boys were either studying or having written 'tests,' so that I saw no school exercises, but I saw the interesting faces and the good plant. The industrial work of Mr. Smith seems very promising. He often spoke of my father, and of what ideas and inspirations for this new departure he had drawn from his Chicago visit. I saw the boys at carpet making, and was shown through the fine new building for machine and wood work. This two-story structure has been given, as you know, by a rich Parsee; a good benevolence, I believe. Our next stop was at a little Hindu girls' school. Up on the second floor of a native house the little high caste Hindu girls were gathered and taught by a Christian master and two or three women teachers. Here was another way the mission work was touching the life of the place. We stopped just to look in at the home of an educated Christian lawyer, and to step inside the Second Church, which is wholly supported and conducted by the native Christians. The medical work came next, and we found Dr. Julia Bissell commanding a dispensary that seemed to be doing as much business on as small a plant as I have seen. The house is utterly unsuited to medical work. The consultation room has a mud floor, as I remember it, as has also the operating room. A large number of women were waiting for the doctor, and on her desk I noticed a little pile of coppers which was her fee from the last patient. You cannot fail to be struck with the *power* in the devotion of this little woman. She took me to 'one of her wards.' We walked perhaps a block down the street and she knocked on a low door of one of the mud huts, and when I went in I had to bend almost double, and was blinded and choked by the smoke. In a corner lay the patient, who, the doctor said, was 'getting along nicely.' The surroundings alone would have ended the life of an American 'tottering lily.'

"Once more we stopped before reaching our breakfast, and this was at the theological seminary taught by Dr. Hume. In the compound is a good-sized room and a line of little rooms strung into a long, low house. The trip was deeply interesting. The scope and organization of the work impressed me. It is *thorough*, practical work. When you see the *quality* you feel that the quantity of the results will look after themselves. If Christianity is what we believe it to be as a religious and social institution, the main point is to see that the seed is well planted — that you develop Christian character — and then the quantitative increase can be left to the inherent strength of the idea. Certainly these schools are working to turn out men and women *of character*, and to them must the results be left. I very greatly enjoyed talking with Dr. Hume. He gave me much, not only concerning the mission work, but about the religious life of India. He seems to appreciate rather remarkably the historical development of Hinduism, and I should delight to study under him the comparative religions of India. Dr. Hume's native assistant in the seminary, Mr. Tilak, a converted Brahman, took tea at the Humes', and I had a half-hour's talk with him. He told me, in brief, the story of his change from Hinduism to Christianity, and it was a story of fascinating interest. He is a *first-class thinker*; and as he sketched to me the progress of his thinking — from rites to the underlying philosophy, to the teachers of philosophy and then to *the* Teacher of living — I could sympathize with him as if he had been an American college man."

Of Rev. James Smith, to whom Mr. Blatchford seems to have been much attracted, he says:—

"He has much sense and ability. Just one fact in regard to the work that he is doing. Of the large amount of money that has gone into his school during the

last ten years the Board has given less than ten per cent! Certainly the results have been wonderfully cheaply gained, from the Board's point of view. He showed me the fine new dormitory he has just put up for his boys. He is in close touch with the British administration, and seems to be able to get from them about what he wants in land and money grants."

On Sunday, after witnessing the opening of the Sunday school at nine o'clock, Mr. Blatchford went with Rev. Edward Fairbank to Wadale and was much impressed with the kindly greetings given the missionary as they neared the town, and with the earnest and joyful way with which he prosecuted his work.

"At four o'clock in the afternoon came church service. The church is the boys' schoolhouse, the single room where they recite, study, and sleep. When we entered with Mr. and Mrs. Fairbank and their eldest daughter the mud floor was quite covered with the seated audience. At the back of the church were the men, on one side the girls, and on the other side the boys, while in the ell sat the women. The service was, of course, all in Marathi, but seemed homelike, though I could only catch the 'Amen,' 'Dives,' and 'Paulus.' The pastor had a face that was good to look at, and spoke with evident kindness and genuineness. It was communion Sunday, and the simple service lost none of its power because of the strange setting. The boys and girls, in very scant clothing, looked on quite as the children at home, and the two deacons served the church, walking silently among the people seated on the floor."

In the evening Mr. Fairbank had an appointment to show his magic lantern at a village some three miles away. The screen was put up on a mud wall in the village street, and of the service Mr. Blatchford says:—

"The people had not seen the pictures, but had longed to see them for some time, so we were cordially received; the Hindu Brahman of the town being the master of ceremonies and the quieter of disorder in the street. The Bible pictures were explained by teachers and other Christians from Wadale. There was also singing, and though once the proceedings were well-nigh drowned by a wedding procession that was parading the streets, and a tom tom, still the interest in the lantern pictures was great, and I fancy much of the moral of the little stories was apprehended and appreciated. It was quite eleven when we reached home after our walk through the lovely starlight of India. Monday morning I saw the girls' school and the boys' school. These schools, fed by the village schools in turn, send their fit pupils to Ahmednagar and Bombay. In the afternoon, on the way back to Nagar we stopped at Shandi and saw the school there. In a shed (as we would call it) were gathered some forty children, and there taught the first three grades or standards. I saw here the very beginning of the educational work, where begins the training of the men and women who are furnishing the mission with native workers. I think that this village school—the most primitive—was to me the most impressive part of the work I saw. Here the little naked children, gathered in from the street, start the course that makes so many of them useful head and hand workers for the new India. You can see little change in their clothes at first, but you do see the brightening eye, and little by little the realization of Christianity in dress and living follows."

Mr. Blatchford bears most cordial testimony to the zeal and devotion and missionary enthusiasm of the missionaries he met, not only of those already named, but also of Mr. Bruce, Dr. Ballantine, Mr. Abbott, as well as Miss Millard, Miss Moulton, and Miss Stockbridge.

MISCELLANY.

BIBLIOGRAPHICAL.

The Redemption of Africa: A Story of Civilization, with maps, statistical tables, and select bibliography of the literature of African Missions. By Frederic Perry Noble, Secretary of the Chicago Congress on Africa, Columbian Exposition, 1893. 2 vols. \$4.00. Chicago, New York, and Toronto: F. H. Revell Co., 1899.

