

## CONTENTS.

EDITORIAL .....	267-269	WOMAN'S DEPARTMENT.....	271-274
CONTRIBUTED.....	259-270	Programme.	
Among Our Exchanges.		Notes and News.	
Christian Courtesy.		DOMESTIC MISSIONS.....	274-279
Burdened by Success.		Secretary's Statement.	
The Heroic Element in Christian Missions.		Ways and Means.	
Missionary Outlook.		Roman Catholicism in America.	
Progress in Africa.		FOREIGN MISSIONS.....	280-285
Conditions of Missionary Success.		Financial Statement.	
Missionary Fuel.		Notes and Notices.	
Prayer and Missions.		The Japan Missions.	
MONTHLY CONCERT.....	270-272	Commencement Exercises.	
Japan-Korea.		Korea.	
		A Message From Far.	
		ACKNOWLEDGMENTS. ....	286 28

## OFFICERS OF THE BOARDS OF THE CHURCH.

## BOARD OF FOREIGN MISSIONS.

REV. HENRY N. COBB, D. D., Corresponding Secretary, 26 Reade Street, N. Y.  
 REV. JOHN M. FERRIS, D. D., Treasurer, 85 Elm Street, N. Y.

## WOMAN'S BOARD.

## FOREIGN CORRESPONDING SECRETARIES.

MISS O. H. LAWRENCE, 239 West 11th Street, N. Y.  
 MRS. W. H. GLEASON, Hudson, N. Y.

MRS. MURDOCK HOWELL, 38 E. 70th Street, N. Y.

MRS. A. L. CUSHING, 1431 Park Ave., N. Y. City.

MRS. PETER DONALD, Treasurer, 39 West 45th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

## DOMESTIC MISSIONS.

REV. C. H. POOL, Corresponding Secretary, 26 Reade, N. Y.  
 JOHN S. BUSSING, Treasurer, 34 Pine Street, N. Y.

## WOMAN'S EXECUTIVE COMMITTEE.

MRS. E. B. HORTON, Corresponding Secretary, Cranford, N. J.

MRS. ISAAC J. GREENWOOD, Treasurer, 171 West End Avenue, N. Y.

MRS. CHARLES A. RUNK, Missionary Boxes, 14 E. 56th Street, N. Y.

MRS. JOHN HUTCHINS, "S. S. Christmas Boxes," 101 Tompkins Ave New Brighton, N. Y.

MRS. JOHN S. BUSSING, "Paper Mission," 26 Reade Street, N. Y.

MRS. U. D. GULICK, "Special Gifts," 2074 5th Avenue, N. Y.

MISS ELIZABETH S. KOOP, S. S. Libraries and Children's Work, 144 Montague Street, Brooklyn Heights, N. Y.

## EDUCATION.

REV. G. H. MANDEVILLE, D. D., Corresponding Secretary, 26 Reade Street, N. Y.

R. N. PERLEE, Treasurer, 26 Reade Street, N. Y.

## PUBLICATION.

ISAAC D. DEMAREST, Corresponding Secretary.

HENRY VAN BUSKIRK, Treasurer, 26 Reade Street, New York.

R. BRINKERHOFF, Business Agent, 26 Reade Street, N. Y.

## The Mission Field.

Is published monthly by order of the General Synod. The subscription price is 50 cents a year. For clubs of 10 and over the price is 40 cents. Orders and subscriptions should be sent to R. BRINKERHOFF, 26 Reade Street.

Editorial communications should be sent to Rev. I. W. GOWEN, Weehawken P. O., Town of Union, N. J.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and in arrears, send us the amount due.

## THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. III.

SEPTEMBER, 1890.

No. 9.

## Editorial.

It is growing to be a serious question in many of our Mission Boards how to secure the means to send applicants to the Foreign Field. Much has been said about the duty of the church to supply the funds. By all the powers of argument and entreaty drawn from the word of God and from elsewhere, the Christian Church has been urged to come up or come down with the money. It is a good thing to keep on with the church member. It is a means of preserving his spiritual life that he exercise the grace of giving. If he is inclined to neglect the grace then constant pleading or prodding is wholesome medicine. But may there not be another side to this question of support? In many a home field the candidate for, or the occupant of the pastoral office is met by the consistory with a statement that circumstances over which they have no control have caused a diminution of the financial resources of the church. The need is as great as ever; but the condition of the treasury does not warrant them to give as high a salary as formerly.

Many a man has met that emergency with, "Give me according to your ability" and gone to the field. Ought not our Boards of Missions to do the same thing when funds are low. There are few ministers at home or abroad, that are in danger of suffering any great hardship if their salaries were thus necessarily reduced. We are by no means advocating stinginess in ministerial support, or cheap missionaries; but we do believe that the scriptural injunction, "The laborer is worthy of his hire," should be interpreted somewhat according to the condition of the treasury out of which he is to be paid. The fixed salary idea is simply an expedient to secure an average measure of ministerial compensation. The idea that underlies it as the Scripture, is the division of the offerings among the laborers. We believe that our missionary boards, or better that our missionary candidates, might do something to make to make the funds go around rather than wait for added resources from an unawakened Church. Missionary service does not always imply hardship; but when it demands it for the sake of Christ then the laborer

sides the *Daily Scripture Reading* so highly commended by Mr. Moody, last winter are worth the subscription price of the paper, 50 cents a year.

The *Gospel in all Lands* and the *Missionary Review* never fail to catch our attention, for their contents are a mine of missionary wealth which the denominational editor everywhere knows how to employ to good advantage.

The *Faithful Witness* is brimful of reports from the believers' meeting at Niagara. Its editorials all full of light which becomes fire when brought to bear upon modern devices for raising money in the Lord's Work.

There is always a breath of salt water, stimulating and helpful in the story of God's work among the sailors which the *Sailors Magazine* tells each month.

The *Missionary Herald* steady and substantial as the Prudential Committee of the American Board whose interests it represents with its tidings from many lands is always a welcome visitor.

The *American Missionary* and the *Home Missionary* keep us informed of the work at home among the foreigners, but especially among our needy peoples, the Indians and the Negroes.

The *Missionary* of the Southern Presbyterians is a courteous and as affable a visitor as the church it represents, so closely connected to us by ties of brotherly or sisterly love, please, kindness.

### CHRISTIAN COURTESY.

ROBT. J. BURDETTE.

And, again, it may be that by some mistake you stumble into the Church of the Samaritans. You have no dealings with these fellows, and you would back out as soon as you see where you are going; but the Samaritans are wide awake, with some very informal notions about church etiquette. The sexton, standing on the porch, sees you are a stranger, and the minute you pause hesitatingly in front of the church you are his. He hypnotizes you with a cheerful nod and a beckoning hand, and passes you on through the wide-open door almost before you know it. An old deacon in the vestibule has you by the hand at once, and introduces you to "our church clerk," adding, as he reaches your part of the introduction, "I don't exactly know your name,"—as though he used to know it like a book, and has a pretty good inkling of it now, but can't quite place you. An usher at each door is ready for you,—there is a perfect picket line of sexton and deacons and ushers along the front of the Church of the Samaritans; not to keep people out, but to bring them in; it isn't a fort, it's a hospital; it's a man-trap, baited with Christian courtesy, and the man who is caught there never tries to get away. The older you are, the better seat you get; if you just hint to the young fellow who

is leading you forward that your hearing is a little "near-sighted," he'll get you the best seat in the house, if he has to ask a resident Samaritan to give it up to you. You get comfortably seated, and some body pushes a hassock toward you; a child from the next pew hands you a hymn-book; an old lady puts a Bible into your hands. The minister looks at you as though he had seen you before and was glad to see you again.

Before you get fairly out of the pew, after service, somebody has you by the hand, telling you he is glad to see you there, the pastor is asking you to come again, the usher is telling you the hour of evening service, the superintendent is giving you an invitation to stay to Sunday school, and when, a little ashamed of the way you felt when you tried to back out you say, rather meekly, that you are a member of the Church of Jerusalem yourself, they say, reassuringly, "Oh, that's all right! there isn't much difference between the Samaritans and the Church of Jerusalem now; lots of your people drop in and see us on their way to Jericho;" the deacon tells you "he got the best wife in the world out of the Church of Jerusalem;" and so you have a good time, and go away with such a glow at your heart that if it wasn't Sunday, and in town, you'd take off your coat.

You see, it is just here, the Samaritans feel at home in their church, and consequently they

know just how to make strangers feel at home there. It is their Father's house, and they conduct themselves there as easily, cordially, naturally, as children at home. A church of that sort has a home-like atmosphere the visitor recognizes and enjoys. Any guest can tell the family living-room from the "spare-room" with his eyes shut. The trouble with some of our churches is that the members frequent them so seldom they have a cat-in-strange-garretty feeling themselves when they do go, and are consequently awkward and constrained in their efforts to make the stranger feel welcome,—very much as I should probably act if, being a chance visitor at the palace, I should attempt to receive Queen Victoria's guests in the drawing-room, while she finished her luncheon of bread and honey in the kitchen.

Get acquainted in your own church; feel at home there yourself; get into habit of frequenting the house during the week; and on Sunday attend both services and the Sunday-school,—see how easily the "workers" of the hive and the little people receive and entertain guests,—and you will soon find yourself as cordial and warm-hearted as those fellows over in the Church of the Samaritans, and won't ask for a letter of introduction and countersigned credentials before passing a hymn-book to a stranger. And remember always the injunction of Peter, "an apostle of



Christ, "Writing 'to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,'—'Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.'—*S.S. Times.*

#### BURDENED BY SUCCESS.

By J. O. PECK, D. D.

"The victories of Miltiades will not let me sleep," said the noble Greek, Thermistocles. The victories of the cross in some of our mission-fields will not let us sleep at this office. The day has been when the secretaries of the Missionary Office were asking from the field, "Where are your converts to thrill the Church to give largely?"

The cry now is, "What shall we do with our regiments of converts that are coming?" Just think of it—2,364 accessions on the Rohilcund District in North India Conference alone in five months. Almost 500 converted heathen a month on one district marching down the aisles of Methodist churches to be into that army that is to capture that empire for Christ!

Where shall we get the pastors and teachers to drill these raw recruits into veteran soldiers for Christ? We can get the men, but we must have money to pay these native pastors their little stipend of \$30 to \$75 a year to shepherd these thousands that are coming, and prepare them in turn to be an conquest in India.

We are burdened by our success. Four thousand converts in North India this year means new chapels to house them, new schools to instruct them, new pastors and teachers. Will the Church arouse and come up to the demand of the hour?

We must have large contributions to meet the coming thousands of converts, or retreat in the face of glorious victories. Brethren and sisters, lay on Christ's altar large thank-offerings for our success. Come up to the help of the Lord now! —*Gospel in all Lands.*

#### THE HEROIC ELEMENT IN CHRISTIAN MISSIONS.

We wish to point again to that mission jubilee of the London mission in the South Seas, where John Williams was murdered at Erromanga. He was clubbed to death, as we related two weeks ago, on his first touching that island. For eighteen years thereafter no effort was made to introduce Christianity except by native teachers from other islands of the New Hebrides, and these had to withdraw through peril of their lives. But did Christian zeal give them up? No; a young Nova Scotia Presbyterian minister, Rev. George N. Gordon, settled with his brave wife on that island. For years they could do only elementary mission work, and they were cut off from that by the tomahawk of a savage

Did that end all? No; the brother of this martyred Gordon, a

student at Halifax, resolved to take up the work in which George had fallen. Christian magnanimity and benevolence rose to the point of sublimity when James took his brother's place. Eight years of devoted service, and lo! his skull was cleft by a tomahawk and he fell dead. Did that end all? No; Rev. H. H. Robertson, of Nova Scotia, landed only to learn of this news, but calmly built his hut and began his preaching. Williams and the two Gordons—yes the three Gordons, for the sainted wife must not be lost sight of, had laid the martyr's cement in the foundations of the New Hebrides Christian Church. But love has not only its ministries, but its masteries. On the very spot where Captain Cook was murdered the grandson of the man who killed Williams laid the foundation stone of a Christian Church! There are now numerous Churches and schools. The triumphs of Christian faith and fearlessness in the New Hebrides are a beautiful extension of Hebrews xi.

Take another picture. Mr. Graham Wilmot-Brooke, just returned from the Niger country to England, tells of a large town in the Mangrove swamps of the Niger Delta, where only a few months ago 250 people were eaten in one day! And lo! after he had been there 3 days six cannibal kings met together and passed a law, announced by sound of drum in the town, that any person who should attend a Christian place of worship would have to pay \$3,000 for native wor-

ship. Did that end the Christian movement? He goes on to say the next morning forty of these people set to work to build a church, and two or three times a week sixty communicants would meet in class.

The religion which can thus inspire men to carry it to the ends of Earth, the religion which can transform a savage little better than a chimpanzee in intellect, and more beastly and savage in his instincts into heroes and heroines which become a model for the highest civilized races, the religion that has been and still is doing this, not occasionally only, but repeatedly and persistently, that religion has a mission to accomplish among men.

#### MISSIONARY OUTLOOK.

##### THE CONFERENCE IN CHINA.

The China Missionary Conference, which was lately held in Shanghai is of world-wide interest. Nearly every Christian denomination in the world has representatives in the missionary work in the great Empire of China, and large sums of money are expended annually in its support. China has been an extremely difficult field, for Christian missionaries—the most difficult, perhaps, of all fields.

