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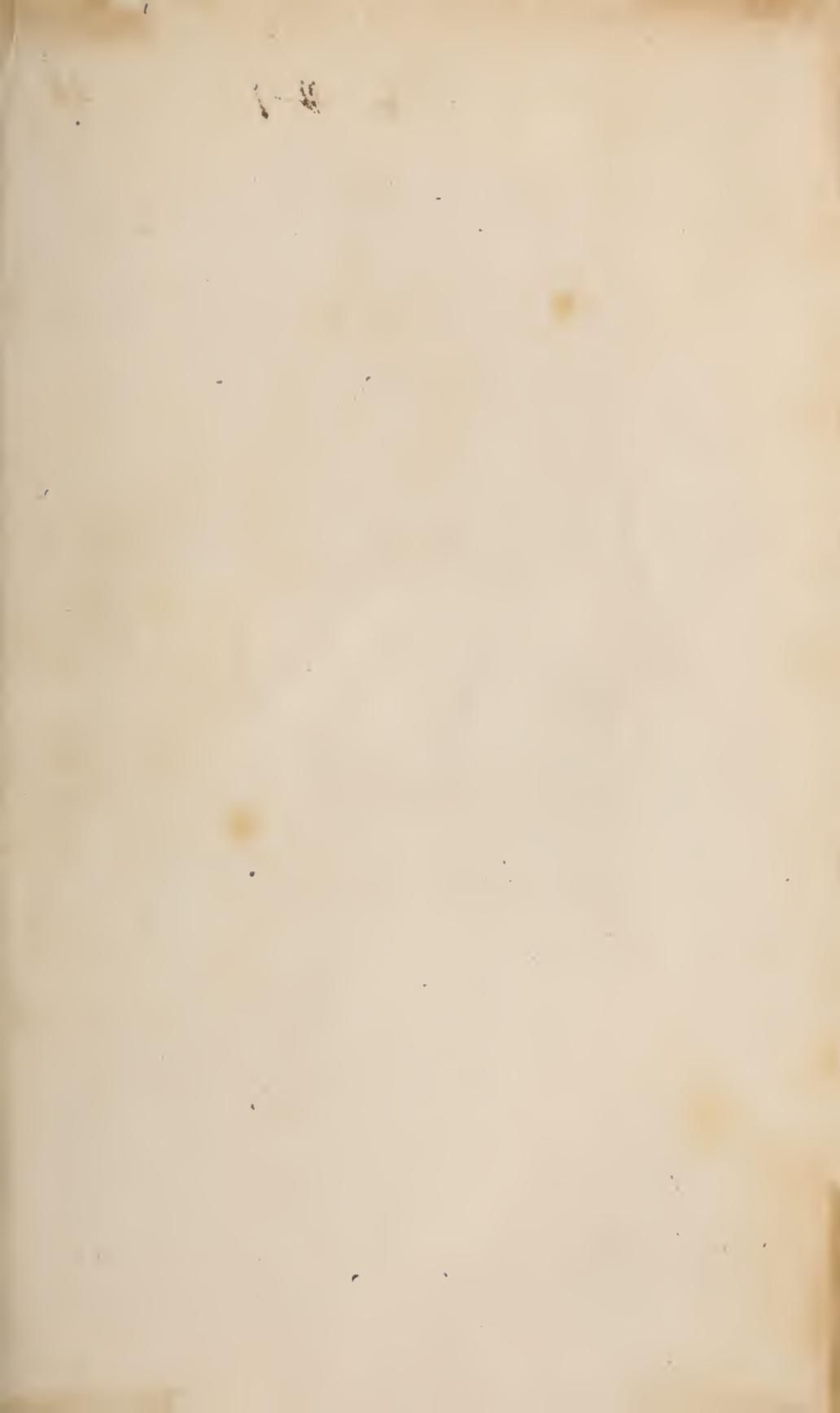
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PONAPE.

JOURNAL OF MR. STURGES, OCTOBER
24, 1859, TO FEBRUARY 10, 1860.

MR. STURGES has forwarded the following extracts from his journal, which will interest many readers of the Herald. It will be remembered that Dr. Gulick has removed from Ponape to Ebon Island, and that Mr. Roberts remains at his former place, Shalong Point.

October 24. The Morning Star has again visited us, and is now on her way back. It is pleasant once more to be alone after the excitement of her coming and going, of receiving and answering letters, of welcoming and saying good-by to friends. It is always pleasant to have the "children's ship" come. She comes with kind friends, and brings many tokens of sympathy from the far-off world. And then it is pleasant to have her gone, that we may be left alone to do our Master's work. Indeed, I must confess to a growing love for the solitude of our island home; how much better its quiet than the din and fashion of the busy world!

Changes and Partings.

And now that we are alone, we can the better feel the changes in our little

missionary circle. Of the three families set down upon this island seven years ago, from the Caroline, mine alone is left. The widow and children of our brother and fellow laborer Kaaikaula have gone to their native islands, but the family will long be remembered as the first offering of the Hawaiian churches. Dr. Gulick and his family, too, have left, (for another island,) no more to cheer and strengthen us, as they have so nobly done during these long years of hope deferred.

That dear old Shalong home is no more! That home where we have so often been made welcome, and so often shared in the communion and counsels of loving spirits, as to make the months of lone toil seem but a few days, is torn down now, its poles and timbers aboard the Morning Star, to help in forming a temporary home for our friends in the land whither they go. It was hard to see rude hands laid upon that old house, and its very foundations torn up. And when all were on board, ready to depart on the morrow, and the missionary company were going down into the boat to go ashore once more, to have communion service by the dear spot, it was hard to see the children left behind because it was dark, and to hear little Hattie Mitch-

ell say, "I want to go home, mother," and be told by that mother, "Your home is torn down now, my child." And hard, too, it was, the next morning, when bidding that brother, who has so nobly stood by my side during the long night of toil, a final good-by, and wishing him a pleasant passage to his new home, to be interrupted with the choking reply, "I have no more home here below—I hope I have above."

The fact is, this tearing down of missionary houses, and breaking up of missionary associations, is pretty well fitted to wean us from the world and lead us to desire a better country, that is a heavenly. It would have been pleasant for our brother and sister—it would have been pleasant for us—could they have remained to welcome the day which we trust is breaking; but they are gone to help bring on the day where all is still very dark, and we rejoice that they leave their old home and interesting people so cheerfully. We are thankful, too, that God has sent us such a good brother and sister to take their place, to keep up the light and continue the attractions of Shalong!

A Probable Misunderstanding.

November 6. As I was visiting to-day in an adjoining neighborhood, the people came about with complaints of wanting cloth, &c., and of not being able to get their wants supplied. I asked them why they did not come as they used to, and get of me. They asked me if I did not know that I was "taboo;" and said it was everywhere reported that Nanakin had forbidden any more food to be brought to me, &c.! They proposed bringing supplies at night, or coming around by water; but when I suggested that their chief might be on the lookout for them, they concluded it was better to do without their cloth.

For some six or eight weeks past there have been next to no native supplies of food brought for sale; and as we are so much dependent on these supplies, it

is not a slight inconvenience to have them cut off. Especially did we feel this famine in the market when our friends from the other station were with us, and our meal and oil all gone! There is no mistake—we looked out for the Morning Star for more reasons than one! But now the Lord has sent us a plenty and to spare, and no thanks to our whimsical natives.

10. I have had a little talk with our Nanakin to-day, about the famine in the market. He laughed, and said he had heard the stories; and supposed they started from his scolding the people because they did not come to meeting more, telling them if they did not attend to hear me preach they ought not come to trade. This may, and it may not be, the explanation, for we can put no dependence on what a native says. I am quite disposed not to attribute the inconvenience to any intentional design or dislike on the part of our Nanakin, it is so unlike him, in every thing, and he is so kind and constant with us. The thing will soon correct itself, and good will come out of it.

Drunkenness.

December 13. We are having rather noisy times about us just now. The Nanakin procured liquor the other day from Capt. Williams, of the Florida, and is treating his people on it. Old and young, big and little, they all have a share; and so there is a regular national spree. I have never seen the like before. Our natives are very fond of rum, especially our chiefs; but as it is some trouble to make it, and as it sells so well to sailors, most of them prefer selling it; and to the honor of the American whaling fleet I am glad to state, that few descend so low as to sell the deadly poison to these poor savages. I have known of but very few ships having it to sell.

18. A young man, a very promising native, has just shot himself. How terrible is the work of rum! When will

ships from Christian lands, sent out by Christian men, cease to bring to these poor islanders the fires of hell! Terrible indeed will be the retribution of that man who, for gain, sells rum to this wasting people!

25. The king, in imitation of some of his white subjects, is having a Christmas, that is to say, a "spree." He, with two or three head chiefs, got into their canoes and paddled around our rivers and bays last night, giving us rather a noisy serenade. In their rounds they made our Nanakin a visit, but I hear he shut the door against them. It is one of the comforting effects of this nocturnal, noisy reveling of our chiefs, that they lower themselves in the estimation of their own people, and so elevate us. We are allowed to speak plainly of these royal revelings, even in presence of their subjects. I think I have never known so much drinking since I have been on the island. To our great satisfaction, seldom do any of these revelers come about us. Hardly ever does a native or foreigner come to us when drunk. Though they prowl all around, disturbing every body else, we are left in quiet, we only hear their howlings. This is a great comfort to me when absent from my family.

Sickness—Medicine Declined.

January 5, 1860. Called on a high chief to-day who is very sick, and seems nigh his end. He has had the native doctors and conjurers, but he gets no relief. While I was sitting in the room, engaged in conversation with him, an old hag of a woman sat down at his side, rubbing his limbs and mumbling her prayers. The rubbing is no doubt a very efficient remedy for many of their complaints, and I am not surprised that it gives great popularity to those who are skillful in performing it. When the people learn to attribute the cure to this, and not to the incantations connected with it, I shall be for recommending it in my practice. I offered the man medi-

cine, but he begged me not to be offended at his not taking it, since he was so sick. He hoped that in a day or two he would be better, and then he would be glad to take it! As he pointed to a bottle of medicine just left by Nanakin to be taken when he got better, I could no longer urge him to take mine at once. Poor things! Some of them fear us, and so are slow to take our remedies, and some are too proud to own the weakness of their priests so far as to accept help from us. There is now a great deal of sickness upon this island. I have a good many patients, some of whom must die. Some seem glad to have me visit them, paying good attention to what I have to tell them of the soul after death.

Interior of the Island.

18. We have at last succeeded in making a visit to the interior of our island. I never expected to find gold, or any thing else of much interest, by a trip to our mountains; but as I like to know all that is to be known about our little world, of seventy miles in circumference, especially as we had heard so much of the wonderful structures of the giants there to be found, it seemed rather a trial to be so long unable to get natives to act as guides.

The interior is quite rocky and broken, with very little land fit for cultivation. I doubt much whether the island was ever inhabited more than eight or ten miles from the coast; and there, mostly, along the beaches, under lofty mountains. We did not succeed in reaching an elevation of more than 2,000 feet, (the highest parts are near 3,000.) Our natives would not go with us, and we felt it dangerous to be up there without guides. I never saw such a country for getting lost in. There is a beautiful prairie about two-thirds of the way up the mountains, from which there is one of the most magnificent views I ever saw, and where we talk of having a health retreat. It is perceptibly cooler upon those interior plains. One thing

that struck me as singular was the size of our river; the single, main branch of which, we found nearly as large fifteen miles from the mouth as here. This must be accounted for by the rapid evaporation, as the water plunges over and down its rocky bed. There is much more rain in the interior. We were thoroughly wet much of the time, and were surprised, when we came down to the lower regions, to find the ground parched for want of rain.

Is he a Chief?

February 10. I was quite amused at the conversation of some natives sitting on our porch this morning. Some strangers were wondering at the new things they saw, especially admiring the boards on the sides and floor of our house. Asking some of our neighbors where all these things came from, and being told that ships were constantly bringing things to us, they gave a cluck of wonder and asked, "Is he a chief?"

The other morning a similar question was put when I called at the door of a native house, and the inmates did not know whether to ask me in. One who knew me, said, "No, he is a chief, we can't ask him to come in." According to island custom, no one can offer food or hospitality to a superior. For a common native to ask a chief to come into his house, or partake of his food, would be the greatest insult; as it would be taking it for granted that the chief had not already a right to all. We are being treated with much more respect, as the people find out how much we differ from "their white men." They observe how we are treated on board ships; how papers, letters, supplies, &c., come to us; and so they are more and more coming under our influence.

Sandwich Islands.

STATION REPORTS.

THE annual meeting of the Hawaiian Evangelical Association was held at Hono-

lulu, as usual, in May. Several of the reports from different laborers, which were presented at that meeting, have been forwarded to the Missionary House. Most of these, perhaps, would not be of special interest to the readers of the Herald if space could be found for them, but there are two, one from Mr. Coan, of Hilo, and the other from Mr. Bond, of Kohala, both on the island of Hawaii, which enter so fully into statements respecting the present condition and prospects of the people, that it seems best to publish somewhat extended extracts from them. It will be seen that these two brethren take, or at least *did* take at the time of writing, quite different views. To whatever cause this difference in the general tone of the statements may be attributed, it will not be amiss to bring the two views together—to place one over against the other—that with both before him, the reader may form his own opinion, as to the extent to which the work of missions in those islands of the sea has already been a success, and how much remains yet to be accomplished by human instrumentality and the grace of God. The thoughtful reader will at least find evidence of the deep misery of man's estate without the Gospel, reason for earnest missionary effort, and occasion for fervent thanksgiving, that his birth and education were not among a people so benighted.

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Hilo.

Mr. Coan, in introducing his report, refers to his having been permitted "to mark some of the works of the providence and grace of God, at that station, during the last quarter of a century," and proposes to notice some of the changes which have thus fallen under his observation.

*Physical Changes.*

The physical state of Eastern Hawaii has so changed during the last twenty-five years, that a spectator might well say, The Lord has made a new earth. The old landmarks and old landscapes remain. \* \* \* But when we look at the habitations and haunts of men, all is changed. The houses, streets, roads, bridges, gardens, fences, plantations, fruits, flowers, animals, employments, dress, furniture, commerce, and the aggregate of material possessions, all proclaim a new era in the physical con-

dition of Hilo, reminding us of the voice which spake from the throne: "Behold I make all things new."