These two handsome volumes contain the result of years of labor, but evidently it was a labor of love on the part of the author. Mr. Noble, years ago, was secretary of the African Congress at the World's Fair in Chicago, and while not a traveler in Africa has given quite as much time and thought to that continent as have many of its explorers. All his investigations have centered about matters connected with the Christianization of the continent, and he has given us a mass of information which cannot be found in any single publication and which could not be gathered without great effort. Beginning with allusion to the Hebrews in Africa, there follows a chapter on the ancient missions in Apostolic and post-Apostolic times, and another chapter giving the story of the conquests of Islam in the northern part of the continent. After tracing the preparation made in ancient and mediæval times, and the rise of Protestant missions as bearing upon Africa, the work of the several branches of the Christian church in evangelizing the continent is narrated, not in detail, of course, but as far as space would allow. Instead of treating the several countries or districts by themselves, the author has chosen to present the operations of Christians according to their denominations, that is, as Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, etc. By this method, therefore, is brought together in the one chapter on "Congregational Denominations" the work of David Livingstone, the American Missionary Association at Mendi, the three missions of the American Board, and of other minor organizations, while the larger part of the chapter is devoted to the history of the London Missionary So-

ciety's work in Madagascar. This collocation is made because these are all Congregational missions. There are doubtless some advantages in this method, but in our judgment it would have given the readers a clearer view of what has been accomplished had the geographical method been adopted, tracing the movements of the Christian church in general in the several sections of Africa. In the case of Roman Catholic missions, which are so distinct from those of Protestants, and to some extent in the case of the Moravian missions, the advantages of Mr. Noble's method are apparent. Copious indexes will enable the readers to trace the progress of missions in the different sections of the continent. The volumes make mention of 295 organizations working in Africa, 89 of them American, 132 British, 74 Europeans. These are not all independent organizations, but the number represents the widespread interest that is taken in the evangelization of Africa. The industry and research shown by the author are certainly worthy of highest commendation, and so far as we have observed the statements are accurate. The Directory of Mission Agencies covers more than a dozen pages. Mr. Noble's intense interest in all that relates to Africa and those who have labored therein has led him into some interesting fields of inquiry which are not essential to the history of African missions, such as the excursus on the "Moravians as a Society for Missions," and Chapter XIX, on "Two Types of the Apostolate," in which Moffat and Lavigerie are contrasted. But we would by no means wish these chapters omitted.

The volumes are interesting and instructive from beginning to end, and they supply a long-felt want. They will be invaluable for consultation by all who desire to keep informed upon missions in the continent so long called dark, but upon which the light is rising brightly.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For Japan, and especially for the reorganized Doshisha: That the nation may seek the best things, caring less for power and glory than for the moral and spiritual growth of the people; that the missions within the empire may work in harmony and with supreme devotion to spiritual interests; that the newly constituted Board of Trustees of the Doshisha may wisely conduct its affairs, so that the institution shall yet again be a great spiritual power. (See page 229.)

ARRIVALS IN THE UNITED STATES.

April 28. At San Francisco, Miss Caroline E. Chittenden of the Foochow Mission; also, Rev. Henry Kingman and wife of the North China Mission. Compelled to return for health reasons, Mr. and Mrs. Kingman have gone to Coronado, Cal., for temporary residence.

April 25. At Vancouver, Miss Jean P. Gordon of the Marathi Mission.

April 24. At San Francisco, Rev. A. C. Walkup of the Micronesian Mission. Mr. Walkup sailed up from Kusaie on the little mission vessel, *The Hiram Bingham*.

DEATHS.

April 13. At Sivas, Turkey, Rev. Albert W. Hubbard of the Western Turkey Mission. (See page 225.)

April 10. At Northampton, Mass., Rev. Thomas S. Burnell. (See page 218.)

DONATIONS RECEIVED IN APRIL.

MAINE.

Augusta, James W. Bradbury, for support of teacher in Ceylon	25 00
Brownville, Cong. ch.	7 00
Deering, Cong. ch., Miss L. Cusin,	42
Garland, Cong. ch.	2 40
Gorham, Cong. ch.	50 00
Machias, Friend,	10 00
Mt. Desert, Somerville Cong. ch.	5 57
North New Portland, Cong. ch., Pastor,	2 00
Portland, Williston Cong. ch., 50;	50 00
Friend, 5,	5 35
Standish, Cong. ch.	2 00
Union, 1st ch.,	10 00
Waterford, Friend,	05
—, Janet's Nickel,	174 79

NEW HAMPSHIRE.

Alstead, 3d Cong. ch.	5 05
Amherst, Cong. ch.	50 00
Atkinson, Miss Abigail L. Page, to const. OLIVER B. LOUD, H. M.	100 00
Candia, Cong. ch.	12 00
Colebrook, Wm. C. Landis,	1 00
E. Andover, Cong. ch.	5 00
Keene, 1st Cong. ch., 50; 2d Cong. ch., 19,	69 00
Lyme, Cong. ch.	96 00
Meredith, 1st Cong. ch.	15 70
Meriden, W. H. Cummings,	10 00
Milford, Frank H. Heald,	10 00
Nashua, Mrs. Geo. L. Swain,	2 00
Penacook, Cong. ch.	14 65
Rochester, 1st Cong. ch.	40 76
Somersworth, C. R. Hussey,	5 00
Surry, Cong. ch.	2 10
Tilton, Sara A. Tilton,	2 00
Warner, Friend,	6 00

Legacies.—Francestown, Mary C. Willard, by Geo. E. Downes, Ex'r,	200 00
Wilnot, Stephen Felch, add'l,	1,248 13
	1,894 39

VERMONT.

Chester, Cong. ch.	22 68
Glover, Cong. ch.	15 00
Lower Cabot, Mrs. Jas. P. Stone,	5 00
Lower Waterford, Cong. ch.	4 00
Middletown Springs, Cong. ch.	34 80

Montpelier, Bethany Cong. ch.	7 50
No. Craftsbury, Cong. ch.	10 00
Northfield, Cong. ch.	15 79
Newbury, 1st Cong. ch.	35 25
Plainfield, Mrs. A. Betsey Taft,	10 00
Shoreham, Cong. ch.	5 00
Springfield, Cong. ch.	100 00
St. Johnsbury, Martha C. Goodwin,	20 00
Waterbury, Cong. ch.	33 81
Waterford, Union Cong. ch.	1 25
Williamstown, Cong. ch.	5 00
	325 08

Legacies.—South Royalton, Susan H. Jones, by John R. Woods, Ex'r, add'l,	275 00
	600 08

MASSACHUSETTS.

Abington, 1st Cong. ch.	6 32
Amherst, Amherst College Alumnus toward support Rev. E. Fairbank,	300 00
Andover, Chapel ch. and congregation (of which 54 is from Students Theol. Sem.), to const. WILMOT EDDY STEVENS, MRS. MARY A. TOBEY, MRS. BERNARD M. ALLEN, H. M.,	385 00
Andover, Friend,	40 00
Auburndale, Miss Julia Cooley,	2 00
Barre, Cong. ch.	127 50
Bedford, Cong. ch.	21 25
Billerica, Cong. ch.	21 50
Blackstone, Cong. ch.	15 00
Boston, Pilgrim ch. (Dorchester), 150.45; 2d ch. (Dorchester), 25; Y. P. S. C. E. of do. for support of Dr. F. C. Wellman, 100; Old South ch., 50; Shawmut ch., 1; do., Miss C. A. Miller, 5; Central ch. (Jamaica Plain), 3.90; So. Evang. ch. (W. Roxbury), 2.58; H. Fisher, 500; W., 300; Ludwig Gerhard, 10; E. C. C. (Dorchester), 10; Friend, 10; Friend, 5; Friend, 5; Friend for forward movement, 1,	1,178 93
Brockton, Porter Cong. ch.	50 00
Brookline, Friend,	5 00
Cambridge, North-ave. Cong. ch.	258 00
Cambridgeport, Prospect-st. Cong. ch.	510 44
Chelmsford, Y. P. S. C. E. of Central Cong. ch.	13 00
Cochesett, Mrs. H. W. Leach,	10 00
Colerain, Cong. ch.	12 50
Danvers, A. J. Bradstreet,	5 00
Dedham, 1st Cong. ch.	222 84

