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RESERVE
STORAGE

THE
MISSIONARY HERALD.

VOL. XCVI.—SEPTEMBER, 1900.—No. IX.

WE have been disappointed in not receiving letters from our missionaries who have reached the Chinese ports from the interior, in season to give them in this number of the *Herald*. Our only letter is from Mrs. F. D. Wilder of Tientsin, who, with her son's wife, Mrs. George D. Wilder, came to Japan and wrote from Yokohama July 16. Mr. Wilder remained in Tientsin to care for the women and children; Miss Patterson also opened her house and board to the physicians and nurses. All the houses at Tientsin were injured by shot and shell, and many narrow escapes are reported. Seventy missionaries and over 500 Christian Chinese were sheltered in the center of the town for ten days, in the compound of Mr. Cousins, an English gentleman. Three hundred other women and children of the community were in the City Hall. An excellent report is given of the behavior of the native Christians. During the siege many of them did heavy work for the United States soldiers, drawing the fieldpieces into exposed positions for use against the enemy.

THE messenger long looked for has come at last, and Dr. Cyrus Hamlin, in the ninetieth year of his age, has passed from earth. His death was as he would have had it, for he fell with hardly a moment's warning, when at Portland, Me., August 8, in attendance upon the "Old Home Week" of the Second Church of that city, of which he was a member, and where he preached for some months before he went as missionary to Turkey, over sixty years ago. The tidings of his death reach us when the pages of this number of the *Missionary Herald* are full to overflowing, and we defer until our next issue what we desire to say concerning this remarkable man, so eminent in many ways and so long identified with the missionary work of the American Board. We shall lose hereafter one of the great pleasures enjoyed in recent years in receiving calls from Dr. Hamlin, who came to the Missionary Rooms, usually weekly, sometimes oftener, that he might keep in touch with the work he loved so deeply and in which he had borne such a conspicuous part. His presence was always an inspiration. The contrast between what we knew him to be and what he thought of himself was a constant surprise. Age had not impaired his faculties or blunted his affections, nor had it led him to distrust the men or the methods of a later day than his own. In all matters that related to the Kingdom of God he was a sublime optimist. What a glorious reward will be his!

From the Escaped
Missionaries.

Death of
Dr. Hamlin.

ON July 31, a cable despatch was received from Mr. Walker, at Foochow, saying that the mob had destroyed the mission premises at Shao-wu and had plundered the native Christians. Shao-wu is about 250 miles up the River Min from Foochow city. On the cover of this number of the *Missionary Herald* will be found a photo-engraving of a portion of the premises connected with the station. The premises in the city of Shao-wu consisted of a large double house, heretofore occupied by Rev. G. Milton Gardner and Dr. E. L. Bliss, also an old school building, originally built for a hospital, a new hospital which had hardly been used at all, and a new brick church edifice adjoining which was the pastor's home. Altogether this property in the city was worth from \$8,000 to \$10,000. The houses shown in the cut upon the cover are outside the city, at Crystal Hills, overlooking the valley of the Min. One of these houses has been for a long time the residence of Rev. J. E. Walker. Whether these dwellings are included in the property reported as looted we do not know. Rev. Mr. Gardner and Dr. Bliss are on furlough in this country, and Mr. Walker and Mr. and Mrs. Hinman and the Misses Bement had come down the river for the usual summer outing, visiting various villages on the way, so that no American missionary was at Shao-wu at the time of the looting. This district of late has been one of the most hopeful fields for missionary work, the number of native Christians and inquirers being very large. The people of the district were friendly, but across the borders in the province, in Kiang-si, there has been a hostile element which has often caused trouble. Though there are thousands in the region round about Shao-wu who were favorably disposed toward the Christian religion, they are but a small percentage of the immense population in that portion of the province of Fuhkien.

A STRIKING incident has been reported to us by Mrs. H. G. Clark, of Miyazaki, Japan, concerning an old lady, who, with her son and grandchildren, were so poor that they had not clothing or bedding enough to keep them warm, and were entirely without food. The Christian women of Miyazaki ministered to her as best they could, and she lived in suffering for about three weeks, when all pain ceased. She then told her son that she had become a Christian and should soon die, and charged him to have a Christian funeral and to bring up his children in the Christian way. Then she said: "And now before I die I wish to see a picture of the Christian's God. Please go to the foreigners and get one for me to look at." The son explained that as the Christian's God is a Spirit, he could not have a photograph. "But," said the groping soul, "if I do not see his photograph before I die, when I go to Heaven and see all the gods standing in a row, how shall I know which is the one before whom I should prostrate myself and thank him for the kindness of his followers on earth?" Mrs. Clark in sending this story well adds: "She died the next night and who can say that her ignorant, grateful soul did not rise to the All-Father, whose love is 'broader than the measure of man's mind,' before whom she could prostrate herself with no danger of mistake."

**Mob Violence
at Shao-wu.**

Seeking after God.

THE statement of receipts given below is the last that can appear prior to the closing of the Board's financial year. It is therefore of special importance that this statement be carefully considered and that some facts not on the surface be kept in mind. Please read the comments which follow:—

	July, 1899.	July, 1900.
Donations	\$44,562.87	\$48,788.26
Donations for the debt	100.00	50.00
Legacies	13,951.18	13,943.50
	\$58,614.05	\$62,781.76
	11 mos., 1899.	11 mos., 1900.
Donations	\$431,495.87	\$477,326.09
Donations for the debt	1,351.68	868.80
Legacies	92,183.21	111,740.71
	\$525,030.76	\$589,935.60

Increase in donations for eleven months, \$45,830.22; decrease for the debt, \$182.88; increase in legacies, \$19,557.50; net increase, \$64,904.84.

It is cheering to note the increase in donations within the eleven months, amounting to over \$45,000. This is just about the amount in which the expenses of the Board during each of the last two years have exceeded its receipts, for which reason the treasury in September, 1899, was over \$88,000 in debt. By vote of the Board at its last annual meeting any amount in excess of \$100,000 received from *legacies* this year must be applied toward the extinguishment of the debt. It is already evident that from this source the deficit of previous years can be reduced by several thousand dollars, though a heavy burden of debt will still remain. The increase in donations would cover the current expenses were this an ordinary year, but, as every one knows, it has been most extraordinary, involving large outgoes. The famine in India has greatly increased the cost of missionary work in that land, while the convulsion in China, compelling so many of our missionaries to flee for their lives, has made it inevitable that remittances much larger than usual be sent them. We therefore ask our friends to keep in mind the critical state of our finances, and to increase their gifts during these last days of our financial year. Especially are all church treasurers asked to see to it that funds designed for the Board are remitted promptly. According to usual custom, the treasurer's books will be kept open for the first seven days of September, so as to include remittances from a distance.

THE Annual Meeting of the American Board will commence in St. Louis on October 10, in the Pilgrim Congregational Church. The friends in St. Louis are making ample preparations for the entertainment of the Board, and they desire and anticipate a large attendance both from the West and the East. Details as to entertainment will be found in a notice on our advertising pages.

The Annual Meeting.

SINCE the article on another page on the work of our missionaries in famine relief in the Ahmednagar District of India was written, information has come from Bombay of the formation, in that city, of a committee of nine to be the almoners of the bounty forwarded by the "India Famine Fund Committee of One Hundred," which was organized in New York at the time of the Ecumenical Missionary Conference. This committee in Bombay has as its chairman Hon. William T. Fee, United States Consul, and Rev. Dr. Robert A. Hume as secretary. This committee proposes to work in entire harmony and coöperation with all other missionary and government relief agencies, confining itself for the present to four objects: (1) Relief for orphans; (2) For farmers; (3) Providing clothing; and (4) Relief for villages. These varied agencies, rendered necessary by the vast extent of the famine, indicate the amount of care and energy expended in the alleviation of human suffering. In connection with this matter, we cannot forbear quoting from an article in the *Indian Spectator* of Bombay, edited by that eminent Parsi, Mr. Malabari, who gives enthusiastic praise to those who are engaged in this work. While recognizing the broadness of the charity, in that it is not confined to religious creeds, he also recognizes the Christian source from which the charity springs, and gives unstinted praise to our missionaries for their part in the work. The *Spectator* says: "Besides the great American movement of charity, in connection with which Dr. Klopsch recently paid a visit to this country, the leading citizens of New York have started a fund for the relief of famine sufferers, from which Rs. 75,000 have already been transmitted, and Rs. 30,000 per week is promised to the local committee formed to look after its distribution. The United States Consul in Bombay is chairman, and the native community is represented on the committee by the Hon. Mr. N. G. Chandavarkar. This fund owes its origin to the efforts of American missionaries connected with India, notably of the Rev. Mr. Hume. We cannot find adequate terms to give expression to our admiration of the manner in which the missionaries of the Christian religion are spending themselves during this terrible crisis, for the sake of the people of this country. They are acting on the principle that the gift without the giver is bare, and when the history of the famine comes to be written, a foremost place in the roll of self-sacrificing and disinterested helpers will have to be assigned to these men who, without fuss or noise, are doing the work of their Master amid those whom the famine has left desolate and destitute. Our heartiest good wishes are with these valiant Soldiers of the Cross."

THE clash of arms in North China has kept the correspondents from referring to the failure of the food supply in that region. A protracted drought has been followed by excessive rains, and no crops have been gathered. The drought was attributed by the Chinese to the foreigners, and was doubtless one of the causes leading to the rapid spread of the insurrection. The condition of the people of North China is indeed most pitiable.

The Americo-Indian Relief Committee.

Famine in China.

ON August 4, we were both surprised and delighted by tidings that came in a letter written by Rev. James H. Roberts, of Kalgan, from Hara Oso, Mongolia, reporting the escape into Mongolia of himself, Dr. Virginia C. Murdock, Rev. and Mrs. Wm. P. Sprague, Rev. Mark Williams, and Miss Engh. the latter having been an assistant of the mission at Kalgan. This constitutes our whole mission force at that station. The letter was dated June 13, and it reports that, subsequent to the mission meeting at Tung-cho, Mr. Roberts, Dr. Murdock, and Mr. Williams left Peking, June 6, and by avoiding the usual routes, reached Kalgan June 10. There were crowds of Boxers at Kalgan who yelled savagely, but they had no arms. On that evening an attack was made with stones. It was found that mission property could not be defended if it were attacked, and that the presence of the foreigners would not serve to protect the native Christians but might the rather imperil them. It was, therefore, decided to go to the principal yamen at Kalgan,

which governs a large part of Mongolia. The officials received the party civilly but were anxious to be rid of them. Our brethren asked to be sent, with a sufficient guard, into Mongolia, and after much debate, assent was given, and near midnight on Monday, June 11, the party started for Mongolia escorted by soldiers and yamen runners till they were



OUR KALGAN MISSIONARIES.

Rev. J. H. Roberts, Rev. Mark Williams, Rev. W. P. Sprague,
Miss Engh, Mrs. Sprague.

safely out of the city gates. For sixty hours or more they could not sleep except in little naps, but otherwise their journey was not specially difficult or perilous. They arrived at Hara Oso, Mongolia, on June 13. This place has been visited in previous years by Mr. Roberts and some account of it will be found in the *Missionary Herald* for January, 1896, page 28. It is on the direct route from Kalgan to Urga, 700 miles northwest from Peking. From here Mr. Roberts mailed his letter, which came via Siberia and Russia. Sev-

eral Swedish missionaries were on their way to Urga. At the time of his writing Mr. Roberts hoped that some of their number would be able soon to return to Kalgan. Another, and a later dispatch, received through the United States Embassy at St. Petersburg, reports these missionaries as at Kiachta in Eastern Siberia, a town near the line of the Siberian Railway. It singularly happened that the last letter from Mr. Roberts, received just before the outbreak, contained a photograph of the missionaries of the Kalgan station taken by a Chinese artist in October last, and we reproduce it here in connection with the glad tidings of the safety of these beloved missionaries, some of whom we for a while supposed were shut up in Peking.

PASUMALAI, about three miles from the city of Madura, in India, is the educational center for the young men of the Madura Mission. Pasumalai

College and Theological Seminary have over 400 students, including those studying in the preparatory departments.

A Church for a College. This college places great emphasis upon the religious training of all of the pupils, and the results have been most encouraging. Hundreds of men who are today engaged in Christian work in that country received their training and Christian impulse there. The church has a membership of 215. The building occupied for church purposes was ample at the time of its erection, but the schools and community have grown so rapidly in recent years that it has become entirely inadequate. For some years the mission has been asking for an appropriation to enlarge the church, but the Prudential Committee, while feeling deeply the need, has not been able to grant the sum asked for at the expense of the regular work. In a letter recently received from Dr. J. P. Jones, the president of the Theological Seminary, he says, — “Pasumalai church is strictly the church for the institution. The audience is made up almost entirely of students and teachers, with their families. The need for the enlargement lies in the fact that the church can now accommodate only two-thirds of the ordinary audience that desire to attend. We have felt the need of enlargement for years, but that need becomes more urgent each year. Recent estimates show that the necessary enlargement can be made for \$800.00. The community is striving hard to raise \$300.00 of this sum, which leaves \$500.00 for us to seek elsewhere.” This need, which has the full endorsement of the mission and the Prudential Committee, is here presented, with the hope that some good friend of this promising educational work will deem it a privilege to give, as an extra, the sum called for that this student population at Pasumalai may have a suitable place of worship.

It is reported from East Africa that the British government is now controlling the railway from Beira to Fort Salisbury and that the road is being taxed to its utmost capacity in forwarding troops and military supplies. Our missionaries in Gazaland are compelled to await the convenience of the government in forwarding their goods. Miss Gilson reports from Mt. Silinda, on May 26, that the *mgosa* crop was very small, and on account of the difficulty of obtaining food it was doubtful whether the pupils in the schools could be kept together much longer.

