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RES. & E  
STORAGE





THE  
MISSIONARY HERALD.

VOL. XCVI.—MARCH, 1900.—No. III.

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It has been decided to extend the limit of time for sending in the essays on missions, for which prizes are offered, to April 1, instead of March 1. This extension applies only to essays from Sunday school scholars, not to those from pastors. Interest in this friendly competition is widespread, and is evidently on the increase. Though a special letter was sent early in January to every pastor and every Sabbath school superintendent in the Congregational churches of the United States, we learn that in many cases information as to the offer has been slow in reaching the scholars. Hence this extension of time. If any are still without details of the offer, they may be learned by consulting the *Missionary Herald* for January, or by sending for a circular to the Rooms of the American Board. The committees to act as judges of the essays in the several classes and districts are not fully completed as we go to press with this number, but we give here the names of those who have already consented to act:—

**Further Time  
for Essays.**

*On Essays from Pastors:*

Rev. James G. Johnson, D.D., Mr. Edward F. Cragin, Rev. Sydney Strong, D.D.

*On Essays from Sunday School Scholars:*

In the New England District, for the *first class*, Rev. E. H. Byington, D.D., Mrs. Joseph Cook, Rev. George W. Phillips, D.D.; for the *second class*, Prof. Amos R. Wells, Mrs. Elizabeth McL. Rowland, Mrs. Constans L. Goodell.

In the Middle District, *first class*, Miss Susan Hayes Ward, Rev. Charles H. Richards, D.D., Rev. Charles S. Mills; *second class* (to be filled).

In the Western District, *first class*, Rev. E. F. Williams, Miss Margaret Evans; *second class* (to be filled).

Let it be kept in mind that essays from Sunday school scholars in the First District (New England) should be sent to Rev. C. H. Daniels, D.D., Congregational House, Boston; from the Second District (Middle and Southern States and Ohio), to Rev. C. C. Creegan, D.D., 4th Avenue and 22d Street, New York; and from the Third District (the Interior and Pacific States), to Rev. A. N. Hitchcock, 153 LaSalle Street, Chicago. But essays from the *pastors* in all sections of the country should be sent to Rev. C. H. Daniels, Congregational House, Boston.

OUR letters from India report the famine as daily growing a little more severe. Though the plague has not by any means been stamped out, its ravages are not so frequently referred to, probably because of the greater woe. Dr. Hume, of Ahmednagar, writing on January 4, speaks of two and a quarter millions of people as then upon the government relief works, and he was anticipating that this number would soon be doubled or trebled. The contributions for private relief which have been forwarded to our missionaries in Western India, coming chiefly from *The Congregationalist* Fund for this purpose, have amounted to over \$17,500; a generous sum indeed, and yet small compared with the great need. Our brethren in India will be deeply indebted to *The Congregationalist* for its efforts in behalf of the suffering people.

INQUIRIES are constantly coming concerning the effects of the war in South Africa upon missionary work. We can still report that the letters from our brethren in the Zulu Mission do not indicate that they have any difficulty in prosecuting their work. Their stations, with the exception of Durban, are off the main line of communication between the coast and the present seat of the war, and, so far as appears, the Zulus at these stations are undisturbed. But the British Missionary Societies that have labored in the northern sections of Cape Colony and in the Orange Free State and the Transvaal find their work at a standstill. The English Wesleyans have hitherto wrought most efficiently in this region, having, as shown by their last report, in the Transvaal and Swaziland 426 chapels and other preaching places, 43 missionaries, 607 local preachers, and 12,300 members and probationers, with 46,615 attendants on public worship. Their magazine, *Work and Workers*, for January, gives a list of nine English missionaries who are still allowed to remain in Transvaal, together with a list of seventeen other missionaries who have left that Republic and are now located in different parts of South Africa, several of them in Natal.

DR. ANNIE YOUNG reports the arrival of their party of reënforcements at Jaffna, Ceylon, Mr. and Mrs. Brown going at once to Uduppity, and Miss Root to Oodooville. At the hospital at Inuvil there were many decorations and a large number of people assembled, fire crackers testifying to the joy of those present. After a song of welcome and an address by the Bible woman, three native pastors and two missionaries gave hearty greetings. Dr. Young writes of the deep impression made upon her by two things she witnessed immediately on her arrival: first, the number of heathen temples (said to be one thousand) in Jaffna, and, second, the number of people who had temple marks on their foreheads. Yet Miss Root reports that they see signs of great blessings. At one little village church, many of the heathen are coming regularly to the services, and twenty-six have been received on confession of faith within a year. Both Miss Root and Dr. Young write of their great joy in beginning their work.

THE receipts for the month of January and for five months of **Financial.** the fiscal year are here noted. Such figures are of the greatest importance to those who would keep in close touch with the needs of the Board.

|                                  | January, 1899.     | January, 1900.     |
|----------------------------------|--------------------|--------------------|
| Donations . . . . .              | \$52,633.12        | \$62,840.55        |
| Donations for the debt . . . . . | 241.48             | 58.50              |
| Legacies . . . . .               | 4,871.21           | 2,197.60           |
|                                  | <hr/>              | <hr/>              |
|                                  | \$57,745.81        | \$65,096.65        |
|                                  | 5 mos., last year. | 5 mos., this year. |
| Donations . . . . .              | \$178,126.92       | \$203,988.14       |
| Donations for the debt . . . . . | 752.76             | 581.08             |
| Legacies . . . . .               | 26,730.56          | 52,933.80          |
|                                  | <hr/>              | <hr/>              |
|                                  | \$205,610.24       | \$257,503.02       |

Increase in donations for five months, \$25,861.22; decrease for the debt, \$171.68; increase in legacies, \$26,203.24; net increase, \$51,892.78.

For the privilege of showing such a favorable financial advance we are most grateful to the churches. About one-half the increase is in legacies, but there is especial pleasure in knowing that there has been such gain in regular donations. This gain is evenly distributed among all the constituency of the Board, Churches, Sunday Schools, Endeavor Societies, and Woman's Boards. It is the indication of a general uplift. The Forward Movement, under Mr. Wishard, is most successful. The calls for the address of President Capen are very large, amounting already to nearly forty thousand copies. The usual agencies have been in operation and the returns indicate sympathy for the great work. As a caution let us urge that this advance be not construed as lessening our needs. We ask all to remember that the Board cannot use from its legacy account this year over \$100,000. Therefore the advance over last year in donations must exceed \$50,000 if we are to meet the obligations taken by the Board.

An interesting table is given in *The Friend* of Honolulu in reference to the descendants of missionaries of the American Board in the Hawaiian Islands. From this table it appears that there are 155 sons of missionaries still living, 91 of them in Hawaii; 145 daughters, 73 of whom are resident in Hawaii; of the 224 grandsons 101 are in Hawaii, and of the 197 granddaughters 73 are also there. It appears thus that there are living 300 children and 421 grandchildren, and of this total number (721) 338 are resident in Hawaii. This is said to be about one-twentieth of the white population, exclusive of the Portuguese. It has been quite common to call the whole white population of Hawaii "the missionary party," and it is commonly said that this party rules the Islands. The descendants of missionaries take leading positions, and the vigor and spirit of industry inherited from their parents, as well as their Christian training, account for their prominence in public affairs. They form the best element in the population of Hawaii.

FURTHER reference to the disturbances caused by the bandits of North China will be found among "Letters from the Missions." Since Mr. Perkins's letter was received other letters have arrived, too late for insertion in this number, reporting a continuance of the disturbances, though at the same time our brethren are much encouraged by the steadfastness of the church members. In the midst of persecutions new converts are coming forward. Under date of December 24, Dr. Smith, from Pang Chuang, reports that the United States Minister Conger has been energetic and has done all that is possible for them. The governor who has been encouraging the Boxers has been removed, and a new one appointed in his place. Altogether our brethren, though still beset with perils, are writing in a hopeful spirit.

ARE the Christians of America fully awake to what is before them in the coming Ecumenical Missionary Conference which begins its sessions in New York on April 21? The arrangements for this assembly are progressing favorably, and there is good reason for expecting that every promise made concerning the convention will be fulfilled. Since God's servants will come together for no other purpose than to counsel for the interests of his Kingdom, the presence of his Spirit may confidently be anticipated. The ablest and most consecrated men from all parts of the world, whose names we need not mention here, will bring of their best to these meetings, imparting wisdom and inspiration. The program is full, possibly too full, and the addresses and discussions cannot fail to awaken the deepest interest. It will be a notable spectacle as the representatives of evangelical churches of every name from all parts of Christendom assemble to confer on the one theme of the extension of the Kingdom of God throughout the world. Every one who can do so should plan to attend some of the sessions, and let all, whether they are to be present or not, remember this convocation in their prayers.

It is well understood that the burden of reductions in appropriations the past years has fallen chiefly upon the native agency. Grants could not be made to churches for the support of pastors and teachers, and many of these agents have had to be dismissed. This fact is beginning to have its effect on the training schools, which have always been regarded as of prime importance in the missionary work. No higher or more pressing duty rests upon missionary organizations than the raising up, in each nation where they labor, competent preachers and teachers for the evangelization of their own people. The theological and training schools of the American Board are well organized and capable of turning out the needed men. But when the men who are turned out are not employed because grants in aid cannot be made to communities desiring their services, it is not to be expected that other men will enter upon a course of study. Mr. Thomson, of the Collegiate and Theological Institute at Samokov, Bulgaria, reports that they were able to send into the work only one of the theological graduates of last summer, though there were places calling for

**The Ecumenical  
Missionary Conference.**

**Native Agency and  
Training Schools.**

the other two. Thus not only the services of these men are lost in needy fields, but other young men are kept from entering the theological seminary. Unless a larger measure of encouragement can be given soon to the native agency, many of our training schools will be seriously crippled. Mr. Thomson well says: "Oh that the churches could realize how it takes the life out of our efforts when we reflect that it is useless to build up a theological institute if there is to be no support for field workers such as the expanding work requires. If there were some fair probability of employment after the course was finished, I think we could attract, keep, and turn out all the men we need."

A PERCEPTIBLE increase in the mail, during the last few weeks, indicates that the Sunday School Missionary Day was widely observed. The letters tell of the interest taken in the Concert Exercise used, which the Board furnished to those schools which made collections for the work. The Exercise is one adapted for use at any time during this year, and it will now be sent to schools for use in connection with a collection. We hope to have large calls for it. It is an excellent Exercise for the Missionary Concert.

A PARAGRAPH in the English *Church Missionary Intelligencer* touches upon a matter so delicate that it has never been alluded to in these pages. It is not because the subject has not had thought here that nothing has been said upon it. It seems that our brethren in England have had an experience like that which has been endured, we cannot say enjoyed, here. A quotation of the paragraph in the *Intelligencer* covers the case without any comment of our own. Here it is:—

"A few letters have appeared in the Church newspapers upon the ever green topic of the clergy who use the visit of a deputation as a means of getting a Sunday off duty. The practice is chiefly adopted by incumbents who have no curates. In livings where the income is low and private means do not allow of paying for a *locum tenens*, the clergy undoubtedly find it difficult to get away even a Sunday, and gladly seize what seems to be a reasonable opportunity. However, cases do occur where the incumbent has neither lack of means nor lack of holidays as his excuse. Into the morality of the practice in general it is hardly our province to enter; nor need we discuss whether it is fair to the deputation, or whether a distinction should be drawn between the deputation who is an officer of the society whose cause he pleads, or a brother clergyman who has given up a Sunday's labor for its sake. There is another and a graver question. What impression does such action create in the minds of the parishioners as to the interest of the vicar in the cause which is pleaded? If that cause be the evangelization of the world, and the vicar takes the opportunity to go off for a holiday, what influence will his conduct have upon his people? One of the newspaper correspondents told of a vicar who proposed to take such a 'Sunday off,' and pleaded that he was 'killing two birds with one stone.' True, remarks the correspondent, but what if one of the 'two birds' be the interest of his people in Foreign Missions?"

THE Students' Christian Volunteer Movement of Great Britain and Ireland reports that in the seven years since the formation of the Union, from 1892 to 1899, 1,630 members have been enrolled. Of this number 511 have sailed for foreign service; 573 are still in college or training institutions; while 110 have withdrawn, 14 have died and 25 are definitely hindered. It is reported that the number of volunteers is decreasing, a fact not difficult to account for, since the churches have not rallied to supply the funds needed for the increase of missionaries. The calls from the field are as many and as importunate as ever. There are young men and young women, both in Great Britain and America, who are ready to respond, but when missionary boards are unable, through lack of funds, to appoint those who apply, it must be expected that candidates will not be forward to make application. Shall there not be among those who must stay at home a missionary revival like that which has come upon the young men and women who are able to go abroad?

THE death of the Rev. Edward G. Porter, which came suddenly on February 5, is a distinct loss to the cause of missions, as well as to many other good causes in which he was interested and which he aided by counsel and speech, by pen and purse. He had visited many of our foreign mission fields, some of them more than once, going as far as China and Japan, and in all these visits he brought much of cheer and help to our missionaries. He was specially interested in the work of Christian education in Turkey, particularly in Aintab, aiding materially in finding helpers and funds for Central Turkey College and its allied hospital. He was president of the board of trustees of that institution and a corporate member of the American Board. By an inscrutable providence he has been taken from earth at a time when he was depended upon for further and larger service in behalf of missions.

Two missionaries in Persia connected with the American Presbyterian Board, Messrs. Coan and Blackburn, while visiting some of the mountain Nestorian villages, came to Van to see the Vali and the British consul. In a letter to his home Board, a copy of which we have been permitted to see, Mr. Coan writes of the scenes of desolation through which they passed and of the pinched and wrinkled faces of the people, expressing his wonder at the vitality of a people that can endure so much and still exist. Of our two missionaries at Van, Mr. Coan writes: "It has been a great privilege to see the wonderful work that is being carried on here by these two giants, Dr. Raynolds and his wife. Think of a man as at once station treasurer, distributing relief all over the plain, and keeping the accounts involved and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and 400 day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. For example, there are trades taught, and half the day is given to trades and half to study. All the cloth used is woven by the children in the looms on the

**A Wonderful  
Work.**

place, the skins of the oxen and sheep eaten are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, thus training up another corps as bakers and cooks. So you have every day on the place, being taught how to live useful Christian lives, not far from 1,000 children. Then add to all the above the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple. Alone, without associates, they have carried all these burdens until it is a wonder that they are not broken down."

THE sore distress in which the people of India have been brought by famine and plague has served to develop a remarkable heroism on the part of the native Christians. Karachi, a city of over one hundred thousand inhabitants, has been devastated by the plague, and a message came to the English missionary at that station, asking if the native Christians could give any help, as the people were dying without care. The missionary writes: "Within twenty-four hours twelve of our Christians had offered to go and nurse the heathen and Mohammedans dying of the plague. It was grand. Not one of our native Christians, as far as I know, left Karachi because he or she was afraid of the plague. The heathen and Mohammedans fled and carried the plague with them, alas, wherever they went."

WE have learned of at least two Sunday Schools in which prizes have been offered by the pastor or superintendent for the best essays on some missionary theme. As a result, interest has been awakened on the part of the pupils and, best of all, information has been gained by study which will abide and be serviceable in the future. We have before us the essay on "Foreign Missions," written by No. 13. Its closing words are these: "The eloquent prayer of the American Board is that the influence of this work may be felt in all the home churches, leading every one to make larger efforts to adequately support the Board, which does its work, not with weapons of blood and death, but with the gospel of peace and everlasting life, thereby hastening the time when all the ends of the earth may see the salvation of our God."

THE recent death at Bitlis, in Eastern Turkey, of the wife of Blind Hohannes recalls the story of that remarkable man, who though he had lost his sight had such an exact knowledge of the scriptures that he was commonly called "John Concordance." His noted sermon on tithe-giving, preached in many parts of Eastern Turkey, has been published not only in English but in several other languages and was no small factor among the influences which have led to the generous rate of giving among the Protestant Christians of Turkey. Not less than 90,000 copies of this sermon by Blind Hohannes, in edition after edition, have been scattered from the office of the American Board, and calls for it are not infrequent even at this day.

**Brave Facing  
of Danger.**

**Essays in Sunday  
Schools.**

**Blind Hohannes.**

THE Hartford Theological Seminary has established a special course in foreign missions, to begin next autumn. This course will be elective to regular under-graduate students in the seminary, to graduates from other seminaries, and to appointees of mission boards who require special training before entering upon their work. This department will be conducted by the regular faculty and by special expert lecturers, the subjects including the Theory and Methods of Missions, the History of Mission Work in the various Countries, Some of the Languages which are related to various missions, and other topics. The seminary has recently received from Rev. Dr. A. C. Thompson his carefully selected mission library of over six thousand volumes. This move is a hopeful and encouraging sign of the times. It must result in better trained missionaries and better informed pastors at home.

REV. ORRAMEL H. GULICK writes us of a disastrous fire on the 20th of January which swept over the section of Honolulu called "Chinatown," destroying the homes and lodging places of from seven to eight thousand Chinese and Japanese. It seems that the fire was set by order of the Board of Health, for the purpose of clearing out certain wooden buildings in which a victim of the bubonic plague had died. The fire got beyond the control of the department, and leaped to the destruction not only of the small buildings, but of much else, including the Kaumakapili church. This church was a fine old building, beautiful and substantial, and is spoken of as a monument of Dr. Lowell Smith's life work. It is hoped that this conflagration will put an end to the plague, though this will be at a heavy cost. These suffering Chinese and Japanese must necessarily be aided by public charity.

A LETTER from Mr. Hirotsu, of Kyoto, dean of the Doshisha, expresses the conviction that the Japanese government will be forced to revise its present policy of education. A scheme for the administration of the Doshisha. Doshisha has been devised which, it is believed, will meet not only the approval of the friends of the institution, but also of the government, and it is hoped that the department of education will give privileges which it has hitherto withheld. It is thought that the new scheme will come into operation in April.

THE power of prayer is recognized on every mission field. "Pray for us," is the common plea of the missionary. We have been interested in a custom inaugurated by the pastor of the First Congregational Church of Portland, Oregon, not only of praying himself daily for some particular missionary of the American Board, but also of leading his people into the same habit. In the church calendar for each week there is printed a list of missionaries, their names and fields of labor, for whom daily prayers are requested. The missionaries who read this paragraph may understand that on some day their names will be on that calendar. Thus every day may, in a sense, be a day of remembrance for the missionaries. It would be a great blessing to the churches and the missionaries if there could be more prayer *by name* for those who represent us abroad.

## THE NEW MISSION HOSPITAL AT MADURA, INDIA.

THE *Missionary Herald* has referred more than once to the remarkable gift of a hospital made by Hindus of the Madura District in India, to be under the care of missionaries of the American Board. Rev. Frank Van Allen, M.D., under whose immediate direction all this work has been done, has recently arrived in this country on furlough, bringing with him photographs with some notes, by use of which here we are able to give a more adequate representation of this unique enterprise which is part of our mission work.

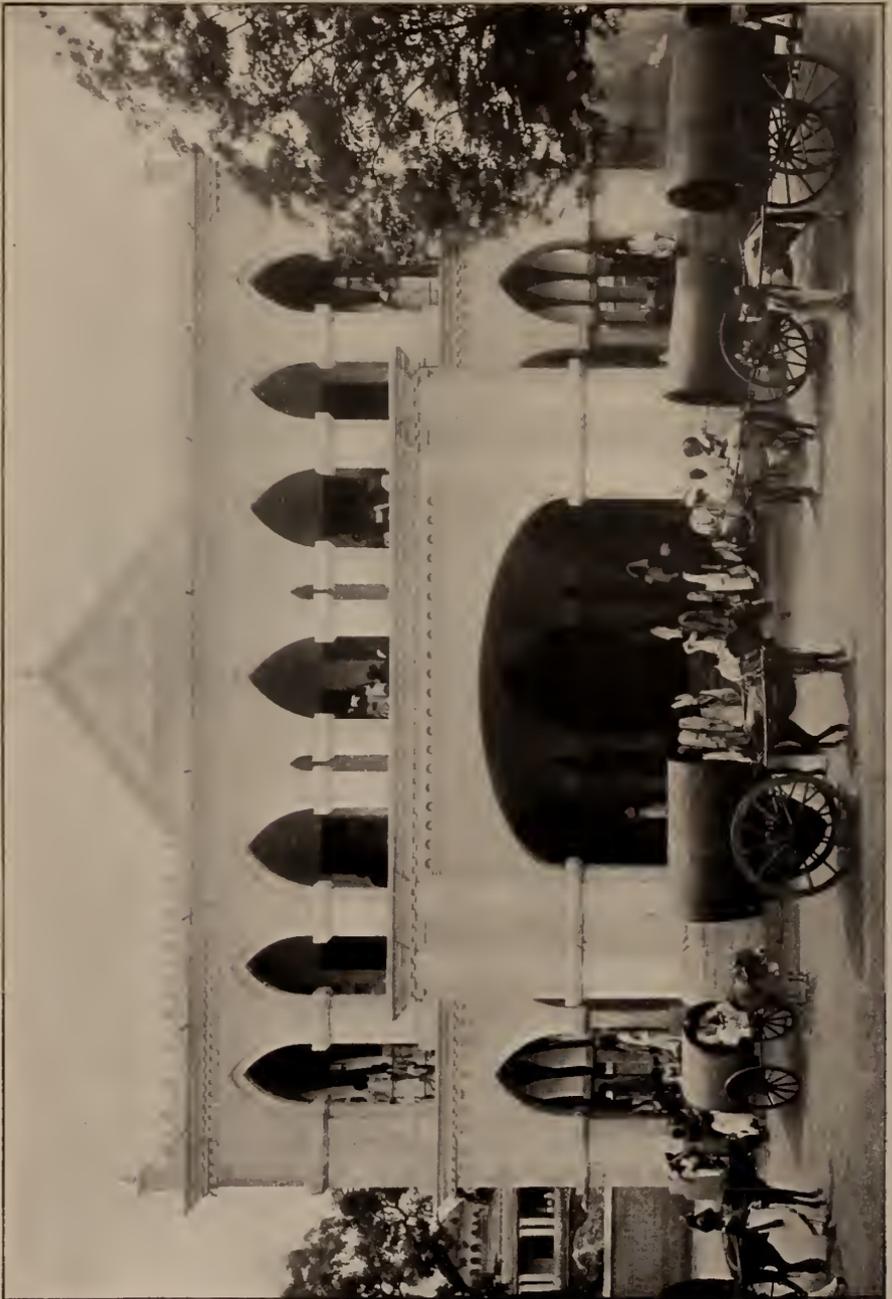
The Madura Mission in India was founded in 1834, and from its very beginning the medical department of its work has been made prominent. This has been in order that the people, who were naturally suspicious of the strangers with a new teaching, might have convincing proof of the philanthropy of the Christian religion, and get a quicker insight into the love engendered by that great faith which had come unbidden to their shores. The missionaries recalled the example of Christ, of whose thirty-six recorded miracles twenty-two were acts of healing. They believed that in no one way could Hindus, bound to their ancestral faith, and held in chains of caste, be made so surely to appreciate the love which the true followers of Christ bear to all mankind as by relieving the sufferings of the body.