Fall River, Central Cong. ch.	74 79
Fitchburg, Rollstone Cong. ch.	17 04
Framingham, Plymouth Cong. ch.	100 91
Gardner, Mrs. S. W. Merritt,	2 00
Greenfield, 2d Cong. ch.	33 13
Hatfield, Rev. Robert M. Woods,	40 00
Hinsdale, Cong. ch.	12 00
Hyannis, Cong. ch.	18 00
Ipswich, Linebrook Cong. ch.	20 70
Lakeville, Precinct Cong. ch.	18 35
Lee, Friend,	100 00
Leverett, 1st Cong. ch.	8 53
Littleton, Cong. ch.	14 00
Lowell, High-st. Cong. ch., 189.38;	
John-st. Cong. ch., 54.36,	243 74
Ludlow Centre, 1st Cong. ch.	15 00
Manomet, 2d Cong. ch.	5 00
Millbury, 2d Cong. ch.	31 44
Newburyport, North Cong. ch.	10 00
Newton, North Cong. ch., 3; Mrs.	
L. C. Allen, 5,	8 00
Newton Centre Sab. sch. of 1st Cong.	
ch., for work in Madura Mission, 40;	
Emily W. Tyler, 10,	50 00
Newtonville, Central Cong. ch.	25 00
Northbridge, Rockdale Cong. ch.	3 00
North Brookfield, 1st Cong. ch.	171 93
Northfield, Trinitarian Cong. ch.	7 00
North Truro, Cong. ch.	5 00
Norwood, Y. P. S. C. E., for mis-	
sionary in Foochow,	2 50
Pittsfield, 1st Church of Christ, 80;	
Mary A. Bissell, 3,	83 00
Plympton, Cong. ch.	2 35
Princeton, 1st Cong. ch.	77 79
Randolph, Cong. ch.	87 93
Reading, Cong. ch.	18 00
Sandisfield, Miss Mary S. Hawley,	5 84
Shrewsbury, Cong. ch.	4 00
Springfield, South Cong. ch.	86 44
Swansea, Friend,	5 00
Templeton, Trinitarian Cong. ch.	10 46
Uxbridge, 1st Cong. ch.	24 54
Waltham, Trinitarian Cong. ch., 20.40;	
Fred C. Frese, 1,	21 40
Walpole, JOHN A. WAY, to const.	
HIMSELF H. M.	100 00
Ware, Gamaliel Marsh,	5 00
Watertown, Y. P. S. C. E. of Phil-	
lips ch., for catechist, care Rev.	
J. C. Perkins,	30 00
Wellesley Hills, K.	968 00
Westford, Cong. ch.	10 00
West Hawley, Cong. ch.	3 65
West Medford, Cong. ch.	68 00
West Springfield, 1st Cong. ch.	11 50
Weymouth and Braintree, Union ch.	37 75
Whitinsville, Y. P. S. C. E., for na-	
tive preacher, Ahmednagar,	40 00
Whitman, B. F. Hastings,	5 00
Wilmington, Y. P. S. C. E., toward	
support Rev. Dwight Goddard,	20 00
Winchester, 1st Cong. ch.	300 00
Worcester, Union ch., 151.99; Plym-	
outh ch., 100; Piedmont Cong. ch.,	
34.88,	286 87
— West Turkey missionary, re-	
ceived for preaching,	30 00—6,561 86
<i>Legacies.</i> — Boston, George Alfred	
Brown, Miss Charlotte T. Lane,	
Ex'x,	1,500 00
Cambridge, Deborah Carleton, by	
Elizabeth C. Moulton, Ex'x,	750 33
Enfield, J. B. Woods, by Robert	
M. Woods, Trustee, add'l,	80 00
Fairhaven, J. F. Damon,	20 00
Ipswich, A. G. Appleton,	100 00
Lee, Elizur Smith, by DeWitt S.	
Smith, Ex'r,	1,200 00
Salem, Lucy M. Hodgkins, by	
Chas. W. Richardson, adm'r,	100 00
Taunton, Mrs. Betsey Perkins, int.	8 24—3,758 57
	10,320 43

RHODE ISLAND.

Central Falls, Cong. ch.	76 25
Providence, Central Cong. ch.	107 62—183 87

CONNECTICUT.

Bridgeport, 2d Cong. ch.	103 50
Bridgewater, Cong. ch.	9 00
Bristol, 1st Cong. ch.	60 00
Danbury, 1st Cong. ch., to const.	
with other donas., SARAH ALEX-	
ANDER, H. M.	72 00
Ellsworth, Y. P. S. C. E., toward sup-	
port Rev. John Howland,	3 00
Groton, Cong. ch.	14 63
Hadlyme, R. E. Hungerford,	20 00
Hartford, 1st Cong. ch., 170.95; Park	
Cong. ch., 57.54; Miss A. M. Man-	
ning, 10.50; Mary F. Collins, 5,	243 99
Lyme, Grassy Hill, Cong. ch.	19 18
Middletown, 1st Cong. ch.	56 74
Montville Center, Cong. ch.	24 25
New Haven, Davenport ch., 59.30;	
Yale Missionary Band, 35; Rev.	
Burdett Hart, 25; E. Stevens, 1,	120 30
Newington Junc., Young Men's Miss.	
Circle,	10 00
New London, 1st ch. of Christ,	50 00
North Woodbury, North Cong. ch.	25 41
Norwalk, 1st Cong. ch.	32 70
Norwich, E. H. Linnell,	25 00
Norwich Town, Rev. Wm. S. Palmer,	20 00
Old Saybrook, Cong. ch.	14 31
Plymouth, Cong. ch.	10 25
Salisbury, Cong. ch.	50 75
Shelton, Cong. ch.	47 00
Sherman, Cong. ch.	17 50
Stonington, 2d Cong. ch.	23 00
Storrs, Mrs. M. B. Whitney,	10 00
So. Glastonbury, Cong. ch. and Sab.	
sch.	9 51
Suffield, Sab. sch. of 1st Cong. ch. for	
native preacher, Kalgan,	40 00
Thompsonville, Catherine Kingsbury,	10 00
Voluntown, Ekonk Cong. ch., Rev.	
and Mrs. John Elderkin, 5; John	
R. Elderkin, 1,	6 00
Whitneyville, C. W. Brock,	5 00
Woodbury, 1st Cong. ch.	9 43
—, Friend,	100 00—1,262 45
<i>Legacies.</i> — New London, J. N.	
Harris, add'l,	2,708 32
North Haven, Rev. W. T. Rey-	
nolds, by Jas. B. Reynolds,	1,000 00—3,708 32
	4,970 77

NEW YORK.

