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RESERVE  
STORAGE





THE  
MISSIONARY HERALD.

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NATURALLY this issue of our magazine is filled largely with matter from the Chinese Empire. All our direct communications by letter, of which there are many, were written just prior to the bursting of the great storm, which has its center at Peking. These letters show with what calmness our missionaries were facing the troubles which they had already experienced, and the larger troubles which they anticipated. We had hoped before the forms for this number should be closed to receive some definite word about the beleaguered company at Peking. The names of those who have escaped and of those whom we suppose are beleaguered will be found in the article on page 308. Every effort has been made to reach by cable the points at which our missionaries have taken refuge. With gratitude for the deliverance of some who were in great peril, we must still hope and pray for those from whom we have not heard. We have reason to believe that Rev. Mr. Pitkin, Miss Morrill, and Miss Gould are under the protection of the *yamen* at Pao-ting-fu, and some confidence is felt that they will be safe there till the storm has passed. No word has been received from our missionaries in Shansi since Peking was beleaguered, but the last letters that came through gave no indication of any trouble in that province. If trouble should arise, it would seem that our brethren might go northward through Mongolia to a place of safety.

LET no Christian for a moment entertain the thought that the church of Christ is to withdraw from mission work in China because of the revolution within the empire. That would be pusillanimous indeed. Such a thought, we are persuaded, would not be entertained for a moment by any one of our missionaries in China. The soldiers of the King of Kings should be as brave as are the soldiers of any earthly ruler, and they are not to be deterred in their loyal service by temporary defeats or the death of comrades. China belongs to our Master, and he who said "Preach the gospel to every creature," made no exception of those who at the first would not receive his messengers. This spirit of loyalty to our great Captain, and of love for his people, will be dominant in the hearts of his true servants. There are now in this country some missionaries from China, and their letters show their readiness to return instantly upon the re-opening of the country. Rev. Dr. D. Z. Sheffield, president of the North China College, had arranged to sail on June 22, and though he was reminded of perils, he adhered to his purpose and sailed at the time appointed for Shanghai, where he will be engaged in translation work till the way is open for return to his station at Tung-cho. There will be found

plenty of volunteers who will be ready to take up this work. It is only a question of time, when there can be a prudent reoccupation of the fields over which this tornado has swept.

It seems reasonably clear, at this time of writing, that there are warring parties among the Chinese themselves, and that those who have usurped authority, in their bitter hostility to western civilization, are

**Hope for China.** by no means so strongly entrenched that their success is assured. In the midst of the conflicting reports it seems probable that Prince Ching has a sufficient force with him to keep in check the reactionist party, and it is to be hoped that he will be reinforced by the viceroys of the southern provinces, so that order may be restored by the Chinese themselves. He would be a bold man who would venture to predict that this would be the case, but every Christian and philanthropist may hope and pray that what is possible may become a reality.

It has frequently been said that the recent troubles in China have arisen entirely because of the missionaries, and that to their presence and intervention in Chinese affairs is due all the existing complications.

**The Hostility of the Chinese.** This is far from true. A correspondent in the province of Shantung reported that in April last there was constant trouble with Germans over the building of the railroad. Land was being purchased as rapidly as possible, but the people were determined not to allow the work to proceed. In a certain valley about thirty miles long, through which the engineers had planned to raise an embankment, the seventy villages of the valley were in terror lest the embankment should prevent the proper flow of summer waters, and cause the inundation of their fields. This fear led them to attack every working force they could get at. The simple truth is that because held in the bonds of ignorance and numberless superstitions, the Chinese are suspicious of everything to which they are unaccustomed. Whatever is strange (and whatever is foreign is strange to them), is feared and repelled. It is not the western religion alone or chiefly, but western civilization that awakens their wrath.

THE receipts for famine relief in India that have passed through Treasurer Wiggin's hands, and have been acknowledged in *The Congregationalist*, now amount to \$113,000, a noble sum indeed to have been

**Relief and Rain in India.** raised within so short a time for people on the other side of the globe. The pressure is still great upon our missionaries as well as upon the Indian government, and while it is to be hoped that the extremity of need will soon be reached, and some relief be found from growing crops, there will yet be multitudes who will require aid. Somewhat conflicting reports come concerning the recent rainfall in the famine district. In some quarters it is said the monsoon promises well; other statements have appeared saying that the rainfall is scanty. Everything depends upon the supply of water at this season of the year. A telegram of June 28 states that the monsoon prospects were decidedly more favorable.

THIS will be the last statement of the financial condition of the Board that can reach the subscribers to the *Missionary Herald* until about the date when the books close for this fiscal year. Please read with sympathy and care.

	June, 1899.	June, 1900.
Donations . . . . .	\$50,646.53	\$45,338.82
Donations for the debt . . . . .	150.00	119.72
Legacies . . . . .	14,171.05	9,384.91
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	\$64,967.58	\$54,843.45
	10 mos., 1899.	10 mos., 1900.
Donations . . . . .	\$386,933.00	\$428,537.83
Donations for the debt . . . . .	1,251.68	818.80
Legacies . . . . .	78,232.03	97,797.21
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	\$466,416.71	\$527,153.84

Increase in donations for ten months, \$41,604.83; decrease for the debt, \$432.88; increase in legacies, \$19,565.18; net increase, \$60,737.13.

The one all-important question which is now being asked by every friend of the Board and its work, is, Can we begin the new century without a debt? The answer is a plain one. If all the friends of missions, both churches and individuals, will unite in sending some offering to the Board's treasury during the remaining days before August 31, such a result can be readily accomplished. For the sake of the Master's cause, and in the name of our faithful, unflinching, troubled, and imperilled missionaries in many a clime, we are bold to solicit a prompt and hearty response. The advance already made over the gifts of last year is full of encouragement, but the same movement must continue, and increase, in order to fulfil the great and desirable end in view.

ONE of the means employed by the Boxers to stir up the people against foreigners was the story that these foreigners had poisoned the wells. It is known that beggars and other irresponsible persons were hired to throw articles into the wells, which were then fished out and exhibited as clear proof of the guilt of the "foreign devils." And the serious drought which has prevailed throughout Northern China prevented the sowing of the fields; and this drought, with the impending famine, were laid to the charge of the foreign missionaries, who had displeased the gods by the introduction of a new religion.

WHILE the storm is raging in North China we must remember that there are great sections of the empire where a quiet and efficient missionary work is going on. Miss Lucy Bement, writing from Shaowu, the interior station of our Foochow Mission, on May 10, in referring to the openings all around them, says, "If you were to send a dozen new workers this year there would be enough work to tax their strength to the utmost, simply in superintending and looking after the work."

OUR letters from India are all in monotone, and a sad tone it is, so far as it relates to the physical condition of the people. The work of relief is going on diligently, and none of the missionaries have been

**Famine Relief.** prostrated by their labors, though they are greatly overtaxed.

The *Quito*, the corn ship, which sailed from New York on the 10th of May, having Rev. and Mrs. Richard Winsor on board, reached Bombay June 25, and doubtless the work of distribution began promptly. Rev. Mr. Gates, of Sholapur, writing on May 10, speaks of many difficulties connected with giving relief: (1) The universal habit of begging among Hindus; (2) their want of truthfulness; (3) the tendency to idleness; and (4) the cutting off of opportunities for remunerative work. On the other hand, he says that the work of relief is made easier: (1) by the ease with which food is prepared, requiring few vessels and little fuel; (2) by the fact that the people can live in the open air; (3) because of the comparatively little clothing needed, and that this clothing can be fitted according to the ruling fashion by any one who can tear off a piece of cloth.

IN the letter referred to above, Mr. Gates, of Sholapur, says that on May 10 there were in his yard 700 persons digging out stone, breaking it for paving, and carrying the earth. Some of these persons go

**How Relief is Distributed.** home at night, while for others little shelter huts are built, but most of them have no other covering than the sky. Among these are many young persons and high caste women, who shrink from the publicity of the open government camps, and are glad to work as common coolies, and on government wages, namely, two and three cents a day. Many of these women have young babes, and the children are kept in a shelter near by, the needy ones being fed with Swiss milk and other food several times a day. Those who are of a suitable age attend school for a few hours, and religious services are held daily. About sixty deserted children have come into the Sholapur compound within a few weeks. Mr. Gates reports that the temperature is scarcely ever below ninety degrees, night or day, and that in his own room it often stands at 105.

AMONG the most beautiful pamphlets that have of late come to our table is one relating to Robert College, telling the story of its inception and progress, and filled with charming photo-engravings, which do all

**Robert College.** that pictures can do to present the delightful scenery along the Bosphorus where the College is located. Robert College was formally opened in 1863, and has always had within its walls students from as many as ten or fifteen different nationalities, chiefly Armenians, Bulgarians, Greeks, and Turks. A list is given of 389 graduates, of whom 12 have become preachers, 88 teachers, 50 government officials, 14 judges, 12 editors, 36 lawyers, 37 physicians, 20 army officers, 10 civil engineers, and 110 business men. This indicates, in part, the far-reaching influence of the college among the different races of Turkey. More than 2,000 students have been upon its rolls. The present value of its property in Constantinople is \$187,700, yet it needs still further endowment that it may carry on its beneficent work.

WE are glad to give here the likenesses of Rev. and Mrs. Thomas Gray, who are accompanying Miss Annette A. Palmer and Miss Ida C. Foss for the reopening of Ponape. They go down by the *Queen of the Isles*, which was scheduled to sail from San Francisco July 18. It will be a return to their former field of labor on the part of Misses Palmer and Foss. Mr. Gray was born in Illinois, but has lived in Kansas, graduating from Washington College in 1896, and from Chicago Theological Seminary the present year. He married Miss Zeta M. Danley, November 7, 1897, of Topeka, Kansas. The prayers of all our friends follow these missionaries, old and new, to the island world. It is expected that Rev. Mr.

**Missionaries  
for Ponape.**



REV. AND MRS. THOMAS GRAY.

and Mrs. Price, Miss Mary Channell, and Rev. E. E. Hyde, M.D., and wife, will be able to secure passage to Guam by a government vessel in the early fall, but on account of the disturbances in China the transport by which they are expecting to go may be detained in Chinese waters, and some other means of conveyance may be required.

THE remarkable paper presented at the Ecumenical Conference by Pres. C. C. Hall, of Union Theological Seminary, on "How the Men of the Future Ministry shall be Fired with the Missionary Passion, and be made Leaders of Missionary Churches," has been printed by several missionary boards, our own among the number, and copies will be sent on application at the offices of the American Board in Boston, New York and Chicago. The quotation from this address on the cover of this number of our magazine will give a hint of the spirit and vigor of the address. It is specially commended to all who would be true ministers of the Lord Jesus Christ.

**Dr. C. C. Hall's  
Address.**

ON Saturday, August 4, some ten or twelve missionaries, new and old, will sail from Boston for their mission stations in other lands. Several other missionaries are to sail about that time, and it is proposed

**A Farewell Meeting.** to hold a farewell meeting prior to the going of this party from Boston. Arrangements are not definitely made as yet, but probably the service will be on Thursday, August 2, in Pilgrim Hall, Congregational House, at 2.30 o'clock. A more detailed notice will be given in the religious and daily newspapers previous to the meeting.

A PROMINENT Chinese official, in conversation with one of our missionaries in April last, spoke freely of what he regarded as the hopelessness of the situation, so far as China is concerned. This was

**A Chinaman's View.** before the great uprising took place. Speaking of some attempts at reform, this official said: "China is dead; long since dead. It is of no use to try reform. It will be of little avail. Your good foreign friends mean well, but the task is hopeless. You want to bring in all good things to us right away. It is a pleasant and kindly purpose, but will have no result. For hundreds of years we have been steadily going down, and now are at the very bottom. Who can hope for any permanent change?" This official declared that the feeling he expressed was shared by all the intelligent Chinese, but they had not the courage to say so.

WE are happy to report that the American Bible Society has recently added to its previous generous gifts a good supply of Bibles and Portions for the different island groups of Micronesia. Two thousand volumes have been sent to Ruk, and 445 volumes to Guam, the latter in Spanish and English. It is a special gratification, also, that a large number of copies have been sent for Ponape, where, since the Spanish occupation, no copies of the Scripture have been allowed to be landed. The aggregate value of these volumes is \$1,118.64. These copies will be eagerly sought by the people of the island world.

THE annual meeting of the Kumiai churches was held at Kyoto, early in May, and the reports presented for the preceding year contain many encouraging features. Mr. Cary gives a table of the statistics of the

**Scriptures for Micronesia.**

**Encouragements in Japan.**

churches for each year since 1884, when the churches numbered 28, with 21 pastors and 2,751 church members. The contributions of that year amounted to 7,650 yen. The churches now reported number 72, with 74 pastors and acting pastors. The present membership is 10,214, and the baptisms of the year were 519, the largest number of any year since 1893. The contributions have greatly increased, amounting to 31,745 yen, which is nearly 10,000 yen in advance of any previous year save one. On the other hand, the number of evangelists is smaller than it was, only 15, probably because some who were enumerated under this heading in previous years have become pastors or acting pastors. But the great need at present in Japan is evangelists, and to the preparation of these workers the mission must give its most earnest attention.

THE work of preparing the reports of the Ecumenical Missionary Conference is progressing as rapidly as possible under the circumstances, but the publication will not appear until the early autumn. We trust our readers have already placed their orders for their copies. Those who subscribe and pay their dollar prior to July 15 will have the two volumes mailed to them, but if any one has failed to remit his dollar prior to that date, he may be assured that, though he may have to pay \$1.50, he will get more for his money than can be found in any bargain store in any part of the world. Orders should be addressed to Rev. E. M. Bliss, D.D., 156 Fifth Avenue, New York.

REV. JAMES D. EATON, D.D., of our Mexican Mission, has recently delivered a course of lectures on Spanish America, with special reference to missionary work, before the faculty and students of Beloit College. These lectures have attracted wide interest in Beloit, even outside the college circle. Dr. Eaton is president of the National Young People's Society of Christian Endeavor in Mexico and attends the convention in London as the representative of the Mexican society.

AN interesting statement was made by the moderator of the United Presbyterian Church of Scotland as to the number of church members connected with the missions of several branches of the Presbyterian church compared with the number in the home churches. He stated that for every 1,000 members in the Established Church of Scotland at home, there were four in the mission field; for every 1,000 in the Presbyterian church of Ireland at home, there were twenty in its missions abroad; in the Free Church of Scotland, 28; in the Presbyterian church of the United States (North) there were 37; in the United Presbyterian Church of America, there were 65; in the United Presbyterian Church of Scotland there were 139. Without examining the reports of the American societies of the several denominations we can state concerning the Congregational churches that for every 1,000 members in these churches there are 80 communicants in the churches connected with the missions of the American Board.

INCLUDING some 23 missionaries who were transferred to it by auxiliary associations, the Church Missionary Society of England during the past year accepted 122 candidates for service. Of the 99 new appointees nearly one-half were men, 25 of the whole number being ordained. Would that other missionary organizations, American as well as British, could keep pace with this advance.

WE are glad to report that Dr. Elias Riggs, now in the ninety-first year of his age, and the sixty-eighth of his missionary service, is able to write of uninterrupted work on the same lines in which he has been employed in recent years. He has of late gone over a portion of the Bulgarian Scriptures, making important corrections. He has also continued the translation into Bulgarian of the choicest of English hymns, having during the past year made fifty-four such translations.

## THE OUTBREAK IN CHINA.

It is difficult to find words with which to write of recent events in China, since there is so little to be said that is definite, and so much to be feared that is not yet known. The newspapers of the land have published daily rumors of the most startling character, some of which were manifestly untrue, and most of them unverified. We are still without authentic reports concerning the fate of the majority of our missionaries in North China. Any hour may bring us definite tidings as to what has happened at the most critical point, Peking, but we must go to press before such tidings are received. In the midst of our deepest anxieties we can only say that, up to this hour, no tidings have been received of the loss of life or any bodily injury on the part of any one of the sixty-one missionaries of the American Board in the North China Mission. Definite information has been received of the safety of those who were in Tientsin, namely, Mr. and Mrs. George D. Wilder, Mrs. F. D. Wilder, Miss Patterson, and Mr. and Mrs. Gammon. Mrs. Gammon, the daughter of Rev. C. A. Stanley, was formerly connected with our mission, her husband being the agent of the American Bible Society in Tientsin.