It was perhaps to be expected that those who recognize no obligation to give the gospel to the nations should, in view of what has recently transpired in China, declaim against missions and lay the blame of all the difficulties that have arisen upon Christians. Some of the edicts which have recently appeared purporting to come from high authorities in Peking, have attributed the disturbances to the offense given the religious susceptibilities of the Chinese. The charge as stated is absurd. The truth is that it is modern civilization, sometimes very wrongfully pressed upon the Chinese, that has aroused their hostility. No doubt the acceptance of the Christian faith and the refusal to participate in idolatrous services is a grievance, but it is slight compared with the offense given by the opium war, the unwarranted seizure of territory by the nations, and by the building of railroads and telegraphs. Every intelligent student of Chinese affairs knows what fierce antipathies have been enkindled by the building of the railroad between Peking and Tientsin. The road when first constructed, some years ago, was entirely destroyed, and though rebuilt and kept open by foreign intervention, it is bitterly opposed by thousands of people along the Pei-ho river, whose business as boatmen it has injured. According to Chinese notions, the erection of telegraph poles destroys the "fung shui," or good luck of a place, and all digging in the ground disturbs the "earth dragon" who will reek vengeance on the inhabitants. Moreover, the building of railroads necessitated the interference with multitudes of graves, than which nothing could be more offensive to the Chinese who worship their ancestors. It is solemnly believed by tens of thousands of Chinese that under each sleeper of the railroads which the foreigners build is buried the body of a child, slaughtered for the purpose.

These are the matters connected with the introduction of Western civilization into China which have aroused her people, and not primarily the introduction of Christianity. Chinese officials must find some excuse for this extraordinary tumult among their people, and naturally they do not like to tell the outside world that it is because they hate its arts and sciences and manufactures and its whole work of civilization. To admit this would be to class themselves as barbarians. It is much easier for them to say that the ground of their antipathies is religious, and because foreigners seek to overthrow their faith. But anyone who has seen the Chinese go straight from a Confucian temple to worship at a Buddhist altar, and then pass directly on to bow at a Taoist shrine, will understand that their faith is not so fixed and exclusive as to rouse to intolerance when another faith is presented. Again we say, and with emphasis, it is not the preaching of Christianity but the coming of another civilization which has produced this convulsion in China. Would that this new civilization had been presented in a kindlier and more Christian way. Had the nations and the men of commerce acted more in accordance with the spirit of the missionaries of the gospel this terrible awakening of a sleeping giant might not have occurred. May it be that in dealing with China now, justice and mercy may be so mingled that her hatred of civilization and of Christianity shall not be intensified.

**Why the Chinese
are aroused.**

IF any who have never attended a farewell meeting prior to the departure of missionaries, have the idea that they are occasions of depression or tears, they should have been present at the farewell meeting held in Pilgrim Hall, Boston, on August 2, when a large company that filled the hall were met to say good-bye to nearly a dozen missionaries soon to sail for Turkey, India, and Africa. The brightness and cheer of that meeting will not soon be forgotten. The names of those who sailed on the *Ivernia*, on Saturday, August 4, will be found in the Notes for the Month. Dr. Frederick C. Wellman leaves his wife and two children in this country, while he returns to Kamundongo in West Central Africa. Rev. Dr. J. E. Abbott and Miss Anstice Abbott are return-



DR. AND MRS. GEORGE W. HARDING.

ing to the Marathi Mission, after a furlough in this country. Rev. Henry J. Bruce is also to return to the Marathi Mission early in September. Mrs. Henry S. Barnum and Miss Mary M. Haskell return for work in the Turkish missions. The six new missionaries in this party that sailed on August 4 are Rev. Charles T. Riggs and wife for the Western Turkey Mission. Mr. Riggs is the son of Rev. Edward Riggs, of Marsovan, and a grandson of Dr. Elias Riggs, of Constantinople. Mr. Riggs graduated from Princeton College in 1893 and afterward served for four years as an instructor in Robert College, Constantinople. Returning to the United States, he pursued his theological studies at Auburn Seminary, graduating the present year. Mrs. Riggs, whose maiden name was Mary R. Steele, is from Middlebury, Vermont, but she has resided for a time in Constantinople. Miss Isabella B. Trowbridge, daughter of Rev. T. C. Trowbridge, D.D., formerly president of the Central Turkey

College at Aintab, and granddaughter of Dr. Elias Riggs, goes to Constantinople temporarily, and will ultimately go to take up work at Aintab. Miss Trowbridge is a graduate of Vassar College this year. Miss Mary I. Ward is a daughter of the late Treasurer of the Board, Langdon S. Ward, and a granddaughter of the late Rev. Dr. E. E. Bliss, of Constantinople. She is a graduate of Smith College and goes to Marsovan. George W. Harding, M. D., is the son of the late Rev. Charles Harding of the Marathi Mission, and Dr. Harding with his wife are to join the mission where his mother and sister are now laboring. Temporarily he will be engaged in hospital service near Bombay. Mrs. Harding is the daughter of Rev. Mark Williams, of the North China Mission, and was born in Kalgan. She graduated from Oberlin College in 1898, and has since pursued medical studies. With a heart full of love for China, she yet goes gladly for service in India. We are glad to give the likenesses of some of these new recruits and hope to obtain photographs



MISS MARY I. WARD.

later of the others which we can present to our readers. With this party, but not under missionary appointment, go Miss Annie Tracy to join her parents at Marsovan; Mr. Harry H. Barnum, a recent graduate from Amherst College, who will reside for a time with his parents at Constantinople; Mr. Henry P. Fairchild, who goes as teacher in the Boys' School at Smyrna, and Miss Mano Ramabai, daughter of the Pundita Ramabai, who is returning to her mother in India. What joy these reënforcements, new and old, will bring to the several mission fields to which they go! May other missions receive like reënforcements soon.

OUR missionaries, and especially our mission treasurers, at several stations are asking for safes for the protection of the funds and other valuables which they are obliged to keep and which are in constant danger of being lost, either by robbery or fire. Business men in this country are often changing their safes, and have second-hand ones which they can dispose of. A request made in the *Missionary Herald* for gifts of such safes, a year or two since, brought to us no less than four, which have proved of great service. We again ask for similar gifts. Two or three such safes could be used at once to respond to urgent calls that have come from abroad. We shall be glad to hear from any who have such safes to dispose of.

WE are greatly gratified, and not a little relieved, at receiving a letter from Mr. Walkup, dated Butaritari, Gilbert Islands, April 16. It will be remembered that he sailed in his little vessel, the *Hiram Bingham*, from San Francisco in November last, touching at Honolulu in the latter part of December, since which time nothing had been heard from him. It seems that he arrived at Tapituea, in the Southern Gilbert Islands, January 15, and had spent three months between that time and the date of his letter in visiting the islands in the Gilbert group, including Ocean Island. He reports that the gasoline engine of the *Bingham* is working finely. Except on Butaritari, he finds the work in a hopeful condition. There the Resident Commissioner was absent, and the laws were therefore disregarded. He reports that no vessels had been seen for a long time, and that news of what is going on in the world for the past six or seven months "would be a change."

THE reiterated reports of massacres at Pao-ting-fu awaken great solicitude, yet one of these reports bears internal evidence of error, inasmuch as it gave the names of some of our missionaries as victims, who, indeed, belong to the station, but who are now in the United States. We have also a refutation of another report, which affirmed that there was a massacre on June 6. In the letter from Rev. J. H. Roberts, referred to in a previous paragraph, he states that a telegram was received from Mr. Ewing, at Peking, June 11, saying, "Pao-ting-fu safe, June 7." We await with deepest anxiety reports from this station, but as yet no definite information has reached us in regard to our missionaries there.

MR. MODAK, connected with our Marathi Mission at Ahmednagar, has prepared an Indian Christian Directory, from which it appears that, while in 1890 there were only 797 ordained Indian ministers, there were last year 1,010. This directory contains the addresses of 92 Indian Christian lawyers, 590 qualified Christian doctors, 1,098 government servants drawing over fifty rupees a month, and 646 editors and authors. Of the 100 Protestant Christian graduates from Madras College, thirty-five per cent are engaged in missionary or educational work. There are about 1,500 Protestant foreign missionaries in India, working among all classes.

EVERY message coming from our missionaries in China, who were writing in anticipation of the storm which has since burst upon them, seems inspired with hope. There is not a minor note anywhere save when they allude to the fate of the native converts. "Do not be over-anxious about us," writes one of them, "although the situation is not without the perils, for God is undoubtedly using his own way to bring China to him. May our eyes see his salvation here. How blessed it is not to fear anything for ourselves." Shall not the faith and courage of our imperilled missionaries at the front enkindle the enthusiasm of our churches to labor and pray for the redemption of China?

**Mr. Walkup and the
Hiram Bingham.**

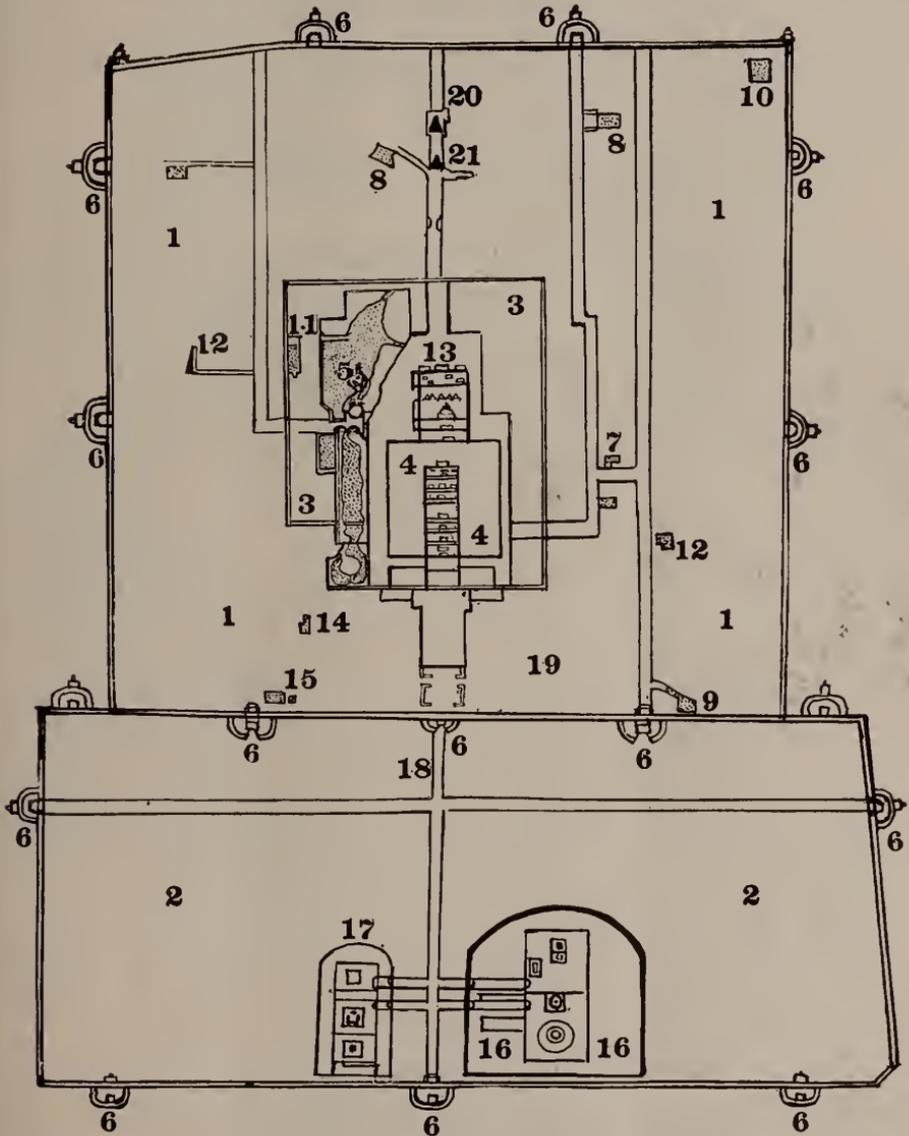
Pao-ting-fu.

Christians in India.

**"No Fear for Our-
selves."**

BELEAGUERED PEKING.

For many weeks the attention of the whole civilized world has been riveted upon Peking, and with almost breathless anxiety tidings from the beleaguered foreigners in that city have been awaited. It was known that, aside from the legations of the several foreign Powers, a large number of



PLAN OF CITY OF PEKING, FROM A DRAWING OF PASTOR JEN. (KEY BELOW.)

1. The Tartar City. 2. Chinese City. 3. Imperial City. 4. Purple or Forbidden City. 5. Place where Emperor is Confined. 6. Gates of the City. 7. American Board Mission. 8. Presbyterian Mission. 9. Methodist Mission. 10. Russian Mission. 11. Roman Catholic Cathedral. 12. London Mission. 13. Coal Hill. 14. Miss Douw's Mission. 15. Old Portuguese Church. 16. Temple of Heaven. 17. Temple to God of Agriculture. 18. Beggar's Bridge. 19. Legations of Foreign Powers. 20. Great Drum Tower. 21. Bell Tower.



GROUP OF NORTH CHINA MISSIONARIES AT MISSION MEETING, 1898.

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|--------------------------|----------------------------|--------------------------------|-----------------------------|
| 1 Rev. Mark Williams, | 17 Rev. Geo. H. Ewing, | 25 Gardner Tewksbury, | 33 Rev. Chauncey Goodrich, |
| 2 Ruth Ingram, | 18 Miss Jane E. Chapin, | 26 Harry Kingman, | 34 Rev. Geo. D. Wilder, |
| 3 James Porter, | 19 Mrs. Chauncey Goodrich, | 27 Mrs. Henry Kingman, | 35 Mrs. Geo. D. Wilder, |
| 4 Rev. H. D. Porter, | 20 Mrs. E. G. Tewksbury, | 28 Miss Abbie G. Chapin, | 36 Grace Goodrich, |
| 5 Rev. Horace T. Pitkin, | 21 Donald Tewksbury, | 29 Mrs. Charles F. Ewing, | 37 Rev. Charles A. Stanley, |
| 6 J. H. Ingram, m.d., | 22 Miss M. E. Andrews, | 30 Miss Henrietta B. Williams, | 38 Dorotha Goodrich, |
| 7 Rev. Henry Kingman, | 23 Carrington Goodrich, | 31 Marion Ewing, | 39 Chappell Porter, |
| 8 Rev. D. Z. Sheffield, | 24 Mrs. J. H. Ingram, | 32 Rev. Charles E. Ewing, | 40 Mrs. H. T. Pitkin. |

missionaries, male and female, connected with many missionary societies, European and American, were confined in a limited area and under the fire both of regular Chinese troops and of a vast mob of Boxers. In the cutting off of communication after June 10 it was natural that the worst surmises should gain currency, and correspondents in China and newspapers outside of China have most wickedly stated as facts what were only conjectures. Many of these rumors bore internal evidence of their falsity, and the recent tidings have proved that they were simply inventions. Nevertheless, it was an amazing relief to receive authentic tidings that on the 21st of July our missionaries, who had congregated in Peking, were safe though still in peril, and later on to have good reason for believing that they were alive on August 2.