Angola, Cong. ch.	16 00
Binghamton, Mrs. Edw. Taylor,	10 00
Bristol Center, Cong. ch.	10 00
Brooklyn, Y. P. S. C. E. of Tomp-	
kins Av. Cong. ch., for support	
Rev. H. M. Allen,	14 38
Brooklyn Hills, Cong. ch.	4 00
Buffalo, T. N. Ely,	10 00
Clinton, Mrs. Geo. K. Eells,	10 00
De Ruyter, Cong. ch.	3 00
Flushing, Cong. ch.	63 15
Groton, Storrs A. Barrows,	50 00
Hydeville, Simeon Stiles,	1 25
Ithaca, Cong. ch.	85 73
Jamestown, 1st Cong. ch., to const.	
FRANK R. MOODY, H. M.	201 00
Lincolna, Cong. ch.	2 95
Moravia, 1st Cong. ch., 39.40; Mrs.	
Carrie L. Tuthill, to const. Rev.	
and Mrs. THOS. BELL, H. M. 100,	139 40
Mt. Vernon, Fanny M. Bean, toward	
salary Rev. R. A. Hume,	20 00
Munsville, Y. P. S. C. E., toward	
support Rev. W. H. Gulick,	5 00
New Hartford, Rev. Wallace E.	
Mather, of which 5 for Japan, and	
5 for medical work in India,	10 00
New York, Mrs. E. B. Monroe, 100;	
F. H. Marling, D. D., 25; Caroline	
L. Smith, 20; Rev. and Mrs. M. F.	
Luther, for native preacher, Ma-	
dura, 17.50,	162 50

Orient, Cong. ch.	11 65
Patchogue, John S. Havens,	10 00
Riverhead, Cong. ch.	33 36
Syracuse, Danforth Cong. ch.	38 72
West Groton, Cong. ch.	20 70—932 79

<i>Legacies.</i> —West Bloomfield, Myron S. Hall, by Harriet W. Hall, Ex'x,	100 00
	1,032 79

NEW JERSEY.

Glen Ridge, Cong. ch.	81 09
Jersey City, 1st Cong. ch., Tabernacle Branch,	5 00
Morristown, 1st Cong. ch.	3 75
Newark, Belleville-ave. Cong. ch.	8 06
Trenton, Friend,	120 00—217 90

PENNSYLVANIA.

Albion, 1st Cong. ch.	3 20
Alleghany, 1st Cong. ch.	8 10
Blossburg, 1st Welsh Cong. ch.	13 09
Johnstown, Friend,	1 00
Mt. Carmel, Cong. ch.	6 00
Oil City, S. B. Daugherty,	25 00
Pittsburgh, 2d Cong. ch., Rev. Wm. Sordival, 5; Friend, 30,	35 00
Pottsville, Welsh Cong. ch.	5 30
Spring Creek, W. M. Soc.	1 00—97 69

<i>Legacies.</i> —Pittsburg, Ellen Price Jones, add'l,	1 25
	98 94

MARYLAND.

Baltimore, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. W. L. Beard, 20; D. Frank Haynes, 1,	21 00
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DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch.,	25 41
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NORTH CAROLINA.

Beaufort, 1st Cong. ch.	1 00
Lowell, Rev. Calvin Lane,	1 00—2 00

FLORIDA.

Pomona, Rev. M. C. Welch,	20 00
Winter Park, Cong. ch., 26; Miss Nathalie Lord, 10,	36 00—56 00

TENNESSEE.

Deer Lodge, 1st Cong. ch.	2 75
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ARKANSAS.

Fort Smith, Cornelia Hubbard,	2 00
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INDIANA.

Macksville, Bethany Cong. ch.	2 00
Michigan City, Ger. Cong. ch. and Sab. sch., for work in Armenia,	4 00
Terre Haute, C. H. Mancourt,	10 00
	100 00—116 00

MISSOURI.

Amity, Cong. ch.	5 00
Riverdale, Cong. ch.	4 50
St. Joseph, Tabernacle Cong. ch.	69 10
St. Louis, Olive Branch Cong. ch.	13 12—91 72

OHIO.

Ashtabula, 1st Cong. ch.	12 72
Blues Creek, Cong. ch.	2 00
Chagrin Falls, 1st Cong. ch.	30 59
Cleveland, Pilgrim Cong. ch., toward support Rev. H. T. Pitkin, 106.67; Euclid-av. Cong. ch., 80; Lake View Cong. ch., 15; Trinity Cong. ch., 5,	266 67
Columbus, 1st Cong. ch., 131.01; Eastwood Cong. ch., 20,	151 01
Grafton, Cong. ch.	2 43
Gustavus, Cong. ch.	3 50
Lyme, Cong. ch.	16 92
Lodi, Cong. ch.	18 61
Medina, Cong. ch.	197 68
Mt. Vernon, 1st Cong. ch.	18 30
Oberlin, 1st Cong. ch., Friend,	100 00
Sandusky, 1st Cong. ch.	20 73
Steubenville, 1st Cong. ch.	19 50
Sylvania, Cong. ch.	3 50
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster,	200 00
Twinsburg, Cong. ch.	12 00—1,076 15

ILLINOIS.

Buda, Cong. ch.	109 53
Canton, Cong. ch.	22 53
Carpenterville, Cong. ch.	18 60
Champaign, Cong. ch., Mr. and Mrs. Leonard G. Schlenk, for native worker, Marathi,	50 00
Chicago, Leavitt-Street Cong. ch., 112.09; Union Park Cong. ch., M. C., 12.22; Christ Ger. Cong. ch., 10; Brainerd Cong. ch., 6.80; Bethlehem Cong. ch., 6.01; Sedgwick-St. Cong. ch., 2; Y. P. S. C. E. of Douglas-Park Cong. ch., Amy Withrow, for native worker, Marathi, 26; Mrs. Abby P. Converse, to const. CHAS. H. BAKER, H. M., 100,	275 12
Clifton, Cong. ch.	6 00
Delavan, Richard Hoghton, for native preacher, Central Turkey,	50 00
Elgin, Mr. and Mrs. Geo. P. Lord,	200 00
Hinsdale, Cong. ch.	20 44
Kangley, Cong. ch.	2 00
La'Grange, Edward S. Ely,	25
Melvin, Cong. ch.	3 25
Moline, 1st Cong. ch.	142 00
Naperville, Cong. ch.	15 00
Neponset, Cong. ch.	12 50
Oak Park, Mrs. E. J. Humphrey,	50 00
Peoria, Friend,	5 00
Ravenswood, Cong. ch.	34 46
Sheffield, Cong. ch.	76 47
Sterling, Cong. ch.	65 17
Stillman Valley, Cong. ch.	20 12
Toulon, Cong. ch.	25 11
Winnetka, Cong. ch.	51 13
Wyoming, Cong. ch.	12 50
Yorkville, Cong. ch.	7 20—1,273 78

<i>Legacies.</i> —Griggsville, E. Buzier, by Thomas Turnbull, Ex'r, add'l,	250 00
Rockford, Mrs. Almira H. Perry, by Mary S. Penfield, Ex'x,	750 00—1,000 00
	2,273 78

MICHIGAN.

Ann Arbor, 1st Cong. ch.	101 98
Breckenridge, Cong. ch.	15 00
Holbrook, Almon Gilbert,	5 00
Lansing, Pilgrim Cong. ch.	1 50
Olivet, 1st Cong. ch.	1 75
Owosso, Mrs. Julia F. Sharts, in memory of Rev. Derwin W. Sharts,	8 00
Stanton, 1st Cong. ch., to const. Rev. JOHN W. SAVAGE, H. M.	50 00
Somersett, Woman's Miss. Societies, South Michigan Association,	6 00—189 23

WISCONSIN.