In our last number it was stated that Rev. James H. Roberts was at Tientsin, but it seems that he had gone to Tung-cho prior to the outbreak. The cable has brought cheering messages, showing that Rev. George H. Ewing and family are safe at Che-foo, having left Pao-ting-fu for reasons of health prior to the uprising. At Che-foo also are Dr. Henry D. Porter and Miss Mary Porter of Pang-Chuang, and Rev. and Mrs. Henry P. Perkins of Ling-Ching.

The reason why so many of our missionaries of other stations are supposed to be in Peking is that the annual meeting of the North China Mission was appointed for the last of May at Tung-cho, only twelve miles from Peking, and representatives from each station had gone thither. This meeting usually covers about ten days, and to it had gone, as we learn, from Ling-Ching, Rev. and Mrs. F. M. Chapin, and from Pang-Chuang, Dr. and Mrs. Arthur H. Smith, and Miss Gertrude and Miss Grace Wyckoff. There were also at Tung-cho, as recent information shows, Rev. James H. Roberts and Rev. Mark Williams from Kalgan. The attack of the Boxers upon Tung-cho must have occurred not far from the time when the mission meeting was expected to close, and it is supposed that these delegates from the other stations were included in the despatch sent us by the mission June 9, from Peking, stating that Tung-cho was abandoned and that the missionaries were at Peking. This, however, is only conjecture, and it may prove that some of these missionaries went in other directions. A newspaper report from Che-foo, which averred that 148 refugees had arrived at that place, gave the names of Rev. W. S. Ament, Rev. Charles E. Ewing, Rev. James H. Roberts, as among the number; but as yet we have received no confirmation of this report, and we know that these men were at Tung-cho after the usual lines of communication with Tientsin had been broken. Aside from these, there are supposed to be in Peking Miss Ada Haven, Miss Nellie N. Russell and Mrs. J. L.

Mateer, and of the Tung-cho missionaries, Rev. Chauncey Goodrich, D.D., wife and three children, James H. Ingram, M.D., wife and two children, Rev. E. G. Tewksbury, wife and two children, Rev. Howard S. Galt and wife, Miss Mary E. Andrews, Miss Jane G. Evans, Miss Abbie G. Chapin, Miss Luella Miner, and Miss V. C. Murdock, M.D.

In view of the state of affairs in Peking this statement arouses our gravest fears, and brings us all to our knees in prayer for support and guidance. While on the one hand deliverance seems impossible without a special interposition of divine Providence, it would seem, on the other hand, impossible that God should permit such a slaughter of his faithful servants as is feared. There is nothing to be done apart from recourse to the mighty refuge we have in prayer. It is not best to credit rumors that are rife, for there are not a few whose business it is to put before the public sensational accounts drawn chiefly from the imagination.

On other pages of this number our readers will find communications from many of our missionaries, including one from Dr. Arthur H. Smith, all written just prior to the great outbreak, and showing with what calmness and bravery our brethren and sisters were awaiting developments. It is clear from these letters that while there were grave apprehensions of riots and the destruction of property and life of the native Christians, yet no one anticipated such a cyclone as has been experienced. The Legations of the several Great Powers had no conception of the storm that was to break upon them, and the whole civilized world has been astounded at the spectacle which China has suddenly made of herself before the nations.

But it is not for the Christian to despair. With little to light up the darkness, we must still hope and pray. As we write there are some intimations that there is forming at the capital, a party which may check the wild misrule of those who have been in power, and deliverance may yet come. God grant it may not come too late to spare our beloved brethren and sisters. But whatever happens, God is still on the throne, and his Kingdom will surely come. With what distinctness do recent events indicate China's need of the gospel! And the gospel will yet win its way in that empire. We are assured that our brave missionaries were ready for whatever was or is in store for them. In all the many letters received from them, there is not a single word of fear or repining. Miss Sheffield, writing from Peking, May 22, says, "Our hearts bleed for our poor frightened people," but there is no hint of anxiety for herself. Another, writing from Tientsin on the night when they were anticipating an attack from the Boxers, said "We hope for the best and prepare for the worst, as best we can." Miss Morrill closes her last letter from Pao-ting-fu thus: "We are still glad to be in China and are not afraid, for the Lord is our confidence." And the spirit of all our missionaries, we are assured, may be understood by a quotation which Dr. Arthur H. Smith makes in a letter in which he had described their perils because of the Boxers:

"Though love repine and reason chafe,  
I hear a voice without reply,  
'Tis man's perdition to be safe  
When for the truth he ought to die."

**THE SITUATION AT PEKING DURING THE LAST OF MAY.**

BY REV. ARTHUR H. SMITH, D.D., OF PANG-CHUANG.

[The following communication was written by Dr. Smith from Tung-cho, May 25, two weeks prior to the abandonment and looting of that station. It seems that Dr. and Mrs. Smith and others had gone to Tung-cho for the purpose of attending the annual meeting of the North China Mission, which was to be held at that place the last of May. Dr. Smith visited Peking and had interviews with the United States Minister Conger, and was well informed about the situation when he wrote as follows. It is evident that our missionaries were not taken altogether unawares by the storm which was soon to break upon them, and which necessitated their taking refuge with the Legations at Peking.]

THE tension in this region within the past two weeks has been very like that in Shantung toward the close of last year. In Tung-cho the outstations of Yung Lê Tien and Niu Ma T'un have been centers of disturbance, the Boxers drilling all about, and openly threatening the lives of the church members, who are sending in messengers daily with urgent requests for help and counsel. There has been some hostile demonstration in and about the city, and I thought it prudent to bring with me from Tientsin the three soldiers who had acted as an escort from Shantung.

In the Cho Chou region, a district about forty miles southwest of Peking, the outbreak has been far more serious than in any other place yet attacked. In a village about eighteen miles from that city, on Sunday, May 13, seventy-three Roman Catholics were killed at one place and time, and a few others in other places, besides several wounded. Our chapel at Cho Chou has been and still is threatened, and Mr. Ament, who went down to the district to look into matters, was very near to serious harm. The excitement pervades this whole region, and there is abundant and incessant Boxer drilling in Peking itself and, it is said, in the palaces of the Manchu nobles as much as elsewhere. Everywhere it is reported, and in many places implicitly believed, that in "due time" there is to be a general attack in many places at once, and that then foreigners will be driven out in fact, as they have so often been in dreams and wishes. In the North China *Herald* for May 12 you will find (or may have noticed) a letter from a native correspondent at Peking who gives what is widely accepted as the policy of the "government" at the present time. The empress and the leading princes, and several prominent Manchu and Chinese leaders are represented as agreeing on a plan to use the Peking "Field Force" and other specified corps of the army to attack foreigners when the time comes, and the Boxers are looked upon as valuable allies, because superstitiously fanatical, universally active, and long expectant of such action. When the time comes it is said that everyone will be killed or driven out.

This wild plan may be scouted as the product of an active imagination, yet it is vain to deny that everything shows that a serious change has come over the methods of the government in dealing with everything foreign, especially within the past twelve months. It does not appear unreasonable to believe that when Italy demanded the cession of a port and was refused, with

no injurious consequences to China, the ignorant and inflamed ministers suggested to the empress dowager that the golden key for all intricate political matters had at last been found. It was simply to give the usual obstinate refusal *and then to adhere to it through thick and thin*, and nothing would happen. This they have since done, and they have been favored by an almost incredible and thoroughly incomprehensible supineness on the part of "Powers" hitherto the most sensitive as to the rights of their people, especially France and Germany. The blank failure of the latter to take any steps toward protecting their missionary interests in Shantung, together with the growing complexity of the railway problem in that province, have led some to the very natural conclusion that Germany does not wish to have order restored too soon or too thoroughly, but is waiting her opportunity to act in some decisive way by way of foreclosing her supposed mortgage upon Shantung. The torpor of France is less easily explained, but is a puzzling fact, in view of her past high-handed behavior whenever there has been excuse for it. England is, of course, handicapped by the South African war, which has not only made it impossible to act with vigor in China, but has undoubtedly persuaded many Chinese that the authority and prestige of Great Britain have definitely passed away, not to return. The current report that there was to be joint action on the part of several Powers, sending warships to Taku, and giving the Chinese a time-limit in which to put down the internal troubles, or these Powers would "bear a hand" themselves, was inaccurate and unfounded, although several gun-ships have anchored many miles away from the mouth of the Pei-ho, a circumstance for which the Chinese care nothing whatever, and to which they pay no attention. There is no dealing with a government like that of China or Turkey without perpetually having "an ultimatum up your sleeve." Vigorous dispatches amount to nothing, for the Chinese read them and comment upon them, and things remain as before. It is much like sending a strong protest down the hole of a rattlesnake which threatens to exterminate you and your family, with the menace that if he does not uncoil and go away, you will send him another and even stronger dispatch later on, indefinitely. We learned from Mr. Conger that it is the inflexible determination of the State Department to protect Americans and American interests in China with the utmost vigor. It is also their determination not to take any objective steps until some overt act has come to pass justifying such act. For example, at the present time the lives of many missionaries are and have been threatened, and those of their converts still more so. At the time of the Cho Chou outrages mentioned above, a helper of the London Mission in the same region was caught, tied up by his thumbs, and later cut to pieces and his body thrown into a river. This may happen to any of our numerous assistants anywhere.

The situation is everywhere strained almost to the point of breaking. There is an almost universal conviction that, as this is one of the rare years in which there is an intercalary eighth moon, rebellion is a matter of course. For the past few weeks detailed accounts have reached us of preparations for such rebellion in the southern provinces (Kwang-tung, Kwang-hsi, Kwei-chou.

etc.), which are least loyal to the detested Manchus, and are at present thoroughly exasperated by special and local causes, aside from the ferocious persecution of the "reformers" K'ang Yü-wei and others. In the central provinces, for other and distinct reasons, there is a like tension. In all the many northern provinces there has been almost no rain, and the crops have not been planted. This of itself would lead to outbreaks almost anywhere in an ordinary time, much more in this terrible epoch. On the way down from Shantung to Tientsin an American Baptist, Mr. Herring, came near losing his life and that of his family by an attack of Boxers, as Mr. Brooks did. He traveled in boat in company with the Chapins from Lin-Ching, and near Tientsin they were all again in danger from local Boxers, and were warned by the captain of a Chinese gun-boat to "move on" or there would be trouble. It is considered unsafe for ladies to go from the Tung-cho College to the city compound unattended. Yesterday Mrs. Goodrich came out in a chair and a man capered about in front of it, making the motions of cutting off a head, to attract her attention.

The situation is recognized, even by the ministers in Peking, as so grave that last Sunday, for the first time, they held a meeting of the Diplomatic Corps and unitedly demanded action by the Chinese. This, of course, is promised, and we are told that "the situation is improving." What else can the "government" do but make facile promises? Meantime the malignant passions of tens of millions of a dense and now exasperated population have been profoundly stirred, and the belief that the empress patronizes the uprising confers upon these lawless movements a dignity and a danger heretofore unknown in all the centuries of foreign relations with China. The empress dowager is the incubus of the empire; but if she were to die today as suddenly as her pet "eunuch" did not long ago, the result would be chaos incarnate. There is no single individual in this whole vast land of innumerable millions equal to the present crisis, and not one of the western nations concerned appears to appreciate in any adequate way what is going on. But no, we must modify that sentence. There *is* a Power which probably weighs accurately every move of every kind, which has a fixed policy and plan, alone among the nations of the planet, never swerves from it, and always carries her point. The debates on the China question late in March in Parliament indicate to experienced "China hands" among the British that England is preparing to give up everything in North China, and be content with her mythical and impossible "Yang-Tsze Valley." What Russian domination over this broad province will mean, it is easy to forecast. It might have been prevented by a single bold act in the summer of 1898. It is now too late. Unless there should be a radical and an early revolution in British "policy" (wild misnomer) in China, it is hard to see how serious and irrevocable changes affecting all western nations can be prevented. We are perfectly aware that nothing which *we*, or any of the foreign residents in China, or all of them combined, can say will have the weight of a feather; but we feel constrained to explain to you the situation as it appears to us.

**THE DAY SCHOOLS OF FOOCHOW CITY.**

BY MISS EMILY S. HARTWELL, OF FOOCHOW

WHEN Miss Chittenden left us at the beginning of 1899, the city day schools fell to my care, and notwithstanding much suffering among the people on account of doubled prices for food, and the prevailing sickness resulting from an extremely high flood in the spring, we can report a good increase in the number of pupils. Against twenty-seven schools in 1898, with an enrollment of 520, we had the same number of schools, with 570 pupils, a gain



MA-DIO-GA DAY SCHOOL, FOOCHOW CITY.

of 50 scholars. This year for the first time we had an English speaking native Superintendent, Mr. Ding Kai-Ceng. By his good judgment and untiring application he proved himself of greatest assistance. Confined, myself, to the class-room in Foochow College six hours a day, he could relieve me by taking many of my English classes, so that I could occasionally visit the schools. He kept all the accounts, translated into Chinese the day-school course of study which Miss Chittenden had prepared, and did effective work in the Teachers' Institutes. As both Mr. Ding and myself were new to the work, the assistance of the former Superintendent, Mr. Ling Caik Ua, was

of great value, for he thoroughly understood Miss Chittenden's methods and could judge of progress by previous standards. Since Mr. Ling had charge of a church, we did not secure his time outside of the quarterly examinations, and for general consultation over plans.

Deeply appreciating the increasing poverty and wretchedness of the people on account of the rise of prices, and especially after the devastating typhoon in August, the worst which had visited Foochow in thirty years, I was greatly impressed with the necessity of turning the thoughts of the children to eternal things, and, in order to stimulate Sunday attendance, offered prizes to all the scholars who could repeat the whole or a portion of the Sunday School Golden Texts for the year. As this plan was only adopted in the summer, many of the children had not exerted themselves during the first half of the year, so when one-third of the 250 pupils who received prizes could recite the Golden Texts for the entire year, it is seen that the children really took up the task with zeal. In summing up, we also find the average Sunday attendance was a little better than the average daily attendance, so can we not pray with better assurance for God's blessing on this distressed nation as we remember the blessing pronounced on those who keep the fourth commandment? As all the pupils are taught the Ten Commandments which always hang in the schoolroom, we trust also they are learning to realize that by obeying God they can bring blessing on their people. May we not trust that if ten might have saved Sodom, and God remembered those too young to know their right hand from their left in Nineveh, he will reward these children in China? Can we dare to shut off these opportunities from the children, and when we remember China's myriads of "little ones," can we cease praying and hoping that God will save their land to them?

There is another thing that has given me great joy and comfort in this work. Our city church is so small that it was impossible to accommodate the adults, to say nothing of the day-school children, neither was there room for the women of the nearer Station Class. So it was evident I must have a separate service for women and children. Miss Woodhull was glad also to have her kindergartners come; so all the year members of the Evangelistic Band of the college have spoken at a woman's and children's meeting held in the main room of the college. Usually we have had two speakers each morning, besides much singing, a season of prayer and the repeating of the Golden Texts for the quarter by volunteers. The scholars from a school a mile away have walked in cloud and sunshine to the meetings, and proved that Chinese children as well as American children appreciate having a meeting of their "very own." The College Evangelistic Band furnished regular preaching in two other day schools and has sent workers to eight of the nearer schools to hold afternoon Sunday Schools and Junior meetings. The country day schools are all expected to attend the nearest chapels for morning preaching, but all are taught the Sunday School lessons in their own schools in the afternoon. In this way all our chapels have from two to four day schools connected with them, and the preacher in some of the places is often present to assist in the morning prayers. While the schools are still far below our

ideals, we believe they are improving year by year, as the teachers improve and our work is better understood by the natives.