VERANDA OF THE HOSPITAL.

Among the earliest physicians who labored in the Madura Mission we find the honored names of Steele, Lord, and Palmer. Each of these men carried on, in his own time, a valuable work, which served to commend the mission in the eyes of the people. In 1888 Dr. Van Allen, under appointment of the American Board, went out to Madura to take up this work. There stood on the mission compound in Madura a building which had always been used as the dispensary. This building was originally well made, and was well adapted to the needs of the medical work at its earlier stage, but it had gradually become the worse for age, and it became evident that it was quite unfitted for the increasing dimensions of the work. A few fortunate medical and surgical cases under Dr. Van Allen's care, which occurred just at this juncture among the merchant caste and among the Zemindars (native princes) of the surrounding country, called the attention of these classes and also of the Brahmans, to the need of a new hospital. Some of these cases were almost romantic. These prominent men took the lead in assisting to erect a new hospital, and numerous other givers appeared.

It is a remarkable fact that all the money for the erection of this Christian hospital, except a grant from the Government, was contributed by non-



THE MADURA MISSION HOSPITAL.

Christian Hindus. It was given without condition of any kind, and the Bible is taught in the hospital daily from morning to night. The cost of the

building has been rupees 42,000, or \$14,000. As the price of a day's labor in South India is from eight to twenty cents, according to the skill of the laborer, it will be seen that the \$14,000 given represents much more than it would in America. That non-Christians of India should give so large a sum as this, in the freest and kindest spirit, for the building of a Christian hospital, throws light on a characteristic of the native Hindu which has not



PREACHING TO A COMPANY OF HOSPITAL PATIENTS.

been before fully recognized. In fact, the mission hospital building in Madura is as much a monument to the generous nature of the Hindu as to large-heartedness in mission work. Mission work has come to be well appreciated by these people. There can scarcely be any doubt but the Hindus of the Madura district and the missionaries are drawing nearer to each other as each comes to see the good in the other.

The building is the property of the American Board. It is of brick, coated over with white plaster. The foundations are of stone and the wood-work of teak,—a heavy, substantial building. A veranda ten feet wide surrounds the building downstairs and upstairs. A portico projects from the veranda at the front, as shown in the illustration. On the first floor is consulting-room, compounding-room, treatment-room, dark-room for eyes, insane cell, and wards for patients. On the second floor is the operating-room, and also storerooms, chemical and bacteriological laboratory, and wards for patients. There are nineteen of these separate wards.

The hospital building was completed in October, 1897, and opened the same month by His Excellency, Sir Arthur Havelock, Governor of Madras.



DR. VAN ALLEN AND HIS ASSISTANTS.

The occasion was a most pleasant one, nearly all the missionaries and government officials of the district being present. The native gentlemen who had taken an active interest in the institution were especially honored on the occasion. A huge assembly of people had gathered in and about the building for the opening ceremonies.

The religious influence of the hospital is pronounced and constant. A catechist, a superior man, who belonged at one time to the native branch of the Salvation Army, spends his entire time in preaching to the patients, and a thoroughly Christian atmosphere pervades the place. The catechist is supported by an unknown donor in America, who sends funds steadily for his support. Should this article meet the donor's eye, he is hereby most cordially thanked for his assistance in this good work.

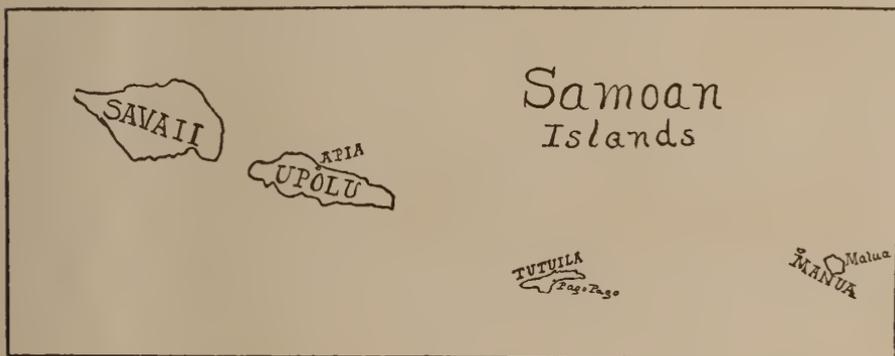
The records of the past year show that there were in the hospital 1,308 surgical operations, major and minor, while the whole number of new cases treated was 18,000. Let it be remembered that these many thousands of patients reach many fold more thousands with the story which they tell of the good work done for their bodies and their souls.

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## THE UNITED STATES IN SAMOA.

It is a singular fact that by a political change, just happily accomplished, the London Missionary Society is now engaged in work in territory belonging to the United States. Our Senate has ratified the treaty in accordance with which Great Britain renounces all rights in the Samoan group, the larger islands of the group, Savaii and Upolu, being given to Germany, the United States assuming the sovereignty of the two smaller islands, Tutuila, on which

is the harbor of Pago Pago, and Manua. This settlement ends that unfortunate tripartite arrangement by which the three nations named were jointly to govern the islands, an arrangement which was unnatural and which proved disastrous to all concerned. It is well that it has been terminated so peacefully. In renouncing her rights in Samoa, Great Britain finds her compensation in the admission of her claims to sovereignty in other groups in the Pacific, and while the natives of Samoa would probably have preferred British rule, yet they have cheerfully assented to the arrangement now made. But we must express our hearty sympathy with the London Missionary Society in this transference of the sovereignty of another of its missionary fields to what is to the society a foreign nation. That society has won some of its greatest triumphs in regions once under British authority, but subsequently brought under another flag. Tahiti and Madagascar, where the London Society has wrought most successfully, have passed under French rule, and now Samoa, one of the gems in her crown, has been given over to another Power.



The importance of these islands is not in their products or commerce, but in their location, being on the line of the ocean highway between our western shores and Australia and New Zealand. The area of all the islands is but little over 1,700 square miles. The people are superior in size and intelligence, but are counted as indolent, the ease with which subsistence can be obtained rendering it unnecessary to exert their energies.

Rev. John Williams was the first missionary, in 1830, and so rapid was the progress of the gospel that within ten years no less than 30,000 people had renounced idolatry and were brought under Christian instruction. The translation of the New Testament was completed in 1850, and the whole Bible in 1855, and it is said that there is now scarcely a family without a Bible, and very few persons who cannot read. Rev. J. Marriott, in the *Chronicle* of the London Missionary Society, says that the Samoans have always paid for the full cost of printing the Bible, and not only so, but they have built their own churches, supported their own pastors, and have given during the last thirty years an average contribution of \$5,000 to send the gospel to the heathen.

The present population of the Samoan group is estimated at 35,000,

5,000 of whom are Roman Catholics, 5,000 Wesleyans, and 25,000 are adherents of the London Society. So great was the call for teachers that the mission early set apart two of its missionaries to establish a seminary at Malua, on the Manua group of islets. This seminary has become most famous throughout all Polynesia, for it has raised up no less than 1,200 men and 700 women, the great mass of whom have become preachers and teachers. This institution has cost the London Society very little in money, since the students have cultivated the land and secured their own support. It is said that every village in Samoa where there are Christian adherents is supplied with a pastor who has spent four years in the Malua Institution. Not only has Samoa been evangelized by the students from this seminary, but these students have always been willing to go to distant islands. Thus they have labored in the New Hebrides and in New Guinea. There are now in New Guinea thirty married Samoan teachers, while sixty missionaries have gone from this group to the different islands of the Pacific. During the recent intertribal strife it is said that the people have maintained their contributions for work in heathen lands, besides supporting their own pastors.

Naturally, the London Society is much tried by the passing over of the political authority in these islands to another nation than Great Britain. Yet Germany is Protestant, and while it is possible that there may be restrictions that will be irksome placed on English missionaries, still it is impossible to believe that full liberty for preaching the gospel will be withheld. As Americans, we are glad that the excellent Malua Institution comes under the sovereignty of the United States, and our government will surely give it its fullest protection. The Institution asks for no favors, but only for full liberty to carry out its own Christian and philanthropic work.

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## ISLAM AND CHRISTIANITY IN CHARACTER-BUILDING.

BY REV. HENRY O. DWIGHT, LL.D., OF CONSTANTINOPLE.

THE Mohammedan religion has won for the truth that God is one God, the cordial belief of great masses of people who without Islam would have lived and died without hearing of their Creator. Such a fact commands respect even from us who dissent from the teachings of that religion as a whole. But without violence to this respect we may inquire into the tendency of the religious system in shaping the attainments and destinies of men. For study of a religion cannot avoid the question of its ultimate purpose regarding the character of its followers.

The question of the exact point of difference between Islam and Christianity in this regard, may find partial answer in the conceptions of these two religions respecting sin and God's attitude toward the sinner.

Mohammed believed with passionate conviction in the one God, as a Spirit, self-existent, eternal, and perfect in all of his attributes. From the beginning down, this truth nerved his followers to ceaseless effort to overthrow idolatry, whether purely ethnic, or masquerading in Christian

attire. But almost as soon as Christians have avowed belief in the same great truth, divergence begins between the practical tendencies of these two religions. Mohammed's grasp of the fact that idolatry was destroying the race by barring God from the world absorbed his thought. To secure confession of the Being of God was the aim of his denunciations and his appeals. According to his system, whoever renounces idolatry and declares belief in the one God will be saved. Polytheism and idolatry being unpardonable blasphemy, the resolve to destroy these dwarfed all other sins. Space was lacking in his mind for the thought that God's eye must be too pure to behold iniquity. Hence the quality of sin as an attack on a fundamental law of existence, is quite outside of the sphere of vision of the Koran. According to the Mohammedan view, sin, excepting the sin of blasphemy, is disobedience to God; the command of God being the only standard of right and wrong. When God chooses he can declare vice to be virtue and so make it virtue. The reward of the just in the Mohammedan Paradise is exactly such a reversal, for license to do there what is forbidden here is offered to the meditation of saints living in this world, under these straits placed upon them as a test of their obedience.

Perhaps this limited view of sin accounts for the degree to which the Koran replaces the thought of God as Love, yearning to reform and save man, by the thought of God as Compassion, pitying the ignorance of man in turning to other gods, graciously receiving him when he acknowledges the Almighty, and therefore too merciful to cast out any believer who has disobeyed a command. For the command is in essence a mere arbitrary decree. At all events, the wide divergence between the aim of Mohammedanism and that of Christianity in dealing with men, corresponds with the difference between these two conceptions of God and his attitude toward sin. Both religions aim to secure the submission of man to God. But Christianity seeks this submission, as a due tribute to the Creator, it is true but chiefly because of what God can do to the character of the man who submits to him. Mohammedanism, on the other hand, seeks this submission solely as the tribute due to God, and leaves the man's inward character at the point where it was when he believed. The Mohammedan not only rejects that part of the Christian rule of submission to God which commands men to follow the Christ, he fairly scorns its two other requirements, "Deny thyself" and "Take up thy cross daily." Mohammedan doctrine recommends self-denial, and Muslim devotees practice it in various directions. But the thought respecting self-denial is that the suffering involved is sure to move the Compassionate One and bring the reward of favor. And the reward expected is always some form of self-gratification, preferably in this world. Of any result of self-restraint in strengthening the moral character the Mohammedan has no glimmer of an idea. It is one of the curious fruits of controversy that Mohammedan writers give much space to showing how much more noble a conception of God is theirs, which makes God graciously provide for the gratification of the natural desires of his servants, than is the Christian

idea which makes the mortifying of the flesh requisite to development in noble qualities.

The narrowness of insight which omits to note the need of the complete reform of man's desires is sharply brought out by the absence from Islam of any true knowledge of the ministry of suffering in the development of character. One of the precious depths of Christian faith is its revelation of the Heavenly Father tenderly using suffering to raise man's ideals and aspirations for the betterment of his manhood. In Muslim theology suffering is a test of obedience which God is sure to reward by a counterbalancing grant of whatever the heart desires. That the gratification of desire may degrade character has not been foreseen.

The effect of Islam on character differs from that of Christianity just here. Selfishness, self-worship, is the sin of humanity, the curse of the race. Christianity therefore aims to destroy it. But Islam sees no serious harm in selfishness, and sometimes defends or even seems to exalt it. The Christian has experienced the value of self-sacrifice, and the purifying agency of suffering, so that he can even glory in tribulations which lift him to higher planes of vision. The Mussulman, on the other hand, sees in suffering an additional warrant only for rejoicing in an approaching recompense of self-indulgence from the hand of the God who implanted desire in his heart.

One of the newspapers not long ago drew attention to the difference of attitude between the mind of the suffering Christian and that of the suffering Mohammedan, making for the purpose a very telling contrast between the quatrains of Omar Khayyám and the In Memoriam of Tennyson. The article ought to aid in a more just classification of the cynical old tent-maker than Fitzgerald's glowing translation is apt to permit. But it is worth while to refer to the contrast which it made, because we see in the Mohammedan doctrine, in regard to the Divine permission of suffering, the reason why Omar Khayyám, when he had suffered and lost, sang of the departed joys:—

“ Ah! whence, and whither flown again, who knows?  
Waste not your hour.”

When in his sorrow he eagerly frequented doctor and saint, and heard great argument, the argument was: “ You are entitled to have whatever you desire, but either for your sins or some other inscrutable reason God requires you to wait a while.” And when, as he says, he “ came out by that same door wherein he went,” he means that since the only sure thing about it is that suffering makes self-indulgence his by right, he concludes he may venture to discount at once the enjoyment due to him hereafter, wasting no time.

On the other hand, it is because Christianity insists that self-will is essentially blind, and foolish, and wrong, and must daily give place to the voice of the Heavenly Father speaking in the heart, that the Christian poet was able to say in the presence of sorrow:—

“ I envy not the beast that takes  
His license in the field of time  
Unfettered by the sense of crime,  
To whom a conscience never wakes.”

And when he says this he strikes a chord which vibrates in the hearts of mankind throughout Christendom. That chord is dumb in the natural man. Jesus Christ made it resonant in our hearts.

### PERILOUS OVERBURDENING.

THERE has come to hand a brief paper by Mr. Robert E. Lewis, Traveling Secretary of the College Christian Associations, who has been doing a good work in the far East, especially in China. In this paper Mr. Lewis refers particularly to the work of the American Board in China, and to the danger to which our missionaries there are exposed from a lack of reinforcements. We print here in full Mr. Lewis's statement, only premising that the needs at Foochow city, to which city he evidently alludes, though he does not name it, were known by the executive officers of the American Board, and had been a matter of most anxious thought. The straitened condition of our treasury was the only reason for withholding the needed help. It may be added that since this visit of Mr. Lewis six new helpers have been sent to the mission, two of them for Foochow city, and it is expected that another ordained missionary will be sent soon. This will be some relief, though by no means adequate to the needs of the work. We commend Mr. Lewis's statement to our friends, that they may see how a candid visitor at Foochow is impressed by what he sees of the work attempted by our Board.

"My close observation of the work of the American Board in North and South China," Mr. Lewis says, "convinces me that somebody has acted with no less than awful neglect of the Lord's work. It is universally agreed by the members of other missions that the representatives of the Congregational churches in China are men and women of exceptional ability, foresight, pluck, and spirituality. On many occasions I have heard it said that the work they have planned, and partly carried out in past years, is not surpassed in China. But of late what has happened? The support of the work has fallen off, the number of workers at great centers has decreased, the largeness of the ripe harvest has overwhelmed the small band of workers, and at present the Board's work in this Empire is in a most critical condition. Recently, in my travels among the colleges, I was entertained at an English mission, near the American Board's mission, in a certain great city. The missionaries from England, of their own accord, besought me to use my influence for the relief of their American brethren, whose great work has outgrown their force. For months no appreciable help has come from home to them.

"At this American mission I was later entertained. Here is a sample instance of the inability of the missionary force as it is to handle the work. My host was a man of intellectual training, and spiritual qualifications. He has been in China three or four years, which is the period required for study to get a thorough working knowledge of the language, if the missionary hopes to be a permanently useful man. This is universally recognized, and men are not required to do more than half work during this period. But the force

has been so small and the work so great, that in the midst of taxing language study this missionary is forced to take charge of and superintend the following work: (1) He is president of a theological seminary, with twenty-four students, and must direct the teaching as well as do much of it,—all in Chinese. The seminary must not shut down, for the most pressing need of the mission is for trained Chinese workers. (2) There are nine native churches in the city which he alone must supervise, and whose difficulties and problems he must help the native pastors to solve. (3) There are four chapels, not yet organized as churches, which he must provide for. There is no one else to do it. (4) There are twelve day schools in the city under his care. There is a Chinese teacher for each, but can the schools be left without supervision? Not unless they are to be abandoned.

“Nor is this all. In the country there are some thirty villages, in each of which from 300 to 500 persons have given up their idols, and have asked the mission to send to each a native pastor. But there is no money to send a single man. God only knows what will become of these villages, but it is clear that the last state of them may be worse than the first. Men must be trained to fill such openings, and the money must be found to send them out. Within nine miles of this theological seminary there are twenty points where the people have already built chapels, and are waiting for pastors, but not a man can be sent.

“When one faces such overwhelming opportunities, such pressure of work, and such an indifference on the part of American Christians that the work is brought to this pass, he is led to wonder what the end will be. Three persons will be sent into that mission this year, but where twenty are actually needed, the pressure will not be relieved. Such burden-bearing means the shortening of men’s lives. Whose is this criminal neglect?”

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## LETTERS FROM THE MISSIONS.

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### *Foochow Mission.*

#### THE INGHOK STATION.

PRIOR to leaving Inghok for their return to America Mr. and Mrs. Goddard had the great joy, on October 14 and 15, of dedicating the Woodin Memorial Church. Mr. Goddard has given himself unremittingly to efforts to secure a good plant for mission work at Inghok, and is able to report the erection of buildings at a cost of \$9,500 (silver), of which only \$50 came from appropriations of the American Board. The services of dedication were attended by a number of missionaries from Foochow, including Rev. Mr. Walker, who has since gone to Shao-wu. Several native pastors also

were present. Dr. Kate C. Woodhull speaks of the delightful occasion when they visited Inghok for these dedication services: “The church was well filled; quite a company of gentry came in and remained about fifteen minutes. The preaching and the historical sketch were all very enjoyable, and altogether it was an occasion when we could praise God for what our eyes saw.” The native pastor preached the sermon and Pastor Ting, who helped begin the work and has labored in this region for thirty years, gave the historical sketch. He spoke of Mr. Woodin very touchingly and there were tears in many eyes. The

pastor's house, the hospital, and the pretty Memorial Woodin Chapel are all very nicely planned. There is a fine plant there and we hope the promising work may grow, in spite of the break in the work at the present time." On account of the departure of Mr. and Mrs. Goddard arrangements have been made that Mr. Beard shall for the present supervise the educational and evangelistic work, while Dr. Woodhull shall have direction of the medical work till a missionary family can be secured.