Twenty-five years ago, all Hilo and Puna could boast of but one framed house, and that belonged to the missionary. Now, we have more than a hundred. Then, we had not a single street in our town, or a road in the country. Now, the town is supplied with well made streets and the country around with more than two hundred miles of tolerable horse road. Then, all our streams were unbridged. Now, we have some twenty bridges, with the hope that all the rivers of Hilo will, ere long, be thus spanned. Then, you could hardly find a native who could produce a dress of foreign fabric. Now, it is rare to find one who cannot. Then, the household furniture consisted of a calabash, a poi-board, a stone pestle, and a mallet for beating kapa. Now, you see tables, chairs, sofas, bedsteads, bureaus, trunks, chests, sideboards, table furniture, looking-glasses, pots, kettles, and a great variety of other things. Then, the implements of husbandry and of art consisted of an *ōō*, or blunt chisel for digging the ground, and an iron hoop adze. Now, you find axes, saws, hammers, planes, spades, hoes, crow-bars, pickaxes, wheel-barrow, etc. etc. Then, the dog, cat and pig were the only common domestic animals. Now, horses, mules, asses, oxen, cows, goats and sheep are abundant. Then, a gold or silver coin was almost as much unknown as a Cyclops. Now, cash is scattered by thousands and tens of thousands among the people. Then, we had no stores and few purchasers of goods. Now, we have some fifteen stores, and every man is a customer. Then, nothing of value was produced for export. Now, our exports in sugar, molasses, coffee, arrow-root, timber, fuel, pulu, fungus, hides, goat-skins, and other articles, rival those of most districts of the islands. Then, our schools and our worshipping assemblies

all occupied rude, thatched buildings. Now, we have at the central station a neat framed school-house, a commodious seminary building, a bethel, a church edifice which would not dishonor a respectable congregation in an enlightened city, besides many improved school and meeting-houses in other parts of the field. In all these and many other respects, a great change has been effected during the last twenty-five years.

#### *Intelligence—Industry—Morals.*

The intellectual progress of the people has kept pace with material improvements. The influence of schools, the teachings of Christianity, the progress of legislation, the supremacy of law, the extension of business, the contact with men of skill and intelligence, the running to and fro of multitudes, the reading of books and periodicals, together with a thousand nameless influences, have conspired to arouse and expand the once dormant minds of this people. Superficial observers and uncandid reporters have asserted, that the present generation of Hawaiians are more indolent than former ones, and that much less labor is now performed by the natives than was performed twenty or thirty years ago. To refute such an assertion, we need only point to the hundred, yea thousand-fold increase of prosperity among the people. Whence their lands,—10, 50, 100, or 500 acres owned by individuals? Whence their numerous horses and cattle, their full wardrobes, their improved houses, their furniture, their fenced gardens and fields, their ready cash, and the great increase of the comforts of life among a large class of our people? These things have not come by chance, nor by the indolent willing of the natives; but from effort and toil such as was unknown to the ancient Hawaiian.

It is doubtless true that a smaller proportion of our people now cultivate the soil than in former times. And the reason is obvious. A multiplicity of other

pursuits have been introduced, and that *division of labor* which indicates advancing civilization is extending every where.

In public morals, also, we note progress. Many sins, once practiced by the multitude, are practiced by the few; and much evil, that was once done openly and unblushingly, now seeks the covert of night and the shield of secrecy, to screen it from the eye and the reprobation of the public.

#### *Spiritual Advancement.*

Here is the crowning grace, for which we can never cease to praise and adore the Lord. More than thirty years ago, a good work was begun at Hilo. Fallow ground was broken up; good seed was sown, in prayer and hope. Fruit was also seen. A few were organized into a visible church, and others may have been brought into the invisible kingdom of our Lord. But these were only the first-fruits of a coming harvest. They were harbingers of a brighter day. They were as prelibations from an opening and rising fountain. Since then, the Hilo church has increased some three hundred fold in numbers, and we do trust that, through the grace of our Lord Jesus Christ, it has advanced in spiritual gifts, in knowledge, faith, love, life and power. Of the 11,250 members who have been gathered into it, the great majority have run well—better than friends had dared to hope, and immeasurably better than enemies had predicted. They have been as light, and as salt in the land; and as trees planted by the rivers of water, they have been green and fruitful, even to old age. God has created and sustained “a chosen generation,” who have watched and prayed and toiled in his service.

The present state of the church is peaceful, and in a good degree prosperous. There is no schism, or wide-spread evil in the field. No temptation has taken us but such as is common, and all the church discipline, during the past year, has been of the common and ordi-

nary kind. Reviving influences have appeared in some portions of the field. There have been inquirers and hopeful converts. Fifty-four have been added to the church by profession of repentance and faith. But deaths and removals are still thinning our ranks. Many of our young men go to sea, many of our people are drawn to Honolulu and other parts of Oahu, while the grave annually closes over from 100 to 300. Consequently, and especially as those out of the church are not numerous, our ranks may continue to diminish.

Turning from these general views, Mr. Coan proceeds to speak of

#### *Labors during the Past Year.*

These have been various, as usual. Four extended tours have been made, the church roll has been called, and the condition of every member has been made the subject of inquiry. Instructions have been given in detail, and all the ordinances of the Gospel have been administered to the numerous branches of the church at all the out-stations. It is matter of consolation and encouragement, that the members of the church in the rural and remote parts of the field maintain as orderly and consistent a walk as those near the central station. The reason for this is obvious. With far less religious instruction, the converts in these retired places encounter less of positive and powerful temptation to sin.

Our old practice of meeting the school teachers and delegates from all the branches of the church in conventions has been kept up. The general, annual convention, held in the town of Hilo, consists of some 200 members from all parts of Hilo and Puna. This is becoming more and more interesting and important. It is, in fact, a Hilo institution. Two local conventions have also been held during the year, one in Puna and one in a remote part of the district of Hilo.

The central or general convention is

a deliberative, Christian body, organized in due form, and attending to business in an orderly manner. It hears reports, entertains references, discusses questions of interest to the church, adopts resolutions, gives counsel, appropriates the benevolent offerings of the church, and spends much time in prayer and religious conference.

Our Sabbath schools have all been sustained during the year, and most of our children are gathered into these nurseries. The common schools, and the large English school for native children, are prosperous. There is improvement in school-houses, in teachers, in teaching, and in the pupils.

#### *Mormonism and Popery.*

Of Mormons, Mr. Coan says, he has seen no priest or prophet during the year; all seem to have disappeared from his field. "A few only of the disciples of that delusion remain, hidden in secret places." With popery, however, it is otherwise. "Never have the zeal, the boldness, the impudence and audacity of the priests, been more conspicuous than during the past year." They have commenced building a church at Hilo. "But with all this extra effort, they have, so far as I know, made no impression upon the Protestant ranks."

#### *Benevolence.*

As we have had no special enterprise before us during the year, we have made no extraordinary effort in the way of giving. The building of our new church cost us much toil, and when it was completed we all felt, perhaps too much, like resting awhile. Our contributions have not, therefore, run as high as in the year previous; still they have been as the constant dropping or the ceaseless rill. The pastor's salary has been paid, \$500 have been given to the Hawaiian Missionary Society, \$200 to the Hawaiian Bible and Tract Society, several hundreds to foreign objects of benevolence, and not a little has been done for other domestic objects; while the poor, who are always with us, have not been forgotten. Our monthly concert contributions have averaged \$100.

#### Kohala.

#### *The Missionary must know his People.*

Mr. Bond, of Kohala, introduces his report by saying: "Few Hawaiian missionaries, perhaps, have found, in the lapse of years, the hopes and promises of the past satisfactorily verified. There remains, however, in the midst of these apparent failures, the consolation arising from an enlarged experience in the Master's work, which surely should be available for substantial advance in the service still before us." He proceeds to speak of the necessity that the missionary become thoroughly acquainted with the people among whom he is called to labor. Though he may, if he thus makes himself fully aware of their character and mode of life, feel constrained to "look down with a pitying eye upon their weaknesses; may smile at their superstitions; may mourn that, with a Christian history of forty years, the conditions of their spiritual life are such as still to demand milk, and not strong meat; may feel a holy indignation at their vicious practices, and loathe the terrible sensuality of their lives; nevertheless," if he would meet their necessities, "he must know them." He then writes:

Do I thus know our people? This has been with me, of late, a more than usually serious inquiry. The time has been when, with some degree of confidence, I could so have affirmed. That my acquaintance with this people, as with their vernacular, was sufficient to afford ground of hope in my labors for their welfare; that it was such as would enable me to thread my way through the avenues leading to their hearts, with tolerable certainty, I surely thought. But "days speak, and years teach wisdom." Of all this, as of some other things, I feel less satisfied now than in years gone by, and choose rather to be cheered on in my work by the humble hope of ability yet to be gained, than by any confidence in past acquisition.

#### *Results of Past Labor.*

For the present, whilst there is every thing to be thankful for, there is little to afford real satisfaction. For these twenty-two years the Gospel has been stately preached to this people, and I

would hope, with a desire to bless and save their souls, as well as with a desire to reform their lives. But the results, it must be confessed, are very meagre compared with what we might reasonably have expected.

Nor is it, I suppose, in this district alone that these very inadequate practical results of a quarter of a century's preaching and labor are bewailed. It is matter of complaint in the communications of my brethren, that the truth has had but too little influence upon the lives of the Hawaiian people. Its power, as a sharp, two-edged sword, is not indicated by effects such as we have a right to expect. It seems rather, to us, a Samson shorn of his strength. All the causes of so much weakness when strength should be found, of this measurable failure where the highest success ought constantly to cheer our hearts, I do not profess to comprehend.

Respecting his church, for the last year, he remarks that there is little of a cheering nature to be said. There has been no revival, but "neither, on the other hand, has there been more than the usual amount of defection and discipline; and no root of bitterness has been allowed to spring up and trouble us."

#### *Attendance upon Means of Grace.*

In by-gone years, I did cherish the hope that we might, at some future period, exhibit the spectacle of a tolerably well organized and civilized community of church goers. But that expectation no longer exists. A gradual but very palpable decrease in our population, leaving only a sparsely settled country, as is especially the case with the south-west portion of my field, renders it more and more difficult to reach the people with the words of life, and thus excite in their minds a desire to attend frequently upon its instructions. Famine also, consequent, in part only, upon a long season of drought, has in a portion of the district shown itself, as it is every where and always, a

great disorganizer, and a powerful agent in retarding every wholesome enterprise. Itself the offspring of slothfulness, as is frequently, perhaps I should say *generally* the case among us, it begets, in its turn, a spirit of wanton indifference to and neglect of every thing good.

Both these evils are, with a large portion of our people, ever recurring and most formidable obstacles to the permanent progress of the truth; and my wonder is, not that there should be so small an habitual attendance upon the ordinances of the Gospel, but rather that so many should value these ordinances as they seem to do. Yet, by no (truthful) means can this be called a church-going people. At the three outposts the attendance is small. But those who live within two or three miles of the houses of meeting, it must also be added, are very few.

At the station, it is said, attendance upon Sabbath services has been about as heretofore. The station Sabbath school numbers, in all, 210. Week-day meetings have of late been of more than usual interest.

#### *Means of Usefulness Employed.*

As to the field in general, what hitherto unapplied means are yet available, for stirring up the people to listen to the Gospel, and care for their own souls, I do not now understand. Besides the usual quarterly tours of the pastor, (he has made five tours through the entire district within the past year,) our church officers, with a few of the more capable of the members, form a circuit for the continual supply of the three out-station meetings on the Sabbath; and, from time to time, some of our more approved members go through the field, two by two, exhorting and arousing the people to the great duty of life. How can this people be more effectually and savingly reached? has been a question of much and serious consideration. The reviving influences of the Holy Spirit alone, I think, can solve it.

### Houses of Worship—Schools.

Reference is made to plans formed some years since for building three houses of worship, at localities remote from the station, but it is said, "On re-examining the grounds of the former decision, we concluded to build no houses of worship, distinctively such." "We are erecting a series of small school-houses, plain but neat, and not untasteful in appearance," at a cost of from \$500 to \$750 for each. This is considered best, in view of the constant decrease of population, the limited means of the people, and the great amount of labor and care which the erection of larger and more costly houses would bring upon the missionary.

"Our public schools," Mr. Bond says, "number fifteen—one half as many, nearly, as were reported nineteen years ago. The pupils taught in these schools are about four hundred and fifty—only one third as many as I was once allowed to report. For several years past a constant process of deterioration has been going on in the character of these schools." But he is now again giving more personal attention to the interests of the schools, and they are "steadily on the advance."

### Condition and Prospects of the People.

With reference to the present state and future prospects of the native population, Mr. Bond does not speak encouragingly. They are, he thinks, very much, "an unreasoning and unthinking people," "fickle and impulsive," who "can hardly be said to possess fixed habits of a desirable and valuable kind," and with very little disposition to read. "Books are not sought for beyond those necessary for a purely educational purpose. I seriously doubt, whether the average annual sale of Bibles, for example, in this district, for the nineteen years past, (excluding gratuitous distribution,) would amount to ten copies, in a population of 3,500."

### Industry.

Are we, as a people, advancing in habits of useful industry? Would that I might reply in the affirmative. Once I should have so replied, decidedly; but with a present riper acquaintance with the people and with their condition, it is impossible so to believe. There is more riding on horseback now than we formerly saw, (indeed that seems to be the

national employment now-a-days,) but I see no reason to suppose that more work is performed now than we were accustomed to see nineteen years since, if indeed there is as much. The disposition of the people to confine themselves to a reasonable amount of steady labor is in no sense greater at the present time than it was a score of years back. As in every good purpose, so in this, they are fitful in the extreme. In some years, we rejoice over flourishing food patches, well cared for and furnishing abundance of food for all; and then comes again the accession of the lazy fit; the land lies neglected, and suffering for lack of food succeeds. And thus we live—like a patient under an intermittent—now hot and again shivering with cold—now surfeited with food and again pinched, most painfully, with merciless hunger.

### Morals.

The decalogue, I have been wont to suppose, forms our only and infallible standard of morals. But seeing repeated, year after year, in reports from our islands, that "the morals of our people are good," I have been led to a frequent consideration of the inquiry, "What state of morals may truthfully be called good among us?" If by good we mean only *comparatively* good, there is no little danger lest we unintentionally deceive ourselves, and others too, in thus loosely using terms usually regarded as fixed in their signification.

Beyond question, the state of Hawaiian morals is vastly more decent and better than it once was; and quite as unquestionably, it appears to those who live on the *surface* of Hawaiian society, vastly better than to those who delve their pains-taking way to a greater or less depth below that surface. I can conceive of nothing so like this looking beneath the surface of society, as it exists with us, as the facts related in Ezekiel's vision. The further the digging, the greater the abominations.