It has now been more than eighty years since the first missionary landed on the shores of the Empire, though China has not really been open to missionary work for much more than half of that period. For many years after the missionaries had access to the people of the five ports, results were very few, and but little impression was made upon these strange and inhospitable people; but in later years the progress has been

much more rapid.

The first Conference of Protestant missionaries was held in 1877. According to the statistics then presented, there were in all China but 13,515 Protestant communicants. According to the report presented to the second Conference last month, there are now 37,287 Protestant communicants. This is a gain in thirteen years of 23,772, or nearly 200 per cent. In 1843 there were but six converts, it is said, in the whole Chinese Empire. In thirty-four years the increase was upward of 13,500, or at the rate of 397 a year. The rate of increase for the last thirteen years has been 1,828 a year. This is a very remarkable rate of growth. It is full of encouragement both to the missionaries who have been working in the field for so many years, and to those Christians at home who have been giving liberally in support of the work. We may expect that this rate of increase will not only be maintained in the future, but that year by year it will become higher and higher. This is the tendency in fields which offer extreme opposition to the spread of the Gospel in the beginning. When once the crust of opposition is pierced through, the process of conversion becomes greatly accelerated.

There is now a very large force, comparatively, of missionaries in China. In 1887 there were 473 foreign missionaries, including the wives of missionaries. Now the total has advanced to nearly 1,300, of whom 589 are men. This shows an increase in thirteen years of nearly 300 per cent. Thirteen years ago there were only 73 ordained preachers and pastors; now there are 209, with 1,260 unordained ministers and 180 female helpers. Then there were 18 wholly self-supporting; now there are 520 organized churches, of which only

18 were wholly self-supporting; now there are 520 organized churches, of which 94 are wholly self-supporting. Then there were 16 hospitals; now there are 61. Then the total contributions by native Christians for all purposes was \$9,272; now it is \$36,884. A statistical comparison would show many other items in which there has been a remarkable advance.

During these thirteen years there has also been growth in the feeling of fellowship between the missionaries of the different denominations represented. When the first Conference was organized in 1877 there were some missionaries who doubted both the expediency and practicability of such a conference. They did not see how it could do any good, and they feared it might do harm. There is probably to-day not a missionary in China who is not thoroughly convinced that the Conference is both a wise and helpful institution. The harmony that marked the proceedings of the Conference amounted to unanimity on all important questions.

#### PROGRESS IN AFRICA.

Most of the news of the month respecting Africa is satisfactory. Especially so is that portion concerning the slave trade, which is regarded as practically abolished at Zanzibar—"the last great slave market on the eastern coast of Africa"—by a decree issued through British influence, though in the name of the Sultan of Zanzibar. By this decree the sale of slaves is forbidden, and slave depots are prohibited. If an Arab attacks a British subject his slaves become free. Slaves can purchase their freedom and masters may be compelled to sell. If an owner treats a slave with cruelty he renders himself liable

to the forfeiture of the slave. On the death of a slave owner without lawful issue his slaves shall be freed. A correspondent states, that "nearly every port on the coast line through which slave trade with Asia has heretofore been carried on is now in the hands of European powers hostile to this trade and disposed to carry into effect the act of Brussels." "The morning light is breaking" over the dark continent.

Other gratifying news is that France has consented to England's Zanzibar protectorate, and has abandoned the claim of a preemption right over the Congo state, as against Belgium. The London *Telegraph* says, that England and France will appoint commissioners to define the French sphere of influence in central Africa in connection with the German agreement. French agents in the Upper Senegal country have made treaties with several chiefs by which they secure a protectorate and greatly extend French influence on the Niger. The Belgian Senate has ratified the bill providing for the granting of a loan of 25,000,000 francs to the Congo state.

All these events point to peace and progress on the part of the powers interested, and the natives must also be gainers. The great remaining fact of ill omen is the rum trade.

#### CONDITIONS OF MISSIONARY SUCCESS.

One of the conditions of missionary success is that the actors in the enterprise be impelled by the spirit of God constraining them by an inward and ever burning zeal. "The love of Christ constraineth me." "Woe is me if I preach not the Gospel." Thus impelled, Christians will not act merely from the conviction of the understanding that

the work ought to be done, but from an uncontrollable desire of the heart to do it; an impassioned interest in the work which will not suffer them to rest if it is neglected. Thus impelled they will not be guided by worldly policy. Zeal which God kindles has a wisdom of its own. It advises to undertakings and expects results, and is justified in so doing, which aside from this element of success, and merely in the light of worldly wisdom would be visionary. Like the Apostle at Ephesus, it urges, and wisely urges, as reasons for success, the very obstacles, which to the coolness of worldly wisdom would be reasons for inaction—"I will tarry at Ephesus for there many adversaries." Thus impelled, Christians are not left to be floated up and down like dead bodies by the currents of outward influence, but they move against the current by an inward power. Their zeal is fed not by their geographies but by their Bibles; not by statistical tables, but by meditating on Christ and his cross; on sin and holiness; on heaven and hell; by entering that secret place of power, the closet of communion with God.

This zeal springs not from associations of men but from the power of the living God. It makes its subjects, each in its own sphere, a missionary, and if need be, a martyr. It is a fire kindled fresh from heaven, enveloping the soul like a burning bush, ever burning never consumed, a perpetual sacrifice to God. This spiritual motive will bring into action the whole ability and energy of every one whom it controls. Without it the treasury of the Lord will be replenished by his servants only with the dribblings from the fullness of their basket and their store, and their



prayers, efforts will be faint, partial and inconsistent. Excluding this, no motives from without, no eloquence in describing the greatness of the work can touch the strongest and deepest springs of feeling and rouse the whole man to action. But when the hearts of Christians burn with the love of Christ constraining them, then will the full development of all their resources of beneficence, of all the power of prayer and Godly example of self-denial and consecration with this divine impulse, a living energy will be infused into every department of missionary work. The whole will all be living wheels and the spirit of the living creatures will be in the wheels. Every officer of the society, every contributor, every missionary and every member will be alive with all the heroism of Christianity.—*Selected.*

#### MISSIONARY FUEL.

*First* : It is our Lord's last command, Mark. 16 : 15. "Every creature" cannot possibly mean only those on one third of the globe. It is our Savior's will, 1 Tim. 2 : 4, 2 : 6

*Second* : This generation will be lost unless they hear the Gospel, Ro. 1 : 20, 21 : 28 and Ps. 9 : 17.

*Third* : If this generation hear the Gospel, we must carry it to them, for to us the work has been committed, 2 Cor. 5 : 19 ; 1 Tim. 1 : 11

*Fourth* : We cannot serve the next generation. Are we with David serving our own generation, Acts 13 : 36?

In the Heathen world there are about 1,000,000,000 souls, 30,000,000 a year go into eternity without God. Our Lord said "Go ye into all the world and preach the Gospel to every creature." Out of 35,000,000 Protestant Church members only about 6,000 have obeyed this command, one in every 5,800.

Evangelized 116,000,000, unevangelized 1,000,000,000.

#### THE FIELD IS THE WORLD.

IN HOME FIELD	IN FOREIGN FIELD
Population, 80,000,000	1,000,000,000
Number of ministers, 18,000	2,000
Christian Workers, 1,218,025	37,704
Church Members, 11,800,196	764,068
Money for Christ, \$80,000,000	\$4,000,000

In heathen lands there is one ordained missionary for every 320,000 souls ; including lay workers one for every 165,000 ; including native helpers one for every 25,000 and there is only one Christian in every 1,500 persons.

*How shall they believe in whom they have not heard ?*

Of the churches' total contributions, 2 per cent. is set apart for Foreign Missions, where there is the greatest need ; 98 per cent. is spent at home.

One cent annually is given for each heathen to bring them to Christ.

Less than fifty cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathen.

About 1,500,000,000 people are now living on the earth, two thirds of these never yet having heard the Gospel of our Lord and Saviour. If this generation of these nations who sit in darkness hear the gospel, it must be within a very short time, for the length of a generation is not to exceed thirty-five years. We need not speak of evangelizing the world in one or two hundred years, for we now have the loving words of our Lord that all power for this work is given unto Him and that He will be with us all the days ; and we have also to-day sufficient men, means and methods to carry the Gospel to the "uttermost part of the earth" within ten years. The blood of the millions and millions who are now dying and who will die in sin, if we delay to send the Gospel to them, will be required at our hands.

#### PRAYER AND MISSIONS.

By REV. R. T. CROSS, MINNEAPOLIS, MINN.

Much has been said of late upon this subject, but it will bear precept upon precept and line upon line. In a widely circulated book on prayer, full of instances of answered prayer, I was unable to find a single instance of prayer as related to missions. But one cannot search missionary literature to any extent without finding many such instances. The history of missions is a history of prayer. Mark on a chart the missionaries, the missions, and the nations for which most prayer has been offered, and from that chart you can construct a history of missions that would be approximately correct. Prayer is the Church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works ; they are faith and works.

The church of Antioch sent forth their first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary ; prayers by his home church, by personal friends, by himself, by the missionary society, the denomination, and by the Church at large ! To this fact it must be due, in part, that so few missionaries of all who have gone to heathen lands among savage tribes, exposed to all sorts of perils have met a violent death. The exceptions prove the rule, for God sees that it is best for the cause of missions that the surface desire to be refused sometimes in order that the deeper desire be granted.

Harriet Newall went as a missionary at the age of nineteen. She and her husband had barely landed on a heathen

shore when the authorities at them away. They came to the Isle of Man where she sickened and died—all in a few brief months. Those who prayed that her life might be spared, prayed thus in order that she might do good work for Christ and advance His Kingdom. For that reason, evidently, her life was not spared, for the published account of that consecrated life and early death aroused a wonderful interest in missions in this country in the early part of the century.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Sandwich Islands, and grieved because she could not give more. At family prayers she asked God to accept one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of Missionary Wilder.

More than one missionary has found that prayer is a helpful agency in securing a proper helpmeet. Dr. Goodell, who for forty years did so grand a work in Turkey, says that after he decided to go as a missionary he prayed much for a proper helpmeet ; but finally he began to watch as well as pray, and then his prayer was answered. When his friends, Thurston and Bingham, were under appointment to go as the first missionaries to the Sandwich Islands, the mothers of the young ladies to whom they were engaged positively refused to let their daughters go. Going without wives was not to be thought of, and it was not supposed that they could return, or that any one could come to them for many years. Something had to be done and that promptly. The students at Andover prayed over the matter and

then hired a fleet horse and sent young Goodell on a forty mile ride to find a wife for Thurstin, who had given him a *carte blanche* in regard to two or three young ladies who had been described to him. One was found and it proved to be a happy marriage.

On the day of prayer for colleges, during the Week of Prayer, and at other times, parents and others have been praying the Lord of the harvest to send forth laborers, and in answer to those prayers we see this wonderful movement among Christian students. Is it not the first wave in the rising of a mighty tide of missionary interest and consecration? Now let us pray that a great number of churches and missions may support each its own missionary in foreign lands.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depth of heathenism they want us to hold the rope, and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said, "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that, wearied and discouraged, he sat under a tree to rest. While there he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man who ordered his fifty

clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear that prayer of that far away sister missionary: "Oh, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the word of life to be spoken. Oh, dear heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these Thy little ones!"

The President of the United States can sit in his office and touch a button, and set in motion all the machinery in an exposition building in a far distant city. The humblest Christian in America can, from his closet, send a wave of spiritual power to the other side of the globe by way of the throne of grace. Pray, then, for the missionaries, and especially for your friends among them, for those whose names or work you happen to know.

When first missionaries started for the Sandwich Islands in 1819 much prayer was offered for them, and what seasons of prayer they must have had on the brig *Thaddeus* during that tedious journey of many months! When they reached the islands they learned that the old king was dead, that the new king had abjured idolatry and destroyed the idols; and, behold! there was a nation without a religion all ready to receive the Christian faith. In that, and in the Pentecostal revivals that followed in four years, how wonderfully was prayer answered!

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand

thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in South Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands Mission applied to the London Missionary Society for permission to start a mission on another island whose chief requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the Government to labor there, he bought a yoke of oxen and a wagon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the 27th day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.

How marvellously prayer has been

answered in this century in the opening of heathen nations to missionary work! India, China, Japan, Africa, the islands of the sea—what a volume of prayer ascended to heaven that these might be opened to the gospel, and *God opened them*. It is hardly necessary to offer that prayer now. The prayer now should be that hearts may be opened. He who opens nations can open hearts as well; the hearts of the heathen to hear and the hearts of Christians to give on a grander scale than ever before.

The more our prayers are answered the more we have to pray for. If the prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night! The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering. God's people pray in many languages. They use many forms of prayer, and they ask for many things. But there is one petition common to all. They all unite in saying: "Thy kingdom come." Around that prayer there is unity. In offering it we are all one. It is the generic prayer that Christ taught us to offer. He knew that millions of lips would repeat it, and that it would be the prayer of the Church universal for ages. Surely He would not have taught us thus to pray if He had not known that the prayer was sometime to be answered by the complete triumph of His Kingdom on earth.

That prayer is the charter for all the prayers that we offer for missions and missionaries, in all their minutest interests. So let us make every week a week and every day a day of prayer for the coming of the Kingdom.



## THE MISSION FIELD.

## Missionary Concert

## SUBJECTS FOR 1890.

January.....	The World.	July.....	The Island
February.....	China.	August.....	Roman Catholic Lands
March.....	Mexico.	September.....	Japan and Korea
April.....	India.	October.....	Turkey and Persia
May.....	Burma.	November.....	South America
June.....	Africa.	December.....	Arabia

## JAPAN-KOREA.

## JAPAN.

The events of the year 1889 have been momentous in the history of Japan. It has been a year of surprises, surprises too, which cause the friends of Japan deep concern for her future welfare as a nation.