To show how the natives appreciate good teaching, I will cite a school in one of the poorest quarters, Ma-dio-ga, where the people are still afraid that by being photographed the spirit may be taken out of a person, so that he will not live long. One of the parents sent in great haste to recall a son who had come to be photographed at my request. The teacher of this school studied in Foochow College five years, and this year had over forty pupils. He taught, beside the Bible and native books, elementary arithmetic, geography, astronomy and physiology, and his scholars did him great credit. One mischievous boy, whose mother was a member of one of our churches and despaired of controlling her boy, "as his grandmother spoiled him," sent him to board in this teacher's home. In the beginning of the year he was most troublesome, but at the time of the great flood in April that house and school were flooded above the heads of adults and they all moved into the loft. Carelessly this boy fell down into the water and would have been drowned had not the teacher rescued him. This was such a severe lesson on his recklessness that he began to improve, and at the final examination was the best scholar in school. So God made the accident work for good. Ah, how many of these bright lads in China need some one to rescue them from the depths of heathenism and lead them to high places of usefulness.

Last year the appropriation from the American Board was only one-half what was asked for and we depended on special gifts to make up the deficiency. In making out the estimates for this year, the least we could plan for was thirty schools, which at \$20.00 each would require \$600.00. The Woman's Board granted its half (God bless the systematic women and help on the Forward Movement of the American Board!), but the American Board gives less than its half, inasmuch as our estimate increased, and their appropriation did not. The thirty schools are here, as I believed they would be, and this after the death of one teacher and dropping others for various disabilities. Shall I close these open doors? When it costs a little less than \$1.00 a child for a whole year's schooling, and in their great poverty they *usually* can only study two or three years, shall we not invest in these future builders of the coming century?



TWO SCHOOL CHILDREN, MA-DIO-GA.

## THE GROWTH OF CHRISTIAN SENTIMENT IN JAPAN.

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

THIS is perhaps too large a subject for discussion in a brief paper like this, and I will confine it to that part of Japan with which I am most familiar — the northern portion.

Undoubtedly the new treaties that made Japan the political equal of western nations have been a factor in promoting a favorable sentiment towards the religion of the West, and the avowed purpose of the Government to give Christianity the same privileges and protection that Buddhism has, is another patent cause of the growing sympathy with Christian principles. But deeper than all such causes is the growing feeling that the Government cannot control anything beyond the outside of man. Police and laws are good and necessary, but there is need of something that will go where police and regulations can't go. With new sources of wealth opening up everywhere, there are new and enticing opportunities for vices that the law cannot reach. Towns and villages that had traditions of moral cleanliness, are now following the cities in affording the worst temptations to the young.

Thoughtful Japanese men of strong moral convictions are seeing these things with anxiety. This is the best sign of the times. The best Japanese character has a strong moral element in it that is very close to the religious nature. There are men who have hitherto quietly smiled when religion was mentioned to them, and have rather prided themselves on being beyond the need of any such belated devices. "We are wholly indifferent to religion," is the polite yet emphatic way that the leading men of Japan are accustomed to describe themselves.

Now I must admit that this spirit of religious indifference has been a great blessing to Japan. This may surprise my readers, but we have only to raise the question, What would have happened when Japan was opened, in case the Japanese had been as frantic on religious matters as the Mohammedans, or as the Christians of the Middle Ages? There certainly would have been war of the worst kind between Japan and the West. It was a great surprise to Townsend Harris when he presented his draft of the treaty he wished to make with Japan, that the native commissioners rejected every article except the one that "provided for the free exercise of their religion by the Americans, with the right to erect churches, and that stipulated that the Japanese should abolish the practice of trampling on the cross." He expected a strong fight on this article, but the whole thing was conceded without objection. This indifference of the leaders of Japan to religion, was one of the facts that saved her from war. It is this, too, that has been a powerful protection to missionaries everywhere. It is this spirit that made it possible to have a Constitution with that admirable twenty-eighth article which guarantees religious liberty to everyone.

But it is beginning to be felt that, after all, this spirit may badly weaken the moral nature, and may expose the nation to sad deterioration. I have noticed again and again of late, when talking with Japanese gentlemen,

that many of them have no such positive look of mental superiority as was common formerly, when confessing indifference. And repeatedly I meet with regrets that the religious nature has been so much neglected.

This quiet change of opinion is so full of promise for the future that I want to emphasize the fact by a few illustrations from my note-book of the last few months.

On a recent tour in Aizu, a member of the Provincial Assembly opened his house a second time to have the people of his region come and hear about Christianity. I was invited to a dozen new villages, in most of which no Christian service had ever been held. In some of these I naturally gave an apologetic instead of a "straight" sermon, and to my surprise, in several cases I was asked to go on and tell just what Christianity is. We held after-meetings that frequently lasted till midnight. We spoke in two temples, where I always take for a subject some aspect of education, or some national or international matters of interest, and so lead up to Christianity, for I do not like to have them think I take advantage of their confidence, and thus stir up the priests against me. But on both occasions we were told afterwards that those who invited us had hoped that we would give them Christianity "out and out." They will get it next time.

We spoke in a theater one night, in a place hitherto unvisited by us, and never in all my theater-preaching have I witnessed four hundred persons so quiet and reverent. It was like our Sunday morning church services. In another new place the evangelist asked the use of the school building for a lantern lecture on the *United States*. This was granted, and besides, both the head of the town and the head of the county invited me to speak to the teachers and chief people of the town in the same school. In another place, the head teacher, who is an opponent of Christianity, refused to lend us the school building; but a former head of the village, who used to be one of the "indifferent," came forward, and as one of the school directors easily had the school building opened for us.

There have recently been held two large educational meetings in this region, with several speakers from the Capital. One was here in Sendai, at which teachers from all Northern Japan were present. The Minister of Education, Count Kabayama, was present and made a very impressive address. Dr. Inone Tetsujiro, of the Imperial University, also spoke. His long and eloquent address showed a marked change in his sentiments. Among the thousand teachers present there must have been many who, like ourselves, were astonished to hear his unqualified praise of Christ. "Two thieves were crucified with him, but who knows their names, or cares anything for them? They died, but Christ lives, and always will live." To be sure, he served Shaka in the same way. "There were many men in India of immense wealth and influence in Shaka's day, but who knows their names or cares for them. They are gone, but Shaka lives."

Now this is wholly unique in great educational meetings here, and all the more noticeable because it marks a great change in public opinion. This same Professor Inone, five years ago, was violently opposed to letting foreigners

have the freedom of residence in the interior of Japan. He was a weighty advocate of the necessary conflict between religion and education some three years ago. Now he is writing on the relation of religion and education. He has said bitter things against Christianity, as I have often heard. That such a man should have moved forward enough to give two addresses before students and teachers, in which he so openly praised Christ, is remarkable.

At this meeting I also was invited to speak. In the course of my address I rather abruptly criticized the morality of Japan, and at once the great audience divided. Emphatic "No," "No," came from a portion, with applause from others. When I spoke on the necessity of every teacher's knowing the religious thought of the great nations of the West, in order to promote international good will, there was the same division. Three or four years ago there would have been no division; it would all have been one tremendous "No."

Immediately after this meeting I was invited to address the teachers of the Fukushima Province. After some sixty addresses of various kinds within the last two or three months, I wanted to be excused. But a second urgent letter from the mayor of the city decided me. Some seven hundred teachers and upper-class students were present. When I affirmed that any educator that suppressed the religious sentiment was doomed to be defective, not a single *No* was heard; but there was very decided applause from a good number.

The principal of one of their Normal Schools three years ago was a bitter opponent of Christianity and positively forbade his students attending Christian meetings. He was shortly after removed to another part of Japan. His successor told me yesterday that it seemed to him that religion was essential to these young men who are going to be teachers, and he was glad that over a dozen of them had become open Christians. Of course the evangelists' tact and skillful methods are invaluable in this kind of work. To them belongs great praise. I put myself in their hands and they plan for nearly all my addresses and sermons.

I could write many pages like these, but these are enough to show that there is a remarkable change going on favorable to Christianity in this part of Japan. The strange edict of the Educational Department last year, aimed evidently against Christianity, is a failure in the main. It hurt Christian schools for the time, but Christian thought is much freer and wider in educational circles now than last year. Of a dinner party given here recently to ten principals of Middle Schools, one is an open Christian, and most of the others are sympathetic with our work. I doubt if there could have been such a dinner at a missionary's house anywhere in Japan a year ago. And it was immediately followed by an invitation to Mrs. De Forest and myself to a Japanese feast by these ten gentlemen.

Dr. W. T. Harris' two splendid volumes, "Commissioner's Report on Education, '97-'98," are most opportune for use in Japan. I at once wrote a paper on it, which was published in nine numbers of one of the dailies here, and is now issued in tract form. The sixty pages in these volumes, on the relation of religion to education, are just the thing for Japan at this time. I

confidently believe that the age of indifference is yielding, under the spirit of God and the labors of missionaries, to a faith in what Prof. John Fiske so well calls "The Everlasting Reality of Religion."

## LETTERS FROM THE MISSIONS.

### North China Mission.

FROM PANG-CHUANG.

THE Misses Wyckoff of Pang-Chuang station, on their way to the annual meeting, which was to have been held at Tung-cho, left Pang-Chuang and reached Tientsin May 13. In a letter written while on the way, Miss Grace Wyckoff speaks of the Girls' School at Pang-Chuang as having been turned over to the care of Miss Porter, with the help of the Chinese women. Of the school she says:—

"While two of the former number are not with us, we have added four new names, and our number is thirty-five. Two of these new girls are very promising students. One of the two former pupils is a daughter of Pastor Chia, who, at the time of the disturbance in their place, was sent to Peking. The other girl was greatly opposed by her parents, and, as there was so much talk and unrest, she rebound her feet and was betrothed into a heathen home. While lost to our school, and at present seemingly to our church, she has the truth in her heart, I am sure, and may be a power for good in God's hand, in the days to come, in bringing others to a knowledge of the truth. There has been a very evident work of the Spirit in our church the last few weeks, and the school has felt it. We do rejoice in the manifestation of the Spirit's power, when we and those around us are conscious of sin and glad to make confession, and are filled with new purpose to forsake the evil.

"Miss Porter will have two classes and supervision, but leaving herself free for the village work and general care. One of the school girls is to teach two

of my classes. We have one girl who gives much promise for the future as a teacher. She is the same one who helped us at Lin Ching last winter. My sister has made the round of villages and, for the most part, finds a good spirit prevailing among the church members, but they need so much help.

"I am so thankful for the quiet which exists around us at the present time. The seat of disturbance may be changed. There is much unrest around Pao-ting-fu, Tientsin and Tung-cho. I trust nothing will prevent our early return to Pang-Chuang, and that we may be able to continue our work without interruption."

The last letter received from Dr. Porter, of Pang-Chuang, whose safe arrival at Tsinan-fu was announced by cable to us on June 26, was written on April 23, and we make the following extract, showing that at that date there was little apprehension of the storm which was coming. After referring to the revival at Tung-cho, Dr. Porter says:—

"It was an upheaval in that little community, for college and seminary and church were all melted and inflamed, and the fire of the new zeal in life has spread to all the outstanding stations. We needed it enough here at Pang-Chuang, after all the helplessness and terror. God has been very good in keeping the remnant. It is a large remnant, happily. We have dropped but twenty from our list, and only part of those because of reverting to heathen customs, in view of the persecutions. The past ten days there has been a growing sense of personal wrong and of actual dislike, which

must be changed and repented of. About two-thirds of the school boys have been deeply touched. The rest are too small to take in the meaning of deep contrition and repentance. The same is true of the girls' school and of the church people in the yard. Easter meeting came at the right time to get the first breath of this new impulse. It was an intensely interesting meeting. Three hundred communicants were present, nearly as many as when President Eaton was here two years since. The past week has been even more full of tenderness, and we feel that God has really been gracious to these imperfect lives. No one of us, the foreigners I mean, is without a consciousness of personal need and lack. Faith needs rooting deeper in order to make the life richer in meaning for others. You will pray for us and our Chinese Christians, that all be led to new purpose and power and love."

FROM TUNG-CHO.—FAITHFUL CHINESE.

MR. ROBERTS, though connected with the Kalgan station, went some time since to Tientsin to aid for a time in the business department. But on the 8th of May he went to Peking and Tung-cho, and from the latter place he wrote, May 9:—

"It was a joy to see the friends at Peking, and to see the new chapel now building. Yesterday I came here on my bicycle. This morning I led the morning prayers at the old chapel, at Dr. Ingram's request, and I wish you could have seen the room full of men, some of them Christians, all attentive, and some listening as if for *life*, while I briefly explained the hymn we had sung and told the story of the crucifixion. Then they all kneeled and I led them in prayer."

Mr. Roberts refers to two men who were with him, who may have been among the number massacred when Tung-cho was looted —

"Chang Chih I is a deacon in the

Kalgan Church, and an efficient and resourceful worker. He has been at work for Kalgan missionaries twenty years, which speaks well for his steady character and general usefulness. While he earns his support by his hands, in washing, ironing, and housework, he is glad to preach to the heathen any day, and has done a great deal of preaching, but never asked nor received a cent for it. Best of all, every one acquainted with him knows that he is strictly truthful and trustworthy; so he preaches by his life more than by words. Yü Ya Kê came from an extremely poor family and has poor health, as a result of lack of nutritious food in childhood. He came to us in 1884 or '85, when fifteen years old, drank in the Gospel truth like a thirsty child, and has a sincere and lovable character, and a face that would commend itself anywhere. He has studied with us a great deal, acted as chapel-keeper for years, and now is useful as an evangelist, though he never saw Tung-cho before yesterday. He is one whom the Holy Spirit chose, taught, and anointed. His purity of life and sweetness of disposition are charming. He said to me the other day: 'When I first went to Kalgan, my desire was to eat oatmeal [free food in the Station Class], and I knew nothing of Christian books. Now, if I had to choose between these books and good food, I would keep the books, and give up the food.' It is a privilege to me to be associated with such men as these."

BEFORE THE GREAT OUTBREAK.

Letters from Lin-Ching and Pao-tung-fu, written in the first half of the month of May, reached the missionary rooms, in Boston, on June 25. These letters, of course, were written prior to the sudden uprising which closed communication with the outside world, but they are given here as revealing the situation before the shutting up of the region. From Lin-Ching, under date of May 10, Mr. Perkins wrote:—

“The rains of last summer were light, and all through the fall and winter very little more has fallen, so that the land about here has not yet been sown. Nor can it be until rain comes. The result is a very pinching poverty among the poorer classes and anxiety all through the general population. Bold robberies are heard of on all sides. This does not especially affect our membership, which is very much like a burned-over field, but it shows in what a state of unstable equilibrium Chinese society is. This is the time of year when we usually get little or no rain, but the need is so great that the local officials are visiting the temple of the god of war twice a day and prostrating themselves before an iron tablet brought from a celebrated well some seventy miles to the west. The custom is to keep the tablet five days in one temple, when, failing an answer in getting rain, it is moved to another temple. ‘Anything to get what we want,’ is the mental attitude of the non-Christian religions, in which is seen their divergence from Christian prayer.”

FROM PAO-TING-FU.

The dates from this station are down to May 14, when Mr. Pitkin wrote:—

“The condition of affairs remains about the same—and rumors still wildly float around. Our guard of soldiers still comes at night, but they will be of small service in case of actual outbreak. The *morale* of their presence is the only justification for keeping them. There was talk a week ago of our being asked to mediate between Boxers and Roman Catholics, south of us; but we headed it off at once. However, I go constantly through the city on my wheel and we go back and forth at night between north and south suburbs and nothing disturbs us. Though outdoor work in the villages south and east of us is an impossibility, good audiences come to the street chapel in the city.