Clinton, Cong. ch.	38 55
Columbus, Cong. ch.	84 00
Eldorado, S. C. E.	75
Koshkonong, Cong. ch.	7 80
Madison, 1st Cong. ch.	150 00
Manning, Cong. ch.	1 00
Milwaukee, Swedish Cong. ch.	6 35
Neillsville, Cong. ch.	6 00
New Richmond, Cong. ch.	39 75
Prescott, Cong. ch.	25 00
Stoughton, Cong. ch.	1 00—360 20

IOWA.

Anita, Cong. ch.	7 30
Atlantic, Cong. ch.	14 00
Cass, Cong. ch.	8 00
Castana, 1st Cong. ch.	12 00
Council Bluffs, 1st Cong. ch., of which N. P. Dodge special gift, 50,	133 64
Creston, 1st Cong. ch.	5 00
Davenport, Edwards Cong. ch.	62 35
Des Moines, Plymouth Cong. ch.	207 04
Denmark, Cong. ch.	54 71
Earlville, Cong. ch.	8 00
Grinnell, Rev. G. E. White, received for preaching,	4 00
Hampton, 1st Cong. ch.	12 60
Iowa Falls, 1st Cong. ch., 22.05; W. P. Burke, 2.25,	24 30
Kellogg, Cong. ch.	5 25
Lake View, 1st Cong. ch.	2 50
Manchester, 1st Cong. ch.	140 92
Moville, Cong. ch.	10 00
Mt. Pleasant, Cong. ch.	12 00
Nashua, 1st Cong. ch.	6 00
Ottumwa, 2d Cong. ch.	6 55
Reinbeck, Cong. ch.	11 00
Rockford, Cong. ch.	10 00
Runnells, Cong. ch.	6 00
Stacyville, Cong. ch., of which 5 Ladies' Miss. Soc.	12 00—775 16

MINNESOTA.

Aitkin, 1st Cong. ch.	6 50
Appleton, Cong. ch.	4 25
Belgrade, Cong. ch.	4 90
Big Lake, Union ch. and Y.P.S.C.E.,	6 00
Correll, Cong. ch.	4 00
Cottage Grove, Cong. ch., 7.16; Friend, 1.84,	9 00
Lake City, 1st Cong. ch.	16 70
Medford, Cong. ch.	3 00
Minneapolis, Park-ave. Cong. ch., 11.80; Lyndale Cong. ch., 11.25; Geo. H. Rust, 25; Dr. E. J. Brown, 15,	63 05
New Richland, Cong. ch.	4 00
Robbinsdale, Cong. ch.	11 00
St. Paul, Hazel Park, People's ch.	2 00
Walker, Cong. ch.	2 72—137 12

KANSAS.

Clay Center, Clarence Eastman Mem. ch.	12 30
Oneida, Cong. ch.	1 60
Parridge, Cong. ch.	19 15
Pittsburg, Cong. ch. add'l,	5 00
Tonganoxie, Cong. ch.	7 05
Wellsville, Cong. ch.	6 00
Western Park, Cong. ch.	1 43—52 53

NEBRASKA.

Ashland, 1st Cong. ch.	8 00
Fremont, 1st Cong. ch.	32 81
Indian Creek, Cong. ch.	1 80
Omaha, Y. M. C. A.,	3 54
Red Cloud, Cong. ch.	5 00
Urbana, Cong. ch.	4 42
Waverly, Cong. ch.	10 00—65 57

CALIFORNIA.

Byron, Cong. ch.	2 00
Fitchburg, Cong. ch.	8 50
Lemon Grove, Cong. ch.	4 00
National City, Cong. ch.	5 00
Oakland, Market-st. Cong. ch., for student, Samokov,	25 00
Sacramento, Cong. ch.	190 25
Stockton, J. C. Holbrook, D.D., sale of <i>Reminiscences</i> ,	1 00—235 75

OREGON.

Ashland, Cong. ch.	2 00
Gaston, Cong. ch.	2 10
Hillside, Cong. ch.	4 00
Portland, 1st Cong. ch.	6 00—14 10

COLORADO.

Highlandlake, Church of Christ,	6 15
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WASHINGTON.

New Whatcom, Tabernacle Cong. ch.	8 38
Snohomish, Cong. ch.	6 21
Spokane, West Side, Cong. ch.	5 00
Washougal, B. Acker,	10 00—29 59

NORTH DAKOTA.

Hope, Cong. ch.	2 70
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SOUTH DAKOTA.

Columbia, Cong. ch.	18 50
Iroquois, 1st Cong. ch.	7 24
Sioux Falls, 1st Cong. ch.	18 00
South Shore, Cong. ch.	7 00—50 74

MONTANA.

Columbus and Laurel, Cong. chs.	1 50
Helena, 1st Cong. ch.	19 60—21 10

OKLAHOMA.

Kingfisher, Cong. ch.	4 00
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DOMINION OF CANADA.

PROVINCE OF QUEBEC. — Montreal, Abner Kingman,	500 00
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From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, <i>Treasurer</i> ,	702 64
For native preacher, Madura,	40 00—742 64

FOREIGN LANDS AND MISSIONARY
STATIONS.

ENGLAND. — London, Miss S. L. Ropes,	75 00
CHINA. — Shansi, Rev. and Mrs. J. B. Thompson,	10 00
NORTH CHINA — Pao-ting-fu, Rev. Horace Tracy Pitkin, 300; Mrs. Lettitia Thomas Pitkin, 150,	450 00
ITALY. — Florence, Friend,	50 00
TURKEY. — Erzroom, Miss Agnes M. Lord,	10 00—595 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, <i>Treasurer</i> ,	
For several missions, in part,	11,918 50

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	7,500 00
FROM CANADA CONGRESSIONAL WOMAN'S BOARD OF MISSIONS.	
Mrs. Frances A. Sanders, Montreal, <i>Treasurer.</i>	
For expenses Chisamba Station,	108 70

MISSION SCHOOL ENTERPRISE.

