

THE
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THE donations for the month of January were about \$800 less than those for the corresponding month of the previous year; but the legacies were unusually large, so that the total receipts advanced by more than \$28,000. For the first five months of the financial year, there has been a gain from donations of about \$20,500, and from legacies of nearly \$53,000. Several churches have recently reported a marked advance in their contributions over previous years. Certainly the good tidings of the manifest tokens of the presence of the Holy Spirit in connection with the work abroad should encourage generous giving here at home. It will be a sad mistake indeed for any church or for any individual to fail of a share, through hearty freewill offerings, in the great work which is surely to be wrought in our missionary fields during the year 1890. We gratefully acknowledge the encouraging words which have accompanied many of the gifts.

NINETEEN new missionaries and assistant missionaries have been appointed during the past three months, eight men and eleven women. Several others, whose testimonials are nearly ready, will probably be appointed before this item falls under the eye of the readers of the *Herald*. Continue to pray earnestly for these devoted young men and women.

WE find in the English papers a report that the Ottoman government, in connection with the Deutsche Bank, has authorized a loan for the building of a railway into Anatolia, the revenues of four districts being guaranteed for the payment of the government share in the outlay. A railway already runs from Scutari to Ismid, fifty-eight miles, and it is now proposed to continue it to Angora, a point 215 miles east southeast of Constantinople. Work has already been begun on this extension, and the contract calls for the completion of the line by October, 1892. Such a railway would be a boon to our missionaries in Asiatic Turkey, and if completed to Angora it would probably be continued to Diarbekir and ultimately to Bagdad.

AN altogether new sketch of the missions of the American Board in China, making a pamphlet of forty-eight pages, is now ready. The section relating to North China has been prepared by Dr. Blodget, while Dr. Baldwin gives a history of the Foochow Mission. A new and improved edition of the Board's wall-map of India has also just been issued, five feet five inches by four feet six. Price, on paper, 75 cents, and on cloth, \$1.25.

THIS may well be called a Japan number of the *Missionary Herald*. Although we give eight extra pages, much matter has been crowded out to make room for the articles respecting Dr. Neesima and the call for helpers from the great island of Kiushiu.

OUR friends will be glad to learn that the reinforcements recently sent to West Africa have gone inland, Mr. and Mrs. Cotton having arrived at Bailundu, November 30, and that probably by this time Mr. and Mrs. Sanders, who for two years have resided at Benguella, have been able to reach Bihé. While at Benguella the work of printing has gone forward rapidly. After Mr. and Mrs. Cotton had left and while Mr. Sanders was in the interior, seeking for carriers, Mrs. Sanders set up and printed with her own hands twenty-four pages of Mark's Gospel and the first seven chapters of Matthew. It was new work for one who had never corrected type or locked up forms, but there are said to be only two slight mistakes in the fifty-six pages. For some time past our missionaries in the interior have had a limited diet, in some instances little besides native corn, inasmuch as provisions could not be carried inland. The food which the natives raise is neither palatable nor nutritious for foreigners. These recent letters state that the mission gardens are proving a success, thus giving assurance that in the future supplies can be secured on the spot. With particular pleasure we learn that the mission families at Bailundu, having been somewhat straitened recently, were able on last Thanksgiving day to have on their table the following articles from their own gardens: new potatoes, string beans, turnips, green corn, bananas, and guavas. They had also strawberries for a shortcake, and lemon-pies made from lemons from their own trees. Further experience in horticulture in that region will doubtless show that foreigners in Central Africa can make fair provision for their subsistence. This is no slight matter, from a missionary point of view.

AMONG the Letters from the Missions will be found cheering reports of religious awakenings in many places, especially in Hadjin and Marsovan. We have nothing to add to Mr. Marden's letter from Hadjin, but since the letter of Mr. Smith, of Marsovan, was in type we learn that the interest awakening in that city, especially in the College and Girls' School, has continued and increased. While the missionaries are rejoicing in what has been already accomplished, they are deeply anxious that the whole community should be aroused, and they plead for the prayers of all Christians that there may come upon them the mighty power from on high.

SINCE our last number was issued, each of the three northern New England States has enjoyed a week of "Simultaneous Meetings" in the interests of foreign missions. Never before within so short a period have so many meetings been held in behalf of foreign missions in these three States, and we hear cheering reports in regard to the interest awakened. Aside from the aid of pastors within these States, Dr. Creegan has been assisted by Messrs. Gutterson, of India, Stimson, of China, Rev. Dr. Hamlin, the Rev. E. G. Porter, and others. A series of foreign missionary meetings has also been held in Ohio, in which District Secretary Daniels was assisted by Mr. Chambers, of Eastern Turkey.

THE London correspondents at Zanzibar say that if Emin Pasha's troops had come to the coast from Wadelai, their back pay would have amounted to between one and a half and two millions of dollars. These troops, of course, lost all claim by refusing to follow their leader. Had they come out they would have brought nearly a half a million dollars worth of ivory with them.

WE are glad to notice the interest which in England and Scotland has attended the missionary meetings held in connection with the visit of Rev. Arthur T. Pierson, D.D., of Philadelphia, one of the editors of *The Missionary Review of the World*. Dr. Pierson held several meetings in London during the month of January, and wherever he has been great interest has been awakened.

SINCE the volume of Mr. H. M. Stanley's letters, which we notice on another page, was printed, a letter from the explorer to Mr. Bruce, son-in-law of David Livingstone, has appeared in the English papers, giving an account of an extraordinary incident in his journey which seems greatly to have impressed Mr. Stanley. He speaks of it as "such a story as would have kindled Livingstone, and caused him to say, like Simeon, 'Now lettest thou thy servant depart in peace.'" He says that while on the way from the Albert Nyanza to the coast they were surprised at meeting a company of men clad in dresses of spotless white. Mr. Stanley's fears were much aroused when he found that they were Waganda (the name of the people of Uganda), but he soon found that these men were a deputation from a body of 3,000 *Christian* Waganda who had, after the troubles under Mwanga, Kiwewa, and Kilema, taken refuge in Ankori, west of Victoria Nyanza. They came to ask Mr. Stanley to lead them back to Uganda to depose Kilema and reinstate Mwanga as king. Of course such a scheme was wholly impracticable, but the presence of these men, whose bearing was so fine, produced a profound impression on Mr. Stanley. He says: "Each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and as soon as they retired from my presence they went to study their prayer-books." That there should be such a body of professedly Christian men in the heart of Africa within twelve years after the Uganda mission was undertaken, — the remnant of a company who "have endured the most deadly persecutions, the stake and the fire, the cord and the club, the sharp knife and the rifle bullet," for their faith, — Mr. Stanley may well speak of as "one of the most astonishing bits of real modern history that I know of."

IN the letter above alluded to Mr. Stanley said that "this brave body of native Christians in the heart of Africa is more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be." And he adds: "These mission societies certainly contrive to produce extraordinary men." It is impressive to read Mr. Stanley's review of the work of Moffat, Livingstone, and Mackay, and to note the reason that he gives for their success. He affirms that it is not because they were better men physically, mentally, or morally, but "because they have been more educated in one thing than all others; that one thing is duty." We commend this thought to young men especially.

THE viceroy of Nan king has addressed the Chinese emperor in reference to the good work done by the committee of foreigners at Shanghai in raising and distributing funds for famine relief. The viceroy assures the emperor that "the committee devoted every iota of the money collected to the public good, without charging anything for expenses," a fact which must seem astonishing to the Chinese. The viceroy suggested that the emperor should express his thanks to the queen of England, through his minister, for her gift of £100. And as to Mr. Drummond, a barrister at Shanghai, chairman of the committee, the viceroy "ventures to pray that your heavenly bounty may bestow upon him a button of the third rank, as a manifestation of the reward of merit, and the special mark of imperial favor." And the vermilion pencil of the emperor has directed that this be done. This is the sign of a great revolution in China. Such recognition of foreigners, and especially of their bounty to the Chinese, would have been impossible a generation or two ago. A viceroy proposing it would probably have lost his head, and the emperor would never have condescended to heed such suggestions.

It is not safe to make any predictions as to what is about to happen in China. The public, inside and outside of the empire, which had accepted in good faith the declaration of the emperor that a railroad should be built from Peking to Hangkow, are now seeking to find an explanation for the sudden reversal of the announced program. It is suggested that the whole affair was simply a political trick, and that the eminent Viceroy Chang, who had proposed the scheme, was craftily met, not by a refusal, but by the direction to go on and complete the work, a task which he personally had no thought of undertaking. Thus a troublesome counselor was shrewdly silenced by being told to carry out his own advice, which he was wholly indisposed to do. But whatever the cause, the project for a railway has undoubtedly received a serious setback, and it may be years before it is renewed.

MR. STANLEY has brought a suit into the Consular Court at Zanzibar against Tippu-tib for losses connected with his expedition, growing out of the Arab chieftain's breach of contract and bad faith. It seems that Tippu-tib has funds at Zanzibar which can be attached, and the evidence of his bad faith is said to be of a startling character. Mr. Stanley knew him well, and had no faith in him personally, but believes that by employing him on a salary of \$120 per month he prevented his entering upon some marauding expeditions on the Upper Congo by which thousands of lives would probably have been destroyed.

SERIOUS apprehensions are felt in Central Turkey in regard to a plague of locusts. Mr. Sanders, of Aintab, reports that after having ravaged Mesopotamia for nearly five years the locusts have now laid their eggs in countless numbers in the eastern section of Central Turkey, and though there is a promise of good crops the coming year, it is greatly feared that they will be devoured by these pests. Dr. Van Allen, of Madura, reports that in the middle of December there was fear of a famine in the Madura district, as the rains had partially, and in some sections altogether, failed. The price of rice has gone up greatly and the outlook is regarded as quite serious.

THREE facts brought to view in recent papers received from Japan indicate the remarkable material prosperity of the empire. The strength of the Bank of Japan is shown by the statement that on the thirtieth of November last its notes issued amounted, in round numbers, to 76,000,000 yen, while among its reserves there were over 54,000,000 yen of gold and silver coin. At the close of 1888 the entire length of the railway lines opened for traffic was 1,000 miles, of which 314 miles were opened in the preceding twelvemonth. During that year the total foreign trade of Japan amounted to \$106,312,820, of which \$55,976,790 were imports and \$50,336,030 were exports. In 1887 the imports and exports amounted to \$85,428,210, showing an increase during the year 1888 of over \$20,000,000, or nearly twenty-five per cent. These facts indicate the present stability and the future growth of the empire. We notice with interest the growth of the port of Kōbe, more than one half of the increase in the foreign trade within the whole empire having been at that city. Nagasaki also shows a large increase, but nothing compared with that of Kōbe.

IN response to the request made in the January *Herald* for Providence "Bible Lesson Pictures," several sets have been received and forwarded to mission stations. Many thanks to the kind donors. Friends are so prompt in meeting requests of this kind that we present to them now a call which comes from Adana, Central Turkey, for any second-hand wall-maps that are in fair condition. The mission schools of that region are altogether without such appliances, and any map of the world, or of any portion of it, especially if colored, would be helpful. Are there not many attics in America that could to their own advantage furnish some adornment to bare schoolroom walls in Turkey?

THE London Missionary Society, having been unable, even with the intervention of the British Prime Minister, to induce the French government to reconsider the evidence in regard to Rev. John Jones, who was expelled from the island of Maré by the French authorities, has now made a public statement of the case, that the world may judge as to the justice of their action. Mr. Jones, who had labored faithfully on Maré for thirty-three years, and under whose ministry heathen and cannibal tribes noted for their wars were brought to a profession of Christianity, was accused by the French authorities of inciting the natives against the Catholics, and so of compromising public order and tranquillity among the islands. The charge is emphatically denied, and, to disprove the accusation, attention is called to the sober and loyal conduct of the natives. French Catholic priests have been brought to Maré by a French government vessel, and Mr. Jones, as will be remembered, was compelled to leave the scene of his life's labors with only an hour's notice. No one can examine the statements that are made without coming to the conclusion that the London Society is correct in saying that "the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment and to overcome their allegiance to fairness and impartial justice." An extract from a letter from Maré showing the remarkable steadfastness and devotion of the native Christians, in the midst of persecutions to which they are subjected, will be found among the Notes from the Wide Field, on another page.

The Friend of Honolulu, in a retrospect of the last ten years, gives some striking facts in reference to material developments at the Hawaiian Islands. Within the decade the population has increased forty per cent., chiefly by immigration. Exports have increased fivefold. Kawaiahaeo Seminary and Oahu College have been rebuilt and enlarged and the Kamehameha schools erected. Streets and railways have been built and improved. But not in material things only is progress visible. It is claimed that in social and public morals and in religious activity there has been a marked advance. *The Friend* affirms that the social well-being and financial prosperity within the kingdom are largely due to the general observance of the Sabbath and of Christian worship. On the whole, the outlook in the Hawaiian Islands is encouraging, and the friends of good order and the Christian religion are anticipating a still further advance during the last decade of the century.

THE Young People's Societies of Christian Endeavor in Springfield, Massachusetts, have called upon similar societies to forward petitions to Congress asking for legislation prohibiting the sending of liquors from the United States to Africa and other lands. The evil is gigantic. The remedy is in our own hands, and our national government ought to move instantly and strongly for the suppression of the infamous traffic.

ONE of the interesting magazines that comes to our table is *The Missionary Herald* of the English Baptist Missionary Society. We find in an editorial article in its January number a sentence or two which well expresses our own conviction in regard to the object which missionary magazines should keep in view. Our contemporary says: "We see no reason to depart from the lines upon which the *Herald* is being conducted, namely, to devote its pages mainly to the letters of the missionary brethren themselves. Occasionally articles treating with missionary principles and methods may with advantage appear; but we believe the cordial welcome with which the *Herald* is received into the churches is largely due to the simple fact of its being the medium by which the supporters of the Society are brought into direct and personal communication with the missionaries and their work." There is, of course, a sphere for a magazine which shall discuss missionary principles and methods in extended articles. But we are convinced that the great need, so far as the members of our churches are concerned, is a close acquaintance with missionaries in the field and with the work they are actually doing at the present time in bringing the gospel to bear upon the hearts of men. The best way to look upon the fields which are white for the harvest is to see them through the eyes of those who are in those fields. We commend again to the regular and careful perusal of all our readers the department of Letters from the Missions, to which we believe we ought to give much space. These letters are written by able and earnest and consecrated men and women, who report in vigorous language and with warm hearts the condition of the lands in which they are living. We are convinced that there is no better way in which the churches at home can be led to an intelligent apprehension of the work in Pagan lands than by the perusal of regular communications from the Christian toilers in these far-away regions.

THE Presbytery of Corisco, on the West Coast of Africa, is connected with the Synod of New Jersey, which synod held for one week in the autumn of 1887 a series of "Simultaneous Meetings" in the interests of foreign missions. A most interesting fact now comes to light that on the Sabbath morning of that week the pastor of the mission station at Benita was impressed by an influence for which he could not account. Calling the leading Christians together he asked them to pray earnestly and to prepare for what God was about to do. The impression grew on him so that at the close of the morning service, quite contrary to his custom, he asked if any one present was anxious about his soul's welfare. Several persons arose in response, and from that time on there has been a work of grace which the missionary in charge speaks of as wonderful to watch. People became quiet and attentive, new inquirers appeared, earnest voices testified to the sincerity of the people, and after a year and a half has passed, the missionary reports that the revival was deep and genuine, and that among the many converts most stand firm. Who can fail to recognize the connection between the united prayer of the home churches and this work of grace on the other side of the sea?

THROUGH a contribution of a liberal friend of missions, the two large volumes of the report of the London Missionary Conference of 1888 are offered to any Protestant minister or missionary, to be sent postpaid to any part of the world for \$1.50. These volumes are of greatest value and the price is extremely low. Orders should be sent to F. H. Revell, 12 Bible House, New York, or 148 Madison Street, Chicago.

REV. JAMES HERRICK, of the Madura Mission, now in this country, sends us some interesting facts concerning the children of missionaries of the American Board in India and Ceylon, who were sent to this country previous to the year 1874. Of the sons, twenty-eight became missionaries, seventeen clergymen in the United States, and seven physicians. Fourteen others, having graduated at college, became teachers or entered other employments, while eleven, not college graduates, became useful business men; one lost his life while in the Union army; and four are now students in college or theological seminaries. Among the sons of missionaries in Ceylon now clergymen in this country is Rev. B. Fay Mills, the evangelist. Of the daughters of these missionaries, twenty-seven became missionaries or the wives of missionaries; eleven married clergymen or educated men in other professions; thirteen others are engaged in teaching or are in Christian homes; four others are now in the course of education. This certainly is a remarkable record, and Mr. Herrick calls attention in this connection to the fact that it was the custom of the missionaries in India and Ceylon to observe a season of prayer each Sabbath afternoon or evening in behalf of their children.

In a report of the agents who have had charge of the China Famine Relief Fund it is stated that the late famine was not to be compared in severity with that of 1877-79. Still the needs were great, and the *Herald* of the English Baptist Missionary Society reports that no less a sum than \$200,000 has passed through the hands of missionary brethren to be used in relief, and that nearly 170,000 persons have been enrolled as receiving aid. In the latter part of the

summer it was believed that the period of want was nearly at an end, and the promise of harvests was fairly good. But the Yellow River has again broken through its banks, and unless the government takes more vigorous measures there will be another famine, limited in area perhaps, but distressing in its severity.

SPECIAL CONTRIBUTIONS FOR JAPAN.