Miss Morrill's day schools are badly wrecked, and the church services have fallen off somewhat. Yet, with all the rumors, I am surprised again and again to see how quiet everything is. All North China partakes of the unrest. At the opening of navigation this spring, instead of huge shipments, steamers went half loaded. The lines at once reduced the service to two steamers each, instead of as many as they could rush up. Affairs still are quiet west of us.

“Dr. F. E. Clark, Mrs. Clark, and son spent Wednesday of this week with us. With school, morning prayers, a visit to the north suburb, prayer meeting and lunch there, a two-hour meeting (Union) here at 3 P. M., and an English meeting at 8 P. M. (Union), in our parlor, we kept them from having time hang on their hands. The Chinese were very much interested in his talk, and we were delighted with the frank, unassuming, and non-dictatorial manner of his address in the evening.”

Under the same date, May 14, Miss Morrill wrote from Pao-ting-fu:—

“The pupils and their parents have, apparently, felt entirely free from anxiety concerning the movements of the Boxers. I had rather thought that the girls would be afraid before this, but can quite believe that their friends would prefer that they should be here, as their large feet show forth the family connections. We have not, up to present writing, been called to pass through the fire of persecution that has tried our Shantung friends, though the increasing rumors around us are sufficiently disturbing. I have made no long tours since the last of December, and for the last month it has not been thought wise for me to even make the all-day trips to near villages, that I had hoped would be so helpful and have enjoyed so much.

“At the conference in Easter week there were many interesting features as regards the women who came. A

woman of sixty-five, who unbound her feet at the Christmas conference, walked ten miles to attend this one, looking tired and happy as she praised the dress reform that had made the hot, dusty walk easier. She is the only Christian woman in her village, and we feel that she is having rather a severe test as to her sincerity. Four women walked fifteen miles, and Monday morning, when we left the chapel after the early prayer meeting, they declared themselves amply repaid for all their fatigue. I think they envied Mrs. Chang her unbound feet. We had seventeen guests in all, while the men from outstations counted over forty. One of a group who had walked four days to be with us said, in reply to my regrets that some women could not have come: 'Well, teacher, we hope that they will

all join the "Heavenly-foot Society," then they can come and go where they wish.'"

Other interesting incidents are recorded, but toward the close of her letter Miss Morrill says:—

"This morning I went over to the west suburb, where we have had a day school. I still have four women reading with me, but all the other work is destroyed. Only one child is left out of the fourteen little people, who were doing so well when we disbanded for the New Year holidays. The children did not seem afraid at first, but the rumors have been too much for their parents."

Miss Morrill closes her letter with these significant words:—

"We are still glad to be in China and are not afraid, for the Lord is our confidence."

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### South China Mission.

#### AN OPEN DOOR.

MR. NELSON, of Canton, who has now reached this country, wrote from Canton, April 6:—

"I am now in the midst of the silk-growing region, Shun Tak, three miles from the city of Tai Leung and fifty miles from Canton. All around me I can see acres and acres of mulberry shoots, from a few inches to two feet or more high, and with leaves at their bases as large as my hand. In the midst of the fields are fish ponds, which take up two-fifths of the land. On all sides can be seen thatched houses, the homes of the people who grow the mulberry.

"The Shun Tak District, the richest perhaps in South China, has held out the longest against the Gospel, but within the last few years, owing to a greater knowledge of the outside world, as steam launches now pass through that region, it is more open to the gospel than formerly, although the people stoutly resist any encroachments

in the shape of our renting or buying houses for preaching purposes.

"There are, to my knowledge, only two places in this district where regular preaching is held, and both are in private houses. In Tai Leung the Presbyterians have a few converts, who meet for worship in the house of one of their number, and this year the American Board has begun a small work in a country village at Kwong Shang Wai.

"Two years ago I visited this place, which is really a large farm belonging to our church deacon (in Canton) and his brothers. The place has about 100 houses, most of them with thatched roofs, and with about 400 people. Last year a student was sent out, now and then, to preach in this village, but this year we have a very able and enthusiastic young man, a former student, who is willing to live there and teach the people. I have been here now three days, and am cheered with the way he has gotten hold of the people. He knows quite a number by name and they all

greet him in a friendly manner, and things are moving on smoothly. A small room has been given him for his living room and preaching hall. To you at home it would seem that the young preacher is working under difficulties, but evidently his heart is in the work, and there is joy in his eyes and in his heart as he tells 'the story.' He lives alone, cooks his own rice, and, as opportunity affords, he sits and instructs, or stands and preaches to the people, or visits the neighboring hamlets. The above-mentioned room is only 8 x 16 feet, and contains his board bed, a table, a sideboard for books and lamp, also a few chairs. On one wall he has pasted up Sunday School pictures — Lesson on Faith, Parable of the Talents, The

Great Supper, The Prodigal Son, The Pharisee and Publican, Lazarus, and Christ Before the High Priest. Another chart contains a gospel hymn, 'Hold the Fort' (modified) in Chinese.

"The first evening there were present in this little room twenty-eight, the second night, twenty-five, and the third, thirty-six. I counted eight perched on the preacher's bed. The young men present were all armed with pipes, and the room was filled with smoke. It was not a noisy gathering, rather an appreciative audience. I was well pleased with the young preacher, a Christian of only four years' standing. He seems to understand the condition and need of the people more than many of longer experience."

### Japan Mission.

#### UNDER THE NEW TREATIES.

DR. DE FOREST writes from Sendai:—

"Half a year of equal treaties has passed, and I fancy there's not much satisfaction on either side. To be sure, it is a vast advance for Japan and the national pride is no longer offended at that extra-territorial business. But I wonder if the thoughtful people are really satisfied. Aside from formal congratulatory dinners, six months ago, there is no marked drawing together of Japanese and foreigners. I think they see that political equality makes even more marked the social inequality. Moral standards are different, as the Diet recently virtually acknowledged, in rejecting the bill to make a man's actions as criminal as a woman's for the same act. And the spirit of schoolboys has not much improved, in many places, toward foreigners.

"We have no especial difficulty here at Sendai, though there have been one or two instances of spitting on unprotected women, and rude language is not uncommon. In upper circles there is

no lack of cordial feelings — at least, so far as formal intercourse goes. We make every effort to do the right thing. Recently our governor was changed, and the foreign residents gave a farewell feast, combined with a welcome for the new governor. Our advances were very pleasantly met, and the entertainment was greatly enjoyed by all concerned. Everything of this kind helps on good feeling, I think, and I go in for it simply for this purpose.

"One of the great missionaries in Japan is Fukuzawa Yukichi, the man who owns the great paper, *Jiji*, has a university, and is the author of whole piles of volumes that have gone through repeated editions. He believes in no Creator or God, but in his life he's as near a Christian as can be. He stands splendidly for purity and the western idea of the family, and the strength and zeal of his last years have been freely spent in trying to lift moral standards between the sexes. He was engaged in writing his new book when stricken with typhoid fever last year. After partial recovery, he has had his son and another writer

put his papers in shape, and the book, recently issued, is in its fifth edition. It is one of the noblest pieces of work — this long fight for personal purity — that has been done in Japan. He has just issued another book on ‘The Important

Points of Morality.’ It has twenty-nine chapters, one of which is ‘Honoring Man and Despising Woman is a Custom of Barbarous Ages.’ It is one more solid shot at the great defect of Japanese society.’

### West Central African Mission.

FROM SAKANJIMBA.

UNDER date of April 24, Mr. Woodside wrote:—

“The general work of the station is moving on nicely. The attendance at the Sunday services continues very encouraging, as well as the attention. We have been using the magic lantern Sunday evenings, with very good success. We were having very few villagers Sunday evening, but by the use of the lantern our evening audiences average about 150, even on the dark nights.

“The evening prayers are also attended by young men from the villages. The evening girls’ school has been on a steady increase since the week of prayer, so that now it frequently numbers fifty, and over. There are a number of young mothers who come very regularly, with

their babies on their back. Their interest does not seem to be merely to learn to read, but they say they wish to learn the ‘words.’ There seems to be a real interest among many of them. There are also two middle-aged women who are manifesting a decided interest. They say they are really accepting the truth. They do not wish to have anything more to do with village fetish performances. The work among the women was never so hopeful and encouraging as at the present.

“As to the formation of a church here, the time does not seem to have fully come. Yet we hope it is not far distant. There are some among the lads, and perhaps also some of the girls, who might be ready for that step, but it will be no harm, I think, to wait some longer.”

### Zulu Mission.

A CHURCH MEETING.

MISS MELLEEN, of Esidumbini, reports a visit by herself and the native pastor, Makwendhlu, to the outstation of Noodsberg, for the purpose of examining candidates for church membership and for general oversight. A week was spent in this service. Miss Mellen writes:—

“I wish I could give you in the idiom of the Zulu, with all its expressiveness, some of the questions and answers. The orthodoxy of the enquirers was sound as to future punishment; they firmly announced the fact that ‘the non-believer would be cast into a lake of burning fire.’ The plan of salvation was

equally real to them. Of the existence of a personal devil they had no question. Several recent converts gave interesting testimonies as to the way in which they had been led to Christ.

“The church was crowded on Sunday. In the audience were a number of polygamists, one a half-caste who looked almost as white as a European. Makwendhlu preached one of his strongest and best sermons, taking for his text Ezra 10: 19, ‘And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.’ He struck fearlessly at the sin of polygamy, vividly picturing what it meant to the

Israelites to put away their strange wives and their children; yet they obeyed the command, offering a sacrifice for their trespass. From this he led to the broader meaning of the text, appealing to all to put sin away from their hearts, and pointing them to the 'Lamb of God which taketh away the sin of the world' as their sacrifice.

"Eight persons were admitted to the church, eleven children baptized. Services lasted from 12 M. till 4 P. M., with about thirty minutes intermission. Some of the outstation church-members had walked from homes ten miles distant.

"Monday a church business meeting was held for the consideration of a number of questions. The people met at 9. A. M. and did not disperse till after 3 P. M. There was a short intermission at noon. A good deal of business was accomplished, but with much of the characteristic Zulu discussion."

Among the questions discussed was

one as to a reply to the student who had been asked to come and be their pastor. This student had asked four questions: (1) Is there a house and a kitchen? (2) Who are they who call me? (3) How will you support me? (4) How long a time shall I stay with you? In reply, the church said: "We will build for you," and the members signed their names to show who they were that made the call. They promised a salary of \$150 a year, and they answered the fourth question by saying: "If the Lord bless us, your stay with us might be till we leave this earth." The church members then proceeded to make their pledges for the house, and also for the yearly salary of their minister. Miss Mellen says: "The meeting closed, and the people left in a happy, grateful spirit, thanking God who had helped them to accomplish so much, without any ill feeling having been manifested."

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### Western Turkey Mission.

#### THE CESAREA DISTRICT.

DR. FARNSWORTH, under date of May 8, reports a recent tour among outstations of Cesarea. At Roomdign he found a new preacher, who was taking good hold of his work. "The evening that we were there they held their usual mid-week meeting, and I have rarely seen so large a congregation there, even on Sunday, as there was on that Wednesday."

At Chakmak, a place that was reoccupied a year and a half ago by means of special funds received from Montreal, both the school and congregation were found in good condition. Dr. Farnsworth says: "During the week we visited Keller, Saathe, and Injirli, at each of which we had communion and reception of members, and at two of them baptisms. At Yogzat, where we spent Easter Sunday, we held communion, with baptisms and reception of mem-

bers. The preacher who has left Gemerek for this very important post, is entering upon the work hopefully, and has already won a good reputation, not only among his own people, but among the Gregorians, and even among the Turks. On Monday we went over to Soongoorloo, where we found things greatly improved since my last visit, six months ago. Several other places were visited, and were found to be in a hopeful condition."

Dr. Farnsworth gives the following summary of this tour:—

"We were out twenty-five days, visiting eighteen different towns and villages, twelve of which were outstations. At nine different places were held communion services, at each of which some persons were received to the church on confession of faith. The whole number received was forty-six, and the baptisms numbered fifty-one."

## Madura Mission.

## AN ORDINATION.

DR. JONES, of Pasumalai, reports the anniversaries of the college and seminary, and also the ordination of a pastor at Pasumalai, whose position in the church at that educational center is to be an important one:—

“Mr. Alagasuntheram has been with us for a year, as a teacher and as an acting pastor, has done good work, and has won a place in our confidence and respect. He passed a very good examination, and showed himself a man of thought and of wide intelligence. His was the first ordination examination in our mission, I believe, which was conducted entirely in the English language; and Mr. A. has had the most extensive training of anyone who has been ordained in this mission thus far. A part of his salary is provided for by the church and the other part from the Theological Seminary funds, for he devotes a portion of his time to work as theological instructor. I trust that his labors, so auspiciously begun with us, may continue for many years, and grow in spiritual and intellectual power as the years pass.

“The rehearsal of his spiritual experience before the Council was one of the most interesting exercises that I have ever listened to. He was born and brought up in a strictly Hindu, or heathen, family. Even unto the present day, his father is a bigoted heathen and a pronounced enemy of our faith, having written a book in denunciation of Christianity. The passage of the son out of ardent devotion to the ancestral religion, through doubt and scepticism, into Christian belief and into a warm Christian life, is a story of rare interest, and is, I trust, a pledge of a most useful life in the service of his new-found Master and Saviour.”

## A REMARKABLE ITINERACY.

“As soon as these anniversary meetings were over, the whole seminary force

entered upon a sixteen days' itineracy in the villages. It was a big task that we set before us in the terrible heat of those days. But we carried out our plans to the letter and found much joy and satisfaction in it. Besides our own force of twenty workers (the graduating class had left us), fourteen others, including three missionaries, spent more or less of the time with us. We had thus constantly more than thirty preachers, which is a large body of workers to fully and wisely utilize on such a tour. We gave our time exclusively to preaching to the heathen—a work which, at the same time, taxes all one's energies, creates supreme interest, and brings into the soul abundant joy. I know of few privileges greater than that of going out thus into purely heathen regions, after spending months in the theological classroom, and spreading before them the glad news of a risen and glorified Saviour, who can save to the uttermost all who may come unto him. To many who heard, the ‘Old Story’ was a new and strange revelation of God, and to preach Christ to such is a supreme opportunity. Many others were deeply prejudiced against our faith—either having seen caricatures of it in the lives of the many Roman Catholic Christians who are found in these regions, or have heard it basely maligned by its enemies. It is sad to think how many times our addresses were met with the reply: ‘Why do you blame us for worshiping many gods when Christians also (referring, of course, to the Roman Catholics) are idol worshipers.’ It is certainly difficult for others, besides these unsophisticated heathen, to see the difference between heathen idolatry and Roman Catholic idol worship, in these regions.”

## BOTH OPPOSITION AND FAVOR.

“In one or two places we found pronounced opposition. In one big town we did good work for nearly two days, when the leading men of the place led

in an organized attack against us. Besides publishing in their press and distributing that day some scurrilous tracts against the Bible, they strove to break up our meetings, and in the night gathered an opposition crowd, which broke up our magic lantern preaching service. This they followed for about three hours, with a tumult something akin to that of Demetrius and his tribe in Ephesus long ago. The echoes of the praises of 'the great god' (Siva) penetrated the remotest corners of that town until nearly midnight. Well, I prefer that kind of reception to one of absolute indifference. It is an interesting fact that the men who showed the most bitter opposition to us in this itineracy were the wealthy *Chetties*, or merchants, who subscribed so liberally to the hospital of Dr. Van Allen. To you at home, this may seem a strange incongruity. And indeed, the conclusion has been drawn at home (I see) that because these wealthy men have given largely to a Christian hospital, therefore they are near to the Kingdom and are the warm friends of our faith, if not secret believers. This is a *non sequiter*. Dr. A. gained their friendship and aid by successfully treating a few of them surgically and bringing health to their bodies. We meet just the opposite treatment when we bring to them the only *soul-saving* remedy the world has seen. They are, at the same time, the most devout of Hindus and the most bitter of anti-Christians.