HOUSE CONNECTED WITH MISSION PRESS AT PEKING.

MR. AND MRS. J. L. MATEER.

We can still say, as we said in our last number, that no definite tidings have been received of the death of any person in China who is connected with the American Board. Recognizing continued perils and not knowing what a day may bring forth, we can lift our thanksgivings to God for the deliverances he has thus far vouchsafed. As we write, the perils of those who were at Pao-ting-fu and in Shansi seem greater than in other districts. May God deliver his servants and bring them safely out of their distresses!

On another page will be found reference to the escape of our missionaries at Kalgan. The intense interest felt in all that relates to Peking leads us to reproduce a plan of that city which we used last year and is vouched for as correct. We have also reproduced a photograph taken at a meeting of the

North China Mission some two years since, which, though not as clear as we could wish, yet presents the lineaments of fourteen missionaries and seven children who are now supposed to be in Peking. We give also a cut of the house connected with the mission printing establishment at Peking, occupied by Mr. and Mrs. J. L. Mateer prior to his death in April last. It may stand as a representation of many of the houses which are used by foreigners within the capital city.

The cut of Tung-cho, with its famous pagoda, shows the river bank of the Pei-ho and the character of the native houses along that stream. Cuts, illustrating the North China College at Tung-cho, were given in our last number, and these buildings, we now learn, were looted and some of them burned. But as yet we have no letters giving details of the destruction of the property in that city.



TUNG-CHO PAGODA AND BANK OF PEI-HO RIVER.

While we rejoice over the report of the safety of our American missionaries, we are assured that a great many of the native converts, how many we do not know, have been called to face death and are to be numbered among the martyrs for Christ's sake. We may still hope that many have escaped the edge of the sword, but they are scattered and in peril. We expect to hear that many of them have confessed "the good confession in the sight of many witnesses." Statements that have appeared in recent newspaper articles respecting the character of these native Christian converts in China are to be classed with the lies told as to the slaughter of missionaries which have never occurred. These native Christians are not perfect, any more than the

professed Christians in America are perfect, but taken as a body, they have commended themselves strongly to the clear-sighted and able missionaries who have labored among them as faithful and true men and women. It is the grossest slander to speak of them as outcasts and criminals, who have attached themselves to the Christian body for the sake of gain. Many of them have shown in the clearest way possible their fidelity and truthfulness, and their readiness to suffer and die for the cause of Christ. While firm in their own convictions and refusing to join in idolatrous worship at heavy cost to themselves, they have yet been loyal to the government and never disturbers of the peace.



NORTH CHINA NATIVE CHRISTIAN HELPERS.

We are glad to give here a photograph of a company of native Christians, laborers gathered from different stations at Tung-cho for conference some two years since. They belong to the middle class of the people, and not a few of them are able preachers. Probably some whose faces are here presented are among those who have received the martyr's crown, and we venture to say that they are as worthy of that crown as were those of other races and climes who have suffered for Christ's sake. In our prayers for further preservation of our missionaries let us not forget to pray for these native Christians who are in yet greater peril than that to which our fellow-countrymen are exposed.

OUR MISSIONARIES AND FAMINE RELIEF.

LETTERS from different members of our Marathi Mission and articles published in the papers of India, particularly in the *Dnyanodaya*, reveal an extraordinary amount of effort put forth by our missionaries to relieve the distress in the famine districts. From these various accounts we will give here a condensed statement of the extent and variety of these labors of missionaries of the American Board, particularly in the Ahmednagar district.

At the first the principal effort was in the direction of helping the impoverished people to reach the government relief works, but later on, other methods of relief claimed attention. Drs. Bissell and Grieve opened in Ahmednagar a famine ward in which the sick, especially women and children, are cared for. They also conduct a diet kitchen to supply cooked meals for those who are in a starving condition. Miss Nugent, aided by Bible women, visits respectable Indian ladies who cannot go out of doors, and also the homes of weavers. Nearly one hundred widows and other women, deserted by their relatives, are cared for by Miss Nugent, Mrs. M. E. Bissell, and Mrs. R. A. Hume.

At the various stations famine children have been received; over two hundred by Mr. Fairbank in the Vadala (Wadale) district, seventy-five by Dr. Ballantine in Rahuri, and over fifty by Mr. Bissell in Sirur and Kalgaw. Dr. Hume is building quarters for fifty boys in the Parner district. In Ahmednagar city Dr. Hume has twenty boys and Mrs. Hume eighty girls; Miss Nugent has one hundred and eighty, Mr. Fairbank seventy-five, Mr. Bissell fifteen, and Mr. and Mrs. S. R. Modak about eighty boys. There are eighty-eight day schools in the city and district, and the poorest children in these schools receive grain, either daily or weekly. In this way over 3,200 children are regularly aided.

Among other forms of relief which may be mentioned is the giving of work to some who cannot go to the government camps. Many are employed in improving the water supply in several places. The weavers suffer much in famine times, but Dr. Hume has superintended extensive relief works for them, in which 433 men and women are receiving work. Clothing has been distributed, especially in the villages, and this village relief work is becoming more and more important. The Collector of Customs at Ahmednagar accepted an offer of the mission to administer charity to farmers in four *taluks*, or counties. Coöperating in this way, an immense amount of cheer and aid is rendered these farmers, among whom nearly \$23,000 have been distributed, without distinction of caste or creed.

This account of the labors of our missionaries in the Marathi district was sent about the time that the vessel bringing corn from America arrived, and arrangements were making for the distribution of this corn. It was planned to sell the corn at about twenty-five per cent below the price of other grains, and to allow no one to buy more than thirty or sixty cents worth at one time. Our missionaries who are engaged in this work are greatly aided by about 260 Indian Christian agents, whom they speak of as an intelligent and trustworthy

body of men, to whom they can commit the carrying out of the plans which have been formed. Only in this way could such an immense amount of work be undertaken and carried on successfully. In summing up their report, the missionaries say:—

“In these and other ways the American missionaries of the Ahmednagar district are carrying on famine relief. The amount of money is large. The amount of strength and interest and tax on life is greater. All the members of the station frequently meet together, and after consultation recommend what amount of money should be appropriated for each object. The final appropriation is made by the Famine Committee of the mission. In this way, careful consideration and good judgment are secured. Accounts of all expenditures have to be rendered in considerable detail, and to be audited by the regular auditors of the mission.”

In connection with this work for bodily relief, spiritual matters are not forgotten. While aid is given to Hindus, Mohammedans and Christians alike, all suitable opportunities are availed of to speak to the people upon Christian themes, telling them the story of Christ and his salvation.

A PARTING WORD.

BY REV. JUSTIN E. ABBOTT, D. D., OF THE MARATHI MISSION.

I RETURN to my work in India with a feeling of great thankfulness that kind hearts in America have responded so nobly and generously to the cry of distress. The famine has cast a terrible darkness over that land. Famine relief has been the divine ray of light for the millions of sufferers. The total of famine funds sent from America already approaches a million dollars. It will be more than that before the October harvest brings its partial relief. The love of man in the name of Christ has been translated into dollars and cents here, and retranslated there into food and sympathy, with the explanation of their source as the love of Christ. Hearts made tender by the kindness they have received will respond to the touch of the Truth as never before. The tens of thousand children taken into the love and care of missionary hearts, have already begun to develop in the Kingdom of God to which they rightly belong. India's sorrow has also been an unprecedented opportunity for Christian hearts. Both America and India are to be the better for the giving and the receiving of love.

I return, however, with a burden not lifted off as the steamer looses from her moorings. Two thousand one hundred children and many hundreds of helpless widows have been received by the missionaries of the Marathi Mission into shelters which are temporary, but into a love and responsibility which must be permanent. Are those to whom God has given tender hearts, and the wealth of this world, going to stand by that mission? That is my burden, for it is a question not yet answered. These children have been picked up dying by the roadside, abandoned in the alleys, as they have been received from the hands of emaciated fathers and mothers who, in a sense, have brought them in their arms to Christ for his blessing. Will Christ's modern disciples forbid

them to come unto him? That is my burden. To bid them come will cost the disciples money. For the 2,500 children that the Marathi Mission feels it has the strength to care for, \$50,000 a year for an average length of five years will be necessary. When the stirring famine appeals are not heard in the public press, when thoughts go to the needs of other lands, will these 2,500 children be forgotten? Will dollars be balanced against souls? Will the 2,500 children be forbidden to receive Christ's blessing because it will cost \$50,000 a year? This is my burden.

On the other hand, I return with faith. Christian hearts in this land have proved themselves true to the touch of sympathy. They will continue true to the touch of the needs they understand. Missionaries will not be allowed to be crushed under the financial burden. The millionaire and the Christian widow, with her mite, will for the love of Christ and humanity respond as the need may be.

I return with the resolution that America shall hear more and oftener about India's needs; believing that those who are Christ's disciples will count it a favor to have their sympathies moved and their eyes opened to that which can be done for those who need their help.

SOME NOTES FROM INDIA.

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

MAX MÜLLER has been regarded by all Hindus as their greatest friend. He has certainly given largely of his extraordinary power and culture to unravel the mysteries of the literature of India and to commend its philosophy to the West. So enamored does he seem to be of the mighty thought and the deep yearning of ancient India and of the noble lessons which the East has for the West, that the Hindus believe him to be practically one of themselves — some of them even claiming that in his former birth he must have been an orthodox Brahman. Many Christians have felt that such an advocate of a false philosophy and religion could hardly be called a Christian. But his recent "Open Letter" to Protab Mozoomdar, the great prophet of Brahmo Somaj, urges him and his followers who practically accept as much of Christ as the Professor himself does, to become out and out Christians. This has been an eye-opener to the East as to the true position of the Oriental scholar. He boldly disclaims any such view of Christianity as the missionary entertains and denounces those who make a propoganda of our faith. We gladly forgive him for his note of dissent, especially as in the same letter he assumes the rôle of a propogandist himself and warmly urges his Brahmo friends and admirers to accept openly our faith. The day has passed when we could afford to quibble or haggle over the particular form of Christianity which people may be prepared to accept in this land. So long as they accept our Lord as their Saviour and Guide, we are not overanxious as to whether they accept also our special statements of faith.

But the storm of dissent which has arisen from Hindus and Brahmos alike upon the appearance of this appeal must be a damper to the Professor.

The Brahmos as a class turn the tables upon their friend and suggest that as he and they really are (as he claims) so near in their belief, he might come over to them rather than they to him. The Hindus, who have hitherto admired and freely quoted him, now inveigh against him and classify him with the missionaries, which in India is equivalent to first-class abuse. It is well that the good doctor learn a lesson about the danger of giving even a small modicum of religious advice to this people in their present stage of advance. He may learn, after a while, that the strange religious condition of the educated Hindu is not the result of the narrowness and indiscretion of the missionary, as he has asserted, but the child of Brahman conceit and hypersensitiveness to advice — a frame of mind partly created and faithfully nursed by the Professor himself through his writings during the last two decades. In other words, Max Müller has so long extolled Hindu philosophy and faith, and has found such apt scholars among educated Hindus, that any word which he may now say in behalf of his own faith, is regarded by them as a sign of senility and loss of mind on his part. It has today really come to this, that any true friend of India and the Hindus must be prepared to be regarded by them as an enemy and an ignoramus if he undertake to extol our religion above their ancestral faith. However learned and eloquent the advocate of Christianity and the critic of Hinduism may be, he will be subjected to all sorts of vain and abusive criticism by men who seem truly to believe today in the divine supremacy of their Vedantic philosophy. These are strange days in India. But they are only a step in the progress of truth and will be speedily followed by a more sane attitude of mind and a larger welcome to, and reception of, our faith in India.

We are just now beginning to appreciate the blessings of a stable currency in India. For many a year we have been rocked violently upon the financial sea in a rickety money standard which always gave much inconvenience, and sometimes threatened disaster. Silver may be, and indeed is, a very convenient currency in some respects. But even so demonitized an individual as a missionary finds that he sits more easily upon a gold standard than upon a silver one. It is true that neither he nor the average resident of this land sees any more gold than he used to. But the new law giving us a gold standard has wonderfully sobered the tottering silver rupee, so that we can now rely upon its market value and redeeming quality. We have to thank the viceroyalty of Lord Curzon for this important item of reform. He has already done many things for the country during his brief term of office, for which the people of India will remember him, and which will contribute towards making his viceroyalty one of the most illustrious that the country has ever known. He seems to be a man of larger caliber, and of more statesmanship, and of more marked sympathy with the people than most of the former viceroys England has sent out to govern this great land.

Another matter for which he has won the respect and thanks of all the friends of India is the high stand which he is taking in reference to the immorality and inhuman crimes of the English soldier upon native women in this land. The unspeakable horrors which the representative of British arms

in this land perpetrates upon the women of the East is, thanks to the recent vigorous attitude of the viceroy, receiving the attention which it deserves. And I am glad that he is trying to bring the matter home to the officers of that regiment in Burmah with whose practical connivance the terrible outrage was recently committed there. "Tommy Atkins" is the beast that he is, because the standard of social morality among his official superiors is so low. I sometimes feel that the British army does nearly as much to degrade this people as the missionary force does to elevate them. If this is not so, it is because his presence is not so general in the land. In any case, the public and most vigorous rebuke which the viceroy has administered to that regiment and its officers is as wholesome as it was needed, and the people of this land are cordially thanking him for defending them from the gross passions of the white soldier. His letter will also tend to allay the strong feeling which has been gaining strength among the natives of late, that justice administered to Europeans is one thing, and that administered to natives a very different article.

It is very hard to realize how absolutely enslaved the people of India are to superstition of the astrological type. According to the Hindu time-system, we are now in the midst of the *Kali Yugam*—the "Iron Age." In their cycle of four ages this is the time when all the powers of the nether regions are set loose, and when evils, moral and physical, reign supreme. To believe otherwise, no matter how many good things one may enjoy, is to be recreant to the faith of the fathers, and to deny their most sacred Shastras. The consequence is that it is practically useless to try to argue a Hindu into the belief that our days are days of prosperity and of progress. His Bible tells him that "the times are out of joint," and that is enough for him. This, more than anything else, has to do with the unhappy discontent of the people, and no prosperity, however great, could persuade them that this is not the worst time that can happen to them. The saddest thing about it is that there are thousands of years more left of this iron age to paralyze their ambition and to feed their pessimism. This is the reason why millions of them in this section of India were sure that on the thirteenth of this month some terrible calamity was to happen to the world. So convinced were they of this coming disaster that many did not sow their crops or make provision for future needs. In this direction, as in others, the religion of this people is a terrible nightmare, ever pressing them down towards despair.