The year witnessed disasters from floods, earthquakes, typhoons and fire, followed already in 1890 by famine and its consequent distresses. Nature has been as stormy in her moods as the people of the country have been in theirs. God is evidently preparing the people by a series of providences of sombre character for a higher and more settled national life.

The year 1889 opened with bright promises, for the new Constitution was promulgated on the 11th of February amid national rejoicings. The event as well as the principal features of the document have already been mentioned in the columns of the MISSION FIELD. Suffice it now to say that the spirit of the Constitution was broad, progressive, and liberal, thus placing Japan in the companionship of Central Europe and America rather than that of China. The next great political movement

was the negotiations of a new treaty with the United States. Germany and Russia soon followed with similar treaties. It only remained for ratifications to be exchanged, and February 11th, 1890, was to be the time of their enforcement. These negotiations were heartily welcomed by the people, and indeed England was regarded as hostile because her minister did not follow a similar course. Under Count Okuma after much delay and difficulty, treaty revision seemed accomplished and Japan's future as a commercial power was well nigh assured.

But it is the unexpected that happens in Japan. An unlooked for agitation began among the Soshi, a class of young men, of immature views, but violent disposition in propagating their opinions or in opposing those of different views. They are extremists of the rankest kind, favoring the use of physical force to vanquish their opponents. At first they were advocates of revision, but during the summer they changed their attitude and commenced an agitation which at first was insignificant, but gradually gained momentum until the centres of political influ-

## THE MISSION FIELD.

ence were thoroughly shaken. But one man stood in the way of these revolutionists, Count Okuma the Minister of Foreign Affairs. Assassination was the chosen method of removing this leader. A dynamite bomb was thrown into his carriage, and although it failed of its intent to kill, the Count was seriously wounded. Swiftly following this attempt at Okuma's life, while he was still too ill to know what was taking place, the whole ministry with Count Ito at its head resigned. A temporary expedient was attempted in a combination cabinet under Kuroda, which only lasted for a little while. These events have put treaty revision for the present out of sight. Uncertainty is the word that describes Japan's political situation at the close of 1889.

But the Kingdom of Christ moves forward in spite of the uncertainty of earthly government. The work of the Missions has progressed quietly. The number baptized in the various churches is 6,500, and the amount contributed by the native Christians is \$40,000 in gold. A great revival marked the opening of the year in Tokyo.

The Y. M. C. A. work is taking hold upon the young men of Japan. Under the leadership of Mr. L. D. Wishard, a Summer School after the style of Northfield was held in Kioto. The union of the Congregationalists and the United Church ended in failure.

The events of 1890 are by no

means reassuring. Disquiet marks the political situation at present in Japan. Every mail is awaited in expectation of startling disclosures. There is need of constant prayer for Japan in this her social and political crisis.

The death of Joseph Neesima the founder of the Doshisha, is probably the greatest loss of the missionary work during the year thus far. The story of his life work as well as of his death in the midst of it is still fresh in our minds. The murder of Mr. Large a missionary of the Methodist Church of Canada, by robbers or assassins, it is by no means quite clear which, and the rough treatment of the Presbyterian Missionary, Dr. Imbrie, by some students all show an unsettled state of society.

Our own missionary work calls for earnest prayer. Its claims have been presented by one of our ablest missionaries, Dr. Verbeck, to many of our churches. The sickness of some members of the mission as well as the retirement of others, calls for reinforcements. The educational work is carried on with commendable zeal, but a revival of the evangelistic work is the need of the hour. Japan's need is regeneration of the whole nation. Her progress in education, political power and civilization, depends absolutely upon the renewing influences of the Gospel of Christ. Japan needs preachers of righteousness as well as teachers of truth. We should pray that all our seminaries in Japan may be fountains of grace as well as fountains of knowledge, and that all its teachers whether men or women should be



evangelists, both in school and out. There is a growing sentiment in the home churches that school work gets too much emphasis in Japan; that a well conducted boarding school or a young ladies seminary, is not exactly the all comprehensive idea embodied in the Master's commission to evangelize the nations. There is much to be said against this view but as far as the missions there are concerned in its answer, let the tidings that come from year to year of souls redeemed have no uncertain sound!

#### KOREA.

The following are the Statistics of Korean Mission, Jan., 1890.

Mission Board.	Ordained	Laymen.	Doctors.	Lady Teachers.	Missionaries.	Teachers.
American Meth. Board Settled 3 in Seoul.	1	0	1	0	4	0
" Presb. "	3	0	1	0	3	0
Australian "	1	0	0	1	0	0
Toronto Univ. Y. M. C. A. "	0	0	0	0	0	0
" Korean Union Miss. "	0	1	0	0	0	0
Gov't School Teachers, 0 Seoul,	0	0	0	2	2	2
	6	3	4	5	9	2

1 ordained man and 1 lady teacher included who are to arrive this month.

5 of the above fresh arrivals.

Missionaries returned home or quit field in 1889: 1 doctor, 2 missionaries, 2 lady teachers, 1 missionary's wife. Total, 6.

#### SCHOOL HOUSES, ETC.

Boy's Orphan Home, Presbyterian	1
Girl's " " Methodist	1
Missionary School " "	1
Government " " Hospital (Dr. Heron), Presbyterian Board	1
Missionary Hospital, Methodist	1

Population of Korea, from 12 to 15 millions; population of Seoul and suburbs, within a 3-mile belt, one million. Belt around Seoul permissible of travel without passport, 30 miles. Ports open to residence of missionaries yet unoccupied. 3—Chemulpo, Fusau, Geutau,

## Woman's Department.

MRS. E. B. HORTON.

### Programme

FOR

### OCTOBER MEETINGS.

Singing.

Scripture—Responsive Reading.

Prayer—or sentence prayers.

Bible Texts.

Singing.

Reading Minutes of Last Meeting.

Unfinished Business.

New Business.

Miscellaneous Business.

Singing.

Subject for the day: Turkey and Persia.

1. Historical sketch of the Missions, of the American Board in Turkey.
2. Condensed sketch of the Missions of the American Board in Asiatic Turkey.
3. Out Stations in Pontus; Western Turkey.
4. Persia; question and answer series.
5. The Bride's Outfit.
6. Woman, and the Gospel in Persia.

Announcements: Topic for November Meeting, SOUTH AMERICA.

Word for Bible Texts, etc.

Collection of Dues.

Singing.

Closing Prayer—with Lord's prayer in concert.\*

\*Pamphlets 1, 2 and 3 are published by the A. B. C. F. M. and may be had at No. 1 Somerset St., Boston, Mass. Number 4 is of the question and answer series (price 5 cents), number 5 (price 1 cent), is a beautiful poem, by Mrs. Herrick Johnson, about the Nestorian Christians. Number 6 (18 cents), is a wonderful account of what the Gospel is doing for our sisters in that land of romance, Persia. These three leaflets

are published by the Woman's Foreign Board Press, No. 53 Fifth Ave. N. Y.

In answer to inquires I desire to say that it is not intended that every leaflet mentioned in these monthly programmes is to be read in full; that would be manifestly impossible. Meetings to be successful must be brief: keep them within the hour rather than exceed it. But each leaflet (mentioned only after careful reading as the best I can find), will tell you what other denominations are doing in mission fields the word over, and we ought to read them. After your meetings is over send the leaflets on their travels from one to another member, and by the next month each one will have read them for herself, with both pleasure and profit I trust.

### NOTES AND NEWS.

The summer, which is so idle a time to many of us here in the East in mission work, is the season of greatest activity on our Western field. There all building must be done in summer, and the church or parsonage for which we have gathered money during the winter is begun, carried on, and completed *so far as the money permits*. Sometimes they "begin to build and are not able to finish." But I like to think that this year will tell a different story, not of our work alone, but of that of our friends in the West—whom our help and interest shall encourage to do great things.

It would do your hearts good to know how the people of the 2nd church, Grand Haven, Mich., are working to rebuild their church burned last spring; and not the people only but also the children as well. The minister writes: "The Infant Class in our Sunday

School has begun to gather pennies for the furniture of their class-room in the new church. The rest of the school is gathering pennies, nickels, dimes (and I trust a few dollars also) for the furniture of the lecture room; and our ladies' Aid Society, though they have just exhausted their treasury in so neatly repairing the parsonage, have begun with new enthusiasm and zeal to work for the carpet in the audience-room. The men of the congregation are doing their utmost in redeeming their pledges in cash, made immediately after the fire, and though the sums pledged are not so large, in many instances three or four come from the same family and out of the same income. I most gratefully acknowledge that all my people are working with a will for their new church."

They have not asked one dollar for their church building; but they do ask that we would help them towards its inside furnishing. Some societies have already responded generously to the W. E. C.'s request for offerings for this purpose, and to such it must be a joy to know how their gifts will lighten the burden of those dear children and our sisters in that work.

Rev. Mr. Joldersma writes of three new churches, the 3d of Kalamazoo, 7th Grand Rapids, and Lucas, all three in Michigan, which need communion sets. They can do without all those other things which we think so requisite to a

churches but one minister wrote: "We feel almost that we cannot honor God aright when in the communion service we use just the common plates and glasses from my home. It does not look right.

Dear friends, do we honor God when we know our brothers' needs and yet close our ears to their cry for help? Who will give something toward the three communion sets those churches need?

Coming nearer home, the minister of the church at Palmyra, New York, to which we gave quite a sum for repairs, writes gratefully of the delight their church is to them in its improved condition and of how the money had been made to do the very utmost outside and in. But it could not do everything. He says, "As we had neither mattings nor carpet I thought it best to give the floor two coats of paint. I did this myself for the sake of economy. And he adds: "On my pulpit platform I have nothing but one common wooden chair. It is good enough for me, still it is but a poor affair."

There is another need for us to consider, pulpit chairs for Palmyra church. The W. E. C. cannot, ought not keep all these needs to itself. Remember how many workers on our mission fields far and near are taking new hope and courage because everywhere this thought is thrilling their hearts, "The women at home are working for us." Shall we disappoint the hopes turned toward us for the help we can give if we will?

## Domestic Missions.

REV. C. H. POOL, Secretary.

*Resolved.* That the General Synod reaffirms the action of a year ago calling upon the churches for \$75,000 as a sum needed by our Domestic Board for the suitable support and enlargement of its work during the coming year, in taking advantage of the opportunities for evangelization which the providence of God is continually presenting.—General Synod, June, 1890.

### THE TREASURY.

Comparative statement for three months ending July, 31st, 1890.

	1889.	1890.
From Churches,	\$2,590 94	\$2,405 53
Sunday Schools,	1,116 79	618 99
Individuals,	259 55	355 90
<b>Totals</b>	<b>\$3,967 28</b>	<b>\$3,380 42</b>

### CHURCH BUILDING FUND.

	1889.	1890.
From Churches,	\$1,026 56	\$688 10
Sunday Schools,	843 32	296 93
Ch. Builders,	326 55	302 39
Individuals,	310 50	45 10
<b>Totals</b>	<b>\$2,006 93</b>	<b>\$1,282 46</b>

### WAYS AND MEANS.

#### EXTRACT FROM LAST ANNUAL REPORT.

No work can be planned or intelligently and honestly undertaken, for which the means are not in hand or at least in sight, and the contributions of each year must to some extent form the basis on which to outline the work of the next. In a live aggressive church the offerings for missions ought to increase year by year, because the work increases. Our field is steadily widening and demands a growing income. Happily, the offerings of the church to Home Missions enlarge a little each year, but not sufficiently to make the

Board overconfident and enthusiastic in taking up all the new fields and enterprises that invite our interest and aid.

But there is no disposition on the part of the Board to complain, and very few complaints are heard from the missionary pastors. The complaints are chiefly from those who are to take care of the Lord's work by their gifts, and a large class of these complain that they cannot give more.

There is now, beyond a doubt, a financial distress in agricultural communities that seriously diminishes the offerings to the Lord in country churches. Yet while we began our fiscal year with a small debt, we closed it free from debt, and that without cutting off any work, but adding to it. For this the Board is sincerely grateful.

The treasurer's report is sufficient in detail to give all needed information as to receipts and expenditures. A comparative statement may be inserted here, however, to show how nearly the receipts of the past and previous years, that is, those from the regular sources, have equaled each other, the difference, as the subsequent explanation shows, being in favor of the year just closed.

### MISSIONARY DEPARTMENT.

	1889-90.	1889-90.
Rec'd from Churches,	\$21,730.81	\$21,959.36
" S. Schools,	5,972.69	6,285.97
" Individ'ls,	2,553.61	3,413.07
<b>Totals,</b>	<b>\$30,257.11</b>	<b>\$31,658.40</b>

### BUILDING FUND DEPARTMENT.

	1889-90.	1888-90.
--	----------	----------

Rec'd from Churches,	\$5,557.42	\$5,563.23
" S. Schools,	1,095.43	1,097.98
" "Ch B'd'rs,"	2,155.20	2,131.72
" Individ'ls,	4,688.65	2,436.70
<b>Totals,</b>	<b>\$13,496.70</b>	<b>\$11,229.93</b>

In submitting this comparative statement the treasurer says: "Although the above figures speak for themselves, yet it may be well to draw attention in this annual statement to a few facts which at first glance may not be noticed. Taking the two departments as a whole, we see that the churches gave \$133.36 more in 1889 than in 1888, and that the Sunday School offering swere \$315.13 more than in the previous year.