"In this same itineracy we met with one experience quite different from the above. In one large village, whose interests are all centered about a big temple and a very wealthy *mutt*, or monastery, we met with a most cordial reception. The head of this *mutt* and temple is supposed to be a very holy, as he certainly is a very influential, man. Five other large temples are under his supreme control, and his will is law in that whole region. Upon entering the

village, we called upon him, as a matter of courtesy and with a view to finding the best place available in the village for our camp. He received us very cordially and, though I told him that our mission was to preach Christ to the people, he not only placed his extra bungalow at our command, but he also invited us to come that afternoon to the large porch of the monastery and preach to him and his *mutt* officials, and to give a magic lantern service in the same place in the evening. This we were glad to do. So that, in addition to the regular street preaching, carried on in the village itself, we spent about three and a half hours in preaching Christ, in singing Christian songs, and in showing Bible pictures to "his holiness," to other temple authorities, and to an assembled multitude. Never had we a more respectful, or apparently a more appreciative, audience. The gratitude of our host seemed profuse, and we heard two days later, at another village, that his enjoyment of our visit and work was real and that we had undoubtedly done *him* much good. We hope so, and trust that the Bible which he boasts of possessing may be read and appreciated by him more in the future than in the past.

"The region which we traversed on this tour is the most inaccessible and neglected within our mission boundaries. Would that we had more men and means to occupy it permanently and thoroughly for our Master! The seed which we have now sown will hardly be watered by any preacher for another year. These tours are splendid opportunities for our young theologues, and I am very glad to see the way they enjoy the work.

"We hear much about and we see constantly much of the poverty of this people, but here is another picture. It is twenty years ago since I last visited these regions. At that time, two of the towns of these *Chetties* were small and unpretentious. In one there

were about half a dozen large, fine houses, and in the other only one. Today the former of these is a large town, containing some fifty fine residences, most of them averaging in cost about Rs. 50,000 each (\$17,000); while in the other town a couple of dozen princely abodes are found. Outside of the city of Madras there is, perhaps, no other town which compares with these in wealth — many millions of rupees being represented by each. And while the charitable Christians of Western countries are generously sending millions of rupees to relieve the terrible suffering of the famine-stricken millions of this land, I have yet to learn of a rupee being contributed by these wealthy Shylocks for their famishing brethren in the North. This is the true fruit of Hinduism. It is not hard to contrast it with the best efforts of Christian charity, such as we see at home today."

#### A DAY'S PROGRAM.

"The following is a rough program of a day's work on one of these tours: At 5 A.M. all are roused from slumber; at 5.30 all meet for prayers. At 6 o'clock all start out in eight parties to villages within a distance of three and four miles. Thus, about twenty-five villages are visited and hear the gospel message. We return about 10 or 11 A.M., and are glad of a rest. At 2 P.M. we all meet for prayer, Bible study, reports of the previous day's work, and for arrangements for the coming days. At 3.30 we again start out for villages which are within a radius of two miles, and return about 6.30 P.M. In the evening one-third of the force is assigned to the evening magic lantern services, which are usually held in the central village and also in one near by. Thus each one of the members of our

party will have visited and preached to about five villages and walked fifteen or more miles during the day. This is a pace which we can keep up for two weeks only with the greatest difficulty. At the end of the itineracy all are completely worn out, physically and vocally. During the tour, the most responsible ones in the party have special duties assigned to them. One is responsible to wake the party at the right hour in the morning. Another is appointed to distribute and keep account of all the books sold — no small job. Another has a large responsibility in providing food and directing the cooks for the whole party. Another gathers and enters in a book all the statistics concerning villages visited, number of meetings and size of audiences, distances traveled, books sold and tracts distributed. Another has to engage carts for conveying tents, etc., from village to village — a heavy task. Mr. Jeffery and myself take general management, conduct the daily meetings, furnish medicines to the sick ones, etc. Thus the work is pushed and the gospel message is carried from hamlet to hamlet. On this occasion, we covered more than 300 square miles, preached in hundreds of villages, and addressed about 30,000 people, and sold and distributed thousands of Bible portions, tracts and handbills. Our accessories consisted of two magic lanterns, about ten violins, and a number of Sunday school picture rolls — all of which were very helpful to us in the work. It was very sad to see the way the people suffered, in most of the area covered by us, on account of the drought. The drinking water of many a village had to be carried two and three miles, and even that was not what we call good water."

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### NOTES FROM THE WIDE FIELD.

S. P. G.

THE BI-CENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — In June, 1701, there was organized within the Church of England the

Society for the Propagation of the Gospel in Foreign Parts, and already the arrangements for the celebration of this bi-centenary are in progress. Among evangelical Christians in all parts of the world, there has in recent years been comparatively little sympathy with the society because of its pronounced High Church position. Nevertheless, it has done a most excellent work in times past, and there are still connected with it many men of thoroughly evangelical principles, and of great Christian zeal. Some facts concerning the society we take from an excellent article in the May number of the *Church Missionary Intelligencer*. Its kindred organization, the Society for the Propagation of Christian Knowledge, was founded three years prior to the Society for the Propagation of the Gospel, but that society had to do altogether with the supply of Christian literature, and it was felt that living agents were necessary. To supply this the Society for the Propagation of the Gospel was formed. By Foreign Parts was meant the British colonies in all parts of the world, and special reference was had to the American colonies, and the Indians and negroes on this continent. It was nearly 150 years before the society attempted anything among the unevangelized outside of British territory. It began work in India in 1825, after the annexation of India to Great Britain. In 1799 the Church Missionary Society was formed within the Anglican church, not only because the theological position of the Society for the Propagation of the Gospel was unsatisfactory, but because it was felt that there was needed a society in the Established Church for sending missionaries to other regions than British possessions, such as Africa and various parts of the heathen world. Since that day these two societies have prospered side by side, coöperating in many fields, especially in the support of bishops, each retaining some distinguishing features, and many Church of England men contributing to both societies.

The article in the *Church Missionary Intelligencer* says, with great frankness, that the Church Missionary Society robs its sister society, the Society for the Propagation of the Gospel, "of most of those who would be its evangelical recruits. This, however, does not make the rest of its clergy ritualists. Probably the great majority belong to the *via media* school of moderate churchmen."

It will be remembered that Bishop Heber was connected with the Society for the Propagation of the Gospel, and that it was for use at a service when a sermon was to be preached in behalf of this society that Heber wrote his famous missionary hymn, "From Greenland's Icy Mountains."

On the list for 1899, of clergymen of the S. P. G. in missionary fields, there are 787 names, including 172 ordained natives. Its total income for the last year, including special funds and portions of a great bequest, amounted to \$715,000.

#### AFRICA.

CONGO FREE STATE.—The administration of affairs in this Free State is open to the gravest criticisms. In addition to the cruelties reported in our June number as having been inflicted by some of the officers of the Free State, we now have a complaint of Bishop Tucker, of the Church Missionary Society, that a Belgian officer near Lake Albert Edward, which is within the bounds of the Free State, has forbidden the preaching of the gospel in the Kingdom of Toro, except by Roman Catholic fathers. There is a special prohibition of the entrance of English missionaries from the east side in the direction of Uganda. Only those who come up from the Congo State are allowed to teach. Bishop Tucker pleads for some Protestant French-speaking missionaries, either Belgians or Americans, to enter by way of the Congo for the evangelization of this interior region.

## NOTES FOR THE MONTH.

## SPECIAL TOPICS FOR PRAYER.

Continued and importunate prayer for the missionaries and native Christians in China; with thanks for the deliverance of some from manifold perils, let there be earnest supplications in behalf of those whose condition is unknown but who are doubtless in great peril.

For the kindred and friends who are watching with intense anxiety for tidings from their loved ones; that their hearts may be stayed on God and upon his divine promises of love and care.

For those who go to reopen Missionary work in Ponape; that they may have a safe voyage and find an open door. (See page 305.)

## ARRIVALS ABROAD.

May 21. At Bombay, Miss Julia Bissell, M.D., returning from a period of needed rest in Europe.

June 25. At Bombay, Rev. Richard Winsor and wife, of the Marathi Mission.

July 11. At Durban, Natal, Dr. and Mrs. Wm. T. Lawrence.

## ARRIVALS IN THIS COUNTRY.

June 5. At San Francisco, Rev. and Mrs. W. L. Curtis, of the Japan Mission, and Miss Harriet M. Benedict, who has for years been associated with the mission.

June 6. At Vancouver, Rev. and Mrs. J. L. Atkinson, D.D., of the Japan Mission.

June 12. At San Francisco, Miss Beulah Logan, who came from Micronesia by way of Sydney and Honolulu, and who is now in somewhat improved health.

June 21. At New York, Mrs. Minnie B. Hastings, of the Ceylon Mission.

## DEPARTURES.

June 22. From San Francisco, Rev. D. Z. Sheffield, D.D., returning to the North China Mission. Dr. Sheffield will go to Shanghai, where he will remain, engaged in translation work, until such time as it is expedient to go to Tung-cho.

July 18. The *Queen of the Isles* is expected to sail from San Francisco for Micronesia, having on board Miss Annette A. Palmer, Miss Ida C. Foss, and Rev. and Mrs. Thomas Gray, who are to re-open mission work upon Ponape. (See page 305.)

## MARRIAGE.

June 26. At Van, Eastern Turkey, by Rev. George C. Reynolds, M.D., Rev. Clarence D. Ussher, M.D., to Miss Elizabeth F. Barrows, both of the Eastern Turkey Mission.

## DEATH.

June 25. At Monmouth, Ill., John G. Treadwell, a grandson of Governor Treadwell, the first President of the American Board.

## DONATIONS RECEIVED IN JUNE.

## MAINE.

Bangor, Hammond-st. Cong. ch., toward support of Rev. G. H. Ewing, 275; do., S. S., for work, care Mrs. R. M. Cole, 26.63,	301 63
Camden, Mrs. R. C. Howe, 1; Miss H. A. Mansfield, 1,	2 00
Farmington, 1st Cong. ch.	1 57
Kenduskeag, P. A. Case,	10 00
Limington, Cong. ch.	3 58
Madison, Miss L. M. Bixby,	4 00
New Portland, Cong. ch., 2; Rev. Geo. F. Wright 1,	3 00
No. Gorham, S. S. & C. C. Varney,	10 00
Portland, Williston Cong. ch., 215; Bethel ch., 100. Friend, for telegraph expenses in Chinese troubles, 45; Miss F. H. Way, 5,	365 00
Rockland, Cong. ch.	21 05
Woodfords, Mrs. R. Woodbury,	1 00—722 84

## NEW HAMPSHIRE.

Auburn, Cong. ch.	5 00
Campton, Cong. ch.	8 50
Concord, Miss S. E. Merrill, 2; Chas. H. Thorndike, 1,	3 00
Exeter, 1st Cong. ch., 73.76; Hervey Kent, 50,	123 76
Keene, Friend, 5; Miscellaneous, 25,	5 25
Littleton, Mrs. M. D. Walker,	1 00
Lisbon, Mary R. Cummings,	75 00
Manchester, J. W. Johnston,	50 00
Meriden, W. H. Cummings,	10 00
Milford, 1st Cong. ch.	15 00
New London, Friends,	11 00
Felham, 1st Cong. ch.	55 00
Pembroke, 1st Cong. ch.	12 80
Plymouth, Wm. C. Landis,	1 00
West Lebanon, Cong. ch.	15 82
Winchester, Cong. ch.	12 00—404 13

## VERMONT.

Burlington, 1st Cong. ch.	2-4 00
Cornwall, Friend, to const. HENRY ROBBINS and RALPH R. ROBBINS, H. M.	200 00
Dorset, Mrs. Marcia B. Fuller and sister,	7 00
Middlebury, Cong. ch.	48 58
Moretown, Walter D. Turner,	10 00
Morrisville, 1st Cong. ch.	8 00
Plainfield, Mrs. A. Betsy Taft,	10 00
Putney, Maude M. Munger and friend, for native preacher, Madura,	25 00
Rutland, W. R. Page,	16 00
St. Johnsbury, Rev. C. F. Morse,	40 00
Springfield, Mrs. A. S. Grow,	2 00
Waitsfield, Cong. ch.	15 00
Washington Co., In memory of F. Taft,	250 00
West Brattleboro, Cong. ch.	23 96
West Rutland, Miss Charity M. Gorham,	3 90
Windsor, Mrs. Richard M. Hall,	5 00—948 44

## MASSACHUSETTS.

Abington, 1st Cong. ch.	5 32
Amherst, Amherst Coll., toward support Rev. E. Fairbank,	300 00
Andover, Free Christian ch., 78; Friend, 35.53,	113 53
Auburndale, "A lover of the dear old Board, 10, extra,"	10 00
Beverly, A. J. Bradstreet,	5 00
Blandford, Cong. ch.	5 01
Boston, Phillips ch., 44; Boylston ch., for Miss Kinney, 18.50; South Evangl. ch. (W. Roxbury), 15.77; Second ch. (Dorchester), Extra-cent-a-day Band, 5; Friend (Charlestown), 20; Friend (of which 10 for medical work), 20; X., 5; Eunice W. Quimby, 5; Friend, 3,	136 27
Brimfield, 1st Cong. ch.	20 66
Brookline, Mrs. C. L. Goodell,	25 00
Cambridgeport, Pilgrim ch.	19 46
Concord, Trinitarian ch.	43 58
Chelsea, 3d Cong. ch.	28 60
Cummington, 1st Cong. ch., toward support Rev. Chas. T. Riggs,	17 60
Dunstable, Evangelical ch.	55 31
Franklin, Cong. ch.	36 60
Gilbertville, Cong. ch.	108 06
Gloucester, Cong. ch., Friend,	2 00
Hadley, 1st Cong. ch.	31 52
Hamilton, Cong. ch.	21 66
Holliston, 1st Cong. ch., 40.92; Amy W. Miller, 5,	45 92
Hopkinton, Cong. ch.	56 26
Lanesboro, William Robinson,	5 00
Lawrence, Lawrence-st. Cong. ch.	20 00
Lowell, Eliot Cong. ch.	34 39
Lynn, Central Cong. ch., 75; North Cong. ch., 43.66,	118 66
Mansfield, Ortho. C. E. Soc., toward support Rev. W. H. Sanders, 18.45; do. Sab. sch. (of which Prim. Dept., 1.50), for do., 9.41,	27 86
Melrose Highlands, Ortho. ch.	50 00
Methuen, 1st Parish ch.	75 96
Miller's Falls, 1st Cong. ch.	5 00
Monson, Cong. ch.	31 00
Newton, Eliot Cong. ch., 350; Mrs. L. B. Gay, 10,	360 00
Newton Center, 1st Cong. ch., of which 662.55 toward support of missionary, 797.42; do., Extra-cent-a-day Band, for catechist, Satara, 15,	812 42
No. Billerica, Mrs. E. R. Gould,	12 00
No. Brookfield, Two friends in 1st ch.	7 00
Northampton, Friend,	300 00
No. Leominster, Cong. ch.	15 45
No. Weymouth, Pilgrim ch.	15 25
Norwood, In memoriam,	5 00
Reading, Cong. ch.	30 00
Salem, Tabernacle Cong. ch.	50 00
Southbridge, 1st Cong. ch.	7 00
So. Hadley, 1st Cong. ch.	13 05