At the late Annual Meeting of the American Board in New York, the recommendation was heartily endorsed that a special sum be raised to enlarge missionary operations in Japan. No more eloquent and urgent appeal has ever been made to the Christian Church than is now coming from that country. It comes not in behalf of a few thousands accessible to Christian effort, but in behalf of whole provinces and of large cities open to the gospel message. It comes from a people civilized, intelligent, awakening to the insufficiency of old faiths, and largely receptive of new ideas. While there is opposition from the revival of Buddhism in some quarters, and opposition from a material philosophy borrowed from Europe and America, the fields are nevertheless mellow and ready for Christian sowing. The enemy is sowing tares broadcast while but a handful of laborers—as yet only one ordained minister, native or foreign, to a hundred and twenty-five thousand souls—are scattering the good seed of the Word. The splendid results accomplished by missionary effort must not blind us to the fact that the number of missionaries of all denominations is utterly inadequate to the demand.

The missionaries of the American Board plead for the instant occupation of seven new centres, each in the midst of a population, as yet practically unreached, of not far from one million of souls, but all in close connection with existing work and dependent on our efforts. Other portions of Japan are open to other missionary societies, some of whom are happily responding to the great opportunity; but without a great enlargement of men and means it will be impossible to occupy the ground that properly falls to the American Board. It is hoped that missionaries—good men and women—will be found, if only the means are forthcoming to send them out and maintain them in the work. One church has set a noble example by the gift of \$5,000 extra for this current year, and it is hoped others will follow in larger or smaller sums.

The appropriations made by the Prudential Committee for Japan for the current year already exceed by several thousand dollars those of any previous year, yet there is imperative need of not less than \$50,000 more. But having enlarged its regular appropriations for Japan, it is obvious that the Committee can make no appeal that shall tend to reduce in any degree the ordinary donations to the treasury. These must first of all be maintained, but the Committee asks earnestly for extra gifts for enlarged work. Are there not churches and individuals who, beyond their usual contributions, will make a *special offering* for Japan in the emergency now upon us?

The revival of Buddhism at certain points, and of old customs which seemed suppressed under the influence of Christian example, gives added force to the appeal which has now been made, if the gospel is to prevail among these millions now accessible to Christian effort.

REV. JOSEPH HARDY NEESIMA, LL.D.

TIDINGS were received at the Mission Rooms on Monday, January 27, of the death of this beloved man. This number of our magazine must be issued before letters can reach us from Japan relating to the sad event. The tidings were not altogether unexpected. For several years Mr. Neesima has suffered from an affection of the heart which has more than once brought him seemingly to the verge of the grave. He has been unable to do the work upon which his whole soul was set, and much of the time for four years he has been absent from Kyōtō and from the Doshisha, which was the special object of his love and care. The telegram simply announced that he died of peritonitis, and we are left to infer that it was on Sunday, the twenty-sixth of January, that he passed from earth.

We have not at hand the full details for a suitable memorial, but we are glad to learn that papers prepared by Mr. Neesima himself, together with many of his letters and also memoranda made by friends in the United States, are in the hands of Professor Arthur S. Hardy, who, by reason of his connection with the family in which Mr. Neesima found such a happy home while in this country, as well as by his literary qualifications, will be recognized as a fitting biographer of Mr. Neesima. We are permitted to state that a memorial volume from his gifted pen will be given to the public before long.

Mr. Neesima was born in February, 1844, years before Japan was opened to the world.

When a young man in his teens he had not so much as heard of the name of Christ, but he worshiped the God whom he did not know, and when by a strange providence he learned from a scrap of the sacred record falling into his hands that God in the beginning created the heavens and the earth, he determined, if it were possible, to know more of that God, even if he left all to find him. With this purpose in mind he went to Hakodate, the open port in the northern part of the empire, where he gave instruction in the Japanese language to Bishop Nicolai, the present head of the Russian Church in Japan, and while so doing he perfected his plan for escape. It was a perilous undertaking, and discovery would have been death. One night he was covered up among some vegetables or other supplies that were being taken in an open boat to a vessel in the harbor, bound for China. When aboard he was concealed in a closet. The inspectors who searched for refugees failed to find him, and he reached Shanghai in safety. The providence that had protected him now guided his feet to a vessel in port belonging to the late Hon. Alpheus Hardy, of Boston, whose Christian captain, gathering something of the young man's story, gave him permission to carry out



the desire of his heart in coming to America. Before he reached Boston he was able to navigate the ship, and in many ways had so commended himself to the captain, that he was at once introduced to Mr. Hardy, with the suggestion that here was a person who might perhaps be serviceable in the missionary line in which Mr. Hardy was known to be so deeply interested. It was a providence which Mr. Neesima never forgot to recognize and to be grateful for, that his steps were directed at once into a Christian home of culture and refinement, where he was not only kindly welcomed as a son, but where he received help in his ardent desires for an education.

There has come into our hands a copy of a prayer which was written by Mr. Neesima in October, 1865, shortly after he arrived in Boston. It shows his spiritual temper and his degree of enlightenment at that time. Captain Andrew Bartlett, who in these early days saw much of the young Japanese, received from him the original of which the following is an exact copy: "O God! if thou hast got eyes, please look upon me. O God! if thou hast got ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with Bible.

"JOSEPH NEESIMA."

During the following nine years he enjoyed the advantages of Phillips Academy, Andover, of Amherst College, and of the Andover Theological Seminary. In passing through these institutions he was a general favorite among the students, who have ever since been glad and even proud to be numbered among his friends. While pursuing his studies, the Japanese Embassy came to the United States under the charge of Mr. Mori, and Mr. Neesima was employed as translator and aid to the embassy, and in this capacity he traveled not only through the United States, visiting the schools and colleges, but also accompanied the Embassy to Europe and had many opportunities for examining the institutions of Great Britain and the continent. Had he chosen, he might have entered political life in Japan and been prominent among her statesmen, but with all his heart he chose rather to serve the kingdom of God.

Having finished his course of theological study, he was ordained in Mount Vernon Church, Boston, September 24, 1874, President Seelye of Amherst College preaching the sermon, and he at once prepared to leave for his native land. No one who was present at the Annual Meeting of the Board at Rutland, Vt., in October of that year, can fail to remember how the young man, slight of body and with face and voice indicating his foreign origin, stood before the great congregation, pleading for aid for the establishment of a school for educating young men in Japan. It was his presence, simple, modest, yet firm, quite as much as his words, which moved the audience even to tears, and led to the pledge on the spot of nearly four thousand dollars for the foundation of that school which has since proved of such unspeakable value to Christian and missionary work in Japan.

Arriving in Japan in November, 1874, Mr. Neesima secured permission in the autumn of the next year for himself and Rev. J. D. Davis to remove to Kyōtō, where they opened the Christian school, the Doshisha. Calmly, quietly, and against bitterest prejudices on the part of the people the work progressed. Since Japanese law and custom forbade the establishment of the school under foreign

direction, the Doshisha has been for years known as Mr. Neesima's school, and he has employed the foreign instructors, and has stood as its representative before the government. With what efficiency and yet modesty he has deported himself in these peculiar relations our brethren of the mission will bear the most emphatic testimony. Within ten years from the start the institution grew so that, in place of its six students who were taught in something little better than a shed, there were 230 students accommodated in commodious buildings. At that time Dr. Learned said: "One great element in the success of the school has been the influence of its president. Utterly renouncing all self-seeking, casting away all desire for worldly power and honor, seeking only the good of the school and of all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The pervasive influence of his faith and unselfishness has been no small part of the educational work of the school."

So widely and favorably was the Doshisha known that Mr. Neesima's assistance was sought for in all quarters of the empire. To his influence must be ascribed the establishment of the Training School at Sendai, the founder of which made his large gift because he wanted something like the Doshisha and hoped Mr. Neesima might be its president. He was welcomed wherever he went in Japan, and his sermons and addresses were most effective.

But the treasure was in an earthen vessel. For some years Mr. Neesima has been in feeble health and was often obliged to be absent from his home and work in Kyōtō. In one of his letters, written in the latter part of 1883, in giving account of some evangelistic services in which he had had part, he said: "I was sleepless for many nights and unable to do anything. Thanks be to God for even our broken health. The Lord is pleased to advance his kingdom through feeble hands. It must seem marvelous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth in our Christian communities throughout the empire. Oh, if we have workers enough, what will be the Lord's harvest! Please pray for us to the Lord of the soul's harvest." Early in the year 1884 a remarkable revival began in the Doshisha, during which Mr. Neesima's health was so much impaired that it became evident that he could not endure the strain, and must leave for another land. It is most impressive now to read a letter written at that time, in which, after alluding to the "most blessed revival in our school," he says: "It is a great trial for me to leave Japan — but I cannot write on this subject. I can leave our school without the least anxiety in our Father's hands, and come out with a great joy and peace." While on his way to this country he wrote: "Herewith I send you my special request that you all pray for the speedy conversion of Japan — intensely, fervently. My heart burns for her and I cannot check it."

The visit Mr. Neesima made to the United States in 1885–86 will be remembered by many, though he was prevented by the state of his health from taking much part in public services or meeting many of the friends with whom he would have been glad to renew his acquaintance. He returned to Japan in November, 1886. All the strength which he had devoted to Christian work and to the interests of his beloved Doshisha. He formed a plan for its enlargement, so that it might have the rank of a university. Not in anywise concealing his purpose

that it should be a Christian institution, he yet appealed for aid to the statesmen and influential men of Japan who were not themselves Christians. And he so won their confidence that he secured contributions from those in high social and official positions amounting to nearly \$60,000, and his heart was made glad by the gift of \$100,000 from an American gentleman for the same purpose. It was with the greatest joy that during the last year of his life he saw the pupils in the different departments of the Doshisha increase in number to about 900, and, best of all, 172 of them within the last twelve months coming forward to confess Christ.

Mingled with the grief which will be felt in Japan as well as in America over the death of this eminent servant of God there will be unfeigned thanksgiving in view of the providence which led him by a strange path, cared for him so wonderfully, and made him such a blessing to his native land. His Alma Mater, Amherst College, honored herself and him by giving to him the degree of Doctor of Laws in 1889. Grateful as he was for the esteem thus shown him, it was characteristic of the man that he hesitated much about accepting it. But the great honor which belongs to him is that of being the teacher of Christian truth and the founder of Christian enterprises in Japan.

The following personal reminiscences are furnished by Secretary N. G. Clark, whose warm friendship and aid Mr. Neesima often acknowledged and highly prized: —

“Mr. Neesima was a man of faith and prayer, of singular sweetness of spirit, the result, in no small degree, of his confident expectation of the divine blessing on his plans and efforts. He rested in God, he lived for Christ and his native land, and felt sure that what he did in the interest of either would not fail of the needed blessing from above.

“During one of his college vacations in 1868, he spent a night at my house in company with another student. In the morning he was asked to lead at family prayers, and did so with such tenderness as to be long remembered in my household. After prayers he took me by the hand and pleaded with all earnestness that we would send missionaries to his country, and would not let me go until I had promised to do what I could to send them, and at the earliest practicable moment. The promise was redeemed the next year, greatly to his satisfaction.

“In like spirit and with larger plans for his native land, he surprised us all at the Annual Meeting of the Board at Rutland, by his eloquent appeal for a Christian college. The appeal was so simple, so evidently born of faith and prayer, that it seemed to all to be indeed of the Lord, and the money was promptly forthcoming for the beginning of an institution which he lived to see a centre of Christian power and influence second to none in Japan, or even in the whole field of missionary effort.

“Four years since, while on a visit to this country, he spent a few weeks of needed rest in my care at Clifton Springs. Our rooms were adjacent and we were wont to unite in devotional services, commenting on the Scriptures, and joining in prayer. I thought I knew Mr. Neesima before, but never so well as then did I realize the richness of his faith and his whole-hearted devotion to his

Lord. I cannot now wonder at the result of his impassioned address to the young men of the Doshisha, during the great revival in March, 1884, when, overcome with emotion, he still pleaded with the students for 'Christ and Japan.' The Spirit of the Lord came down upon them, till the whole assembly was moved as one man to tears of repentance and of joy in the new faith.

"Mr. Mori, the Japanese minister at Washington some years since, spoke more wisely than he knew when, in view of Mr. Neesima's service for the cause of education and other public interests, he said that Mr. Neesima's name would go down to history among the great men of Japan. As we consider all the circumstances, his coming to this country, his education by Mr. and Mrs. Hardy, whom he loved to speak of as his 'American father and mother,' his subsequent career and wide influence in behalf of the gospel, and of Christian institutions, may we not add that he was evidently called of God to be an apostle of Christ to his native land?"

DR. NEESIMA IN JAPAN.

BY REV. D. CROSBY GREENE, D.D., OF THE JAPAN MISSION.

ON the afternoon of Thanksgiving day, 1874, the customary signal of two guns from an American man-of-war announced the arrival of the mail steamer from San Francisco in the roadstead of Yokohama. The writer at once set forth to meet the newcomers and to offer them the hospitality of his home. Mr. Neesima was one of the party, and although his face was not even then altogether strange, that meeting on the steamer's deck may be said to have been the beginning of a friendship which soon ripened into intimacy. The great changes which had taken place during his absence made him a stranger in his native land. It is true he had kept up, through the long years of separation from his parents, as regular correspondence as the case admitted, and while residing in America he had maintained frequent intercourse with his countrymen, yet after all, mainly confined as he was to the society of foreigners and to the expression of his thought in the English language, he felt that he was to a large extent out of touch with his people. It seems evident that he overestimated this separation, but the very fact that he recognized it and laid such stress upon it served to bring out most clearly his extreme modesty, sometimes simulating self-distrust. He was thus led to form his opinions with the greatest deliberation and only after the fullest conference with the best counselors at his command, both native and foreign. Foreign missionary work, especially among a people in whom the national feeling is strong and vigorous, is a matter of no small delicacy. It involves a certain assumption which, in spite of the utmost tact, will sometimes seem to take on a personal character. Mr. Neesima early appreciated this, and recognized the unique position he was called upon to fill. On one occasion when national feeling was running high and complaints against the missionaries were somewhat bitter, he remarked: "Some of my countrymen have much to say of the native and foreign brethren, but I do not think I know any difference between them." This was said in that simple and unaffected manner which was the seal of its truth.

His modesty and utter absence of self-seeking enabled him at such times to allay prejudice and promote that frank expression of views on both sides which has secured so much of mutual respect and esteem among Japanese and foreigners associated in the work of the American Board. This modesty, I have said, sometimes simulated self-distrust, but when once his opinions were formed he held them with great tenacity and expressed them with firmness and courage, though always with rare and unvarying courtesy and the most delicate consideration for the feelings of those who might differ with him.

Without losing any of his patriotism, for in his broad-minded way he was a patriot of patriots, Mr. Neesima seemed to have transferred that intense feeling of loyalty, fostered by his early Confucian training, to Christ, and he enlisted in His service with the same self-abnegation which marked the Samurai under the old régime. These traits of character early won for him the enthusiastic affection and reverence of the students. Not long after the organization of the Kyôto School, some turbulent spirits stirred up a rebellion. Severe discipline seemed necessary to vindicate the authority of the faculty, but Mr. Neesima's intense love for the students held him back. He called the whole school together, made an earnest address, and with much emotion emphasized the enormity of the offence and the necessity for discipline, but said that he had decided to become himself the substitute for the offenders. He seized a stout cane and struck himself such violent blows that his cane broke in his hand. A shout of protest filled the room and the offending students themselves tore the stick from his grasp, avowing their entire submission to his authority. Such a course might not suit all times, but the students saw in it the natural expression of his boundless love for them and for the school which he had founded. One of them treasures up to-day as one of his most precious possessions a fragment of the broken cane, a reminder of Mr. Neesima's self-sacrificing love.

The students are fond of speaking of the *Doshisha seishin*, the "spirit of the Doshisha," and they mean by this expression that loyalty to Christ and lofty patriotism which were embodied in their beloved President. Such a character could not fail to make itself felt in all circles in which he moved.

Mr. Neesima's connection with the Embassy of 1871-72 had brought him directly and indirectly into close relations with some of the greatest men of the new régime. Such men as Counts Katsu, Ito, Inouye, and Okubo, known to all students of Japanese affairs, were glad to number him among their friends and to aid him in his plans. They thoroughly believed in him.

His character was the basis of his success in preaching. His audiences gladly received his words because they knew him. He was not a rhetorician, but his simple, childlike faith, associated as it was with great seriousness of thought, rendered his discourses always impressive. During late years his feeble health prevented any very active participation in evangelistic work, but his interest in it and his devotion to it did not abate, and his presence and his strong personal influence contributed in no small degree to the rapid progress which Christianity has made in Japan.

This great personal influence cannot be transferred to another, yet in some true sense it will, we believe, remain as his rich legacy to the church he did so much

to plant, a constant stimulus to the faith and zeal of those who will seek to follow him as he followed Christ. While both his native and foreign associates are weighed down with the sense of their great loss, they will not fail to thank God for the life he lived and for their own close relations to it.

THE ISLAND OF KIUSHIU: ITS CONDITION AND NEEDS.

[The following paper, signed by all the members of the Kumamoto station, Messrs. O. H. and S. L. Gulick, C. A. Clark, and Misses J. A. E. Gulick and M. J. Clark, has been sent as their appeal for reinforcements to aid in taking possession of the island of Kiushiu for Christ. The name of the island is pronounced *kew-sheu*.]

KIUSHIU is the southern large island of Japan, and enjoys a correspondingly mild winter and warm summer. Snow occasionally falls in midwinter on the plains, but the warm sun even in the coldest weather soon melts it. From the middle of September to the first of July there are very few days of uncomfortable heat; during July and August the weather is often oppressively hot, and at that time, therefore, is it customary to take the much-needed rest of the year in the cooler north. According to the census of 1887 Kiushiu has a population of 5,715,965, or about one sixth that of the whole empire; the population is also more dense than that of the rest of Japan, which has 350 to the square mile, while Kiushiu has 398 to the square mile, whereas the most densely populated State in the Union, Rhode Island, has but 243 to the square mile, and Massachusetts but 233.