"The Church Builders have done nearly as well as in the first year of the movement, and are only \$23.48 behind the record of last year. We believe the figures would have shown considerable increase if all the treasurers of the boards had sent their money before the close of our year.

"The large decrease in the individual contributions to the building fund is accounted for by the fact that last year \$3,000 of the amount reported was a special gift to pay a church debt. In making a comparative statement it is therefore proper to deduct this sum, which would give an increase of donations from individuals to both departments of \$1,607.51.

"The Board has therefore great pleasure in reporting to the Synod and the church that the result of the year has been most encouraging. The total offerings were



\$42,886.33 which shows an increase over last year (as explained above) of \$2,082.47; the receipt from legacies were also larger. During the year \$7,886.27 came to the treasury from this source.

"To the Woman's Executive Committee of our Board we owe a debt of thanks, for they have not only sent us \$5,450 for their regular work of parsonage building, but when they heard that our Church Building Fund, in consequence of the enlarged demands upon it was about to close the year with a debt of over \$4,000, they immediately sent the entire sum to our treasury. This relief was most timely, for we are thus enabled to come before the churches without a debt in either department of our work."

It is again the privilege of the Board to say that the total of receipts for our work from all sources is larger than in any previous year.

We close this portion of the report with the following condensed statement:

Total offerings for both depts.....	\$43,460.90
" Legacies.....	7,886.27
Interest on invested funds and.....	
from other regular income .....	1,906.61
Total receipts by the Woman's....	
Ex. Committee.....	11,349.77
Total rec'd for Domestic Mission work .....	\$64,603.55
Total of assisted churches and Missions:	
East .....	56
West .....	68
Total Missionary Pastors and Supplies:	
East .....	45
West .....	47
Whole Number of Families.....	5180
" Members.....	7798
" Received on Confession.....	660
" Received on Certificate.....	392
" in Sunday Schools.....	10,803
Churches that assumed self-support .....	3
Churches and Missions Organized.....	10

## ROMAN CATHOLICISM IN AMERICA.

There is probably no topic presented to our churches more pregnant with interest and danger than this. Yet, strange to say, the people of all classes appear to be exceedingly apathetic about it. The Church of Rome not only contemplates but has well-considered plans for the ultimate control of our public schools, our religion and even our government. Any careful student and watchful observer of their manner of operation and public declaration will admit it, we think.

Let us look and see and learn.

1. THE SCHOOL QUESTION.—No one will question the attitude of the Romanists towards the public schools. It has always been and will be against them. They claim that the Church (Romish) has the only right to educate. The *Catholic Review* says, "We deny . . . the right of civil government to educate." The *Catholic Dictionary*, having the approval of Cardinal Manning, says, "The first and highest authority in all that regards education is the Church. With her sanction it should be commenced, and under its superintendence it should be continued." The *Roman Catholic World* says, "The superintendence and direction of the public schools, as well those wherein the mass of people are instructed in the rudiments of human knowledge as those where in secondary and higher instruction are given, belong of right to

the Roman Catholic Church." They claim also the right to manage the public schools in the matter of discipline and selection of teachers, books and course of study. The pope has declared that "the Romish Church has a right to interfere in the discipline of the public schools and in the choice of teachers for these schools." The *Catholic World* says, "The supremacy asserted for the Church in matters of education implies the additional and cogent function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction."

Because of their claims as above stated, they have attacked and maligned the public schools, their teachers and literature. These can be interpreted to mean only a determined, persistent effort to drive them out of existence. The *Councils of Rome* declare that "swearing, cursing and profane expressions are distinctive marks of public school children." These schools are also charged with the "corruption of morals which we have to deplore in those of tender years," and that teachers indiscriminately of every sect are employed, who are left free to sow error and the seeds of vice in tender minds. 'The clergy from cardinal to common priest join in the tirade of abuse, calling them "monstrously immoral," a living scandal," "nursery of vice," etc.,

etc. A number of them have refused to administer the sacraments to parents whose children attend public schools. The Catholic press takes up the cry, "The sooner it is destroyed the better;" "Let the public school system go to where it came from—the devil." Some of them declare they would rather be without education than use the public schools, preferring the "dark ages" to the light of the present. One goes so far as to say that "the time is not far away when the Roman Catholics will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay."

Hating the public schools as they do, it is not strange that they should seek to get control of all educational interests. We have already seen their claim to the control of public schools; but knowing that they cannot get that in this country, they seek other means, as follows. They want schools of their own, or what they term parochial schools. They claim a share of the public money to pay their teachers and erect their buildings. In these they propose to teach their religious tenets, such as the infallibility of the pope; the Church of Rome as the only infallible representative of God on the earth; the end of education is to make obedient servants of the Church; the state has no right to educate the young, but that the Church must control and direct them; that civil laws

## THE MISSION FIELD.

are not binding when they interfere with the laws of the Church; that all nations must give adherence to the Church without questioning its authority, etc., etc.

They seek to control the education of the Indians, and have secured such large grants from the government for this purpose that the attention of the nation has been called to it and the people aroused. That they look higher than the public schools and the Indians is evidence by such notices as the following, which are found in many of the daily papers: "Who shall control a national university in Washington? The Roman Catholics want it and have begun one under the very best auspices which the Church can command. They might have put it in connection with the fine grounds and buildings of their Georgetown College, but they rejected the proposition because that would give its control to the Jesuits, and narrow its scope. Of course the Catholics have no university in Washington yet, only a good theological seminary, but they mean to have the best equipped university in the United States, and one that would be worthy to be called national if it were not sectarian."

2. THE POLITICAL QUESTION.—Pope Pius IX. proclaimed there should be "no freedom of the press." Such doctrine is an abomination to true American citizens, and when thoroughly aroused to the fact that there is any danger of this being the dominating thought of our government, they

will rise up in their might against it.

Yet these are the dogmas which are set forth in the public and private utterances of the adherents of the Church of Rome. Can there be any other purpose than if possible to undermine the principles which govern our nation, and should the opportunity occur, overthrow it, and place in power the tools of the Church? Let us quote from various sources their own statements. "If Catholics ever gain sufficient numerical majority in this country religious freedom is at an end, so say our enemies, so we believe." Pius IX. says, "We have taken this principle for basis, that the Catholic religion, with all its rites, ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted." The *Catholic World* says, "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. The Review says, "It is the intention of the pope to possess this country. The people need governing and must be governed. They have a master and this master is the pope of Rome, whom the almighty God has placed us under to obey." The above quotations are not new. Let us hear what the very last utterances are from Pope Leo XIII., January 10, 1890. "If the laws of the state are in open contradiction with the divine law, if they command anything prejudicial to the Church or hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a

## THE MISSION FIELD.

duty to resist them and a crime to obey them." This is plain language; how is it received by the clergy and what do they teach? Vicar-general Preston says, "Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart come no thought but obedience. You say, I will receive my faith from the pontiff, but I will not receive my politics from him! This is disloyal and untruthful. You must not think as you choose, you must think as Catholics. The man who says, I will take my faith from Peter, but I will not take my politics from Peter, is not a true Catholic. The Church teaches that the supreme pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him." Roman Catholics "must obey right or wrong." Cardinal Manning writing of the claims of the pope says, "I acknowledge no civil superior. I am the subject of no princes, and I claim more than this. I claim to be the supreme judge on earth of what is right or wrong." With such views of the authority it is not strange that he further writes: "If the civil ruler shall make a law hostile to faith (Rome), we must be Catholics first, and citizens afterward."

In the light of such utterances can any Catholic be trusted to hold office? Should we as citizens vote for any man who is bound by such authority and his own vows to such power? If the pope has such power and proclaims it in such public ways, he surely must have but one purpose in it, viz., to eventually get all nations to acknowledge it. That he is desirous of having our beloved land under control is manifest in these proclamations, as well as in the scheme on

foot to enlarge their following and increase their power. We see this in their efforts to get political control of the large cities by importing their adherents and locating them where they will be most useful; in the desire to get control of public funds for the parochial schools; their success in securing larger amounts of money from the government for Indian schools than all other denominations combined, and their work among the Negroes and other illiterate classes, easily controlled through their superstitions.

That they would not educate the masses in the least degree we know from their past history, which need not be recalled further than to state than in New Mexico, where for near three-hundred years they had all power, both Indians and Mexicans were as ignorant and degraded as at the beginning, and would be doubtless until the end of time were it not that the government and the Protestant churches have opened schools among them.

That they have oppressed governments of all ranks until their very tyranny and oppression caused the nations to rise and throw off their yoke is a matter of history also. The people of this nation have not yet felt enough of Rome's power to believe its aim is ultimate subjugation. What shall we do? In few words to sum up. Let us maintain our public schools at all hazards, and the right of the state to educate. Let us encourage freedom of thought and speech in politics through the press or in private, the right to worship God according to the dictates of our own conscience, and watch every move made by the Church of Rome to interfere in these our liberties.—*Church at Home and Abroad.*



## Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so I send you."

Resolved.—That the Board be encouraged to make the sum of their appropriations for the coming year, \$105,000, and apportion the same as usual among the Classes and churches; and that the churches be desired to use every effort not to fall behind the advanced contributions of the last fiscal year. *General Synod, Asbury Park, N. J., June, 1890.*

### FINANCIAL STATEMENT.

Received in July	\$5,441.10
Previously acknowledged	6,305.64
Total from May 1st	\$11,746.74
Same period last year	10,116.75
Falling off in 1890	\$369.01

The receipts for July were \$711.46 in advance of July, 1889, including a legacy of \$547.50. One quarter of the year is gone, and about one-ninth of the amount for the year has been received. There will be needed to November 1st to meet all expenses without borrowing, about \$23,000. The receipts for that period last year were \$15,600. The Board now owes \$34,000 which is quite enough for comfort and it would be a cheering thing indeed if the Church should make it unnecessary to borrow any more.

August 7th, 1890.

COR. SEC.

### NOTES AND NOTICES.

THE DEPARTURE of Mr. H. J. and Miss Ida Scudder, announced for August 2d, was hastened one week. They sailed July 30th in the "City of Berlin," and may be expected to reach their destination about the middle of September.

THE HEKHUIS INDUSTRIAL SCHOOL has been transferred from Arcot to Arni and placed under the care of Rev. E. C. Scudder, Jr. Mr. Scudder writes of it June 16:

"The school is getting on very well now. I have just completed a new building 100 feet long and 20 feet wide for the workshop and the scene out there is a busy one I assure you. There are nearly fifty boys in the school, most of them coming to be carpenters, though some of them have selected rug-weaving, some printing and some tailoring. We have a teacher or "Maistry" for each class, and the boys seem much interested in their work."

A sewing machine which was greatly needed for the school has been given by the Sunday-school of the 2d Reformed Church of Poughkeepsie, N. Y., and is already on its way to India.

Mr. Scudder adds: "Another want is a communion set for this station, Arni. There is none, and a tray, milk-jug and tumbler do not seem exactly the thing. I do not wish an elegant affair. The very simplest service made would suit me far better than any other, as a grand one would not be in keeping with our modest sanctuaries." Who will supply this want?

REPORTS of great scarcity and suffering come from both India and Japan. In the latter the rice crop has been almost a failure, and the price of rice which is the chief article of food, has gone up from 100 to 200 per cent. Great suffering has necessarily ensued among the poor, and subscriptions by native and foreign residents have been made in aid of the destitute. From India Dr. John Scudder writes, Tindivanam, June 25th: "We have had no rain yet. The tanks have been dry for months, and many of the wells have given out, so that we have difficulty in getting enough water. There is not a spear of grass to be seen anywhere, and the trees and shrubs are dying. I don't know what we shall do if rain does not come soon."

AT THE SHANGHAI MISSIONARY CONFERENCE much time was given to the discussion of the opium traffic which has been such a curse to China. We give in another column the appeal of more than 2,400 native Christians to the Christians of Great Britain on his subject. It should waken a response in the hearts of Christians everywhere, and stir them to prayer and every effort possible for the removal of the curse from China and the shame from "Christian" policy

and commerce that have imposed it on the empire. Mr. Fagg in sending the appeal writes as follows: "Only last week a woman and child were forced home from our Children's Home, where they had fled, to be sold by the husband and father, who, having smoked up all his property and household furniture, was going to sell wife and child to keep up his pipe a little longer."

A FRIEND who has heretofore frequently shown his interest in our missions by his gifts, called at the office of the Board early in August. After inquiring as to the need of money, he placed in the hands of its representative a \$1,000 bill, and added: "I have been thinking a great deal lately of Christian stewardship and the Parable of the Talents." This is the second donation of such an amount received since the opening of the year. Doubtless there are many moved by similar thoughts whose gifts are not and could not be so large. But doubtless also, there are many, who, if this thought were rightly entertained, might surprise themselves and greatly advance the cause of Christ by the results of such thinking. "How much owst thou unto my Lord?"

NO TEACHERS have yet responded to the call for Nagasaki and Amoy, published last month in the MISSION FIELD and *Christian Intelligencer*. They are greatly needed and needed at once. Are there none in the Reformed Church ready to say, "Here am I send me." Must we look outside for them?