So. Weymouth, Old South Cong. ch.	12 00
Somerville, Mrs. H. M. Gulliver,	3 00
Springfield, 1st Cong. ch., 274.57; S. C. Burnham, 5,	279 57
Stockbridge, Cong. ch.	34 44
Stoneham, Y. P. S. C. E., for native worker, care Rev. A. N. Andrus,	25 00
Wakefield, Cong. ch.	34 16
Waltham, Trin. ch.	25 00
Wellesley, Mrs. E. N. Horton,	10 00
Wellesley Hills, Cong. ch.	9 00
West Springfield, Park-st. ch., 33.17; 1st Cong. ch., 20.50,	53 67
Winchendon, North Cong. ch.	116 41
Winchester, 1st Cong. ch., of which 180 toward support Rev. A. W. Clarke,	350 00
Worcester, Piedmont Cong. ch., of which 130.25 toward support Dr. and Mrs. J. B. McCord,	170 25
Worthington, Cong. ch., 22.77; Cong. Sab. sch., 12.26; C. E. Soc., 15; all toward support Rev. C. T. Riggs,	50 63
Wrentham, 1st Cong. ch.	20 00
—, A Gift to const. Rev. H. L. HARTWELL, LETTIE W. GOODHUE, and MARY C. GEROULD, H. M., 300; H. W. G., 1,	301 00—4,575 93
Legacies. — Northampton, Numan Clark, add'l,	20 00
Salem, Lucy Herrick, by Wm. F. Ashton, Ex'r,	420 00
Sunderland, Louise E. Hobart, by D. R. Knight, Trustee,	100 00—540 00
	5,115 93

## RHODE ISLAND.

Providence, Central Cong. ch., of which 34.05 Woman's For. Mis. Soc., 1,208.25; C. E. Soc. of Pilgrim Ch., toward support Rev. E. Fairbank and family, 75; Plymouth Cong. ch., 25; Mrs. Henry, 5,	1,313 25
—, In memory of J. G. and M. B. Moffet,	1,000 00—2,313 25

## CONNECTICUT.

Bethlehem, Cong. ch.	17 20
Bridgeport, Park St. Cong. ch., 107.50; do., Sen. & Jun. C. E. Soc., each 25, for native preacher in India; do., Fullerton Memorial Circle, 14, to const. A. M. MARSH and M. W. BROWN, H. M.; Friend, 100,	271 50
Derby, Rev. James A. Towle,	10 00
East Haven, Cong. ch.	32 00
Farmington, Friend,	1,000 00
Glastonbury, 1st Cong. ch.	131 60
Hadlyme, Cong. ch.	21 00
Hartford, Mrs. Edw. W. Hooker, for support Rev. and Mrs. R. S. Stapleton,	700 00
Kensington, Frances A. Robbins,	15 00
Kent, Cong. ch.	7 22
Madison, Mrs. J. E. Lewis,	5 00
Meriden, Center Cong. ch., for native preacher, Japan,	50 00
Middletown, 1st Cong. ch.	47 98
Milton, Cong. ch.	2 82
New Britain, South Sab. sch., 100; and South C. E. Soc., 285.61, toward support Mrs. Amy B. Cowles,	385 61
New Haven, Yale College ch.	327 86
New London, 1st ch. of Christ, Honorary Member of the Board, for native preacher, Madura, 10; A. M. and H. B., 10,	20 00
North Stonington, John P. Williams,	1 00
Norwich, Mrs. S. H. Johnson,	10 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 12.13, and error in previous acknowledgment, .03,	12 16
Seymour, Cong. ch.	11 85
South Killingly, Cong. ch.	3 60
Stonington, 1st Cong. ch.	18 15

Suffield, Cong. ch.	20 06
Talcottville Cong. ch.	316 05
Thomaston, 1st Cong. ch.	8 71
Torrington, Mrs. Gideon H. Welch, toward support native evangelist, India,	50 00
Trumbull, Cong. ch., for work in non- inally Christian lands,	6 00
Unionville, 1st Ch. of Christ,	25 00
Waterbury, C. E. Soc. of 2nd Cong. ch., for native preacher, Madura,	30 00
West Avon, Cong. ch.	12 00
West Hartford, 1st Cong. ch. of Christ, toward support Rev. H. G. Bissell,	150 00
West Haven, 1st Cong. ch.	43 34
Windsor, Cong. ch.	56 25—3,818 96

<i>Legacies.</i> — North Branford, Rev.	
Wm. Wood,	2,571 10
Norwalk, William J. Crow,	900 00
Somers, Amanda A. Glover, by W. P. Fuller, Ex'r,	100 00
Suffield, Susan A. King, add'l,	16 00
New London, Mrs. Betsey P. Mc- Ewen, add'l,	2 00
Norwich, Mrs. Eliza A. Tompkins, by Edward N. Gibbs, Ex'r,	4,850 00—8,439 10
	12,258 06

## NEW YORK.

Albany, Elizabeth D. Hale,	90
Angola, Miss A. H. Ames,	5 00
Aurora, Rev. Dean A. Walker,	10 00
Brooklyn, South Cong. Sab. sch., for native preacher, Madura, 25; Friend, 100,	125 00
Brooklyn Hills, Cong. ch.	8 27
Buffalo, Fitch Mem. ch., Mission Class, 14.15; S. B. Daugherty, 20,	34 5
Corning, 1st Cong. ch.	5 60
Fishkill-on-Hudson, Miriam T. Kit- tridge,	25 00
Granville, Welsh Cong. ch.	5 00
Groton, Storrs A. Barrows,	50 00
Keene Valley, Essex Co. Assn. Cong. chs.	17 50
Morristown, 1st Cong. ch.	10 41
New York, Trinity Cong. ch.	10 00
Oswego, Cong. Sab. sch., toward sup- port Rev. J. D. Taylor,	25 00
Rochester, Geo. W. Davison,	35 00
Rodman, Cong. ch., Annual Offering,	24 00
Sherburne, 1st Cong. ch.	433 82
Spencerport, Mrs. S. L. Bush,	2 00
Stamford, L. E. Richards,	1 00
Syracuse, Goodwill C. E. Soc., toward salary Rev. J. D. Taylor,	13 50
Turin, Ellen C. Decker,	1 00
Walton, 1st Cong. ch.	125 88—968 03

## NEW JERSEY.

Jersey City, Waverly,	5 00
New Brunswick, Mary H. Parker,	5 00
Vineland, Ch. of the Pilgrims,	7 72—17 72

## PENNSYLVANIA.

Athens, Sarah A. Perkins,	5 00
Lander, Mrs. H. P. Preston,	5 00
Mt. Carmel, Cong. ch., for Marathi,	40 00
Philadelphia, Rebecca C. Eldred, 5;	
Mrs. Sarah M. Giese, .15,	5 15
West Spring Creek, Woman's Mis. Soc.	5 00
Wilkes Barre, D. J. M. Loop,	15—60 30

## MARYLAND.

Baltimore, 2nd Cong. ch., 12; D. F. Haynes, in memory of Seraphina Haynes Everett, 10,	22 00
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## DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant, 88.65; 1st Cong. ch. member, 5; C. E. Soc. of 5th Cong. ch., toward support Rev. W. L. Beard, 10,	103 65
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## NORTH CAROLINA.

Dennysville, Rev. W. M. Lindsey and family,	1 00
Dudley, Cong. ch., Woman's Mis. Soc.	4 70
McLeansville, Rev. M. L. Baldwin and wife,	50—6 20

## FLORIDA.

Daytona, J. S. B.	5 00
Key West, Cong. ch., Extra-cent-a-day Band for India,	13 41
—, Friends toward support Rev. and Mrs. W. W. Wallace,	25 00—43 41

## ALABAMA.

Shelby, Ch. of the Covenant,	6 33
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## LOUISIANA.

New Orleans, University Cong. ch.	2 31
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## TENNESSEE.

Nashville, Union ch. of Fisk University,	30 00
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## INDIANA.

Terre Haute, C. W. Mancourt,	25 00
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## MISSOURI.

Iberia, Cong. ch.	5 43
Kansas City, S. W. Tabernacle ch.	2 20
Old Orchard, Cong. ch.	3 93
Rockville, Mrs. Addie Haynes,	3 00
St. Joseph, Swedish ch.	7 00
St. Louis, Immanuel Cong. ch.	14 00
Springfield, German Cong. ch.	8 03—43 59

## OHIO.

Akron, 1st Cong. ch.	26 50
Brighton, Cong. ch.	1 00
Canfield, Cong. ch.	5 00
Cincinnati, Columbia Cong. ch.	
14.15; Esther Jenkins, 1,	15 15
Cleveland, Euclid-av. Cong. ch., 41.13; Lakewood Cong. ch., 15;	
Cyril Chapel, 10; Rev. H. C. Hay- dn, D.D., 10,	76 13
Eagleville, Cong. ch.	2 35
Elyria, M. M. Lickorish,	10 00
Hamilton, Cong. ch.	3 50
N. Bloomfield, Cong. ch.	7 00
Oberlin, Y. M. C. A. of Oberlin Col- lege,	147 30
Springfield, 1st Cong. ch.	30 59
Windham, 1st Cong. ch.	15 88
Youngstown, Mrs. J. J. Thomas,	10 00—350 40

## ILLINOIS.

Ashkum, Cong. ch.	2 30
Aurora, New Eng. Cong. ch., toward support Rev. W. M. Stover,	50 00
Belvidere, Rev. M. M. Longley,	1 00
Chicago, Warren-av. Cong. ch., 28.50; Mizpah Cong. ch., 17.06; Societies of do., 4.10, of which 4.05 for increased appropriations, Ma- rathi, U. P. Cong. ch., M. C., 4.92; Millard-av. ch., add'l, 3,	57 58
Evanston, 1st Cong. ch., toward salary Rev. D. C. Greene,	24 40

Jacksonville, Cong. ch.	27 00
Joy Prairie, Cong. ch.	67 90
Lombard, 1st Cong. ch.	5 00
Melville, Cong. ch.	6 00
Oak Park, 1st Cong. ch., for mission- ary pastor, 263.68; 3d Cong. ch., 1,	264 68
Ontario, Cong. ch.	7 57
Ravenswood, Cong. ch., for mission- ary pastor,	52 23
Sheffield, Cong. ch.	82 11
Stillman Valley, Cong. ch.	30 56—678 33

*Legacies.*—Rockford, Mrs. Almira  
H. Perry, by Mary F. P. Norton,  
Ex'r, add'l,

284 98

963 31

## MICHIGAN.

Bellaire, Y. P. S. C. E., for work in Marathi,	3 10
Detroit, First, toward salary Rev. & Mrs. J. H. Dixon, 250; Fort-st. ch., 10,	260 00
Grand Rapids, Park ch., toward sup- port Rev. C. R. Hager,	40 00
Harrison, 1st Cong. ch.	6 00
Jackson, 1st Cong. ch.	133 79
Lewiston, Branch Cong. Sab. sch., for increase appropriations, Marathi,	3 10
Mancelona, 1st Cong. ch.	14 66
Moline, Cong. ch. Ladies' Miss. Soc.	5 00
Olivet, 1st Cong. ch.	64 21
Romeo, Cong. ch.	24 69
Sandstone, Union Cong. ch.	3 50
Somersset, Cong. ch.	8 30
Vermontville, Orlin P. Fay,	4 25—570 60

## WISCONSIN.

Beloit, 1st Cong. ch., Rev. Geo. R. Leavitt, d. d.	48 00
Delavan, Cong. ch.	8 02
Eldorado, Cong. ch.	1 76
Elkhorn, Mrs. P. V. Harriman,	5 00
Fontana, Mary C. Reed,	10 00
Fulton, Cong. ch.	7 00
Leeds, Cong. ch.	3 60
Menomonie, 1st Cong. ch.	10 97
Mukwonago, Cong. ch.	4 35
Raymond, Rev. L. B. Nobis,	20 00
Ripon, 1st Cong. ch.	64 50
River Falls, 1st Cong. ch., 30; S. H. Burr, 4.25,	34 25
Sparta, 1st Cong. ch.	42 30
Whitewater, Wm. Armstrong,	10 00—269 75
<i>Legacies.</i> —Milwaukee, E. D. Hol- ton, by O. W. Robertson and W. E. Story, Ex'rs, add'l,	100 00
	369 75

## IOWA.

Bellevue, Cong. ch.	7 50
Blairstown, J. H. French,	10 00
Council Bluffs, Nathan P. Dodge,	50 00
Cromwell, Cong. ch.	10 50
Earlville, Cong. ch.	9 15
Eldora, Chas. McK. Duren,	100 00
Gowrie, Cong. ch.	4 15
Grinnell, Cong. ch.	142 10
Hope, Cong. ch.	2 00
Iowa City, Mrs. L. W. Andrews,	25 00
Moville, Cong. ch.	3 00
Muscataine, W. F. Johnson,	5 00
Nashua, 1st Cong. ch., Mrs. M. E. Woodbridge, for India,	1 00
Tabor, Cong. ch., of which 5 from R. F. Woods,	53 20—422 60

## MINNESOTA.

Crookston, 1st Cong. ch.	4 65
Medford, Cong. ch.	4 00
Minneapolis, Plymouth Cong. ch., 48.60; Dr. and Mrs. G. W. Bass, 10; Wilbur F. Decker, 5,	63 60

New Ulm, Cong. ch.	9 46
Northfield, 1st Cong. ch., of which 27.33 for increase appropriations Marathi Mission, 136.81; Carleton College, toward support Rev. H. K. Wingate, 271.60,	408 41
St. Paul, Olivet Cong. ch. (Merriam Park), for Hulakegh Mission, 50; Park Cong. ch., 20; St. Anthony pk. Cong. ch., 28.41,	98 41
Stillwater, Cong. ch.	4 85—593 38

## KANSAS.

McPherson, Cong. ch.	21 35
Onaga, Cong. ch.	10 00
Panteg, Welsh Cong. ch.	2 50
Strong City, Cong. ch.	1 00
Vienna, Cong. ch.	12 00—46 85

## NEBRASKA.

Crete, Cong. ch., 18.68; Doane Col- lege, Y. M. and Y. W. C. A.'s, for native worker in India, 50,	68 68
Fremont, Mrs. Rev. Isaac Heaton, sale of lot,	339 84
Omaha, 1st Cong. ch.	51 35
Santee, Y. P. S. C. E., toward sup- port Rev. G. E. Albrecht,	9 45
Sutton, H. B. Battishill,	8 75—478 07

## CALIFORNIA.

Cloverdale, Cong. ch.	12 50
Fitchburg, Cong. ch.	10 50
Oakland, Plymouth-av. Cong. ch.	20 57
Pacific Grove, Mayflower Cong. ch.	4 00
Pasadena, 1st Cong. ch.	86 77
Petaluma, Cong. ch.	10 00
Redlands, 1st Cong. ch.	8 00
Riverside, 1st Cong. ch., for increase appropriations, Marathi,	24 50
San Diego, S. P. Jones,	50 00
Sierra Madre, Rev. Chas. W. Camp, Less, June HERALD, Bethany Cong. ch., Norwalk, should be 3 instead of 3.50,	1 00—227 84
	50
	227 34

## OREGON.

Bethany, A friend near Damascus,	10 00
Sherwood, Cong. ch.	1 64—11 64
<i>Legacies.</i> —Clackamas Co., Samuel Shepherd, by A. Mather and David B. Gray, Ex'rs, add'l,	20 83
	32 47

## COLORADO.

Boulder, 1st Cong. ch.	35 00
Denver, Overland Ger. Cong. ch., 4.75; Globeville Ger. Cong. ch., 2.25; Stundists, 3; Henry E. Bar- nard, 5,	15 00
Highlandlake, Cong. ch.	4 12—54 12

## WASHINGTON.

Seattle, 1st Ger. Cong. ch.	3 35
Snohomish, Cong. ch.	15 18
Touchet, 1st Cong. ch.	10 05—28 58

## ARIZONA.

—, Friend, 200 00

## DOMINION OF CANADA.

Province of Ontario, Tilbury, John Burgess,	1 00
Province of Quebec, Montreal, Abner Kingman,	500 00

## CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Montreal,  
Treasurer. 95 44—596 44

## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Friends, by Rev. A. W. Clark, for China (Fl. 163.85), 67 17  
Turkey, Aintab, Rev. J. E. Merrill, 440; Erzroom, Miss A. M. Lord, 10, 450 00—517 17  
Less July HERALD, Rev. G. A. Wilder, E. C. Africa transferred to 20th Century Fund, 20 00  
497 17

## HAWAIIAN ISLANDS.

Honolulu, Mrs. M. S. Rice, 1,000 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,  
Treasurer.