It was in Kiushiu that the Roman Catholics made their greatest number of converts 300 years ago, and it was therefore this island which suffered most in the wars of extermination that followed. It is here also that we find the most bitter hatred of and opposition to Christianity to be found in Japan to-day. Although the Dutch had continuous communication with the port of Nagasaki for 250 years, such were the conditions under which they were allowed to live and trade at that port, and they themselves were such in character and motives, that the Japanese received little benefit from them. The Japanese were led not only to hate but also to despise Christianity. All the various influences of temperament, race-feeling, clannishness, and a bitter experience have combined to make this island the most conservative section of Japan and the slowest to accept the new civilization of the West, which, since 1868, has been most rapidly and marvelously coming in. It is, in consequence, the most backward part of Japan to-day. The Japanese themselves say that Kiushiu is ten years behind the central parts, namely, the regions about Tōkyō, Yokohama, Osaka, Kyōto, and Kōbe. The successful revolution of 1868, which overthrew the Shogunate and restored power to the emperor, had as its other main object the total expulsion of the foreigner from the sacred shores of Japan, and it drew its strength largely from the people of Kiushiu, especially from Satsuna and Kumamoto. The unsuccessful rebellion of 1878 was an expression of the same conservative spirit, but was confined to the southern part of the island by the military power of the central government, a power largely due to military weapons and tactics introduced from foreign countries.

Of course a great change has taken place even here in the past ten years, but

this anti-foreign spirit is not yet dead. During the discussions connected with the recent plans of the central government to revise the treaties, the latent



hostility has become very manifest. It was a man from Kiushiu who attempted to assassinate Count Okuma, the Minister of Foreign Affairs, by whom the recent treaty negotiations have been carried on. Though the would-be assassin instantly committed suicide, his body was cremated and the ashes sent to his home in

Fukuoka in Kiushiu, where a great funeral was held to glorify his life and courageous death in behalf of his country. Despite all that has been said to the contrary, Japan is not all in love with the foreigner or his civilization and religion.

On the other hand, and also as an explanation of the foregoing statements, compared with the rest of Japan the people of Kiushiu are strong and rugged in character and independent in spirit. Many of the leaders of new Japan, whose influence is felt throughout the land, are Kiushiu men who have broken through the conservatism of this island. When the Shogunate was overthrown and the Kiushiu leaders came into direct relations with the foreigners, they too saw the impossibility and the disadvantages of expelling the foreigner; and from that time to this they have been prominent leaders in the great transformations of the past twenty years. So, too, when a band of Kumamoto students became Christians under the teaching of Captain Janes, they were compelled to leave Kiushiu in order to escape persecution. But to-day they are among the leading Christian pastors, teachers, and editors in the country. Dr. Neesima says: "I like Kiushiu boys: they are rough but they are strong; they make leaders." The people of Kiushiu are strong and independent in character, are natural leaders, constitute a large proportion of the nation, and always have exercised and always will exercise a potent influence over the rest of the empire. For the sake of the whole country, as well as for their own, they need the gospel of light and liberty.

The above-mentioned conservatism of Kiushiu has been both a cause and a result of the comparatively small amount of missionary work that has been done here. Although missionaries were early established in Nagasaki and a fair force has always lived there, until lately the work has spread but little to the rest of the island. This has been due in part, no doubt, to the isolated, almost insular position of the city, to government prohibition of free travel for foreigners, and to the large amount of bad foreign influence exerted there by the licentiousness of the tens of thousands of sailors and man-of-war men who come to that port every year. Furthermore, until two years ago, no missionary was allowed to live outside of Nagasaki, the only missionary work done elsewhere being carried on by occasional tours and a few native evangelists. But even now, out of forty-two missionaries in Kiushiu, — of whom fifteen are wives and eleven are single ladies, — more than half, or, more exactly, twenty-four, live in Nagasaki. But still further, even this force is far less than the proportion for the rest of Japan. Had Kiushiu as large a force in proportion to its population, it would have ninety-three instead of forty-two. The above are some of the reasons for the comparatively little progress which Christianity has made in this island, and they constitute a powerful argument for the increase of workers here:

In attempting to account for the present condition of Kiushiu in its relation to Christianity there is still one more factor to be considered, a factor, too, of no mean importance. As is well known by all students of missions, medical missions are among the most potent agents for the removal of superstition and for opening the hearts of the people for the reception of the gospel. This means has been used by every mission of any size, in the central and northern parts of Japan, and with such success that the medical part of the work is beginning to

be considered of comparatively minor importance, though by no means given up. But never in any part of Kiushiu has this most important branch of mission work been tried. The true nature of Christianity, offering health and strength for the sick, and sympathy for the afflicted, is therefore quite unknown to these millions of Southern Japan. To them Christianity is simply a foreign religion (whether better or worse than Buddhism makes little difference to them) which has attempted to gain dominion in Japan, and by which dreadful wars and calamities were brought on the people. It is therefore to be religiously shunned and if possible excluded. To overcome such ideas, the humanity of the gospel should be set before the people in such a way and with such demonstrative power that the blindest must see and confess that they were wrong. Medical missions are effectual in doing this.

The American Board has one station in Kiushiu, in the central province of Kumamoto. Here are located Rev. Orramel H. Gulick and wife, and Miss Julia A. E. Gulick, who have been in Japan, respectively, since 1871 and 1874, and can speak the language. They came to this city in 1887, at which time Kumamoto was first occupied by the Board. Besides them there are Rev. Cyrus A. Clark and wife, Rev. Sidney L. Gulick and wife, and Miss Martha J. Clark, all of whom left America in September, 1887. These latter are still at work on the language, their other work being for the most part teaching in the Boys' and Girls' Schools. These schools each have new buildings, costing, with the land, toward \$4,000 silver. They were put up by the enterprise of native Christians under the leadership of Mr. and Mrs. Ebina. Mr. Ebina is our efficient co-laborer. He was one of the "Kumamoto Band," has had a good education, speaks English well, and is in every way a most capable and valuable worker. His chief labor is given to the Boys' School, while that of Mrs. Ebina is given to the Girls' School. Our work reaches out in every direction, north, south, and east, and many little bands of Christians are forming, four of which have already organized into churches. The chief work of Mr. and Mrs. O. H. Gulick and Miss Gulick is in touring among these bands of Christians, giving them suggestions, correction, and inspiration, according to their needs, thus helping and stimulating them in their Christian living and activity. It is this part of our work that brings the best results. It is our policy, as rapidly as acquisition of the language will permit, to prosecute this touring work most vigorously. This large field, amounting to over 4,500,000 souls (not including the Nagasaki region), and extending about 130 miles to the north, 100 miles to the east, and 150 miles to the south, falls largely to us.

In studying the problems of our field, with its specific appeals for workers and the conditions and prospects for the future, we feel that we should have, at once if possible, certainly not later than by next fall, not less than four married couples, five single ladies, and a physician. These we need, not to enter into new fields nor to take up new work, but simply to properly occupy the places to which our work has already extended. The above-named workers are needed for the immediate establishment of two new stations, one in Fukuoka and one in Hiuga. From both of these regions we have received most earnest pleas for foreign missionaries; in both of these provinces we have so-called self-supporting

churches, though they are very weak. They realize more and more the immensity of the work that is on them, and they feel that they need the guidance and help of the foreign missionary. It seems to us that these calls are of such a nature, they come at such a time and from such centres, that they must not be denied. We would, therefore, present the following considerations.

I. There are signs that the tide is beginning to turn, even in Kiushiu. A native Christian, who probably knows Kiushiu better than any one else, says that until this summer it has been customary to hear Christianity generally spoken of as an evil thing, even among the higher and more educated class, but that during the tour of this fall he has found that there is much less of this. Many even acknowledge that, after all, Christianity is in itself not a bad but a pure religion.

II. Kiushiu, like the rest of Japan, is in a formative state. Religious toleration has just been granted by the imperial government, and many are now led to study as never before the question of religions, their nature, authority, and their influence on individuals and nations. Never before was a nation in such a plastic state. Now is the time to mold the clay before it hardens. The question is not whether Japan shall be dominated by Confucian and Buddhistic or Christian teaching and morality; but the question is between Christianity and infidelity. Now is the time to strike.

III. It seems likely that in the next five to ten years the ingathering here, as in the rest of Japan, will be very great, especially if care is given to the work by competent workers. Christian communities will be springing up in countless towns and villages throughout this populous island, needing guidance and care. It is extremely doubtful if in any land the returns in individuals saved and whole communities uplifted by the power of the gospel will be so great for so little expense and labor.

IV. There is great need that our field shall be so manned that we can frequently visit the various places, become familiar with the people, and so be able to guide them in times of difficulty. This we shall never be able to do with our present force. In this field, extending as it does 100 miles to the east of us, 130 miles to the north, and 150 miles to the south, we ought to have a family and two ladies in Fukuoka, 70 miles to the north, and two families and two ladies in the province of Hiuga, 100 miles east, over the mountains, and a physician and two ladies additional for the central station of Kumamoto. These forces are needed now; the work is waiting for them.

V. The pressure for the immediate coming of these forces is due not only to the present needs of the field, but especially to the length of time needed for preparatory study. The language is a great obstacle and requires long and arduous study for anything like mastery. But the necessity of taking this time for preparation makes the immediate demand the more imperative.

VI. The facts that we have already stated make pretty clear what kind of missionaries are needed for this field. The men should be graduates of seminaries and of colleges, if possible; if they have had some experience in pastoral work in the home land, it will be of inestimable advantage. They should be men of tact and judgment, who can make and keep friends; not dictatorial in temperament nor overbearing in speech or argument. They should be as well

versed as possible in the arguments and reasons for the Christian beliefs. They should also be men of some linguistic ability and of persistent, studious habits. The ladies should be, if possible, graduates of some of our better institutions of learning, and, indeed, should be well equipped for the work both in character, temperament, and general and biblical training. Though their work will be largely among women, it will be by no means confined to them, for men and students in the schools will often come to them for help and instruction. We have not mentioned, nor need we, the higher spiritual qualification essential to the success of any messenger of the gospel.

VII. The first station that should be opened is Fukuoka. It has a population of about 50,000 in the city, and 1,188,877 in the province. The church there was the first of our churches in Kiushiu to be established, and has had a long, hard pull. For years it has been scattering the seed and now the harvest is ready to be reaped. With foreign missionaries there to direct and help, there will doubtless be a rich harvest both in the city and in the outlying cities and villages, three of which have, respectively, a population of 23,000, 18,000, and 14,000 inhabitants. Here is a needy field and as grand as any man could ask for. It is the centre also of a large population outside of the province which would naturally be worked from Fukuoka. It is the seaport town of the district and is on the line of railroads which will in two years run thence both north and south. This city has long been asking for workers from our Board, but thus far in vain. At the last mission meeting, however, it was voted that at as early a date as possible missionaries be secured for this place. The Japanese pastors of the north have also pressed the matter upon us, for they feel that this capital city is one of the strategic points that should be occupied at once for the sake both of Kiushiu and Japan. Some of the best workers in Japan are from the Christians of this city and this church. We cannot longer leave it unoccupied. Who will come to us and take this most important place?

VIII. Hiuga lies on the eastern side of Kiushiu, and, with Oita to the north and Osumi to the south, has a population of 1,500,000. We have one church in Hiuga, and from it the call has come most earnestly to occupy their field, either ourselves or with new missionaries. We cannot possibly do that ourselves; all that we can do is to visit them twice in the year. Aside from our work there we know of only one missionary who ever visits Hiuga, and that only a city on the extreme northern border. The call seems to us in Kiushiu one that should be heeded at once. That part of the island is so shut off from the rest of Kiushiu by high mountains that it is not easily reached from Kumamoto, and should itself be made a centre of work. Its isolation requires that there be at least two families and two single ladies located there. It is a large field, with fine scenery and a promising people, and as regards Christian work is almost virgin soil.

IX. The central station of Kumamoto needs to be strengthened by two ladies, one to take up woman's work. Miss Gulick gives most of her time and all of her strength to this form of work. But she cannot begin to meet the calls now made upon her, to say nothing of the constantly increasing demands of every year's growth. Another should at once be preparing for this most important work. The mission has voted this addition to our station at two succes-

sive meetings, and we have been trying to secure it, but thus far in vain. Another is imperatively needed to teach in our flourishing Boys' School, a field that is not often excelled in opportunities for Christian work.

KUMAMOTO, Kiushiu, Japan, December 14, 1889.

Letters from the Missions.

Western Turkey Mission.

REVIVAL AT MARSOVAN.

FOR some time past letters from Marsovan have alluded to awakened religious interest and some conversions, but letters written about the middle of December speak of the work as a revival. Mr. Smith writes of it thus:—

“It commenced about four weeks ago, and since then there have been prayer-meetings almost every evening, with numbers varying from a hundred to two hundred. We are especially rejoiced at the quickening of love and zeal in our college teachers. Indeed, almost the first sign of spiritual awakening was among them and a few others. And never before have they labored so directly and so earnestly for the salvation of souls. The general religious tone of the college is better than ever before—far, far better than a year ago. At least a score of the pupils have manifested special interest in their own salvation, and we trust that some of them are indeed born again. This is almost equally true of the Girls' Boarding School. The interest is by no means so general nor so deep as we long to see it. We earnestly desire and pray that the Spirit may come with great power upon us all, and we trust that you and many others also are asking the same blessing for us. The Autobiography of President Finney has stimulated us in this work. I have loaned my copy to several. I wish it could be in the hands of all our English-speaking preachers.”

SMYRNA AND OUT-STATIONS.

Mr. McNaughton writes from Smyrna, December 28:—

“The school is in the midst of a very prosperous year. There is a larger attendance than last year. We feel that its

popularity is steadily increasing, notwithstanding the keen opposition it encounters and the really good schools established by both the Armenians and Greeks. The Boys' School is also growing. Last week an Armenian brought his two sons to us, giving as a reason why he preferred our school to his own, that he was sure that the morals of his boys would not be contaminated in our school, while they were in his own school. A similar reason was given a short time ago in the case of another boy. We have indications of this nature to encourage us in our slow, uninspiring work. Manisa is promising. A very good attendance at public worship is reported. The schools are doing well.

“Eudemish is moving steadily on. The scholars until this year were received free. The reason was that the schools of the city were free. The pastor thought that it would be the ruin of the school to charge a fee. However, we decided that they must pay something. I informed the pastor that he must get £6 for the year from the pupils. I am glad to say that there is little doubt that that amount will be contributed.

“Our good, faithful pastor of Bourdour is able to report very gratifying progress. They have recently suffered at the hands of their persecutors, but were firm. Nearly all the children were taken from the school at the instigation of the Armenian bishop. We have no doubt that they will soon return.

“The few weak brethren in Sparta are very urgent in their desire for a pastor. You may recall that we were compelled early this year to dismiss their preacher on account of lack of funds. We have no appropriation for Sparta for 1890. They must be satisfied with a monthly visit from the pastor at Bourdour.”

Central Turkey Mission.

REVIVAL AT HADJIN.

MR. MARDEN, of Marash, accompanied by Rev. Avedis Boolgoojian, also of Marash, has been spending some weeks in visiting the churches, and he sends cheerful news from Hadjin. In a letter dated December 9, he says:—

“We reached Hadjin two weeks ago and intended to remain but a few days. After preaching in both churches the first Sabbath, in the evening we held a union missionary concert, which called out so much interest that we appointed a preaching service for the next evening. We have moved on step by step according to circumstances, making appointments from evening to evening for sixteen days. We each take our turn with the pastor of the church in preaching the evening sermon, which is followed by a prayer-meeting. Our chief subject is repentance and faith in Christ, and we pray for the aid of the Holy Spirit. Very soon we began to hear new voices in prayer. Last evening our congregation numbered five hundred, including many Armenians. After the usual prayer-meeting we invited the inquirers to meet in the adjoining schoolroom for special conference. The room was filled at once. One after another arose and expressed his purpose to submit then and there to the claims of Christ. Many pleaded in the tenderest tones for the forgiveness of their sins, often quoting the publican’s prayer. When the conference closed, the grasp of the hand and the happy faces assured us that the inward conflict in many a soul was over. One young man this morning doubtless expressed the experience of many when he said he could not sleep all night for joy that he had become a Christian.

“At least a hundred men and women have within a few days expressed their desire to become at once followers of Christ, and many of these inquirers already give evidence that they have passed from death unto life. The good work seems now but fairly begun and is widening and deepening every day.”

One week later, December 16, Mr.

Marden sent a further report of the good work:—

“I wrote you last week of the revival now in progress here. Last evening it was dark, rainy, and muddy, yet when the bell rang you might have seen hundreds of men and women with a pine torch in hand climbing up and down over the rocks by the goat-paths, hurrying from all directions toward the place of prayer. Nearly every member of the Protestant community, old and young, was present, and also a good number of Armenians and Catholics. After the sermon, a few prayers, and the benediction, the converts and inquirers were requested to remain for a special prayer-meeting for themselves. More than one hundred gathered before the pulpit and one after another rose to speak or pray. One poor man, who felt that he could not speak in public himself, had a friend rise and stand beside him as interpreter and express for him his repentance and consecration to the service of Christ.

“In point of numbers, close attention, and earnest prayer, this meeting ranks as one of the best, and gives hope that the revival has not yet reached its culmination. The essential truths of the gospel, pressed home in a plain and simple manner with God’s blessing, stir the hearts of these people in a wonderful manner. The deliberate and settled purposes of the large number who profess conversion are very encouraging and seem to indicate that the Holy Spirit has applied the truth to their hearts.

“We are now making every effort to reach the multitude of the unevangelized in the city, and a hopeful beginning is already being made.”

AINTAB. — RESULTS OF THE REVIVAL.