MAINE.—Yarmouth, Y. P. S. C. E. of 1st Parish Cong. ch.	2 00
NEW HAMPSHIRE.—Concord, Y. P. S. C. E. of East Cong. ch., 1; Laconia, Y. P. S. C. E., 7.50; Surry, Cong. Sab. sch., 3.67; do., Y. P. S. C. E., 5.23,	17 40
VERMONT.—Barnet, Y. P. S. C. E., 8.43; Brownington, Y. P. S. C. E., 2.50,	10 93
MASSACHUSETTS.—Blackstone, Y. P. S. C. E., 2, Jun., do., 1; Boston, Y. P. S. C. E. of Union ch., 41.25; Cambridge, Y. P. S. C. E. of Prospect-st. Cong. ch., 5.25; Great Barrington, Y. P. S. C. E. of 1st Cong. ch., 1.65; Lakeville, Precinct Cong. Sab. sch., 5; Marshfield, Y. P. S. C. E. of 1st Cong. ch., 2.86; New Bedford, Trinitarian Bible sch., 21.08; Newbury Y. P. S. C. E. of 1st Cong. ch., .94; New Marlboro, Y. P. S. C. E., 1; Northampton, Y. P. S. C. E. of Edwards ch., 50; North Brookfield, 1st Sab. sch., 24.10; Y. P. S. C. E. of 1st Cong. ch., 5; Somerville, Y. P. S. C. E. of Broadway Cong. ch., 40.80; South Acton, Y. P. S. C. E., 5; South Lynnfield, Y. P. S. C. E., 5; Springfield, Y. P. S. C. E. of Memorial ch., 25; do., Y. P. S. C. E. of Olivet Cong. ch., 8.97; Worcester, Sab. sch. of Cent. ch. Jun. Dept., 6, Pri. Dept., 4,	255 90
RHODE ISLAND.—Chepachet, Y. P. S. C. E.	21 62
CONNECTICUT.—Cromwell, Cong. Sab. sch., for Madura, 63.75; East Hartford, Y. P. S. C. E., 7; New Britain, South Cong. Sab. sch., 29,	101 75
NEW YORK.—Ashville, Y. P. S. C. E., 3; Brooklyn, Clinton-ave. Cong. Sab. sch., 85; Brooklyn Hills, Cong. Sab. sch., 2; do., Y. P. S. C. E., 1; do., Jun. C. E. S., 1; Lockport, 1st Cong. Sab. sch., 10; New York, Trinity, Y. P. S. C. E. (Trenton), for Madura, 40; do., Rev. M. F. Luther, for Madura, 5; Rodman, Y. P. S. C. E., 5; Syracuse, Danforth Cong. Sab. sch., 6.28; Walton, 1st Cong. Sab. sch., 30.28,	188 56
FLORIDA.—Orange Park, Y. P. S. C. E.,	1 20
ALABAMA.—Mobile, Cong. Sab. sch.,	2 50
OHIO.—Cleveland, 1st Cong. Sab. sch.,	18 58
ILLINOIS.—Blue Island, Y. P. S. C. E., 2.86; Clifton, Y. P. S. C. E., 2.10; Oglesby, Y. P. S. C. E. of Union Cong. ch., 8; Ontario, Cong. Sab. sch., 4; Sterling, Cong. Sab. sch., 5.20; Toulon, Cong. Sab. sch., 14.38; Winnetka, Cong. Sab. sch., 2.14; Yorkville, Cong. Sab. sch., 3.30,	41 98
MICHIGAN.—Detroit, Woodward-ave. Cong. Sab. sch., 10; Eaton Rapids, Cong. Sab. sch., 2.40,	12 40
IOWA.—Denmark, Y. P. S. C. E., 5.89; Kingsley, Y. P. S. C. E., 5; Newell, Y. P. S. C. E., 2.98,	13 87
MINNESOTA.—New Richland, Cong. Sab. sch.,	1 00
NEBRASKA.—Pleasant View, Cong. Sab. sch.,	58
CALIFORNIA.—Green Valley, Y. P. S. C. E.,	3 50
WASHINGTON.—Rosario, Cong. Sab. sch.,	75
NORTH DAKOTA.—Fargo, Scan. Y. P. S. C. E.,	2 74
	697 26

MICRONESIAN NAVY.

MAINE.—Houlton Cong. Sab. sch.,	1 00
VERMONT.—Northfield, Cong. Sab. sch.,	5 00
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., 27; Boston, Sab. sch. of Union ch., 5.90; Hanson Cong. Sab. sch., .40; Swampscott, Cong. Sab. sch., 5,	38 30
RHODE ISLAND.—Barrington Centre, Cong. Sab. sch.,	80
CONNECTICUT.—Brookfield Centre, Cong. Sab. sch., 10; Mystic, Cong. Sab. sch., 2.55; Ridgefield, Cong. Sab. sch., 2.60; Southington, Cong. Sab. sch., 16.08; Whitneyville, Helen M. Clarke, 10,	31 33
NEW YORK.—Brooklyn, Central Cong. Sab. sch., for new, Robert W. Logan, 10; do., Lee-ave. Cong. ch., Friend, for do., 7; Clinton Mrs. Geo. K. Eells, 3; Cortland, Cong. Sab. sch., Pri. Dep't, 5,	25 00
FLORIDA.—Lake Helen, Cong. Sab. sch., 3; Winter Park, Cong. Sab. sch., 2.90,	5 90
OHIO.—Ruggles, Y. P. S. C. E., for pupil Boys' school, Kusaie,	5 00
ILLINOIS.—Gridley, Cong. Sab. sch., Birth-day Box,	5 00
MINNESOTA.—Belgrade, Cong. Sab. sch.,	2 41
NEBRASKA.—Ft. Calhoun, Union Sab. sch.,	10 00
	129 74

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Bevier, Y. P. S. C. E., for De Forest Fund,	54
INDIANA.—Indianapolis, Trinity Y. P. S. C. E., for Lee Fund,	2 50
ILLINOIS.—Abingdon, Y. P. S. C. E., 10; Aurora, do. of 1st Cong. ch., 5; Chicago, do. of Central Park Cong. ch., 4.50; Downers Grove, do., 5; Lyonsville, do., 18.83; Malta, do., 5; Mazon, do. of Park-st. Cong. ch., 10; Odell, do., 12.50; Peru, do., 5; Wheaton, do. of 1st Cong. ch., 2.50; all for MacLachlan Fund,	78 33
IOWA.—Davenport, Edwards Cong. ch., 5; Fontanelle, Y. P. S. C. E., 2; McIntire, do., .90; Mitchellville, do., 3; Mt. Pleasant, do., 1.25; Muscatine, do., 10; Osage, do., 15; Oskaloosa, do., 1.50; Wall Lake, do., 1; Washta, do., 15; Webster City, do., 6, all for White Fund,	60 65
MINNESOTA.—Barnesville Jun. and Sen. C. E. S., .60; Dawson, Y. P. S. C. E., 5.50; Glenwood, do., 4.50; all for Smith Fund,	10 60
WISCONSIN.—Durand, Y. P. S. C. E., .68; Milwaukee, do. of Grand-ave. Cong. ch., 15; both for Olds Fund,	15 68
KANSAS.—Sterling, Y. P. S. C. E., for Bates Fund,	10 00
NEBRASKA.—Arberville, Y. P. S. C. E., 5; Bladen, do., 1; Chadron, do., 1.50; Crawford, do., 2.25; Danbury, do., 1.70; Eustis, do., 5; Harbine, do., 7; Hay Springs, do., 3.14; Holdrege, do., 2.10; Ravenna, do., 4; Scribner, do., 5; Trenton, do., 5.90; West Hamilton, do., 3.55, all for Bates Fund,	47 14
NORTH DAKOTA.—Dwight, Y. P. S. C. E., 20; Fargo, do., 7.20; both for Albrecht Fund,	27 20
SOUTH DAKOTA.—Springfield, Y. P. S. C. E., for Holton Fund,	2 00
MONTANA.—Livingston, Y. P. S. C. E. of Holbrook Cong. ch., for Albrecht Fund,	6 50
	261 14

CONTRIBUTIONS FOR THE DEBT.