It is true that there are always found in the land real evils enough to crush any people without the weight of imaginary ones. Today over one million people are in the famine camps of the government in the western and northwestern parts of the country. Hardly a year passes when some large tracts of the country are not suffering from drought. Add to this the devastations which the plague is causing in many parts of the land, and we find enough to satisfy the pessimistic orthodoxy of any Hindu as to the times. But of course it has always been so here, only a great deal more so. This, however, the Hindu persistently denies. And this is, perhaps, why he has always declined to dabble in history. The myths and legends of a glorious

past are more to his liking, and furnish a better background to his modern morbid vision.

The accounts of the recent great Congregational Council at Boston make us all proud of our denomination — proud above all that we are pressing onward and at the same time clinging with a new and more intelligent passion to some of the basal truths of our faith. But as we, out here, read of the deputations and delegations which had assembled from the four corners of the earth, we could not help wondering why it was that the one hundred thousand Christians of the Congregational persuasion in India had no representative whatever at the Council. Were we entirely forgotten? Or was this large community which Congregationalism has won out from heathenism, with its band of some two hundred missionaries, unworthy of representation? Is it not here that our denomination (at any rate, so far as America is concerned) made its first efforts and triumphs as a missionary force? I must confess that some of us felt decidedly out in the cold, while still proud of our affiliations. Did we expect too much?

LETTERS FROM THE MISSIONS.

North China Mission.

BEFORE TUNG-CHO WAS ABANDONED.

THE letters printed in the last number of the *Missionary Herald* from North China were written amid the heavy mutterings of the storm which was soon to break upon the devoted band of missionaries at Tung-cho and Peking. Since those letters were written another mail has been received, reporting the state of affairs down to June 3 in Peking. Extracts from several of these communications will be given here.

Under date of June 1 Dr. Ament wrote to his wife from Tung-cho, where the annual meeting of the North China Mission was in session:—

“We are still untouched by fiends in human shape, as these Boxers are proving themselves to be. The Taotai has sent soldiers to guard the college. They were a sorry lot and brought no guns, saying that they proposed to persuade the Boxers to leave us alone if they came. It seemed quite certain that we were singled out for attack once or twice, and Mr. Roberts and I were appointed

to go into the city and help protect the place. The Chinese were in a great fright and something must be done. Our Peking field has been badly harried by the enemy, and God only knows when our work will ever get into shape again. Our Nan-Mung people are pouring into Peking and our people are practically refugees everywhere. Foreign soldiers are now in Peking to the number of three hundred; more are ready to come unless the yamen move quickly. The foreign ministers did not leave the yamen till 2.30 on Thursday morning, working with the yamen to get permission for soldiers to be sent, and finally saying that soldiers will be sent whether we get permission or not. Then the railroad refused to take the soldiers and they were coming by boat, but finally the railroad gave in, and there was no special opposition in Peking.

“The Boxers are evidently preparing for some large movement and no one can predict what is in the immediate future. Our chapel in Nan-Mung is now a Boxer encampment, and perhaps Cho Chou is

in the same condition, as we have heard nothing for a week or so.

"We have had very pleasant meetings this year, and I never enjoyed an annual meeting more, perhaps it is in part because I have had so little to do, being only on the devotional committee, and having time to take exercise and think over any opinion I wished to express. Everyone seems in a seraphic state of mind and heart, and if the Boxers should sweep us all out of existence, I think most of this company would make a triumphant entrance into the better place. Mr. Tewksbury expects to have a sort of Northfield convention in June, when only hungry people will come, to hold special meetings for the infilling of the Spirit.

"Our station is added to most substantially by the coming of Pen Yuan and Wen Shun [recent graduates of the Gordon Theological Seminary] and I feel as though we are stronger now than ever before in our history. A new building is needed in Tung-cho, and money is at hand to put it up, only the unsettled condition is against it just now.

"4 P. M., Saturday, June 2. Terrible news comes in from Nan-Mung of the murder of Catholic Christians and the looting of the homes of several of our people. They do not seem to be as incensed against the Protestants as against the Catholics and do not kill our people, except in special cases where they resist or have enemies. The Boxers are gathering in thousands in the south suburb of Cho Chou, but no one knows just what they are planning to do. Foreign soldiers are coming into Peking, and it looks as though the end of this dynasty were approaching. The American soldiers are fine looking men, and have had experience in the Philippines.

"Boxers are gathering in temples near us, and two men have just gone to the yamen to see if we cannot have a guard. We are living in troublous times. I am glad you are spared all the anxiety. Some of the ladies are badly frightened,

and in fact it looks squally for us all. After killing all Christians, the Boxers claim that they will finish the foreigners. They number tens of thousands and we could do little against them if once the courage to attack us came upon them. We trust God, who alone can direct in the affairs of men. There have been so many providential escapes already that we are confident that God is fighting for us; we place ourselves in his hands. Of course, as for myself personally, there would be little difficulty, but I will not leave nor seek safety while the women and children are imperiled; we stand or fall together. Since the arrival of the soldiers Mr. Ewing writes that Peking has settled down immensely and it is very quiet. It is the people in the out-stations who are now in danger.

"Sunday evening, June 3. We have had a quiet day; Mr. Tewksbury and Dr. Ingram went to Peking to see Mr. Conger, and to see if anything could be done to protect the people in Kalgan; also to see if an escort could be provided for Mr. Roberts, who has received a telegram from Sprague which said 'Boxers threatening, Roberts come quick,' or words to that effect. I think we shall get through with our business tomorrow so that I can go up to Peking on Tuesday. I suppose our hill houses are in danger and the Ingram house has been robbed, but what things were taken we do not know. Thousands of Boxers are gathering near Cho Chou and say they are going to march on Peking and Tung-cho, then Tientsin, till the foreigners are gone. No foreign government seems to want to take a hand in the affairs of China. A telegram from Washington has come, enquiring for Rev. Horace T. Pitkin, who is safe in Pao-ting-fu. Mr. Tewksbury says Miss Russell and Mr. Ewing, in Peking, are worn out with their anxieties, and thinks I should return as soon as possible. Hence Mr. Roberts and I will go up to Peking Tuesday morning on our wheels.

"We celebrated the Lord's Supper this evening and our hearts and minds were soothed by coming in contact with the pure soul of Christ. The aroma of his life seemed to fill the room, and for the moment the sounds and turmoils of this world were lost in the growing glory of our Christ. We have a refuge here which no one can invade and we are safe in Him. Do not be anxious about me, nor believe the telegrams unless you have special reasons to believe them. If we are entrapped, as were the missionaries in India in 1857, our way to glory will be speedily opened—it will make little difference whether we go a little earlier or later. God reigns and we can only commit ourselves to his care. That we are in danger, all admit and realize. 'Hell may break loose' at any moment. Thousands are waiting for the signal. I will write as often as I can and keep you informed."

FROM PAO-TING-FU.

THE last letter to reach us from Miss Morrill, of Pao-ting-fu, was written April 4, and now that we are in such uncertainty as to what has transpired at that station, the following extract from Miss Morrill's letter is of deep interest:—

"The Boxers seem to be getting well established in Chihli, though as yet their raids have been confined to Catholic communities. My Bible woman in the south suburb and vicinity tells me that some heathen families which a month ago were favorably disposed to the truth, are now unwilling to receive her, because of the many rumors of a general upris-

ing and their apprehensions of consequences if seeming to be identified with us. We are keeping quiet minds despite the wild reports, and find our days very full.

"We have twenty-one pupils in the school this term. Miss Gould has succeeded in grading the classes to a certain extent, which simplifies the labor of instruction. We have a standard for pupils entering the Bridgman School, and now that they are graduating, students feel that education for girls is on a sure basis. When I am at home I have charge of some of the Bible work and plan the Christian Endeavor meetings with the leaders. This term the girls are taking the Gospel of John in their Morning Watch. Some are too young to do much unaided, so we divide the school into four sections, the leaders preparing a portion with me the previous evening. One division goes to the kitchen, that the matron may read with them and yet see that the porridge does not burn. On Friday afternoons, before and after the women's prayer-meeting, some of the older girls hold themselves in readiness to aid me in hearing the women's lessons."

After some accounts of particular women in whom she is interested, Miss Morrill adds:—

"Our last service was Sunday evening, when we had a two hours' meeting. There were several hymns sung, and the leader's remarks were brief, but there were fifty-eight testimonies, only four of which had to be checked for running over time."

South China Mission.

QUIET TIMES.

WE have no word from our missionaries of any disturbances in the South China Mission, and on June 11 Dr. Hager wrote:—

"A week ago I spent a Sabbath in Canton and enjoyed a pleasant and, I

trust, profitable communion with the Christians there. The attendance was better than I have seen it, and three adults and three children received baptism, while two were received on confession of faith. Among the latter was our native pastor's son, and the other was

one of Miss Cheney's pupils who nearly thirteen years before had received baptism in a country village, her father and mother both being earnest Christians. In the congregation were a number of our Hong Kong and country members. After the service a subscription list was passed and more than one hundred dollars subscribed, which sum I trust will be increased when all the members of the congregation have had an opportunity to subscribe. I mentioned the fact that in our Hong Kong church every one was expected to do something.

"In Hong Kong we have received recently three by baptism, one on confession of faith, and one by letter, bringing the number added to the church roll for the year up to twenty-five, which is a fair showing.

"In Canton some thirteen have received baptism, with one or two additions by confession.

"Our Hong Kong church and school is slowly rising and we have already made our first payment of \$3,000 which has practically been raised. We have, how-

ever, had the misfortune of losing one of our adherents who promised to raise \$6,000 to \$10,000 for us. His death is a great loss to us, but the plague is no respecter of persons, and young and old, rich or poor, are alike snatched away. We had hoped that we might escape this year, but it is here; if not quite so bad as last year, still sufficiently severe to snatch away from ten to twenty persons daily. Thus far we have not lost any of our members by death, and we trust that the destroying angel may pass us by. Very little can be done for those seized by it, and there seems to be little difference between Canton and Hong Kong as to the virulence of the disease. All our sanitary regulations here have not been able to eradicate it and it thrives almost as badly as in some parts where there are no sanitary laws enforced.

"Some of the reports from the country are encouraging. Am on the eve of making another tour into the country before the half year closes."

Japan Mission.

THE WORK OF STUDENT EVANGELISTS.

UNDER date of May 17, Dr. Davis writes from Kyoto:—

"We have five baptisms to report at Bodaiji village, east of Lake Biwa, where one of our theological students worked last summer, and where he has gone twice a month since coming back to school. One of these was an old woman nearly ninety years of age. The work at Haze, in the province of Ise, one hundred miles east of Kyoto, is also encouraging. Another of our students worked there during the summer, a year ago, and has spent the two vacations since with this band of Christians. They are greatly in earnest and will call him to be their pastor when he finishes his studies next month.

"The work started last fall in the

weavers' district in the northwest part of Kyoto is also promising. Five adults were baptized there a few weeks since. The meetings are continued every fifth night and on the Sabbath. The sixty thousand factory operatives in that part of the city rest on the first and the fifteenth of each month, and close work in the early evening on each fifth day, so that we can get an audience. There is one sad possibility, however, staring us in the face. When the reduced appropriations for this year came to be apportioned last January, we looked over our field in Kyoto and the four provinces around it, cut down everything we could, stopped some work, and found that we were not going to be able to care for all the old work through the year unless we should get more help.

But we decided to run this weavers' district work on through the first half of the year, and hope for help. Unless we get more help in some way, this most promising work, and other work in our field, will have to stop. I know that this is the condition of things the world

over, and so I have no heart to make an appeal for our field alone. But, oh, the pity of it! that, with so much wealth in the hands of the church, the dying souls who are beginning to thirst for the Bread of Life must be left to starve and die!"

Mexican Mission.

DOLORES.—A NEW CHURCH.

MR. WRIGHT, of El Paso, reports a journey through the heart of the Sierra Madre region for the purpose of reaching Dolores. With Mr. Olds of Parral, and one native preacher and one delegate from the Parral church, the party traveled steadily for six days on horseback. The ride began each day by seven in the morning, and continued to half-past seven or later in the evening, with only an hour at noon. The party slept out of doors each night, and carried all their food with them. Mr. Olds says that the great weariness of the journey was relieved only by the wonderfully wild and varied mountain scenery along the road. He writes:—

"When we arrived at Dolores we found plenty of work planned for us. The first evening was given to a most cordial and original welcome service, with poem, songs and addresses for the occasion. The next day began with a sunrise service at 5.30, the convention exercises at 10 A.M. and 4 P.M., and preaching at night, and the same program was continued for each day of the week that we remained with them.

"Dolores is a small village, deep in a mountain valley, where our colporter had introduced the Bible six or seven years ago, and on visiting the place a year later had found a group of believers. For two successive years, students from our school in El Paso had gone to aid them during the vacation months, and a little over a year ago one of these, having left the school to enter the work, and married, went to them, and now they desire to be organized into a church.

A leading member has freely given his best room for the services and nearly supports the preacher, and although the number of believers is not large, they are in earnest, and exert a wide influence in the district around.

"After the work of the convention of Sunday schools and Christian Endeavor was finished, the council which had been called, convened and approved the organization of the church, and made arrangements for its formal recognition. The members of this council come from El Paso, 500 miles distant, Parral, 150 miles, and Las Cuevas, about the same distance, and have had to give about ten days to the journey, and it will take them as long to return, not counting the week spent there.

"Sunday was the great day for that church. After the Sunday school, in which three infants were baptized, and the Christian Endeavor Society with a special service, the new church was organized, with fourteen members received by letter from the Parral church, and eight new believers baptized. About an equal number of candidates remain to be received at a later date.

"So a new name is added to the Congregational churches of the state of Chihuahua, a new impetus is given to evangelical work in that region, and an added responsibility is placed upon the mission. The little church needs a house of worship, and the ground is already donated by one of their members, and much of the material is ready, but they need about \$300 to pay out for work, and they trust that the Lord will provide it for them."

Zulu Mission.

CHRISTIAN AND HEATHEN ZULUS.