#### RE-OCCUPATION OF SHAO-WU.

It is more than a year and a half since Shao-wu has had the presence of a foreign missionary, the work having been under the care solely of native pastors. On November 24 Mr. Walker wrote of the arrival at that city of himself and Mr. and Mrs. Hinman and the Misses Bement. He says:—

"You have had the news of the disturbances just west of us in the next province. It was a deliberate, organized movement on the part of the literati and gentry of the various cities against the Roman Catholics. So far as we hear, only one Protestant chapel was destroyed. One report is that they said they would attack the Catholics first, and then, if they succeeded with them, they would next tackle the Protestants. No doubt the French will give them all the trouble they will care to face.

"Two very different samples of the character of the professed 'learners' in this region have come to my knowledge. In the first case a village which has been seldom visited was reported as having over a hundred 'learners.' At the time of the Kien-ning affair, the report reached this village that the preacher stationed about twelve miles away from them had been arrested and beaten 800 blows. The 'learners' all took down their Sabbath sheets. In a day or two they found that the report was false, and they put them back again. Then they heard another alarming rumor, and took the sheets down again. Then they found that this rumor also was false, and put their Sabbath sheets up again.

"In the second case two men from a village back in the mountains, some twenty miles from Shui-k'ou-tsai, an outstation fifty-five miles below here, came to this latter place to meet us and receive baptism. They arrived one day late, and came on twenty miles to Na-k'ou, where I spent last Sabbath. I was detained there from Friday afternoon till Monday morning, but we had the communion service on Friday evening and received these two men. One of them had been an 'opium fiend' and the keeper of an 'opium joint,' but he has reformed and given up that business. These two men were from a remote village where little work had ever been done. These two cases present two extremes."

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#### North China Mission.

##### "THE BOXERS" AT LIN-CHING.

UNDER date of November 29, Mr. Perkins reports serious disturbances at Lin-Ching and the near districts, while there was no sign that the provincial authorities were making anything more than a weak pretense of dealing with the raiders. The hostility was first manifested chiefly against the Roman Catholics, perhaps for the reason that the Protestants there were fewer and

were poorer. But Mr. Perkins says of the districts of Ching-Ping and Po-Ping:—

"If there are any who have escaped raiding, it is only because they have successfully concealed their little store of grain among relatives, the family scattering itself in various directions, or because they have agreed to pay ransom money, which amounts to about the same thing as giving up all they own.

Ever since the government policy of not actively combating the raiders, they have discovered that they can pillage, without molestation, the members of either 'foreign teaching,' Protestant as well as Catholic. It is true that soldiers have been sent out from Chi-nan. A detachment of them (500, so called) were within four miles of the village where last Sunday some 200 of the raiders were looting, this village being only a half mile from the east gate of the Ching-Ping walled city.

"Our members say that the district official sent this word to the raiders: 'Save my face and don't enter this city; no Christians live inside the city.' We know that our helper was advised to get home as quickly as possible by the military official who told him that he could not protect him or the chapel. We have been informed that the magistrate of Po-Ping was visited by the head of the militia of a village where a few of our members lived, the call being for the purpose of receiving instructions. The official's answer was: 'Our own people we will protect, but not the converts of the foreigner.' A village in this district was raided and our members despoiled. The goods of a woman not a member were also carried off, but she followed them to the encampment of the raiders, affirmed that she was a member of neither church, upon which all her goods were sent back at once. These are some of the reports which come to us by members who have come in from these two districts."

In efforts to relieve the distress of the converts, Mr. Perkins says they have written to the district magistrate, assuring him that he will be held responsible for the value of the property destroyed. They have also sought help from the United States Minister at Peking, and above all, have pointed the persecuted ones to the infinite source of power and love. Mr. Perkins adds:—

"God is in his world. He is in this

part of the world. Spite of these distressing items above given, last Sunday was a day of great encouragement. It was the day of our semi-annual meeting. Thirteen men and one woman were received upon probation and five to full communion. Probably there would have been twice as many were it not for this storm. But that there should have been any shows that the Chinese can develop some moral courage. Good reports were brought in concerning the work to the north of Lin-Ching, though there seems to be no reason why this section should not meet the same trial that has come to our eastern section."

#### PAO-TING-FU.—SPIRITUAL BLESSING.

MR. G. H. EWING reports from Pao-ting-fu a visit of Dr. and Mrs. Arthur H. Smith, and also of Mr. Stanley Smith, who was passing through the region. Many seemed to have received a new spiritual blessing, "a distinctly new and very sweet experience of the indwelling power of the Holy Spirit." Special meetings were held, not only among the missionaries but with the Chinese, and the spirit of prayer was manifest on every side. Mr. Ewing writes:—

"One's heart is much encouraged when one sees the leavening power of the gospel as I have been privileged to see it under differing circumstances very recently. Only a week ago there arrived at our compound gate a young man who had come from a village eighty miles to the southwest. Some years ago he had chanced to come into possession of a Christian catechism, through the instrumentality of some colporter. Not being a lettered man, he did not read it very deeply, but he did not forget its contents and he gave up the worship of idols. Recently he met colporters again and was directed to Pao-ting-fu for further information concerning Christianity. I found him familiar with the catechism and 'hungering and thirsting after right-

eousness.' As he could read stumblingly I assigned him the gospel of Mark as his lesson book, and he has for a week past exhibited the keenest interest in the instruction he has received, and he prays as many of our professing Christians, I fear, are unable to do. This is inspiring to the missionary.

"Another incident which has recently come to my notice illustrates on a larger scale the inherent power in Christianity to spread itself. Less than three weeks ago one of our good Christians, who is employed by the American Bible Society, spent a Sunday here and reported to me an apparent desire on the part of several of his fellow villagers to join the 'Jesus Church.' It appeared, on inquiry, that the 'God Church,' as the Catholics are called, had made itself offensive in that neighborhood by an undue use of authority, as is so often the case, and that some of the heathen were for taking refuge from imposition by fleeing to us. As our Christian friend represented that there was some real interest apart from this, and urged that we should seize this opportunity to step in and press the claims of true Christianity, I asked the younger native pastor to go over and spend a few days. He did so, and before long came a letter, brought by a special messenger, asking me to join them in that village. I at once consented, and I spent twelve hours there. Pastor Meng reported to me that during the first days those with whom he talked seemed chiefly animated with a desire to gain a victory over their enemies, the Catholics, but that as he continued to present the claims of a pure Christianity, a new interest began to appear, and there was anxiety to be saved. One illustration may be given: that of a small peddler of candies, a man of forty. At the age of eighteen, while a servant in the employ of an official, he was once riding on the outside of the official's cart when, being drowsy, he fell off and his leg was run over. The official, dis-

covering that he had sustained almost no injury, at once urged him to worship the god whose temple they chanced to be opposite at the time. For twenty-two years he has been faithful to this false allegiance, and now he has taken down the image and passed it over into my keeping. With it he has also handed over what is to me a very interesting mark of his sincerity, namely, a tube filled with bamboo sticks, such as are used all over China as tools for gambling in connection with the vender's trade. With the aid of this unlawful method of making money, this man has succeeded in sustaining in a humble way his aged mother, who is entirely dependent upon his efforts for her support. He now proposes to trust the Lord for this world's affairs and also for the future. His affirmations of firmness in the face of whatever obstacles might present themselves were most encouraging. His face was all alight with the brightness of his new-found faith, and we all rejoice with him. Incidents like these are fully as encouraging to our whole native force as to us missionaries."

#### CHEERING ITEMS.

DR. NOBLE, of Pao-ting-fu, writes of the incessant labors connected with the medical work at his station:—

"Considering our straightened finances and the inadequate facilities for conducting a large hospital and outpatient work, I think we have cause for great encouragement and hope for the future of this branch of missionary work. I have been especially pleased and encouraged at the way in which my assistants have taken hold of religious work in the hospital wards and in the waiting-rooms of the two dispensaries. This work has been constant throughout the year. The following is an outline of daily work: Chinese morning prayers, with my servants, compound gatekeeper, and watchman, in my study, from 8.30 to 9 o'clock; hospital prayers, with attendants and patients, 9 to 9.30

A.M.; 9.30 to about 11 A.M., dressing ward cases; 11 A.M. to 1 P.M., time reserved for operations, preparing medicines, surgical dressings, and professional calls; 1 P.M. luncheon — if nothing prevents; 2 P.M. to 4 or 5 P.M., clinics for outpatients, on the even days of the month here at the suburb, and on the odd days of the month at the dispensary in the city. Imagine as much as possible crowded into these hours and you have a fair idea of a day's work."

Dr. Noble writes of his attendance, with Dr. Ingram, upon Pastor Chang, at Tung-cho, who is seriously ill, saying:—

"His beautiful faith and trust in his Saviour in the midst of much pain and physical weakness is a lesson to all that see him. No one visiting that sick room need seek further for an answer to carp- ing critics of foreign missions; the answer is there to confound and put to shame all who claim that foreign missions are a failure. The wife of one of my assist- ants died of malignant dysentery in the

early autumn. She was educated in our school here and afterwards at the Bridg- man School, Peking. She gave a beauti- ful testimony of her Christian belief all through her illness, and was fully pre- pared for the great change when it came to her. But a few years ago she was a dirty, ignorant little heathen country girl, growing up in sin. The Sabbath after her death, the husband — one of our church deacons as well as hospital as- sistant — asked permission to address the chapel audience at the close of the morning service. He gave a most touch- ing and eloquent testimony of God's grace and presence all through the try- ing period of his wife's illness. Eight years ago he was an ignorant country- man, who came from his country home to study in one of our station classes. His growth in Christian character has been constant and steady, and today he is a pillar in our church. Does mission work pay?"

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### Japan Mission.

FROM MAEBASHI.

MR. ALBRECHT reports many inter- esting items from his field, especially referring to the work of young men in the line of temperance:—

"The church is making encouraging progress under Pastor Hori's earnest leadership. The attendance at Sunday services is on the increase, the usual number now being seventy. At the last communion two were baptized upon pro- fession of their faith in Christ. The resident members have been divided into four divisions, each with its 'head,' who is a sort of sectional deacon, report- ing sickness, etc., to the pastor, looking up repeated absentees, giving notice of meetings, etc., to any not present at services. The church-roll is also gradu- ally being cleared and brought into agreement with present facts.

"The work in the rest of this field presents no especial features. We opened our fall campaign with a very successful series of meetings in all our churches and preaching places. Mr. Allchin always took the first evening with a stereopticon lecture, while on the second evening we had in the same place a preaching meeting, in which Dr. DeForest and Dr. Honda, the latter of the M. E. Church in Japan, rendered us good help. In Fujioka and Takasaki we have held since then repeated meet- ings, always with good attendance. Last Sunday evening when I spoke in Takasaki on 'Characteristics of Christian Civilization' the church was crowded. These meetings have brought the truths of Christianity before the people of this province as had not been done for several years. In a few cases

immediate results are visible; for the most part, however, they have awakened the people out of their lethargy, have given new encouragement to the Christians, and have sown seed for future reaping.

"Yes, they have done one thing more: they have stirred up our Buddhist friends. How lifeless and limp their sails would hang if Christian activity would not furnish a little side-breeze for them? They have at once followed in our wake and have held lecture meetings in several towns, and here in Maebashi they brought out their chief orator from Tokyo, and under his lead have organized a Young Men's Club in imitation of ours."

Mr. Albrecht refers to the departure of Miss Parmelee and the coming of Miss Keith, and of the cordiality manifested by the people to these two Christian laborers. A kindergarten is gaining in numbers under a new teacher from Miss Howe's training school at Kobe. An orphan asylum, under Mr. Kaneko, Mr. Albrecht speaks of as "like a fragrant violet hidden in the cleft of a rock, noticed but by few, but full of rich fragrance."

#### FROM MATSUYAMA.

MR. SIDNEY GULICK writes from Matsuyama:—

"The Imabari Church celebrated its twentieth anniversary on the 21st, 22d, and 23d days of October. In commemoration of this event they raised 1,060 yen and erected a Sunday School building adjoining the church. This they did without asking a single member of another church for a contribution. The services held on these three days were exceedingly interesting and profitable.

"Immediately after these meetings in Imabari came the Annual Meeting of the Bukwai (Association), held this year at Marugame. Although there was little business to transact, the occasion was

utilized for public preaching services in that and two neighboring towns.

"At the close of the Bukwai we held our Worker's Class here in Matsuyama for three days. These were crowded to the full with Bible study, and discussion of practical themes, and in the evenings with theater preachings. For Bible study I occupied four sessions, of an hour each, on Christ's Fundamental Conceptions. Mr. Cyrus Clark was here and occupied an hour on Power in Prayer. Some of the subjects treated by the Evangelists were: Methods of Individual Work. What Methods of Church Work are Essential to Building up Strong Churches and Active Members? The Preacher and his Art. What are the Truths in Buddhism which we should recognize? What are the Defects of Buddhism which we should emphasize? What should be the Spirit and Attitude of the Christian Worker that he may have Power in his Work? This last subject was treated by Mr. Ninomiya, and instead of giving us a theoretical discussion he gave us an account of the way God had led him and his church for the past fifteen or more years, in a very touching and impressive way. I wish I might report his address in full. It would make a capital little missionary paper.

"We had four theater meetings, three in this part of the city and one in the Komachi district. These meetings grew in power and attendance. The audiences began at about 400 and closed with 1,200. We had four speakers each night. Some of the subjects treated were: The New Life, The Sphere of Religion, What Christ Asks, Ideal and Real Japan, The Characteristics of True Religion, Why I have come to Japan, Christianity and Human Progress, Why I as a Japanese preach Christianity. The substance of these addresses was published by the local press."

### American Mission.

#### CHEER AT PARRAL.

MR. OLDS refers to a divisive movement at Parral which of late had threatened their work, but of its apparent failure, and of the improved spiritual condition of the church. Under date of January 6, he says:—

“We are better prepared than I had thought possible a few weeks ago for the Week of Prayer. Our Christmas festivities were quite a success this year. We endeavor to get the people themselves to take the responsibility of the giving, and among other committees, one is appointed to solicit cash contributions from among the families of the church, with which to purchase inexpensive gifts. We had a tree in the prayer-meeting room of the church, and the large number who were present seemed to enjoy themselves. On the evening previous a Christmas concert was given, which was also much appreciated. In Las Cuevas and Corral de Piedras, entertainments were also held.

“This town is in the midst of its annual ‘fiesta,’ and is full of gambling and drinking. The feasts begin on Christmas Eve, and continue until people are tired out or bankrupt. A great many come in from the ranches and neighboring towns to try their hand at the games of chance and spend their money as foolishly as possible. It is a time of great temptation to the Protestants, they receive so many invitations to drink, or to go with friends to the games and bull-fights, but this year most of them are holding firm.

“On a recent trip to San Ignacio, made by Sr. Rodriguez and a brother from here, much encouragement was met with. All seemed eager to hear the gospel, so that two or three meetings a day were held at various points, so as to give as many as possible a chance to attend.

A goodly number of candidates for baptism await my visit.”

#### A NEW CHURCH BUILDING DEDICATED.

MR. WRIGHT, of the El Paso Training School, sends the following:—

“A part of the last week of 1899 and a part of the first of 1900 were spent by Dr. Eaton, of Chihuahua, and myself in a trip into the interior of the state of Chihuahua to assist in the dedication of a new church building in El Valle de San Buenaventura. The building has been erected without cost to the Board, almost entirely by one man, a member of the church at that place, but who has been nearly eight years in accomplishing his object, and who now dedicates not only the new edifice to the work of the Lord, but the adjoining property, including a valuable dwelling-house. The edifice is of *adobe*, and is seventy-five by thirty feet, inside measurement, with a neat arch of forty feet in height in the front, in which is a bell weighing 500 pounds. The church will seat about 300 persons.

“Dr. Eaton took his stereopticon with him, and the journey was so arranged that services were held Thursday night in Nueva Casas Grandes, Friday night in Galeana, Saturday, Sunday, and Monday nights in El Valle de San Buenaventura, as well as three other services on Sunday in the same place, Tuesday night in Galeana, and Wednesday night in Nueva Casas Grandes, making ten services in seven days, besides traveling 300 miles by rail and 110 by wagon. The audiences varied from seventy to 225 persons, many of whom had attended few, if any, evangelical services before.

“It is an interesting fact that the first public gathering ever held in the new municipal building at Galeana was our Protestant service.”

### West Central African Mission.

#### KANJUNDU, THE CIYUKA CHIEF.

LETTERS from Mr. Currie continue to report good news concerning the Ciyuka chieftain, of whose earlier history some account is given in the *Missionary Herald* for last year (February number, page 73; September number, page 365). A letter received from Mr. Currie, January 8, brings the following tidings:—

“We continue to rejoice in the presence of God with us, though we are often weary and not a little tired. Two of our young men have just been in to report, after spending several days at Ciyuka and neighboring districts, and we feel much encouraged by the results. A large congregation gathered yesterday in the schoolhouse. At the close of the preaching the chief told the people to wait, for he had a word to say. The substance of his address, as near as I can give it, was as follows:—

#### THE CHIEF'S ADDRESS.

“You all know that for a long time I was in ill health. I had great love for umbanda (fetich). I worshiped it with great zeal. I bought idols, bones, and turtle shells. I paid for them bales of cloth, powder, pigs, oxen, and slaves. I sat on the mat of Kandundu while they exorcised over me. I went to many services and they performed their incantations over me. I sought the help of ovimbanda (doctors) in Humbi Dondo, Cisangi, and the Nganguellas, but grew no better. Then a young man came from Kopoko and told me I was pouring out my goods to no purpose, and advised me to go to the white man at Chisamba. I went. He gave me medicine and told me ‘the words.’ After that I started to the interior to trade, but the words I heard at Chisamba kept coming back to me all the time. On my return I told Sandongo to take care of the ombala, for I was going to stay with the white man for a time. I

got medicine and heard the words read and explained, and the more I heard them the more they kept beating at my heart. I thought over them not two or three days, but many. Then I came back, collected all of my umbanda and threw them away or had them burnt, for I determined to worship them no more, but to worship the true God. Now I am not without sickness, but I am very much better than I was. Is it not better to give up all witchcraft and believe in God? I was a leader in the worship of umbanda. I believed in it from my earliest childhood. I was much more zealous for it than any of you. Now I have renounced it all as worthless and am determined to follow Jesus Christ. His words are true. They rejoice the heart.”

Mr. Currie reports that in the afternoon of the same day the chief went into the house where the young men were sitting and added somewhat to his public statement, saying:—

“I love the words. I cannot give them up to the end of my life. I want to learn more and I want all my young people to learn. My trade goods have been put in the white man's hands so that they may not tempt us to go trading. I went to the Barotse not to gain wealth but to get animals for food. Now there is nothing to keep us from learning. If you see I am in error, do not be afraid to tell me. I want Nana (Mr. Currie) to know all I do. I don't want to keep anything from him. He is my teacher. He will advise me. I can never forget his help to the end of my life.”

#### CIYUKA OUTSTATION.

This open declaration of his faith and purpose on the part of one so prominent gives great encouragement, and the outstation of Ciyuka promises to be a most important center of work. Mr. Currie writes:—

“When I was there last, five young men, three of whom had been at this station for a time, engaged in prayer at the mid-week meeting. These all have made good progress in school and profess faith in Christ. The old man, Sanambelo, whose son was the first Bihean boy who came to this station, has put a stop to brewing strong beer at his village, refused to pound meal for heathen ceremonies, declined to take meat offered to the spirits, arranged with all in his village to do their work on Saturday, so as to rest and attend service on Sunday, and for the past two weeks the son—who came to us some years ago—has gone morning and evening to conduct worship at his father’s, and all the women, children, and slaves living there gather together at those services. I say living there, for about one-tenth of the young people at this station are his sons or nephews, etc., and with scarce an exception they are members of the church here. The old man has been several times to visit Kanjundu and expects to go with me again this week to Ciyuka, so that we three can have a conference on Christian faith and practice. The idea of these meetings is that the old men will help each other, and perhaps the Lord will enable me to help both. I may say of Sanambelo he is one of the wisest and best men in the Chisamba district, and might long ago have been a chief if he had been willing to go away and leave ‘the words,’ but he said then, and has never changed, that he wanted to keep near to us. His sons are among the smartest, bravest, and most energetic young men in the country. One of them, Lumbo, is my right-hand man since Ngulu went back to Bailundu. Kanjundu said of him, ‘He knows but one road and fears neither man nor beast,’ and the chief watched him closely while here and on the journey to the Barotse.

“Our congregations at this station

continue to be very good, and judging by the way they have listened to the sermons for nearly two months past on ‘turning to God by faith in Jesus Christ,’ the gospel has a much larger place in their thought than it had some time ago. We are preaching and praying for a turning to God among the people.”

In a letter of later date, November 18, Mr. Currie reports a personal visit at Ciyuka, where he was most cordially received. The congregation on Sunday crowded the schoolhouse and so many were forced to remain outside that Kandudu, the chief, agreed to put another addition onto the building. Mr. Currie reports that every day some of the young people are preaching in the near villages and are welcomed and their message listened to cordially.