For several missions, in part, 12,503 49  
For hospital, Ahmednagar, 5,000 00  
For repairs on Kusaie school building, 161 28  
For trav. expenses Miss H. G. Powers, 78 00  
For trav. expenses Miss A. M. Lord, 88 00  
For repairs for Miss A. H. Bradshaw, 40 00—17,870 77

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

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

Treasurer. 4,400 00  
23,270 77

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Hampton, Cong. Sab. sch., 2; Littleton, 1st Cong. Y. P. S. C. E., 15.08, 17 08  
VERMONT.—Barnet, Cong. Sab. sch. 9 17  
MASSACHUSETTS.—Barre, Y. P. S. C. E., 4.60; Boston (East) Maverick S.S., 13 11; do. (Roxbury), Emanuel Sab. sch., 10.25; Cambridge, 1st (Shepard) Cong. Sab. sch., 21.92; Chelmsford, Central Y. P. S. C. E., 6.50; Enfield, Y. P. S. C. E., 5.22; Fitchburg, Rollstone Y. P. S. C. E., 13.84; Lynn, North Y. P. S. C. E., 2.50; Lynnfield, 2d Cong. Y. P. S. C. E., 5; Middleboro, 1st Cong. Sab. sch., 3.52; North Beverly, Y. P. S. C. E., 12.35; North Leominster, Y. P. S. C. E., 2; Randolph, 1st Cong. Y. P. S. C. E., 30, 130 81  
RHODE ISLAND.—Central Falls, Y. P. S. C. E. 4 00  
CONNECTICUT.—New Haven, Dixwell-av. Y. P. S. C. E., 2; Pomfret, Y. P. S. C. E., for Africa, 5.60; Windsor, Y. P. S. C. E., 4.77, 12 37  
NEW YORK.—Brooklyn, New England Y. P. S. C. E., 15; Flushing, 1st Cong. Sab. sch., for pupil, Brousa, 20.66; New York, Broadway Tabernacle Sab. sch., add'l, 20; Sinclairville, Cong. Sab. sch., 3; Yonkers, Olivet Sab. sch., 50, 108 66  
PENNSYLVANIA.—McKeepsport, 1st Cong. Sab. sch., 11.75; Neath, Y. P. S. C. E., for China, 8, 19 75  
VIRGINIA.—Herndon, Y. P. S. C. E. 5 00  
MISSISSIPPI.—Tougaloo, Tougaloo University Sab. sch., for work, West Central Africa, 10 00

TENNESSEE.—Nashville, Fisk University Sab. sch., for Madura Mission, 10 96  
MISSOURI.—Kansas City, Genesee Sab. sch., 83; do., Penn Valley Sab. sch., 1.37; Old Orchard, Y. P. S. C. E., 1; Springfield, Ger. Sab. sch., 3.21, 6 41  
OHIO.—Cleveland, 1st Cong. Sab. sch. 24 43  
ILLINOIS.—Rockford, Jun. C. E. Soc. of 1st Cong. ch., 2; Waverly, Y. P. S. C. E., 5.50, 7 50  
WISCONSIN.—Janesville, 1st Cong. Sab. sch., 15; Prentice, Cong. Sab. sch., 2.75, 17 75  
IOWA.—Iowa City, Y. P. S. C. E. 6 00  
MINNESOTA.—Edgerton, Cong. Sab. sch. 2 90  
MICHIGAN.—Custer, Y. P. S. C. E., 3; Kalamo, Cong. Sab. sch., for Japan, 1; Kalkaskia, Jun. C. E. Soc., 2.50; Rochester, Y. P. S. C. E., 1.50, 8 00  
NEBRASKA.—Shickley, Union Y. P. S. C. E. 1 00  
COLORADO.—Highlandlake, Cong. Sab. sch. 35  
CALIFORNIA.—Lemon Grove, Y. P. S. C. E., 2.50; San José, 1st Cong. Sab. sch., 9.50, 12 00  
WASHINGTON.—Kalama, Y. P. S. C. E. 2 30  
416 44  
Less correction: Brunswick, Me., July HERALD, 2 00  
414 44

## MICRONESIAN NAVY.

MAINE.—Limington, Cong. ch. 5 00  
NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch. 26 36  
MASSACHUSETTS.—South Framingham, Grace Cong. Sab. sch. 23 12  
CONNECTICUT.—Coventry, Y. P. S. C. E. 10 00  
NEW YORK.—Buffalo, 1st Cong. ch., Woman's Guild, towards support Miss Beulah Logan, 10; do., do., Pri. Sab. sch. class 5; and Y. P. S. C. E., 14, for do.; do., Pilgrim Sab. sch., Pri. Dept., 10, 39 00  
DISTRICT OF COLUMBIA.—Washington, 1st Cong. ch. 5 00  
ILLINOIS.—Chicago, Green-st. ch., Ladies' Mis. Soc., for new schooner, 3.40; do., Societies of Mizpah Cong. ch., for do., 4.24, 7 64  
HAWAIIAN ISLANDS.—Waimea, Misses Lyon, for new schooner, 25 00  
JAPAN.—Kyoto, missionaries, 10 00  
151 12

## FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Y. P. S. C. E. and Pri. class Union Cong. ch., for DeForest Fund, 2 00  
ILLINOIS.—Chicago, St. Paul Y. P. S. C. E., 1; Granville, Y. P. S. C. E., 20; Highland, do., 2.50; Malta, do., 5; Sandwich, do., 18.40; Shabbona, do., 25; Toulon, do., 10, all for MacLachlan Fund, 81 90  
MICHIGAN.—Ann Arbor, Y. P. S. C. E., 10; Columbus, do., 5; Middleville, do. of 1st Cong. ch., 9.60; Rapid River, do., 2; Sandstone, do., 1, all for Lee Fund, 27 60  
MINNESOTA.—McIntosh, Junior C. E. Soc., for Haskell Fund, 2 00  
WISCONSIN.—Beloit, 2d Y. P. S. C. E., 10; Spring Valley, do., 4.80; West Rosendale, do., 5, all for Olds Fund, 19 80  
IOWA.—Danville, Y. P. S. C. E., 5; Gilman, do., 6; Jewell, do., 3.50; Marshalltown, do., 3, all for White Fund, 17 50  
NEBRASKA.—Aurora, Y. P. S. C. E., 10; Kearney, do., 4; Leigh, do., 6; Rokeby, do., 10, all for Bates Fund, 30 00  
COLORADO.—Colorado Springs, 1st Cong. Y. P. S. C. E., 12.50; Denver, 1st Cong. Y. P. S. C. E., 17.50, all for Albrecht Fund, 30 00  
WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund, 7 40  
SOUTH DAKOTA.—Springfield, Y. P. S. C. E., for Holton Fund, 6 81  
225 01

## CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Springfield, Mrs. Wm. Birnie, 100; Winchester, 1st Cong. ch., 10	110 00
EAST CENTRAL AFRICA.—Mr. Silinda, Cong. ch.	9 72
	119 72

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS.—Boston, Trinity Cong. Sab. sch. (Neponset), for work, care Miss E. M. Stone, 1; do., C. S. Cook, for native preacher, Marathi, 50; do., Mrs. C. M. Fiske, for work, care Rev. J. Sab. sch., 50; do., Mr. and Mrs. J. D. Bryant, for do., 15; do., Miss Murdock, for work, care Mrs. G. H. Hubbard, 5; do., Miss E. M. Bryant, for Lend-a-hand Fund, Ceylon, 2; E. Northfield, Y. W. C. A. of Northfield Seminary, for work, care Rev. and Mrs. F. M. Price, 15; for do., care Miss Fidelia Phelps, 25; for do., care Rev. J. S. Chandler, 25; for do., care Miss N. N. Russell, 35; Lincoln, Cong. Sab. sch., for work, care Rev. Chas. Hartwell, 20; Marblehead, 1st Cong. ch. and Sab. sch., for work, care Miss I. C. Foss, 18; Springfield, Faith Cong. Sab. sch., for work, care Rev. J. H. Roberts, 5.42; Williamstown, Williams College, for work, care Dr. Washburn, 261.50; Winchester, 1st Cong. Y. P. S. C. E., for work, care Miss E. M. Stone, 20; —, Friend, for use of Rev. W. P. Elwood, 5,	552 92
RHODE ISLAND.—E. Providence, Ann E. Shorey, for pupil, care Mrs. Sibley, 25; Providence, Anna M. Torrey, and friend, for work, care Miss E. R. Bissell, 6,	31 00
CONNECTICUT.—Bridgeport, Park-st. ch., Fullerton Memorial Circle, for school in Micronesia, 36; Hartford, Friend, for native preacher, care Rev. W. S. Ament, 30; do., Mary F. Collins, for use of Miss H. J. Gilson, 5; Montville, Rev. G. H. Morss, 5, Y. P. S. C. E., 5, for work, care Rev. F. E. Jeffery; Oakdale, Centre District School, for do., 3.65,	84 65
NEW YORK.—Brooklyn, Matilda M. Dugan, for machine for Rev. Richard Winsor, 1; New Rochelle, Miss A. C. Pryer, for Lend-a-hand Fund, Ceylon, 15; New York, Thomas Duncan, for implements for work, care Rev. R. Winsor, 50; Richmond Hill, Union Cong. Sab. sch., for work, care Miss Mary F. Long, 15; —, Friend, per Dr. F. L. Kingsbury, for work, care Rev. J. H. House, 100,	181 00
NEW JERSEY.—Newark, 1st Presb. ch., for printing-press, Ruk,	400 00
PENNSYLVANIA.—Philadelphia, Mrs. Frank S. Adams, for use of Dr. Karmarkar,	7 00
MARYLAND.—Baltimore, 2nd Cong. ch., for pupil, care Miss S. A. Searle,	10 00
TENNESSEE.—Jellico, Cong. ch. and Sab. sch.	1 23
INDIANA.—Indianapolis, W. N. Jackson, 45; S. J. Fletcher, 25; Geo. B. Yandes, 25; Mrs. Myla Ritzinger, 25; all for work care Rev. Geo. E. White,	120 00
OHIO.—Mallet Creek, Rev. L. W. Mahn, for native worker, care Rev. W. L. Beard,	13 00
ILLINOIS.—Carpenterville, Rev. H. M. Herrick, for industrial work, care Rev. W. L. Thompson, 5; Chicago, J. A. Werner's class of Grace Cong. Sab. sch., for native worker, care Rev. H. G. Bissell, 6.25; Elgin, Judge Lovell, 5; Englewood, R. P. Marshall and Flora L. Moss, of Pilgrim Cong. ch., for native worker, care Dr. C. F. Rife, 25; do., Blanche Arter, of Pilgrim Mayflower ch., for pupil, care Rev. H. G. Bissell, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Oswego, Y. P. S. C. E., for native teacher, care Rev. J. C. Martin, 13; Wheaton, College ch., for pupil, India, 10,	71 25

MICHIGAN.—Clinton, W. A. Kimball, for industrial work, care Dr. W. L. Thompson, 25; Grand Rapids, Park Cong. Sab. sch., 25; do., Y. P. S. C. E., 12.50; South Cong. Sab. sch., 5; Smith Memorial Sab. sch., 5; Plainfield-av. Y. P. S. C. E., 6.25; and Barker Memorial, do. 1.25; all for support S. L. Caldwell, Smyrna; Leroy, Y. P. S. C. E., for pupil, care Miss Ruth M. Bushnell, 7; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 8; Olivet, Mrs. Margaret Gridley, for pupil, care Rev. J. H. Dickson, 6,	101 00
MINNESOTA.—Northfield, Friends in 1st Cong. ch., for pupil, care Rev. R. A. Hume,	25 00
WISCONSIN.—Lake Geneva, 1st Cong. ch., 14, and Sab. sch., 5, for Williams Hospital, Pang-Chuang,	19 00
IOWA.—Grinnell, Rev. Geo. H. White, for work, care Rev. Geo. E. White, 5; Tabor, Y. W. C. A., Tabor College, for use of Miss E. M. Chambers, 5.15,	10 15
KANSAS.—Winfield, Children, for work in Micronesia,	2 50
SOUTH DAKOTA.—Conference of Ger. Cong. churches of North and South Dakota, for work, care Rev. G. E. Albrecht, 20; Mission Hill, Y. P. S. C. E., for pupil, care Miss E. R. Bissell, 6; Redfield, Mrs. Sarah R. Mann, toward support Chas. K. Tracy, 50; Tyndall, Friends, for work, care Rev. G. E. Albrecht, 1.65,	77 65
UTAH.—Salt Lake City, 1st Cong. ch.	51 00

## CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal, CANADA.

## Treasurer.

For work, care Rev. W. T. Currie,	165 22
TURKEY.—Marash, Armenian friends, int. on endowment Theol. Seminary,	52 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

## Treasurer.

For pupil, care Miss Prime,	53 00
For use of Mrs. Geo. H. Hubbard,	25 00
For work, care Rev. D. H. Clapp,	9 00
For Miss Mcville's work,	8 55
For kindergarten, care Miss E. C. Clark,	5 00
For student, care Miss Prime,	24 00
For use of Miss E. M. Barnum,	15 00
For student, Kobe College,	25 00—164 55
	2,140 12
Donations received in June,	45,458 54
Legacies received in June,	9,384 91
	54,843 45

Total from September 1, 1899, to June 30, 1900: Donations, \$429,356.63; Legacies, \$97,797.21 = \$527,153.84.