Our brother proceeds to speak of careful inquiries which he had been led to make in regard to the moral condition of the people, specially in his own field, and gives the result of those inquiries. His statements cannot properly be spread out in full before the Christian public. Referring to the manner in which the people generally live, "both sexes, all ages, all conditions, by day and by night, in one small room," he asks:

How, under these discouraging conditions, can there be a ray of hope for this people? Need we marvel that the influence of the truth has been but partial and tardy in its legitimate work? Yet, praised be God, that Gospel which saved the more refined but no less licentious Corinthians, can likewise, and will, save Hawaiinei. The promises are sure. Oh for the Spirit's gracious influences, *soon* to energize the Word which we preach!

#### Romanism.

Romanism is thoroughly awake, active, vigilant, subtle and ubiquitous. It is, moreover, a foe not to be despised. Has there not been an error in fancying and reporting, as has been rather common in years past, that Popery here was either dead or dying all the while? The old dragon dies not so easily. I cannot avoid the conviction, that we have immediately before us, (already upon us,) a battle with Anti-christ, long and hotly to be contested. One of the crises, in fact, in our missionary work, seems to be upon us, and our gracious Lord alone knows how much wisdom and zeal we need to meet it successfully. We are indeed sure, in any event, if true to ourselves and to him, that he will not forsake us, nor the heritage of his own planting on these islands. It will not, nevertheless, surprise me very greatly, if Protestantism shall lose somewhat of its prestige among Hawaiians, and many of its nominal adherents. The reasons which lead to such a view as this are obvious to all. Popery has advantages in the work of proselyting, humanly speaking, which the cause of truth can never acquire. It presents to the eye

and heart of fallen man a *seen God*; and how desperately the corrupt heart lusts for a visible object of worship, let the religious history of our race declare. \* \* I said that Popery was *active*. It was never so much so, as at the present time. We have lost one church member by marriage to a papist, and I have heard of several converts gained by them recently from the world; how many, I have no means of determining.

These changes are usually brought about by incessant teasing of relatives and friends, who, being papists, make it a point to draw their personal friends with them to that worship. When fairly hold of a subject in that way, they rarely drop him till, literally wearied out with unreasoning importunity, he gives in his adherence to the Pope.

#### Honolulu Second Church.

Rev. L. Smith, the pastor of this church, in his report, speaks of those who live at Honolulu as "always surrounded with temptations." During the past year, "the hula drums have been but seldom heard," as those who would engage in this heathen recreation "cannot afford to pay a tax of ten dollars per day to government" for the license. "The popish priests have been unwearied in their efforts during the year."

Mr. Smith's family have suffered from the loss of their dwelling-house by fire, and Mrs. Smith's native school, of 40 scholars, has been broken up by a regulation of the superintendent of government schools, that all native children in Honolulu learning English should attend the Royal school. "Some of the best church members, who have always been ready to every good word and work, have become so old, infirm and poor," that they give much less than formerly towards the pastor's support, "and there are scores in the church who do nothing for the support of the Gospel, either at home or abroad."

There has been "no revival of religion or ingathering of souls" during the year, but recently, after full consultation with the deacons, it was decided to visit the people throughout the parish by districts, the deacons and others going as visitors from house to house; and to hold a meeting of one day in each district. "This work has all been done, and the encouragement is so great that the brethren are going over the ground the second time." Some persons "are quite

serious, and appear to be resolved to renounce their sins." "The demand for Testaments and Hymn Books has very much increased

of late," and the hope is expressed that indeed "the Spirit of the Lord is present in the church and congregation, convincing of sin."

## STATISTICS.

The following table presents a view of the more important statistics of the churches at the Sandwich Islands, so far as reported.

| STATIONS.      | Whole number on profession. |                          | On certificate. |                          | Total past year. | Whole number dismissed. |                      | Total deceased. | Deceased past year. |                     | Excluded past year. | Remain exclud- ed. | Now in regular standing. | Total children baptized. |                     | Baptized past year. | Marriages. | Contributions. |    |
|----------------|-----------------------------|--------------------------|-----------------|--------------------------|------------------|-------------------------|----------------------|-----------------|---------------------|---------------------|---------------------|--------------------|--------------------------|--------------------------|---------------------|---------------------|------------|----------------|----|
|                | On certificate.             | Past year on profession. | On certificate. | Past year on profession. |                  | Whole number dismissed. | Dismissed past year. |                 | Deceased past year. | Excluded past year. |                     |                    |                          | Total children baptized. | Baptized past year. |                     |            |                |    |
| HAWAII.        | Hilo, . . .                 | 11,256                   | 593             | 54                       | 60               | 788                     | 12                   | 5,915           | 125                 | 30                  | 370                 | 4,776              | 4,076                    | 37                       | 43                  | 3,000               | 00         |                |    |
|                | Waimea, . .                 | 7,017                    | 630             | 64                       | 30               | 94                      | 1,513                | 17              | 2,336               | 62                  | 70                  | 310                | 2,091                    | 1,640                    | 29                  | 75                  | 5,719      | 00             |    |
|                | Kohala, . . .               | 2,136                    | 718             | 23                       | 7                | 30                      | 503                  | 13              | 992                 | 28                  | 9                   | 446                | 934                      | 1,251                    | 36                  | 31                  | 1,357      | 50             |    |
|                | Kailua, . . .               | 3,110                    | 342             | 9                        | 3                | 12                      | 701                  | 3               | 958                 | 47                  | 15                  | 65                 | 1,724                    | 1,356                    | 22                  | 32                  | 600        | 00             |    |
|                | Kealahoukua, . .            | 3,324                    | 149             | 55                       | 8                | 63                      | 984                  | 16              | 804                 | 22                  | 17                  | 26                 | 1,165                    | 1,485                    | 39                  | 46                  | ..         | ..             |    |
| Kau, . . .     | ..                          | ..                       | ..              | ..                       | 6                | ..                      | ..                   | 26              | ..                  | ..                  | ..                  | 762                | ..                       | 20                       | ..                  | ..                  | ..         | ..             |    |
| MAUI.          | Hana, . . .                 | ..                       | ..              | ..                       | ..               | ..                      | ..                   | ..              | ..                  | ..                  | ..                  | ..                 | ..                       | ..                       | ..                  | ..                  | ..         | 287            | 35 |
|                | Wailuku, . . .              | ..                       | ..              | ..                       | ..               | ..                      | ..                   | ..              | ..                  | ..                  | ..                  | ..                 | ..                       | ..                       | ..                  | ..                  | ..         | 618            | 12 |
|                | Honouauala, . .             | ..                       | 1               | ..                       | 1                | ..                      | ..                   | 3               | ..                  | 6                   | ..                  | ..                 | 242                      | ..                       | 12                  | ..                  | ..         | ..             | .. |
|                | Kaanapali, . .              | 600                      | ..              | ..                       | 4                | ..                      | ..                   | 18              | ..                  | 19                  | 5                   | ..                 | 400                      | ..                       | 17                  | 6                   | ..         | ..             | .. |
|                | Lahainaluna, . .            | ..                       | ..              | 2                        | 14               | ..                      | ..                   | ..              | 6                   | ..                  | ..                  | ..                 | 44                       | ..                       | ..                  | ..                  | ..         | ..             | .. |
| Lahaina, . . . | 1,504                       | 468                      | 31              | 7                        | 38               | 305                     | 9                    | 587             | 22                  | 10                  | ..                  | 970                | 1,519                    | 50                       | 40                  | ..                  | ..         | ..             | .. |
| MOLOKAI, . . . | 2,038                       | 65                       | 103             | 5                        | 108              | 50                      | 3                    | 461             | 20                  | 20                  | 214                 | 1,604              | ..                       | 36                       | 31                  | 1,998               | 63         | ..             | .. |
| OAHU.          | Honolulu, 1st, . .          | 4,012                    | 762             | 5                        | 12               | 17                      | 525                  | 12              | 1,588               | 66                  | 29                  | ..                 | 2,235                    | 763                      | 24                  | 83                  | 1,527      | 00             | .. |
|                | Honolulu, 2d, . .           | 2,484                    | 866             | ..                       | 56               | 56                      | 468                  | 16              | 1,440               | 27                  | 22                  | ..                 | 823                      | 774                      | 6                   | 61                  | 802        | 50             | .. |
|                | Ewa, . . .                  | 2,471                    | ..              | 5                        | 4                | 9                       | ..                   | ..              | 916                 | 13                  | ..                  | ..                 | 320                      | ..                       | 6                   | 21                  | 200        | 60             | .. |
| KAUAI.         | Waianae, . . .              | ..                       | ..              | ..                       | ..               | ..                      | ..                   | ..              | ..                  | ..                  | ..                  | ..                 | ..                       | ..                       | ..                  | ..                  | ..         | ..             | .. |
|                | Waialua, . . .              | 1,031                    | 227             | 27                       | 19               | 46                      | 73                   | 1               | 257                 | 5                   | 4                   | ..                 | 325                      | ..                       | 6                   | 21                  | ..         | ..             | .. |
|                | Hauula, . . .               | 620                      | 35              | 128                      | 2                | 130                     | ..                   | ..              | 228                 | 4                   | 6                   | 31                 | 286                      | 160                      | 10                  | 27                  | 332        | 12             | .. |
|                | Kaneohe, . . .              | 846                      | 90              | 15                       | 5                | 20                      | 51                   | 8               | 327                 | 4                   | 15                  | ..                 | 389                      | 235                      | 1                   | 18                  | 537        | 00             | .. |
| KAUAI.         | Waimea, . . .               | ..                       | ..              | ..                       | ..               | ..                      | ..                   | ..              | ..                  | ..                  | ..                  | ..                 | ..                       | ..                       | ..                  | ..                  | ..         | ..             | .. |
|                | Koloa, . . .                | 609                      | 270             | 30                       | 9                | 39                      | 81                   | ..              | 256                 | 20                  | 2                   | ..                 | 470                      | 314                      | 9                   | ..                  | 756        | 00             | .. |
|                | Waioli, . . .               | 700                      | 148             | 22                       | 3                | 25                      | ..                   | 7               | 277                 | 20                  | 8                   | ..                 | 450                      | 233                      | 1                   | 4                   | 471        | 06             | .. |
| Total, . . .   | ..                          | ..                       | ..              | ..                       | ..               | ..                      | ..                   | ..              | ..                  | ..                  | ..                  | ..                 | ..                       | ..                       | ..                  | ..                  | ..         | 18,205         | 28 |

## KOLOA—ISLAND OF KAUAI.

## LETTER FROM MR. J. W. SMITH.

MR. SMITH mentions that his parish extends along the south-east coast of the island from Wahiawa to Kapaa, a distance of twenty-five miles, and is divided into three districts. In the first of these, Koloa, there is "a new church, standing on high ground and seen far out at sea, forming a land-mark for ships approaching the port." The Sabbath congregation varies from 200 to 300, and there are about 200 church members. There is a small but very substantial Roman Catholic church, at Koloa, with a French priest and a small congregation. In Lihne, the second division, there is "a comfortable though small meeting-house, and a congregation on the Sabbath of 100 or 150." About 160 church members reside in this district. Wailua, the third division, is five miles beyond Lihne. About 120 members of the church reside here. There is a new thatched meeting-house, and Mr. Smith visits the field "as often as other duties will permit, sometimes spending several days at a single visit."

Trial has been made of a native preacher in this field, but he did not succeed well, and the missionary feels that very few persons are now to be found among the natives who possess such discretion and sound judgment as to be qualified for the pastoral office, and that the time is not very near when the churches at the Islands can be safely committed to the care of natives. He closes his letter as follows:

I will conclude with an extract from my annual report, just made to the Hawaiian Evangelical Association:

"The year has been, to the church of Koloa, a year of labor and self-denial, and also of prosperity. We have been successful in building a house of worship sufficiently large, substantial and commodious, and suitable to the people and the place. It is not yet completed, according to the original plan—we have no seats except such as the natives have provided for them—

selves, the gallery is yet to be built, and the sides of the house to be lathed and plastered. Still it is finished externally, and we occupy it with grateful hearts. Thus far the house has cost about \$3,700 in cash, (besides gratuitous labor,) of which sum \$400 remain a debt yet to be paid. But it is not only in regard to this house that the past has been a prosperous year. We have had evidence of the presence of the Holy Spirit among the people. Almost immediately after the dedication of the new church the congregation began to increase in numbers and in seriousness, and soon there were considerable numbers inquiring what they should do to be saved. The weekly meetings for inquiry and personal conversation were attended by sixty or seventy persons, chiefly young people. For six months these meetings for inquiry have been continued, and they are still attended by a considerable number. How many have been renewed in the spirit and temper of their minds it is impossible to tell. 'The Lord knoweth them that are his.' There has also been a good state of feeling at Lihne and its vicinity. The meetings there have been crowded, and the house found too small. The people talk of enlarging it."

I will not conceal the fact that there are, withal, some things of a discouraging character in my field, such as the decrease of population, and the bad state of the marriage relation. I reserve these topics for a future letter.

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### Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, MAY 17,  
1860.

THIS letter briefly presents the writer's views, in some respects, of the circumstances and prospects of the mission when he wrote. Mr. Best, writing a few days later, (May 24,) still more briefly refers to some of the same things and remarks: "The general affairs of the mission continue about as they have been for the year past. At times we are encouraged by seeing an increased interest

in the word preached, and again we are left to mourn over the almost utter insensibility of the people to spiritual things. Perhaps the greatest discouragement in our work is the faint prospect of raising up native helpers. But we can preach to tolerably good audiences, and when 'the Spirit shall be poured upon us from on high' we may expect more numerous converts, some of whom, already educated, will doubtless engage in the work of preaching the Gospel to their benighted countrymen. The rains for the season are nearly ended, and we are about beginning to build the house at Nengenenge. A boat is now up the river with materials for it." Mr. Bushnell writes as follows.

### The French—Native Speaking.

The French commander-in-chief has returned recently to the river, and I paid him a visit on board his ship. He expressed friendly feelings towards us, and kindly offered any assistance it might be in his power to afford. There is a French emigrant ship loading in the river, but it does not affect us as seriously as the traffic did last year, and we learn with pleasure that the Government have promised to discontinue the business after the present season. Our relations with the authorities in the river have never been more pleasant, and I do not anticipate any hinderance to our labors from this source. The influence of commerce upon the people is demoralizing, and intemperance is ruining many, but we are able to rescue a few from its fatal vortex. Our congregations are large and attentive, and we are particularly encouraged by our evening meetings in the towns. Our efforts to enlist several of our young men in public speaking are developing native talents which we did not suppose they possessed, and encourage us to hope that we may yet have at least one or two native preachers, to assist us in the work of offering the Gospel to the millions of benighted Ethiopians who dwell in these dark, heathen wilds. Will not our Christian friends pray, especially, that the Lord of the harvest will raise up laborers here, on the field,

to assist in gathering this perishing people to him?