#### ARRIVAL OF REINFORCEMENTS.

Dr. Massey and Mr. Moffatt, accompanied by Miss Melville, reached Chisamba and were most royally welcomed by the natives with the firing of guns, the blowing of trumpets, and the beating of drums. Mr. Currie is rejoiced to turn over the medical work into the hands of Dr. Massey, whom he speaks of as exactly the man we have been waiting for and hoping for so long.” Mr. Moffatt, too, finds a work for which he seems to be eminently fitted.

From Chisamba Mr. Read writes of the arrangements made by himself and Mr. Woodside for the caring of the station and the outside work, they alternating in the oversight of the different departments. Mr. Read writes:—

“I have just returned from a fortnight’s trip. I went to seek for carriers as well as to visit and evangelize. I had a pleasant and profitable time. I got no carriers, but promise of many later on. I held services and conversations every day, and on the two Sundays got the chiefs to invite the people to service, and had good gatherings consequently. I started due

west on the Bailundu road, a full day's journey, then made a segment of a circle to the ombala of Mungo, north north-west of us, and came home from there. I visited on my way seven groups of villages that I had not touched before, and three that I had before visited. I was kindly received in every place, had many interesting conversations with chiefs of two large districts and with the old men, and had many inquiries on the part of young men about school, etc.

"The coming week I expect (*d. v.*) to be off again in another direction, and shall be absent for two weeks at least. This is a work in which slight discomforts bring a joy that one is counted worthy to be in the spiritual company of those who have not counted their lives dear to them, but who have cheerfully borne hardships such as we know nothing of, and when necessity has been laid upon them, given up their lives for the gospel's sake."

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### European Turkey Mission.

#### SALONICA STATION.

THE report of Salonica Station for the last quarter of 1899, prepared by Mr. Baird, says:—

"The work in the city has continued as heretofore, with audiences somewhat larger. Mrs. House has opened a reading-room, with a small circulating library, which is very acceptable to our native friends. Mrs. Baird, with the assistance of Mrs. Haskell, each Sunday afternoon gathers women and girls from the immediate neighborhood for religious instruction, in which the singing of hymns has a prominent part, and so far has had as many as her dining-room could hold. Some came but once or twice, but others attend regularly and are eager to read tracts and such Bulgarian papers as we can find for them.

"The Mediterranean squadron of the British fleet was here in October, and

every evening, either in the chapel or in Dr. House's sitting-room, prayer and praise meetings were held with some of the men. Though partaking of the nature of Salvation Army meetings, they were very helpful and resulted in a number of conversions. They also made a good impression on our native friends.

"Most of the outstations have been visited. Dr. House spent in touring twenty days, Mr. Haskell, thirty-nine, Mr. Baird, twenty, and Miss Stone, thirty-one, one hundred and ten days in all, by missionaries."

Of these outstations report is given of a score or more, from most of which some hopeful items are recorded. In five or six places, including Eleshnitsa, Banya, and Bansko, arrangements were made for holding revival services during January.

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### Central Turkey Mission.

#### TWENTY YEARS AT AINTAB.

UNDER date of December 2, Mr. Sanders writes from Aintab:—

"Twenty years ago today I entered Aintab Station, landing at Alexandretta. Of course my thoughts go back to the past. After my arrival we were a station of eight adult persons. Just half are now in the station; two of them have gone before, and two are elsewhere. An unfinished college building, a president's

house, and one missionary residence, designed for two families, outside the city, and the seminary for girls in the city proper—these constituted our outfit, unless we mention the walls, enclosed however, of the main hospital building, inside of which it would be hard to say which had the worst time, Dr. Sewney without facilities, or the patients without comforts.

"Now, including volunteers, we are

twelve on the ground, our facilities much broadened, our graduates in many places of great usefulness; three churches, in place of the two then in Aintab, and the hospital the hope; in place of being the dread, of the sick and wounded.

“As I am connected with the evangelistic department only, it is natural that my comparisons should be especially concerned with the native preachers, the beloved men who have been my closest associates ever since the first year, when Turkish grammar and lexicon crowded out other interests. When I entered the service there were eighteen men of all grades occupying pulpits. Of these, three are in His immediate presence, two are still serving in the same places and churches as then, four are still preaching in our station but in other churches, two or three are still preaching in other places, and the remainder—with one exception, laymen with no special education—have left the ministry. We had then eighteen preachers, a very few of whom also taught school. We have now twenty-three, of whom four teach also.”

Mr. Sanders gives a table showing that of the eighteen preachers in 1879, five had only a rudimentary education, one

came from a German University, and twelve from the old theological seminary. Of the twenty-three now in service, ten have had a full college education, five others a partial course in college, while eight of those who had only the advantages of the earlier period still remain. Mr. Sanders says:—

“Of these twenty-three men, eight are now receiving nothing from the treasury of the station. It is only fitting in this connection to acknowledge the great help, the power for good the college has been in this work of elevating the standard of our ministry.

“The change in the congregations is also very great. Twenty years ago sermons were gladly heard which would not be tolerated now. All but two of the preachers minister to congregations very well able to distinguish a good sermon from a poor one. The majority of preachers find their difficulty here. The very low salaries they get prevent anything like a proper supply of books, and so it is very hard to keep fresh. It is especially hard for the graduates of the old theological seminary, who, as a rule, read English very imperfectly.”

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## NOTES FROM THE WIDE FIELD.

### MANCHURIA.

MISSIONS in Manchuria have been conducted by the Irish Presbyterians and the Scotch United Presbyterians. These two bodies have now united their forces, and work together in harmony and with great success, though meeting with much opposition at times. Large numbers of the people have been ready to listen to the truth, and have been forward in proclaiming it. A Manchu seems to be ready, as soon as converted, to tell his neighbors and all whom he meets, of his new-found faith, and it is said that many thousands who have never seen a foreign missionary have heard the gospel from native lips. Christians who thus propagate their faith will be firm in holding it against all opposition. It is said that at the time of the war with Japan, when all the missionaries were ordered from the interior, leaving the churches under the care of native teachers, “not one convert recanted his faith or sought to conceal the fact that he was a follower of the Jesus religion.” A college has been opened in Moukden for the training of pastors, and also a training school for girls and for Bible women. The following statements are made concern-

ing the marvelous progress of the work: Twenty-five years ago there was not a single Protestant Christian among the 25,000,000 of inhabitants. Ten years ago the converts numbered about 1,450; at the close of 1898 the members numbered 15,490, an increase of ten-fold in ten years. The elders numbered 37, the deacons 414, the students 133, and the churches 246; the candidates waiting for baptism numbered 8,875, and the offerings contributed by the members amounted to the goodly sum of \$6,725.

A letter given in the *Missionary Record* for January shows that this work continues to advance at the same remarkable rate. Rev. Mr. Douglas reports that there is a wonderful readiness to listen to the message of the gospel. On his tours he finds the people not merely ready to receive him, but forward in their preparations for Christian work. Of one place he says he was met at the door of a blacksmith's forge by a company of men who, led by the blacksmith, took him to a neighboring house which had been beautifully fitted up as a place of worship. There were no baptized persons there and no preacher, but there were twenty or thirty young converts who were waiting for the missionary. It was a surprise to find that the women came forward with the same eagerness as the men. At another place, where five persons had been previously baptized, there was a company waiting his arrival at the door of a church of their own providing, and along with them some fifty new candidates whom they had gathered round them. At another place, where Mr. Douglas was once mobbed, he had a reception which he speaks of as "more like that of a high-grade official than of a humble missionary." At this place, too, they had provided a church at their own expense. Many of these people have suffered much persecution. In one place a man was found unable to leave his bed, having been beaten nigh to death because he had followed the new faith. But he said to Mr. Douglas, "Is it not enough for the disciple, pastor, that he be as his Master?" One of this man's daughters came forward for baptism. She was a girl of fifteen and was asked, "What if you should have to suffer like your father?" and her quick answer was, "Has not our Lord said, 'Rejoice and be exceeding glad for great is your reward in Heaven?'" When converts are made of such stuff as this, it is not strange that the Kingdom advances.

#### AFRICA.

THE ZAMBESI. — The *Journal des Missions* prints particulars of the ascent of the River Zambesi by M. Coillard and his missionary recruits. When they arrived at a fall, the native oarsmen unloaded their canoes upon the bank and took the loads around the fall upon a wooden railway, to which was fitted a truck — the work of these ingenious Barotses themselves. The canoes were drawn around in the same way. Twenty or thirty men draw in concert, singing in monotone. For instance, the leader would say, "Come on, men!" and the troop responds, "We come, drawing this canoe!" The tone is always melancholy. "Our parents, our friends who helped us are dead." And all answer, "And we only remain to draw these canoes."

"What a strange note," adds the writer, M. Lienard, "and what an indication of the thoughts of these poor people, who suffer and die without having, to illumine their way, the lighthouse of hope. This would be enough to make one love them. But aside from their resigned melancholy, which the gospel can transform into filial submission and joy, we have, to draw us to them, a very clear sentiment as to what the Barotses are worth. Rough and hardy, the Zambesians are also industrious,

curious, and intelligent. M. Coillard said to me, 'I could wish to be young and to have a whole life to devote to this people.' He speaks to them with a touching affection and an amusing familiarity, and they all love him as a father."

THE BASUTOS AND THE AFRICAN CHURCH.—The report of the action of the Basutos upon the movement in South Africa, which looked toward a withdrawal of the natives from the missionary organizations which brought to them the gospel, is most significant and hopeful. These Basutos are among the most intelligent and devout of the native races in Africa, and their attitude toward the really divisive scheme to build up a church for Africans only will have much influence in all parts of the Continent. Basutoland borders on the Orange Free State, Natal, and Cape Colony, and has an area a little greater than that of Vermont. Its population is estimated at 250,000, all natives except 578 Europeans. To missionaries of the French Evangelical Society belongs the credit of evangelizing the Basutos, and the story of their work is full of interest. The following account, compiled from the *Journal des Missions* for January, of the meeting of the Synod of the Basuto Church, held in October last, is most cheering. It seems that the French missionaries, the eight native pastors and fifty-two lay delegates were present, and the sessions lasted for five days. On Sunday an immense assembly of Christians and pagans gathered before the large church, "too small, however, for one to dream of holding the services there." In the afternoon it was filled to overflowing for a delightful celebration of the Lord's Supper, in which about 750 communicants took part.

This was not, as in former times, solely a missionary conference, but a mixed one, participated in by blacks and whites alike. The missionaries reserved to themselves only an exclusive right to the direction of the higher schools and of all that which concerns the European personnel and its relations to the Paris Missionary Committee. It was matter of profound gratitude that this forward movement developed no antagonism between the two races. There was not a single instant of disagreement, the mutual confidence was complete, and the pastors showed great intelligence in discussing the questions before them.

One of the most important was the relation of the Basuto Church to a body styling itself the *Ethiopian Church*. This body originated some years ago in the secession of some Wesleyan pastors of the Kaffir race. Under the pretext that European missionaries tyrannized the blacks, the leaders aimed at the complete elimination of the European element. "An African church for Africans," was their motto. Finally, in 1896, a Kaffir minister sought the aid of the African Methodist Church of the United States. He received an enthusiastic welcome, and the colored Bishop Turner, of Georgia, made, in 1898, a triumphal tour of South Africa. The "Ethiopians" gave themselves to him in the Transvaal, the Free State, and the Cape Colony. Their pastors and evangelists received from him, almost without exception, the laying on of hands. In six weeks, as he himself recounted in a victorious report, he had gained 16,000 adherents. He returned to America after consecrating a native bishop.

The question of the relations of the Basuto Church to this body was at once urgent and delicate. Its opposition to the European missionaries was not the only difficulty. It was painfully evident that there is an almost absolute lack of Christian life, and the way in which they recruit their clerical body is really scandalous. Any young man who has some education (little enough, truly) is consecrated by them if he desires it.

"We were astonished," writes the missionary correspondent of the *Paris Journal*, "to perceive to what a degree the delegates of our churches were unanimous on the subject of our relations to the 'Ethiopians.' And the facts they gave have made us understand better what a miserable church is this Ethiopian Church, whose dreadful immorality covers itself under the name of Christianity.

"It was decided to have no communion whatever with this church, and not to admit among us either their evangelists or pastors. The manner of this decision is important. It is the colored church itself, represented by its pastors, evangelists, and elders, who have made it; a church which has already consciousness of itself and knows that, under our direction and with our aid, it will one day reach, under better conditions, a complete independence. And now we have, as I believe, only to await events, without fear. There will be some individual defections, but they will not probably become general, and I doubt if any congregation will join the Ethiopians. The public opinion of our Christians is a force against which they can do almost nothing."

#### MADAGASCAR.

As to Madagascar, although so many new missionaries have gone there from France, there still comes a cry of distress, pleading for more helpers. And although the Government allows the Protestant mission to hold on its way, it is under great disadvantages. At Ambositra, for instance, where the Girl's Mission School should have an attendance of three or four hundred, an official school has been started, conducted by three Catholic sisters, for which the Government is about to put up fine buildings, thus nearly ruining the Protestant schools. The solitary missionary teacher telegraphs for a coadjutor from France, but the Paris Committee is obliged to reply that there is no candidate to send. It adds that the churches of France incur a great responsibility if they leave their brother alone at this task.

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### MISCELLANY.

#### BIBLIOGRAPHICAL.

*The Caroline Islands. Travel in the Sea of the Little Lands.* By F. W. Christian, B.A. (Balliol College, Oxford) and F.R.G.S., and Corresponding Member of the Polynesian Society of New Zealand. New York: Charles Scribner's Sons, 1899.

The Caroline Islands are attracting the attention of the world as never before, and the public is prepared to well come heartily a volume which shall adequately and truthfully set forth the characteristics of the islands and of their people. Mr. Christian's book, a handsome octavo of 412 pages, attracts the eye at once, especially by the excellence and variety of its many photo-engravings, illustrating, as nothing else could do so well, the scenes in that portion of the island world. The special object the writer seems to have had in

view, was a study of the natural history, the antiquities, the folk-lore, and, above all, the languages of the islands. A little more than two years were spent in these investigations, a very short time in which to learn enough of several languages and of the life of a number of diverse tribes to enable one to make a full and accurate report. Naturally Mr. Christian spent most of his time on the two largest Caroline Islands, Yap and Ponape, and his full account of the remarkable ruins upon the latter island, often referred to in former years by our missionaries, are interesting and valuable. We are quite unable to pass judgment upon the chapters on manners and customs, the flora and fauna, and what may be called the archæology of

the Carolines, covering so many distinct islands. But we happen to know that on one page relating to Ruk, there are several statements which are quite wide of the truth. There are in that lagoon no "hill tribes" distinguished from "coast tribes," and no "distinct races," one "light in color" and the other a "reddish brown." The author evidently fell into this error by not understanding the native custom of fleeing to the hilltops in time of war, and covering their bodies with a natural pigment. One who has lived long on Ruk declares that on that island there is no such thing known as what Mr. Christian terms "the national game of head hunting." We are obliged to confess that our fears as to the care exercised by the author in his investigations were awakened by his repeated allusions to the missionary work at the islands as having been carried on by the "Methodists of Boston." Coming in touch with that work as often as he did, it is unpardonable that he should make such a blunder. There seems to have been an animus in it. It is very apparent that he has little sympathy with efforts to Christianize the islanders. Not to speak of a number of slurs upon these efforts, it is noticeable that speaking, as he must, in praise of Mr. Nanpei, of Ponape, and of the well-ordered and prosperous communities on Mokil and Pingelap, there is no recognition of these as products of Christian missions. That some of the Christian natives refused the rum and tobacco he offered them, is to him an evidence of eccentricity and not of stability of character.

*In Western India.* By Rev. J. Murray Mitchell, M.A., LL.D. David Douglas, Edinburgh, 1899.

Under this title the author presents, in a very graphic and comprehensive way, recollections of his missionary life, extending from 1838 to 1868, and makes a valuable contribution to the missionary literature of the day. Dr. Mitchell's service began under the Presbyterian Mis-

sionary Society of Scotland, and after the disruption of 1843 was continued under the Free Church Missionary Committee; and this record of his impressions on the journeys to and fro, and while engaged in his work in India, is full of variety and information, and gives vivid pictures of the missionary work in India as it was in the first half of the century. Dr. Mitchell's long and able service, in later years, as secretary of the society, helps to give an added and peculiar value to all that he says. This volume will receive a wide and hearty welcome, and will be a real addition to all missionary libraries.

*Missionary Annals of the Nineteenth Century.* By D. L. Leonard, D.D., Associate Editor of the *Missionary Review of the World*. Published by F. M. Barton, Cleveland and New York.

The title page tells us that the volume is designed as "A history, a book of reference, and an interesting story combined, of the progress of the Kingdom in mission lands during the past one hundred years." The book is made up of fifteen chapters, upon a plan both simple and effective for the purposes of a review. The history of missions leading up to the nineteenth century is told in the three first chapters, under the titles, Missions in Early and Mediæval Times, The Beginning of Modern Missions, and Decade of Beginnings. Then follow ten chapters arranging the development and leading events of missionary history by decades. This plan is not followed with undue strictness of method, at the same time there is a careful following of an order of topics. Important general events, political or social, are named, then the more distinctively religious movements, then the story of missionary work in various unevangelized countries, and, finally, the names of those who have been the leaders of missionary movements. The closing chapters give a condensed summary of progress and results. That the pages of this book may not be filled with

dates, a chronological table covering sixteen pages is placed at the close of the volume, in which are recorded some five hundred leading events. From the reading of the volume we turn to the future, conscious that while great achievements mark the nineteenth century in the missionary world, upon the church of the coming century "a limitless demand is

to be made . . . for the utmost of devotion, of consecrated benevolence, and lavish contributions of choicest young men and women." The students of missions and the mission-loving pastors will need this book of reference in their libraries, and will find it a valuable aid in their review of the Christian work of the last one hundred years.

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## NOTES FOR THE MONTH.

### SPECIAL TOPIC FOR PRAYER.

*For the Ecumenical Missionary Conference:* That the Spirit of God may prepare for and abide upon the assembly; that in humility for past deficiencies, as well as in thankfulness for past mercies, his servants may be inspired to a deeper consecration, may be wisely guided in their counsels for a swift and wide advance in missionary enterprises. (See page 88.)

### ARRIVALS ABROAD.

- December 7. At Tung-cho, China, Rev. Howard S. Galt and wife, to join the No. China Mission.  
 December 11. At Jaffna, Ceylon, Rev. Giles G. Brown and wife, to join the Ceylon Mission.  
 December 15. At Yokohama, Japan, Miss Julia A. E. Gulick, returning to the Japan Mission.  
 December 18. At Bombay, Miss Belle Nugent and Miss Esther B. Fowler, returning to the Marathi Mission.  
 January 1. At Yokohama, Rev. James H. Pettee, D.D., returning to the Japan Mission.

### ARRIVALS IN THE UNITED STATES.

- January 15. At San Francisco, Miss Emily M. Brown and Miss Lucy E. Case, of the Japan Mission.  
 January 26. At Boston, Rev. Frank Van Allen, M.D., and wife, of the Madura Mission.

### DEPARTURES.

- February 1. From San Francisco, Miss Martha Wiley, to join the Foochow Mission. Miss Wiley is from the state of Washington, and has received her education in the Normal Department of the State University and Whitman College.  
 February 7. From New York, Miss Louise H. Grieve, M.D., to join the Marathi Mission. Dr. Grieve is from New York City, a graduate of Wellesley College (1883) and the Woman's Medical College of New York.

### DEATH.

- December 3, 1899. At Washington, D. C., Walter T. De Riemer, eldest son of Rev. W. E. De Riemer, formerly of the mission in Ceylon. Born in Batticotta, in 1869, and baptized by Dr. Spaulding, he lived an active Christian life in Denmark, Iowa, and Chicago, and afterwards in Washington. His farewell words to his father were: "Go, preach the gospel. Tell sinners how much Jesus has done to save them."