MR. TAYLOR, after the annual meeting, went for a time to Esidumbini, from which station he wrote of the pleasant impressions made upon him both at the meeting and subsequently:—

“The meeting opened with an especially interesting session of conference with the native pastors. As it was all in Zulu we could understand little more than what was interpreted to us, but there was something in the spirit of the men and in the readiness with which they comprehended the questions discussed which one could not help understanding. The size of the men would give one the impression that the Lord had chosen for himself the giants of the people to be his messengers. All but one of the ordained preachers present were six feet tall, and broad in proportion. Their spirit toward the missionaries was full of friendliness and there seemed to be very little selfishness in the views they expressed in regard to the work.

“We are seeing more of the actual contact of a missionary with the natives

now that we have come up here to Esidumbini. Nearly every day some native or natives come for medicine, which Miss Mellen herself doled out before the doctor came. There are sick babies which the parents do not know how to care for, and sick parents who do not know how to take care of themselves. Then there are outstation preachers who seek advice in their work, people who are in trouble and want the missionary's influence to help them out, and all classes and conditions of men and women to whom Miss Mellen ministers with the same cheerfulness, in spite of all the interruption to her work. Her perfect command of the language gives her perfect power to understand the needs of all who come.

“We see more of the raw heathen life here than at Adams. Many of those who come to the mission wear only the *mutsha* of monkey tails and skins, and ornament themselves with bead-work in great profusion. Even at church one sees men and women wearing only the heathen costume of skins and beads.”

Central Turkey Mission.

THE COLLEGE AND CHURCHES AT AINTAB.

MR. MERRILL, in some “Notes from Aintab,” says:—

“The College Commencement came this year June 21. On Sunday afternoon the Baccalaureate sermon was preached by Professor Levonian. It was a union service of the three Protestant congregations of Aintab at the regular hour of afternoon service, and the First church was crowded with an audience of perhaps twenty-five hundred people. Monday morning was field day. This is not a country of athletic sports, and emphasis upon them is a new thing. The graduating exercises of the girls' seminary were held Tuesday morning.

Six graduates read essays or gave recitations in different languages. For the first time in a number of years these exercises and the college graduation were in the First church in the city. This fact made it possible for us to welcome all who might wish to come, and in each case a large audience was present, filling the church. Wednesday morning the college prize-speaking was held in the main hall of the college. Thursday, at commencement, thirteen graduates received their diplomas. Six of these would like to prepare for the ministry, two of them in the Gregorian church. Thursday afternoon there was an enthusiastic meeting of the alumni. About thirty from previous classes were pres-

ent, and there were letters from about sixty more. During the year news as to the condition of the college has been sent to the alumni by the officers of their association, and the good effect is apparent in the increased interest in the college. This commencement was the fortieth anniversary of the girls' school, and the twentieth anniversary of the graduation of the first college class.

"The interest of the Second church, Aintab, Rev. Mr. Papazian, in retaining their pastor has been pleasant to see. He was invited to Constantinople, and also had other plans which would remove him from this field. The people became so aroused, and so besought him to stay, that he was obliged to reconsider his resignation, and finally consented to remain, to their joy. They have asked him to give up his work in the college

and devote all his time to the church, and have offered to more than make up the extra salary which he receives from the college. Recently the Second church had a Sunday School attendance of almost seventeen hundred.

"The spiritual interest at the girls' seminary has been very gratifying; girls have come into a new experience. At Oru three members were lately received to the church.

"Aintab churches send contributions for Indian famine relief amounting to \$45 to \$50. We need help for college and hospital running expenses; also for employment of native preachers; treasury is in debt, and we are paying one-half wages — \$4 a month instead of \$8. Men can live on half rations, but is it best?"

NOTES FROM THE WIDE FIELD.

CHINA.

PRAYERS FOR RAIN.—Mrs. Muirhead, of the London Mission in China, writes of a decree issued by the Empress Dowager, some time before the recent uprising of the Boxers, calling upon all departments of government to reform prevailing abuses in order that their prayers for rain may be heard. The drought has been severe, and the Empress says, "we fear we have in some way incurred the wrath of heaven," and she charges all officials to show lenity in the collection of taxes, and to repress all tortures and other cruelties and all tampering with funds. But later on, when rain did not come, the *Peking Gazette* contained the following:—

"The anxiety at the continued absence of rain is so great that the Governor of the Imperial Prefecture has been sent to Hantan to fetch the famous iron tablet kept in the Dragon King temple here. This is the last resource when the prayers of the imperial family prove unavailing."

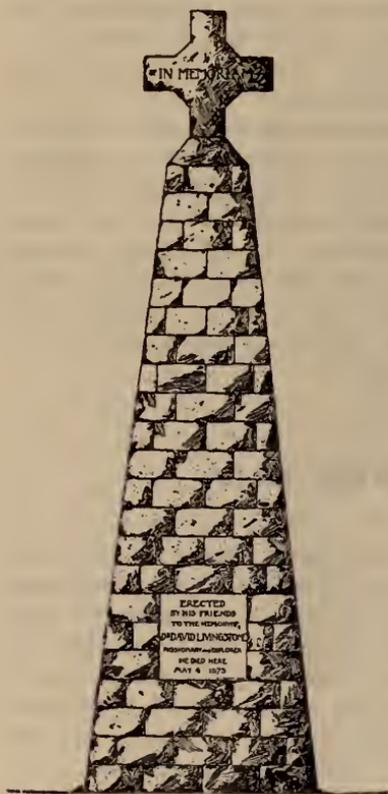
Mrs. Muirhead speaks of this tradition of the iron tablet as one of the strangest even among Chinese superstitions.

"It is kept in a well, and supposed to possess rain-inducing magical power; possibly some idea of magnetic attraction gave rise to the legend. Two hundred and fifty miles the imperial envoys travel for this 'last resource,' when prayers to heaven and works of benevolence and justice have failed to bring down the precious showers, and famine is imminent. Then the sacred tablet is borne in procession, preceded by gongs, drums, and four flags of cloth—yellow, green, black, and white. The yellow and white symbolize wind and water, the green and black, clouds. Each bears an inscription setting forth that 'prayer is offered for rain for the salvation and relief of the people.' One man carries in this ceremony two buckets of water slung on a shoulder pole. In one hand he holds a green branch, which he dips into the water and sprinkles on the parched ground, crying inces-

santly, 'Rain is coming.' Rarely, and only in times of excessive drought, the image of some distinguished deity is carried into an open court, and exposed for some time to the rays of the hot sun, in the expectation that, feeling scorched and parched by such experience, he will expedite the needed rainfall."

AFRICA.

MEMORIAL TO DAVID LIVINGSTONE. — It has been known for some time that the only monument which marked the spot where David Livingstone died and where his heart was buried was a mpundu tree, on which was carved the words, "David Livingstone died May 4, 1873. *Chuma, Souza, Mniasere, Uchopere.*" The tree has been said to be dead, and the admirers of Dr. Livingstone, under the lead of the Royal Geographical Society, have arranged for a monument to be erected where the tree stood. The monument is in the form of an obelisk, twenty feet high, surmounted by a cross. Tablets will be inserted, on one of which is inscribed the following legend: "Erected by his friends to the memory of David Livingstone, Missionary and Explorer. He died here May 4, 1873." On the opposite side a tablet will recall the faithful services of Livingstone's native followers. The section of the tree containing the inscription made by his native friends has been brought to England and deposited in the house of the Royal Geographical Society. The cut of the monument which we give is reduced from one in the *Geographical Journal* of the Royal Society. This honor to Livingstone is most fitting, but after all, his true memorial is the present missionary work in Southern and Equatorial Africa.



"THE AFRICAN CHURCH." — M. Alfred Casalis, of the French Mission to the Basutos, writes to the *Journal des Missions Evangeliques* of the collapse of the "Ethiopian Church," whose recent rapid rise has occasioned some commotion in the religious world of South Africa. "It seems," says M. Casalis, "that its birth was premature and that since its appearance it has been compromised by the very ones who organized it. The expected aid from America has not come and the government of the Cape has refused to recognize the validity of the consecration of pastors ordained *en masse* by Bishop Turner, of the African Methodist Church in the United States. Offended and disappointed, Dwane, the native bishop-coadjutor, has withdrawn from the Americans, and rumor says that he is offering himself and his church to the Anglicans or the Catholics." But there is no longer any semblance of unity; the Ethiopian Church exists no longer under this name; there are only small isolated bodies scattered here and there.

"At its beginning, the Ethiopian movement was represented by some native pastors suspected of ambition and bad conduct. Bishop Turner transformed and

enlarged it; he saw in it the first act of a drama, and, in the tone of an anointed prophet, he announced the future of the colored race and the renewing of all Africa." His dream was of an emigration *en masse* of the American blacks, "for Africa is a new world and it needs new men. Those men are we," says Bishop Turner in his periodical, *The Voice of Missions*, published at Atlanta, Ga.

His plan of immediate action is as follows: "We have bought land at Queens-town, in the Cape Colony. We shall create them a college. All the professors shall be blacks. We will train there, preachers, doctors, engineers, merchants, artisans, farmers. Then we will send them to their distant villages to spread around them civilization and the gospel." There are seventeen of these future professors who have been studying for two years and will receive their degrees in some months. But M. Casalis considers that, if their plans are carried out and their African pupils are sent forth into the land, they will die of hunger. "Who will employ the doctors, engineers, and lawyers? It is Utopia pure and simple." . . . As to the preachers or pastors, he says that "the ignorance and incapacity of those whom Bishop Turner consecrated during his African visit, without any guarantees of even moral character, compromise in advance the reputation of his future clergy." Nevertheless, M. Casalis believes that Bishop Turner's enthusiasm is sincere and his sympathy for his African brethren warm and true, and that sometime we shall have reason to thank him, in spite of his errors of judgment. "In this skeptical world, among people who, like the South African colonists, do not believe in missions, it is strengthening to encounter an enthusiast who with a generous heart believes in the regeneration of Africa."

MISCELLANY.

BIBLIOGRAPHICAL.

Held by His Hand. The Story of Sister Varteni, of Aintab, Turkey. By Myra A. Proctor. Boston: Frank Wood, Printer.

A book from the hand of one of our missionaries, long loved and honored, has a special claim upon our attention. The "short and simple annals" of the Eastern poor differ widely from those of our Western world, and we here get an insight into modes of life and thought refreshingly new and strange.

Varteni was a rare and precious saint in humble guise, who lived a life of remarkable usefulness and influence up to the close of her long earthly career, dying in 1899, at the age of 101 years. The anecdotes of her childhood and after days, with which the book is filled, give the portraiture of a woman strong, broad-minded, unselfish, patient, and loving; whose sound judgment and enlight-

ened charity made her a blessing to her people and to the missionaries of Aintab.

This sketch is in paper covers, having 115 pages, and its cost is but forty cents, so that it is within the reach of all. We wish that it might be widely read.

Politisch — Militärische Karte von Ost Asien. Zur Veranschaulichung der Kämpfe in China, Korea, und Japan. Prepared by Paul Langhans. Gotha, Justus Perthes. Price one mark.

This beautiful map, fresh from the celebrated Justus Perthes press, is just what is needed at this hour by those who would understand the progress of events in China. Aside from the three principal maps on the sheet, there are more than a dozen inserts, showing distinctly the points of greatest interest at the present moment. Nothing could be more attractive and timely than this publication.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

Continued Intercession for China; for the lives and health of our imperilled missionaries; for the Divine comfort and support of kindred and friends who are anxiously awaiting tidings from those whose safety is not assured; for the deliverance of native Christians, that they may be steadfast in the faith; for the Allied Powers, that they may be united in action, and while firm in purpose may be humane and Christian in conduct; and for the speedy restoration of order throughout the empire.

For missionaries, new and old, now on their way to their several fields. (See page 348.)

For the strengthening of our missionaries in India, who are overburdened with work in connection with famine relief. (See page 356.)

ARRIVALS ABROAD.

July 7. At Cesarea, Western Turkey, Rev. J. L. Fowle and wife.

DEPARTURES.

July 28. From New York, Rev. William Hazen, to join the Marathi Mission.

August 4. From Boston, Rev. J. E. Abbott, D. D., and Miss Anstice Abbott, returning to the Marathi Mission; also George W. Harding, M. D., and Mrs. Emily D. Harding, to join the same mission; Rev. F. C. Wellman, M. D., returning to the West Central African Mission; Miss Mary M. Haskell, returning to the European Turkey Mission; Mrs. Henry S. Barnum, returning to the Western Turkey Mission; Rev. Charles T. Riggs and wife, and Miss Mary I. Ward, to join the Western Turkey Mission; Miss Isabella B. Trowbridge, to join the Central Turkey Mission. With this party also went Mr. H. P. Fairchild, who is to assist in the Boys' School at Smyrna. (See page 348.)

August 18. From New York, Miss Anna F. Webb, returning to the mission in Spain. The *Queen of the Isles*, with the reinforcements for Ponape, which was announced to leave San Francisco July 18, was detained, and did not sail until July 26.

DEATH.

August 8. At Portland, Maine, Rev. Cyrus Hamlin, D. D., LL. D. (See page 341.)

DONATIONS RECEIVED IN JULY.

MAINE.

Alfred, Cong. ch.	7 45	
Bangor, Central Cong. ch.	300 00	
Bath, Winter-st. Cong. ch.	91 94	
Brewer, 1st Cong. ch.	9 75	
Gorham, John A. Waterman,	10 00	
Madison, Cong. ch.	8 00	
No. New Portland, Cong. ch.	4 00	
Patten, Cong. ch.	5 00	
Phippsburg, Cong. ch.	8 50	
Portland, Bethel ch., of which 25 from A. E. Farrington,	68 00	
Searsport, 1st Cong. ch.	11 40	524 04

NEW HAMPSHIRE.

Amherst, Cong. ch., Ida Grant,	5 00
Bennington, Cong. ch.	4 26
Candia, John P. French,	100 00
Centre Harbor, Cong. ch.	3 22
Dover, E. R. Brown,	50 00
Hancock, Cong. ch.	3 55
Haverhill, Cong. ch.	24 08
Henniker, Cong. ch.	57 00
Hollis, Cong. ch.	11 07
Hopkinton, 1st Cong. ch.	5 00
Keene, 1st Cong. ch.	50 00
Nelson, Cong. ch.	13 48
Orfordville, Cong. ch.	3 80
Orford, West Cong. ch.	10 19
Peterboro, Union Cong. ch.	9 16
Plymouth, Wm. C. Landis,	1 00

Rochester, Henry M. Plumer,	20 00
Westmoreland, Miss A. W. Noyes,	1 50
<i>Legacies</i> .—Warner, Mrs. Abiah G. H. Eaton,	100 00
	472 31

VERMONT.