*An Inquirer.*

While there is no visible general interest on the subject of religion among the people, we are occasionally cheered by an inquirer who seems to be in earnest, "seeking for Jesus." Such an instance occurred yesterday. Noticing apparent seriousness in a young man who was once a member of our school, and is now a member of my Bible class, I sent for him and warned him of the guilt and danger of longer rejecting that Savior who had borne with him so many years, urging upon him the duty of immediate repentance. He frankly admitted the truth, and said he was seeking the Lord with his whole heart. After I had prayed with him, he made a most humble and earnest prayer and as he left my study I could not but feel that he was "not far from the kingdom of God." He has but one wife, and she is a woman of more than usual promise, who at times seems seriously disposed. I shall be greatly disappointed if both husband and wife are not, ere long, numbered with the followers of Christ. I believe there are many in this community who at times are almost persuaded to become Christians, but Satan has them bound so firmly in bonds of polygamy, slavery, and kindred vices, that escape appears to them almost hopeless. Yet, when the times of refreshing shall come,—and I believe they will come, even to this thirsty, moral sahara,—these bonds will be broken, and they will rejoice in the liberty of the sons of God.

*Africa must not be Deserted.*

We are commanded to preach the Gospel to every creature, even to the millions of benighted Africans, who dwell beneath a torrid sun and breathe a pestilential air. After an experience of more than sixteen years, during which time I have carefully noticed the prac-

tical results of colonial exploring and commercial enterprises, I know of no way of obeying that command but by ordinary missionary instrumentalities. If I could see any other agency, which would accomplish the object, I might be willing to retire from the field, and I doubt not others would do the same. The church has undertaken this great work, and her efforts have not been without encouraging success, though her faith has often been sorely tested. The Gaboon mission is one of those agencies by which she has commenced the work—the christianization of Africa. This mission has encountered trials, and, at times, difficulties that in the weakness of our faith seemed almost insurmountable. But every missionary field has its peculiar difficulties, and were we to escape from those we now experience, we might encounter others as difficult to overcome.

21st. Yesterday (Sabbath) our congregations were larger and more solemn and attentive than I have seen them for many months past. Mr. and Mrs. Best have returned from Fernando Po, after an absence of four weeks, in good health, and all the members of the mission are as well as usual. Our prospects have not been as bright for a year past as they are now, and I trust a still brighter future is before us.

We have made an effort to raise a Jubilee offering for the Board, which has resulted in securing the sum of one hundred dollars. Some of it has been contributed by members of the mission, some by members of the church and young men in my Bible class, and fifteen dollars are from an English trader who was sick at our house.

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Shanghai Mission.—China.

LETTER FROM MR. BLODGET, JUNE,  
1860.

MR. BLODGET writes from Kanagawa, Japan. Having been unwell, he had availed himself of the kind proposal of R. M. Oli-

phant, Esq., and taken passage in a vessel chartered by Oliphant & Co., to that place, in the hope of being benefited by change of scene and climate. His health was improving, and he expected soon to return, to resume his labors at Shanghai, or enter on a new field at the north, if one should be opened. He mentions interesting facts respecting some members of

### *His Flock at Shanghai.*

On leaving Shanghai it was necessary to provide for my little flock, which consists of three church members and of others who follow with them and with me, respecting some of whom I have hope that they are near the kingdom of heaven. I applied to Mr. Lambuth, of the Methodist mission, who was acquainted personally with some of them, and who has preached to them several times, during my absence when itinerating. They will be faithfully cared for by him, and, should I not return to Shanghai to reside, will become, I trust, members of the church under his care.

These three church members, with my teacher Tsang, and one member of the Baptist church, have been a comfort and rejoicing to me the past winter. One woman especially, though very poor, old and infirm, and of a mind not strong, has been a great support to my faith. Her prayers, her zeal and love, have been a proof that the Lord was with us to bless the ministry of his word. Often has the tear started in her eye when the discourse has been of divine things, or when our little company has commemorated the Savior's death. She has told me of her prayers, by day and by night, for me and for the members of my family upon the sea, for the other members of the church, and for unconverted persons about her. She is anxious to tell others of the salvation she has obtained, in which good work she has sometimes found willing listeners, and at other times has met with opposition and derision. At first I doubted this woman's sincerity; but afterwards I became convinced of this, and baptized her in Octo-

ber last. Now she seems more zealous than any other member.

Of my teacher I have hope, that the seed of divine grace has taken root in his heart. But he is a very timid man. While his heart is with us, he still fears to confess Christ openly. He has been overheard praying in his own house for courage to confess him, that he might not be denied by him at last. He reads his Bible daily, allowing it to be seen openly upon his table, and prays in secret. The circumstances of such a man call for our sympathy and prayers. They are not unlike those in which a literary man among the Greeks or Romans must have been placed, when convinced that the despised Jesus of Nazareth was indeed the Savior of the world. In this, however, they differ, that in China literature is confined to the state, and confers office and rank in a way not known in those countries. It is much to say of such an one, that he receives instruction like a child, and that in my absence he meets with the poor and the ignorant, to read the Word of God and pray.

The Tuesday evening prayer-meeting originated in the week of united prayer for the outpouring of the Spirit, (which was observed in Shanghai in January last,) and has been continued ever since. At the first meeting, which was held in my own room, there were but seven present. It is now much enlarged and prosperous, and has proved, I trust, a blessing both to the Chinese Christians and to those who are learning the way.

### *Results of Labor.*

I have been thus particular in detailing these things because I have now come to the close of a term of nearly six years in Shanghai, and these are the results which it has pleased God to bestow upon my labors. I mean the *visible* results, for I do not exclude those indirect effects, not yet apparent, which his eye clearly discerns. The Lord grant that many of those who, in Shanghai and the sur-

rounding towns, have heard the good tidings of his grace, may be among the saved at last. To the eye of sense, I know, these results are insignificant, especially when those are remembered who have been removed from my side by ill health or by the hand of death. But granting what there is good reason to believe, that the Holy Spirit has truly wrought upon the hearts of some in this small company, we may behold in them a kind of first-fruits unto God, from a people who have been going down to death—it is appalling to think in how great numbers and for how many ages—without the knowledge of him and his salvation. Let not those who send us forth be discouraged.

Mr. Blodget mentions the death, (April 26,) of Rev. Reuben Lowrie, of the Presbyterian mission at Shanghai, of whose Christian and missionary character he speaks in high terms of commendation.

### *Japan.*

What I have written thus far relates principally to affairs at Shanghai. I will now add a few lines relative to Japan. To one coming from the rice plains about Shanghai, where there are no hills, no woodland, and where clear water is never seen in the streams, the change in climate and scenery is very great. This is a land of hills and valleys and lofty mountains; a land of pure air, clear streams, running brooks, and of fountains of water; a land abounding in trees and flowers of numerous varieties, and rich in productions useful for food, for man and beast. The surface of the ground is very irregular, yet never rough and sterile. The eye is constantly delighted by some unexpected change. The roads in general are narrow, rather paths than roads, winding along the valleys, or over the hills, and often through deep forests of plantation trees. Conspicuous among these are the lofty pines, and the species of cedar known as the "cryptomeria Japonica." Nearly one half of the surface in this region is covered with trees.

The low land, in the valleys, is planted with rice, and, as the level is constantly changing, is divided into small plots, which are irrigated by letting into each water from streams coming down from the hills. On higher land are seen fields of wheat, barley, buckwheat, and pulse. Numerous kinds of vegetables are grown in small patches, among which are the common and the sweet potato, both of excellent quality. The waters of this beautiful bay, and of the other bays and inlets which indent the coast, abound in fish.

### *The People.*

The people of Japan, at least of this part of the islands, strike one as quite different from the Chinese. They are more lively and active, and less under constraint from rules of politeness, and long established usages. One little incident is characteristic. The boat in which I landed was propelled by five men, sculling. Directly after stepping on board, they pushed the boat at her utmost speed, cheering each other on, and exerting all their strength. Looking to ascertain the cause, I saw a small boat before us, sculled by two lads, which they were endeavoring to overtake. This did not require a long chase, and the little flag in the stern of the small boat soon fell under the prow of the larger boat of the pursuers. Then came a hearty laugh and a shout of victory. I have been in China nearly six years, and have traveled many hundreds of miles in boats, but have never witnessed such an incident as this.

In dignity of character and deportment, in outward decency and morality, in a certain steadiness of purpose, in patient industry, and in capacity for extensive business transactions, the Chinese are doubtless superior. The value of the Chinese civilization the Japanese have themselves acknowledged, by adopting it for their own nation. The Chinese is the learned language of Japan, Chinese classics are the text-

books in their schools, and a great number of Chinese words have become incorporated in their language,—a language radically as distinct from the Chinese as the Saxon from the Latin. Yet the civilization of China is too rigid, and but poorly answers the quick and impulsive genius of the Japanese. It fits badly, and hence is but imperfectly acquired.

#### *Readiness to Learn—Missions.*

The Japanese are quite different from the Chinese, in being very ready and eager to learn of foreign nations. Those conversant with persons speaking the English language soon acquire a small vocabulary, and the Government is desirous to raise up for itself interpreters to transact its business. This willingness to learn of others is a hopeful trait of character in reference to the spread of the Gospel in Japan. There is reason to think that the people will be more ready than the Chinese have been to examine its claims, and so to receive it and become Christians. Their present civilization is not indigenous, and is received from a people who have not now, and have not had heretofore, any political power over them. The religion at present most prevalent among them, Buddhism, is also exotic, having been received at second hand from the Chinese. These facts may lead us to hope that the Gospel will have a rapid triumph in Japan; yet we know that the times are in God's hands, who is able also to humble the pride of the Chinese, and incline them speedily to wear the yoke of Christ.

Referring to missionaries of different societies now on the ground, he says:

These brethren have many difficulties to encounter, and have need of much patience and great prudence. The government officials are very suspicious of them, especially of those who are "teachers of the religion of the Bible," and annoy them in many ways. We have

reason to be thankful that men of experience have been called to lead the way in this difficult field. Their previous missionary life in China gives them a great advantage here. At present, they are mainly occupied with the study of the language, but there are not wanting indications that they will be able to engage in their appropriate labors in due time.

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#### *Ceylon Mission.*

LETTER FROM MR. SPAULDING, APRIL 1, 1860.

#### *Oodooville Boarding School.*

FOR the information specially of their benefactors, Mr. Spaulding sends the following account of pupils in the Oodooville school. The letter C, against a name, signifies that both the parents are Christian; F. C. means father Christian, M. C. mother Christian, H. both heathen.

December 31, 1859, I gave an account of forty-one as the average belonging to the school for 1859. Of these, Rebecca Fisk and Margaret Adams had already left, by marriage, so that in fact we began 1860 with only 39. On the 18th of January the following, who had been taken in regularly between 1853 and 1855, were graduated: Emily Backus, Jane C. D. Carpenter, Mary Emerson, Elvira H. C. Homer, Eunice Payson, Eliza White, Mary A. White—7. This would leave in the school, 32; but Emily Cope Asbury was admitted to an advanced class, and Elvira H. C. Homer was allowed to stay another year, in consideration of lost time, by sickness, the previous year, making in all, 34.

On the 28th of February the mission added a class of 15, making the present number on our list, 49. Of these, Ann Poor Levins lately married and left; Anna Brigham Strong has left; Lydia Moses left, gone to the continent; Ann Snell, irregular and left; Martha Coggin, unpromising and left; Martha Goodell also left—in all, 6; leaving now actually in the school, as seen by

the following lists, 43. A star is against the name of those who have left.

*First Class.*

| Names.                     | Parents.      |
|----------------------------|---------------|
| 1 Mary Hewitt, . . .       | Brend, c.     |
| 2 Rebecca, . . .           | Cornelius, c. |
| 3 Ann M. Hickok, . . .     | John, c.      |
| 4 Elvira Clark, . . .      | Homer, c.     |
| 5 Sophia Howard, . . .     | Joseph, F. C. |
| *6 Ann Poor, . . .         | Levins, c.    |
| 7 Catharine Merrill, . . . | Tomper, M. C. |
| 8 Sarah H. Ayers, . . .    | Miller, c.    |
| 9 Sarah Socket, . . .      | Osgood, c.    |
| *10 Anna Brigham, . . .    | Strong, c.    |
| 11 Mary Dickenson, . . .   | Scott, c.     |

*Second Class.*

|                                |                 |
|--------------------------------|-----------------|
| 1 Emily Cope, . . .            | Asbury.         |
| 2 Isabella Cairnes, . . .      | Vatheyan, F. C. |
| 3 Frances A. Devereaux, . . .  | Virany, H.      |
| 4 Maria H. Hawes, . . .        | Sooper, M. C.   |
| 5 Eliza Holman, . . .          | Lawrence, c.    |
| 6 Martha Ann Mather, . . .     | Catheraman, H.  |
| 7 Sarah Chapin, . . .          | Mather, c.      |
| *8 Lydia, . . .                | Moses, F. C.    |
| 9 Harriet Wyman, . . .         | Niles, c.       |
| 10 Catharine S. . . .          | Payson, c.      |
| 11 Joanna Maria Ridgley, . . . | Jacob, c.       |

*Third Class.*

|                                 |                |
|---------------------------------|----------------|
| *1 Martha Chambers, . . .       | Coggin, c.     |
| 2 Lucy Minor, . . .             | Dwight, c.     |
| 3 Louisa G. Ely, . . .          | Sooper, H.     |
| 4 Elizabeth Fletcher, . . .     | Emerson, c.    |
| *5 Martha Sheldon, . . .        | Goodell, F. C. |
| 6 Elizabeth S. . . .            | Holman, c.     |
| 7 Harriet, . . .                | Lawrence, c.   |
| 8 Amelia Newton, . . .          | Little, H.     |
| *9 Anna, . . .                  | Snell, c.      |
| 10 Lucy Maria Smith, . . .      | David, c.      |
| 11 Mary Houghton, . . .         | Spencer, c.    |
| 12 Abby Maria Whittemore, . . . | Catheram, H.   |

*Fourth Class, aged 11½ to 12½.*

|                      |                |
|----------------------|----------------|
| 1 Susan, . . .       | Dwight, c.     |
| 2 Jane, . . .        | Emerson, F. C. |
| 3 Harriet, . . .     | Gantier, c.    |
| 4 Lucy, . . .        | John, c.       |
| 5 Pannâchy, . . .    | Levins, c.     |
| 6 Eliza Young, . . . | Moody, c.      |
| 7 Susan Poor, . . .  | Niles, c.      |
| 8 Anna, . . .        | Parker, c.     |
| 9 Catharine S. . . . | Scott, c.      |
| 10 Vellyamma, . . .  | Simon, c.      |
| 11 Mary S. . . .     | Strong, c.     |
| 12 Pareapully, . . . | Joseph, F. C.  |
| 13 Elizabeth, . . .  | Taylor, c.     |
| 14 Mary, . . .       | Welch, c.      |
| 15 Mootâchy, . . .   | H.             |

Of these fifteen, in the fourth class, all but one may be said to be Christian children, and only six in the whole school are marked as heathen children.