## DONATIONS RECEIVED IN JANUARY.

## MAINE.

|   |                |
|---|----------------|
| Bangor, Central Cong. ch., toward salary of Dr. Gordon,   | 262 00         |
| Bar Harbor, Cong. ch.   | 20 00          |
| Bath, Central Cong. ch.   | 44 04          |
| Biddeford, 2d Cong. ch., memorial to Rev. T. Arthur Frey,   | 65 00          |
| Blue Hill, Miss Augusta Peters, 5; Miss Harriet Morton, 2; Mrs. Mary H. Bean, 2,                                    | 9 00           |
| Brewer, 1st Cong. ch.   | 11 25          |
| Brooksville, Cong. ch.  | 7 29           |
| Brunswick, 1st Cong. ch.  | 64 38          |
| East Machias, 1st Cong. ch.   | 10 00          |
| Farmington, Cong. ch.   | 67 58          |
| Harrison, Cong. ch.   | 2 55           |
| Kennebunkport, 2d Cong. ch.   | 25 00          |
| Lyman, Cong. ch.  | 7 00           |
| Milltown, Cong. ch.   | 10 60          |
| New Portland, Cong. ch.   | 1 00           |
| No. Bridgton, Cong. ch.   | 10 76          |
| Orland, H. T. & S. E. Buck,   | 20 00          |
| Pittston, Mrs. C. F. Welch,   | 2 00           |
| Portland, High-st. Cong. ch., 240; State-st. ch., 200; Williston Cong. ch., toward support Rev. H. K. Wingate, 190, | 630 00         |
| Readfield Depot, Mr. and Mrs. J. B. Mayhew,   | 5 00           |
| Saco, 1st Parish Cong. ch.  | 18 00          |
| Scarboro, Cong. ch.   | 15 00          |
| Skowhegan, Island-av. Cong. ch., of which 4.10 for China, and 4.24 for Ceylon,                                      | 36 21          |
| Union, Cong. ch.  | 3 00           |
| Warren, 2d Cong. ch.  | 11 25          |
| Yarmouth, 1st Parish Cong. ch.  | 10 00          |
| York Village, 1st Cong. ch.   | 15 21—1,383 22 |

## NEW HAMPSHIRE.

|   |               |
|---|---------------|
| Bath, Cong. ch.   | 5 00          |
| Bennington, Cong. ch.   | 6 05          |
| Bennington Co., Friend,   | 5 00          |
| Benson, Cong. ch.   | 5 00          |
| Candia, 1st Cong. ch.   | 5 80          |
| Derry, Central Cong. ch., 45.50; add'l, 4,  | 49 50         |
| Dumbarton, Cong. ch.  | 25 50         |
| Epsom, Union Cong. ch.  | 6 75          |
| Exeter, Phillips Cong. ch., 150; Nat'l Gordon, 60; A. B., 10,                           | 220 00        |
| Franklin, Cong. ch.   | 15 00         |
| Gilman Iron Works, Cong. ch.  | 6 35          |
| Greenville, Cong. ch. and Sab. sch., 35; a friend of missions, for work in Madura, 100, | 135 00        |
| Hopkinton, 1st Cong. ch.  | 13 10         |
| Newmarket, Thomas H. Wiswall,   | 10 00         |
| Plymouth, W. C. Landis,   | 1 00          |
| Smithtown, Friend,  | 15            |
| Somersworth, First Cong. ch.  | 10 00         |
| West Rindge, H. E. Wetherbee,   | 100 00—618 40 |

*Legacies.*—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l,

50 00  
668 40

## VERMONT.

|  |       |
|--|-------|
| Brattleboro, Center Cong. ch., 20.51; Mrs. Mary L. Hadley, 25, | 45 51 |
| Burlington, College-st. Cong. ch., 70.56; J. E. Goodrich, 5,   | 75 56 |
| Cabot, Cong. ch.   | 8 00  |
| Cambridge, S. M. Safford,                                      | 4 25  |
| Fair Haven, Welsh Cong. ch.                                    | 8 50  |
| Hartford, Cong. ch., by J. G. S.                               | 25 00 |
| Hubbardton, Cong. ch.  | 6 09  |
| Manchester, Mrs. Elizabeth M. Wickham, Extra-cent-a-day,       | 3 65  |
| Middlebury, Cong. ch.  | 54 50 |
| Newport, 1st Cong. ch.   | 26 39 |
| North Hyde Park, Cong. ch.                                     | 3 00  |

|  |               |
|--|---------------|
| Shoreham, Cong. ch.  | 18 50         |
| South Hero, Friend, for administration expenses,                                       | 5 10          |
| St. Johnsbury, North Cong. ch.   | 100 00        |
| Sudbury, Cong. ch.   | 2 67          |
| Wallingford, Cong. ch.   | 1 00          |
| Waterbury, Estate of Miss S. A. Walker, late of So. Randolph, Vt., by Rev. G. E. Ladd, | 5 00          |
| West Brattleboro, Cong. ch.  | 34 00         |
| Westford, Mrs. A. O. Putnam,   | 25            |
| Westminster West, Cong. ch.  | 24 00         |
| Windsor, Cong. ch.   | 15 00         |
| —, "Legacy,"   | 200 00—665 97 |

## MASSACHUSETTS.

|  |           |
|--|-----------|
| Agawam, Cong. ch.  | 26 00     |
| Amherst, Mrs. Langdon S. Ward,   | 10 00     |
| Andover, South Cong. ch., toward support Rev. J. K. Browne, 203.50; Rev. C. C. Torrey, 5,  | 208 50    |
| Athol, Cong. ch.   | 67 16     |
| Auburn, Cong. ch.  | 59 66     |
| Auburndale, Cong. ch.  | 585 35    |
| Bedford, Cong. ch.   | 7 00      |
| Berkeley, Cong. ch.  | 2 50      |
| Beverly, Washington-st. Cong. ch.  | 20 00     |
| Blandford, 2d Cong. ch.  | 2 50      |
| Boston, Old South Church, 5,809.01; Mt. Vernon ch, 2,011.41; Central ch., 1,138.78; Shawmut ch. 662.50; Central ch. (Jamaica Plain), 586.89; Eliot ch. (Roxbury), 259; 2d ch., Dorchester, 255.27; Winthrop ch., (Charlestown), 103.25; Boylston ch. (Jamaica Plain), 46; Walnut-av. ch., 8; Roslindale ch., a friend, 4; Miss Annie Lewis, for India, 50; T. G., 30; Friend, 10; Mrs. M. T. Richardson, 5; Friend, 2, | 11,071 11 |
| Braintree, 1st Cong. ch., 5.21; Storrs Ladies' Miss. Soc., 44,   | 49 21     |
| Brockton, Porter Evang. ch.  | 100 00    |
| Brookline, Harvard Cong. ch.   | 626 90    |
| Cambridgeport, Pilgrim Cong. ch., 22.29; Wood Memorial Cong. ch., to const. Rev. C. H. WILLIAMS and Rev. ANDREW CAMPBELL, H. M., 100,  | 122 29    |
| Charlton, Cong. ch.  | 19 70     |
| Chelsea, 1st Cong. ch.   | 11 25     |
| Chesterfield, Cong. ch.  | 3 00      |
| Dalton, Zenas Crane,   | 250 00    |
| Easton, V. P. S. C. E., for native pastor, India,  | 40 00     |
| Easton Center, Cong. ch.   | 28 00     |
| East Douglas, Cong. ch.  | 41 70     |
| Easthampton, 1st Cong. ch.   | 25 91     |
| Essex, V. P. S. C. E., toward support Mrs. S. C. Bartlett,   | 30 00     |
| Everett, 1st Ladies' Miss. and Aid Soc., toward salary Rev. E. P. Holton, 20; Mystic-Side Cong. ch., 14.15,  | 34 15     |
| Fall River, 1st Cong. ch., 116.72; Broadway Cong. ch., 5; Fowler ch., B. B. Weaver, 5,   | 126 72    |
| Fitchburg, Rollstone Cong. ch.   | 26 10     |
| Foxboro, Bethany Cong. ch.   | 31 41     |
| Gloucester, Trinity Cong. ch.  | 173 35    |
| Greenfield, 1st Cong. ch., 10; 2d Cong. Sab. sch., for native preacher, 45,  | 55 00     |
| Hadley, 1st Cong. ch.  | 27 06     |
| Halifax, Cong. ch. and Y. P. S. C. E.  | 6 38      |
| Haverhill, 2d Cong. ch.  | 2 50      |
| Haverhill, North Cong. ch.   | 200 00    |
| Hawley, Cong. ch.  | 4 00      |
| Huntington, 2d Cong. ch.   | 24 07     |
| Hyde Park, Clarendon Cong. ch.   | 9 20      |
| Ipswich, South Cong. ch.   | 33 00     |
| Lancaster, Cong. ch.   | 8 35      |
| Lanesboro, William Robinson,   | 3 65      |
| Lawrence, Trinity Cong. ch., 50.38; add'l, 1,  | 51 38     |

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|--|--------|
| Lee, Cong. Sab. sch., for catechist preacher in Madura and Theol. student, Japan,  | 70 67  |
| Leicester, 1st Cong. ch.   | 55 03  |
| Longmeadow, Friend,  | 2 00   |
| Lowell, Kirk-st. Cong. ch., of which 50 from Mrs. F. F. Battles, 380.21; Julia A. Wheeler, .42,  | 380 63 |
| Lynn, Central ch., toward support Mrs. J. K. Browne, 60; Chestnut-st. Cong. ch., 6; 1st Cong. ch., 40,   | 106 00 |
| Lynnfield Centre, Y. P. S. C. E. for native helper, Madura,  | 50 00  |
| Medford, Mystic Cong. ch.  | 300 39 |
| Medway, Village ch.  | 13 00  |
| Melrose, Orthodox Cong. ch.  | 179 37 |
| Millbury, 1st Cong. ch.  | 35 52  |
| Monson, Cong. ch., 25.32; E. F. Morris, 125,   | 150 32 |
| Montague, Cong. ch.  | 10 00  |
| New Boston, Cong. ch. and Sab. sch.  | 4 00   |
| Newbury, 1st Cong. ch.   | 18 45  |
| Newburyport, John W. Dodge, 75; Mrs. Frances Madison, for India, 50,   | 125 00 |
| Newton, Eliot ch.  | 392 44 |
| Newton Centre, 1st ch., Extra-cent-a-day Band,   | 38 61  |
| North Adams, Cong. ch.   | 67 84  |
| North Carver, Cong. ch.  | 22 00  |
| North Falmouth, Cong. ch.  | 25 00  |
| Northampton, 1st Cong. ch., 244.81; Friend, 75,  | 245 56 |
| Orange, Cong. ch.  | 51 55  |
| Petersham, North Cong. ch., 5.86; Ladies' Union, 1.15,   | 7 01   |
| Pittsfield, 1st Cong. ch., of which 20 toward support Rev. J. H. Pettee, 70; Pilgrim Memorial ch., for native preacher, North China, 25; South Cong. ch., 37.50, | 132 50 |
| Plymouth, Church of the Pilgrimage,  | 21 80  |
| Princeton, 1st Cong. ch.   | 90 04  |
| Provincetown, 1st Cong. ch.  | 14 00  |
| Rehoboth, Cong. ch.  | 8 25   |
| Rockland, 1st Cong. ch., to const. Rev. F. H. Allen, H. M.   | 50 00  |
| Royalton, 1st Cong. ch.  | 5 00   |
| Scituate Centre, Cong. ch.   | 6 25   |
| Shrewsbury, Cong. ch.  | 9 00   |
| Somerville, Winter Hill Cong. ch.  | 47 50  |
| Southboro, Pilgrim Cong. ch.   | 23 00  |
| South Framingham, Mrs. Ellen Adams, for India,   | 50 00  |
| South Hadley Falls, G.   | 50 00  |
| South Natick, John Eliot ch.   | 6 95   |
| Southville, Cong. ch.  | 2 00   |
| Springfield, Olivet Cong. ch., 10.00; Friend, 110,   | 120 00 |
| Sunderland, Cong. ch., a member,   | 41 00  |
| Sutton, E. L. Snow,  | 25 00  |
| Swampscott, 1st Cong. ch.  | 30 00  |
| Taunton, Union Cong. ch.   | 2 00   |
| Three Rivers, Union Evan. ch.  | 110 99 |
| Upton, 1st Cong. ch.   | 7 97   |
| Wakefield, Cong. ch.   | 61 12  |
| Walpole, Cong. ch.   | 40 00  |
| Waltham, Trin. Cong. ch.   | 38 12  |
| Wareham, 1st Cong. ch.   | 13     |
| Warren, Cong. ch.  | 143 35 |
| Waverley, Cong. ch.  | 5 00   |
| Webster, 1st Cong. ch.   | 36 81  |
| Wellesley, Friend,   | 25 00  |
| Wellesley Hills, S.  | 5 00   |
| Wendell, Cong. ch.   | 2 60   |
| West Boylston, Mrs. Emily Parker,  | 25     |
| W. Brookfield, Clara M. Barlow,  | 5 00   |
| W. Newbury, 1st Cong. ch.  | 7 00   |
| Westport, a member of Pacific Union ch.  | 5 00   |
| West Springfield, Ashley School and Charity Fund, 132.40; Park-st. Cong. ch., 46,  | 178 40 |
| Winchester, 1st Cong. ch.  | 185 37 |
| Woburn, First ch. of Christ, of which 135 from Y. P. S. C. E., toward support Rev. J. H. Roberts, 435; North Cong. ch., 20.35,                                   | 455 35 |
| Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 66.92; Pilgrim Cong. ch., 13; Union Cong. ch., 114.75; Phila                            |        |

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|---|-----------------|
| A. Hallett, 5; Mrs. A. E. P. Perkins, 55, | 200 22          |
| Yarmouth, 1st Cong. ch. and Sab. sch.     | 12 63           |
| ——, "1900,"                               | 50 00           |
| ——, Friend,                               | 50 00—18,877 25 |

*Legacies.*—Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, Trustee, 40 00  
 New Bedford, Mrs. Susan P. Mayhew, add'l, 20 00  
 Newburyport, Harriet M. Savory, by Louis Patriquin, 16 18  
 Worcester, Harriet Wheeler Damon, add'l, 16 51—92 63

18,969 94

RHODE ISLAND.

|   |                   |
|---|-------------------|
| Central Falls, Cong. ch.  | 65 59             |
| Little Compton, United Cong. ch.  | 23 28             |
| Newport, United Cong. ch.   | 46 15             |
| Pawtucket, 1st Cong. ch., 200; Park Place, Cong. ch., 50,   | 250 00            |
| Peace Dale, Cong. ch.   | 22 44             |
| Providence, Beneficent ch., Friend, 10; Pilgrim Cong. ch., 32.12; Union Cong. ch., toward support Rev. I. M. Channon, 2; Cash, 100; Entertainment Committee, 1,000, | 1,144 12—1,551 53 |

CONNECTICUT.

|   |          |
|---|----------|
| Bethel, 1st Cong. ch.   | 60 07    |
| Bridgeport, 1st Cong. ch., toward support of missionary, 100; West End Cong. ch., 52; Friend, 50; Henry W. Hicks, 22,   | 224 00   |
| Bristol, 1st Cong. ch.  | 96 05    |
| Broad Brook, Cong. ch.  | 21 85    |
| Chaplin, Cong. ch.  | 21 00    |
| Chester, Cong. ch.  | 18 79    |
| Clinton, W. H. Stafford,  | 50 00    |
| Concord, Trin. Cong. ch.  | 11 36    |
| Cornwall, 1st Cong. ch.   | 240 00   |
| Coventry, 2d Cong. ch.  | 79 61    |
| Cromwell, Cong. ch.   | 100 25   |
| East Haddam, South Cong. ch.  | 15 42    |
| East Hampton, Cong. ch.   | 16 74    |
| East Lyme, A lady,  | 50       |
| Ekono, Cong. ch.  | 6 00     |
| Enfield, 1st Cong. ch.  | 68 00    |
| Fair Haven, 2d Cong. ch.  | 7 35     |
| Farmington, Friend,   | 200 00   |
| Franklin, Cong. ch.   | 3 00     |
| Gilead, Friend,   | 15 00    |
| Goshen, Cong. ch.   | 82 32    |
| Greenfield Hill, Cong. ch.  | 38 75    |
| Hartford, 1st Cong. ch., of which 37.25 from Hawes Fund, 614.92; Asylum Hill, Cong. ch., of which 20 from Rev. William H. Moore, 349.27; A Friend, 60.34,   | 1,024 53 |
| Higganum, Cong. ch.   | 22 00    |
| Huntington, Cong. ch.   | 17 00    |
| Kensington, Cong. ch.   | 43 05    |
| Lyme, 1st Cong. ch.   | 28 00    |
| Manchester, Cong. ch.   | 76 48    |
| Meriden, 1st Cong. ch., Friend,   | 5 00     |
| Middlefield, Cong. ch.  | 34 01    |
| Middletown, 1st Cong. ch., 51.33; South Cong. ch., toward support Rev. J. S. Chandler, 183.94,  | 235 27   |
| Milford, 1st Cong. ch., 24.51; Y. P. S. C. E., of Plymouth Cong. ch., toward support of missionary, 5; Allen S. Clark, 10,  | 39 51    |
| Monroe, Cong. ch.   | 40 00    |
| New Britain, Bertha L. Bancroft,  | 1 25     |
| New Haven, Center Cong. ch., 1,247.12; Howard-ave. Cong. ch., 27; Plymouth Cong. ch., 48.17; Friend, of which 50 toward support Rev. R. A. Hume, 100; C. M. Mead, 20; Miss Edith Burr Palmer, 100 | 1,542 29 |
| New London, First Church of Christ,   | 155 20   |
| New Milford, Mrs. George Hine,  | 10 00    |
| New Preston, Village Cong. ch.  | 31 50    |
| Northfield, Cong. ch.   | 10 00    |

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| North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood,             | 17 62              |
| North Guilford, Cong. ch.  | 12 00              |
| Norwich, First Cong. ch., 24.40;   |                    |
| Greenville Cong. ch., 15; Park Cong. ch., toward support of missionary, 97.93, | 137 33             |
| North Stonington, Cong. ch.  | 5 <sup>00</sup> 00 |
| Norwich, 2d Cong. ch., to const. JOSEPH D. HAVILAND, H. M.                     | 518 63             |
| Old Lyme, 1st Cong. ch.  | 60 00              |
| Old Saybrook, Cong. ch.  | 9 61               |
| Oxford, Cong. ch.  | 23 39              |
| Rockville, G. L. Grant,  | 15 00              |
| Salisbury, Cong. ch.   | 56 22              |
| Saugatuck, L. B. Hill,   | 25                 |
| Simsbury, 1st ch. of Christ,   | 23 82              |
| South Britain, Cong. ch.   | 14 54              |
| Springfield, Olivet Cong. ch.  | 24 78              |
| Stafford Springs, Cong. ch.  | 52 17              |
| Taftville, Cong. ch.   | 11 27              |
| Thomaston, 1st Cong. ch.   | 11 76              |
| Wallingford, 1st Cong. ch.   | 100 00             |
| Waterbury, 1st Cong. ch., 83.18; W. H. Camp, 75,                               | 158 18             |
| Westport, Saugatuck Cong. ch.  | 24 69              |
| Westchester, Cong. ch.   | 7 73               |
| West Torrington, 1st Cong. ch.   | 5 89               |
| Wethersfield, Cong. ch.  | 41 00              |
| Windham, Cong. ch.   | 65 25              |
| Windsor Locks, Rev. Richard Wright,  | 1 00               |
| Winsted, 2d Cong. ch., Friend,   | 6 00               |
| Wolcott, Cong. ch.   | 15 00              |
| Woodbury, 1st Cong. ch.  | 10 00              |
| —, Friends,  | 1,000 00—7,170 28  |

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|---|--------------|
| <i>Legacies</i> —Cornwall, Silas C. Beers, add'l, | 326 50       |
| New London, Mrs. Betsey P. McEwen, add'l,         | 100 00       |
| West Hartford, Abigail P. Talcott, add'l,         | 71 76—498 26 |
|   | 7,668 54     |

## NEW YORK.

|   |        |
|---|--------|
| Altmar, Cong. Sab. sch., for salary Rev. James D. Taylor,   | 1 25   |
| Binghamton, Mrs. La Fayette Safford,  | 5 00   |
| Briarcliff Manor, Cong. ch.   | 38 25  |
| Brooklyn, Bushwick-av. Cong. ch., 7.37; Immanuel Cong. ch., 40.34; Puritan Cong. ch., Friend, 50; Wiloughby Chapel Cong. ch., 35.32; Robert M. Lynd, 5, | 138 03 |
| Brushton, Cong. ch.   | 10 00  |
| Candor, Cong. ch.   | 5 00   |
| Clifton Springs, Rev. Henry Blodgett, D.D., 25; A. G. W., 10,   | 35 00  |
| Deposit, F. L. Perkins,   | 5 00   |
| De Ruyter, Cong. ch., toward support Rev. J. D. Taylor,   | 8 00   |
| East Bloomfield, Cong. ch., 32.74; Mrs. Eliza S. Goodwin, 4.15,   | 36 89  |
| East Rockaway, Bethany Cong. ch.  | 4 50   |
| East Williston, Ellen Ballard,  | 5 00   |
| Flushing, Miss C. A. Athard,  | 1 15   |
| Java, Cong. ch.   | 3 75   |
| Jefferson, C. Nichols,  | 9 25   |
| Kiantone, Cong. ch.   | 6 00   |
| Moravia, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. D. Taylor,   | 18 00  |
| New Haven, Cong. ch., toward support Rev. J. D. Taylor,   | 20 00  |
| New Lebanon, Cong. ch.  | 5 00   |
| New York, Pilgrim Cong. ch., 40; C. Irving Fisher, M.D., 10; Rev. M. F. Luther, for two native preachers, India, 35,                                    | 85 00  |
| Niagara Falls, 1st Cong. ch.  | 15 38  |
| Norwood, Cong. ch.  | 14 00  |
| Oswego Falls, 1st Cong. ch., toward support Rev. James Dexter Taylor,   | 25 00  |
| Port Leyden, Cong. ch.  | 10 75  |
| Poughkeepsie, 1st Cong. ch., toward support Dr. G. Reynolds,  | 100 00 |
| Rensselaer Falls, Cong. ch.   | 4 43   |
| Rome, Cong. ch.   | 2 70   |