### THE JAPAN MISSIONS.

Mission work was begun in Japan by the Reformed Church in 1859. The Presbyterians and the Episcopalians Churches of the United States preceded those by a few months only. The first party of missionaries consisted of Revs. S. R. Brown, D. D., and G. F. Verbeck and D. B. Simmons, M. D., with their wives. Dr. Brown and Dr. Simmons settled at Kanagawa (Yokohama) and Dr. Verbeck at Nagasaki. Dr. Simmons soon retired from the mission, but Dr. Brown was joined two years later, in 1860, by Rev. and Mrs. James H. Ballagh.

But little could be done in the early years in the way of missionary effort. The people were jealous of foreigners, the edicts

against Christianity remained in force, and the name and doctrine of Jesus Christ were everywhere hated. It was a time of waiting, but these years were by no means lost, for they prepared the way and the men for much of the success which has followed. They gave opportunity for acquiring the language unhindered by other labors, for learning the character of the people and their habits of thought, and for winning their confidence. They were all the time carefully watched and often in great danger, yet protected by the good hand of God upon them, were never seriously molested. Classes were gathered both at Nagasaki and Yokohama for instruction in English, and many of the men who have since been prominent in the affairs of the empire were thus early brought under the influence of the missionaries, learned to know them and confide in them. The first convert was baptized at Yokohama by Mr. Ballagh in 1864, and two others at Nagasaki by Dr. Verbeck in 1866. Much attention was also given at this early period to the translation of the Scriptures by Dr. Brown and Mr. Ballagh and others.

The first (Protestant) Christian church was organized at Yokohama in 1872, with eleven members, nine young men who were baptized that day and two men of middle age who had been previously baptized. This church is now known as the Kaigan Church, and as it was the first so it is the largest in the Empire, having in 1889, 649 adult communicants on its roll beside 39 children, 688 in all. Its beautiful edifice, also the first church building in Japan, was dedicated July 10th, 1875. The sum of \$1,000 contributed by native Christians in the Sandwich Islands, increased to something over \$2,000 by accumulation of interest, was used in its erection. When, some years later, the King of Hawaii visited Japan, a public reception was given him within its walls.

### THE UNITED CHURCH.

It was very early felt to be desirable that the various missions should labor together in building up the church of Christ, and that the multiplication of denominations be avoided, so far as possible. In 1876 a union was formed of the missions of the Reformed Church in America, the Presbyterian church

in the United States of America, (North) and the United Presbyterian Church of Scotland in the "Council of United Missions." This council has since been increased by the addition of the missions of the Presbyterian Church in the United States (South), the Reformed Church (German) in the United States and last year of the Cumberland Presbyterian Church. The missionaries of the Woman's Union Missionary Society are also connected with the council.

The churches under the care of these missions took as their name "The United Church of Christ in Japan." The doctrinal standards adopted were the Westminster Confession of Faith and Shorter Catechism, the Heidelberg Catechism and the Canons of the Synod of Dort. The form of government was and is Presbyterian. The growth of the church has been remarkable. At the time of organization, in 1877, there were eight churches and 623 members, organized in one *Clim Kwai* or *Classis*.

In 1889, there was a Synod embracing five classes, sixty-eight churches, 8,954 adult members, with thirty-nine ordained ministers and forty-seven licentiates. The contributions of the native Christians amounted to \$14,100 U.S. gold. The United Church has a Board of Missions for the conduct of evangelistic work composed partly of missionaries and partly of Japanese, to which the missions contribute in a certain proportion to the amounts given by the churches.

#### OUR OWN MISSIONS.

Until 1889, all the missionaries of the Reformed Churches in Japan contributed but one mission having principal stations, in the North at Tokyo and Yokohama, and the South at Nagasaki. In that year a division which had for some time been deemed advisable, was made. The principal reasons were convenience and economy supplemented by a certain diversity of interests. The North Japan mission has its principal station at Tokyo and Yokohama, with another in the North at Morioka, occupied by Mr. and Mrs. Miller. There are fourteen or fifteen outstations connected with this mission under the care of Mr. Ballagh and Mr. Miller.

The South Japan mission has its station at Nagasaki. It has three churches, eight

outstations and two preaching places in Nagasaki, connected with it. A new church was organized at Karstur, the church of Matsura, in 1889.

#### PRESENT FORCE.

North—Tokyo: Rev. G. F. Verbeck, D. D. and wife; Rev. J. L. Amerman, D. D. and wife; Prof. M. N. Wyckoff and wife (absent); Rev. H. Harris and wife.

Morioka: Rev. E. Rothersey Miller and wife.

Yokohama: Rev. J. H. Ballagh and wife; Rev. E. S. Booth and wife; Miss H. L. Winn; Miss A. De F. Thompson; Miss Mary Deyo; Miss Julia Moulton; Miss Mary E. Brokaw.

South: Rev. Henry Stout and wife; Rev. A. Oltman and wife; H. V. S. Peeke; Miss R. L. Irvine.

#### EDUCATIONAL INSTITUTIONS.

In the Northern Mission Messrs. Amerman, Wyckoff and Harris are connected with the Meiji Gaku in our Christian College, at Tokyo, in which we were associated with the Presbyterian missions. This institution has an Academic and a Theological Department, with 213 students of whom 129 were Christians. The number of Theological students was twenty-nine.

The Ferris Seminary at Yokohama has 103 pupils, of whom 49 were Christians. The new building "Van Schaick Hall," was completed and occupied last year. The number of pupils was much smaller than was expected, owing in part to the multiplication of native schools for girls, and in part to "hard times, the anti-foreign spirit and anti-Christian feeling," which have been widely prevalent the past year. There is reason to hope that these causes will cease to affect the prosperity of the school in the near future.

In the South the educational work is carried on in connection with the "State Memorial" school for boys and young men and the "Sturges Seminary" for girls. The former had 81 scholars, of whom five were in the Theological department, and the latter eighteen; of the former twenty-four and of the latter, six were Christians. Since the opening of 1890, the number of scholars in "Sturges Seminary" has increased considerably, and the prospect for further growth is bright with promise.

A sketch of the Japan mission embracing an account of both missions to the close of 1889, will be sent without cost to any one desiring to read it.

#### COMMENCEMENT EXERCISES.

##### MEIJI GAKUIN.

The annual commencement of the Academic Department of the Meiji Gakuin took place Wednesday, the 25th inst., at 2 p. m., in the Sandham Hall, Shirokane, Tokyo. A large attendance of foreign ladies and gentlemen graced the occasion, many of whom were from Yokohama. The Hall was well filled with students and friends of the institution and foreign and native gentlemen engaged in education in the Capitol. Dr. Hepburn, the President, occupied the chair. After music by the Tokyo City Band proceedings were opened with prayer by the Rev. N. Tamura. The first oration was by Mr. C. Aoki on religion and science. His announcement was clear, his manner natural, and his subject satisfactorily reasoned. This oration was in English. The second oration was by Mr. T. Ozaki on heroes. This was, in Japanese, delivered with deliberation and effectively. He showed the important place occupied by heroes in all nations, (frequently referring to Bismarck and Napoleon as examples of hero worship in their respective nations, and ended his oration with an earnest plea for a hero to bridge the gulf between the laboring classes and Capitalists. He did not suggest whence or how such a hero was to arise. One of his Japanese auditors observed that Dr. Talmage's recent sermon gave as the only solution of the contention between labour and capital the Golden Rule of Jesus. The third oration was by Mr. M. Masaki on Physical utility and Altruism. It was in English and was a well reasoned subject. The fourth oration was in Japanese by Mr. K. Kawai, his subject—"The Evolution of Human Happiness." His manner was animated, and the speaker carried conviction of his deep interest in the greatest happiness of the individual, the home or family, the state or society. Under these different heads he made many telling points pertinent to Japan's present and prospective needs.

Two members of the graduating class were excused from speaking, one of these

afterwards gave a witty speech, much appreciated, at the Alumni dinner.

The address of the day, to have been delivered by S. Shimada, Esq., had to be omitted owing to the gentleman's inability to be present. This address presumably would have been in Japanese. Happily for the foreigners present an impromptu address was given in English by Dr. Thwing called from the audience for the purpose. Of course it did not require interpretation as the graduating class to whom it was addressed all understood English, as did also the great bulk of the audience. It would have been impossible for an interpreter to have followed him, so rapid and fluent were his utterances.

#### KOREA.

The Reformed Church has no Mission in Korea, but it has a representative there in the person of one of her sons, the Rev. Horace G. Underwood, known to many in our denomination. We give for the information of our readers the substance of an address delivered by Mr. Underwood on the progress of Christianity in that kingdom, in Van Schaick Hall of the Ferris Seminary.

He divided the 12,000,000 of its inhabitants into two classes, one the *tang ban*, or official, and the other the *sang nom*, or common people. A middle class could hardly be said to exist, and by hardly any possibility could a member of the lower class, except after several generations, rise to the higher class. The curse of Korea was that one class lived simply on the other, and that for an official to work would be a greater disgrace than to die. He described Korea as a country without a religion although it had three, the Buddhist, Confucian and Fetishism or Demonology. The Buddhist monasteries were far inferior to those of Japan as the priests were accounted next to the lowest class, the slaughterers. The Confucianists simply paid respect to ancestors; and stone mounds and offerings of paper strips and rags to various spirits was by far the most common of their superstitious beliefs.

The order of the entrance of Christianity was, first the Roman Catholic faith some 200 years ago through an official visit to Peking, when a tract was brought back and resulted in great numbers receiving its teachings, and



one of the number administering baptism. This was afterwards disapproved of by the Jesuit teachers, and priests were sent and all Korea seemed ready to become Christian. But a discovery, it is said, of letters to the King of Portugal to become King led to an edict for the death of the Christians, and thousands and tens of thousands met their death heroically. The Presbyterian Mission baptised the first Protestant convert July, 86 a remarkable man who, led from soul-hunger and from reading in a book that Western nations had a religion called Christian, but that it was a vile religion, felt desirous to see what it was, or why Western nations observed it. He obtained copies of two Gospels, read both through in one night and accepted the truth as good. At the close of that year prayer was offered for twenty additions in the next year. And in September a Church was organized of 10, and before the year closed there were 20. The next year 100 were asked for: and there were 20 Churches in existence and above 100 converts. The Hospital and School work of both the Government and Missions were spoken of. There are also dispensaries and an Orphanage with a boys' prayer meeting of 15 to 30 attendants. The Presbyterian Mission has 10 representatives, and the Methodist 11. There are some other Presbyterian missionaries from Canada and Australia from whom good work is expected.

The two greatest difficulties are, 1st the extreme poverty of the people, and 2nd that seeing the homes and comforts of Christian missionaries they will become Christians from mercenary motives. Mr. Underwood gave some interesting incidents of Buddhist priests receiving the word with all readiness of mind, and of young lads inquiring about Christianity and becoming zealous workers. He also told of successful women's meetings held by ladies. As this was the first general observance by the Union Church of the Monthly Concert of Prayer for Missions, and the plan of taking up a single field for consideration was so successful, it is hoped that future meetings will be attended with increasing interest and satisfaction. The large audience, the beautiful chapel, the spirited singing and earnest prayers reminded all present of Missionary Concerts for Prayer in the home lands.

## A MESSAGE FROM FAR.

The following is a translation of a letter from the Native Christian Churches of Canton, sent to us by Mr. A. S. Dyer. It is signed on behalf of over 2,400 native communicants connected with six European and American missions:—

"The Christian Churches of Canton respectfully address the Christian Churches of England.

"This year, when holding our annual new year's meeting, we were favored with a visit from Alfred S. Dyer, who told us how the Christians in India to the number of several thousand had improved the opportunity afforded this year, before the time fixed for the revision of the Commercial treaty in reference to opium expires, to appeal to the Executive Council and the Emperor of China to co-operate with your Government in abolishing the opium traffic. Having been told this we were incited thereby to prepare this letter, signed by representatives of all our Churches—beseeching your Churches, pastors and teachers to combine your strength in devising some efficient means to remove this curse of opium. Years ago Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China.

"Although the object sought has not been attained, the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless. Permit us to set forth briefly a few of the more conspicuous forms.

"The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than 50,000,000 dollars (about £10,000,000 sterling) every year. By this means the rich are made poor, and the poor are led to sell their children, and its curse appears in the dissipation of the wealth of the land.

"Scholars, agriculturalists, artisans and merchants, represent the constant employments of the people. When once they acquire the opium habit they become weak, inefficient, and indolent in every department of labour: every form of handicraft deteriorates, business suffers, and time is squandered. There is no worse evil than

this, and its curse appears again in the gradual destruction of the industries and trade of the country.

"Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere weak skeletons, and can neither eat nor sleep with comfort. This physical deterioration is transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

"When a man has enough to eat and to wear he observes the proper regulations and custom of society, but when once he takes to opium he loses all self-respect, and, as money becomes each day harder to obtain, he resorts to dishonest means to gain a livelihood and becomes utterly debased; so the curse of opium appears again in destroying the character and manners of the people.

"While these evils are preying upon the people of China, the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel have come together from England, and the doubt arises, and finds expression in words, that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them, maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover the Church opens free schools, and although they are meant to benefit the youth yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed, while opium remains unforbidden.

"Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out.

"It is said by some that the Chinese are fond of opium and the calamities they suffer are of their own making and the English

have nothing to do with it. The New Testament says: 'Have no fellowship with evil.' Now when your Government plants and sells opium to minister to the evil propensities of the Chinese, you are partakers with them, and what can you say in excuse thereof?

"An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will with one heart exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage, and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself, and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait."