*Madura Mission.—India.**PERIACULUM.*

LETTER FROM MR. NOYES, JUNE 8, 1860.

IN this letter Mr. Noyes refers to several obstacles and discouragements in his field, and on the other hand to encouragements. He thinks he was able, at the close of the year, "to report as favorably respecting the station as could reasonably have been expected;" mentions, among other difficulties, caste feeling, and "not being able to find suitable persons to be ordained as native pastors over the churches;" and speaks of the anxiety and embarrassment caused by being called upon to reduce expenses in the missionary work, and of the liberality with which native Christians, at the different stations of that mission, are contributing, out of their deep poverty, Jubilee offerings to the Board.

*Opposition of Zemindars.*

Mentioning difficulties, he refers to the opposition of zemindars and says:

You are aware, perhaps, that zemindars are those who, by paying a certain sum yearly to the Government, have the right of collecting all the taxes from some large tracts of country. They hire the land in the mass, and let it out in lots to cultivators. Though no magisterial or police authority is conceded to them by Government, and they are as much subject to the laws as any other citizens, practically they are tyrants, having the means of oppressing the people to almost any extent. It is for the interest of the cultivators to keep on good terms with them, and they dare not report against them, for fear of losing their lands. The poorer people, also, dare not do any thing forbidden by these men, for the zemindar, if he chooses to punish them, not only may have them brought before him and

whipped, but may send men to plunder their crops, may transfer to others their wells and gardens, prevent their trading in the markets, deprive them of the services of the washerman and the barber, and in a thousand ways annoy them. These zemindars are heathen of the worst kind, and generally opposed to Christianity.

There are four in my station district. Two of them make us no trouble, but the other two will allow none of their people to join our congregations if they can possibly prevent it. In one village, where I had a flourishing congregation, which, with some aid from the mission, had just completed a neat little church, every Christian was obliged to leave the zemindary. In another village, a large congregation has been reduced in the same way to three families.

#### *Encouragements.*

As encouraging circumstances, I may mention, that many people under my charge have made considerable advance in scriptural knowledge; that the standing and influence of some in the community, has been raised since they became Christians; that many are more moral in their conduct and cleanly in their habits than formerly; that there is a growing regard for the Sabbath and for the law of marriage; that the drinking of intoxicating beverages is considerably less than formerly; that the Christians are less fond of going to law than they used to be; that they are interested in doing something for the improvement of their places of worship and in contributing to other benevolent objects; that more of the females attend church and study Scripture lessons than heretofore; that there is an increasing desire on the part of some to learn, themselves, and to have their children educated; and above all, that during the year there have been, as we have reason to believe, a few real conversions and several admissions to the church.

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### Assyria Mission.—Turkey.

#### BITLIS.

LETTER FROM MR. KNAPP, JUNE 9,  
1860.

#### *Persecutions.*

PORTIONS of his former letter, to which Mr. Knapp refers, were published in July. In the present communication, which must have been written with no knowledge of the sad events even then transpiring in Syria, he not only gives the particulars of some cases showing the opposition to Protestantism which was exhibited at Bitlis, but refers to other cases, and says "there appears to be a simultaneous effort, throughout this large Erzroom pashalic, on the part of the Armenian hierarchy, to suppress our work;" and "what surprises us most is, that the Mussulman officials, from the Pasha downwards, should lend a supporting hand to this opposition, and that in the face of firmans granting religious liberty throughout the empire." He refers to these cases, he says, "to show the want of this religious liberty," and expresses the feeling that something more must be done to secure it in that portion of the Turkish empire. In view of these and other like cases, the Northern Armenian mission, at its late annual meeting at Kharpoot, appointed a committee, by whom a memorial to the Evangelical Alliance was prepared, and forwarded to Sir C. Eardley. Mr. Knapp writes:

In my last I referred to the persecution of a young man, the only open Protestant at this place. After the settlement of his tax difficulty, he was assailed in other ways. The chief var-tabed secretly sent for him, hoping, either by promises of money or threatenings, to get him back; but hearing of his designs, the young man did not go, fearing that when they saw persuasive measures would not prevail they would beat him. They then resorted to another artifice, refusing to restore him his wife, who had a few weeks previously gone to visit her mother. When the mother refused not only to give her up, but also threatened to marry her to another, we thought it time to interfere in the young man's behalf. But the

Governor, instead of sending for the woman and restoring her to her husband, as he might have done, sent to consult the vartabed; who declared that he should not allow her to be restored, and in the most insolent and defiant manner said to us, in the presence of the Moodir, "Appeal, if you please, to Erzroom—to Constantinople—to England—to America!" Instead of appealing at that time, we chose to have the Governor apply to Moosh for instructions; and we have recently learned that the matter was there referred to the Armenian ecclesiastics of a celebrated monastery near that place, who decided that a married couple could not be separated on account of their religious opinions.

#### *A Mob.*

Just at this time, (March 15th,) a young preacher, who was sent by Mr. Walker, of Diarbekir, to assist me for a short time, arrived. It soon became apparent that the ecclesiastics were determined to put us down at all hazards, for they gave orders to their people to *beat* the Protestants wherever they should find them. The second day after Hagop, the young preacher referred to, arrived, he accompanied me to the markets. While we were seated, by invitation, in one of the stalls, the servant of the chief vartabed came up and commenced conversation with Hagop, and used much abusive language; at the same time designedly attracting a crowd around us, whose countenances exhibited evil designs. We soon repaired to another street, to avoid the rabble; and there we were no sooner seated than the same servant appeared before Hagop, and commenced again his abusive tirade. Hagop modestly replied to him, that such conduct was both uncivil and unchristian; whereupon the servant struck him on the side of his face, and dragged him into the muddy street. An excited crowd soon gathered, which bore him irresistibly along; and at the same time

I noticed one of the vartabeds assisting with his own hands in thus dragging him through the market. But for the timely interference of one of the Armenian rulers, as the mob was passing his shop with their victim, I doubt not the consequences would have been serious. We immediately repaired to the Moodir; who, instead of sending for the ring-leader, and having him punished, sent for the Armenian primate, who commenced a tirade of abuse. He wished to know why we came to trouble the Governor with our complaints, denied that Hagop had been beaten, but declared that if he had appeared before his shop he himself would have beaten him! After a long strain of such abuse, we turned to the Governor for his decision, who gave us to understand that he could do nothing for us. In despair we left him. Matters looked discouraging. For two months scarcely any had dared to attend our Sabbath meetings, and much less would any dare to do so in the future, now that it was seen we were helpless, and unprotected by the authorities. It is true, we had many callers at our house—sometimes a dozen at once—with whom I spent hours in religious conversation, but now we could hope for no audiences at our chapel.

#### *Appeal to Erzroom—Relief.*

After mature deliberation it was thought best that I should present the matter before the Pasha. Accordingly, committing my family to the care of our heavenly Father, with no earthly protector but my nearest Mussulman neighbor, with a heavy heart I turned my face toward Erzroom.

After a most tedious journey I reached that place April 3, and immediately laid my complaints before the British acting-consul, Mr. Calvert, who, with praiseworthy promptness, presented them in person to the Pasha. The latter, who had heretofore appeared quite averse to allowing Protestants any favor, granted

the consul all he could desire. He at once saw that the troubles which the Protestants were suffering at various places, were all simultaneous with those experienced at Bitlis, and were evidently the result of the intrigues of the Armenian ecclesiastics. Perhaps he saw that they had become more bold by his slackness in attending to the claims of Protestants. He issued orders to have the ring-leader summoned to Erzroom, as also the vartabed who assisted him in the affair, and the Armenian primate. He also retained Hagop, whom I had taken with me, to substantiate the charges brought against them. But before the Pasha's orders had reached Bitlis the ringleader had fled to parts unknown; and it was considered best that the two other persons should be attended to here. Our new Governor, who had recently arrived from Erzroom, called them to account, and gave them a severe public reprimand; and by his promptness, thus far, has done all that we could desire of him.

#### *Death of a Preacher—Trouble about the Burial.*

During my absence, our preacher, Baron Marnoog, died. He had been very feeble for nearly a year, and it had appeared evident, for some time, that he could not remain long with us. He was born in 1829, in Diarbekir. He abandoned the errors of the old church in 1850, and in the summer of the following year entered Bebek seminary, where he was hopefully converted at the close of his first year. He was in the seminary about three years and a half, and owing to ill health returned to Diarbekir in the summer of 1857. Since then he has spent most of the time here, giving good evidence of being a follower of Christ.

To the disgrace of the town I must add, that the Armenians gave my wife, and Mrs. Nutting, a great deal of trouble and anxiety in their arrangements for M.'s burial. There has been no

Protestant burial-place secured here; and the plan was to have him buried in my garden, as the ladies supposed there would be no interference; but, to their surprise, the Armenians gathered in a crowd upon our premises and forbade the digging of the grave! By the interference of our Mussulman neighbors, who are very friendly to us, the Armenians so far receded in their demands as to grant permission, on the ladies' giving a paper promising to have the remains removed in the course of a year! As there are many grave-yards within the city, and one within half a dozen rods of my house, it was evident that their demand was an act of sheer, wanton oppression. A carpenter was found who had worked for us, and was friendly to us, who rendered the assistance desired of him; and to avoid the disorderly crowd that would be gathered to witness the first Protestant burial in the place, the service was performed in the night. Such was the caution necessary, in the state of hostile feeling excited by the bigoted Armenian hierarchy.

As soon as I returned from Erzroom, I stated the facts to our new Governor. He summoned the ringleader in this base opposition, severely reprimanded him, and compelled him to restore the paper he had so shamefully extorted from my helpless family. The Armenians have given those who assisted in the funeral rites a great deal of trouble, and have even attempted to extort from them unjust taxes, in consequence of their friendly aid in our extremity.

#### *Hopeful Indications.*

At the close of his letter Mr. Knapp, having dwelt, as he says, "upon the dark side of the picture," remarks that "hope is dawning, and better things, we trust, are in store for this people." Recently, a delegation had called several times, and stated that seventy families were ready to become Protestant if the missionary would "grant them protection from injustice and oppression." Any such movement, dictated by sinister motives, was of course discouraged, and they were told that when they gave evidence that they

were seeking the truth for the truth's sake, they would be gladly welcomed. A number of these applicants were "Bible readers." On the first Sabbath in June, about fifteen of them attended the mission chapel; and in a postscript, dated June 11, Mr. Knapp says: "Yesterday we had fifty present at our chapel, including about twenty of the new comers. They have taken a bold step in venturing to appear at our services, and as evidence of their sincerity, they have besought us to hold a meeting in their quarter of the town, and promise to let us have a house for two months gratis, if we will do so. We have consented to make the trial."

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### Southern Armenian Mission.—Turkey.

#### MARASH.

LETTER FROM MR. WHITE, JULY 17,  
1860.

MR. WHITE introduces his letter by an expression of regret, that he had not been able to write more frequently and fully respecting the work at Marash, but remarks that, since the departure of Dr. Pratt, "the examination of seventy candidates for church membership, preparation for the annual meeting of the mission, the weekly instruction of the male and female members of the Sabbath school, and writing a sermon each week, besides all the various miscellaneous matters which necessarily will arise every day, in a large community like this, have left no time for correspondence."

#### Annual Meeting—Welcome.

On the 28th of April, we had the pleasure of welcoming the members of the mission, and entertaining them during the fourth annual meeting. The occasion was one of deep interest to our people, it being the first time the annual meeting had been held in this place. They went out in large numbers, a distance of ten miles, to welcome the brethren to the city, singing as they returned—"The year of jubilee has come." The procession, as it entered the city, was like the triumphal entry of a prince. How different this from the state of things eight years ago, when five helpers, one after the other, were either imprisoned or ban-

ished, and Dr. Schneider was forbidden by the Pasha to preach!

#### Additions to the Church.

On Sabbath, the 29th, twenty-eight individuals were received to the church, making the total membership 172. The audience on that occasion numbered 1,491. On the following Sabbath we held the dedicatory services of the new chapel. The sermon was preached by Mr. Schneider, (from Ex. xx. 24,) and the dedicatory prayer was offered by Mr. Powers. *Sixteen hundred* persons were present, the church being filled nearly to its utmost. I need not assure you, my heart swelled with feelings of gratitude and joy to see so many, at least for once, hearing the words of eternal life within its walls. May God accept this imperfect work, and sanctify it as the birthplace of many immortal souls into his kingdom.

#### Albustan—Mussulmans.

Having spoken of the meeting as one "enjoyed much, there being more of a spirit of prayer and love than at any meeting we had attended," Mr. White mentions a journey in May to Albustan and Yarpuz, and says:

The work at Albustan seems to be of a deep, substantial character. There have been a number of accessions since winter, the community numbering 90 souls. Three individuals were united to the church, which now numbers fifty-two, and five children were baptized. The audiences numbered usually from fifty to one hundred, but at the communion one hundred and fifty were present, and many were compelled to go away, not being able to crowd in. I had many calls from Mussulmans, especially those of the "Sheikh" sect, mentioned in Dr. Pratt's letter of last November. Every day they would come, and with an apparent sincere desire to learn the truth, would hold long conversations on the fact of man's sinfulness, and how it was possible for God ever to forgive sin. "We have lost God;"

“We have lost the road;” “We cannot find God;” were expressions they used very often. At almost every meeting, from three to five Mussulmans were present. One is known all over the city as a Protestant, and a second is a member of the Governor’s council. He has learned to read the Armenian character, and joins in the singing, but I fear his interest is more intellectual than spiritual. During the past winter, there has been a delightful work among the women. Twenty-two are engaged in learning to read, and a number of these give some evidence of a work of grace having been begun in their hearts.

On the whole, my visit was very satisfactory, and I trust some good seed was sown. I called upon all the principal Mussulmans and Armenians, who, without an exception, received me with much apparent kindness and regard. A very just and strong separation of the Protestants was effected, and their head-man has since been constituted a member of the Governor’s council, by an order from the Pasha.