Bennington, 2d Cong. ch.	110 61
Burlington, College-st. Cong. ch., 85.66; Mrs. A. G. Thompson, for China, 50; A friend, 10,	145 66
Chelsea, Cong. ch.	23 64
Cornwall, Cong. ch., to const. ROLLIN LANE, H. M.	100 00
Greensboro, Cong. ch.	13 00
Hardwick, C. E. Cong. ch.	2 10
North Bennington, Cong. ch., of which 34.85 from Green Box Co.	146 46
North Troy, Cong. ch.	4 00
Putney, Mrs. A. S. Taft,	5 00
South Woodbury, Cong. ch.	1 00
Stockbridge, Rev. T. S. Hubbard,	10 00
Thetford, La. Benev. Soc.	5 00
Waterbury, Cong. ch.	23 25
West Hartford, Cong. ch.	7 30
West Randolph, Cong. ch.	5 00
Williamstown, Cong. ch.	4 70
—, A Vermont family,	10 00
<i>Legacies</i> .—Essex, Nathan Lathrop, add'l,	5 00
	621 72

MASSACHUSETTS.

Amherst, South Cong. ch.	12 51
Andover, Rev. W. L. Ropes,	10 00
Auburndale, A teacher,	5 00
Billerica Centre, Cong. ch., toward support Rev. W. P. Elwood,	5 00
Boston, 2d ch. (Dorchester), 142.44; do, Extra-cent-a-day Band, 10;	
Allston ch., 122.15; Y. P. S. C. E. of Park st. ch., for native helper, care of Rev. H. C. Hazen, 75;	
Winthrop ch. (Charlestown), 70.19; Central ch. (Dorchester), 35;	
Highland ch., Extra-cent-a-day Band, 20; Shawmut ch., Mrs. L. P. Kelley, 5; Boylston ch., toward support Miss M. E. Kinney, 5;	
Friend of missions, 10; A friend, 10; Benj. D. Sweet, 10; Ludwig Gerhard, 5; Mrs. Greenleaf, 5;	
Friend, 50	525 28
Brockton, Porter Cong. ch.	100 00
Brookline, Harvard Cong. ch.	616 99
Cambridge, Jonas Hartwell,	1 00
Campello, South Cong. ch., toward support Rev. J. C. Perkins, of which 5 from Mrs. Mary Lawson,	305 00
Chesterfield, Cong. ch., toward support Chas. Riggs,	9 00
Dracut Centre, Cong. ch., toward support Rev. W. P. Elwood,	7 50
Dracut, Hillside Cong. ch., toward support Rev. W. P. Elwood,	5 00
Enfield, Cong. ch.	50 00
East Charlemont, Cong. ch.	20 80
Everett, Friends,	2 00
Fall River, Mrs. A. N. Lincoln,	10 00
Florence, Cong. ch.	24 33
Foxboro, Bethany Cong. ch.	31 76
Gloucester, Trinity Cong. ch., 50; Mr. and Mrs. H. M. Walker, 25,	75 00
Gt. Barrington, 1st Cong. ch.	44 86
Greenfield, 2d Cong. ch.	32 44
Groton, Union Cong. ch.	120 00
Hatfield, Cong. ch.	65 54
Haverhill, M. L. C.	2 80
Hinsdale, Cong. ch.	70 00
Holyoke, 2d Cong. ch.	63 73
Housatonic, Cong. ch.	20 00
Ipswich, South Cong. ch.	30 00
Lancaster, Cong. ch.	31 20
Lawrence, United Cong. ch.	10 50
Longmeadow, 1st Cong. ch., 16.51; Benevolent Association, 108.08,	124 59
Lowell, John-st. ch., 1.25; Highland ch., 7.50; Eliot ch., 21.25; 1st ch., 12.50; 1st Trinitarian ch., 26.25; High-st. ch., 7.50; Kirk-st. ch., 12.50; all toward support Rev. W. P. Elwood,	88 75
Lunenburg, Cong. ch.	3 50
Lynnfield Center, Cong. ch.	27 35
Malden, 1st Cong. ch.	250 00
Manchester, Mrs. H. R. Clark,	10 00
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	6 00
Medway, Village ch.	13 67
Middleboro, Central ch., of which 25 from George H. Shaw,	113 35
Middleton, Cong. ch.	12 00
Millbury, 2d Cong. ch., 81.54; 1st Cong. ch., 26.52,	108 06
Monson, Cong. ch.	29 50
Newton Center, 1st Cong. ch., Extra-cent-a-day Band, for two catechists, India, 15; F. A. Gardiner, 5,	20 00
North Chelmsford, Cong. ch., toward support Rev. W. P. Elwood,	7 50
Palmer, 2d Cong. ch.	50 00
Pittsfield, 1st Church of Christ, 195 05; Pilgrim Memorial ch., for preacher, North China, 25,	220 05
Saugus, Cong. ch.	29 10
Sharon, Cong. ch.	26 84
Sherburne, Pilgrim Cong. ch.	15 00
Shrewsbury, Cong. ch.	12 00
Southampton, Cong. ch.	44 25
South Walpole, Missions,	1 00
Springfield, So. Cong. ch., 60; Olivet Cong. ch., 14.11,	74 11

Tewksbury, Cong. ch., toward support Rev. W. P. Elwood,	6 25
Townsend, Cong. ch.	7 97
Tyngsboro, Cong. ch., toward support Rev. W. P. Elwood,	5 00
Walpole, Cong. ch., 29.13; John A. Way, 30,	59 13
Warren, Cong. ch.	70 58
Wellesley Hills, K.	976 00
Wendell, Cong. ch.	4 69
West Boxford, Cong. ch.	10 20
West Boylston, 1st Cong. ch.	15 20
West Brookfield, Cong. ch.	21 05
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs,	149 50
Winchendon, No. Cong. ch., add'l,	10 00
Worcester, Central ch., of which 600 toward support Rev. R. A. Hume, 650; Plymouth Cong. ch., 70.81; Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 263.25; Union Cong. ch., 91.47; Dr. John C. Berry, for China missionaries, 15,	1,090 53
—, T.	50 00
—, Cash,	50 00
Less item Waltham, July Herald,	35 00
	6,084 66

Legacies. — Hatfield, Samuel H. Dickinson, by Daniel W. Wells, Trustee, add'l,	1,700 00
Norton, Eliza R. Beane, by Juliet P. Mattocks, Ex'r,	1,095 36
Reading, Ophelia Wakefield, by Climea Wakefield, Ex'r,	200 00
Southfield, Mrs. Olive L. Canfield, by G. Gaylord, Ex'r,	580 41
Townsend, Miss Ruth Spaulding, by Walter J. Ball, Adm'r,	300 00
	3,875 77
	9,960 43

RHODE ISLAND.

Peacedale, Cong. ch.	160 03
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CONNECTICUT.

Barkhamsted, Rev. A. Alvord,	5 00
Branford, Cong. ch.	54 00
Bridgeport, Mary W. Hawley, for evangelist, India,	50 00
Bristol, 1st Cong. ch.	84 66
Brooklyn, Friend for India,	2 00
Canaan, Pilgrim Cong. ch., 17.75; D. N. Fuller, 2,	19 75
Chaplin, Cong. ch.	15 50
Cheshire, Lillian N. Stoddard,	2 10
Chester, Cong. ch.	14 45
Clinton, Cong. ch.	28 40
Cobalt, Cong. ch.	5 00
Colchester, Friend,	10 00
Colebrook, Mrs. W. C. Buffington,	1 00
Hartford, 1st Cong. ch., 621.28; Asylum Hill Cong. ch., toward support Rev. G. A. Wilder, 500; Park Cong. ch., toward support Rev. A. Fuller, 141.49; Y. P. S. C. E. of 1st ch., for native worker in India, 60,	1,322 77
Lebanon, Goshen Cong. ch.	31 00
Litchfield, 1st Cong. ch.	85 40
Meriden, Center Cong. ch., 50; Friend, 12,	62 00
Middletown, 1st Cong. ch., 51.11; Julia Gilbert, 25,	76 11
Milford, 1st Cong. ch.	5 00
New Hartford, North Cong. ch.	45 00
New London, 1st Church of Christ,	107 47
Niantic, Cong. ch.	11 50
North Branford, Cong. ch.	4 04
Old Saybrook, Cong. ch.	12 80
Putnam, 2d Cong. ch.	20 00
Ridgefield, 1st Cong. ch.	17 02
Rockville, G. L. Grant,	15 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing,	74 91
Simsbury, 1st Church of Christ, of which 25, for increase appropriations	170 65
Marathi Mission,	

Somers, In memory of Misses L. and	
H. S. Pomeroy,	100 00
Somersville, Cong. ch.	13 40
Southington, Cong. ch.	69 38
Southport, Cong. ch.	321 50
Stonington, Friend,	2 00
Terryville, Geo. H. Bates and family,	
for native preacher, Madura,	30 00
Thompson, Cong. ch.	25 00
Westbrook, Cong. ch.	15 00
Westford, Cong. ch., for native	
preacher,	5 00
Windham, Cong. ch.	62 00
Windsor, Edwin S. Smith,	2 00
Woodstock, 1st Cong. ch.	26 30—3,024 20

<i>Legacies.</i> —Hartford, Alfred Smith,	
by S. D. Smith,	1,374 60
New London, Mrs. Betsy P. Mc-	
Ewen, add'l,	40 00
Putnam, Sarah Maria Buck, by	
John A. Carpenter, Adm'r,	497 70
Suffield, Susan A. King, add'l,	584 00
Vernon, Jane Bancroft, by Securities	
Co.	3,270 57—5,766 87
	<hr/>
	8,791 07

NEW YORK.

Brooklyn, South Cong. ch.,	85.29;
Bushwick-av. Cong. ch.,	14.57;
Mrs. H. W. Northridge, 10,	109 86
Buffalo, Mrs. T. N. Ely, 10; John	
Munty, 2,	12 00
East Bloomfield, Mrs. Eliza S. Good-	
win,	4 00
Fairport, Cong. ch.	35 32
Geneseo, Friend,	100 00
Gloversville, Cong. ch.	114 00
Jamestown, Cong. ch.	196 62
Lebanon, Friend,	1 50
Massena Centre, Mrs. E. C. R. Sutton,	10 00
Mt. Sinai, Cong. ch.	15 67
New York, Broadway Tabernacle,	
add'l, 110; D. Willis James, 5,000;	
G. G. Williams, 150; O. W. Coe,	
50,	5,310 00
Northville, Cong. ch.	15 72
Orient, Cong. ch.	15 13
Poughkeepsie, 1st Cong. ch., toward	
support Dr. Raynolds,	100 00
Richford, Cong. ch.	7 00
Rossville, Laura M. Ayres,	1 00
Watertown, Emmanuel Cong. ch.	10 00
West Bloomfield, Cong. ch.	26 46—6,084 28

NEW JERSEY.

Newark, Y. P. S. C. E. of Belleville-	
av. Cong. ch., for native preacher,	
Madura,	10 00
Upper Montclair, Christian Union	
Cong. ch.	225 00—235 00

PENNSYLVANIA.

Lander, Cong. ch.	6 50
Philadelphia, Central Cong. ch., 273-	
10; C. C. Savage, 500,	773 10
Spring Creek, Rev. Geo. A. Lowes,	1 50
Scranton, 1st Welsh Cong. ch.	15 00
Wilkes-Barre 1st Welsh Cong. ch.	12 00—808 10

VIRGINIA.

Falls Church, 1st Cong. ch.	10 50
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DISTRICT OF COLUMBIA.

Washington, Plymouth Cong. ch.,	
Women's Mis. Soc.	4 00
<i>Legacies.</i> —Washington, Jennett P.	
Mayo, by Geo. G. Sumner, Adm'r,	3,695 86
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	3,699 86

GEORGIA.

Atlanta, Friends,	15 00
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FLORIDA.

—, Friends, toward support Rev.	
and Mrs. W. W. Wallace,	25 00

ALABAMA.

Catalpa, Carrs Chapel,	1 69
Henderson, Wesley Chapel,	2 10—3 79

LOUISIANA.

Abbeville, St. Mary Cong. ch.	3 00
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TENNESSEE.

Robbins, Cong. ch.	10 80
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INDIANA.

Terre Haute, 1st Cong. ch., a friend,	2 50
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MISSOURI.

Hamilton, 1st Cong. ch.	21 00
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OHIO.

Akron, West Cong. ch.	58 00
Alexandria, St. Albans,	1 50
Ashtabula, 1st Cong. ch., R. G. S.	3 00
Bellevue, S. W. Boise,	15 00
Cleveland, Pilgrim ch., toward sup-	
port Rev. H. T. Pitkin, 166.67;	
Euclid av. Cong. ch., 27.40; Horace	
Ford, for native helper, Fochow,	
20; Geo. W. Crossette, 5,	219 07
Columbus, 1st Cong. ch.	59 00
Grafton, 1st Cong. ch., toward sup-	
port Rev. J. H. Dickson,	25 00
Kent, 1st Cong. ch., add'l,	25
Madison, Central Cong. ch.	4 51
No. Olmstead, Rev. John Patchin,	1 15
Painesville, 1st Cong. ch.	39 10
Ruggles, Cong. ch., 50; Mrs. M. S.	
Taylor, 5,	55 00
Steubenville, 1st Cong. ch.	20 28
Unionville, Cong. ch.	7 21—508 07

ILLINOIS.