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|---|-----------------------|
| Roscoe, Cong. ch.                                       | 6 00                  |
| Summerhill, Cong. ch., to const. HENRY E. RANNEY, H. M. | 100 00                |
| Syracuse, Chevalier, toward salary Rev. Jas. D. Taylor, | 5 00                  |
| Townshend, Nancy B. Batchelder,                         | 1 00                  |
| Utica, Georgianna H. Maynard, for Marathi Mission,      | 4 25                  |
| Wellsville, 1st Cong. ch. and Sab. sch. —, Friend,      | 70 19<br>18 65—817 42 |

## NEW JERSEY.

|   |               |
|---|---------------|
| Chester, Jacob H. Cramer,   | 40 00         |
| Montclair, 1st Cong. ch.  | 25 00         |
| Newark, Belleville-av. Cong. ch., of which from Y. P. S. C. E. for native preacher, Madura, 10, | 135 41        |
| Plainfield, A Friend,   | 10 00         |
| Trenton, A Friend, for work in No. China,   | 40 00         |
| Upper Montclair, Christian Union Cong. ch.  | 240 00—490 41 |

## PENNSYLVANIA.

|  |            |
|--|------------|
| Delta, Welsh Cong. ch.                                     | 2 00       |
| Harford, Cong. ch., to const. EDWIN T. TIFFANY, H. M.      | 50 00      |
| Kane, Cong. ch.  | 10 00      |
| Mahanoy City, Bethel Welsh Cong. ch.                       | 3 00       |
| Mt. Carmel, Cong. Sab. sch.                                | 5 00       |
| Philadelphia, Harold Goodwin, for Administration Expenses, | 2 00—72 00 |

## MARYLAND.

|                          |       |
|--------------------------|-------|
| Baltimore, 1st Cong. ch. | 58 45 |
|--------------------------|-------|

## WEST VIRGINIA.

|                   |      |
|-------------------|------|
| Ceredo, Cong. ch. | 5 50 |
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## DISTRICT OF COLUMBIA.

|                                    |       |
|------------------------------------|-------|
| Washington, Mt. Pleasant Cong. ch. | 50 00 |
|------------------------------------|-------|

## GEORGIA.

|                              |           |
|------------------------------|-----------|
| Atlanta, Center Cong. ch.    | 1 51      |
| Danielsville, Zoar Cong. ch. | 1 00      |
| Thomasville, Bethany ch.     | 7 03—9 54 |

## FLORIDA.

|   |             |
|---|-------------|
| Eden, Union Cong. ch.                                   | 5 00        |
| Jacksonville, Union Cong. ch.                           | 41 79       |
| Melbourne, 1st Cong. ch.                                | 7 26        |
| Tavares, Cong. ch.                                      | 5 00        |
| —, Friends, toward support Rev. and Mrs. W. W. Wallace, | 25 00—84 05 |

## ALABAMA.

|  |      |
|--|------|
| Anniston, Cong. ch., Woman's Mis. Soc. | 2 00 |
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## TENNESSEE.

|                               |      |
|-------------------------------|------|
| Hudsonburg, Alice M. Jackson, | 1 00 |
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## TEXAS.

|                      |            |
|----------------------|------------|
| Palestine, Cong. ch. | 10 00      |
| Paris, 1st Cong. ch. | 5 00—15 00 |

## INDIANA.

|   |             |
|---|-------------|
| Anderson, Hope Cong. ch.                            | 7 00        |
| Michigan City, 1st Cong. ch.                        | 28 14—35 14 |
| <i>Legacies</i> —Monroeville, Elihu Baldwin, add'l, | 193 33      |
|   | 228 47      |

## MISSOURI.

|  |             |
|--|-------------|
| Amity, Cong. ch.   | 2 00        |
| Bevier, 1st Cong. ch., 2; Welsh Cong. ch., 5,                      | 7 00        |
| Kansas City, Beacon Hill Cong. ch., 5.55; Southwest Tabernacle, 5, | 10 55       |
| Maplewood, Cong. ch.   | 7 00        |
| Springfield, 1st Cong. ch.   | 30 50       |
| Webster Grove, 1st Cong. ch.                                       | 15 86—72 91 |

## OHIO.

|  |               |
|--|---------------|
| Bellevue, Cong. ch.  | 43 53         |
| Berlin Heights, 1st Cong. ch.  | 2 25          |
| Breckville, Cong. ch.  | 14 00         |
| Brownhelm, Cong. ch.   | 5 50          |
| Castalia, Cong. ch.  | 3 73          |
| Cleveland, Euclid-av. Cong. ch., 239.99; 1st Cong. ch., 16.20; Park Cong. ch., 6; Trinity Cong. ch., 10, | 272 19        |
| Columbus, North Cong. ch.  | 5 00          |
| Cora, John R. Jones,   | 5 00          |
| Delaware, William Bevan,   | 5 00          |
| Fredericksburg, 1st Cong. ch.  | 28 00         |
| Grafton, Cong. ch.   | 3 00          |
| Harbor, 2d Cong. ch.   | 1 50          |
| Jefferson, Cong. ch.   | 23 60         |
| Marblehead, Cong. ch.  | 5 40          |
| Marietta, 1st Cong. ch.  | 173 46        |
| Oberlin, 1st Cong. ch., of which 10 from A. and 25 from Mrs. M. A. Keep, 92.94; 2d Cong. ch., 33.79,     | 126 73        |
| Plain, Cong. ch.   | 6 55          |
| Saybrook, Mission Band of Cong. ch.  | 3 35          |
| Steubenville, 1st Cong. ch.  | 24 57         |
| Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,  | 200 00        |
| Wellington, 1st Cong. ch.  | 56 50         |
| West Andover, Cong. ch.  | 3 90—1,012 76 |
| <i>Legacies.</i> —Toledo, Miss Mary E. Gloyd, by Kate S. Gloyd and Mary E. Warner, Ex'rs,                | 95 00         |
|  | 1,107 76      |

## ILLINOIS.

|  |                |
|--|----------------|
| Abingdon, Cong. ch.  | 22 31          |
| Caledonia, Cong. ch.   | 10 50          |
| Chebanse, Cong. ch.  | 5 00           |
| Chicago, New England Cong. ch., of which 142 for support of missionary, 194.68; South Cong. ch., of which 30 from Grace E. Parminter, 122; Warren-av. Cong. ch., 11.20; Rev. J. A. Adams, 5; J. P. Wilson, for Forward Movement, 25, | 357 88         |
| Delavan, Richard Houghton, of which 5 toward support Rev. W. P. Sprague,   | 25 00          |
| Dundee, Cong. ch., add'l.  | 5 00           |
| Edelstein, Cong. ch.   | 1 13           |
| Geneseo, Cong. ch.   | 47 44          |
| Glen Ellyn, Cong. ch.  | 11 50          |
| Hampton, Cong. ch.   | 1 00           |
| Harvey, Cong. ch.  | 3 89           |
| Healey, Cong. Sab. sch.  | 1 09           |
| Hennepin, Cong. ch.  | 1 00           |
| La Grange, Cong. ch.   | 109 92         |
| La Salle, Cong. ch.  | 5 80           |
| Melvin, Cong. ch.  | 2 50           |
| Morgan Park, Cong. ch.   | 3 92           |
| Oak Park, 1st Cong. ch., toward salary Rev. Robert Chambers, Turkey, 579.61; 2d Cong. ch., toward salary Rev. C. A. Nelson, China, 23.45,  | 603 06         |
| Polo, Ind. Presb. ch.  | 24 50          |
| Rockford, 2d Cong. ch.   | 296 76         |
| Streator, 1st Cong. ch.  | 6 10           |
| Winnebago, Elizabeth Hunter,   | 20 00          |
| Wyoming, Mrs. Wm. Walters,   | 10 00—1,575 30 |

## MICHIGAN.

|                                   |       |
|-----------------------------------|-------|
| Bedford, Cong. ch. and Sab. sch., | 8 46  |
| Benton Harbor, Cong. ch.          | 16 35 |

|   |              |
|---|--------------|
| Chelsea, Cong. ch.  | 6 54         |
| Detroit, 1st Cong. ch.  | 175 00       |
| Grand Junction, Cong. ch.   | 5 00         |
| Hudson, 1st Cong. ch.   | 24 16        |
| Lewiston, Cong. ch., toward salary, native pastor in India,                 | 23 00        |
| Ovid, 1st Cong. ch.   | 5 88         |
| Richmond, Cong. ch.   | 9 30         |
| Saginaw, 1st Cong. ch.  | 25 00        |
| St. Joseph, Mrs. N. Van Deweer,   | 55 00        |
| —, Friend,  | 100 00       |
| —, Friend,  | 90 00—543 69 |
| <i>Legacies.</i> —Eaton Rapids, Allen C. Dutton, by Fred Z. Hamilton, Ex'r, | 1,000 00     |
|   | 1,543 69     |

## WISCONSIN.

|   |             |
|---|-------------|
| Clinton, Cong. ch., additional,   | 2 25        |
| Darlington, John Bray,  | 20 00       |
| Delavan, Cong. ch.  | 16 23       |
| Durand, Pilgrim Cong. ch.   | 5 12        |
| Green Bay, Union Cong. ch.  | 105 18      |
| Hartford, Cong. ch.   | 2 00        |
| Janesville, 1st Cong. ch., to const. JOSEPH A. CUNNINGHAM, H. M.  | 50 00       |
| Lake Geneva, 1st Cong. ch.  | 12 59       |
| Menomonie, 1st Cong. ch.  | 15 92       |
| Nekoosa, Cong. ch.  | 5 00        |
| Oshkosh, Plymouth Cong. ch., a friend, River Falls, Mrs. J. H. Currier, a birthday offering in memory of son, who fell at Manila, | 5 00        |
| Spring Green, Cong. ch.   | 8 44        |
| Sturgeon Bay, Rev. L. E. Osgood,  | 5 00        |
| Whitewater, Cong. ch.   | 21 49       |
| Wilson Creek, Cong. ch.   | 1 53        |
| Wyoming, Cong. ch.  | 5 03—281 68 |

## IOWA.

|  |             |
|--|-------------|
| Algona, A. Zahlten,  | 50 00       |
| Anamosa, Cong. ch.   | 24 00       |
| Cedar Rapids, 1st Cong. ch.  | 32 98       |
| Chester, Cong. ch.   | 5 55        |
| Church, Rev. Andrew Kern,  | 2 00        |
| Clinton, 1st Cong. ch.   | 17 25       |
| Des Moines, Plymouth Cong. ch.   | 112 00      |
| Dewitt, Cong. ch.  | 9 05        |
| Dumont, Mrs. Edna Brown,   | 3 00        |
| Hartwick, Cong. ch.  | 2 50        |
| Macksburgh, Ada A. Hammond,  | 1 00        |
| Magnolia, Mrs. Mary L. Hillis,   | 10 00       |
| Maquoketa, 1st Cong. ch.   | 8 65        |
| Minden, Ger. Cong. ch., 2; Mrs. Jargens, 1,                                    | 3 00        |
| Montour, Cong. ch.   | 36 00       |
| Muscatine, W. A. Johnson,  | 5 00        |
| New Hampton, German Cong. ch.  | 2 75        |
| Pleasant Prairie, Cong. ch.  | 5 00        |
| Polk City, Cong. ch.   | 10 58       |
| Riceville, Jun. Y. P. S. C. E., for Bible-worker, Pasumalai Seminary,          | 18 00       |
| Rockford, Cong. ch.  | 3 00        |
| Rockwell, Cong. ch.  | 10 00       |
| Rowan, Rev. S. A. Martin, for native worker in India,                          | 5 00        |
| Sloan, Cong. ch.   | 12 75       |
| Waterloo, Rev. M. K. Cross,  | 5 00—394 06 |
| <i>Legacies.</i> —Des Moines, Mrs. Harriet S. Rollins, by S. A. Merrill, rent, | 39 40       |
|  | 433 55      |

## MINNESOTA.

|  |        |
|--|--------|
| Alexandria, Cong. ch.                                | 50 50  |
| Brownton, Cong. ch.                                  | 2 00   |
| Burtrum, Palmer Cong. ch.                            | 1 21   |
| Grand Meadow, Cong. ch.                              | 8 00   |
| Grey Eagle, 1st Cong. ch.                            | 4 54   |
| Lake City, 1st Cong. ch.                             | 11 75  |
| Minneapolis, Pilgrim Cong. ch., 125.17; Rodolmer, 2, | 127 17 |

|   |        |        |
|---|--------|--------|
| Monticello, Cong. ch.   | 5 25   |        |
| Ortonville, Cong. ch.   | 13 38  |        |
| Pillsbury, Cong. ch.  | 1 32   |        |
| Red Wing, D. C. Hill,   | 10 00  |        |
| Rochester, Cong. ch., 58.34; Rev. J. F. Taintor, 6,                       | 64 34  |        |
| St. Paul, Bohemian Cyril Chapel,  | 15 00  |        |
| Silver Lake, Bohemian Free Reformed ch.                                   | 43 10  |        |
| Stewart, Cong. ch.  | 1 55   |        |
| Winona, 1st Cong. ch.   | 20 10  | 379 21 |
| <i>Legacies.</i> —St. Paul, Rev. Edmund Gale, by Thomas B. Clement, Ex'r, | 200 00 |        |
|   | 579 21 |        |

## KANSAS.

|   |        |        |
|---|--------|--------|
| Burlington, Cong. ch.   | 12 00  |        |
| Dial, Cong. ch.   | 2 75   |        |
| Emporia, 2d Cong. ch.   | 2 00   |        |
| Garfield, Cong. ch.   | 3 00   |        |
| Leavenworth, 1st Cong. ch.  | 40 00  |        |
| Logan, German Cong. ch.   | 2 00   |        |
| Louisville, Cong. ch.   | 1 00   |        |
| Muscotah, Cong. ch.   | 13 00  |        |
| Newton, Miss Matilda Tangeman, for Catechist,   | 13 00  |        |
| Portis, Friend, for Bible Reader,   | 25 00  |        |
| Seneca, 1st Cong. ch.   | 20 87  |        |
| Smith Center, Cong. ch.   | 15 00  |        |
| Topeka, Jane Carothers,   | 25     | 149 87 |
| <i>Legacies.</i> —Manhattan, Mrs. Martha D. Haines, by Mrs. Emma H. Bowen, Ex'r, add'l, | 28 83  |        |
|   | 178 70 |        |

## NEBRASKA.

|   |       |        |
|---|-------|--------|
| Butte, Ger. Cong. ch. of Christ,                    | 3 25  |        |
| Crawford, 1st Cong. ch.                             | 3 00  |        |
| Culbertson, F. F. Giles and son,                    | 30 00 |        |
| Indianola, Cong. ch.                                | 13 20 |        |
| Lincoln, Rev. E. C. Osthoff,                        | 2 00  |        |
| McCook, German Cong. ch., of which John Brenig, 20, | 30 00 |        |
| Minden, Mrs. H. W. Sprague,                         | 3 16  |        |
| Ogalalla, Union Cong. ch.,                          | 3 00  |        |
| Omaha, Hillside Cong. ch.                           | 3 00  |        |
| Santee, Pilgrim Cong. ch.                           | 29 15 |        |
| Spencer, Cong. ch.                                  | 2 50  | 124 26 |

## CALIFORNIA.

|  |        |        |
|--|--------|--------|
| Buena Park, Cong. ch.  | 6 25   |        |
| Campbell, Cong. ch.  | 35 21  |        |
| Los Angeles, Bethlehem, Cong. ch., 2; 1st Cong. ch., 98.66,                        | 100 66 |        |
| Oakland, Market-st. Cong. ch., 2.50; Rev. Geo. Moor, D.D., 20,                     | 22 50  |        |
| Pacific Grove, Cong. ch., 4; Mrs. H. S. Goldsmith, 1,                              | 5 00   |        |
| Pasadena, Rev. Harvey Jones,   | 1 00   |        |
| San Francisco, Plymouth Cong. ch., 5; Third Cong. ch., 34.15; Rev. Jos. Rowell, 5, | 44 15  |        |
| Santa Rosa, Cong. ch.  | 2 50   |        |
| Stockton, Rev. J. C. Holbrook, D.D.  | 20 00  |        |
| Weaverville, Cong. ch.   | 4 00   | 241 27 |

## OREGON.

|                               |       |       |
|-------------------------------|-------|-------|
| Cedar Mills, German Cong. ch. | 10 00 |       |
| Salem, Central Cong. ch.      | 1 54  |       |
| Willsburg, Cong. ch.          | 3 00  | 14 54 |

## COLORADO.

|                                 |        |        |
|---------------------------------|--------|--------|
| Colorado Springs, 1st Cong. ch. | 109 95 |        |
| Steamboat Springs, Cong. ch.    | 2 10   | 112 05 |

## WASHINGTON.

|                     |      |  |
|---------------------|------|--|
| Alderton, Cong. ch. | 1 00 |  |
| Almira, Cong. ch.   | 2 28 |  |

|                               |      |       |
|-------------------------------|------|-------|
| Beulah, Cong. ch.             | 1 80 |       |
| Everett, Cong. ch.            | 1 40 |       |
| McMillen, Cong. ch.           | 1 22 |       |
| Orting, Cong. ch.             | 1 53 |       |
| Seattle, University Cong. ch. | 4 90 | 14 13 |

## NORTH DAKOTA.

|   |       |       |
|---|-------|-------|
| Carrington, Y. P. S. C. E., toward support Rev. E. P. Holton, | 5 00  |       |
| Cathay, Cong. ch.   | 1 00  |       |
| Eiginheims, German Cong. ch.                                  | 5 00  |       |
| Elbowoods, Little Missouri Br. Cong. ch.                      | 2 87  |       |
| Fessenden, German Cong. ch.                                   | 5 00  |       |
| Hoffnungsnoll, German Cong. ch.                               | 3 00  |       |
| Michigan City, Boys' Mission Band, for catechist, Madura,     | 22 20 |       |
| Oberon, Cong. ch.   | 8 35  |       |
| Sykeston, Cong. ch.   | 3 20  |       |
| Williston, Cong. ch.  | 10 00 | 65 62 |

## SOUTH DAKOTA.

|                       |       |        |
|-----------------------|-------|--------|
| Gettysburg, Cong. ch. | 4 02  |        |
| Huron, 1st Cong. ch.  | 75 18 |        |
| Osceola, Cong. ch.    | 2 05  |        |
| Pierre, Cong. ch.     | 13 05 |        |
| Spearfish,            | 10 00 | 104 30 |

## MONTANA.

|                            |      |  |
|----------------------------|------|--|
| Great Falls, 1st Cong. ch. | 5 00 |  |
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## UTAH.

|                               |      |  |
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| Salt Lake City, 1st Cong. ch. | 5 00 |  |
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## OKLAHOMA.

|                    |      |      |
|--------------------|------|------|
| Okarche, Cong. ch. | 5 00 |      |
| Perkins, Cong. ch. | 2 25 | 7 25 |

## FOREIGN LANDS AND MISSIONARY STATIONS.

|   |       |       |
|---|-------|-------|
| Africa, Natal, Ifafa, Mrs. S. C. H. Ransom, | 1 00  |       |
| Turkey, Samokov, Rev. Jas. F. Clarke, D.D., | 20 00 | 21 00 |

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

*Treasurer.*

|                                     |           |           |
|-------------------------------------|-----------|-----------|
| For several missions, in part,      | 12,503 53 |           |
| For expense, Mrs. J. Malcolm,       | 150 00    |           |
| For expense, Dr. Julia Bissell,     | 330 00    |           |
| For repairs, Bowker Hall,           | 27 98     |           |
| For new building, Arrupukottai,     | 66 00     |           |
| For services, Mlle. Cronier,        | 250 00    |           |
| For storeroom at Maebashi,          | 60 00     |           |
| For medical expenses, missionaries, | 38 20     |           |
| For debt, A. B. C. F. M.            | 25 00     | 13,450 71 |

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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

*Treasurer.* 3,500 00

|                                    |       |          |
|------------------------------------|-------|----------|
| For medical expenses,              | 35 13 |          |
| For Bible-woman, Wadale,           | 35 00 |          |
| For Miss Shattuck's well at Oorfa, | 4 00  |          |
| For Dr. Thompson's work,           | 9 14  | 3,583 27 |