"God is moving with great strides in his march toward the final goal. The Gospel flood is fast rising toward a flood mark higher than it has ever reached. The fullness of time has come and the end is at hand. God is specially working and loudly calling his people to closer fellowship and more diligent co-operation. Such fact make and mar the crisis of missions. Now or never? Tomorrow will be too late for work that must be done to-day. The time and tide will not wait. Every day will make and mar the future of great people."

Dr. A. T. Pierson.

"The Prince of Darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace.

## Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer acknowledges the receipts of the following contributions for the month of June, 1890.

South R. C., Brooklyn, N. Y.	\$ 27 00
Ladies' Soc. Knox Mem., N. Y. City	10 00
Yonkers, N. Y.	65 00
Sayville	3 00
Miss. Ass'n, Paramus, N. J.	29 27
Clinton Ave., Newark	48 11
Rev. Wm. Brush, Morristown, N. J.	25 00
1st, Tarrytown, N. Y.	65 00
2d, Philadelphia, Pa.	2 05
Keyport, N. J.	8 27
S. S., Keyport, N. J.	4 55
Central Ave., Jersey City, N. J.	5 00
Belleville, N. J.	5 00
Platkill, N. Y.	3 58
Highwoods, N. Y.	8 15
Farmer Village, N. Y.	29 19
Fulton, Ill.	13 15
Nyack, N. Y.	85 81
Broadway, Paterson, N. J.	7 85
S. S. Manor Chapel, N. Y. City	30 00
1st, Hackensack, N. J.	48 93
New Paltz, N. Y.	11 87
S. S. 6th, Paterson, N. J.	17 00
S. S. Ch. of the Comforter, Wiltsyck, N. Y.	7 85
S. S., Paramus, N. J.	5 57
Miss C. Flagler, Peekskill, N. Y.	50 00
1st, Cleveland, Ohio	8 70
A. M. S. S., No. Newark, N. J.	101 73
P. M.	15 90
1st, New Brunswick, N. J.	16 06
Cherry Hill, N. J., Miss. Boxes	5 28
Palmyra, N. Y.	2 89
Wom. Miss. Soc., Holland, Neb.	15 00
Overisel, Mich.	22 26
Wom. Miss. Overisel, Mich.	9 60
S. S. 1st, Long Island City	3 00
Middletown, N. J.	12 09
Stone Arabia, N. Y.	3 44
Sparkers, N. Y.	4 30
Washington, Iowa	7 86
Flushing, L. I.	6 87
Esopus, N. Y.	10 00
Stanton, N. J., q. c.	7 00
S. S. 2d, Hackensack, N. J.	135 41
2d, Astoria, L. I.	6 00
S. S.	10 00
English Neighborhood, N. J.	10 00
Cedar Grove, Wis.	28 57
2d, Coxsackie, N. Y., m. c.	15 70
Linden, N. J.	8 50
Coeymans, N. Y., q. c.	31 93
Millstone, N. J.	11 93
Franklin Park, N. J.	67 61
Warwick, N. Y.	67 61
Bergen R. C., Jersey City, N. J.	18 28
A Member R. C., Acquackanonk, N. J.	15 00
Monroe, Iowa	10 70
1st, Long Island City, L. I.	4 20
S. S., Pascaek, N. J.	7 06
Esopus, N. Y., adl.	1 00
Muskegon, Mich.	33 60
Schoharie, N. Y.	23 81
Ladies' Miss. 1st, Jamaica, L. I.	29 83
Fonda, N. Y.	6 62
The Clove Chapel, High Falls, N. Y.	1 57
Glenham, N. Y.	6 50
Prattville, N. Y.	1 15
Greenwich, N. Y.	3 32
Glen, N. Y.	3 32
2d, Grand Haven, Mich.	7 00
Readington, N. J.	2 35
Stanton, N. J.	11 78
Men's Miss. Soc. 3d, Grand Rapids, Mich.	6 40
S. S. Walkill Valley, N. Y.	15 10
Deer Park, Port Jervis, N. Y., adl.	6 31
Fonda, N. Y.	17 34
1st, Vriesland, Mich.	15 00
Total	\$1,533 72

JOHN S. BUSSING, Treasurer,  
24 Pine St., N. Y. City.  
Legacy of Maria Van Buskirk, Bayonne, N. J.,  
per A. A. McFarlan, Exr. \$574 50

## CHURCH BUILDING FUND

L. S., Hunt	\$ 5 00
Y. P. S. C. E., Oyster Bay, L. I.	5 00
S. S., Biawenburg, N. J.	8 40
Hopewell, N. Y.	5 55
S. S., Johnsville, Pa., Children's Day	9 70
Churchville, "	2 35
Manor Chapel, N. Y. City	10 00
Closter, N. J.	5 70
Henry Van Buskirk, Schraalenburgh, N. J.	25 00
S. S. 1st, Long Island City, L. I.	3 00
Clarkstown, N. Y.	15 50
Middletown, N. J.	7 13
Bedminster, "	28 18
2d, Astoria, L. I.	5 00
S. S.	5 06
Centerville, Mich.	3 99
Coeymans, N. Y.	6 26
A Member R. C., Acquackanonk, N. J.	10 00
Cash, "	10 00
Alton, Iowa	11 00
Syracuse, N. Y.	41 00
Ladies' Miss. 1st, Jamaica, L. I.	12 97
Walden, N. Y.	12 15
S. S., Nassau, N. Y.	2 00
2d, Grand Haven, Mich.	5 00
Total	\$245

JOHN S. BUSSING, Treasurer,  
24 Pine St., N. Y. City.

## CHURCH BUILDERS.

Church Builders give two cents each month.	
S. S.:	
Am. R. C., Orange City, Iowa	\$ 6 00
Yonkers, N. Y.	13 08
Cherry Hill, N. J.	4 75
Middle Dutch Ch., N. Y. City	12 60
Mellowville, N. Y.	4 43
Highwood, N. Y.	3 00
Platkill, N. Y.	4 36
Boonton, N. J.	2 00
North Branch, N. J.	4 00
2d, Paterson, N. J.	16 00
Fulton, Ill.	1 75
Brunswick, Shawagunk, N. Y.	1 85
Paramus, N. J.	5 54
Cold Spring, N. Y.	1 88
Fairview, Neshanic, N. J.	3 00
1st, Hackensack, N. J.	8 44
Port Richmond, L. I.	8 44
2d, Philadelphia, Pa., Collected by "Loyal Helpers"	9 65
Pottersville, N. J.	16 49
Ellenville, N. Y.	3 75
1st, Helderberg, N. Y.	15 63
No. Newark, N. J., F. S. Abel's Class	2 00
Pascaek, N. J.	5 62
Total	\$154 83

JOHN S. BUSSING, Treasurer,  
24 Pine St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE  
OF DOMESTIC MISSIONS OF THE  
REFORMED CHURCH IN  
AMERICA.

## Receipts for July, 1890.

Millstone, N. J., Children's Day Offering	\$ 18 23
Vieche, Fox, N. Y., Aux.	10 00
N. Y. City, Aux. 4th St. and 5th Ave. Coll. Ch.	300 00
Glen, N. Y.	1 00
Centerville, Mich., Aux.	10 00
Brooklyn, N. Y., Aux., So. Bushwick Ave Ch.	15 00
Jersey City, N. J., Aux., Greenville Ref. Ch.	11 95
Millstone, N. J.	25 54
Schenectady, N. Y., Aux. 1st Ch.	30 00
New Durham, N. Y., " Grove Ref Ch.	12 00
Brighton Heights, Staten Island, N. Y., Aux.	25 00
Fishkill on Hudson, Miss. Band	25 00
New Brunswick, N. J., " 1st Ch.	20 00
Yonkers, N. Y., Aux.	20 00

Jersey City, N. J., Miss. Chr. Central Ave. Ch.	10 00
For Pulpit of 3d Ch., Grand Haven, from relatives of Pastor	31 00
So. Holland, Ill., for furniture of 3d Ch., Grand Haven	30 06
Jersey City, N. J., Aux., Bergen Ave. Ref. Ch.	34 40
Belville, N. J., Aux.	20 00
" Infant Class	5 01
Sharon, N. Y., Aux.	3 45
Queens, L. I., N. Y., Aux.	5 00
Kingston, N. Y., Aux. 1st Ch.	22 40
Fordham, "	15 00
Newburgh, "	60 00
Rocky Hill, N. J., to make Mrs. Sarah C. Voorhees life member	25 00
Paterson, N. J., Aux.	20 86
N. Y. City, S. S. 22d St. and 5th Ave. Coll. Ch.	33 09
Particular Synod, Albany	5 52
Bethlehem, N. Y., Aux. 1st Ch.	8 75
Fairfield, N. J.	18 00
New Baltimore, N. Y., Aux.	15 03
Total	\$907 17

Mrs. ISAAC J. GREENWOOD, Treasurer,  
171 W. End Ave., N. Y. City.

WOMAN'S BOARD OF FOREIGN MIS-  
SIONS.

## Receipts from July 10th to Aug. 10th, 1890.

Aux., Fernwood, Ill.	\$ 5 00
Coboes, N. Y.	10 00
Grove Ch., New Durham, N. J.	12 06
Brighton Heights, S. I.	25 00
Mrs. S. B. Nickes, Greenwich, N. Y., to const.	25 00
Mrs. F. C. Scoville life member	30 00
Aux., Mt. Vernon, N. Y.	35 00
3d, Grand Rapids, Mich.	35 00
Neshanic, N. J.	30 00
Readington, "	28 40
Belleville, "	34 00
Yonkers, N. Y.	45 00
Birth Day Box, S. S. 6th Ave. Ch., N. Y. City	50 00
Aux., Queens, L. I.	15 73
Holland Ch., Albany, N. Y.	35 00
From Albany, N. Y.	10 00
Aux., Peekskill, N. Y., Anniversary	5 00
B'way Ch., Paterson, N. J.	20 63
Golden Rule Miss. Band 1st, Albany, N. Y.	20 00
Aux., White House, N. J.	17 44
Fairfield, N. J. 1st and 3d, Holland, Mich.	18 00
Work and Praying Band, Cedar Grove, Wis.	35 00
Ladies' 1st, Bethlehem, N. Y.	8 75
Aux. 4th, Grand Rapids, Mich.	13 00
New Baltimore, N. Y.	15 00
Fallsburg, N. Y.	5 55
Nassau, "	30 00
2d, Pella, Iowa	28 00
Bedford Ch., Brooklyn, L. I.	18 00
Young Ladies' Soc. 1st and 3d, Holland, Mich.	20 00
" " 1st, Chicago	40 00
Aux., So. Bushwick, N. Y.	20 00
2d, Rochester, "	10 00
Total	\$683 03

I Parties wishing to remit will please do so by check if possible, or by registered letter, but not by post-office order. Make checks payable to the Treasurer.

Mrs. PETER DONALD, Treasurer,  
39 West 46th St., N. Y. City.

## BOARD OF FOREIGN MISSIONS.

## Receipts for July, 1890.

Clinton Ave. Ch., Newark, N. J.	\$ 48 40
"Continued," Rochester, N. Y.	5 00
2d Ch., New Brunswick, N. J., m. c.	20 00
Ch. Miss. Asso., Paramus, N. J.	28 06
Wom. Miss. Soc. Ch. Alto, Wis.	45 45
Rev. Wm. Brush, Morristown, N. J.	25 00
1st Ch., omersville, "	46 40
A Friend in Michigan	50 00
2d Ch., Raritan, N. J., m. c.	12 20
Ch., Catskill, N. Y.	75 04
Marbletown, N. Y.	35 00
Buwanburgh, N. J., m. c.	5 51
2d Ch., Claverack, N. Y., m. c.	9 67
Freight to India	10 00
Ladies' Miss. Soc. Knox Mem., N. Y. City	20 00

Ch., New Concord, N. Y.	7 50
Chatham, N. Y.	64 88
Saddle River, N. J.	14 06
Ch., Keyport, N. J.	10 00
Mrs. Kate V. D. Sedell	5 00
Ch., Belleville, N. J., m. c.	15 00
Wom. Miss. Soc. 1st Ch., Muskegon, Mich.	25 00
Wom. Foreign Soc. 1st Ch., Glenville, N. Y.	17 77
Ch., Bergen, N. J., m. c.	30 00
Ladies' Sewing Soc., Milwaukee, Wis.	6 10
1st Ch., Flatbush, L. I., N. Y., m. c.	68 15
Ch., Hopewell, N. Y.	13 75
Port Jervis, N. Y.	15 16
S. V. N. B., New Brunswick, N. J.	25 00
1st Ch., Kalamazoo, Mich.	30 00
Cash it. C.	1 00
Ch., New Hackensack, N. Y., m. c.	8 09
Freight to China	28 00
Ch., Acquackanonk, N. J., m. c.	13 50
Simon Tonnasaint, Milwaukee, Wis.	50 00
Miss C. Flagler, Peekskill, N. Y.	8 18
Ch., Jamestown, Mich.	5 00
1st Ch., Jersey City, N. J., m. c.	5 28
Ladies' Miss. Boxes, Ch., Cherry Hill, N. J., q. c.	15 00
Wom. Miss. Soc. Ch., Holland, Neb.	25 00
Ch., Overisel, Mich.	25 00
Henry Van Buskirk, N. Y.	9 21
Ch., East Williamson, "	12 65
Rotterdam, Kan.	17 93
Stanton, N. J.	23 33
3d Ch., Holland, Mich.	12 22
Y. P. S. C. E., So. Bergen, N. J.	13 24
Ch., Kinderhook, N. Y.	135 24
2d Ch., Coxsackie, " m. c.	15 71
Ch., Readington, N. J.	35 77
Millwaukee, Wis.	10 00
Rev. J. H. Van Duern	10 00
Ch., New Lots, L. I.	54 00
Bronxville, N. Y.	34 31
West Troy, N. Y.	10 00
2d Ch., Astoria, L. I.	25 07
Ch., North Branch, N. J.	171 78
Passage Money ret'd	10 00
Ch., Cedar Grove, Wis.	11 50
Linden, N. J.	40 81
Franklin Park, N. J., q. c.	31 99
Coeymans, N. Y.	5 00
Monroe, Iowa	572 33
Rev. W. H. Stad, D. D.	9 38
Ch., Piermont, N. Y., m. c.	9 27
Fonda, N. Y.	31 22
Hope Ch., Holland, Mich.	18 00
Ch., Clymer, N. Y.	15 00
Catsbaun, N. Y., m. c.	29 05
Broadway Ch., Paterson, N. J.	30 00
Ladies' Miss. soc. 1st Ch., Pella, Iowa	50 00
" " Ch., Syracuse, N. Y.	1 86
Ch., Fynsart, Mich.	1 34
East Overisel, Mich.	7 36
Peapack, N. J., q. c.	15 00
King's Daughters 5th Ch., Philadelphia, Pa., q. c.	11 50
Ch., Clover Hill, N. J.	613 85
Madison Ave. Ch., Albany, N. Y.	4 12
Ch., Palisades, N. J.	15 00
Spring Valley, N. Y.	
Total	\$3,116 11