### Yarpuz.

In Yarpuz, six hours west from Al-bustan, there is a little band of twenty Protestants, but owing to their having had no good instructor, they are as yet very ignorant, and the work has made but little progress. A new helper is expected to start for the place next week. Yarpuz is the ancient Arabissus, and according to current reports, once contained 300,000 inhabitants. Certain it is that it was a large city, for it was the birthplace of two Roman kings, and even now many very beautiful marble columns and slabs are found. It is now, however, a poor, Turkish village, of four hundred houses.

Mr. White mentions that, by vote of the mission, Mr. Schneider had spent six weeks at Marash, teaching theology to an interesting class of ten young men. Mrs. White has taken under her care a class of girls, now numbering twelve, in whom she feels a

deep interest. “The congregations are large, with some evidence of the presence of the Holy Spirit;” and “Deacon Bedros, who was the cause of so much trouble last summer, seems melted down under a sense of his sins,” which he has confessed to the congregation.

### Letter from the Church—Donation.

I take pleasure in sending you the following letter from the church and congregation here. They heard of the indebtedness of the Board, and of their own accord send this letter as an expression of their gratitude to you. They have subscribed nearly forty dollars, which does not seem large, and yet is equal in value to a day’s work from each of the one hundred and seventy-two members of the church. If every church member in America would give a day’s labor, how soon would that debt be paid!

To our beloved brethren in Christ, the Secretaries and Members of the American Board:

*Brethren, beloved of the Lord,*—God has richly blessed you, in that he has filled your hearts with love to lost man, and caused you to send aid and sympathy to the distant parts of the earth. And he has greatly blessed us, in that he caused you not to forget our people, but led you to send to us your beloved children, making us partakers of blessings passing knowledge. We, both temporally and spiritually, were in a state of bondage, and had it not been for the exertions of Christians like yourselves, even to this day we must have remained in that bondage. Thanks be to God, by means of your efforts, our bonds are broken.

This year you have been brought to the Jubilee year. This to us, as well as to yourselves, is a cause of great joy. But in the midst of our joy we were made sad by hearing of the heavy debt which rests upon you; for some debts deprive us only of bodily rest, but this debt, if not paid, will deprive many souls of eternal life. For this cause we greatly desired, according to our ability, to endeavor to send you some aid; but on account of our poverty, our ability is so small we felt ashamed to send. Still the desire conquered, and we have subscribed about one thousand piasters. We confess this is little fruit from the many seeds you have sown, and it is not worthy to be mentioned. Still, the widow’s mite was acceptable to Christ, and we hope you will

accept of this our mite. May the Lord prosper you in your work, and cause us to bring forth much fruit to his glory.

THE PROTESTANT CHURCH IN MARASH.

### Northern Armenian Mission.—Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JULY 25, 1860.

THE disturbances at the capital of the Turkish empire, of which Mr. Dwight gives account in this communication, have already been made known to the public; but the readers of the Herald will expect to see a statement of the facts in the case from some missionary of the Board who was on the ground at the time, and the letter should be published here as an important part of the history of missionary operations in Turkey.

#### Riot at Constantinople.

We have had a most exciting scene here during the past week, which has taken us back quite to the days of the persecuting patriarch Madteos; and I think it may even be traced to the same unprincipled man as its author, although he is far away from us now.

On Saturday, July 14, one of the oldest of the Protestants died, in the quarter of this city called Balat; and his body was carried outside of the city walls, to the nearest Armenian cemetery, for burial. I ought just to say here, that the cemeteries around the capital were the gift of the Sultan to the different communities in olden times, and that each community took into its own hands the matter of selling family burial lots to its own people.

The Armenian cemeteries, of which there are several, to accommodate the different quarters, have been always considered as belonging to all of the *Armenian race*, without reference to their religious opinions. Consequently, that portion of the Armenian community that acknowledges the Pope of Rome as its head have always buried their dead in their old burial places; and subsequently, when many of the Armenians became Protestants, they were allowed, without

molestation, to do the same. In the present instance, as in other instances, a Protestant family owned the burial lot, or square, in which the body was to be placed. It was, however, the first Protestant interment that had taken place in that particular burying ground.

The procession was met first by a priest, who interdicted the grave diggers (Armenians) from digging the grave. The Protestants then brought Turkish grave diggers, but they were soon sent off by a mob, and the coffin was carried forcibly out of the burying ground. There it remained, unburied, for four days, during which time active negotiations were going on between the Protestants, the Armenians and the Porte, the mob, meanwhile, keeping possession of the burying ground by day and night, and gradually augmenting in numbers, until there were several thousands of the very lowest class of Armenians, among whom were sprinkled a few Greeks.

On the fourth day, the United States Minister at the Porte, Mr. Williams, became thoroughly roused up, by the indignity thus cast upon the Protestant name and the inhumanity of the opposition to the burial, and through him the British Ambassador also was started. Both went, together, to the Porte, and also to the Armenian Patriarch, and strongly remonstrated against such barbarity. The consequence was, that on the same evening an order was issued for the burial to take place within the Armenian cemetery, the Patriarch and head of the Armenian community fully agreeing thereto.

The head of the police proceeded at once to the ground, accompanied by the secretary of the Protestant community, pastor Hohannes Der Sahagyan, who was to officiate on the occasion, and several of our Protestant brethren. It was nine o'clock at night, however, before the place for digging the grave was finally decided upon, by the consent of all parties; but the appearance of the mob was such, so highly excited were

their fanatical passions, and so outrageous their threats, that the Pasha wisely concluded not to proceed with the burial till morning. At an early hour another Pasha (the Serasker, or Minister of War) came upon the ground, with several hundreds of troops, in addition to those already there, and orders were given for the burial to be made.

At the first blows of the pick-axe, however, the mob gave an unearthly yell, and rushed forward like demons; when the troops were ordered to meet and disperse them, though without firing. They used, vigorously, the butts of their muskets, bones were broken and perhaps skulls, and after some twenty or thirty had been wounded, the mob fell back. The Patriarch himself now came upon the ground, and other dignitaries of the Armenian church. All gave their full sanction to the spot selected for the burial, the grave was accordingly dug, and the Protestants were directed to place the body in it. Just then the Serasker Pasha, the highest officer upon the ground, and in fact one of the highest in the Empire, commanded them to stop; and to the great surprise of the Protestants, said that the grave which had been dug must be filled up, and another dug for the burial *outside* of the cemetery, (there is no wall, or fence,) and in the middle of the public highway! This was accordingly done.

The Protestants who were present, however, declined taking any part in the burial in such a spot, as it would be pouring indignity upon the Protestant faith. The Pasha urged them, most strenuously; but after declaring to him, respectfully, their readiness to obey him and their Sultan in all things, they firmly maintained their ground, that they could not perform their funeral services over the body if it was buried in this way, in the road; and that they should leave the whole responsibility with him, to bury it where he pleased. They then retired a short distance, and remained silent spectators of the scene that fol-

lowed. By Mussulman hands the grave was dug; by Mussulman hands the coffin was put into it; and by Mussulman hands it was filled up. The Pasha, however, by great urgency, succeeded in inducing pastor Hohannes, as a private minister of the Gospel and on his own responsibility, to utter a short prayer. He merely gave thanks to Father, Son and Holy Ghost, and then retired. As soon as the grave was filled up, the mob rushed over it, spitting upon it, trampling it down most spitefully with their feet, and pouring out their curses upon Protestantism, in the presence of the Pasha, the Patriarch, and all the other dignitaries present.

As might be expected, the representatives of the foreign Protestant powers at the Porte were greatly aroused by these disgraceful scenes. A meeting of five of them was held last Friday, at the British Embassy, and a very strong note was addressed by them, jointly, to the Porte; making some demands which can hardly fail of being complied with, and which must make a noise here. The Porte have just now officially informed Sdepan Effendi, the head of the native Protestants, that they have come to the decision to present to this community ground for separate cemeteries of their own, in three or four different places around the capital.

#### *General State of Feeling.*

Much bitterness is now manifested towards us, and towards our native brethren. We cannot walk the streets without being insulted. The general state of feeling here is any thing but satisfactory. The events that have occurred in Lebanon and Damascus seem to be kindling up an inward fire in the hearts of Mussulmans and Christians in this city. The outrageous proceedings of the Armenians at the burying ground, so unlike their former character, are strongly suspected of having had a foreign instigator; and it is firmly believed that *the great object* was to provoke the

Turks to fire upon the mob, when the hue and cry would have been raised that Mussulman fanaticism had shed Christian (?) blood, and tens of thousands of Christians (?) in this capital would have started up to revenge it; which of course would have brought on a general and terrible civil war, in the streets and houses of Constantinople.

In fact, we see reasons enough, on all sides, to apprehend that such a thing may be brought on any day. May the Lord avert it, by his providence. One thing is becoming more and more certain, namely, that the real disturbers of the peace in Turkey are the so-called Christians of the country. The Maronites of Lebanon first provoked the Druzes, —though the conduct of the latter has been such as to call forth the indignation of the whole civilized world. The Armenians were the sole cause of the disgraceful scenes here, and so it has been on all similar occasions heretofore. Our comfort and our hope are in the fact, that the Lord God Almighty reigns. He will put all enemies under his feet. May we ever be found among his friends.

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ESKI ZAGRA.

LETTER FROM MR. BYINGTON, JUNE 7,
1860.

Progressive Movement among Bulgarians.

MR. BYINGTON had recently made a tour of five or six weeks, to visit several important places in the Bulgarian field. He was accompanied by Mr. Clark, of Philippopolis, for a part of the way. Giving the general impressions made upon his mind by what he had seen, and what had been accomplished in the tour, he says :

This tour has served to strengthen our former impressions of the importance of missionary effort among the Bulgarians. In every town that we visited there is a waking up, a decided progressive movement. The young men are the soul of the movement, and as the older men, with their prejudices, pass from the stage, still more rapid progress will be made.

It is a very encouraging circumstance, that schools are not only found in the larger towns, but in many of the villages; so that the Bulgarian nation can soon be called a reading nation, and much good can reasonably be expected from the distribution of religious literature. While this is true, there is another view of the case which is not so hopeful. The more intelligent Bulgarians are idolizing education. I have heard intelligent men speak as if that was all that was needed for the reformation of the life and the purification of the heart; and it may be that they must first be taught by sad experience their mistake, ere they will receive the gospel in spirit and in truth.

Sale of Scriptures.

This tour has enabled us to form some opinion as to the importance to be attached to the rapid circulation of Scriptures among the Bulgarians. It is really a cause for the deepest gratitude, and good ground for encouragement, that so many copies of God's word are now to be found in the hands of Bulgarians. Where the truth goes, there we can pray and expect that the Spirit will go.

But if we should take the sale of the Scriptures as evidencing their love for the truth, we should greatly err. That many purchased because of their desire to read the Bible, is doubtless true; but I think it was evident that the majority purchased because it was the cheapest reading book they could find for their children.

Mr. Arms.

A letter from Mr. Arms, who has been located by the mission at Eski Zagra, announces his arrival there on the 13th of July. He was accompanied from Constantinople by Mr. Meriam, (returning from the annual meeting,) as far as Adrianople, where he was met by Mr. Byington. He speaks of "the beauty of Eski Zagra, its healthiness and its rich soil, making it almost a paradise," and says there are many hopeful indications, and also some discouraging features, connected with the missionary work there. The native

helper has had an unexpected door opened to him for preaching, in a village eighteen miles distant. By invitation of the Bulgarian priest, he had preached in their church two Sabbaths; the first time to a congregation of over two hundred, and the next Sabbath to a "crowded house."

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 PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, JULY 18,  
 1860.

IN this letter Mr. Meriam speaks of his journey to and from Kharpoot, to attend the annual meeting of the mission, as the only delegate from the three stations in the Bulgarian portion of the field, and refers to action of the mission upon some points relating to the interests of those stations. A school for girls in Bulgaria, and also a school for young men, are felt by the missionaries to be of great importance. He writes as follows respecting the

*Present Condition of the Work.*

We have reason to hope that we are gaining more and more the confidence of the people. As we become more familiar with the language, our intercourse with all classes is more and more easy and pleasant, and our position more hopeful and encouraging. The community is not yet sufficiently awake to the fearfulness of its spiritual condition to be *eager* to hear the truth, but the symptoms of wakefulness increase rather than diminish.

We do not have large audiences on the Sabbath. The Sabbath is made a day of pleasure by the majority of the people, and it is hard, even for those who would willingly hear the Gospel preached, to break away from former customs and associates to attend divine service in a private house. The young Bulgarian mentioned in the annual report of this station, whom we hoped to see come out into the full sunlight of Jesus' love, is yet in the dark. He finds it very difficult to maintain a true Christian life in the midst of the influences surrounding him. The hostility between Bulgarians and Greeks still exists, although there is a cessation

of outward demonstrations. The repugnance of the Bulgarians to the rule of the Greeks has reached such a pitch as to foreshadow revolution. The Bulgarians can now hardly stop short of entire independence, however long it may be before such a result is brought about. We think it our duty to preach to them neither politics nor Protestantism, but Christ and him crucified.

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*Recent Intelligence.*

NORTHERN ARMENIANS.—A letter from Mr. Crane, who sailed from Boston, July 3, in the Henry Hill, with his wife and children, Mr. and Mrs. Livingston and Miss West, announces their arrival at Malta, August 9. The company had "all enjoyed excellent health," and Mr. Crane speaks of Capt. Polleys, and of their accommodations, fare and treatment, in terms of high commendation. "We have been delighted," he says, "and I trust truly grateful."

Mr. Schaufler writes, August 21, respecting affairs at Constantinople: "At present all seems to be quiet and settled again."

SYRIA.—Mr. Calhoun wrote from Abeih, July 20. Referring to the civil war and the breaking up of other missionary stations, he says:

At Abeih we are still quiet, to all appearance, and yet all is unquiet in the minds of the people—Druzes and Maronites. The foundations are out of course. Nothing is settled. Yet I hope that there will be a solution and consequent calm, and perhaps a wider door than ever opened for the preaching of the Gospel.

We are still holding on here; we feel it important to do so as long as possible. This is the seminary station, and the Board has considerable property at stake. Here, too, is the centre of the mountain church. And it is worthy of remark, that during these commotions not a single member of this little Protestant community has been injured in person or property—not a single individual compelled to go out to war. The Governors, all Druzes, have been most attentive to our wants and wishes, continually assuring us of their determination to protect us and our premises. They have allowed us, without a word of dissent, to receive refugees from all quarters.