Aurora, New Eng. Cong. ch., toward	
support Rev. W. M. Stover,	50 00
Champaign, Cong. ch., 68.95, to const.	
REV. FRANKLIN L. GRAF, H. M.;	
do. Woman's Mis. Union, 31.45,	100 40
Chicago, Kenwood Evan. ch., 316.01;	
1st Cong. ch., toward support Rev.	
D. Z. Sheffield, 221.71; Leavitt-st.	
Cong. ch., toward support Rev.	
F. W. Davis, 125; Waveland-av.	
Cong. ch., 9.63; Warren-av. Cong.	
ch., 2; Union Park Cong. ch., 1.54;	
Brainerd Cong. ch., 1; F. H. Tut-	
hill, 5,	681 89
Creston, Cong. ch.	9 40
DeKalb, Cong. ch.	8 83
Delavan, R. Hoghton, toward sup-	
port Rev. W. P. Sprague,	25 00
Dundee, Cong. ch.	22 21
Earlville, J. A. D.	25 00
Evanston, 1st Cong. ch., toward sup-	
port Rev. D. C. Greene,	116 50
Healey, Cong. ch.	2 00
Highland, Cong. ch.	12 58
Ivanhoe, Cong. ch.	8 20
La Moille, Cong. ch.	10 00
Lee Centre, Cong. ch.	11 35
Lockport, Rev. E. B. Read,	15 00

Marseilles, Cong. ch.	4 00
Newton, Cong. ch.	3 00
Normal, 1st Cong. ch.	7 47
North Aurora, Cong. ch., for China,	4 00
Peru, Cong. ch., toward support Rev.	
J. C. Dorward,	13 50
Princeton, Friends,	5 00
Rockefeller, Cong. ch.	9 01
Rockford, 2d Cong. ch.	596 30
Rollo, Cong. ch.	10 35
Rosemond, Cong. ch.	15 78
Thawville, Cong. ch.	3 68
Waukegan, 1st Cong. ch.	20 00—1,790 45

MICHIGAN.

Detroit, Boulevard Cong. ch.	4 75
Grand Rapids, Plymouth Cong. ch., for	
catechist, Madura,	10 00
Hopkins, 1st Cong. ch.	1 55
Laingsburg, Cong. ch.	5 15
St. Clair, 1st Cong. ch.	19 85
Salem, 2d Cong. ch.	10 00
Standish, 1st Cong. ch.	7 00
Union City, Cong. ch.	29 95
Victor, Cong. ch.	4 50
Watervliet, Plymouth Cong. ch.	34 54
—, Friend, toward support Rev.	
and Mrs. H. C. Hazen,	516 89
—, Friend,	50 00—634 18

WISCONSIN.

Beloit, 1st Cong. ch.	25 00
Brandon, Cong. ch.	7 68
Brodhead, Cong. ch.	38 25
Fontana, Cong. ch., for work in India,	4 00
Madison, 1st Cong. ch.	103 55
Spring Green, Cong. ch., add'l,	20
Tomahawk, Cong. ch.	2 40
Waukesha, 1st Cong. ch.	27 75
Whitewater, Cong. ch.	15 80—224 63
Legacies.—Beloit, Mrs. Ellen B.	
French, by A. P. Waterman, add'l,	500 00
	724 63

IOWA.

Alexander, 1st Cong. ch.	4 00
Belle Plain, 1st Cong. ch.	20 00
Church, Rev. And. Kern,	2 00
Council Bluffs, Cong. ch.	67 11
Eldora, Cong. ch.	78 30
Humboldt, Cong. ch.	16 31
Hutchins, Cong. ch.	5 00
Keosauqua, Cong. ch.	36 00
Long Creek, Welsh Cong. ch.	4 00
Olds, Wayne Cong. ch.	14 10
Oskaloosa, 1st Cong. ch.	19 86
Rowen, Cong. ch.	14 00
Victor, Cong. ch.	21 25
Williamsburg, Welsh Cong. ch.	17 25—319 18

MINNESOTA.

Freeborn, Cong. ch.	5 00
Freedom, Cong. ch.	3 80
Mantorville, 1st Cong. ch.	8 50
Minneapolis, Plymouth ch., of which	
100 Thank-offering from two mem-	
bers, 160.80; Vine ch., 22,	182 80
Moorhead, 1st Cong. ch.	17 55
Rochester, Mrs. Geo. W. Swasey,	5 00
St. Paul, People's ch.	20 00—242 65

KANSAS.

Brookville, Cong. ch.	13 40
Clay Centre, Clarence Eastman Me-	
morial Cong. ch.	10 00
Kirwin, 1st Cong. ch., Mrs. J. Scott,	50 00
Netawaka, Cong. ch.	7 00
Osage City, Cong. ch.	1 50
Twelve Mile, Cong. ch., Horace Potter,	2 00—83 90

NEBRASKA.

Ainsworth, Cong. ch.	18 08
Ashland, Cong. ch.	12 60
Cortland, Cong. ch.	8 00
Eureka, Cong. ch.	2 15
Fairfield, 1st Cong. ch.	6 00
Fairmont, Cong. ch.	137 42
Friend, Ger. Cong. ch., Mrs. C.	
Loebe,	5 00
Franklin, Cong. ch.	25 00
Hastings, Ger. Cong. ch., for mission-	
aries in China,	24 50
Inland, Ger. Cong. ch., for mission-	
aries in China,	12 00
McCook, Ger. Cong. ch., 32.88; La.	
Mis. Soc., 5,	37 88
Scribner, Cong. ch.	10 21
Steelburg, Cong. ch.	13 00
Verdon, Cong. ch.	13 00
York, Cong. ch.	55 63—380 47

CALIFORNIA.

Los Angeles, Rev. M. S. Creswell,	5 00
Norwalk, Bethany Cong. ch.	3 75
Oakland, Rev. F. B. Perkins, 25;	
W. L. Culver, 3,	28 00
San Francisco, 1st Cong. ch., 25;	
Pierce-st. Cong. ch., 1.50,	26 50
—, Friend,	56 00—119 25

COLORADO.

Fruita, Cong. ch.	9 99
Pueblo, Pilgrim Cong. ch., toward	
support Rev. H. Fairbanks,	5 00
Ward, Cong. ch.	13 00—27 99

WASHINGTON.

Cheney, 1st Cong. ch., for work in	
China,	5 00
Leavenworth, Cong. ch.	2 00
Seattle, University Cong. ch.	5 86—12 86

NORTH DAKOTA.

Crary, Cong. ch.	2 00
Elbowoods, Cong. ch.	2 00
Fort Berthold, Cong. ch.	3 00—7 00

SOUTH DAKOTA.

Bon Homme, Cong. ch.	3 10
Buffalo Gap, outstation on W. G. Flat,	3 40
Chamberlain, Cong. ch.	7 25
Erwin, Cong. ch.	5 50
Faulkton, C. E. Chapman, for increase	
appropriations, Marathi,	3 00
Myron, Cong. ch.	2 00
Osceola, Cong. ch.	1 50
Tyndall, 1st Cong. ch.	5 00—30 75

IDAHO.

Boise, Friend,	100 00
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ARIZONA.

Scottsdale, Geo. Blount and family,	5 00
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INDIAN TERRITORY.

Vinita, Cong. ch.	1 75
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OKLAHOMA.

Enid, Cong. ch.	5 00
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DOMINION OF CANADA.

Province of Quebec, St. Andrews	
East, W. R. Hibbard,	10 00

HAWAIIAN ISLANDS.

Honolulu, Mrs. L. B. Coan, 40 80

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 vacation expenses, Miss Susan D. Riggs, 50 00
 For outfit, Miss E. M. Bamum, 125 00
 For work, care Miss E. M. Stone, 88 00
 For tax, Miss J. E. Gulick, 6 00
 For repairs, etc., for Misses Griswold and Keith, 94 25
 For Japan evan. work, 300 00-13,166 74

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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

Treasurer. 4,300 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 15;
 Castine, Trinitarian Sab. sch., 5; Green-
 ville, Union Sab. sch., 13 36; Portland,
 Sab. sch. of Bethel ch., boxes, 32; Rock-
 land, Y. P. S. C. E., 5; South Berwick,
 Y. P. S. C. E., 5.62, 75 97
 NEW HAMPSHIRE.—Hollis, Y. P. S. C. E.,
 3; Hopkinton, a friend, 5, 8 00
 VERMONT.—Bellows Falls, Y. P. S. C. E.
 of 1st Cong. ch. 5 00
 MASSACHUSETTS.—Berlin, Y. P. S. C. E.,
 1.50; do., Jr. C. E. Soc., 1; Lee, Y. P. S.
 C. E., 10; Marlboro, Union Sab. sch.,
 10; Middleboro, Cong. Sab. sch., 5 19;
 Natick, Y. P. S. C. E., 5; Sunderland,
 Cong. Sab. sch., 25; Westboro, Sab. sch.
 of Evangelical ch., 5; West Everett, Y.
 P. S. C. E. of Mystic Side ch., 30;
 Woburn, Y. P. S. C. E., 10; Worcester,
 Y. P. S. C. E. of Park ch. 2, 104 69
 CONNECTICUT.—Norwich, 1st Cong. Sab. sch.,
 for support of a catechist in Madura,
 30; West Hartford, Y. P. S. C. E. of
 Prospect-av. ch., for native worker in
 India, 12.50; Woodstock, Y. P. S. C. E.
 of 1st Cong. ch., 2.18, 44 68
 NEW YORK.—Brooklyn, Sab. sch. of
 Willoughby-av. Chapel, Clinton-av. ch.,
 50; Moravia, Y. P. S. C. E. of Cong. ch.,
 toward support of Rev. Jas. D. Taylor,
 18, 68 00
 NEW JERSEY.—Montclair, Pilgrim Mis-
 sion Sab. sch., 7.35; Plainfield, Jr. C. E.
 Soc., 5.95, 13 30
 TENNESSEE.—Deer Lodge, Cong. Sab. sch.
 ARKANSAS.—Rogers, Y. P. S. C. E., for
 support of mission school in Madura, 10 00
 ILLINOIS.—North Aurora, Y. P. S. C. E.,
 for missionaries in China, 5; Stillman
 Valley, Cong. Sab. sch., 12.14, 17 14
 MICHIGAN.—Wheatland, Cong. Sab. sch. 6 43
 IOWA.—Grant, Cong. Sab. sch. 1 35
 MINNESOTA.—Edgerton, Y. P. S. C. E. 50
 NEBRASKA.—York, Cong. Sab. sch. 6 25
 CALIFORNIA.—Rio Vista, Y. P. S. C. E. 5 00
 COLORADO.—Fruita, Y. P. S. C. E., 1 80;
 Lyons, 1st Cong. Sab. sch., Birthday
 offerings, 5.75, 7 55
 WASHINGTON.—Deer Park, Y. P. S. C. E.,
 10; Spokane, Y. P. S. C. E. of Pleasant
 Prairie ch., for work in Shansi, 8.25, 18 25
 SOUTH DAKOTA.—Armour, Cong. Sab. sch.,
 3.33; Keystone, Cong. Sab. sch., 2;
 Tyndall, Jr. C. E. Soc. of 1st Cong.
 ch., 2, 7 33
 404 44

MICRONESIAN NAVY.

CONNECTICUT.—Simsbury, Cong. Sab. sch. 5 00
 NEW YORK.—Buffalo, Young Peoples' Bible Class of 1st Cong. Sab. sch., for support of Miss Beulah Logan, Ruk, 25; do., Y. P. S. C. E. of do., for do., 7; do., Niagara-sq Cong. Sab. sch., for new missionary ship, 10; Jamestown, Cong. Sab. sch., 20, 62 00
 67 30

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Hyde Park Y. P. S. C. E., for De Forest Fund, 2 75
 ILLINOIS.—Champaign, Y. P. S. C. E., 16.78; Chicago, Auburn Park Y. P. S. C. E., 7; Evanston, 1st Y. P. S. C. E., 10.05; Hennepin, do., 5; Jacksonville, do., 5; Marseilles, do., 2.50; Moline, 1st do., 5; Providence, do., 10; Rockefeller, do., 2.50; all for MacLachlan Fund, 63 83
 MICHIGAN.—East Lake, Y. P. S. C. E., 3.10; Pittsford, do., 3.25; all for Lee Fund, 6 35
 WISCONSIN.—Genoa Junction, Y. P. S. C. E., 5; Milwaukee, Pilgrim Y. P. S. C. E., 2.50; all for Olds Fund, 7 50
 IOWA.—Belle Plaine, Y. P. S. C. E., 10; Clear Lake, do., 5.10; Ionia, do., 4; Preston, do., 9; Victor, do., 7.75; all for White Fund, 35 85
 MINNESOTA.—East Brainerd, Y. P. S. C. E. of Peoples' ch., for Haskell Fund, 1 90
 NEBRASKA.—Ainsworth, Y. P. S. C. E., 5; Cortland, do., 5; Crawford, do., 1.50; Havelock, do., 2; Hemingford, do., 6; Reno, do., 2; Scribner, do., 10; York, do., 8.12; all for Bates Fund, 39 62
 NORTH DAKOTA.—Carrington, Y. P. S. C. E., for Holton Fund, 5 00
 SOUTH DAKOTA.—Armour, Y. P. S. C. E., 5; Erwin, do., 7.25; Mitchell, do., 3; all for Holton Fund, 15 25
 178 05

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Pittsfield, 1st Cong. ch. 50 00
 From the AMERICAN MISSIONARY ASSOCIATION.
 H. W. Hubbard, New York City,
Treasurer.
 Income of the Avery Fund for missionary work in Africa, 2,925 74