## FROM THE WOMAN'S BOARD.

Miss. Band, Yonkers, N. Y.	\$ 30 00
"Sunshine," Randolph, Mass.	6 00
Aux. 2d Ch., New Brunswick, N. J.	100 00
Catskill, N. Y.	3 23
Jamaica, L. I.	16 87
For Schools	52 50
Wayne St. Ch., Jersey City, N. J.	35 25
Aux., Newkirk, Iowa	15 00
1st Ch., Poughkeepsie, N. Y.	18 00
Ferris' Aux. 5th Ave. Ch., N. Y. City	15 00
Aux. 1st Ch., Hackensack, N. J.	9 55
Ch., Grand Rapids, Mich.	35 00
Yonkers, N. Y.	40 00
Neshanic, N. Y.	30 00
S. S. 6th Ave. Ch., N. Y. City, Birthday Box	30 00
Aux. Holland Ch., Albany, N. Y.	35 00
Total	\$1,074 97



## LEGACY.

Maria Van Buskirk	\$547 50
<b>CHILDREN'S MISSION FUND.</b>	
Am. Ref. S. S., Orange City, Iowa	\$ 2 50
S. S. Ch., Thousand Isles, Alexandria Bay, N. Y.	5 00
Mellenville S. S., 2d Ch., Claverack, N. Y., m.c.	2 12
S. S. 1st Ch., Long Island City, N. Y.	7 56
Ch., Saddle River, N. J.	3 00
" Belleville, N. J.	35 00
" Schraalenburgh, N. J.	8 40
Catchmens of Infant Class, Newkirk, Iowa	5 70
S. S. 8th Ch., Paterson, N. J.	17 00
Ch., Schodack, N. Y.	16 25
Ch. of the Comforter, Wiltwyck, N. Y.	15 69
Ch., Paramus, N. J.	5 58
4th Ch., Albany, N. Y.	7 95
Miss Band Ch., Fishkill on Hudson, N. Y.	30 00
S. S. Ch., Zealand, Mich.	119 18
2d Ch., Hackensack, N. J.	135 41
Ch., Overisel, Mich.	13 80
" Spring Valley, N. Y.	30 75
" Spring Lake, Mich.	26 31
1st Ch., Rochester, N. Y.	65 00
2d Ch., Astoria, L. I., N. Y.	10 00
One Cent Miss. Band, Milwaukee, Wis.	30 00
S. S. Ch., Newburgh, N. Y.	10 99
Happy Workers Ch., Cedar Grove, Wis.	7 50
S. S. Ch., Hurley, N. Y.	4 90
S. S. Miss. Boxes, Ch., Tyre, N. Y.	16 84
Ch., Greenleafston, Minn.	10 00
Holland, Neb.	60 00
Total	\$702 52

## RECAPITULATION.

From Churches, etc.	\$ 3,346 11
S. S., etc.	702 52
Woman's Board	1,074 97
Legacies	547 50
Total	\$ 5,441 10
Previously Acknowledged	\$ 6,305 64
Total from May 1st, 1890	\$11,746 74
New York 31st July, 1890,	
JOHN M. FERRIS, Treasurer.	85 Elm St., N. Y.

BOARD OF PUBLICATION.  
Acknowledgments for July, 1890.

Ch., Wayne St., Jersey City, N. J.	\$ 10 78
Readington, N. J.	7 16
Rev. J. L. Stillwell, Bloomingburgh, N. Y.	5 00
Ch., Schraalenburgh, N. J.	21 99
Keyport, N. J.	2 00
Boonton, "	4 50
St Thomas, W. I.	9 00
and S. S. 2d Ger. Astoria, N. Y.	4 73
Clinton Ave., Newark, N. J.	39 09
1st Ch., New Brunswick	30 52
Ch., Fallsburgh, N. Y.	8 00
No and So Hampton, Pa.	4 00
Total	\$136 68
HENRY VAN BUSKIRK, Treasurer.	26 Reade St., N. Y.

## Historical Sermons, etc.

Abeel, Gustavus, D. D., David Murdock, D. D., and Rev. Joseph McKee. Memorials of James Scott, D. D., late Pastor of the Reformed Dutch Church, Newark, N. J., who died May 10, 1855. Three Sermons. 70 pp. 8vo, paper.	50
Anderson, James, M. D. Appeal to General Synod of the Reformed Protestant Dutch Church on the Change of Name, November, 1897. 15 pp. 8vo, paper.	25
Bentley, E. W. D. D. "The Classics of Orange." An Historical Discourse read before the Classis at its Meeting in the Reformed Dutch Church, Port Jervis, N. Y., April 30, 1875. 80 pp. 8vo, paper.	25
Berg, Joseph F., D. D. Farewell words to the First German Reformed Church, Philadelphia, Pa., March 14, 1852. 23 pp. 8vo, paper.	10
Bishop, Geo. S., D. D. Alleged Contradictions in the Bible. 17 pp. 12mo, paper.	03
Bishop, Geo. S., D. D. "Confession in the Lord's Supper." 10 pp. 8vo, paper.	05
Bishop, Geo. S., D. D. Sermon, "The Doctrine of Grace," preached June 6, 1890. 15 pp. 8vo, paper.	05
Bishop, Geo. S., D. D. Sermon, "The Egg-Shell of a Creed, preached January 14, 1883. 16 pp. 8vo, paper.	05
Bishop, Geo. S., D. D. Speech before the Particular Synod of New Brunswick, May, 1881, on "Secularism and the Trusteeship." 16 pp. 8vo, paper.	05
Bishop, Geo. S., D. D. The Atonement. 16 pp. 18mo, paper.	05
Brinkehoff, Jacob. The History of the True Reformed Dutch Church of the U. S. of America. 139 pp. 12mo, flexible cloth.	75
Brown, H. J. Sermon on Temperance in Relation to Current Events, 24 pp. 8vo, paper.	15
Brownlee, Wm. Craig, D. D. Memorial of. Published by the Consistory of the Collegiate Dutch Church. 88 pp. 8vo, paper.	50
Carroll, Rev. J. Halsted. Memorial of Gerard Hallock, 1898. 78 pp. 8vo, paper.	25
Chamberlain, Jacob, D. D. Winding up a Horse. 12 pp. 24mo, paper.	03

Chambers, Talbot W., D. D. The Influence of the Church in Promoting Soundness of Faith. 16 pp. 8vo, paper.	25
Chambers, Talbot W., D. D., and P. D. Vroom. The Name of the Reformed Dutch Church and the Power and Mode of Amending that Name. 44 pp. 8vo, paper.	25
Cobb, Rev. Oliver E. Historical Sketch of the Reformed Church of Flushing, L. I. A Sermon preached June 11, 1882. 16 pp. 8vo, paper.	25
Cobb, Rev. Sanford H. Sermon on "Short Pastorates," preached before the particular Synod of Albany, May 3, 1882. 23 pp. 8vo, paper.	15
Coe, Rev. Edward B. Thanksgiving Sermon, November 30, 1882. "The Dignity of Human Nature." 21 pp. 8vo, paper.	15
Cole, David, D. D. "Offering to the Lord;" the Old and the New Testament Aspects Compared. The Annual Sermon on Benevolence before General Synod, June 8, 1874, at Poughkeepsie, N. Y. 26 pp. 8vo, paper.	10
Collegiate Dutch Church. Proceedings at the Centennial Anniversary of the dedication of the North Dutch Church, May 25, 1869, and also at the Laying of the Corner Stone of the New Church on Fifth Avenue, corner Forty-eighth Street. Illustrated. 76 pp. 8vo, paper.	50
Collegiate Reformed Protestant Dutch Church Quarter Centennial Anniversary, November 21, 1878. 104 pp. 8vo, paper.	50
Collins, Rev. Barnabas V. A Sermon delivered in the Reformed Protestant Dutch Church of Ponds, N. J., November 21, 1852, being a review of Seven Years' Ministry. 15 pp. 8vo, paper.	25
De Baan, John, D. D. Sermon, In Memoriam of Rev. A. B. Van Zandt, D. D., L. L. D., Professor of Didactic and Polemic Theology in the Theological Seminary, New Brunswick, N. J., July 25, 1881. 14 pp. 8vo, paper.	15
Demarest, Rev. David D. "The Manly Independent Thinker;" An Address delivered before the Alumni Association of Rutgers College, July 24, 1885. 24 pp. 8vo, paper.	25
Demarest, David D. D. Practical Catechists. Outlines of Lectures. 43 pp. 8vo, paper.	15