Delightful accounts are received as to the permanent results of the work of grace in Aintab during the last summer. Miss Pierce reports concerning the Girls’ School that the pupils, numbering about seventy, are most diligent in their studies and respond well to religious influences, both in the prayer-meetings and in more private conversations. President Fuller,

of the College, wrote on New Year's day:—

“This morning, according to custom, the Protestant churches of Aintab each held a New Year's service, commencing about an hour before sunrise and continuing for some two hours. These services varied somewhat at the different churches, three in number, but consisted largely of addresses from the pastors, missionaries, professors of the College, and prominent laymen, interspersed with singing and prayer appropriate to the time. Naturally frequent mention was made of the blessings of the past year, and especially to the great spiritual refreshing which had brought the light of life to so many hearts and homes, and filled us all with such joy and hope. The thought was often expressed that although the year had been one of great hardship and privation in material things, spiritually it had been a year of such wonderful blessing as to leave us only cause of thanksgiving.

“Among the manifest results of the revival are 573 members added to the churches on profession, and more to join at the next communion, a decided and permanent increase in attendance at prayer-meetings and other religious services, a great quickening and broadening of interest in all forms of city, home, and foreign mission work. Neighborhood meetings have increased in number and size and spirit. The Young Men's Christian Association, both in the city and College, has been greatly strengthened and stimulated. The women's work, heretofore one of the most interesting and hopeful agencies for good in the city, has received a new impulse and is more thoroughly organized and at work with more energy and success than ever before, and, last but not least, the College has been pervaded by a deep, quiet spirit of prayer and serious inquiry, which is an occasion of joy and hope to all friends of the institution.

“On the whole, I should say the results of the revival, both in the character and stability of its converts and in the abiding, pervasive character of its influences, have

been fully equal to the expectations of its warmest friends. Next week begins the Week of Prayer. Our churches are ready, I think, to enter upon it with substantial unity of feeling and desire, and with much longing and earnest prayer for yet larger displays of God's gracious power in the conversion of souls. Our forces are well organized and full of courage and hope. We wait but the power from above to repeat the story of last summer.”

Marathi Mission.

WORK AMONG WOMEN.

MISS MILLARD wrote from Bombay, December 6:—

“Since the first of August I have been regularly visiting in the homes of Worli with a Bible-woman. We visit twelve places once a week, and in some of them twice. From most of these homes we have children in our Girls' School, but in one or two places the women have called to us to come because they saw we were willing to go anywhere. In this way we have been called to several new houses, though they are all near together.

“In one house where we are made particularly welcome, we always have from six to ten women and sometimes more. They always get their work done and are sitting waiting for us, and one thing that has pleased me very much is that on the days when they expect me they are more particular about their clothing, both that there should be more of it and that it should be clean; the children too always look neater. I heard one of the women say one day, ‘The Madam Sahib likes to have us do so.’ One day the old grandmother said, ‘Last Monday you went by and did not come in when we were waiting for you. What have we done?’ I told her there was not time to visit all the places; then she said, ‘But you must never go by us.’

“At another place there are two old widows with their shaven heads and each wrapped in a strip of unbleached cotton cloth. They never fail to come and sit near me while we sing and tell of Christ. These cool mornings they look so cold and

forlorn as they sit on the cold stone steps of the veranda that my heart aches for them. One day, as I was trying to make them understand how much Christ loves them, the tears came into the eyes of one of them as she said, 'No one loves me; I am a widow.'

'Sometimes we meet a woman who resents our teachings and tries to prove that their gods are as great as ours. I have not enough of the language yet to argue, even if I wanted to do so. I can only tell the simple story over and over, because they must know Christ well before they can love him. The Marathi songs are very sweet and the people are very fond of them, so we sing a great deal of gospel to them. When I take my baby-organ thirty or forty people often gather together in one place.

'In the school there are about twenty-five children. Ten or fifteen others who ought to attend, and who formerly did attend, are not allowed to come because a man of influence among them has threatened to have the parents put out of caste if they do so. We hope and pray that this prejudice may be overcome and that he may become our friend. We have been working there now a year and a half, and we have thought it wise to have the teacher with her family go there to live. We cannot tell how the people of the village will like it. The fact that the teacher's husband was a Brahman before his conversion will do much to allay prejudice. This man and his wife have a rare opportunity for doing good there, and I hope they realize the responsibility of it.'

Hong Kong Mission.

VILLAGE EXPERIENCES.—CALLING BACK THE SOUL.

MR. HAGER writes of some interesting incidents connected with one of his tours:—

'In one village I found a sick brother recently returned from California and a member of the Oakland Church, Rev. Dr. McLean, pastor. He was prostrated with a nervous fever, and had been sick for

some months,' but was getting better. The saddest part of all was that, when his fever was at its highest point, the women of the village arose *en masse* and demanded of his mother that she should worship the idols, and declared that her son was sick because he had refused, since his return to China, to worship his ancestors and the idols. Their anger was also directed against the old mother, who received baptism this summer and who no longer worshiped the idols. After a good deal of persecution this mother finally yielded to worship the spirits, and so she went to the door of her house in company with her daughter-in-law, and in plaintive tones called back the soul of her sick son. I think, of all sad sights in China, this is one of the saddest, to see and hear a fond mother calling home the spirit of her beloved child. Let us listen to a few of her mournful sentences. 'O soul of Ah Lung, come home! The spirits of both ends of the house, the spirits of both ends of the street, the spirits of both sides of the eaves, the spirits of the pigs, the spirits of the dogs, the spirits of the oxen, sheep, and the six animals, the spirits of men and children, the spirits of strangers, the spirits of friends, Spirits and No Spirits, fear or no fear, dread or no dread, fire, clothes, rice, sugar, call the twelve spirits of Ah Lung to return home speedily, and to abide in the house and the home, and trust to his father and mother, and occupy his bed and his mat. O spirit of Ah Lung, come back! Scatter rice, scatter. Come home, O Ah Lung, to sleep and to rest!'

'After this worship of idols the son was reported to have immediately mended, but when we saw him he was still very feeble. At first we did not know that the villagers were so bitter against us, but, as we were about to depart, an old lady almost raved as she cursed us and the sick brother, who was at this time sitting in an armchair. All that was vile and evil she wished would befall this unfortunate brother; she hoped he would die and after death have his head cut off. We tried to pacify the infuriated woman, but all

to no purpose, for she did not wish to hear anything of the foreigners' religion, and this is the feeling of many villagers. It is only occasionally that we find some one glad to see us.

"In another village we were more kindly received and almost compelled to spend the night, to honor the engagement day of our host's oldest son, and yet there was much of idolatry practised. What made it so exceedingly sad was the fact that this man had once been married to an English wife, by whom he had two sons, one of whom, I believe, was baptized by Dr. Damon, of the Sandwich Islands. The oldest of these sons was the person in whose honor the feast was held. After the death of his first wife the father married two other Chinese wives, and now these older sons follow the practices of the Chinese in worshipping the gods of the land.

"In this tour we visited and met quite a number of American Chinese Christians, one of whom was received into church membership by Mr. Thrall, of Salt Lake City. Others come from our California Mission, while a few were from Boston and Brooklyn. It would be a great favor to me if the teachers of our Chinese schools in America would send me the names and addresses in Chinese of their pupils, when they return to China, in which case I could always visit them at their homes. They need a great deal of encouragement, and a visit of a foreign missionary at their homes cheers them greatly."

North China Mission.

THE NORTH CHAPEL AT PEKING.

MR. AMENT writes from Peking:—

"It gives me great pleasure to tell you that the work connected with our end of the station is opening finely. The North Chapel is located one mile from our home, in a business portion of the city, with no quiet way for exit or entrance, and is withal rather a dingy and damp concern. But I have preached that spirit was more important than time or place. So we went to work expecting that these little obstacles would not prove important. Mrs.

Ament opened an Industrial Class for women, hoping that the work done would, in a measure at least, pay the expenses. Seven cents a day only is paid to each woman, who also puts in an hour or two studying the catechism and learning to read. The plan has worked well. The class averages six women, who represent quite a little constituency. Their fears of foreigners are rapidly disappearing. They bring their boys to our school, and one woman has been baptized and is most eager to be a useful Christian.

"Last Sabbath was a joyful day for our little company at the North Chapel. Though we were in the midst of an unexpected snowstorm and the streets were mere bogs, yet a goodly company gathered, and we celebrated our first communion together. The members made their own wine from grapes, and made their own bread, and used glass cups bought by themselves. Eight persons were baptized and received to membership. Two of them were husband and wife, a whole family. He is foreman in the Chinese mint and quite well-to-do. Another was a workman in the mint. One was the son of the police magistrate, a drunken fellow, who has threatened the life of his son for coming with the foreigners. But he perseveres and braves death for the gospel. He is a modest, refined young man, twenty-three years old. I hardly expected he would appear on that Sabbath. He came in almost ragged clothes, saying that he did not dare put on his better clothes for fear his father and mother would surmise he was coming to the chapel.

"It seems to me wise that we should organize ourselves into a little church. Connected with us at the country stations which are in my charge are some twenty Christians. Four will be transferred in the city, from Dr. Blodget's church, and with the twenty baptized since last January we can organize a church of over forty members. I sincerely trust that this will grow into an organization under native control, with their own pastor, etc. A few native Christians are really waking up to this step as a duty as well as privilege."

THE NING CHIN DISTRICT.

Mr. Stanley, of Tientsin, reports a tour through the Hsien Hsien district, where Helper Chiang has been doing some good work the past summer, though at one out-station, Ta Wang Tswang, affairs were in an unsatisfactory condition, the conduct of some of the church members making it necessary that they should be expelled. Of the village of Chao Chia Ngan, Mr. Stanley says:—

“I visited this village for the first time last summer. A very interesting and hopeful work is begun there. The interest began with a Mr. Chang, who is known as a ‘doctrine seeker.’ He has been studying the New Testament for a number of years. He has interested several others, besides the members of his own family, in the truth. I spent an interesting night with him while on this trip, instructing his family and a few friends. On the following morning a special service was held for the purpose, at which six adults and three children were baptized—Mr. Chang, wife and two small children; eldest daughter, husband and babe, and an aunt, all of whom came seven miles to meet us; also, an uncle of Mr. Chang. Others of the family and relatives and several outsiders gave their names as applicants for instruction and future baptism. It appears to be a promising opening. More time could have been profitably spent in labor in this section than was given to it. Mr. Chang and a son of fifteen years will be in our station class this winter.

“Ch’ing Shan T’ou, in the Ning Chin district, was the next place visited. The state of feeling there is much better than it was last spring. The former applicants were all desirous of being received into the church. Ten adults were received, only two of whom were baptized, the others having received the rite at the hand of a Romish priest. Baptism was also administered to four children. A number more recorded their names as applicants. Thus far this movement has been confined to one family and the near relatives. When they became Romanists, the village

tried to impose upon them the annual temple tax for repairs, processions, etc. They refused to pay on the ground that they were Christians. The headmen threatened to mulct them much more than their proportion if they did not pay promptly. The case was taken to the priest, and by him to the Hsien magistrate, who said they were right, according to treaty, and could not be forced to pay the tax unwillingly. Hence a ‘coldness’ has existed between them and the majority of the villagers. I hope the love of Christ may soon overcome this feeling, and send them out to their neighbors with the message of salvation. This village is about two hundred miles from Tientsin.

“The village of Tsung Meng is about twenty-five miles still further to the southwest, also in Ning Chin district. Here we found the Christians in possession of the premises mortgaged last spring. I carried to them the contributions of those who had responded to their appeal for aid in securing a church home, and the mortgage was all paid, and the document placed in my hands for safe keeping. There was still a balance beyond what the poor brethren were able to raise, which I made good, but the amount is promised to me. None were received to fellowship there, and only three applicants’ names are on our list; but the brethren speak of an increasingly friendly feeling towards the truth, and willingness to hear. They need a leader, for none of them can read fluently, even the colloquial Gospels. Yet I think they have more than held their own; and with this building and suitable care, and God’s blessing upon them, I hope to see this place become an important centre of influence. In accordance with the recommendation of the mission at the last annual meeting, the work in the Ning Chin district will now be transferred to the care of the Lin Ching station. It has no out-work, is distant only two and a half days instead of six (as we), and can certainly give much better care and attention to the work there than we can, and leave us free to attend to important calls nearer home.”

AN ORDINATION.

Dr. Blodget writes from Peking:—

“At our Sabbath morning service on November 10 we ordained a young native helper, a graduate of the Tung-cho Theological School, who has been laboring in the country for more than three years, and has given a good degree of satisfaction as regards his Christian character and diligence in his work. His name is Hung Shan Chung. His father has been for many years a helper in Christian work, and his grandmother died in the Christian faith. His wife was formerly a pupil in the Bridgman School. Quite a number have been brought into the church through his instrumentality.

“The other young man, Jên Hsueh Hai, his fellow-student at Tung-cho, who was to have been ordained at the same time, was taken ill last spring by an attack of hemorrhage of the lungs, and has not yet so far recovered as to make it expedient to ordain him. It is thirty-five years since I reached China, and twenty-five years since I began to labor in Peking. This is the first ordained native pastor at this station. Pastor Mêng was ordained at Pao-ting-fu a few months since.

“Can native pastors be raised up without so long delay? I think they can. I had many things in hand, in removing from Shanghai to Tientsin, from Tientsin to Peking, in the translation of the New Testament and other books, in assisting to lay the foundations at the other stations of the mission, etc. etc., which need not fall to each new mission, or to each new station.”

HOSPITAL EXPERIENCES.

Miss Gertrude Wyckoff writes from Pang-Chuang:—

“Some days ago, while in the hospital talking with some women, our helper there came in with her greeting, and said: ‘I’ve been in that other room praying with the woman whose foot is crushed; it pains her dreadfully, and I asked the Lord to help her bear it, and to let her sleep to-night.’ Was not this very beautiful for a woman not yet a year old in the

Christian life? About a year ago she came to the hospital, a refugee, and totally blind. Long before her eyes were cured, with gladness she received the Word into her heart; after receiving the sight of one eye, she began to think of a home for herself and little son. Seeing her poverty, and noticing also the ability she seemed to have for teaching dull women, we decided to give her barely enough money for her food, and let her teach those who are coming to and going from the hospital. Thus she ministers with a loving, sympathetic heart to those whose bodies are diseased, and at the same time she tells them the Way of Life. Through her efforts many carry away with them to distant homes the Lord’s Prayer and the commandments, and, we trust, some truths which will make their lives better.

“Two other women, upon leaving the hospital, said: ‘We will send our false gods to you.’ True to their word they did, and we have them as fruits of the seed sown in their hearts. One of these women returned to the hospital, and was more interested than ever; that which she had formerly learned she had not forgotten, and was very anxious to understand more. A relative of hers said, when leaving: ‘I’ve got this doctrine right in my heart.’ Thus they go among their heathen friends, far separated from any one who can lead them, as far as human help is concerned, and we earnestly pray that the very little they know may be sufficient to make their lives acceptable in His sight, and that they may not be tempted above that they are able to bear.”

Shansi Mission.

THE USE OF TRACTS AND BOOKS.

MR. THOMPSON writes from Fen-chow-fu, November 11:—

“During the fall I have visited twenty-six of the villages around Fen-chow-fu. Some of these places I visited twice, others three, and others again four times. In all of them I preached or conversed or distributed tracts, as I had opportunity. In every instance I was well received and

the people listened with more or less of interest to what I had to say. One day a man asked me who Jesus was, when another man spoke up and said, 'Jesus is the light of the world. You look at that lamp. That lamp is intended to light the room. Jesus gives light to all the world.' I was glad to feel that at least the claims of Jesus were beginning to be recognized.

"The leaflets used in this work were prepared by different members of our own mission. Early in the fall I had several thousand printed, and I have a feeling that every one distributed so far has been used to advantage. Being so scantily supplied it was no part of my object to give away as many as I could, but on the contrary I tried to make the few I had go as far as possible. Thus I would sometimes give a tract to one man and have him read and explain it to a group, and often I used the tract as a text from which to speak to the people. I have afterwards found some of these leaflets in places quite distant from those in which they were distributed; and many persons have committed them to memory. I could use fifty thousand such leaflets from now till Chinese New Year without wasting one of them.

"We sometimes think that our tracts and books are not much read by the Chinese, and that consequently they do not do any good. But this is because of our shortsightedness. We do not know, and we never can know, all the facts in the case. Some time ago when at a fair in one of the largest towns in the country, I was much gratified to see a cobbler with the Gospel of Luke open before him, reading while he went on with his work. This, too, in a busy street, with great crowds of people passing to and fro. Only a Chinaman could have read under those circumstances. The same day another man had his gospel with him, though he was not reading it.

"On a recent afternoon I visited the soldiers' camp, about a mile from the city. There were a hundred and fifty soldiers in it. They gave me a hearty welcome, and listened attentively while I preached the

truth to them. There were twenty Mohammedans in the company. I distributed some leaflets among such of them as could read, and then left feeling that I had had a very enjoyable visit. The company has since gone on winter duty."

Japan Mission.

THE DOSHISHA.

DR. GORDON wrote, December 19:—

"We have just closed a very successful term of school. The whole number present in the term has been 709. Of these 196 were in the Preparatory department; 433 in the Academic department; and 80 in the Theological department. In the Girls' School the attendance has been 138. Sixteen young men from the Doshisha were baptized last Sunday.

"Last Saturday I had the privilege of attending the tenth anniversary of the Temma Church, Osaka. A commodious church building was dedicated at the same time. It was a very interesting occasion. In the first five years they were driven from their meeting-place by their landlords, or by pressure from the people. The church has contributed for all purposes over \$3,500 since it was organized; one of a good many similar facts which those who say missionary work effects nothing may be called upon to rise and explain. Please pass on this fact to our friends whom Mr. Kaneko tried to discourage from expecting that the Japanese would ever be interested in building and supporting Christian churches. This church has a membership of a little over two hundred; the Sunday-school has averaged about the same number of pupils during the past three years. They have an excellent pastor in Mr. Homma, one of the earliest students of our school."

A NEW CHURCH IN HOKKAIDO.