17,033 98

## MISSION SCHOOL ENTERPRISE.

- MAINE.— Alfred, Cong. Sab. sch., 10.26; Farmington, Cong. Sab. sch., 12; do, Y. P. S. C. E., 2.75; Farmington Falls, Cong. Sab. sch., 2.50; Harrison, do., 1.65; Houlton, do., 3; Ligonis, do., 1.25; York Village, 1st Cong. Sab. sch., 3.64; Milltown, Cong. Sab. sch., for Boys' Sch., Marsh, 62.41; New Sharon, do., 1.50; No. Bridgeton, do., 5.04; Portland, Bethel Cong. Sab. sch., 12.25; Princeton, Cong. Sab. sch., 4; So. Freeport, do., 6.53; Thomaston, do., 2.24; Wells, 2nd Cong. Sab. sch., 1.28; Wiscasset, Cong. Sab. sch., 2. 134 32
- NEW HAMPSHIRE.— Acworth, Cong. Sab. sch., 8; Amherst, do., 7.66; Brookline, do., 2.28; Campton, do., 4.59; Concord, West Cong. Sab. sch., 7; East Alstead, Cong. Sab. sch., 10; Enfield, do., 2.16; Exeter, 1st Cong. Sab. sch., 5.51; Gilsom, Cong. Sab. sch., 7.92; Goffs Falls, Y. P. S. C. E., 2.20; Haverhill, Cong. Sab. sch., 1.50; Hookset, do., 2.02; Keene, 2nd Cong. Sab. sch., 20; Newmarket, Cong. Sab. sch., 2.17; No. Londonderry, Y. P. S. C. E., 2; No. Weare, Cong. Sab. sch., 1.80; Orfordville, Cong. Sab. sch. and Y. P. S. C. E., 2; Peterboro, Y. P. S. C. E., 6.50; do., Union Evan. Sab. sch., 1.85; Pittsfield Cong. Sab. sch., 22; Plymouth, do., 5; Kindeg, do., 8.07; Salem, do., 3.36. 135 59
- VERMONT.— Bridport, Cong. Sab. sch., 5; Brownington, and Barton Landing, do., 11.52; Cambridge, do., 5; Chester, do., 5; Cornwall, do., 15.48; Franklin, do., 5.08; Middlebury, do., 3.65; Newfane, do., 13.63; North Bennington, do., 9.06; Rutland, do., 10; St. Johnsbury Center, do., 1; Springfield, do., 2.92; Strafford, do., 8.06; Tunbridge, do., 5.25; Wilder, do., 2.25; Worcester, do., 1.50. 104 40
- MASSACHUSETTS.— Abington, Cong. Sab. sch., 5.49; Amesbury, Y. P. S. C. E., 45; Amherst, North Cong. Sab. sch., 12.26; do., South do., 3.35; Arlington, Cong. Sab. sch., 5.39; Athol, Y. P. S. C. E., 27.50; Auburndale, Cong. Sab. sch., 27; Bedford, Cong. Sab. sch., 7; do., Y. P. S. C. E., 7; Becket, Cong. Sab. sch., 5.55; Beverly, Dane st., Cong. Sab. sch., 25; Billerica, Orthodox do., 17; Boston, Y. P. S. C. E., of Union ch., 41.25; Shawmut, Cong. Sab. sch., 25; do., Y. P. S. C. E., 5; Cong. Sab. sch. (Allston), 25; Prim. Class, 2d ch. (Dorchester), 14; 4 classes of 2d Cong. Sab. sch., 4.42; Jun. C. E. Soc. of Cent. Cong. ch. (Jamaica Plain), 2; Trinity Cong. Sab. sch. (Neponset), 13.47; Cong. Sab. sch. (Roslindale), 16.43; Eliot Cong. Sab. sch. (Roxbury), 13.62; Boxford, Cong. Sab. sch., 5.75; Brookline, Harvard do., 25; Campello, Cong. Sab. sch., 10.85; Charlton, do., 3; Chicopee, 3d do., 10; Cliftondale, Prim. Dept. Cong. Sab. sch., 1; Cohasset, 2d Cong. Sab. sch., 2.21; Cole-raine, Cong. Sab. sch., 3; Danvers, Maple-st. do., 20; Dedham, 1st do., 43.60; Dux-bury, Pilgrim Cong. Sab. sch., 2.25; E. Charlestown, Cong. Sab. sch., 4.30; East-hampton, 1st do., 11.75; Enfield, Cong. Sab. sch., 25; Everett, Mystic Side Cong. Sab. sch., 7; Fall River, Cong. Sab. sch., 5; Y. P. S. C. E., 3; Fitchburg, Calvinist Cong. Sab. sch., 26.11; Georgetown, Memorial Cong. Sab. sch., 5; Have-hill, West Cong. Sab. sch., 4.30; Hopkinton, Cong. Sab. sch., 9.10; Holyoke, 2d do., 50; Ips-wich, Linebrook Cong. Sab. sch., 3.82; Law-rence, Trinity Cong. Sab. sch., 10; Lowell, High-st. Cong. Sab. sch., 4.23; Lynn, 1st Cong. Sab. sch., 5; Manchester, Cong. Sab. sch., 4; Marblehead, 1st do., 15; Marion, Cong. Sab. sch., 2.30; Middle-field, do., 8; Millbury, 1st do., 10; Mon-son, Cong. Sab. sch., 6.12; Newton, Eliot do., 23.38, and Ehot Y. P. S. C. E., 10.71; Newton Center, 1st Cong. Sab. sch., for gospel work, Marathi, 50; New Bedford, 1st Cong. Sab. sch., 12.50; North Adams, do., 20; Northampton, Miss H. J. Kneeland's Sab. sch. class of Edwards ch., 10; Oldtown, Cong. Sab. sch., 1; Peter-sham, North Cong. Sab. sch., 3.50, and Y. P. S. C. E., 2.70; Princeton, Cong. Sab. sch., 10; Randolph, do., 12.25; Rich-mond, Y. P. S. C. E., 8.54; Rockport, 1st Cong. Sab. sch., 11.36; Royalton, do., 9; Salem, Tabernacle Sab. sch., 50; do., Crombie st., do., 10; Somerville, Y. P. S. C. E. of Highland ch., 5; Southboro, Pil-grim Cong. Sab. sch., 16; Southfield, Cong. Sab. sch., 5.80; Southampton, do., 8.92; Stoughton, Y. P. S. C. E., for native preacher, Madura, 25; Saundersville, Union Cong. Sab. sch., 2.50; Uxbridge, 1st Cong. Sab. sch., 2.50; Ware, East Cong. Sab. sch., 25; Wareham, Y. P. S. C. E., 5; W. Brookfield, Cong. Sab. sch., 5; W. Medford, Cong. Sab. sch., 12.11; W. Medway, 2d Cong. Sab. sch., 2.80; W. Newbury, 1st Cong. Sab. sch., 4; W. Springfield, Park St. Cong. Sab. sch., 10; W. Worthington, Y. P. S. C. E., 5; Whit-insville, Village Cong. Sab. sch., 71.71; Wilmington, Cong. Sab. sch., 6.73; Win-chenon, Y. P. S. C. E., of North ch., for Madura, 30; Windsor, Cong. Sab. sch., 6; Woburn, Scan. Evan. Free Sab. sch., 7.13; Worcester, Old South Cong. Sab. sch., 32; Hope, Cong. Sab. sch., 8.50, and Y. P. S. C. E., 10; Union ch. Bible sch. 9.47; and Y. P. S. C. E., 15; Park Cong. Sab. sch., 6.75. 1,276 30
- RHODE ISLAND.— Bristol, Cong. Sab. sch., 10.17; Chepachet, do., 10; E. Providence, Cong. Sab. sch. of Newman ch., 23.50; Kingston, Cong. Sab. sch., 10; Riverport, do., 11.19; Riverside, Y. P. S. C. E., 3.50. 68 36
- CONNECTICUT.— Ansonia, German Cong. Sab. sch. for work in Mardin, 4; Ashford, Cong. Sab. sch., 3.04; Avon, do., 1; Ber-lin, 2d Cong. Sab. sch., 36.51; Bridgeport, 1st Cong. Sab. sch., 10; Bristol, do., 13.50; Broad Brook, Cong. Sab. sch., 10; Brook-lyn, do., 2.60; Chaplin, do., 2.77; Chester, do., 13.53; Coventry, 2d do., 11.21; Crom-well, Y. P. S. C. E. for Theol. student, Mardin, 10; Dayville, Cong. Sab. sch., 5; Durham, do., 3; E. Canaan, do., 9.07; E. Morris, do., 12; E. Windsor, 1st do., 21.52; Goshen, Cong. Sab. sch., 16.26; Granby, Y. P. S. C. E. of South ch., 20; Greenfield Hill, Y. P. S. C. E., 15.26; Guilford, 1st Cong. Sab. sch., 5; Hartford, Talcott-st. Cong. Sab. sch., 7; Park, do., 3.30; Ivorytown, Swedish Cong. Sab. sch., 1; Killingworth, Cong. Sab. sch., 4.43; Lyme, Hamburgh do., 3.50; Manchester, North Cong. Sab. sch., 20; Marlboro, Cong. Sab. sch., 2.25; Middletown, 1st do., 15; 3d do., 3.10; Milford, 1st do., 6; Montville Center, Cong. Sab. sch., 5; New London, First ch. of Christ for sch. in India, 12; New Milford, 1st Cong. Sab. sch., 10.92; Northfield, Cong. Sab. sch., 1.42; No. Guilford, do., 5; Plain-ville, do., 9; Redding, do., 5; Salisbury, do., 12.04; Scotland, do., 2; Shelton, do., 10; Sound Beach, do., 1.80; Southbury, do., 2; So. Norwalk, Hungarian Cong. Sab. sch., 3; Taftville Cong. Sab. sch., 19.50; Talcottville, do., 15; Union, do., 6.11; Waterbury, 2d do., 24.38; Water-ton, Cong. Sab. sch., 10; W. Haven, 1st Cong. Sab. sch., 20.56; W. Winsted, 2d Cong. Sab. sch., 21; Wilton Cong. Sab. sch., 3.88, and Y. P. S. C. E., 2.12; Win-chester Center, Cong. Sab. sch., 6.85. 400 43
- NEW YORK.— Berkshire, 1st Cong. Sab. sch., for pupil, Marsovan, 30; Brooklyn, Wil-loughby-av. Cong. Sab. sch., 50; do., Sab. sch. of Ch. of the Pilgrims, 15; Cambridge, Sab. sch., 3.50; Gloversville, Cong. Sab. sch., 19.78; Groton, Cong. Sab. sch., 2.50; Java, Cong. Sab. sch., 1.62; Millville, Cong. Sab. sch., 1; New York, Y. P. S. C. E. of First-av. Cong. ch., 10; New York, Cong. Sab. sch. of Christ ch., 6.63; New York, Camp Memorial Cong. Sab.

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| sch., 5.54; New York, Rev. M. F. Luther, for Madura, 10; Ogdensburg, Cong. Sab. sch., 5.04; Olean, 1st Cong. Sab. sch., 1.55; Rensselaer, 1st Cong. Sab. sch., 7.72; Rensselaer Falls, Cong. Sab. sch., 3; Schenectady, Cong. Sab. sch., 3; Sherburne, do., 79; Syracuse, Good Will Cong. Sab. sch., 14.50; Warsaw, Cong. Sab. sch., 16.50; Wellesville, 1st Cong. Sab. sch., 12.50; W. Winfield, Cong. Sab. sch., 7.50,   |        |  |          |
| NEW JERSEY.—East Orange, 1st Cong. Sab. sch., 75; Nutley, Cong. Sab. sch., 13,   |        |  |          |
| PENNSYLVANIA.—Bangor, Cong. Sab. sch., 1.35; Blossburg, 1st Cong. Sab. sch., 1.36; Coaldale, Tabernacle Cong. Sab. sch., 5; Landor, Cong. Sab. sch., 4; Landor, Cong. and Baptist Y. P. S. C. E., 8; Warren, Swedish Cong. Sab. sch., 1.21; W. Pittston, 1st Cong. Sab. sch., 3,   | 305 88 |  |          |
| VIRGINIA.—Falls Church, 1st Cong. Sab. sch.  |        |  |          |
| SOUTH CAROLINA.—Eastover, Wateree Cong. Sab. sch., .20; do., Macedonia Cong. Sab. sch., .37,   |        |  |          |
| GEORGIA.—Duluth, Cong. Sab. sch., 1; Thomasville, Jefferson-st. Mission, .55, and Bethany Cong. Sab. sch., .76,  |        |  |          |
| FLORIDA.—Key West, Cong. Sab. sch., 4.08, and Junior Y. P. S. C. E., 5.75; Lake Helen, Cong. Sab. sch., 3.40; Melbourne, Y. P. S. C. E. of 1st Cong. ch., 6.14; St. Petersburg, Y. P. S. C. E., 1.75; Tavares, Cong. Sab. sch., 4.56, and Y. P. S. C. E., 1.30; Winter Park, Cong. Sab. sch., 5,   | 23 92  |  |          |
| ALABAMA.—Anniston, Cong. Sab. sch.   | 2 00   |  |          |
| ARKANSAS.—Siloam Springs, Y. P. S. C. E.   | 57     |  |          |
| TENNESSEE.—Robbins, Cong. Sab. sch., 4; Bon Air, do., 4.15; Knoxville, 2nd Cong. Sab. sch., 1.16; and Y. P. S. C. E., 1.50; Memphis, Y. P. S. C. E. of Strangers' Cong. ch., 6; Nashville, Howard Cong. Sab. sch., 1,  | 2 31   |  |          |
| INDIANA.—Anderson, Hope Cong. Sab. sch., 3; Michigan City, Y. P. S. C. E. of Scan, Cong. ch., for India, 5; do., Cong. Sab. sch. of Sanborn Scandinavian Miss. ch., 1.87,  | 31 78  |  |          |
| MISSOURI.—Cameron, Cong. Sab. sch., 5.90; Kansas City, Pilgrim Cong. Sab. sch., 3.32; Pierce City, Cong. Sab. sch., 4.25; St. Joseph, Y. P. S. C. E. of Tabernacle Cong. ch., 8.19,  | 3 00   |  |          |
| OHIO.—Akron, West Cong. Sab. sch., 27.50; Cincinnati, Walnut Hills Cong. Sab. sch., 10; Cleveland, Euclid-av. Cong. Sab. sch., 25; do., Trinity ch. Cong. Sab. sch., 10; do., Park do., 3; Columbus, Y. P. S. C. E. of 1st Cong. ch., 25; Garrettsville Cong. Sab. sch., 4.15; Isle St. George, do., 1.35; and Y. P. S. C. E. Sr., 1, and Jr., 1; Madison, Central Cong. Sab. sch., 9; Olmsted, 2nd Cong. Sab. sch., for work in Japan, 5; Parkhurst, Cong. Sab. sch., Geo. Fram, 1; Ravenna, do., 20; Sullivan, do., 5; Unionville, Y. P. S. C. E., 1.50; West Andover, Cong. Sab. sch., 5.32,  | 1 62   |  |          |
| ILLINOIS.—Chesterfield, Cong. Sab. sch., 1.13; Chicago, Plymouth do., 8.83; Chicago, Y. P. S. C. E. of St. Paul's ch., 2; Denver, Cong. Sab. sch., 5; Dundee, do., 8; Glen Ellyn, Jr. Y. P. S. C. E., .61; Godfrey, Cong. Sab. sch., 2.85; Harvey, do., 3.21; Honer, do., 2; Malta, do., 2.10; Marseilles, Y. P. S. C. E., 5; Marshall, Cong. Sab. sch., 5.50; Peoria, 1st do., 17.71; Providence, do., 3.62; Stillman Valley, do., 4.89; Waukegan, 1st do., 5.90,   | 17 81  |  |          |
| MICHIGAN.—Alba, Cong. Sab. sch., 4; Allendale, do., 1.90; Atlanta, do., 3; Bass River, do., 5.16; Brimley, do., 1.86, and Jr. Y. P. S. C. E., .64; Chassell, Y. P. S. C. E., 5; Clare, Cong. Sab. sch., 3; Columbus, do., 3; Columbus, branch Cong. Sab. sch., .75; Custer, do., 2.73; Detroit, Canfield-av. Cong. Sab. sch., 5; do., Brewster do., 4.37; Dorr, 1st do., 2; Ironton, do., 2; Mattawan, do., .84;   | 9 87   |  |          |
| Metamora, do., 2.60; Omena, do., 2; Ovid, Jr. Y. P. S. C. E., 5, and Cong. Sab. sch., 2.73; Owosso, Cong. Sab. sch., 5; Ransom, do., 3.10; Rondo, do., 2.50; Sutton's Bay, do., 1.09; Watervliet, do., 4.14,   | 21 66  |  |          |
| WISCONSIN.—Bear Valley, Cong. Sab. sch., 4.36; Clintonville, do., 10; Columbus, do., 8.75; Hartford, Y. P. S. C. E., 7.55; Keystone, Cong. Sab. sch., 1.30; Milton, do., 1.25; Prentice, do., 5; Wannatosa, do., 15,   | 154 88 |  |          |
| IOWA.—Alden, Cong. Sab. sch., 7.78; Ames, do., 10; Anita, do., 2.70; Atlantic, do., 13.25; Bear Grove, do., 8.10; Central City, do., 6.60; Cherokee, 1st do., 5; Decorah, do., 6; Des Moines, Y. P. S. C. E. of Greenwood Cong. ch., 5.67; Denmark, Cong. Sab. sch., 10; Eagle Grove, do., 3; Earlville, do., 8.43; Eldora, do., 5; Garner, do., 3; Grinnell, do., 4.35; Hawarden, do., 5; Hull, do., 2; Kalo, do., 4.68; Kellogg, Y. P. S. C. E., 5; Minden, Cong. Sab. sch., 2.27; Morile, do., 2; Old Man's Creek, do., 5; Polk City, do., 5.06; Sibley, 1st do., 2; Tabor, Cong. ch., 10; Toledo, Cong. Sab. sch., 3.31; Wittemburg, do., 5, | 73 41  |  |          |
| KANSAS.—Goodland, 1st Cong. Sab. sch., 1; Topeka, 1st do., 5.56; Village Creek, Cong. ch., 1.20,   | 53 21  |  |          |
| NEBRASKA.—Ainsworth, Cong. Sab. sch., 7; Bladen, do., 1.20; Farnum, do., 2.20; Grand Island, 1st do., 5; Rising City, Cong. Sab. sch., 4.02; Sutton, German do., 2; Upland, do., 1.50,   | 150 20 |  |          |
| CALIFORNIA.—Berkeley, 1st Cong. Sab. sch., 7.03; Pescadero, Cong. Sab. sch., 3,  | 7 76   |  |          |
| MINNESOTA.—Brainerd, 1st Cong. Sab. sch., 5; Burtram, Cong. Sab. sch., 1.26; Cass Lake, do., .75; Dodge Center, do., 1.55; Duluth, Morley Cong. Sab. sch., 4; Garvin, do., 2.40; Hawley, Union do., 4.35; Medford, do., 1.71; Minneapolis, Plymouth Cong. Sab. sch., 10.05; Orrock, do., 1; Rochester, do., 5.98; Silver Lake, Cong. Sab. sch. of Bohemian Free Reform ch., 27.85; Waseca, do., 5,   | 22 92  |  |          |
| OREGON.—Argenti, Cong. Sab. sch., 75; Beaver Creek, Cong. Sab. sch., 2.05; Hillsboro, Cong. Sab. sch., 2.15; Salem, Central Cong. Sab. sch., 1.12,   | 70 90  |  |          |
| COLORADO.—Denver, Harman Cong. Sab. sch., 8.92; Flagler, Cong. Sab. sch., 3.35,  | 6 07   |  |          |
| WASHINGTON.—Ballard, German Cong. Sab. sch., .60; Christopher, White River Cong. Sab. sch., 2; Deer Park, Cong. Sab. sch., 6; Everett, Cong. Sab. sch., .93, and Y. P. S. C. E., 2; Leavenworth, Cong. Sab. sch., 1.08; Seattle, German Cong. Sab. sch., 1.13,   | 12 27  |  |          |
| NORTH DAKOTA.—Carrington, Cong. Sab. sch., 2; Hillsboro, Cong. Sab. sch., 50; Jamestown, Cong. Sab. sch., 7; Kelso, Cong. Sab. sch., 1.20,   | 13 74  |  |          |
| SOUTH DAKOTA.—Canova, Cong. Sab. sch., 4.50, and Y. P. S. C. E., 5.75; Elk Point, Cong. Sab. sch., 2.15; Highmore, Cong. Sab. sch., 3.50; Huron, Y. P. S. C. E., for student at Foochow, China, 20; Ipswich, Y. P. S. C. E., 2.47; Letcher, Cong. Sab. sch., 2; Mission Hill, Cong. Sab. sch., 5; Redfield, Cong. Sab. sch., 4; Ree Heights, Cong. Sab. sch., 6.20; Sioux Falls, Y. P. S. C. E. of 1st Cong. ch., 5; German Cong. Sab. sch., 1.15; Turton, Cong. Sab. sch., 1,   | 10 76  |  |          |
| IDAHO.—Mountain Home, Y. P. S. C. E.,  | 62 72  |  |          |
| ARIZONA.—Prescott, Y. P. S. C. E., for day school, Foochow,  | 2 00   |  |          |
|  | 78 35  |  |          |
|  |        |  | 3,466 04 |

## MICRONESIAN NAVY.

MASSACHUSETTS.—Gilbertville, Trinity Cong. Sab. sch., 26; Hyannis, Milton, Baxter, Emma and Elizabeth Perry, .30; Ipswich, 1st Parish Cong. Sab. sch., 10; Newburyport, Pastor's class of Belleville Sab. sch., 5; Salem, Friend, 15.50;