A letter from Mr. Thomson, of Beirut, written at different times, in the latter part of July and August 2d, speaks of the fearful massacre at Damascus, commencing July 9th, accounts of which have appeared in many publications, and which, he says, "was a hundred-fold more awful than we were at first

willing to believe." "The greatest villainies, both in plundering and killing, and nearly all the abuse of the women, were the work of regular Turkish troops and their officers." He mentions the arrival of English vessels of war, and says: "In Beirut we have actually had two incipient uprisings, whose end was to have resembled the seven days' slaughter in Damascus; nor do we now feel safe for an hour but in the presence of the mighty fleet, whose thousand cannon point day and night upon our city." With reference to the wholly uncertain future he writes:

In general it may be said, with confidence, that the mountains certainly, and probably all the country, will be disarmed. This will be a long work with the Druzes, Metawelies and Moslems of certain districts. Then there must go on with this, the punishment of a large number of the more notorious murderers. After all this has been achieved, government must be reconstructed, on some basis sufficiently strong and energetic to hold all parties steady, and then, by degrees, confidence will be restored, and the country will revive with great rapidity. There is a surprising elasticity in this country, and when order, peace and security are restored, things will right themselves with astonishing dispatch. And I am not afraid to repeat an idea already expressed, that the ultimate result on the cause of Christ may be very auspicious. Let us hold on therefore; and let all pray for us, that our faith fail not.

Mr. Jessup wrote, August 8, that instead of nearly all the Protestants at Hasbeiya having lost their lives in the massacre there, as was at first supposed, only about ten had been killed up to that time.

A letter from Mr. Ford, dated August 16, states that the first installment of French troops had that day entered Beirut harbor. Dr. Van Dyck and wife had returned from Germany, and Mr. Ford was expecting to return to his station, (Sidon,) soon. He writes:

All is quiet in these parts just now. \* \* \* We have a firm conviction that God will not allow his work to be suspended in this land, but will, as on former occasions, interpose and overrule for the ultimate good of his cause. \* \* \* We have had a very great burden thrown upon us by the influx of refugees from the mountain and the interior, and we feel called upon to devote ourselves mainly to their relief for the present. About 4,000 receive a daily allowance at the mission premises, (exclusive of 2,000 looked after by Mr. Bistany and Mr. Araman,) and although the means of providing for these thousands come from the funds of the Anglo American Relief Committee, the chief burden of distribution and of details falls upon the missionaries.

ASSYRIA.—Mr. Walker, of Diarbekir, mentions, July 12, the purchase of the late resi-

dence of the English consul for a chapel. He hopes the building may be paid for without calling upon the Board for aid. The boys' schools, he says, "are already in the premises, and we have made ready the chapel by an easy throwing of four rooms into one, and will commence worship there in a few weeks."

NESTORIANS.—A line from Rev. A. L. Thompson announces his arrival at Oroomiah, with Miss H. N. Crawford and Miss A. J. Beach, on the 2d of July, after a very comfortable and prosperous journey from Trebizond, accompanied by Mr. Ambrose, of the mission, who was sent to conduct them on their overland journey.

AHMEDNUGGUR.—Mr. Ballantine wrote July 4, mentioning a meeting of the Mah-ratta missions at Ahmednuggur in June, the special object of which was to make arrangements for the union of the Bombay, Satara and Ahmednuggur missions in one "Mah-ratta mission." At the communion season, June 24, about 200 native members of the churches gathered with the missionaries around the table of the Lord. Nine persons were received on that day to the first church at Ahmednuggur, on profession of their faith, of whom one was a boy in the school for catechists, and two were girls in Mrs. Ballantine's school. Mr. Ballantine writes:

Of these nine persons, three men were baptized the day before, by the pastor, Harri-punt, at their village, Shendee, six miles from here. They belonged to the Mahar caste, but are very intelligent, active men, and have for some time been desirous of being received to the church. They were baptized in the temple of Marootee, before the gate of the village, that being the only place where the congregation could conveniently assemble. The Pateel, or head man of the village, who is very friendly to Christianity, was present, and was willing that the exercises should be conducted in that place. Other principal men of the village were present also, and listened with attention. When we remember that in general a Mahar is not allowed even to enter such a place as this temple of Marootee, which is the place of resort for the higher castes, where they sit and gossip, and where also the business of the town is usually transacted, it is indeed a matter of surprise that the authorities of the village should have allowed these persons to be baptized there. It is doubtless to be attributed principally to the fact that the Pateel is very friendly to us, and always treats us with great respect and attention. He has also been very kind to our native assistant there.

The mission appointed two girls, from Mrs. Ballantine's school, as teachers of schools in the villages. "We trust," it is said, "that the experiment of having female teachers

will work as well here as in the Madura district." On the 27th of June, Vishnoopunt was ordained as pastor over the second church at Ahmednugur.

ZULUS.—Mr. Tyler, of Esidumbini, wrote May 3.

In presenting the report of the Esidumbini station, I must say, with sadness, the heavens are still as brass over our heads, and the earth as powder and dust beneath our feet. The precious "seed of the kingdom" has been sown broad-cast, another year, but I fear it has fallen too often by the wayside, on stony ground, or among thorns. I see no spiritual vegetation such as is calculated to fill the hearts of angels in heaven with joy, and excite the gratitude and praise of saints on earth. Our daily school has been continued without interruption, and a few, who began the year as scholars, still attend; but the greater part have chosen to wander from kraal to kraal, unwarned and unchecked, following the vile inclinations of their own hearts, rather than submit to the wholesome restraints of divine truth. Our congregation on the Sabbath has averaged, most of the year, forty, and I cannot complain of inattention on the part of those who are present. We have endeavored, as far as we have been able, to stock the memories of the people at our station with the great and fundamental truths of the Bible, so that if any of them do believe in Christ, they may exercise an intelligent faith and be able to give a reason for the hope that is in them. At times it has seemed as if a mercy-cloud was about to break over our heads and the drops of pardoning grace to descend upon our station; and then again, some furious storm of heathenism would come between, and moral darkness, despair and death ensue. Our cry daily is, "Come from the four winds, O breath, and breathe upon these slain that they may live." We long to hear the sound of a going among the mulberry trees throughout this whole land, so beautiful in its natural features, and where "only man is vile." Amid many discouragements in our work, I would not say that we are wholly without hope. In God's everlasting promises we have an unailing source of encouragement, and we see some improvement also in a few who have attached themselves to the station, apparently determined here to abide.

SANDWICH ISLANDS.—Other station reports from the Sandwich Islands have been received, since those used in another part of this number of the Herald were in type. Extracts might have been given from some of these had they come to hand at an earlier day. Mr. Parker, of Kaneohe, speaks of the idolatrous "hulas" as having been broken up in his field in August, 1859, when the new code of laws went into effect. The manufacture and use of intoxicating drinks, however, have continued contrary to law, and encouraged, it is believed, by those in authority. The Papists "were never more active." But he is permitted to report unusual interest in

religion in the earlier part of the year, and the addition of fifteen to the church by profession, while about forty stand now propped for admission.

Mr. Rowell, of Waimea, says, in regard to results of missionary labor, "a sickening experience has taught me to look with suspicion on all appearances of good" among the people. "Still, with all my fear and trembling, I must and will hope that almighty grace will effect the salvation of many, even of those whose daily life fails to inspire me with confidence in their Christian character." Differing from some others, he sees little prospect of being able to raise up a reliable native ministry at the Islands, for the present; and fears that, "for long years to come, a foreign pastorate, or at least an efficient foreign supervision and control, will be indispensable to the prosperity, or even the continued existence, of the Hawaiian churches."

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## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the Tremont Temple, in the city of Boston, commencing on Tuesday, October 2, at four o'clock, P. M. Rev. S. W. Fisher, D. D., of Hamilton College, is expected to preach the annual sermon.

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### EMBARKATION.

REV. Henry Martyn Bridgman, from Westhampton Mass., and Mrs. Laura B. Bridgman, from East Haddam, Conn., sailed from Boston Sept. 1, in the Gemsbok, Capt. Mayo, for Port Elizabeth, South Africa, on their way to join the Zulu mission. Mr. Bridgman is a graduate of Amherst College, and received his theological education at East Windsor and Union Theological Seminaries.

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## DONATIONS.

### RECEIVED IN AUGUST.

#### MAINE.

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| Cumberland co. Aux. So. H. Packard, Tr.  |               |
| Falmouth, 1st Cong. ch. and so.          |               |
| 17,43; R. Merrill, 10;                   | 27 43         |
| North Yarmouth, Gent. and ladies,        |               |
| 26,69; m. c. 4,76;                       | 31 45—58 88   |
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| Boothbay, 2d cong. ch. and so. m. c.     |               |
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| Frye, 1,50;                              | 22 50         |
| Newcastle, Cong. ch. and so.             | 23 00         |
| Washington, CALVIN STARRETT to           |               |
| cons. himself an H. M.                   | 160 00—145 50 |
| P-nobscoot co. Aux. So. E. F. Duren, Tr. |               |
| Hampden, A friend,                       | 5 00          |

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|                                                                                      | 229 38 |
| Bucksport, Elm st. cong. ch.                                                         | 40 00  |
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## NEW HAMPSHIRE.

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| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                    |               |
| Great Falls, 1st cong. ch. and so. Ladies,<br>31,50; ack. in the July Herald as from<br>Dover. |               |
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| Manchester, Mrs. J. A. Ford,                                                   | 30 00       |
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| Waterford, Abiel Cheney, by Jona-<br>than Ross, Adm'r,      | 208 50—308 50 |
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| Unknown, S. D. J. R.                                                      | 5 00—70 62    |
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|                                                                           | 729 49        |
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daughter of Dr. Lobdell, coll. taken up  
by her on board steamer Etna from  
England, 6,33;) 171 45

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Sunville, Pres. ch. 4 00  
West Chester, do. 4 00—164 46  
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Honesdale, 1st do. 157; ladies' prayer  
meeting, 14,21; 171 21  
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Putnam, Susan Mathews, 10; ack. in  
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Kingsbury.  
Rootstown, Cong. ch. 9; Gad Case,  
10; 19 00  
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Richland, do. 31 61  
Saline, do. 11 00—91 33  
By W. C. Voorhies.  
Ann Arbor, Pres. ch. to cons. T. M.  
LADD an H. M. 100 00  
Manchester, Pres. ch. 16 26  
Sharon, Cong. ch. 10 18  
Scio, N. Dwight, 5 00  
Webster, Cong. ch. 23,90; Rev. C.  
G. Clark and lady, 5; 28 90  
160 34  
Ded. exc. 1 27—159 07  
250 40

## INDIANA.

By G. L. Weed, Agent.  
Indianapolis, Pres. ch. m. c. 4 00  
Indianapolis, D. Yandes, interest on  
railroad bonds, 35 00  
Greencastle, 1st pres. ch. m. c. 30; 35 00—70 00  
Dea. Wood, 5; 74 00

## ILLINOIS.

By Rev. C. Clark.  
Bloomington, Pres. ch. 18; cong.  
ch. 11,50; 29 50  
Danton, Pres. ch. 50 00  
Henry, Cong. ch. 3 00  
Lacon, Pres. ch. 32 00  
Olivet, do. a friend, 10 00—124 50  
Bunker Hill, Cong. ch. 30 00  
Chicago, Westminster pres. ch. 21 01  
Monticello, Pres. ch. special coll. 16 00  
Springfield, 2d pres. ch. 30; Joseph  
Thayer, 100; 130 00—281 01  
405 51

## WISCONSIN.

By Rev. C. Clark.  
Beloit, Special coll. 33; D. Clary and fam-  
ily, 20; 53 00  
Geneva, Pres. ch. special dona. 21 00  
Half Moon, D. B. French, 1 00  
Mineral Point, Thos. J. Campbell, 20 00—42 00  
95 00

## IOWA.

By Rev. C. Clark.  
Dubuque, Pres. ch. 66 00  
Burlington, Cong. ch. 13 70  
Des Moines, Central pres. ch. 10 00  
Franklin, Cong. ch. and so. 2 00  
Muscatine, H. Connor, 9 00  
Grinnell, Miss. asso. 20 94—55 64  
121 64

MINNESOTA.

Rochester, Cong. ch. 5 00  
 St. Paul, Plymouth do. m. c. 5 00  
 Unknown, A tenth of unexpected income, 12 00—22 00

VIRGINIA.

Waterford, O. S. Braden, 5 00

TENNESSEE.

Jonesborough, Pres. ch. for the Mountain Nestorians, 60 00

TEXAS.

San Antonio, I. M. N. 2 50

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 61,06; less ex. 1,49; 59 57

FOREIGN LANDS AND MISSIONARY STATIONS.

Philippopolis, Turkey, A contribution, 26 00

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . . \$ 15 07  
 VERMONT, . . . . . 25 00  
 MASSACHUSETTS, . . . . . 3 00  
 CONNECTICUT, . . . . . 37 80  
 NEW YORK, . . . . . 90 30  
 PENNSYLVANIA, . . . . . 9 25  
 MICHIGAN, . . . . . 22 75  
 ILLINOIS, . . . . . 1 56

\$ 204 73

Donations received in August, 5,362 26  
 Legacies, 1,833 50

\$ 7,195 76

THANK-OFFERINGS FOR THE DEBT.