Mr. Atkinson, of Kōbe, reports the organization, in the great northern island of Japan, of a church which is the outgrowth of work connected with the Hiogo church, though the members come from all parts of the empire. It is at Shibetschiya, a

town in the northeastern section of Hokkaido, where there is a convict settlement, near to some sulphur mines. The convicts, numbering about eight hundred, are employed in the mining and manufacturing of the material. Many of the officials connected with the jail are members of the new church, including the son of the superintendent. The house used for the church is within the enclosure where the prison officials live. Though the distance was very great, the pastor at Hiogo, Mr. Murakami, made the long journey for the purpose of extending the hand of fellowship to those who had gone out from his church to this distant portion of the empire. Mr. Atkinson writes:—

“The new church owes its existence to Mr. Hara. This gentleman was a teacher in the convict-collecting and forwarding jail which is located in Hiogo. Both he and his wife were members of the Kōbe church. Mr. Hara's duty while in Hiogo was to instruct the prisoners in morals and inform them as to their duties in general. He had also to instruct the officials in prison discipline, prison reform, and the like. In the forenoon, however, he has charge of the common school for the children of the village. In the afternoon he mingles with the convicts, instructing them on all points that individuals or groups may seem to need. He inquires into their wants. If they have any complaints to make, he solves the difficulty or reports it to the superintendent. (His pay is next to that of the superintendent.) At night he is free except on Saturday evening, when he lectures to the prison officials on the subjects already named. On Sunday afternoons the convicts are all assembled, guarded by the wardens, and Mr. Hara addresses them on morals and kindred themes. This is not a Christian service, though if any wish to stay to an after service of a Christian character they are allowed to do so. Pastor Murakami addressed this audience twice, offering prayer and using the Bible in his discourse. At the close of the official service about sixty remained to an informal

Christian service. Questions of many kinds were asked, and considerable interest in the progress of Christianity shown. This was partly to be expected, as some of the convicts are educated men—editors and politicians, as well as robbers, etc. Before breaking up the meeting Mr. Murakami was asked to pray for them then and there, which he did. A high official from Sapporo, who had recently visited the Shibetchiya jail, had spoken very highly of the conduct of the convicts under Mr. Hara's instruction and care, and said he would like to see the same thing tried in a similar jail on the Sapporo side of the island; and added that, if it succeeded as well there, he would like to have the teaching to convicts and prisoners in all the jails (on the island) put on a Christian basis.

“The services of the church begin with a Sabbath-school in the morning, a meeting for women in the afternoon, and preaching in the evening. During the week there is the usual prayer-meeting and a woman's meeting.”

Northern Japan Mission.

NAGAOKA.—BUDDHIST OPPOSITION.

MR. NEWELL writes from Nagaoka, December 20:—

“There is not quite such a friendly feeling towards Christianity in the school as last year, though as far as I am personally concerned I have been treated most cordially, and Mrs. Newell has been welcomed by all most kindly. It is evident, however, that a strong Buddhist pressure from without has been brought to bear upon the school to get rid of the Christian teaching therein. Last year a Mr. Ogurusu, one of the most prominent Buddhist priests of the Shinshu section, and head of the largest Buddhist school in Tōkyō, spent more than a month in Nagaoka, lecturing nearly every day. One of the teachers of our school was very active in his meetings, frequently acting as chairman and opening the meetings. Among other places, he spoke at the school. I understand that he was very

pronounced in his opinion about the wisdom of having Christianity taught in the school.

“Buddhism is the very atmosphere of this city, and, like the atmosphere, it presses equally and powerfully in every direction. Recent occurrences in the church lead me still further to believe that that is the true source of the opposition.

“Mr. Shiraishi’s place here has been taken up by Mr. Tokioka, a young man who comes well recommended as an earnest, faithful worker, and, what is a recommendation of itself here, a friend of Mr. Neesima. Under his active and fervent spiritual leadership, the old difficulties of last year have gradually passed away. One who was suspended from the church last year has been received back into fellowship by the joyful consent of all; and a true revival spirit has pervaded the entire church, leading to nightly prayer-meetings attended by nearly every member, and witnessing some of the most touching scenes of repentance and reconciliation. It was a sight to behold a few evenings since — nearly every member bowed down and in tears, several sobbing audibly like children, all confessing their sins one to another in prayer, praying for forgiveness and for the guidance of the Holy Spirit to keep them.”

BUDDHIST INTERFERENCE.

Mr. Newell reports that for a long time the church at Nagaoka had been unable to secure a suitable building for worship, but had finally rented an old hotel, in a good part of the city. There was great thanksgiving over their success in this, and arrangements were made for occupying the premises. The nineteenth of December was the day designated for the dedication services, and the building was suitably decorated by the native Christians with evergreen and floral ornaments. But Mr. Newell reports that, on the morning of that day, —

“On returning from school at ten o’clock, I found several of the Christians, including the pastor, who had come to say that the Buddhists had interfered and

they could not rent the building. About thirty of the priests had been to see the owner of the building the evening before, very much enraged that he should have promised to rent it to Christians. It seems that about five feet of the rear part of the building stands upon the grounds of an adjoining temple and owned by the priests; and they said that not only would they not allow the Christians to shovel snow from the roof onto their land, nor to make any use of that part of the building, nor to pass in and out of that entrance upon their lands; but that if he persisted in his determination to rent the building to them, they would tear down that part of his house completely. As the man had promised to rent, and the price was agreed upon, he was not inclined to refuse, if the Christians insisted on their legal right to take possession; but as it was bound to bring trouble upon him, and more than that, set the church in direct antagonism to the whole body of priests here, they decided, and wisely I think, to drop the whole matter and try to find some other place or, better perhaps, to build for themselves if they can. This peaceable solution has resulted in making a staunch friend of the owner of the building, and it may be the means of leading him to become a believer.”

Western Mexico Mission.

BITTER PERSECUTION.

MR. HOWLAND writes of an evangelical movement at a point not far from Guadalajara, where he had hoped to organize a church during the coming spring. Several persons from this place had been received into the church at Guadalajara, and a delightful service, with no one to molest them, was held at Christmas time. But the storm soon broke. Mr. Howland, writing January 16, says: —

“Two days afterwards one of the resident priests preached a violent sermon against the Protestants, urging the people to extirpate the evil, root and branch, weeping over the sad condition of affairs, etc. It was like a spark to powder. A

league of over two hundred was formed, who signed a promise to spare no expense nor even life itself to eliminate the heresy. Notices were served to all Protestants to leave at once. There probably would have been an attack on the house on the following Sunday, had not two of the members of the congregation stood guard with arms. The next night the door of the school was set on fire with kerosene, and the next day the house of one of the believers was broken open by a mob, who, we have good reason to believe, hoped to find our preacher there; not finding any one, they destroyed everything, clothing, dishes, loom; in fact, there was not anything left. The believers, seeing that the danger was becoming more and more imminent, and that the government could not be relied upon to protect them, fled.

"Nearly thirty came here. I at once lodged a complaint with the authorities, but little has been done; the governor sent a small detachment of troops, but refused to do anything to punish the offenders, saying it was the business of the local officers. A few of the believers remained, and I have hopes that services may be reopened very soon. But it will be under the greatest disadvantages and with considerable danger. Only a part of those who fled will return, most of them having found work here. The assassination of Governor Corona was a more serious loss to our work than I had supposed. The present incumbent is wholly in sympathy with the clerical party, and we can expect only the most imperfect and reluctant sort of fulfilment of the laws of religious liberty."

LIFE FROM THE WORD.

"For nearly a year we sent our paper, *El Testigo*, to a man whom I never had seen, but whom I knew to have a Bible. It seems that he was living on a *hacienda*, and there, with his Bible and our paper, he got a little circle about him, whose hearts God seems to have touched. They of their own accord took down all their saints and burned them, and met every night to read and pray, often as many as

thirty. Then they began to feel the need of some one to instruct them, and began to make inquiries about the paper, from whom it came, etc. At last the original believer and one of the converts came here, and after having stayed here a fortnight, working by day and attending services in the evening, were received into the church. Since then I have arranged so that one of our workers visits them twice a month. Three of the believers there have died within the past six weeks, but the rest seem faithful, and we hope to receive several at our next communion.

"The worker who visits them has found a few friends in another place near and holds services there of a dozen or more. These places are sixty miles from here. These believers are liable to be turned out of their homes at any moment, as they are all tenants. one might almost say serfs, of the owner of the hacienda. Word has been brought us of a little group of believers in a village nearly one hundred miles east, and next week a worker goes to visit them.

"Our church here is getting into better working order. A good index of this is the increased spirit of giving."

West Central African Mission.

CHISAMBA.

LETTERS from this mission reached the rooms on January 27. There had been some success in securing carriers, and Mr. and Mrs. Cotton had started for the interior, and Mr. and Mrs. Sanders were expecting to start inland December 12. The health report is unusually good. From both Kamondongo and Bailundu the missionaries report that their gardens had been doing unusually well, and on account of the vegetables which they furnished, the lack of provisions from the coast had been less seriously felt. Miss Bell reports that at Kamondongo the girls had been so busy in their fields, digging and planting, they could not come to school. Mr. Lee arrived at Chisamba on the thirty-first of October. Writing November 6, he says: —

“On my arrival here I found Mr. Currie absent, but his boys gave me a hearty reception and at once set about cooking me some mush and tea. Mr. Currie unexpectedly returned about two hours after my arrival (he was not expected until the next day), and I need scarcely say the greeting I received was all my heart could wish for.

“I am delighted with Chisamba. It is most advantageously situated for extensive evangelistic work. Besides being itself prettily situated, it is literally surrounded with native villages. It is by far the most populous part of the country I have yet seen. Mr. Currie estimates that there are ten thousand people within our immediate reach, and twenty thousand within our possible reach.

“I feel sure that Mr. Currie was divinely guided in his selection of a station. The site selected for my house suits me exactly, and I am anxious to commence building operations. It will be a week or two yet before I can do so, as this is the planting time and all the people are busy in their gardens. Mr. Currie has placed a native house at my use until the windows and doors for his temporary house come in from Benguella, and enable him to make that house habitable.

“You will be pleased to hear that there seems to be some prospect of obtaining carriers. Mr. Currie has succeeded in getting a small caravan off to the coast, from this place. It is the first time a caravan has gone from this section of the country to carry for white men. Messrs. Fay and Sanders have also succeeded in getting a few men from Chilume and other villages to go to the coast with Mr. Sanders. So I hope to have a few loads of provisions and clothing before long.”

Mission to Austria.

OUR single missionary at Prague has been greatly tried by the hostility of the authorities toward evangelical work. The policy of the officials seems to be to limit attendance at the evangelical meetings to actual members, and to do this in a way to

excite as little attention as possible. A beginning was made at a small out-station, Trautenau. An appeal was at once made to the cabinet at Vienna and was not successful. Mr. Clark has made a strong appeal to the Evangelical Alliance in London to aid in the defence of religious liberty. Since November these restrictions have not been put in force, and Mr. Clark reports that they have not shut the door against any souls seeking the light and truth. On December 30, he wrote:—

“A visit from the police with authority to enforce the limitation is possible any day. Meanwhile we are hopeful, and God is blessing his work. On Christmas day seven were received at an out-station. The next Sunday we receive to our Prague church five more, former Romanists. The first Sunday in February five will be received to our Weinberg church. Last week I preached in dear little Stupitz to seventy souls.

“The refusal of the building committee to place on the new museum of the city a memorial tablet to the memory of John Huss awakened a fierce discussion in the legislature. The persistent efforts of the liberal Roman Catholic party have at length been successful, and last week the aforesaid committee voted in favor of the Huss tablet. There has been no little excitement in the country, and more than \$7,000 have been collected in Bohemia towards the now proposed monument in Prague. The enemies of Huss did not wish to see even a little tablet bearing his name on the museum; now, in due time, in spite of the cardinal's and bishop's public warning to the faithful not to contribute to a heretic's monument, they must see in the Bohemian capital a worthy memorial to her greatest son.

“This new Hussite movement is thus far only political, but some of us in a quiet way are calling the attention of a goodly number to the Book that gave Huss light and strength. These efforts have not been in vain, and 1,000 more souls are searching the Scriptures.”

Writing a few days later, January 2, Mr. Clark says:—

“Yesterday forenoon I preached in Pisek and celebrated with our members there the Lord’s Supper. A ride of two hours brought me to Budweis, where at 2:30 was preaching and communion service. Taking the cars at five P.M., I reached Tabor at seven, and preached

again and celebrated the Lord’s Supper. After nine at night, I visited a poor dying woman, a sister of our Tabor church. Three sermons and four communion services on New Year’s day is certainly a busy beginning of this last decade of the nineteenth century.”

Notes from the Wide Field.

AFRICA.

THE ASCENT OF MOUNT KILIMA NJARO. — A German expedition, under the direction of Dr. Meyer, has succeeded in reaching the top of this marvelous peak of Central Africa, which stands only three degrees south of the equator. The expedition was working for sixteen days at a height of over 13,000 feet, making four ascents to the Kibo summit and three to the Mawenzi summit. Here, surrounded with perpetual ice, they found the crater of the great Kibo Mountain, having a diameter of about 6,500 feet and a depth of about 650 feet. The aneroid gave the height of the highest peak as 19,690 feet. How long shall it be before the vast region on which this mountain peak looks down shall receive the gospel of Jesus Christ?

THE GIRLS’ SCHOOL AT LINDLEY, NATAL. — We find, in *The Christian Express* of Lovedale, South Africa, a quotation from some notes of travel in *Grocott’s Mail*, a publication with which we are not familiar, but as the writer describes a visit at our mission station of Lindley, in Natal, we are sure our readers will be glad to see it. After speaking of the elementary schools, the writer says: “The most remarkable part of the educational work is the boarding school for girls. It is carried on in a good building, or rather, two good buildings, the latter of which was opened last year. Under these roofs are classrooms, — very convenient, airy, and well finished, in American style, — dormitories for the scholars, bedrooms for the lady teachers, a sitting-room, two dining-halls, kitchen and storerooms. The permanent staff of teachers numbers three, but at present there are four. Mrs. Edwards and Miss Phelps have joint command; Miss Pixley is the — professor, may we call her? — of Zulu, and the fourth is a Swedish lady of title, the Baroness Düben. This lady was doing simply the lowliest work of all. Tennyson would have been delighted to point her out to Lady Clara Vere de Vere. The fee for board and education in this excellent school is £4 10s. per annum. Even this small amount is beyond the reach of some, and refused by the parents of others. However, all who come are welcomed, and the result is, forty-five out of the sixty-six pay nothing. So eager are the girls to get to this institution, that they run away from home to do so. Daughters of *indunas* and petty chiefs are among them. The girls are received and not given back on demand. The parents, however, can get possession of them by a simple legal process, of which they never take advantage, but choose rather to leave their girls, only they refuse to pay. One rather suspects that the wily savage is at his old trick of gaining all and giving nothing. However, the mission ladies have no desire to visit the sins of the fathers upon the children, and if the petty chief be a churl, he shall not necessarily have the power to make churlish his child. How are the expenses met? Well, not from the government. The expenses are largely met by the labor of the girls. The school is truly industrial. Every girl works for her books. Each takes her turn as cook and housemaid. All are taught to use the needle well. Nearly every girl has made her own clothing. No girl was

fine, but many were dressed in excellent taste. Then they are all as 'Amazonian' as those maidens Princess Ida gathered about her. They grind at the mill, they dig in the garden, they hoe, they even plow. They are sublimely independent of all 'male things,' and keep twenty acres of land in excellent cultivation to supply their own needs. The work of the school is beautifully carried on. Every girl seems familiar with the time-table, and at the sound of the bell every half-hour glides noiselessly to her place. They go as high as to the sixth standard. I heard good reading, saw quick and excellent writing, and some fairly smart work in arithmetic. But best of all I thought was the singing. I heard an anthem well rendered by soprano and alto voices. It was not a 'show' piece, but the work they were doing in ordinary course. As toward sunset we rode away, I thought Lindley one of the pleasantest and happiest spots I had seen in Natal."

INDIA.

THE WESLEYAN CONFERENCE ON EDUCATION. — At a meeting of the representatives of the Wesleyan Church in India, held at Bangalore in November last, some interesting discussions were held in regard to the methods of missionary work in India. First of all the Conference demanded that the British Conference should appoint a commission to consider the charges made by *The Methodist Times* in regard to the mode of living on the part of missionaries. This was done because it is declared to be of supreme importance that mission work and workers should be beyond all suspicion. In regard to the matter of education the Conference, after full discussion, passed the following resolution: "That this Conference, regarding higher education as one of the most valuable of our mission agencies, is of opinion (1) that we are not now giving excessive attention to it; (2) that in some of our districts it needs development; (3) that while in our field generally the development of our vernacular work needs at present our most vigorous efforts, the time may come, with the growth of other agencies, when it may be desirable to pay increased attention to higher education, and it would be premature and highly inadvisable to commit ourselves to the adoption of any principle which would debar us from such development."

THE SALVATION ARMY. — Thirty-nine missionaries in Madras have addressed an open letter to the churches in reference to what is needed in missionary work in India. Among the points that they make is this: "We plead that the standards of attainment and efficiency be maintained among all Europeans who come to India as mission agents." In this connection they dwell upon the methods and work of the Salvation Army, and assert that the army, which is compelled by its rules to seek local self-support, finds it easier to appeal to Christians for support rather than to Hindus, and in this way they have diverted funds from other Christian work. It is affirmed that the army has altogether avoided work where there are no missionaries, but have gone among those who were already ministered to. The average stay of their agents in India is very brief, few of them becoming acquainted with the vernacular. These thirty-nine missionaries of Madras, therefore, appeal to the heads of the Salvation Army, urging upon their attention the following points: "1. That a higher standard of intelligence be fixed for its European agents. 2. That begging, as now practised, cease to be compulsory. 3. That they be not compelled to denationalize themselves by renouncing European dress and customs. 4. That its work be done in fields chosen in consultation with other societies, so that unnecessary friction and waste may be avoided. 5. That its agents receive an allowance sufficient for their support. 6. That, since influence is cumulative, the itinerant system be less violently practised, and agents be permitted to remain for a longer period in places where they are calculated to be useful."