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| So. Acton, Cong. Sab. sch., 6,  | 62 80  |
| CONNECTICUT.—Enfield, Jun. Dept. Cong. Sab. sch., 7; Hartford, Warburton Chapel, 20.88,   | 27 88  |
| NEW YORK.—Buffalo, 1st Cong. Sab. sch. and Y. P. S. C. E., toward salary Beulah Logan, 55; E. Bloomfield, Sab. sch., 13; New York, Broome-st. Tabernacle Sab. sch., 10, | 78 00  |
| PENNSYLVANIA.—Harford, Jun. Y. P. S. C. E.,   | 2 00   |
| DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of Union Park Temple,  | 3 60   |
| ILLINOIS.—Chicago, Sedgwick-st. Cong. Sab. sch., 6.25; Yorkville, Cong. Sab. sch., 3.45,  | 9 70   |
| CALIFORNIA.—Tulare, Cong. ch. for work in Marshall Islands,   | 12 00  |
| KANSAS.—Leavenworth, First Cong. Sab. sch., 10; Maize, Cong. Sab. sch., 10,   | 20 00  |
| IDAHO.—Mountain Home, Jun. Y. P. S. C. E.,  | 7 00   |
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## FOR SUPPORT OF YOUNG MISSIONARIES.

|   |        |
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| INDIANA.—Whiting, Y. P. S. C. E., for Lee Fund,   | 2 50   |
| ILLINOIS.—Caledonia, Y. P. S. C. E., 10; Chicago, do. of Covenant ch., 10; Elburn, do., 15; Griggsville, do., 25; Harvey, do., 6; Neponset, do., 5; Paxton, do., 7.50; Plainfield, do., 10; Roseville, do., 2.55; Seward, do., 15; Wheaton, Colledge ch., do., 6; all for MacLachlan Fund,  | 112 14 |
| MICHIGAN.—Chester, Y. P. S. C. E., 58; Eastlake, do., 3.29; Frankfort, do., 3.60; Mancelona, do., 10; North Hamburg, do., 5; Northport, do., 7.50; Rapid River, do., 1; Shelby, do., 15; Vernon, Sr. and Jr. do., 10; all for Lee Fund,   | 55 97  |
| WISCONSIN.—Black Earth, Y. P. S. C. E., 3.60; Eagle River, do., 5; Milwaukee, do. of North side Cong. ch., 75; Roberts, do., 8; Saxeville, do., 2.15; Stoutenot, do., 50; Sturgeon Bay, do., 3.50; all for Olds Fund,   | 23 50  |
| IOWA.—Bear Grove, Y. P. S. C. E., 5; Cedar Rapids, do. of Bethany ch., 6; Clear Lake, do., 13.90; Cromwell, do., 8.50; Des Moines, do. of Plymouth ch., 25; De Witt, do., 8.11; Dubuque, do. of Summit ch., 2; Earlville, do., 1.20; Independence, do., 3; Jewell, do., 3.50; Larchwood, do., 11.75; Marion, do., 5; Moville, do., 3.62; Nevinville, do., 1; Ottumwa, do., 8; Wittenburg, do., 10; all for White Fund,        | 115 58 |
| MINNESOTA.—Minneapolis, Y. P. S. C. E. Plymouth ch., 20; do., of Pilgrim ch., 12.50; Monticello, do., 7; all for Smith Fund,  | 39 50  |
| MISSOURI.—Neosho, Y. P. S. C. E., 1.80; St. Louis, do. of Olive Branch Cong. ch., 5; St. Louis, Sr. do. of Union Cong. ch., 5.50; St. Louis, Jr. do. of Union Cong. ch., 1; all for De Forest Fund,   | 13 30  |
| NEBRASKA.—Ainsworth, Y. P. S. C. E., 5; Ashland, do., 5.50; Bladen, do., 1.40; Clay Center, do., 5; Crawford, do., 1.27; DeWitt, do., 4.30; Doniphan, do., 5; do., Cong. Sab. sch., 2.15; Famam, Y. P. S. C. E., 10.30; Friend, do., 10.58; Lincoln, do., of Vine Cong. ch., 10; Long Pine, do., 3.70; Minersville, do., 1; Pickrell, do., 5; Rising City, do., 5; West Hamilton, do., 9; Wymore, do., 1, all for Bates Fund, | 85 20  |
| NORTH DAKOTA.—Amenia, Y. P. S. C. E., 4.28; Hankinson, do., 20, all for Holton Fund,  | 24 28  |
| SOUTH DAKOTA.—Amour, Y. P. S. C. E., for Holton Fund,   | 4 67   |
| COLORADO.—Cripple Creek, Y. P. S. C. E., 5.25; Greeley, do., of Park Cong. ch., 10; Pueblo, do., of First Cong. ch. 2.50, all for Albrecht Fund,  | 17 75  |

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| WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund, | 7 20   |
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|   | 501 59 |

## CONTRIBUTIONS FOR THE DEBT.

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| NEW HAMPSHIRE.—No. Hampton, Cong. ch.  | 16 50 |
| MASSACHUSETTS.—Lee, A Friend,          | 5 00  |
| ILLINOIS.—Greenville, Mrs. L. W. Lord, | 12 00 |
|  | <hr/> |
|  | 33 50 |

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

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| NEW HAMPSHIRE.—Gilmanton Iron Works, Y. P. S. C. E., for work, care Rev. J. H. Pettie, 9; Children's Missy Soc., for work, care Miss E. M. Price, 3; Jaffrey, Friend, per the Misses Leitch, for Lenda-Hand Fund, Ceylon, 10,  | 22 00  |
| VERMONT.—Brattleboro, Mrs. Mary L. Hadley, for use of Rev. J. E. Tracy, 50; Salisbury, Y. P. S. C. E., toward salary native worker, Madura, 20; Springfield, Cong. ch., for work, care Rev. W. L. Beard, 116.06; Warren, United Cong. ch. for work, care Rev. Henry Fairbank, 7; Westminster West, Cong. Sab. sch., toward support girl, Batticotta Seminary, 12,  | 205 06 |
| MASSACHUSETTS.—Andover, Rev. C. C. Torrey, for work, care Rev. A. W. Clarke, 5; Auburn, Cong. Sab. sch., for Bible-woman, care Mrs. E. J. Newton, 20; Boston, Y. P. S. C. E. of Union ch., for work, care Rev. J. H. House, 24.40; do., Friend, for organ fund in Burgas, 50; Dorchester, 2nd ch., of which, Chinese class, 15; C. A. Ufford, 15; Mrs. Jacob Fullerton, 15; Mrs. M. B. Means' class, 5; all for work, Rev. E. G. Tewksbury; Roxbury, Cong. Sab. sch. of Highland Cong. ch., Prim. Dept., for Okayama Orphanage, 12.78; So. Boston, Phillips ch., Chinese class, toward support native helper, care Dr. C. R. Hager, 2.31; Cambridge, Mrs. H. M. Merkel, for work, care Rev. J. E. Walker, 25; East Hampton, Friends, thro' Rev. T. S. Smith, for work in Ceylon, 55; E. Somerville, Franklin-st., for pupil, care Rev. E. G. Tewksbury, 15; Hatfield, Cong. ch., "Real Folks," for work, care Rev. E. Fairbank, 25; Monson, Cong. Sab. sch. class, for work in Aintab, 10.25; Princeton, Rev. and Mrs. C. A. White, for Arthur ch., care Rev. H. C. Hazen, 60; Salem, Chinese Sab. sch. of Y. M. C. A., for work, care Dr. C. R. Hager, 10; Springfield, South Cong. ch., for school, Bardeaz, 23.88; Ward Hill, Cong. ch. of Christ, 7; Wellesley, Wellesley Association, for work, care Dr. Julia Bissell, 10; Worcester, Y. P. S. C. E. of Hope ch., for native preacher, care Rev. Dwight Goddard, 18, | 425 62 |
| CONNECTICUT.—Cornwall, 1st Cong. ch., toward work, care of Mrs. Sibley, 5; Deep River, Cong. Sab. sch., Prim. dept., for work, care of Rev. G. M. Rowland, 20; East Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care of Miss Brewer, 5; Greens Farms, Y. P. S. C. E., for work, care of Rev. W. P. Elwood, 15; Hartford, Asylum Hill Cong. ch., Friend, for work, care of Rev. G. C. Reynolds, 30; Middletown, Mrs. H. Lucentia Ward, and Sarah E. Ward, for work, care of Rev. L. S. Gates, 45; Newington, Cong. Sab. sch., for work, Tientsin, 41.66; New London, Friend, for building purposes, Fochow College, 2,500; do., 1st ch. of Christ, for   |        |

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| work, care of Rev. C. A. Nelson, 8; Suffolk, 1st Sab. sch., toward support native, care of Rev. J. H. Roberts, 50; Terryville, Y. P. S. C. E., for use Rev. J. H. Roberts, 10; Windham, Cong. Sab. sch., for pupil, Madura, 20; West Haven, 1st Cong. Sab. sch., for Foochow College, 5,   | 2,754 66    |
| <b>NEW YORK.</b> —Brooklyn, Immanuel Cong. ch., Catherine F. Abbott and Mrs. E. P. Ingersoll, for Bible reader, care of Rev. J. C. Perkins, 36; Clifton Springs, Rev. H. Blodget, D.D., for native agency Pang Chuang, 25; do., for native agency, care of Rev. C. E. Ewing, 25; do., for Emily Ament Memorial sch., 10; East Aurora, Friend, for Samsoun Chapel, 10; Lysander, Jr. C. E. Soc. of 1st ch., for use Rev. J. D. Taylor, 10; New York, do., Pilgrim Cong. Sab. sch., for Dr. Mary E. Scott, 51; do., Cong. Sab. sch. Woods Memorial Chapel, for sch. in Smyrna, 15; Friends, per Misses Leitch, for Lend-a-hand Fund, care Rev. R. C. Hastings, 12; do., Siragan Costikyan, for Samsoun Chapel, 10; Poughkeepsie, Cong. Sab. sch. of 1st Presby., for use Rev. A. N. Andrus, 100; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50; Warsaw, M. A. Barber, for work, Madura, 10; Wellsville, Y. P. S. C. E., for Industrial sch., Sirur, 5,  | 331 50      |
| <b>NEW JERSEY.</b> —Woodbridge, Y. P. S. C. E., for medical work, care of Rev. W. S. Dodd, M.D.  | 10 00       |
| <b>PENNSYLVANIA.</b> —Philadelphia, Mrs. Enoch Taylor, for Dr. G. C. Reynolds, 12; do., Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Mrs. F. J. Hurlburt, for use Rev. W. Stover, 1,   | 18 00       |
| <b>MISSISSIPPI.</b> —Meriden, Cong. ch., for work, care Miss Sarah Stimpson,   | 2 55        |
| <b>MISSOURI.</b> —Kansas City, Cong. ch., for support of native worker, India,   | 25 00       |
| <b>OHIO.</b> —Bellevue, Y. P. S. C. E. of 1st Cong. ch., for native preacher, care Rev. J. C. Perkins, 14; Cleveland, K. E. Sihler, for library of Miss E. P. Swartz, 3; Kingsville, Cong. ch. Thanksgiving service for Ponasang Hospital, 11; Jefferson, Jun. Y. P. S. C. E., for work, care Rev. F. W. Davis, 54; Springfield, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. G. E. Albrecht, 25,  | 53 54       |
| <b>ILLINOIS.</b> —Chicago, Grace Cong. Sab. sch., J. A. Werner's class, toward support native helper, India, 6.25; do., Miss Charlotte R. Willard, for pupil, care Miss S. D. Riggs, 26.40; Elgin, Mrs. J. W. Ebbs, for work, East Turkey, 5; do., Friend, for work, Dr. and Mrs. W. L. Thompson, 5; Englewood, North Cong. Sab. sch., Lucile Drake's class, for native helper, India, 3; Jefferson Park, St. Trinity Ger. ch., for work, Rev. G. E. Albrecht, 3.29; Y. P. S. C. E. of St. Trinity Ger. ch., for do., 1; Lincoln, R. W. Crowell, for work, care Rev. E. Fairbank, 5; Oak Park, Rev. Harold F. Sayles, for native workers in Africa, India, China, Turkey, 50; do., Mr. and Mrs. Geo. R. Hemingway, for native worker, India, 10; Oswego, Y. P. S. C. E., for work at Hadjin, 10; Pingree Grove, Cong. ch., for work, care Dr. and Mrs. W. L. Thompson, 11.43; So. Chicago, Y. P. S. C. E. of People's Cong. ch., for native helper, Turkey, 12; Udina, Cong. ch., for work, care Dr. and Mrs. W. L. Thompson, 13.86, | 162 23      |
| <b>MICHIGAN.</b> —Ann Arbor, 1st Cong. Sab. sch., Prim. Dept., for chapel at Lin Ching, 7.60; Benzonia, Y. L. Miss'y Soc. of Cong. ch., for Girls' Sch., Natal, 5.33; Imlay City, Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 10; Owosso, Jun. C. E. Soc., for work, care Rev. W. S. Ament, 2.50,  | 25 43       |
| <b>IOWA.</b> —Ames, Cong. Sab. sch., for Dr. C. R. Hager's kindergarten class, China, 13.50; do., Dr. James Bradley, for work, care Dr. C. R. Hager, 25,   | 38 50       |
| <b>MINNESOTA.</b> —Minneapolis, W. H. Norris, for work, care Rev. H. C. Hager, 7.50; Northfield, Cong. Sab. sch., for work, care Rev. H. K. Wingate, 11.66,  | 19 16       |
| <b>KANSAS.</b> —Seneca, Y. P. S. C. E. of 1st Cong. ch., for 2 native preachers, Foochow,  | 60 00       |
| <b>NEBRASKA.</b> —Hastings, Ger. Cong. ch., for work, care Rev. G. E. Albrecht,  | 10 00       |
| <b>CALIFORNIA.</b> —Los Angeles, J. H. Robertson, for native preacher, Foochow,  | 50 00       |
| <b>UTAH.</b> —Park City, Cong. Sab. sch., for work, Rev. and Mrs. F. B. Bridgman,  | 6 03        |
| <b>CANADA.</b> —Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth,  | 50 00       |
| <b>SCOTLAND.</b> —Edinburgh, G. C. Maclean, for Lend-a-hand Fund, Ceylon,  | 85 05       |
| <b>MISSION WORK FOR WOMEN.</b>   |             |
| FROM WOMAN'S BOARD OF MISSIONS.  |             |
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| <i>Treasurer.</i>  |             |
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| For use of Mrs. E. S. Hume,  | 3 00        |
| For work, care Miss M. T. Noyes,   | 15 00—48 00 |
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| For use Rev. E. P. Holton,   | 5 25        |
| For work, care Dr. and Mrs. W. L. Thompson,  | 9 14—132 64 |
| FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.  |             |
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| For work, care Dr. C. W. Hager,  | 61 52       |
|  | 4,609 85    |
| Donations received in January,   | 62,899 05   |
| Legacies received in January,  | 2,197 60    |
|  | 65,096 65   |
| <b>Total from September 1, 1899, to January 31, 1900: Donations, \$204,569 22;</b>   |             |
| <b>Legacies, \$52,933.80 = \$257,503.02.</b>   |             |

# For Young People.

## FAITHFUL MICRONESIANS—TIM AND FANI.

BY REV. FRANCIS M. PRICE, OF RUK.

IN the winter of 1895 and 1896 a gracious revival visited the Mortlock Islands. On the occasion of a visit of the missionary schooner, the *R. H. Logan*, in the spring of 1895, the teachers on those seven islands were called together, the Bible teaching with reference to the Holy Spirit and the work of the ministry was expounded to them, and they were urged to meet together



PUPILS OF THE TRAINING SCHOOL AT RUK.

on the first Tuesday of each month for special prayer for themselves as ministers and for their people. As a result, on our return the following year, the churches were crowded with inquirers, a great revival wave of spiritual power had come over the people, and an improved moral life and great enthusiasm for the religion of Jesus were observed everywhere. Many young couples came to us and asked to be taken into our training school at Ruk—bright, earnest, young people, whose hearts the Lord had touched, and whose faces beamed with purpose and desire to fit themselves to be teachers of their own people.

“There are no houses on Ruk ready for you,” we said. They replied, “We will build our own houses.” “In the meantime, where will you live?” “O never mind about us; we’ll sleep in the kitchen, or on the porch, or anywhere we can find shelter, until our houses are built.” “But we have no clothing for so many of you.” “We don’t want clothing—we want to go *to learn*.” Such earnest entreaty we could not resist, so we selected from the many thirteen couples, who went back with us on the *R. W. Logan*. It was no small task to stow them away until their houses were ready, but “where there’s a will there’s a way,” and finally they were all comfortably disposed of, some on the porch, some under the house, some in various kitchens, all in dry places, while the boys good-naturedly went to work to provide them homes, and the girls to get their clothes ready against the opening of school.

Now these young people had to pass through a time of testing, as most people do who ever amount to much in Christian service. The dysentery broke out in the island and entered our school. One bright, sweet-faced boy of thirteen, who came with his father and mother, who knew the New Testament well and gave great promise of usefulness, took this disease. His name was Titus. His mother, an earnest Christian woman, was proud of her boy, and was constantly at his side during his sickness. One evening he told his mother that he was going to die, and asked her to have a certain hymn, which was his special favorite, sung at his funeral. He then laid his weary head down in her lap, and fell into a sleep from which he never wakened on earth. At midnight the weird Lukunor wail of the mother announced that our greatly loved Titus had gone to be with Jesus.

Others died too, and ghostly stories were told of the revels of the spirits in and about our houses, and, of course, the timid ones were frightened, and some pined for home and afterwards went away. It was a dark, sad time for our school, but after a while the cloud lifted and bright, happy days of school life followed, dispelling the gloom of that awful time. Since then, seven couples have been placed on various islands and others have come in to take their places, so that there are now in the Boys’ Training School on Kinamue, in the Ruk archipelago, thirteen couples and twenty-two single boys.

Let me tell you about Tim and Fani, who were among the thirty-five couples that were married in the Lukunor church at one time, on the annual visit of the *R. W. Logan*, and who came to Ruk with that first large company, and passed through that period of trial without wavering in the least.

Tim is a frank, open-hearted, devoted husband; Fani a modest, retiring and chaste young wife. They were a happy couple, whose sweet, clean faces and gentle manners won their way to all our hearts. Never the very best in their classes, but ever earnest and faithful, they evinced a rare moral and spiritual purpose, and were evidently loyal children of our Divine Father, in whose hearts and lives the gracious Master was ever present. Though lacking many things, real culture was theirs, and the joy of the Redeemer shone in their faces. Once, their chief, brothers, and friends came and tried to persuade Tim and Fani to leave. Fani was homesick for her little far-away,

island, and sat and wept while they were talking; Tim, too, was greatly moved, and in speaking of it afterwards he said:—

“I dropped my head while they were talking and asked the Holy Spirit if I should go or stay, and it seemed to me that the Holy Spirit told me to stay.” So he decided to remain, and nothing could move him from his purpose. When we received word that the islands west of us wanted teachers, Tim came forward and asked if he might go. The community was one of the worst in the group. Heathenism was strong there. War was ever raging and there was constant danger from attacking parties. But in nothing terrified, Tim and Fani, with their little babe Neli, went to this raw, heathen



LUKUNOR CHURCH. IN WHICH THE THIRTY-FIVE COUPLES WERE MARRIED.

district and began their work. They soon had a good home built and a meeting-place for their services, and they rapidly made friends with the natives as they had done with us in the school. After a few months, word came to us that Tim's chief had been attacked, and that our teachers were in danger.

We went over in our boat, and long before we reached the shore we saw them running along the beach and waving their hats to us. They were overjoyed to see us. We asked about the war. They said: “Last night, on yonder hill, the fires of burning buildings lighted up our dooryard, and we could hear the shout of battle and the rattle of firearms all night.” “Were you afraid?” we asked. Tears were in their eyes as they told us that they had never been used to war, that Christianity had driven it out of the Mortlock Islands before they were born, and that they were very much afraid.

Tim's chief came in and said to me, "Take the teachers away, for I am not strong enough to protect them against my enemies." Tim said to the chief: "If I go away will you not be led into this fight, and will not Christianity be wiped off from your place?" "Yes," said the chief, "I am afraid it will be just as you say." "Well," Tim replied, "I will not leave you." And turning to me he said: "Carry Fani and Neli over to the mission station and take care of them. I will remain here, stand by my chief, prevent his going to war, and hold the place. If we are attacked and worse comes to worst, I will climb up among those rocks and hide in the bushes. God will take care of me; I cannot leave my work."



A MICRONESIAN HOUSE, MARSHALL ISLANDS.

We were both sorry and glad to have him do this, but God kept watch over his own. Soon the enemy retired. Fani and Neli were taken back to their husband and father, and now Tim is preaching the gospel to the people who were at that time fighting against his chief, and he is loved by all.

No one can estimate the value to the island world of such earnest, simple-hearted young men and women, strong in faith. The hope for the future lies with them. Our only trouble is that we are not able to put other teachers into other like communities and see like results. It costs about \$25.00 a year to pay all the expenses of such a young man and wife through the training school and locate them in a heathen community, and \$25.00 a year to support them in their work.



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