MAINE.—Kenduskeag, A. P. C. 3; Lewiston, A. D. Lockwood, to cons. SIMEON H. MURRAY an H. M. 100; North Belfast, cong. ch. 6,35; North Yarmouth, a mother and daughter, 6; Portland, First cong. ch. W. W. Thomas, to cons. S. W. LARABEE and Mrs. E. W. G. THOMAS H. M. 200; 3:5 33

NEW HAMPSHIRE.—Chester, Cong. ch. and so. 55; Derry, Miss J. Humphrey, 4; Epsom, L. W. Peabody, 5; Fisherville, A. Harris, 10; Fitzwilliam, an aged lady, 6; Mrs. C. E. 3; Hancock, ladies, 8; Henniker, J. H. 1; Keene, ladies, 23,81; a friend, 10; Londonderry, unknown, 5; Manchester, D. Mack, 25; Mason Centre, cong. ch. 20; Pelham, Mrs. J. T. 2; Rindge, 1st cong. ch. and so. 21; Warner, A. G. M. 2; Winchester, Almira Kingman to cons. Mrs. HENRY KINGMAN an H. M. 100; J. P. Humphrey, 18; —, a friend, to cons. SALLIE C. FRENCH an H. M. 100; 418 81

VERMONT.—Hardwick, L. H. Delano, 500; St. Johnsbury, a friend, 5 0; Brookfield, M. P. Edson, by J. G. Smith, Ex'r, 50; Enosburg, Mrs. S. Allen, 10; M. Wright, 5; Hardwick, A. Smith, 5; J. M. Stevens, 10; Middlebury, Rev. S. W. Boardman, Jr. 10; North Craftsbury, cong. ch. and so. 9; St. Albans, Mrs. Brigham, 1; Sheldon, W. Morse, 2,60; Thetford, 1st cong. ch. and so. 5; 1,152 60

MASSACHUSETTS.—Boston, (of wh. fr. William Ropes, 1,250; A. Kingman, 1,250; a friend, 1,250; James M. Beebe,

1,000; J. Field, 1,250; John Tappan, 1,200; Charles Stoddard and brothers, 3,080; Joseph C. Tyler, 1,000; a Friend, 1,100; Mrs. M. L. Abbe, 1,000; Alpheus Hardy, 1,000; Roxbury, Vine st. ch. 500; S. D. Warren, 1,000; A. G. Peck, 500; W. Carleton, 750; G. R. Sampson, 500; Richard Bond, 500; B. E. Bates, 350; Arthur Wilkinson, 250; T. Bacheller, 250; Franklin Snow, 250; Frederic Jones, 250; E. S. Tobey, 200; John G. Tappan, 250; W. T. Eustis, 100; M. G. 100.) 20,000 00

Fall River, Central ch. N. Durfee, 1,000; Springfield, George Merriam, 1,000; Whitinsville, P. Whitin & Sons, 1,000; an old friend in Hampshire county 1,000; a friend, 1,000; 5,000 00

Amherst, 1st parish, ladies' and gentlemen's benev. association, (of which from L. Sweetser, 50;) 141,34; Andover, L. C. R. 1; West par. a friend, 5; Auburndale, Charles S. Brown, 125; Barre, Mrs. A. Adams, 10; Blackstone, M. Bixby, 5; Blandford, Rev. Chas. J. Hinsdale, 100; Boston, coll. by a friend, 10; Phillips ch. ladies, 1,50; Mrs. Blake, deceased, 3; a sick friend, 1,50; Essex st. ch. ladies, 50,50; a friend, 3; East Boston, cong. ch. and so. 70; Buckland, E. M. Smith, 5; Braintree, ladies of Dr. Storrs's ch. 71; Bridgewater, a lady, 1; Brighton, a friend, 10; Cambridge, a friend, 1; Chelsea, Broadway church, ladies, 50; Dedham, 1st ch. and so. ladies, 100; Deerfield, 1st cong. ch. and so. 3,50; Dorchester, 2d par. ladies, 73; seven classes in s. s. 10,54; Thomas D. Quincy, 50; Harrison Square s. s. 3; Eastham, B. Freeman, 2; Easthampton, Payson ch. ladies, an extra offering, 44,25; Greenfield, 1st cong. ch. 46; 2d cong. ch. ladies, 23,80; Greenwich, Rev. E. P. Blodgett, 10; Hadley, Russell genl. benev. so. (of wh. fr. three friends to cons. CHARLOTTE W. PORTER an H. M. 100;) 140,59; Eleazer Porter, to cons. MOSES PORTER, of Waterford, Min. and Rev. W. W. SNELL, of Rushford, Min. H. M. 150; Hamilton, s. s. 21; Holliston, 1st cong. church, ladies, 55; Ipswich, 1st church s. s. 17; Leicester, two persons, 2; Littleton, Otis Merriam, 50; Marshfield, 1st cong. ch. 10; Millbury, 1st cong. ch. and so. (of wh. fr. S. A. Small to cons. A. W. PIERCE an H. M. 100;) 116; Monson, cong. ch. 88,15; ladies, 57,25; m. c. 11,42; Dea. Shaw, 5; Montague, T. D. D. 10; Newburyport, a friend, 10; two friends, 25; Mrs. S. W. Hale, 100; North Bridgewater, 1st cong. ch. 31,25; North Weymouth, 1st ch. ladies, extra donation, 16; Pilgrim ch. ladies, 13; Plainfield, Mr. and Mrs. E. Atkins, 2; Roxbury, Eliot ch. ladies, 22; Sharon, S. Billings, 5; Sheffield, a friend, 1; Southampton, a friend, 1; Southbridge, Manning Leonard, to cons. CHAS. HENRY LEONARD an H. M. 100; Springfield, W. C. G. 50; Stoughton, cong. ch. 60; Sturbridge, a friend, 5,50; Sudbury, cong. ch. and so. 122,62; Sunderland, ladies, 43,50; gent. 100; Taunton, Trin. cong. ch. ladies, 73; Templeton, cong. ch. m. c. 16; special dona. 19; Townsend Centre, J. Preston, 5; Upton, cong. ch. ladies and others, 43; W. Barnstable, a member of the cong. ch. 1; Westboro', ladies, 52; West Cambridge, ortho. cong. ch. and so. ladies, 17,25; Westfield, special dona. 40; Whately, cong. ch. and so. to cons. Rev. JOHN W. LANE an H. M. 50; Whitinsville, cong. ch. special coll. 130,50; m. c. 15,94; unknown, 3,50; two friends, 4; a friend, 5; "a bird of the air," 10; unknown, 15; 2,972 40

RHODE ISLAND.—Barrington, Mr. and Mrs. Horton, 20; others, 24; Bristol, cong. ch. 33; Little Compton, United cong. ch. Jubilee offering, 48,25; Provi-

- dence, Benef. church and so. special coll. 403; Richmond st. cong. ch. and so. special coll. 3,6,09; Central cong. ch. and so. special coll. 287; Slatersville, cong. ch. ladies, 27; 1,198 34
- CONNECTICUT.**—Hartford, Three Connecticut brothers, 1,000; Norwich, William Williams and Mrs. Williams, 500; W. A. Buckingham, to cons. Mrs. H. B. BUCKINGHAM, Miss MARY ANN TRACY, Miss EUNICE STARR, Miss HANNAH L. RIPLEY, Miss MARY P. HUNTINGTON H. M. 500; 2,000 00
- Bridgeport, a friend, 10; Bloomfield, L. S. Arms, 1; Danbury, a friend, 105; E. Granby, D. Skinner, 1; E. Haven, a friend, 5; Ellington, cong. ch. and so. 42,25; Farmington, 1st cong. ch. special coll. 52,50; a friend, 10; Granby, cong. ch. ladies, 14; Hartford, centre ch. col. fr. various individuals, 2,400; Pearl st. ch. 1,000; North ch. 417; South ch. 300; a lady, 100; Lebanon, cong. ch. A. Loomis, 3; Rev. J. Avery, 3; New Haven, North ch. 564,45; Chapel st. ch. 295,30; Centre ch. 1,105; College st. ch. 276,50; South cong. ch. 271; 3d cong. ch. 743; Yale college ch. 170; J. Lane and wife, 2; Pelton, 1; Killingworth, a friend, 5; No. Branford, cong. ch. 43,82; North Coventry, cong. ch. 21; 1a. fragment so. 15; Northford, friends, 3; Ridgefield, cong. ch. special dona. 22,69; Salisbury, J. L. Jubilee offering, 3; Southport, Z. B. Wakeman, 500; Stamford, T. M. H. 10; Thompson, cong. ch. and so. Miss S. Town, 12; other ladies, 10; a friend, 1; 8,538 51
- NEW YORK.**—Candor, cong. ch. 13; Cazenovia, G. J. 1; J. Hobbie, 50; Chester-town, pres. ch. s. s. 2; Cortlandville, pres. ch. 50; 1 loversville, cong. ch. 15; Homer, J. M. Schermerhorn, 1,0; Keeseville, cong. ch. 25; McGrawville, H. D. C. 1; Ogdens, four orphan children, 1; Oswego, cong. ch. 127,68; Rochester, Moses Chapin, 60; Shelter Island, coll. 50; Sing Sing, Rev. W. Phraner, 10; Springfield, Abby A. Cotes, to cons. Miss ROSETTA J. A. FARMALÉE an H. M. 100; Victory, B. Ladd, 3; Watertown, 1st pres. ch. 75; 683 68
- New York and Brooklyn.—Plymouth ch. (of which from John B. Hutchinson, 100; Horace B. Clafin, 100; R. S. Benedict, 50; H. Collins, 50; D. S. Arnold, 50; W. H. Mellen, 50; C. F. Blake, 50; A. Clafin, 50; H. A. Dike, 50; R. W. Ropes, 25; W. F. Merrill, 25; J. C. Fuller, 20; W. E. Smith, 20; L. S. Benedict, 10; R. D. Benedict, 10; C. L. Benedict, 10; E. A. Nichols, 10; J. D. Bard, 10; W. A. W. 10; G. C. Robinson, 10; A. D. Wheelock, 10; J. K. Fenner, 10; unknown, 10; do. 10; Rufus R. Graves, 100; Moses S. Beach, 50; Jonathan Chase, 25; George W. Bergen, 25; G. G. Spencer, 25; Mrs. Scovill, 10; Husted & Carl, 10; G. W. Cushing, 10; J. W. Hayes, 10; Augustus Storrs, 25; E. H. Garbutt, 10; R. G. Anderson, 10; W. H. Otis, 10; T. E. Jewell, 10; David Valentine, 10; L. McCormick, 10; others, 50;) 1,150; Clinton avenue cong. ch. 715; Pilgrim ch. (of wh. fr. R. P. Buck, 200; A. W. Benson, 100; M. D. Thomas, 50; A. E. James, 50; L. E. Clark, 50; Charles Story, 50; Joseph Ripley, 10; J. P. Robinson, 50; E. Bulkley, 50; A. Woodruff, 40; Rev. Mr. Brown, 40; C. Adams, 25; M. Hurlbut, 25; Samuel Fleet, 25; J. P. Dike, 25; H. D. Wheeler, 25; C. B. Caldwell, 20; J. C. Atwater, 20; Charles Kellogg, 20; Chauncey W. Mann, 20; T. D. Vail, 15; Mrs. Howell, 10; C. C. Dike, 10; Dr. Mitchell, 10; W. C. Street, 10; Mr. Pitkin, 5; Mr. Brownell, 5.) 1,000; South pres. ch. 250; 1st pres. ch. (of wh. fr. James How, 100; Bryant Smith, 50; R. J. Dodge, 50; Mrs. H. L. Parker, 75; James R. Taylor, 50; B. M. Field, 25; and Mrs. A. P. SHELDON to cons. herself an H. M. 100;) 485; West pres. ch. 203; Armstrong juv. miss. so. 11; Pelatiah Perit, 25; Fisher Howe, 100; William G. Lambert, 200; Andrew Mason, 20; A. R. Wetmore, 1,0; C. Noble, 25; A. B. Chittenden, 500; an H. M. 20; a lady, 10; 11th st. pres. ch. (of wh. fr. C. R. Robert, 200; W. A. Booth, 1,0; W. T. Booth, 1,0; S. H. Wales, 100; Rev. Asa D. Smith, 50; C. Fanning, 50; Mrs. O. D. Munn, 25; R. B. Lord, 50; J. H. Ransom, 250;) 1,000; Samuel Hutchinson, 25; G. R. Bowman, 25; David Hoadley, 100; Ambrose K. Ely, 250; W. L. King, 200; H. E. S. 10; a friend, 3; J. W. Spencer, 25; Mrs. H. Ireland, 30; J. K. Myers, 100; Z. S. Ely, 100; Rev. W. H. Bidwell, 50; T. Brooks, 25; J. C. Baldwin, 250; T. Ketchum, 50; J. W. Quincy, 500; W. A. Booth, 50; H. G. Marquand, 20; J. Lowry, 200; R. H. McCurdy, 100; Israel Miner, 50; individuals, 791; James Stokes, 2,0; D. Willis James, 250; W. E. Dodge, Jr. 250; Mrs. Wm. E. Dodge, 250; a friend, 3,000; a friend, 5,000; a friend, 1,000; Williamsburgh, 1st pres. ch. 110,22; (wh. with 740; prev. ack. 20,000,22;) 19,260 22
- NEW JERSEY.**—Blawenburgh, Rev. Theodore B. Romeyn, 20 00
- PENNSYLVANIA.**—Philadelphia, Cotes st. ch. B. D. Stewart, 150; Lewiston, F. I. Hoffman, 20; Harrisburg, a corporate member, 20; 190 00
- OHIO.**—Ashtabula, Miss M. E. Parsons, 10; Grafton, Rev. H. Lawrence, 10; Greenwich, A. M. 3; Johnstown, Rev. E. A. Beach, 2; Mrs. R. C. Beach, 2; Kinsman, T. K. Burnham, 6; J. Christy, 5; Marysville, Rev. W. Mitchell, 10; Minersville, coll. 12,75; Syracuse, coll. 5,50; Strongsville, Rev. C. S. Adams, 5; Zanesville, H. C. Ward, 5; 76 25
- MICHIGAN.**—Kalamazoo, Master Haydenbank, 10; Milford, a friend, 20; 30 00
- ILLINOIS.**—Whitewater, 1st cong. ch. ladies, 15; Waukegan, N. Norton, 25; Wenona, fem. benev. so. 5; Mrs. A. A. Brown, 3,50; 43 50
- MARYLAND.**—Emmettsburg, W. Walker, 10 00
- GEORGIA.**—Bryan co. A friend, 100 00
- WISCONSIN.**—Whitewater, Cong. ch. 13 55
- IOWA.**—Scott Co. A lady, 50c.; Muscatine co. a lady, 50c.; 1 00
- MINNESOTA.**—Faribault, Friends of missions, 5 00
- FLORIDA.**—Jacksonville, A friend, 2 00
- FOREIGN LANDS, &c.**—Aintab, Turkey, Prot. ch. and community, 24,25; s. s. 53,20; Ceylon, Rev. J. C. Smith, 10; Chintadrepptah, India, native church monthly prayer meeting, 10; Hubbard Winslow, 50c.; Choc. Na. Lenox, ch. 25; two friends, 10; Eaton, Canada, a few ladies, 4; Fingal, C. W., P. Barber, 10; E. D. P. Johnson, 2; Fuh-chau, China, J. D. a thank-offering for the privilege of laboring ten years as a missionary in China, 50; Honolulu, S. I., E. O. Hall, 5; a friend, 100; Kohala ch. 100; a friend, 200; Kessab, Turkey, Mr. and Mrs. Dodd, 30; children, 3; Kharpoor, Turkey, 7,80; Maneply, Jaffna, Ceylon, individuals, 338,37; Periaculum, India, Christians, 25; Philippopolis, Turkey, 26; Shanghai, China, Mr. and Mrs. Bridgman, 100; 1,181 12

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