ENGLAND.—Mrs. John McLeod,	20 00
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gorham, Cong. ch., for work, care Mrs. J. D. Eaton, 12; Portland, Mrs. J. P. B., for use of Mrs. H. P. Perkins, 30,	42 00
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NEW HAMPSHIRE.—Francetown, Cong. ch., for Okayama Orphanage, 16.10; Littleton, 1st Cong. Y. P. S. C. E., for use of Miss A. H. Bradshaw, 10.

MASSACHUSETTS.—Auburndale, Cong. ch. Extra-cent-a-day Band, for use of Miss A. M. Lord, 25; do. Y. P. S. C. E., for work, care Rev. E. G. Tewksbury, 20; Boston, Y.P.S.C.E. of Trinity Cong. ch., (Neponset) for North China College, 25; do., do., for use of Rev. E. P. Holton, 2.05; do., 2nd Cong. ch. Go Forth Mission Band, and Jun. C. E. S., for work, care Rev. E. G. Tewksbury, 26.50; do., Trinity Cong. Sab. sch., Birthday Box, for do., 1.55; do., Y.P.S.C.E. of Union ch., for work, care Rev. J. H. House, 15; Concord, Trinitarian Cong. ch., for work, care Rev. E. G. Tewksbury, 25; Danvers, Maple-st. ch., for work, care Rev. E. G. Tewksbury, 6; Dedham, M. B. C., for use of Rev. F. R. Bunker, 10; Hatfield, Rev. R. M. Woods, for work, care Rev. E. Fairbank, 25, and for work, care Mrs. R. A. Hume, 10; Lawrence, Trinity Cong. Sab. sch., for work, care Rev. W. A. Farnsworth, 44; Littleton Common, Annie M. Manning, for Euphrates College, 6; Lowell, High-st. Cong. ch., for work in Cesarea, 30; do., George H. Taylor, for pupil, care Miss E. M. Stone, 5; Milton, Miss M. L. Richardson, for work, care Rev. E. Fairbank, 50; do., Friend, for work, care Rev. W. P. Elwood, 5; Princeton, Rev. and Mrs. C. A. White, for Arthur ch., Madura, 60; Springfield, Opportunity Club of South Cong. ch., for work, care Rev. R. A. Hume, 60; Turner's Falls, 1st Cong. Sab. sch., for kindergarten, Trebizond, 3; Williamstown, John H. Denison, for work, care Rev. C. C. Tracy, 100; — Friend, for school apparatus, Fuerte, 13.43.

CONNECTICUT.—Broad Brook, Endeavor Societies of Cong. ch., for work, care Rev. E. Fairbank, 20; East Windsor, Y. P. S. C. E., for pupil, Sivas, 5; Glastonbury, Cong. Sab. sch., for pupil, North China, 25; Hartford, Windsor-ave. Cong. ch., Girls' Mission Band, for pupil, care Rev. E. Fairbank, 10; do., Friend, for work in Fochow, 5; Lebanon, Goshen Cong. ch., Friends, for school in Pasumalai, 20; New Haven, Mary R. DeForest, for work, care Rev. and Mrs. F. R. Bunker, 5; Newington Junc., Young Men's Mission Circle, for use of Rev. J. E. Abbott, 12; Thompson, Ellen D. Larned, for use of Miss S. C. Hyde, 17; West Suffield, Y. P. S. C. E., for pupil, care Rev. J. H. Roberts, 10.

NEW YORK.—Brooklyn Central Cong. Sab. sch. Miss Cutler and four classes for school, Madura, 40; do., Clinton-ave. Cong. ch., Boys' Mission Band, for school in Bombay, 25; Chatham, J. Wesley Jones and family, 5.50, and Friend, for Woodin Memorial ch.; Fairport, Cong. Sab. sch., for work in Madura, 15; New York, Pilgrim Cong. Sab. sch., for use of Mrs. T. B. Scott, 35.71.

NEW JERSEY.—Montclair, Pilgrim Cong. Sab. sch. for scholarship, Mexico, 20.18; — Friend, for work, care Rev. E. Fairbank, 10.

PENNSYLVANIA.—Philadelphia, Miss S. E. Gregg, for work of Rev. C. D. Usher, 10.

NORTH CAROLINA.—Tryon, Chas. E. Erskine, for use of Dr. and Mrs. D. M. B. Thom, 35.00.

TENNESSEE.—Nashville, Y. P. S. C. E. of Fisk University, for pupil, Fochow, 20.00.

MISSOURI.—La Belle, H. B. Yacoubi, for work in Albistan, 22.50.

OHIO.—Cleveland, Y. P. S. C. E. of Plymouth Cong. ch., for use of Rev. Chas. Harding, 25; Jefferson, Jun. C. E. S., for native helper, Shansi, 1.25.

ILLINOIS.—Chicago, Grace Cong. Sab. sch., Mr. Werner's class, for native worker, Marathi, 18.75; do., Pilgrim Mayflower

Cong. ch., Blanche Arter, for work, care Rev. H. G. Bissell, 6; Evanston, Friend, for use of Rev. S. G. Bartlett, 2; Oak Park, Mr. and Mrs. G. R. Hemingway for native worker, Marathi, 10; Oswego, Y. P. S. C. E., for work at Hadjin, 10, 46 75

MICHIGAN.—Monroe, Anna Ferris, for use of Mrs. M. E. Bissell, 5 00

WISCONSIN.—Arena, 3d Cong. ch., Ladies' Aid Soc., for Bible woman, Marathi, 2 30

NEBRASKA.—Hastings, Ger. Cong. ch., Friends, for work, care Rev. G. E. Albrecht, 10 00

CALIFORNIA.—Los Angeles, Rev. W. P. Hardy and Vernondale Cong. ch., for catechist, Madura, 25 00

SOUTH DAKOTA.—Parkston, Ger. Zion Cong. Sab. sch., for traveling expenses, Rev. G. E. Albrecht, 10; do., Conrad Weidenbach for work, care Rev. G. E. Albrecht, 15, 25 00

CANADA.—Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal,

Treasurer.

For work, care Rev. W. T. Currie, 202 58
For use of Rev. Jas. Smith, 54 78 257 36

ENGLAND.—Mrs. John McLeod, for Lenda-Hand Fund, Ceylon, 80 00

INDIA.—Pasumalai, Jun. C. E. S. for work in Caroline Islands, 3 63

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For use of Miss E. M. Stone, 5 00
For Bible woman, care Mrs. G. D. Marsh, 20 00
For evangelistic work at Haskeny, 10 00
For use of Miss A. M. Lord, 250 50
For work, care Miss B. B. Noyes, 17 62
For work, care Miss A. A. Gould, 12 19—315 31

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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

Treasurer.

For work, care Miss J. G. Evans, 5 00
For use of Miss A. B. Jones, 50
For work, care Miss E. M. Swift, 50 00—55 50

FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Saunders, Montreal,

Treasurer.

For native teacher, care Rev. C. R. Hager, 45 00

Income Endowment Anatolia College.