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Mont Vernon, Cong. ch., for work, care Miss A. Abbott, 25 00
 VERMONT.—Salisbury, Y. P. S. C. E., for evangelist, Madura, 11; Sharon, Jr. C. E. Soc., for work, care Miss E. G. Bates, 10, 21 00
 MASSACHUSETTS.—Auburndale, Friends, for hospital, care Dr. Wellman, 150; Boston, Mt. Vernon Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 5; Mt. Vernon ch., a friend, for do., 5; Two friends, for work, care Mrs. H. T. Perry, 20; Boxford, Cong. Sab. sch., for use of Rev. E. Fairbank, 25; Newtonville, Chinese Sab. sch. of Center ch., for native helper, care Rev. C. R. Hager, 4; Saugus, Y. P. S. C. E., for use Miss E. M. Blakely, 5; South Weymouth, Old South ch. (of

	which from Y. P. S. C. E., 3.50 and Woman's Aux., 3.75) for pupils, care Rev. L. S. Gates, 7.25; do., Harry B. Alvord, for Ordoo bell-tower, 5; Southwick, Rev. L. S. Crawford, for pupil, Bitlis, 13.20; Whitinsville, Y. P. S. C. E., for work, care Rev. R. A. Hume, 46; Worcester, Pilgrim Y. P. S. C. E., for work, care Rev. E. P. Holton, 9.90,	295 35
CONNECTICUT.—	East Hartland, Friend, for work, care Rev. L. S. Gates, 5; Meriden, G. T. W., for work, care Rev. C. S. Vaughan, 17; do., same, for work, care Miss B. B. Noyes, 34; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 40; New Britain, Union Services of 1st and South churches, for building work in Tientsin, 28.93; Newington, Young Men's Mission Circle, for work in Tientsin, 11.03; do., same, for work Pao Ti, 12; Terryville, Geo. H. Bates and family, for use Rev. J. H. Roberts, 11; West Hartford, Mrs. E. W. Morris, for Okayama Orphanage, 10; Windsor, 1st Cong. Y. P. S. C. E., for pupil, care Miss Brewer, 5,	173 98
NEW YORK.—	Binghamton, Mrs. Helen T. Durfee, for Lend-a-hand Fund, Ceylon, 25; New Rochelle, Miss M. E. Moulton, for work, care Mrs. W. A. Farnsworth, 25; Port Leyden, Y. P. S. C. E., for native preacher, care Rev. H. C. Hazen, 13,	63 00
NEW JERSEY.—	Highwood, Highland Union Sab. sch., 40, and Y. P. S. C. E., 10, for work, care Rev. M. P. Parmelee; Merchantville, 1st Presb. Sab. Sch., for pupil, care Rev. R. M. Cole, 25,	75 00
PENNSYLVANIA.—	Germantown, Market-sq. Presb. ch. "Faithful Workers," for pupil, Ceylon, 8; Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 10; Ridley Park, Mrs. Helen L. Robertson, for pupils, care Mrs. T. S. Carrington, 54,	72 00
FLORIDA.—	Tallahassee, T. DeS. Tucker, for Industrial work, care Dr. W. L. Thompson,	5 00
MISSOURI.—	Springfield, Stamp Mission, for pupil, Samokov,	7 00
OHIO.—	Belleveue, 1st Cong. ch., for native preacher, Madura, 14; Cleveland, Church of Epiphany, for work, care Dr. C. D. Ussher, 25; Huntsburg, Miss G. L. Gibson, for work, care Dr. W. L. Thompson, 1; Oberlin, D. S. Husted, for do., 5; do., Azariah S. Root, for do., 5; do., Mrs. M. C. Thompson, for do., 5; do., Friend, for do., 25,	55 25
ILLINOIS.—	Chicago, 1st Cong. Sab. sch., for work, care Rev. C. F. Gates, 6.53; do., Grace Cong. Sab. sch., J. A. Werner's class, for native teacher, care Rev. H. C. Bissell, 6.25; do., H. B. Skeele, for work, care Dr. W. L. Thompson, 5; Jefferson Park, Y. P. S. C. E. of Ger. Trinity Cong. ch., for work, care Rev. G. E. Albrecht, 2; Naperville, Mrs. H. H. Rassweiler, for Lend-a-hand Fund, Ceylon, 3,	22 78
MICHIGAN.—	Bridgman, Y. P. S. C. E., for pupil, care Mrs. L. O. Lee, 6.25; Detroit, Fort-st. Presb. Sab. Sch., prim. dept., for Okayama Orphanage, 5; Jordan, W. P. Porter, for work, care Dr. W. L. Thompson, 50,	61 25
WISCONSIN.—	Clinton, Frank Benedict, for Okayama Orphanage,	1 00
IOWA.—	Grinnell, Rev. G. H. White, for work, care Rev. G. E. White,	28 00
MINNESOTA.—	Mantorville, 1st Cong. Y. P. S. C. E., for student, Anatolia College, 10; Minneapolis, Lyndale Y. P. S. C. E., for native helper, care Rev. R. Winsor, 10,	20 00
NEBRASKA.—	Bladen, Isaac Millar, for Lend-a-hand Fund, Ceylon,	55 00
COLORADO.—	Grand Junction, Cong. Sab. sch., for use of Mrs. G. D. Marsh,	2 00
CANADA.—	Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; Toronto, S. C. Felgate, for work, Zulu Mission, 6,	56 00
FRANCE.—	Paris, Friends, for dayschools, care Miss C. E. Chittenden,	19 30

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For use Rev. J. D. Taylor,	2 17
For scholarship at Adana,	35 00
For teacher at Adana,	275 00
For work, care Mrs. E. S. Hume,	132 25
For work, care Mrs. E. S. Hume,	30 00
For work, care Dr. Bissell,	32 00
For work, care Miss B. Nugent,	10 00
For use of Miss Helen Chandler,	12 25
For work, care Miss C. L. Brown,	38 00
For use of Mrs. H. T. Perry,	25 00
For work, care Miss B. Nugent,	50 00
For work, care Mrs. R. Winsor,	38 55
For use Miss C. L. Brown,	35 00—715 22

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

MRS. J. B. LEAKE, Chicago, Ill.

Treasurer.

For Oorfa Building,	500 00
For work, care Rev. J. D. Eaton,	4 00—504 00

INCOME ENDOWMENT ANATOLIA
COLLEGE.

Income in part for college expenses at Mar-sovan,	2,860 00
	5,137 13
Donations received in July,	48,838 26
Legacies received in July,	13,943 50
	62,781 76

Total from September 1, 1899, to July 31, 1900: Donations, \$478,194.89; Legacies, \$111,740.71 = \$589,935.60.

TWENTIETH CENTURY FUND.

NEW HAMPSHIRE.—	Dover, E. R. Brown, 100; Exeter, Rev. Geo. E. Street, d. d., 20,	120 00
MASSACHUSETTS.—	Auburdale, a Friend, 100; Chicopee, Miss L. M. Harmon, 5; Lexington, C. H., 20; Monson, F. F. Morris, 100; Newton, J. W. Bacon, 10; Worcester, Dr. John C. Berry, 50,	285 00
CONNECTICUT.—	New London, Mrs. Martha S. Harris, 1,000; Norwich, J. S. Ropes, 100,	1,100 00
NEW YORK.—	Brooklyn, Rev. I. Abbott, d. d., 25; Jamestown, Rev. E. C. Hall, 500,	525 00
WISCONSIN.—	Eau Claire, O. H. Ingram,	500 00
		2,530 00

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—	Cambridge, Dr. and Mrs. M. H. Bailey, 10; Greenfield, L. J. Gunn, 5; Lee, Miss M. E. Gibbs, 5,	20 00
RHODE ISLAND.—	Nayatt, Adelaide E. Smith,	10 00
CONNECTICUT.—	Glastonbury, Jr. C. E. Soc., 10; Mrs. S. H. Williams, 10; Greenwich, Newton B. Hobart, 5; Hartford, N. Shipman, 50; Newington, Miss A. W. Belden, 10; South Britain, Members Cong. ch. 10,	95 00
NEW YORK.—	Bayport, Geo. L. Myers, 5; New York, Thomas Christie, 10; Norwich, Cong. Sab. sch., 10; Sayville, Robert Nunns, 10,	35 00
NEW JERSEY.—	Glen Ridge, Mrs. Carroll Cutler, 5; Newark, W. B. Conklin, 10; Plainfield, Y. P. S. C. E., 20,	35 00
DISTRICT OF COLUMBIA.—	Washington, M. L. Taylor,	10 00
		205 00

For Young People.

PREACHING TO ZULUS.

BY REV. F. B. BRIDGMAN, OF IMFUME, NATAL.

OUR home church at Imfume endeavors to supply regularly six different points, with Sunday services within a five-mile radius. If you would like to see something of this outstation work, suppose you come with me to one of these preaching places.

It is a beautiful Sabbath morning, the sky is clear, and though the sun shines brightly, it is not oppressively hot. It is quite like a day in May at home. Mounting our horses, as we leave the yard we pass by the station chapel just across the road. About the doorsteps the children are already gathering for Sunday School, which here comes before the church service. For perhaps a mile we canter over a rolling plain as green as grass can make it, and dotted with picturesque bush and date-palm. Every few rods we ride through a great swarm of locusts still in the "hopper stage." There seem to be as many locusts as there are blades of grass. The area covered by them is really no longer green, but brown. Good-by to the garden which one of these swarms attack!

Continuing our ride, we soon get a fine view of the ocean. Its deep blue, undimmed by haze, stretches away to north and south. At a river mouth, some four miles distant, a white line of heavy surf dashes upon the beach. Not far beyond the breakers a steamer with the foam curling from her bows is making good time on her way to Durban. But our canter is interrupted. The plain comes to a sudden end at the very edge of a steep descent. Off we jump and start to lead the horses. At times the winding footpath is so rough and precipitous that one cannot but think, "what if the horse should slip and come tumbling onto me." In six or seven minutes we are again in the saddle, but owing to the rough country progress is now very slow; it is up and down and through "bush," where the rider is kept on the alert dodging the low, overhanging branches and creepers. Occasionally we pass through some fine fields of Kaffir corn, which rises higher than our heads, even though we are on horseback. A few rods away, perched in a tree-top, we see a large, black-faced monkey. The valley rings with his hoarse, mocking laugh. He is the sentinel, and though we cannot see them, we well know that there are eight or ten others near by only waiting the signal to raid a corn-garden or potato-patch.

An hour's ride has brought us to our destination—a clump of trees conspicuous for a large euphorbia cactus. The ox-horn has already blown,

and in answer to its deep blasts the people are gathering. We seat ourselves amidst the spreading roots of the euphorbia, and as the people arrive in twos and threes, many step up and shake hands with us. After the horn has been blown again, and waiting a few minutes, there may be sixty hearers present. And what an interesting audience it is! There at one side is a bevy of heathen misses; the bright, black eyes, the ivory teeth, and the several fantastic modes of dressing the hair strike you at once. Some seem quite respectably clad, with a blanket passed under one arm and two corners knotted over the other shoulder. This blanket, once white, is now, from constant use and no washing, a reddish brown. Its borders are ornamented with variegated bead-work. Here are some mothers, each with her youngest. The little folks are hardly ever honored with even a vestige of clothing, and they creep, toddle, and play about, oftentimes to the distraction of the unsophisticated missionary. The men are few, but there are always some. We noticed them as they came up, carrying their clubs and shields, attired with a girdle of monkey skins, arms and knees adorned with brass rings, and bead embroideries hanging from their necks. They walk with princely step, as though they were lords of creation; and while amused at their lofty bearing, we cannot but admire their animal vigor and their lithe, muscular physiques.

In striking contrast to these children of nature are the twenty or twenty-five who are clothed. There is a bald-headed, white-bearded man, whose old shirt and ragged trousers are topped off with a full-dress coat; his sweet unconsciousness of the ridiculous combination is charming. And look at that pompous young man just returned from Durban, where he has been a kitchen or stable boy. How fine he is in that new suit, stiff shirt, high collar, flaming tie, cuffs, and brass buttons, and squeaking tan shoes! I fear he thinks that he has on the "wedding garment," and that his entrance within the pearly gates is assured. You breathe a prayer that God's spirit may give you some word that shall sink as an arrow of conviction into his soul.



THE EUPHORBIA TREE.

Then see that girl! what a bright face, pleasant smile, and ladylike manner she has! Only a year or so ago she would have been sitting with those heathen. But now she comes out having her hair tastefully combed, her waist laced down to trim proportions, a close-fitting dress, ruffles, ribbons, etc. It makes your heart ache. We had hoped she was a true convert. She learned to read the Bible and seemed an earnest Christian. But of late her conduct has been disappointing; she has fallen into sin, and we fear that her religion does not go much deeper than her finery. To emphasize the external, and to have their heads turned by the vanities of civilization is, of course, a besetting temptation to a people just emerging from savagery.



BLOWING THE HORN FOR CHURCH.

Here are two girls, however, that are a comfort. They come from that kraal yonder. To go to school they were obliged to run away. They gained admission to the Ireland Home, at Amanzimtote, fifteen miles distant, and there remained for a year. They can read readily, and are a real help in the work. Their dresses are plain, neat, and well fitting. At our last communion they came into the Infume church.

But I must not forget to say a word about Bubu (boo-boo). This is the name of that old man with the ebony-black ring on his head, a mark of favor conferred by his

chief. Except for that tattered white shirt which he conscientiously wears, he is attired as a heathen. But the work at this preaching place owes a great deal to Bubu. He is the one kraal-head in this vicinity who really favors Christianity, and he does what he can to help our efforts. But for him and his influence the prospects would be far less hopeful. By-and-by, as we sing, our hearts are touched to hear Bubu do his best to join in, especially in the chorus. Our native helpers say he is surely not far from the Kingdom. [Since this service was held Bubu has declared himself out and out for Christ.]

Of course the service held is just as simple as we know how to conduct; but do our best to make the message clear, we still shall be haunted by the

thought that to at least some of our hearers the gospel story was well-nigh meaningless. At the close our hearts are sometimes gladdened by one or two standing to declare their purpose to forsake sin and follow Jesus; or the testimony may be from one who is already counted a Christian but who has yielded to some temptation and now wishes to set himself right before God and man. Many times the meeting is without visible results. In any case, we have to brace our faith with the promise, "My word shall not return unto me void;" or, as we see the snares besetting the converts on every hand, we fall back on the assurance, "No one shall snatch them out of my hand."

Only a few yards distant from the shade of the euphorbia tree where we meet there still stands the partially completed framework of a small building. This bears witness to the interest of Bubu and some of the young men. On their own initiative, a remarkable thing for this people, they began putting up a small chapel; but some neighbors, hostile to the cause, instigated the chief to order the building stopped. This was two years ago. I have interviewed the chief and tried to secure permission for the completion of the chapel; but for semi-



OLD. BUBU.

political reasons he still refuses. A request that we might build a hut for a lay preacher who should live there was likewise refused. Nevertheless, the people were so desirous of a preacher that we decided that so long as the funds sent by American friends for such work held out, we would engage a man to give his time to this work. This we did, and secured a very good man, paying him \$5.00 per month. This man has been a missionary to the Swazis, a tribe several hundred miles to the north; but now he is back in Natal, a refugee on account of the war. Of course living here at the station, over an hour's walk from the preaching place, Charlie works under disadvantages. His efforts have, however, been blessed.

There are over twenty in the inquirers' class preparatory to church membership.

A few weeks since a number of the women gave up their native beer, though not refusing to make it for their husbands; but the men were greatly enraged; they came to one meeting in a very angry mood and nearly broke up the service by their noise. They threatened that the Sunday following they would chop down the tree under which the meetings are held; but the



A ZULU AUDIENCE, CHRISTIAN AND HEATHEN.

prayers of the women prevailed. The angry husbands calmed down, and one of the leaders asked Charlie to come to his kraal, and then confessed himself in the wrong and asked forgiveness.

So you see the work is not without opposition, yet we believe it is only enough, perhaps, to insure a strong, healthy growth. Will you not join in our prayers for the blessing of God to rest upon Charlie and the little band of struggling believers gathered about him?

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