AN EXTRAORDINARY PAMPHLET.—We find in the *Chronicle* of the London Society an extended quotation from a pamphlet entitled, “*Are We Really Awake? An Appeal to the Hindu Community,*” which has been recently published in Calcutta. We can give but part of the appeal here. It is significant in many ways as showing the attitude of the Hindus in the midst of the influences which are brought to bear upon them. If those people who are asserting that missions are a failure would candidly read this statement of the Hindus themselves, they would find how wide of the truth are their assertions. The appeal says:—

“The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find that the mischief under which we, Hindus, at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentlemen (with one or two honorable exceptions) have done so much as to send a serious thought after this matter which is of such vital importance to our society.

“The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back.”

The appeal proceeds to speak of the entrance of Bible-women into the homes of the Hindus, and of the mission schools to which the children are sent without hesitation, because there are no Hindu schools for them, and it affirms that unless they arouse themselves speedily to guard against the insidious progress of Christianity their society “will surely be turned *topsy-turvy* in a few generations hence.” As a result of this appeal some Bengali gentlemen established two or three schools close to the schools of the London Society, but no appreciable difference was seen in the attendance at the latter.

POLYNESIA.

LOYALTY ISLANDS.—The following letter from Maré, which appears in the London Society’s *Chronicle*, gives delightful testimony to the steadfastness of the native Christians on that island, who declined to accept the missionary appointed by the state, and insist on worshipping in their own free and simple way. “They are not allowed to assemble for worship in any kind of building. If they infringe this law the building is at once demolished (there is an exception to this rule, a few being allowed to meet in a schoolroom close to Mr. Jones’s house); accordingly they are driven to worship in the caves and holes of the earth. There are three or four of these extempore temples in different parts of the island, and in one of them, about eleven miles back in the bush, I had the privilege of uniting with eight or nine hundred of them for prayer and praise. It was an interesting sight to me as I rode through the bush to see the natives, *neatly and cleanly dressed*, wending their way along the narrow paths, but without the usual accompaniment of the ‘church-going bell.’ On arriving at the rendezvous, which was a large, open plain, with no signs of habitation for miles around, I was welcomed by a long file of teachers, deacons, and church members, and

when I had nearly finished shaking hands with these, I was attracted by the noise of children's voices rising, as it appeared, from the depths of the earth. I took a few steps in the direction from which the noise proceeded, and found, to my surprise, that we were standing on the brink of a large hole or cave about thirty feet deep, at the bottom of which was a Sunday-school in full operation. It was now close upon the time for service, and we shortly began to descend by means of a rough ladder. Some of the young men, I observed, descended by the thick roots of trees, with which the walls of one side of the hole were ornamented, having the appearance of fluted columns. The opposite side, toward which there was a gradual slope, was arched by overhanging rocks, so that the opening to the sky was much smaller than the ground space. This opening was almost filled with the branches of an immense tree, which grew from the centre of the hole, and afforded welcome shade to the congregation. The teacher's table being placed at the lower end of the cave or hole, he could command a view of every face before him. If the place had been specially designed for the purpose for which it was now being used, it could hardly have been more convenient. I found, too, its acoustic properties were admirable. I think I never enjoyed a service so much in my life; certainly my emotions have rarely been so deeply stirred as when I united in the loud and earnest swell of praise which ascended heavenward from our cave-temple on that beautiful Sabbath morning. I could not help feeling that we formed a living link in the historical chain which secures our most precious blessings. Here were these simple-minded, honest fellows fighting the battle of liberty and freedom of conscience, almost in the same way that our forefathers fought it, though probably ignorant that any one since apostolic times ever needed to fight against such injustice and oppression as had fallen to their lot. However this may be, I did not fail to mention these things, from the Romish catacombs, the Lutheran struggle, the French Huguenots, down to later times. I also assured them of the interest and sympathy taken by the home churches in their struggles and persecutions. After this service we united together in celebrating the dying love of Christ, about four hundred church members being present."

NEW GUINEA.

A BLOODY CONFLICT. — The report which we gave in the December *Herald* of the slaughter in New Guinea of Rev. E. B. Savage, which was credited by the London Missionary Society, turns out to be untrue. It was known that Mr. Savagé was away from his station and engaged in labors in a dangerous part of the coast, and hence the telegram was believed. But the report seems to have been wholly without foundation. The *Chronicle* of the London Society gives an account received from Mr. Savage, written prior to the report of his death, of an attack made by the Tugeri, who are dwellers in the interior of the great island, upon the Christian settlement at the coast. Some two years ago Mr. Savage succeeded in making friends with some Tugeri, who came to make a similar attack. He then persuaded the Christians to lay aside their arms, and after long parleying and the offer of many gifts, the Tugeri withdrew, making many signs of friendship. But in this recent attack he was not so successful. He was compelled to look on from a distance and see a canoe containing a company from the Christian settlement assaulted by Tugeri, and the Christians, in self-defence, as they claim, fire upon the invaders and kill many of their number. The incident was a great grief to Mr. Savage, who says he was sick at heart at the sight of blood-stained instruments of barbarism which were found in the canoes of these Tugeri. Though Mr. Savage was not killed, as reported, this incident shows that he is passing through scenes in which he is exposed to great peril. But dangers like this have been met by all who have sought to carry the gospel to the islands of the Pacific, and the gospel has never yet failed to subdue in time the savagery of the most ferocious cannibals.

Miscellany.

BIBLIOGRAPHICAL.

John G. Paton, Missionary to the New Hebrides. An Autobiography. Edited by his brother. Second Part. New York: Carter & Brothers.

This book, eagerly awaited by all who have read the wonderful first part of Mr. Paton's autobiography, fulfils and even surpasses expectation. For both comic and pathetic incident, for varied and thrilling interest, and for convincing testimony to the power of the gospel, it stands unrivaled. After narrating Mr. Paton's voyage to England and thence back to Australia, to secure money for a mission ship and missionaries for the New Hebrides work, the second part tells the story of his life upon Aniwa, an island not far from Tanna, the scene of his former labors. This time it is a story not only of toil and danger, but of amazing success and blessing.

It is difficult to single out any one event as specially marvelous, where every chapter reads like a very romance of faith and prayer and of power with God and men. The chapter on "Face to Face with Heathenism" is an extraordinary record of the triumph of the gospel and of the bringing of a savage people to the acceptance of Christian truth, till the island of Aniwa was thoroughly Christian. The tokens of this change on the part of the people are most remarkable. Mr. Paton says:—

"One of the very first things of a Christian discipline to which they readily and almost unanimously took was the asking of God's blessing on every meal and praising the great Jehovah for their daily bread. Whosoever did not do so was regarded as a heathen. Also, every house in which there was not prayer to God in the family was known thereby to be heathen. Query: How many *white* heathens are there? All ordinary occupations ceased on the Sabbath, and it was spoken of as the day of Jehovah. Saturday came to be called 'cooking day,' referring to the extra preparations for the day of rest and worship."

The story of "The Sinking of the Well" will be found in our Young People's Department, and we must content ourselves with making only two more extracts from this fascinating narrative, the first showing one of the many amusing phases of the new life among the Aniwas.

"Even a brood of fowls or a litter of pigs would be carried in bags on their persons in heathen days. Hence at church we had sometimes lively episodes—the chirruping of chicks, the squealing of piggies and the barking of puppies, one gayly responding to the other, as we sang or prayed or preached the gospel! Being glad to see the natives there, even with all their belongings, we carefully refrained from finding fault; but the thread of devotion was sometimes apt to slip through one's fingers, especially when the conflict of the owner to silence a baby pig inspired the little wretch to drown everything in a long-sustained and angry swinish scream."

Ruwawa, a Christian chief, an elder and teacher in the church, was very sick. "I visited him," says Mr. Paton, "and found half the people of that side of the island sitting round him in silence, in the open air. Ruwawa beckoned me and I sat down before him. Though suffering sorely, his eye and face had the look of ecstasy. 'Missi,' he said, 'I could not breathe in my village, so I got them to carry me here where there is room for all. They are silent and they weep, because they think I am dying. If it were God's will, I would like to live and help you in this work. I am in the hands of our dear Lord. If he takes me, it is good; if he spares me, it is good. Pray, and tell our Saviour all about it.' I explained to the people that we would tell our heavenly Father how anxious we all were to see Ruwawa given back to us strong and well to work for Jesus, and then leave all to His wise and holy disposal. I prayed and the place became a very Bochim. When I left him, Ruwawa exclaimed: 'Farewell, Missi! If I go first, I will welcome you to glory; if I am

spared, I will work with you for Jesus; so all is well.”

After earnest and unceasing prayer and when all hope of recovery seemed gone, Ruwawa rallied and was at length able to go to the church, where he made an affecting address. At the close he raised his right hand and cried in a soft, full-hearted voice: “My own, my dear Lord Jesus!” and stood for a moment looking joyfully upward as if gazing into his Saviour’s face. When he sat down, there was a long hush, broken here and there by a smothered sob.

The Story of Emin’s Rescue as told in Stanley’s Letters. Published by Mr. Stanley’s permission. Edited by J. Scott Keltie, Librarian to the Royal Geographical Society. New York: Harper & Brothers. 1890. Price, 50 cents.

This volume of 176 pages brings together the letters which have appeared in the newspapers and magazines from Mr. Stanley since March, 1887, when he set out on his expedition for the relief of Emin Pasha, which may be well characterized as the most remarkable expedition that has entered Africa. Mr. Stanley is now at work preparing the full history of the expedition, but some time must elapse before these volumes are issued. The public is eager for the full account, and in the meantime will welcome cordially this collection of such letters as have appeared in print. Besides Mr. Stanley’s own letters, this volume contains a brief but valuable sketch of the movements of the expedition, by Mr. Keltie, of the Royal Geographical Society. The volume gives a map showing the routes taken and the discoveries made, and has also likenesses of Stanley, Emin Pasha, and Tippu-tib.

Pictorial Africa: Its Heroes, Missionaries, and Martyrs; Stirring Narratives of Their Perils, Adventures, and Achievements. Together with a full and descriptive account of the Peoples, Deserts, Forests, Rivers, Lakes, and Mountains of the “Dark Continent.” Illustrated with upwards of one hundred well-executed wood engravings, including portraits of all the most remarkable travelers that have visited Africa, engraved by artists of celebrity. New York: Fleming H. Revell, 12 Bible House. Price, \$2.50.

We give in full the title of this comely quarto volume of 400 pages, as it indicates

the character of the book. Beginning with the stories of Bruce and Mungo Park it gives, so far as we have observed, an accurate account of the various explorers, Speke, Baker, Cameron, and others, who have revealed the unknown continent of the world. The larger portion of the volume, however, is devoted to the story of David Livingstone and his missionary journeys. This of course introduces Robert Moffat, the account of whose missionary work is presented in attractive form. Stanley’s expedition in search of Livingstone is described, and the final chapter tells the story of General Gordon and Emin Pasha. The book, with its manifold illustrations, will prove an attractive one both to old and young, and it strikes us as being the best descriptive book upon Africa including an account of its explorers and its eminent missionaries.

The College of Colleges. Led by D. L. Moody. Session of 1889. Edited by Fred L. Norton. New York and Chicago: Fleming H. Revell. Price, \$1.

The summer schools at Northfield, Mass. led by Mr. Moody, aided by some of the most prominent clergymen and instructors of the United States, are serving a noble end in many ways, and not least in the kindling of missionary enthusiasm. Here the “Students’ Volunteer Movement” for foreign missions had its centre and inspiration. The volume before us gives an interesting account of this missionary uprising; of the work done at Northfield; and it contains several of Mr. Moody’s sermons, and addresses by prominent men on Christian themes. It is a book specially for young men, but will be profitable to readers of all ages.

Won by Prayer; or, The Life and Work of Rev. Masayoshi Oshikawa. By Rev. Allen R. Bartholomew. Philadelphia: Reformed Church Publishing House.

This volume of 120 pages, by the secretary of the Board of Foreign Missions of the Reformed Church, gives an account of a native Japanese minister who is still living, and who is spoken of as one of the first six Protestant Christians in the empire of Japan.

Entering a Christian school under the

care of Dr. James Ballagh, at Yokohama, he was for a time strongly prejudiced against the Christian faith, but it was not long before he accepted the gospel. To his new faith he remained steadfast, though against the many tender entreaties of friends and especially of his mother, who said, "Oh, my loving son! have pity upon your dear mother; deny Christianity; save your life and cling to the righteous doctrines of your ancestors." After finishing his theological studies he went first to Niigata, and afterwards to Sendai, where, in connection with the missionaries of the Reformed Church, he aided in the establishment of a Training School and of a Girls' School. The object of printing this

story, though in the lifetime of its hero, is to awaken new interest in the Reformed Church and in its missions in Japan.

A Century of Christian Progress: Showing also the increase of Protestantism and the decline of Popery. By the Rev. James Johnston, F.S.S. New York and Chicago: Fleming H. Revell. In cloth, 50 cents; paper cover, 25 cents.

This is the second edition of a valuable little treatise, the first edition of which we noticed more than a year ago. We are glad to see that it is republished in this country. It gives a hopeful view of the progress of the world, showing the growing ascendancy of Protestantism and the encouraging progress of Christian nations.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For missions in the Turkish Empire, especially for Aintab, Hadjin, and Marsovan, where revivals are now in progress: that this work of grace may deepen and extend until not only these communities, but the whole empire, shall be moved by the Spirit of God, and shall turn to righteousness. (See pages 84 and 104.)

DEPARTURES.

- January 27. From Boston, Rev. James C. Dorward and wife, to join the Zulu Mission.
- February 4. From San Francisco, Miss Frances A. Gardner, to rejoin the Japan Mission.

ARRIVALS IN THE UNITED STATES.

- December 6. At San Francisco, Rev. Isaac Pierson and wife, of the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from North China. (Page 107.)
2. Village experiences in the Hong Kong Mission. (Page 106.)
3. A church in a prison in Japan. (Page 110.)
4. Buddhist opposition in Japan. (Page 111.)
5. Work among women in India. (Page 105.)
6. Persecution in Mexico. (Page 112.)
7. Intolerance in Austria. (Page 114.)
8. The island of Kiushiu, Japan. (Page 97.)
9. Revivals at Marsovan and Hadjin. (Pages 84 and 104.)
10. The story of Mr. Neesima's life. (Pages 91 and 95.)

Donations Received in January.

MAINE.

Cumberland county.

Portland, State-st. Cong. ch., 300;
 High-st. Cong. ch., 200; Willis-
 ton Cong. ch., 66.33; G. Plum-
 mer, 36; Mrs. C. B. Hamilton, 3, 605 33
 Westbrook, 2d Cong. ch. 25 84—631 17

Franklin county.

Farmington, New Old South ch. 123 32
 Wilton, Cong. ch. and so. 4 50—127 82

Hancock county.

Castine, A. F. Adams, 5 00
 Orland, H. T. and S. E. Buck, 20 00 25 00

Kennebec county.

Vassalboro, Adams Memorial ch. 3 33

Penobscot county.	
Bangor, Hammond-st. ch., 81.50;	
Central Cong. ch., 30,	111 56
Brewer, 1st Cong. ch. and so.	9 30—120 86
Union Conf. of Ch's.	
E. Ousfield, Rev. J. Loring, 15;	
Mrs. Lovewell, 4; Mrs. Knight, 2;	
Miss Lovewell, 1.45; Mrs. Knight,	
1; Mrs. Lovell, 1,	24 45
Waldo county.	
Searsport, 1st Cong. ch. and so.	24 72
Washington county.	
Dennysville, Cong. ch. and so.	13 85
York county.	
Lyman, Cong. ch. and so.	.4 00
	975 20

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Keene, 2d Cong. ch. and so.	28 16
Coös county.	
Whitefield, E. F. Hazen,	10 00
Grafton county.	
Bristol, Cong. ch. and so.	12 34
Lebanon, Cong. ch. and so.	50 00
Orford, John Pratt,	20 00—82 34
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, E. D. Boylston, to const.	
Mrs. GRACE M. ROTCH, H. M.	100 00
Hillsboro Centre, Cong. ch. and so.	9 00
Lyndeboro, Cong. ch., Mrs. L. W.	
Woodward,	3 00
Milford, 1st Cong. ch., to const. Rev.	
W. A. THOMAS, H. M.	50 00
Mont Vernon, Cong. ch., 6 for 1889,	
12 for 1890,	18 00—180 00
Merrimac county.	
Concord, Rev. F. N. Carter, 10;	
North ch., A. S. Smith, 5,	15 00
Pembroke, Mrs. Mary W. Thomp-	
son,	10 00
Penacook, Rev. A. W. Fiske,	14 00—39 00
Rockingham county.	
Atkinson, Cong. ch., with other	
dona., to const. E. F. SHANNON,	
H. M., 50.60; do., extra, 5,	55 60
Brentwood, Cong. ch. and so.	2 00
Chester, Cong. ch. and so., to const.	
Rev. J. G. ROBERTSON, H. M.	60 00
Exeter, N. W. Gordon, for Gordon	
Theol. Seminary, Tung-cho, 125;	
X. Y. Z., 10,	135 00
New Castle, Cong. ch. and so.	2 00—254 60
Strafford county.	
Centre Sandwich, Levi W. Stanton,	10 00
Farmington, Cong. ch. and so.	18 28
Great Falls, 1st Cong. ch. and so.	45 00—73 28
Windham Depot, Horace Berry,	10 00
	677 38
Legacies.—Amherst, Lucy W. Blunt,	
add'l, by E. O. Blunt, Ex'r,	1,200 00
Hanover, Andrew Moody, by F.	
Chase and E. R. Ruggles, Trustees,	50 00—1,250 00
	1,927 38

VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	16 27
Caledonia county.	
St. Johnsbury, North Cong. ch.	187 50
Chittenden county.	
Essex, A lady friend,	5 00
Milton, Cong. ch. and so.	3 15
Williston, Cong. ch. and so.	4 86—13 01
Orleans county.	
Derby, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch., m. c.	10 73—20 73
Rutland county.	
Castleton, Cong. ch. and so.	45 15
Windham county.	
Brattleboro, Centre ch., m. c.	21 00
Westminster West, Gents' Mis. Soc.	50 50—71 50

Windsor county.	
Hartford, Cong. ch., J. G. Stimson, 100 00	
Weston, Cong. ch. and so.	5 00—105 00
	469 16

MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch. and so.	5 52
Sandwich, Cong. ch. and so.	85 89—91 41
Berkshire county.	
Curtisville, G. E. Dresser,	5 00
Great Barrington, A friend,	5 00
Hinsdale, Cong. ch. and so.	10 15—20 15
Bristol county.	
Attleboro, 1st Cong. ch. and so.	19 32
Berkley, Friends,	30 00
Rehoboth, Cong. ch. and so.	6 00
Taunton, Union Cong. ch.	44 72—100 04
Brookfield Association.	
Brookfield, Cong. ch. and so.	56 02
Dudley, 1st Cong. ch. and so.	15 20
Spencer, 1st Cong. ch. and so.	382 45
Warren, Cong. ch. and so.	52 00
West Brookfield, Cong. ch. and so.	21 47—527 14
Essex county.	
Andover, South Cong. ch. and so.	57 82
Lawrence, Trin. Cong. ch. and so.,	
35.72; Lawrence-st. ch. and so.,	
14.29,	50 01—107 83
Essex county, North.	
Amesbury and Salisbury, Un.	
Evang. ch.	6 00
Haverhill, Centre Cong. ch. and so.,	
129; West Cong. ch. and so., 12,	141 00
Merrimac, Cong. ch. and so.	100 00
Newbury, 1st Parish ch.	16 00
West Newbury, 2d Cong. ch. and	
so., 15.88; J. C. Carr, 10,	25 88—288 88
Essex county, South.	
Gloucester, Evang. ch. and so.	130 00
Ipswich, South ch., 20; do., extra,	
for Japan, 5,	25 00
Lynn, Central Cong. ch.	50 00
Salem, South Cong. ch. and so.	33 00
Saugus, Cong. ch. and so.	9 50
Swampscott, Cong. ch. and so.	10 00
West Boxford, Cong. ch. and so.	4 50—262 00
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Charlemont, Cong. ch. and so.	25 00
East Charlemont, Cong. ch. and so.	12 00
Orange, Central Cong. ch.	20 51—57 51
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Hampden, Cong. ch. and so.	8 08
Holyoke, 2d Cong. ch., with other	
dona., to const. C. W. HYDE and	
C. S. HEMINGWAY, H. M.	103 36
Huntington, 2d Cong. ch. and so.	7 99
Monson, Cong. ch. and so.	23 80
North Wilbraham, Grace Union ch.	6 00
Springfield, 1st Cong. ch., 282.20;	
do., A friend, 100 (50 for Japan	
and 50 for China); South Cong.	
ch., 128.02; Hope ch., 108.06;	
Memo. ch., 52.98; Olive ch., with	
other dona., to const. C. W. BUR-	
NETT, H. M., 53; A friend, 5,	729 26
Three Rivers, Union Evang. ch.	38 26
West Springfield, 1st Cong. ch., 21;	
Park-st. ch., 36.38,	57 38—974 13
Hampshire county.	
Amherst, 1st Cong. ch. and so.	10 00
Easthampton, 1st Cong. ch. and so.	58 62
Florence, William H. Harris,	5 00
Granby, Cong. ch. and so.	35 00
Haydenville, Cong. ch. and so.	50 00
Northampton, 1st Cong. ch. and so.	582 21
Plainfield, A friend,	2 00
Williamsburgh, Cong. ch. and so.	41 52—784 35
Middlesex county.	
Auburndale, Cong. ch. and so.	503 00
Cambridge, Shepard ch. and so.	720 47
Cambridgeport, Prospect-st. Cong.	
ch., 503.15; Pilgrim Cong. ch.,	
84.31,	587 46
Concord, Cong. ch. and so.	31 80
Holliston, Cong. ch. and so.	73 57

Lexington, Hancock ch. and so.	23 95
Lowell, Kirk-st. ch.	600 00
Maplewood, Cong. ch. and so.	10 14
Newton Centre, Mrs. G. P. Davis, for Japan,	25 00
Southboro, Pilgrim Cong. ch.	37 50
South Natick, John Eliot ch.	5 00
Wakefield, Cong. ch. and so.	118 72
Waltham, Trin. ch. and so.	23 32
West Somerville, Cong. ch. and so.	10 00
Winchester, 1st Cong. ch. and so.	86 22
Woburn, North Cong. ch. and so.	19 31—2,875 46
Middlesex Union.	
Ashby, Cong. ch. and so.	14 10
Fitchburg, Mr. and Mrs. Daniel Messinger,	10 00
Groton, Cong. ch. and so.	151 11
Harvard, A friend,	25 00
No. Leominster, Cong. ch. and so.	14 00
Pepperell, Cong. ch. and so.	44 53
Shirley, Rev. C. H. Whitney,	13 00—271 74
Norfolk county.	
Braintree, 1st Cong. ch. and so.	28 00
Clarendon Hills, Cong. ch. and so.	3 50
East Weymouth, Cong. ch. and so.	40 00
No. Weymouth, Pilgrim ch. and so.	24 82
Randolph, New Year's greeting, Sharon, Cong. ch. and so.	50 00
So. Walpole, _____	2 00
So. Weymouth, 2d Cong. ch. and so.	21 00
Wellesley Hills, Cong. ch. and so.	82 20—278 77
Plymouth county.	
Hanson, Cong. ch. and so.	5 05
Rockland, Cong. ch. and so., to const. Rev. F. A. BALCOM, H. M.	50 00—35 05
Suffolk county.	
Boston, Old South ch. (of wh. 40 for support of a mission school, Ma- dura), to const. J. S., WILLIAM, C. L., Jr., D. S. L. S., and J. S., Jr., PITKINS, H. M., 1,643.48; Park-st. ch., 943; Central ch. (Jam. Plain), 313.73; Mt. Vernon ch., 210.52; Eliot ch. (Roxbury), 1,038.99; Phillips ch. (of wh. 50 from Mrs. A. Simonds, to const. Rev. W. H. G. TEMPLE, H. M.), 150; Pilgrim ch. (Dorchester), 70; Highland ch. (Roxbury), 8.80; Harvard ch. (Dorchester), 7.25; A lady, 200; Friends, 100; Mrs. H. B. Hooker, 50; A friend, 40; A friend, 10; King's Daughters, 2; G. P. P., 50c.	3,948 27
Chelsea, Miss A. M. Dutch,	5 00—3,953 27
Worcester county, North.	
Hubbardston, Cong. ch. and so.	10 30
Phillipston, Cong. ch. and so.	16 05—26 35
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
E. Douglas, 2d Cong. ch., with other dona., to const. A. C. HUNT, H. M.	44 45
Holden, Cong. ch. and so.	10 50
Leicester, 1st Cong. ch. and so.	28 06
Webster, 1st Cong. ch. and so.	107 38
Worcester, Union ch. and so., 172.01; Salem-st. ch., 31.81,	203 82—395 11
Worcester co. South Conf. of Ch's, Amos Armsby, Tr.	
Millbury, C. E. Hunt,	20 00
	11,089 19
Legacies.—Greenfield, William B. Washburn, by W. V. Washburn and F. G. Fessenden, Ex'rs,	30,000 00
Hyannis, Mrs. Susan P. Doane, by George W. Doane, Adm'r,	100 00
Nahant, George Curtis, by Richard H. Dana, Trustee, add'l,	2,900 00
Newburyport, Mrs. Alice L. March, by Jo-iah L. Hale et al., Ex'rs,	500 00
So. Weymouth, Jacob Loud, by John J. Loud, Ex'r, in part,	1,500 00
Springfield, Miss Elizabeth L. By- ington, by Mrs. Margaret E. Byington,	25 00—35,025 00

46,114 19

RHODE ISLAND.

East Providence, United Cong. ch.	5 00
Newport, United Cong. ch.	46 19
Pawtucket, Y. P. S. C. E. of Park Place Cong. ch., for Tarsus,	20 59
Providence, Elisabeth Carlile,	10 00—81 78

CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	122 02
Bridport, V. Curtiss,	1 00
Green's Farms, Cong. ch. and so.	50 50
Newtown, Cong. ch. and so.	15 00
Ridgefield, 1st Cong. ch. and so.	39 68
Saugatuck, Cong. ch. and so.	24 90—253 10
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	40 77
East Hartford, 1st Cong. ch. and so.	24 57
Farmington, 1st Cong. ch. and so.	103 65
Glastonbury, 1st Cong. ch. and so.	846 33
Hartford, Asylum Hill, Cong. ch., 215.32; Rev. C. S. Beardslee, 10,	225 32
Kensington, Cong. ch. and so., 34.53; William Upson, 10,	44 53
New Britain, 1st ch. (of wh. 15.58 for Japan),	387 09
Rocky Hill, Cong. ch. and so.	16 48
Southington, Cong. ch. and so.	32 42
Unionville, 1st Ch. of Christ, Wapping, Cong. ch. and so.	40 00
Wethersfield, 1st Cong. ch. and so.	25 44
Litchfield co. G. M. Woodruff, Tr.	75 67—1,862 27
Bethlehem, Cong. ch. and so.	36 30
Cornwall, Cong. ch. and so.	53 05
Norfolk, Cong. ch. and so.	24 58
Salisbury, Cong. ch. and so., 112.06; do., Home Class, 10,	122 06
Sharon, Cong. ch. and so., add'l, Thomaston, Cong. ch. and so.	16 00
Winsted, H. B. Morse,	14 45
5 00—271 44	
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	5 00
Middletown, So. Cong. ch. and so.	59 42
Millington, Cong. ch. and so.	3 00
Old Saybrook, Cong. ch. and so.	48 31—115 73
New Haven co. F. T. Jarman, Agent.	
Ansonia, 1st Cong. ch. and so.	23 00
Birmingham, Mrs. S. E. M. Brew- ster,	10 00
Fair Haven, 2d Cong. ch. and so.	52 93
Guilford, 1st Cong. ch., to const. Rev. C. H. MCINTOSH, H. M.	50 00
New Haven, Davenport ch., 100; College-st. ch. and so., 10; A friend in Yale, 3,	113 00
Orange, Cong. ch. and so.	20 00
So. Britain, Cong. ch. and so.	25 79
Wallingford, 1st Cong. ch. and so.	38 53—333 25
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Jewett City, 2d Cong. ch. and so.	14 12
Ledyard, Cong. ch. and so.	22 43
Lyme, 1st Cong. ch. and so.	63 68
Mystic Bridge, Cong. ch. and so.	16 00
New London, 1st Ch. of Christ, 84.32; do., m. c., 11.65,	95 97
Norwich, 1st Cong. ch. and so., 10 75; 2d Cong. ch. and so., 178.21; Broadway Cong. ch. and so., 100,	288 96
Stonington, 2d Cong. ch. and so.	50 00
Westchester, Cong. ch. and so.	19 65—570 81
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so., to const. Mrs. O. M. HYDE and Mrs. J. A. THOMPSON, H. M.	237 41
No. Coventry, Gents' Mis. Assoc., with other dona., to const. Mrs. A. M. BROWN, H. M.	30 00
Rockville, Union Cong. ch., to const. W. A. WEYHE, G. B. HAMMOND, Mrs. C. K. TAYLOR, Mrs. M. A. EDSON, Mrs. F. A. THRALL, MIN- NIE SUMNER, JENNIE A. HOLT, LYDIA A. FULLER, and HANNAH McFARLAND, H. M.	861 62
Union, Cong. ch. and so.	3 00—1,132 03

Windham county.	
East Woodstock, Cong. ch. and so.	20 00
Pomfret, 1st Cong. ch. and so.	119 00
Putnam, 2d Cong. ch. and so., 42,36; Rev. A. L. Love's Sab. sch. class in do., for native laborer in Madura, 37,48,	79 84
Thompson, Cong. ch. and so.	46 00
Windham, Cong. ch. and so.	85 05
—, A friend,	349 89
	100 00
	4,988 52
<i>Legacies.</i> — West Hartford, Abigail P. Talcott, by E. A. Whiting, Trustee,	63 38
	5,051 90

NEW YORK.

Albany, 1st Cong. ch., 92,53; Miss G. H. Learned, 25,	117 53
Aquebogue, Cong. ch. and so.	6 00
Auburn, Rev. E. A. Huntington,	1 90
Brooklyn, Lewis-ave. Cong. ch., to const. J. S. STEVENS, H. M., 106,65;	
Mrs. E. Benedict, 4,	110 65
Canandaigua, 1st Cong. ch.	78 27
Clifton Springs, Mrs. W. W. Warner, Copenhagen, Cong. ch. and so.	10 50
Corona, Union Ev. ch., to const. Mrs. MATHILDA R. L. BRADFORD, H. M.	100 00
East Bloomfield, Mrs. E. S. Goodwin,	5 00
Elton, G. H. S. Maynard, for Marathi, Franklin, Cong. ch. and so.	4 00
Jefferson, Mrs. C. Nichols,	40 00
Middletown, 1st Cong. ch. and so.	1 00
Mt. Sinai, Rocky Point chapel,	10 45
Newark Valley, Cong. ch., Hiram S. Young, for student at Erzroom,	13 36
New York, Pilgrim Cong. ch., to const. JOSEPH F. LAND, H. M., 100; do., two friends, 25; Broadway Taber- nacle, add'l, 50; Anson Phelps Stokes, 100; M. W. Lyon, 50; "Arrears," 15,	20 00
Norwich, A friend,	340 00
Orient, Cong. ch. and so.	50 00
Poughkeepsie, 1st Cong. ch. and so.	16 00
Remsen, Peniel Cong. ch.	53 37
Rochester, Myron Adams,	5 00
Steuben, Welsh Cong. ch. and so.	20 00
Suspension Bridge, Cong. ch. and so.	4 21
Wading River, Cong. ch. and so.	15 00
Watermills, Maria Halsey,	25 00
Warsaw, Cong. ch. and so.	80
Wellsville, 1st Cong. ch. and so.	9 70
West Bloomfield, Thank-offering for the new year,	39 17
West Groton, Cong. ch. and so.	15 00
West Winfield, Cong. ch. and so.	7 22
Yonkers, 1st Presb. ch.	16 70
—, A friend,	60 00
—, A friend, Central N. York,	100 00
	13 40—1,318 23

PENNSYLVANIA.

Bangor, Bethel Cong. ch.	4 23
Mahanoy City, Welsh Cong. ch.	10 00
—, A friend,	50 00—64 23

NEW JERSEY.

E. Orange, Grove-st. Cong. ch.	10 47
Lawrenceville, H. S. Johnson,	25 00
Lakewood, George Langdon,	1 00
New Brunswick, Mary H. Parker, Newfield, Mrs. H. R. Howe, 15; Rev. Charles Willey, 20,	20 00
Plainfield, Cong. ch., to const. Rev. C. L. GOODRICH, H. M.	35 00
Princeton, A Princetonian,	150 00
Stanley, Cong. ch.	3 00
	7 11—251 58

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	271 00
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KENTUCKY.

Berea, Cong. ch.	2 42
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SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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FLORIDA.

Bellevue, Cong. ch.	15 25
Jacksonville, Union Cong. ch.	45 00
Pomona, Union Pilgrim ch.	4 00
Winter Park, Cong. ch.	6 08—70 33

ALABAMA.

Shelby, Union Evang. ch.	92 69
Talladega, Cong. ch. (of wh. 100 from Rev. and Mrs. H. S. DeForest), to const. ALICE F. TOPPING, H. M.	150 13—242 82

TEXAS.

Austin, Tillotson Ch. of Christ,	5 25
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OHIO.

Cleveland, Madison-ave. Cong. ch., bal., 7,23; members of Evang. Ass'n for Africa, per Rev. Wm. Vost, 50,35,	57 58
Conneaut, F. N. Hayne,	5 00
Delaware, William Bevan,	5 00
Hartford, Cong. ch.	3 60
Hudson, Cong. ch., with other dona., to const. Mrs. S. R. RIDEOUT, H. M.	47 50
Kinsman, Cong. and Presb. ch.	56 00
Lafayette, Cong. ch.	6 00
Madison, Central Cong. ch.	20 30
Marietta, 1st Cong. ch.	65 00
No. Amherst, Cong. ch.	7 35
Norwalk, 1st Cong. ch.	10 31
Oberlin, 1st Cong. ch., 91,60; 2d Cong. ch., 65,28,	156 88
Painesville, 1st Cong. ch., 57,46; Mrs. Bateham's Bible Class, 11,60; with other dona., to const. W. C. TISDÆL, H. M.	69 06
Ridgeville Corners, Cong. ch.	4 80
Toledo, Central Cong. ch.	21 27
York, Cong. ch.	30 00—565 65

INDIANA.

Fort Wayne, Plymouth Cong. ch.	5 00
Michigan City, 1st Cong. ch.	7 00—12 00

ILLINOIS.

Ashkum, Cong. ch.	1 95
Beecher, Cong. ch.	6 00
Canton, 1st Cong. ch.	26 80
Carpenterville, Cong. ch.	8 50
Chebanse, Cong. ch.	4 05
Chicago, Leavitt-st. Cong. ch., 6,16; H. M. Penniman, 7,50,	13 66
Earlville, J. A. D.	25 00
Galesburg, 1st Cong. ch.	20 00
Joliet, Rev. S. Penfield,	10 00
Moline, 1st Cong. ch.	89 64
Potomac, C. T. Morse,	2 00
Providence, Cong. ch.	30 00
Roscoe, A friend,	5 00
Roseville, Mr. and Mrs. L. C. Axtell,	141 45
Sublette, Cong. ch.	3 40
Wheaton, Mrs. W. K. Guild,	5 00—392 45

<i>Legacies.</i> — Avon, Elizabeth Church- ill, by Rev. J. D. Wychoff and Dr. S. S. Clayberg, Ex'rs,	278 75
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MISSOURI.