Demarest, Rev. J. S. N. "Our National Calamity" A Discourse on the Death of President Garfield, September 25, 1881. 30 pp. 8vo, paper.	30
Dewitt, John, D. D. The Scripture Doctrine of Regeneration Defended. A Sermon. 32 pp. 8vo, paper.	25
DeWitt, Thomas, D. D. A Discourse delivered in the North Reformed Dutch Church in the City of New York, August, 1856. Illustrated. 100 pp. 8vo, cloth.	1 00
Dewitt, Thomas, D. D. "The Tabernacle of God with Men." A Discourse delivered on the occasion of the opening for Divine Worship of the building erected by the Consistory in the City of New York, on the corner of Fifth Avenue and Twen y-ninth Street, October 11, 1854. Illustrated. 47 pp. 8vo, paper.	25
Doig, Rev. Robert. Historical Discourse on the occasion of the 54th Anniversary of the Sunday School of the Reformed Church, Berne, N. Y., May 2, 1880. 16 pp. 8vo, paper.	15
Doollittle, Rev. Prof. Sanford, A. M. A Sermon delivered in the First Reformed Dutch Church of Schoenectady, N. Y., on the National Thanksgiving Day, Dec. 7, 1885. 22 pp. 8vo, paper.	25
Drury, John B., D. D. Historical Address delivered at the 15th Anniversary of the Reformed (Dutch) Church at Rhinebeck, N. Y., 1731-1881. 98 pp. 8vo, paper.	50
Easton, Thomas C., D. D. "Israel's Beauty Slain;" A Memorial Discourse on the Death of James Abraham Garfield, late President of the United States, Sept. 25, 1881. 18 pp. 8vo, paper.	15
Edgar, Cornelius H., D. D. "The Elders that Rule Well." A Sermon to the Classis of Raritan, April 14, 1868. 27 pp. 8vo, paper.	25
Edgar, Cornelius H., D. D. Address to the Classis of Raritan, Dec. 14, 1880, on the Efficiency of the Eldership. 10 pp. 8vo, paper.	10
Elmendorf, Rev. Anthony. Valedictory Sermon, preached in the North Reformed Dutch Church, Brooklyn, N. Y., April 31, 1865. 25 pp. 8vo, paper.	25
Ferris, Isaac, D. D. Discourse commemorative of the services and character of Rev. John C. Guildis, D. D., March 29, 1863. 35 pp. 8vo, paper.	25
Ferris, Isaac, D. D. Memorial Discourse, or Fifty Years' Ministry in the Reformed Church of America, Feb. 26, 1871. 38 pp. 8vo, paper.	25
Ganne, Rev. H. D. Bible Slave-holding not Sinful; a reply to "Slave-holding not Sinful," by Samuel B. Howe, D. D. 85 pp. 8vo, paper.	25
Gillet, Rev. E. H. Commemorative Discourse. A Sermon preached on the character and labors of the late Rev. Jeremiah S. Lord, D. D., April, 1869. 43 pp. 8vo, paper.	25
Gordon, Wm. R., S. T. D. Hades; or, the State of the Dead Prior to the Resurrection. 13 pp. 8mo, paper.	05
Hartnaut, C. D., D. D. The Aims of a Theological Seminary. An address delivered before the Alumni Association of the Theological Seminary, New Brunswick, N. J., June 7, 1877. 52 pp. 8vo, paper.	25
Heidelberg Catechism (The). Newly Translated from the Third Edition of the German Original, with a notice of the State of the Texts and of the Chief Versions. 38 pp. 8vo, paper.	30
History of the Widows' Fund of the Reformed Dutch Church in America. 14 pp. 8mo, paper.	05
Janeway, J. J., D. D. Antidote to the Poison of Popery. 51 pp. 8vo, paper.	25
Jones, Rev. Thomas W. Historical Discourse of the Reformed Church of Fond, N. Y., Dec. 28, 1878. 15 pp. 8vo.	10
Knox, John, D. D. Memorial of. Published by the Consistory of the Collegiate Dutch Church, with Portrait. 125 pp. 8vo, paper.	50
Knox, John, D. D. The Church Glorious; a discourse delivered on the occasion of the opening of Divine Worship of the Reformed Protestant Dutch Church, corner Fourth Street and Lafayette Place, N. Y., May 9, 1859. 85 pp. 8vo, paper.	25
Livingston, Rev. H. G. "Christ's Care for the Young, an Example to the Church." A Discourse delivered June 6, 1852. 36 pp. 18mo, paper.	03
Livingston, John H., D. D. The Truth of the Christian Religion. An Inaugural Address pronounced in the Garden Street Church, N. Y., May 19, 1795. (In Latin.) 50 pp. 8vo, paper.	50
Lovett, Robert. Sermons on several important subjects connected with the Gospel of Christ. 212 pp. 8vo, paper.	50
Ludlow, Rev. James A. "Our Creeds;" a Sermon preached in the Collegiate Reformed Dutch Church, N. Y., October, 1869. 24 pp. 16mo, paper.	10
Mabon, Wm. V., V. D. D. "Our Duties to the Young in the Home, and in the Church." A Sermon preached before the Particular Synod of New Jersey, 1870. 27 pp. 8vo, paper.	25
Mabon, Wm. V., V. D. D. Inauguration of as Professor of Didactic and Polemic Theology in the Seminary at New Brunswick, N. J., Dec. 6, 1881. 78 pp. 8vo, paper.	25
Madison Avenue Reformed Church, Albany, N. Y. Memorial, 1879-1881. 79 pp. 8vo, paper.	21
Madison Avenue Reformed Church. Exercises at the Laying of the Corner Stone, May 23, 1870. Illustrated. 24 pp. 8vo, paper.	21
Matthews, J. M., D. D. "Fifty Years in New York." A Semi-Centennial Discourse preached in the South Dutch Church, 1857. 48 pp. 8vo, paper.	25
Mead, Rev. E. Sermon on the Death of General Garfield. 8 pp. 8vo, paper.	10
Mills, W. D. D. Historical Discourse and Addresses at the opening of the Memorial Chapel, Oct. 22, 1878. Ref. Dutch Church of Deerpark, Port Jervis, N. Y. Illustrated. 16 pp. 8vo, paper.	50
Moredyke, Rev. P. History of the First Reformed Church, Grand Rapids, Mich. A Discourse, Jan. 4, 1880. 40 pp. 8vo, paper.	15
Natrine, Charles Murray, M. A. Oration before the Philocean and Philoceanian Societies of Rutgers College, New Brunswick, N. J. 1-57. 38 pp. 8vo, paper.	25
Oerter, Rev. John H. Essay on Socialism. (In German.) 48 pp. 8vo, paper.	25
Paterson, Rev. R. A. Memorial Address, and also Three Sermons by Rev. John F. Mesick, D. D.; Rev. J. Preston Searle; and Rev. J. Krantz Jr., upon the Death of President Garfield, Sept. 25 and 26, 1881. 30 pp. 8vo, paper.	15
Polhemus, Rev. Abraham. An Address delivered before the Alumni Association of Rutgers College, July 27, 1882. 33 pp. 8vo, paper.	25
Porter, Elbert S., D. D., and Rev. Joachim Elmendorf. Commemorative Discourses on the Life, Character and Services of the Rev. Isaac N. Wyckoff, D. D., April 11, 1869. 44 pp. 8vo, paper.	25
Porter, Rev. Elbert S. Sermon, Dec. 12, 1860, on "The Perils and the Security of our Country." 29 pp. 8vo, paper.	25
Prondfitt, John, D. D. Remarks on the History, Structure, and Theories of the Apostles' Creed. 81 pp. 8vo, paper.	25
Reformed Church in America (The). Its History, Doctrines and Government. 36 pp. 18mo, paper.	05
Rogers, Rev. E. P. Historical Discourse on the Reformed Protestant Dutch Church of Albany. Illustrated. 130 pp. 8vo, paper.	1 00
Romeyn, Rev. Theodore B. Historical Discourse at the reopening and dedication of the First Reformed Dutch Church, Hackensack, N. J., illustrated. 181 pp. 8vo, cloth.	1 50
Scott, Charles, D. D. Memorial of Abel T. Stewart, D. D., first pastor of Hope Church, Holland, Mich. 42 pp. 8vo, paper, 25 cents: a cloth.	20
Shimeall, Rev. R. C. On the Anti-Christ. 40 pp. 8vo, paper.	25
Shimeall, Rev. R. C. Post-Millennialism only 150 Years Old. 39 pp. 8vo, paper.	25

Slosson, John. Legal Opinion on the Power of the General Synod of the Reformed Protestant Dutch Church. 12 pp. 8vo, paper.....	25
Smith, Henry B., D. D., and S. Irenaeus Prime, D. D. The Evangelical Alliance of the U. S. of America, containing the report of the state of religion in the U. S. of America, and an account of the Ten Days' Conference at Amsterdam, Holland, 1867. 59 pp. 8vo, paper.....	25
Strong, Rev. Tho. C. Funeral Discourse occasioned by the death of Cornelius W. Stouthoff. M. D., Nov. 18, 1855. 40 pp. 8vo, paper.....	25
Successor Tract (A) on the History, Doctrines and Government of the Reformed Protestant Dutch Church in North America. 34 pp. 18mo, paper....	05
Talmage, Rev. J. V. N. History and Ecclesiastical Relations of the Churches of the Presbyterian Order at Amoy, China. 74 pp. 8vo, paper. ...	25
Taylor, Rev. W. J. R. A Discourse commemorative of Rev. Henry G. Livingston, Feb. 18, 1855. 36 pp. 8vo, paper. ....	25
Taylor, W. J. R., D. D. "Christian Liberty." An Address before the Alumni of the Theological Seminary of New Brunswick, N. J., June 7, 1883. 8vo, paper.....	25
Taylor, Rev. W. J. R. Sermon on Life, Character, Services and Death of the Rev. John Ludlow, D. D., LL. D., Nov. 1, 1857. 40 pp. 8vo, paper.....	25
Taylor, Rev. W. J. R. The Reformed Protestant Dutch Church in Philadelphia, Pa. An Historical Discourse. March, 1857. 71 pp. 18mo, cloth....	25
Thirty-fourth Street Reformed Church of N. Y. City Jubilee. The 50th Anniversary of its organization, Dec. 14-21, 1873. Illustrated. 55 pp. 8vo, cloth.....	1 00
Thompson, Rev. Alexander R., D. D. "Sorrow at Parting." A tribute to the memory of the Rev. Wm. B. Merritt, Sept. 21, 1879. 18 pp. 8vo, paper.....	20
Thompson, Alexander R., D. D. "Casting down Images." A Sermon Preached at the opening of General Synod, Poughkeepsie, June 3, 1874. 15 pp. 8vo, paper.....	1
Thompson, Rev. Henry P. History of the Reformed Church at Peapack, N. J. 68 pp. 8vo, paper, 50 cents; cloth.....	75
Thompson, Rev. Henry P. History of the Reformed Church at Readington, N. J., 1719-1881. 136 pp. 8vo, cloth.....	1 00
Thompson, John B., D. D. The Christology of St. John; a Sermon preached before the General Synod of the Reformed Church in America, June 6, 1877. 32 pp. 8vo, paper.....	25
Todd, John A., D. D. A Discourse on the Life, Character, and Services of Abraham Messier, D. D., Oct. 29th, 1883. 29 pp. 8vo, paper.....	
Todd, John A., D. D., and Rev. Thom. Thomas. Memorial Discourse of Mrs. Catharine Waldo Douglas, March 29, 1878. 25 pp. 8vo, paper.....	20
VanCleaf, P. D., D. D. Discourse in memory of Hon. Jacob R. Wortendyke, Dec. 29, 1868. 40 pp. 8vo, paper.....	
VanCleaf, P. D., D. D. Twentieth Anniversary Sermon preached in the First Reformed Church Jersey City, N. Y., 1870. 28 pp. 8vo, paper.....	25
VanDyke, Rush, M. D. Address before the Trustees and Alumni of Rutgers College, June 16, 1868. 24 pp. 8vo, paper.....	25
VanVechten, Rev. Jacob. "An Effective Ministry." A Sermon preached before the Classis of Albany, April 21, 1868. 26 pp. 8vo, paper.....	25
VanZandt, A. B., D. D. "The Power of Classis to Dissolve the Pastoral Relations." An Argument on the Constitutional Power together with the Remarks on the question delivered in General Synod, by James Anderson, M. D. 24 pp. 8vo, paper.....	25
VanZandt, Rev. A. B. D. D. The Rightful Name of the Reformed Protestant Dutch Church. 32 pp. 8vo, paper.....	
VanZandt, A. B., D. D. The Willing Mind, and the Measure of Responsibility, on occasion of the conclusion of his ministry in the Central Ref. Prot. Dutch Church. Ninth street N. Y., June 26, 1859. 30 pp. 8vo, paper.....	
Wells, Rev. Theo. W. The Classis of Monmouth: its Members, its Churches and its Work for twenty-five years. A Statistical History, with a Review of the Past, by Rev. Wm. Kelley, D. D. 80 pp. 8vo, paper.....	15
Welsh, Ransom B., D. D. The Hereditary Interest of the Reformed (Dutch) Church in Education Common and Collegiate. 20 pp. 8vo, paper.....	25
Winfield, Rev. A. B. A Sermon on the Safety and Sure Defence of Zion; together with the History of the Ref. Dutch Church and Congregation of Paramus, N. J., 1853. 34 pp. 8vo, paper.....	25
Wortman, Denis, D. D. Discourse in Memory of the Hon. Webster Wagner, January 22, 1832. 27 pp. 8vo, paper.....	25
Wortman, Denis, D. D. "Strangulus pro Republica." A Discourse in Memory of President Garfield, September 25, 1881. 24 pp. 8vo, paper..	25

FOR SALE BY

## BOARD OF PUBLICATION,

RICHARD BRINKERHOFF,

BUSINESS MANAGER

6 Reade Street.



JUST OUT!

Minutes of General Synod  
for 1890,

Held at Asbury Park, N. J.

PRICE 65 Cents. POSTAGE 9 Cents.

RICHARD BRINKERHOFF,

26 Reade Street, N. Y.



**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches,  
Schools, Fire Alarms, Farms, etc. FULLY  
WARRANTED. Catalogue sent Free.  
VAN DUZEN & TIFT, Cincinnati, O.

## NEW HYMN BOOK.

Will be ready about Sept. 15th.

## THE CHURCH HYMNARY.

Compiled by EDWIN A. BEDELL. Adopted  
by General Synod June 6, 1890.Price \$1.60. Introduction Price with  
Liturgy, \$1.40.Send in your orders. Books will be de-  
livered in the order of their reception.

## BOARD OF PUBLICATION,

RICHARD BRINKERHOFF,

Business Agent,

26 Reade Street,

NEW YORK





# Eenige Zendings=Zangen

DOOR

REV. ADRIAN ZWEMER.

• • Uitgegeven ten voordeele van de Bevrijdde Slaven School • •

TE MUSCAT, ARABIA.

---

**GEBOREN**

te South Holland, Ills., Sep-  
tember 2, 1868.

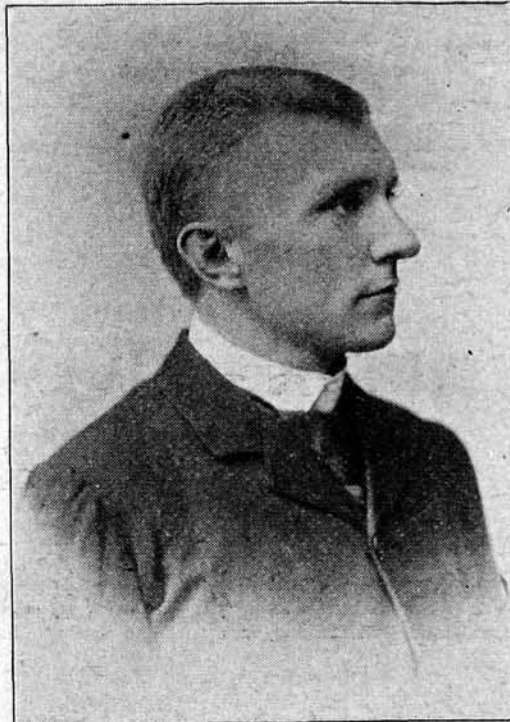
**GELEDEN**

om Oman te openen voor  
Christus, Dec. 1892--Mei 1898.

**GESTORVEN**

in het Presb. Hospitaal te New  
York City, Oct. 18, 1898.

---



**REV. PETER JOHN ZWEMER.**  
**Zendeling naar Arabia.**

---

" 'My sword I give to him that shall  
succeed me in my pilgrimage, and my  
courage and skill to him that can get it.  
My marks and scars I carry with me to  
be a witness for me that I have fought His  
battles, who now will be my rewarder.'.....  
So he passed over and all the trumpets  
sounded for him on the other side."—  
PILGRIM'S PROGRESS.

(Death of Valiant for Truth.)

---