Income from Blank Memorial Fund for Scholarship, 39 00

1,995 47

Donations received in April, 39,281 90
Legacies received in April, 10,291 27

49,573 17

Total from September 1, 1898, to April 30, 1899: Donations, \$300,679 98; Legacies, \$48,603.46 = \$349,283.44.

For Young People.

HOW THE ORPHANS PRAY AND PLAY AND PRINT.

BY REV. J. H. PETTEE, D. D., OKAYAMA, JAPAN.

RECENT reports from Japan give some interesting items about the workers and children in that noble institution, the Okayama Orphanage.

The asylum has been for years the largest Protestant orphanage in the Sunrise land, as it was the first to be established there. It has grown into a thriving Christian colony and is proving itself not only a grand object lesson in Christian benevolence before the Japanese nation at large, but also a power-



THE ORPHANAGE AS IT WAS IN 1888.

ful factor in solving some of the great sociological problems that are troubling Japan as well as other sections of the modern world. So it is cheering in the extreme to learn that Mr. Ishii and his 300 associates, down to the youngest child, still believe in prayer and Sunday schools and church attendance and communion services. The same spirit of faith that dared begin this noble work eleven long years ago, and that many a time since has driven our olive-hued George Müller, in his far eastern home, together with his devoted followers, to keep frequent fasts, to pray in temple graveyards, or to go away and be alone with God by night upon the mountains, rather than fall in debt for daily food or give up the great work of their life, abides there still.

Word comes that a larger number of the children than heretofore are attending Sabbath schools; that thirty of the workers and the orphans who

were former members of the Okayama church have reunited with it, that church, under a new pastor, having once more shown an evangelical and satisfactory spirit; that twenty two more of the children received baptism on confession of faith at the January communion; and that the religious spirit of the whole institution is delightfully reassuring and aggressive. These people know how to pray, and they are "practicing the presence of God" in a very impressive manner. Their morning service comes at half-past six—after breakfast. It is held in Buxton Chapel and gives them a helpful start on the study and work of the day.



MR. ISHII,
FOUNDER AND SUPERINTENDENT.

At seven o'clock they turn to their school or workshop duties. Nearly all the children between eight and sixteen years of age are obliged to study for one-half the day and work the other half. Their school, though private and adapted to the industrial needs and training of such a home, is fully recognized by the government and follows the curriculum of public schools of primary and middle grade. The local government even goes so far in indorsing the asylum as to give it an annual grant of *en* 100 (\$50) out of its charity funds.

As may be imagined, this combination of study and work leaves little time for playing, in the ordinary use of that word. These children have their sports. The boys pitch pointed sticks or fly their kites, and the girls play ball or battledore, but they must do it in the five or ten minute recesses scattered plentifully through the day, not by the hour or half-day, as they might if not held under strict, though kind, institutional rule.

By playing, then, I do not mean games, but musical performances. In old Japan, and to a limited extent in new Japan as well, school children were always summoned by pounding with a stick upon a hanging block of wood. But for years the asylum has had its bugle corps, and bugles rather than bells or boards have called the children to breakfast, chapel, classroom, and workshop; but some two years ago brass horns were purchased, the loan of a silver cornet secured, and a regular musical band was organized. This band now goes over the country giving entertainments. It also uses a stereopticon, enlisting aid for the asylum and preaching the fundamental truths of Christ's glad gospel. It has recently given a series of performances in Osaka and Kobe, the second and fifth largest cities in Japan, securing *en* 700 in the former, and *en* 500 in the latter place. The *en* or *yen* is the Japanese dollar and is worth fifty cents. The little players made a profound impression on the large audiences. Their music in some of its parts would pain the sensitive ears of symphony concert attendants in Boston or New York, but their pluck and

perseverance, their good faces and gentle demeanor, would win them friends anywhere. "Better than a hundred sermons" was the comment of an intelligent Japanese who attended one of their exhibitions.

Let me tell you also how the orphans print. What do they do toward supporting themselves while in the asylum, or toward securing an industrial training that shall fit them for the actual struggle of life?

The asylum was started as a faith enterprise, and after Mr. Ishii had exhausted his own private resources it relied for a time entirely upon the gifts of the benevolent. It was felt, and experience proved it true, that this would weaken the character of the children and practically pauperize them. Hence the advance step was taken of introducing manual employments. The first industry tried was printing, and it proved, even in the face of great difficulties growing out of lack of capital and of experienced workers, such a great success that it has continued to this day the leading industry in the asylum. The one small press has grown to seven, on two of which eight pages can be printed at a time. The one dark, tiny room in a dingy Japanese house has grown to a large, semi-foreign building, built with Christian Endeavor gifts and appropriately named "Kyoreikwan, Kojiin Kappanjo" (Christian Endeavor Building, Okayama Orphanage Printing House), and the halting work with scanty type of those earlier days has changed into the neat workmanship in both Japanese and English that has secured a well-earned reputation and a crush of business.



THE FIRST ORPHAN INMATE WHEN HE GRADUATED.

It prints for the orphanage a monthly paper in Japanese and a bimonthly one in English (*The Asylum Record*, thirty cents a year); and in addition to all sorts of job work has even aspired to make whole books. In this last line its best work in English is Rev. Otis Cary's admirable work on Job, "The Man Who Feared God for Nought." The book was published last year in the United States by the Fleming H. Revell Co., but the press-work was actually and entirely done by those Japanese orphans in their far-away Okayama home. Other industries are farming, weaving, hair dressing, and the manufacture of safety matches. This last is the employment of the younger children. They place the splints in frames containing a thousand or more, dip the ends in a sulphur bath, hang the frames in a drying room, later on removing the finished

matches to the boxes made by other children, label and pack the boxes and draw them to the market. It is a pretty sight to see the chubby fingers fly back and forth in their rapid work; and when the little tots can earn two cents a day and thus buy their own rice they would hardly change places with Mr. Carnegie or Mr. Rockefeller, so proud and independent do they feel. The industries all told pay about fifty per cent of the running expenses of the institution.

We have tried thus to tell something about the children's praying, playing, and printing; that is, of their religious life, their musical attainments, and their industrial pursuits. It is a noble institution and is doing a noble work that merits the approbation of Japan's Christian friends in America. Twenty



THE ORPHANAGE IN 1898, IN FRONT OF THE MISSIONARY RESIDENCE.

dollars a year, in addition to his own labor, amply supports one child in this home, and is almost sure to result in turning a heathen beggar into a Christian bread winner.

The asylum, though growing out of the work of the American Board in Japan, and always remaining in close touch with it, is a Japanese institution and is of necessity interdenominational in its sympathy and support. Help comes to it from all parts of the world, and it in turn gives of its small profits to other needy ones, be they Japanese, Armenian, or American. Its three great models have been the Bristol Orphanage, England, Hampton Institute, Virginia, and the Salvation Army. It believes in faith and self-help and loving service. "Give all, trust all," is one motto of Mr. Ishii's life.

Let us rejoice that in so short a time Japan has produced an institution so full of love to Christ and a purpose of practical helpfulness to hundreds of needy persons. May the choice gift of God's rich blessing ever rest upon the Okayama Orphanage,

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