St. Louis, Pilgrim Cong. ch.	520 08
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MICHIGAN.

Banks, Cong. ch.	7 30
Charlotte, B. Landers,	5 00
Greenville, Cong. ch.	5 00
Jackson, 1st Cong. ch.	279 05
Kalamazoo, Y. P. S. C. E., for cate- chist, Madura,	7 00
Port Huron, 1st Cong. ch.	60 00
Romeo, —,	90 00
Whitehall, Cong. ch. (of wh. 5 from Rev. H. A. Todd),	8 00
—, A friend,	100 00—561 35

WISCONSIN.

Appleton, 1st Cong. ch.	45 75
Beloit, A friend,	5 00
Clintonville, Cong. ch.	6 96
Columbus, Olivet ch.	16 50
Koshkonong, Cong. ch.	8 50
Janesville, 1st Cong. ch., with other dona., to const. J. T. WRIGHT, H. M.	5 48
Lake Geneva, 1st Cong. ch.	13 96
Madison, 1st Cong. ch.	12 59
Mazomonie, Cong. ch.	10 00
Plymouth, Cong. ch.	10 00
Whitewater, Cong. ch.	40 50
Windsor, Cong. ch.	21 48—196 72

IOWA.

Burlington, Cong. ch.	1 76
Chester Centre, Cong. ch.	11 68
Columbus, Welsh Cong. ch.	5 80
Cresco, Cong. ch.	2 00
Dubuque, Y. P. Benev. Soc.	10 85
Genoa Bluffs, Cong. ch.	1 60
Goldfield, C. Philbrook,	2 00
Monticello, Henry D. Smith, to const. Rev. A. L. SEWARD, H. M.	50 00
Otho, Cong. ch.	5 00
Ottumwa, 2d Cong. ch.	3 75
Reinbeck, Cong. ch.	17 00
Tabor, Cong. ch.	11 37
—, A friend, through Rev. A. B. Robbins,	75 00—197 81

MINNESOTA.

Cannon Falls, Cong. ch.	10 00
Cottage Grove, Cong. ch.	7 82
Duluth, Pilgrim Cong. ch.	12 74
Elk River, Union ch.	4 71
Faribault, Cong. ch.	46 78
Glenwood, Cong. ch.	4 49
Hamilton, Cong. ch.	5 00
Mankato, Cong. ch.	20 00
Maple, Cong. ch.	1 45
Minneapolis, Vine Cong. ch., friends, Shakopee, Mrs. S. W. Pond,	10 00
Spring Valley, Mrs. Betsey Ingalls, St. Paul, A. C. A., 35; Mrs. Martha D. Clapp, 4,	4 00
Wabasha, Cong. ch., towards support of Rev. A. W. Stanford,	39 00
Winona, 1st Cong. ch.	33 44 139 59—341 02

KANSAS.

Almona, Cong. ch.	3 00
Brookville, Rev. S. Wood and wife, for Africa, "Moffat mis. box,"	4 12
Capioma, Cong. ch.	7 72
Green, Mrs. Pettijohn,	20
Herndon, Ger. Cong. ch.	5 00
Marysville, C. C. Brown,	8 00—28 04

NEBRASKA.

Ainsworth, R. S. Rising,	10 00
Columbus, Cong. ch.	29 30
Crete, Cong. ch.	52 15
Friend, Rev. I. Newmann,	90
Grafton, Cong. ch.	2 00
Red Cloud, 1st Cong. ch.	12 15
Sutton, German Cong. ch.	10 00
West Point,	1 00—117 50

CALIFORNIA.

National City, Cong. ch.	24 55
San Diego, S. P. Jones,	25 00—49 55

OREGON.

E. Portland, 1st Cong. ch.	12 26
Pendleton, Cong. ch.	7 00—19 26

NEVADA.

Reno, Cong. ch.	5 00
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SOUTHERN DAKOTA.

Elk Point, Cong. ch.	6 00
Oahe, Cong. ch.	2 00
Templeton, Cong. ch.	2 00—10 00

MONTANA.

Helena, 1st Cong. ch.	35 75
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WYOMING TERRITORY.

Big Horn, Cong. ch.	4 50
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DOMINION OF CANADA.

Province of Ontario.	
Stratford, Rev. A. B. Winchester,	30 50
Province of Quebec.	
Montreal, Amer. Pres. ch., Y. P. S. C. E., towards support of Mr. and Mrs. Pedley, 300; Calvary Bible Class, 26,	326 00—356 50

FOREIGN LANDS AND MISSIONARY
STATIONS.

Austria, Prague, Contributions for In- dia, 34.80; for Africa, 2.93,	37 73
England, —, Mrs. Gellibrand,	50 00
Turkey, Harpoot, Friends,	4 40—12 13

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	8,492 40
For add'l trav. expenses of missionaries to Turkey,	150 00—8,642 40

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 2,000 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Pembroke, Cong. Sab. sch.	13 66
VERMONT.—Chelsea, Sab. sch. and Mis. Circle,	17 10
MASSACHUSETTS.—Ayer, Cong. Sab. sch., for Girls' School in India, 16.25; Hadley, 1st Cong. Sab. sch., 12.17; W. Brookfield, Cong. Sab. sch., for "Mr. Bruce," 15,	48 42
RHODE ISLAND.—Bristol, 1st Cong. Sab. sch., 29.02; Kingston, Cong. Sab. sch., for village school in India, 46,	75 02
CONNECTICUT.—Coventry, Cong. Sab. sch., 15.85; Danbury, 2d ch., for pupil at Er- zroom, 10; Hartford, Y. P. S. C. E. W.-ave. ch., 3.75; Mansfield Centre, Cong. Sab. sch., for student Pasumalai, and with other dona., to const. A. G. JACOBS, H. M., 15; Rockville, Cong. Sab. sch., for six boys at Bardezag High School, 108,	152 60
NEW YORK.—Berkshire, Cong. Sab. sch., for student, Marsovan, 30; Binghamton, Plymouth Sab. sch., for girl, Erzroom, 10; Cambridge, Cong. Sab. sch., 5,	45 00
NEW JERSEY.—South Orange, Montrose Sab. sch. class, for teacher in Egin, Turkey,	11 50
ALABAMA.—Talladega, Cong. Sab. sch., for Japan,	13 27
OHIO.—Amherst, Cong. Sab. sch., for Boys' School, Shansi, 9; Cleveland, Y. P. S. C. E. of 1st Cong. ch., 32.50; Madison, Central Cong. Sab. sch., 20,	61 50
ILLINOIS.—Chicago, New England Cong. Sab. sch., 45; Rockford, 2d Cong. Sab. sch., 10.50; Seward, Cong. Sab. sch., 5.40,	60 90
MICHIGAN.—Cheboygan, Y. P. S. C. E., of 1st ch., 2.53; Richmond, Cong. Sab. sch., 7.38,	9 91
WISCONSIN.—Barneveld, Cong. Sab. sch., for student in Ceylon, 14; Menomonie, 1st Cong. Sab. sch., 6,	20 00
IOWA.—Burlington, Y. P. S. C. E., 2.34; Cedar Rapids, birthday contr. of 1st Cong. Sab. sch., 2.19; do. of Cong. chapel, 87c.; Stacyville, Cong. Sab. sch., 1.5,	10 40
MINNESOTA.—Duluth, Pilgrim Cong. Sab. sch., 10; Minneapolis, 1st Cong. Sab. sch., 17.80,	27 80
NEBRASKA.—Ashland, Y. P. S. C. E. of Cong. ch.	2 00
CALIFORNIA.—Petaluma, Cong. Sab. sch., 6; Santa Cruz, Y. P. S. C. E., 8.40,	14 40
So. DAKOTA.—Alexandria, Cong. Sab. sch.	2 50

580 98

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Norridgewock, Cong. Sab. sch.	15 00	Sab. sch., 5; collected by Vera F. Douglas and Hattie and Bertie Comstock, 11.06	19 61
VERMONT. — Brookfield, 2d Cong. Sab. sch.	9 34		
MASSACHUSETTS. — Chelsea, Beth Upham, 10c.; Georgetown, 1st Cong. Sab. sch., 15; Hadley, Russell Cong. Sab. sch., 8.01; Marblehead, 1st Cong. Sab. sch., for training school, Ponape, 5; Northampton, Infant Dep't 1st Cong. Sab. sch., 5; West Brookfield, Cong. Sab. sch., 7.	40 11	PENNSYLVANIA. — Mahanoy City, E. Jenkins, 50 ARKANSAS. — Pleasant View, Cong. Sab. sch. 2 25 OHIO. — Berea, Cong. Sab. sch., 8; Donnelsville, Ella M. Purcell, 70c.; Painesville, 1st Cong. Sab. sch., towards new mast, 25, ILLINOIS. — Amboy, 1st Cong. Sab. sch., 7.52; Canton, Cong. Sab. sch., birthday offerings, 6.57; Roscoe, Mrs. M. A. Ritchie, 1,	33 70
CONNECTICUT. — Bethel, Cong. ch., 4.60; Bridgeport, 1st Cong. Sab. sch., 10; Bristol, Cong. Sab. sch., 20,	34 60	IOWA. — Ottumwa, H. A. Soc. of 1st Cong. ch. 2 00 CALIFORNIA. — Ferndale, Cong. Sab. sch.	15 09 2 00 6 65
NEW YORK. — Canaan Four Corners, Cong. Sab. sch., 2.25; Cortland, 1st Cong. Sab. sch., primary dep't, 1.30; Sayville, Cong.			178 85

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Brewer, Y. P. S. C. E., for Euphrates College,	10 00	John Howland for chapel at Guadalajara, as follows:—	
NEW HAMPSHIRE. — Manchester, Franklin st. ch., for Rev. George Constantine, Smyrna,	100 00	Leicester, Mass., Mrs. S. May, 2.90; Hartford, Conn., Fourth Cong. Sab. sch., 50.75; Windham, —, 6.30; Phillips, N. Y., Boys, 50c.; Watertown, W. W. Howard, 3.62; Galesburg, Ill., received by Miss B. M. Haskins, 50; Galva, V. La. Soc., 20; Ontario, Mrs. Sarah Shedd, 1; New Windsor, A. Fluharty, 2; Peoria, Y. P. S. C. E., 2; Victoria, Cong. ch., 8.36; Guadalajara, Mexico, Cong. ch., 63; Miss B. M. Haskins, 63; Rev. H. M. Bissell, 31.50; Friends, 13.08; Collections, 26.45; (Previously acknowledged, 488.51),	344 46
VERMONT. — Castleton, Cong. ch., for scholarship in Anatolia College, 14; do., for books for High School, Bitlis, 10; Hyde Park, Sab. sch. Mis. Soc., for "Tulseram," 10,	34 00		
MASSACHUSETTS. — Adams, Mrs. H. E. Smith, for hospital, Tung-cho, 6; Boston, Armenian Bible class, for Koordish Mission near Harpoot, 20; Hollis Moore Memo. Trust, for books for missionaries, 27; Brookline, Annie Ramage, for pupil at Marsovan, 5; Cambridgeport, Stearns Chapel, for use Rev. J. H. Roberts, 25; Fall River, Junior Mis. Soc., for pupil, Ceylon, 25; Georgetown, 1st Cong. Sab. sch., for work in Prague, 10; Millbury, Y. P. S. C. E., 2d ch., for catechist in Bombay, 25; Newton Centre, "extra cent a day band" of 1st ch., for schoolhouse and teacher, Sholapur, 25; Princeton, Rev. Charles A. White—little Arthur's bequest for evangelist, Madura, 60; Springfield, Wide Awake Soc. of South Ch., for Miss Wheeler's work, 10; W. Springfield, Park-st. Sab. sch., for church building in Mexico, 23.89; Worcester, Hagop Sahagian, for Broosa Orphanage, 4,			

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For add'l appropriations for European Turkey Mission,	497 20
For add'l appropriations for Madura Mission,	596 09
For aid to pupils in the Home, Scutari,	519 20
For rent, in part, of premises, Gedik Pasha,	168 39
For doorkeeper (24), Bible-woman (42), care of rooms (10), coffee-room (53), and other expenses at Gedik Pasha,	567 60
For contingent estimates, Girls' School, Smyrna,	567 60
For contingent estimates, woman's work, Cesarea,	391 60
For aid to girls in High School, Adabazar,	308 00
For aid to girls, from Trebizond, in other station schools,	52 80
For contingent estimates, Girls' High School, Mardin,	88 00
For providing for completion of hospital and new house for Miss Woodhull, Foochow,	750 00—4,506 48

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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

For a Bohemian girl in Miss Matthews' school,	20 00
For a pupil at the Doshisha,	5 00—25 00
	5,811 46
Donations received in January,	41,236 09
Legacies " "	36,617 13
	77,853 22

Total from September 1, 1889, to January 31, 1890: Donations, \$179,771.57; Legacies, \$75,050.20=\$254,821.77.

FOR YOUNG PEOPLE.

THE SINKING OF THE WELL ON ANIWA, NEW HEBRIDES.

ONE of the most remarkable missionary books of modern times is the Autobiography of Rev. John G. Paton, missionary to the New Hebrides. It is full of intensely interesting incidents, one of which will be given in these pages. It is the story of "The Sinking of the Well," which event, Mr. Paton says, "broke the back of heathenism on Aniwa." We shall give the story mostly in the words of Mr. Paton's narrative.



NATIVES OF THE NEW HEBRIDES.

Aniwa is a coral island on which there are no streams, lakes, or springs. Rain-water was the sole dependence of the people, and a poor dependence it was, for they often suffered from thirst. About the time that the old chief of Aniwa was beginning to inquire about the religion of Jesus, Mr. Paton resolved to dig a well, hoping to strike a spring, but quite uncertain whether the water, if any were obtained, would not be salt water. One morning he said to the chiefs:—

“I am going to sink a deep well down into the earth to see if our God will send us fresh water up from below.’ They looked at me with astonishment, and said in a tone of sympathy approaching to pity: ‘O Missi! wait till the rain

comes down, and we will save all we possibly can for you.' I replied: 'We may all die for lack of water. If no fresh water can be got, we may be forced to leave you.'

"The old chief looked imploringly, and said: 'O Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?' I told him: 'Fresh water does come up, springing from the earth in my land at home, and I hope to see it here also.' The old chief grew more tender in his tones, and cried: 'O Missi! your head is going wrong. You are losing something, or you would not talk wild like that. Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again.'

"But I started upon my hazardous job, selecting a spot near the mission station and close to the public path, that my prospective well might be useful to all. I began to dig with pick and spade, and bucket at hand, an American axe for a hammer and crowbar, and a ladder for service by-and-by. The good old chief now told off his men in relays to watch me lest I should attempt to take my own life, or do anything outrageous, saying, 'Poor Missi! That's the way with all who go mad. There's no driving of a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up.'

"I did get exhausted sooner than I expected, toiling under that tropical sun; but we never own before the natives that we are beaten, so I went into the house and filled my vest pocket with large, beautiful, English-made fishhooks. These are very tempting to the young men as compared to their own, skilfully made even though *they* be, out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried: 'One of these to every man who fills and turns over three buckets out of this hole!' A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had got a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fishhooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful one evening to find that we had cleared more than twelve feet deep; when, lo! next morning one side had rushed in, and our work was all undone.

"The old chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa! 'Now,' said he, 'had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen'Toria to ask for the Missi that lived here. We would say, "Down in that hole." The captain would ask, "Who killed him and put him down there?" We would have to say, "He went down there himself!" The captain would answer: "Nonsense! Who ever heard of a white man going down into the earth to bury himself? You killed him; you put him there. Don't hide your bad conduct with lies!" Then he would bring out his big guns and shoot us, and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up

this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fishhooks cannot tempt my men to enter that hole. They don't want to be buried with you. Will you not give it up now?"

After Mr. Paton had quieted these fears, he constructed a sort of derrick so that, with pulley and block, the bucket could be lifted from the bottom of the well. But not a native would enter that hole. He had to dig and dig away with



MISSION HOUSE AT ANIWA.

his own hands till he was fairly exhausted. Day after day he toiled, till he reached the depth of about thirty feet. He says that the phrase, "Living water," "living water," kept chiming through his soul like music from God as he dug and hammered away. At this depth the earth began to be very damp, and he believed that he was nearing water, but he had constant fear that it would be salt water. One evening he said to the old chief:—

"I think that Jehovah God will give us water to-morrow from that hole."

The chief said: 'No, Missi! You will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it: death to you, and danger to us all.' I still answered: 'Come to-morrow. I hope and believe that Jehovah God will send you the rain-water up through the earth.' At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought his glory, not my own.

"Next morning I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little 'tinny' dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

"The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord and my excitement was a little calmed, the mud being also greatly settled, I filled a jug which I had taken down empty in the sight of them all, and, ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted: 'Rain! rain! Yes, it is rain! But how did you get it?' I repeated: 'Jehovah, my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves!'"

And they went and saw and marveled and gave praise to God. We have not room for the story of what followed, but must refer to the volume itself. The people recognized this well as a great boon from Jehovah; and Mr. Paton says: "Company after company came to the spot loaded with their gods of wood and stone and piled them up in heaps, amid the tears and sobs of some and the shouts of others, in which was heard the oft-repeated word, 'Jehovah, Jehovah.' The old chief Namakei said, 'Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?' 'Yes,' I at once replied, 'if you will try to bring all the people to hear you.' 'Missi, I will try,' he eagerly promised. And preach he did, a rousing sermon, closing with these words: 'The Jehovah God has sent us rain from the earth. Why should he not also send his Son from heaven? Namakei stands up for Jehovah!' In those intensely exciting days we sat still and saw the salvation of the Lord."