## ADVANCE WORK, MICRONESIA.

MAINE.—Portland, M. E. Barrett,	20 00
NEW HAMPSHIRE.—Rockingham Co. Conference,	16 69
MASSACHUSETTS.—Adams, Cong. Sab. sch., 10; Rev. A. B. Penniman's Bible Class, 10; Y. P. S. C. E. of 1st Cong. ch., 10; Rev. A. B. Penniman, 10; King's Daughters, 10; Auburndale, Mrs. J. C. Means,	

50; Elizabeth M. Strong, 20; F. F. Davidson, 10; Boston, J. M. Bemis, 10; (Roxbury), Highland ch., Extra-cent-a-day Band, 25; Highland Sab. sch., 12.63; Cambridge, Shepard Memorial ch., C. S. Roberts, 10; 1st Cong. ch., Search Light Reading Club, 10; W. F. Stark, 10; Miss M. H. Hewitt, 10; Mrs. E. Flint, 10; Mrs. M. B. Emmons, 10; F. S. Cutter, 10; Sarah C. Bent, 10; Campello, Miss S. J. Wright, 3; Concord, Trinitarian Sab. sch., 20; Dalton, Edward G. Rowland, 10; Dedham, 1st Cong. ch., 511.79, of which Miss M. C. Burgess, 500; Allin Y. P. S. C. E., 50; Mrs. Mary K. Hine, 5; Mrs. E. A. Clark, 5; E. Northfield, Mrs. N. Fay Smith, 8; Fitchburg, Friend, 1; Gloucester, unknown donor, 5; Greenfield, Friend, 1; Lancaster, Evangelical Sab. sch. Penny collection, 5; Young Ladies' Soc., 10; Mary Marvin, 5; Lee, Cong. Sab. sch., 30, of which Infant class, 10; do., Sab. sch. class of Abner Rice, 10; do., C. E. Soc., 10; Miss I. M. Ames, 5; Wellington Smith, 10; Medford, Everett Keith, 10; David A. Keith, 10; P. H. Hodgman, 10; Geo. W. Bryant, 10; Melrose Highlands, Orthodox ch., 10; Milford, Cong. Sab. sch., 25; Cong. C. E. Soc., 25; Mrs. T. B. Thayer, 50; Friend, 10; Newton Center, 1st Cong. ch., Mrs. M. L. Sylvester, 10; Fred A. Gardiner, 10; Northampton, Frances Osgood, 10; Taunton, Anna M. Dean, 50; Wm. F. Grant, 20; Turner's Falls, E. P. Hitchcock, 10; —, a Lover of Missions, 5; M. C. P. —, 1,		
<b>RHODE ISLAND.</b> —Newport, United Cong. ch., 24.15; do., Rev. T. C. Clelland, 10; do., H. J. Hass, 10; do., Mrs. J. H. Hass, 10; do., Mrs. J. B. Murdock, 10; do., McLeod Angus, 10; do., Mary D. Skinner, 10; do., Mrs. M. E. Buttrick, 2; do., Frank E. Thompson, 2; do., Mrs. M. A. T. Lawton's class, 10; Edward Otto, 10; Dr. H. W. Gillett, 5; Pawtucket, Young Ladies Mis. Circle, 10; Providence, Beneficent ch., Beneficent Daughters, 10; do., Rev. J. G. Vose, D.D., 50; do., Mrs. Joseph Carpenter, 10; Olney family, 10; Pilgrim ch., The Little Pilgrims, 25; do., C. E. Soc., 10; do., Jun. C. E. Soc., 10; do., F. B. Pullen, 10; Plymouth ch., Daughters of the Covenant, 10; do., Two Ladies, 7; Central ch., Fletcher S. Mason, 10; Mrs. H. N. Lathrop, 50; Helen S. Lathrop, 50; Julia F. Thompson, 10; Mr. and Mrs. L. H. Campbell, 10; John Cox, 10; Edwin Barrows, 10,	1,238 42	
<b>CONNECTICUT.</b> —Berlin, C. E. Soc., 10; Julia Hovey, 10; Greenwich, Benj. Wright and family, 25; Mrs. Susie A. Brush, 25; Dr. Alfred J. Wakeman, 10; Rev. Josiah Strong, D.D., 10; Chas. N. Mead, 10; Geo. H. Mills, 10; Mrs. Washington Choate's Bible Class, 10; Hartford, Wethersfield-av. Cong. Sab. sch., 10; Kensington, Cong. Sab. sch. class, by R. H. Graham, 10; Mrs. E. P. Dunham, 10; Mr. and Mrs. S. M. Cowles, 10; Naugatuck, Mrs. Smith and daughter, 20; Sarah D. Smith, 10; Friend, 5; E. E. Scott, 3; No. Guilford, through Mrs. C. M. Potter, 10; Sound Beach, 1st Cong. Sab. sch., 12.50; do., C. E. Soc., 12.50; So. Britain, Mr. and Mrs. Mitchell, 20; Charlotte Mitchell and Mrs. Julia M. Averill, 25.17; Cong. Sab. sch., 10; Storrs, A. B. Peebles, 10; Waterbury, E. H. Bristol, 50,	425 15	
<b>NEW YORK.</b> —Brooklyn, Plymouth ch., S. V. White, 350; do., T. G. Shearman, 70; do., Rev. N. D. Hillis, 70; Pilgrim ch., 129, of which Mrs. Edwin Bulkley, 100; Beecher Mem. ch., 30; do., Sab. sch., 8.27; do., C. E. Soc., 5; Tompkins-av. ch., 30.50, of which D. B. Hixon, 10; South ch., Wm. Mackey, 10; do., Friends, 5.50; do., by Miss E. A. Williams, 5; Centr. ch., Miss Anderson's class, 10;	348 17	
do., Robert Benedict, 10; Immanuel ch., A. F. Thayer, 2; do., Two little girls, 57; Puritan ch., 12.75; F. A. Warren, 100; Mrs. Edw. P. Ingersoll, 50; J. Phillips Van Huycck, 10; Mrs. John Simmons, 10; Mr. and Mrs. James H. Prentice, 10; Mrs. Peter McCartee, 10; C. C. Hall, 10; Buffalo, 1st Cong. ch., 50; Miss Cook's class, Niagara Sq., People's Sab. sch., 7; Canandaigua, Cong. ch., 223.25; John Rezor, 5; Clifton Springs, H. J. Bostwick, 62.29; Friend, 10; Mr. Smith, 5; Mrs. Bailey, 6; E. Bloomfield Wm. D. Robinson, 10; Mrs. S. H. Hollister, 10; C. E. Taylor, 5; Flushing, Cong. ch., Friend, 10; John H. Clark, 10; Wm. E. Elliman, 10; New York, Manhattan ch., 150, of which Mr. and Mrs. Thos. Duncan, 100; Geo. H. Nichols, 3,500; Mary E. Royster, 20; Rev. C. C. Creegan, D.D., 10; H. G. Cordley, 10; Rev. S. L. Bourne, 10; C. H. Van Buren, 10; Norwich, King's Daughters, 10; Oxford, Mr. and Mrs. A. D. Harrington, 10; Jared C. Estelow, 10; Mrs. Cannon, 1; Mrs. Northrup, 1; Richmond Hill, C. E. Soc. of Union ch., 10; Sayville, Cong. ch., Mr. Jones, 50; Mrs. Elizabeth S. Halsey, 10; John S. Homan, 5; George Meyers, 5; Spencerport, C. E. Soc., 10.87; Syracuse, Danforth ch., Young Ladies' Aux., 10; Mrs. C. H. Merrick, 10; Walton, C. E. Soc. 1st Cong. ch., 10; Mrs. A. Ogden, 20; Mrs. W. B. Haulenbeek, 20; Mary E. Burgin, 10; W. F. White, 5; W. Bangor, Truman Adams, 50; W. Bloomfield, Ladies in Cong. ch., 10; Cong. Sab. sch., 10,	5,360 00	
<b>NEW JERSEY.</b> —Bound Brook, Cong. ch., 185; Rev. J. O. Jones, 1; Closter, Cong. ch., 5; Glen Ridge, Theo. M. Nevius, 100; M. G. Bellow, 10; Joel W. Brown, 50; Jersey City, First Cong. Sab. sch., 20; do., C. E. Soc., 20; Rev. J. L. Scudder, 10; W. D. Post, 10; Montclair, Isaac Denby, 10; E. Marion, T. Brower, 10; Newark, W. B. Conklin, 10; M. Louise Watts, 5; Plainfield, Alex. Miller, 10; Eliza E. Chace, 10; Mary P. Chace, 10; J. A. Robinson, 10; Mrs. M. E. Dwight, 5; Westfield, Martin Welles, 50; Robert Johnston, 10; Katherine A. Goddard, 10; W. J. Alpers, 10,	571 00	
<b>DISTRICT OF COLUMBIA.</b> —Washington, 1st Cong. Sab. sch., 25; F. W. Fairfield, 10,	35 00	
<b>FLORIDA.</b> —Parker, Della G. Washburn,	8 00	
<b>KENTUCKY.</b> —Berea, Rev. W. G. Frost, D.D.,	10 00	
<b>OHIO.</b> —Oberlin, Rev. and Mrs. A. T. Swing,	20 00	
10; Youngstown, John J. Thomas, M.D., 10,	20 00	
<b>ILLINOIS.</b> —Chicago, Pilgrim ch., E. M. Condit, 10; Miss A. M. Wells, 5,	15 00	
<b>MICHIGAN.</b> —Cannon, Cong. Sab. sch., 10; Grand Rapids, Rev. Dan. F. Bradley, 10;	30 00	
South Haven, C. De W. Brower, 10,	30 00	
<b>WISCONSIN.</b> —Janesville, Friend,	58 34	
<b>IOWA.</b> —Osceola, Jennie M. Baird,	10 00	
<b>KANSAS.</b> —Leavenworth, Mrs. M. L. Eddy,	10	
10; Louisville, C. H. Richardson, 20;	22 00	
Oneyda, Rev. Chas. A. Richardson, 20,	20 00	
<b>CALIFORNIA.</b> —Southern Branch, W. B. M. P.	50 00	
<b>OREGON.</b> —Forest Grove, Cong. ch.,	10 00	
<b>COLORADO.</b> —Denver, S. Broadway Sab. sch.	5 00	
<b>NORTH DAKOTA.</b> —Fargo, 1st Cong. ch.,	10 00	
Gregory J. Powell,	10 00	
<b>HAWAIIAN ISLANDS.</b> —Honolulu, Chas. M. Cook, 700; P. C. Jones, 500; J. T. Armadale, 25,	1,225 00	
<b>CHINA.</b> —Tung-cho, Jun. C. E. Soc.	2 40	
	9,490 17	
<b>TWENTIETH CENTURY FUND.</b>		
<b>RHODE ISLAND.</b> —In memory of J. G. and M. B. Moffet,	1,000 00	
<b>EAST CENTRAL AFRICA.</b> —Chikore, Rev. and Mrs. G. A. Wilder,	20 00	
	1,020 00	

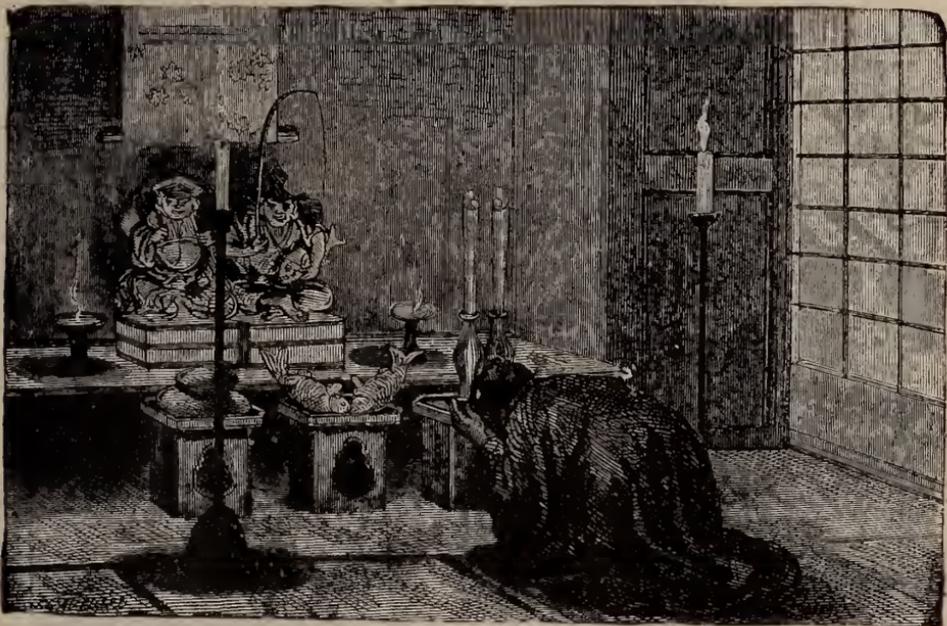
# For Young People.

## A WALK IN KYOTO, JAPAN.

BY REV. OTIS CARY, KYOTO.

If you will take a walk with me through the streets of Kyoto I will call your attention specially to things in connection with the religion of the people.

Looking in at the shops that we pass, we shall see in most of them little shelves placed upon the rear wall, and having on them little shrines, tablets, or images. Often the images will represent one or more of the gods of Fortune. In all there are seven of these gods. Some of them are peculiar to Japan, others seem to have come from India. It is noteworthy that they are



WORSHIPPING THE GODS OF FORTUNE.

all deformed. Thus the one that is most honored by merchants, and who is represented as sitting on rice bags and having a bag of gold over his shoulder, has almost no legs, as though, sitting down in his store like the merchants, he had lost the use of them. The god of scholarship has a large head, altogether out of proportion to his body; and so on with the others. One wonders whether those who originally brought together these seven gods did not intend to teach a sarcastic lesson by showing how the pursuit of various forms of wealth and happiness deforms and degrades men.

Before these images are placed little dishes with offerings of rice, saucers of oil containing pith wicks to be lighted in the evening, and little censers for

burning incense. On some shelves there will be shrines that are reproductions on a small scale of Shinto temples. There may also be ancestral tablets; though these are more likely to be in the inner apartments of the house where the family lives.

Turning our attention toward the people in the street, we see a company of fifteen or twenty people who are staring about in very much the way that



A GLIMPSE OF KYOTO.

we are doing, and thus they show that they are strangers in the city. They are not foreigners, however, but people from some distant part of the country who are on a pilgrimage to the famous Shinto shrines of Ise. In olden times nearly every young person expected to make this pilgrimage at least once. Those from the same village would go together and have a jolly time upon the road. As the Olympian games helped to bind together the different parts of Greece, so these journeyings that give an opportunity to see different cities

and to meet people from all sections of the country have doubtless done much to preserve national unity. The pilgrims of the present day are almost all peasants. They wear over their shoulders red or green blankets which at night help to eke out the scanty bedding found at the cheap hotels where they stop.

As we pass on we hear the musical tinkling of small, sweet-toned bells, accompanied by a low droning chant. We see that the sound comes from a company of eight or ten men wearing priestly clothes, and having large, bowl-shaped hats. Attached to their girdles are small bells that they strike with wooden hammers, while they chant their prayers. Going from house to house, they present their bowls to receive offerings of food that the inmates may bring. There are many varieties of these begging priests, some going in companies, and others singly. I have occasionally seen houses where, to avoid the trouble of answering the calls of these mendicants, a board is hung up at the door with several small coins, hung upon pegs. The begging priest is supposed to take one of these coins, worth one-twentieth of an American cent, without disturbing the inmates of the house.

We now come to a section of the city where before every house is hung a large paper lantern. The floor of the front room has rugs or carpets spread over the straw matting, and at the sides and back are folding screens. If the building is a shop, business is suspended, and the people are sitting upon the rugs playing "*go*," on a board somewhat resembling a checker-board. That section of the city is observing a religious festival, and it is a general holiday. It is a good opportunity for you to see fine screens, some of them very ancient. Somewhere in this vicinity we shall probably see the cars in which the deity whose festival is observed is being carried from the temple to some place connected with its mythological history.

The finest cars are to be seen at a festival held in July of each year. Then there are eleven large cars drawn by oxen and carrying in them a number of performers on musical instruments. A child gorgeously dressed is also carried in each car, and parents are willing to pay large sums to obtain the honor for their children. It is noteworthy that in close proximity to the most popular temples of Japan are usually to be found the haunts of vice, and this one in Kyoto is no exception.

Upon another street we meet with a different kind of procession, that of a Buddhist funeral. The chief part of a Buddhist funeral is held at the residence where the person died, and consists chiefly in reading Sanscrit prayers to the accompaniment of small bells or gongs, the burning of incense, and making salutations to the spirit of the deceased. Then a procession is formed and marches in a rather disorderly way to the cemetery. In the case of a wealthy family, the coffin is usually preceded by a large number of coolies, each carrying a mammoth bouquet. Sometimes there are hand-carts bearing large baskets of flowers, or else cages filled with doves or other birds that are released at the grave. The people wear their ceremonial dresses. These are sometimes white and sometimes gray. Straw sandals are worn upon the feet, and on returning home these are burned, as no one would wish to use them again.

When Christianity was new in Japan there were various reports about the way in which Christians treated the bodies of the dead. Some insisted that they were simply thrown out in the fields. A more common belief was that a part of the funeral service was to drive a big nail into the head of the corpse. I could never find out how such an idea arose; but when the first Christian funerals were to be held in a city, large numbers would gather out of curiosity and would wait to see the nail driven. Such funerals afforded good opportunities to preach to many who would not be likely to go to a church.



A BUDDHIST PRIEST AT WORSHIP.

The first funeral held in Okayama, where we lived for some time, was that of a poor paralytic who had lived in a miserable little hut. It was a great surprise to the people of that neighborhood when the Christians of the city, some of whom belonged to families of high rank, came to attend this poor man's funeral. Still more were they surprised when the coffin was carried through the streets by the men of the church instead of being left to the coolies. The route to the cemetery led through the chief streets of the city, and people who saw it inquired who it could be that was having such a "splendid funeral." They could hardly believe those who told them about it.

Perhaps we will continue our walk another day.



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