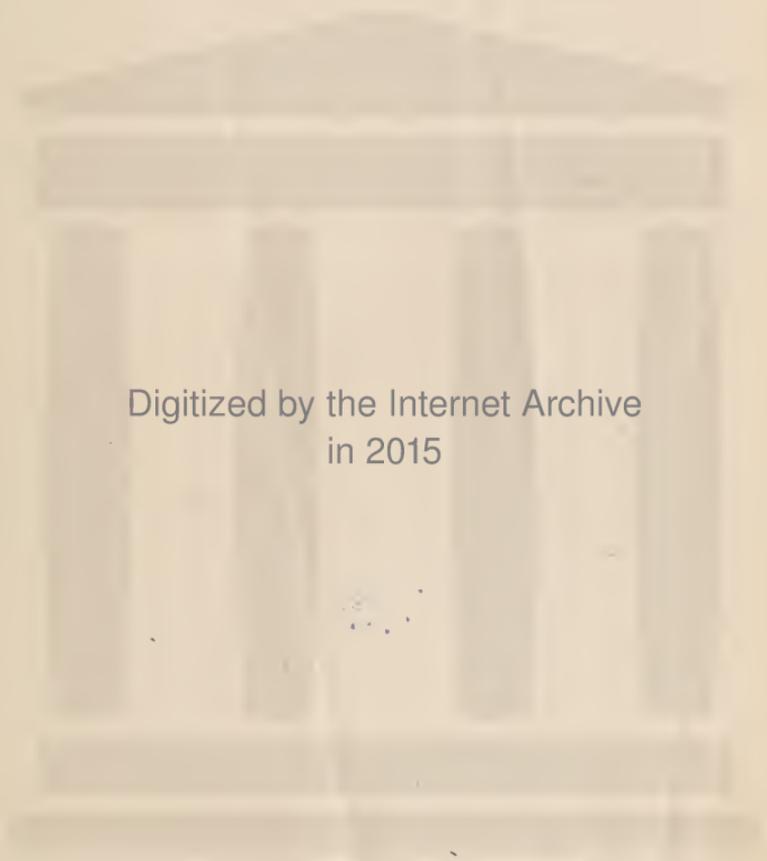


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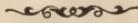
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RESULTS OF THE OREGON MISSION.

IF any one had desired, in past years, to depreciate the success of the American Board, he would have regarded the history of the mission commenced beyond the Rocky Mountains, in 1836, as especially pertinent to his argument. Rev. H. H. Spalding and Marcus Whitman, M. D., proceeded in that year from Liberty, then a frontier town in Missouri, to the "rendezvous" on the Green River, one thousand four hundred miles, and thence to Fort Vancouver, eight hundred miles farther. They were accompanied by their wives, two excellent women, the first of their sex to cross from the Atlantic slope to the Pacific. The country which they traversed, from the Forks of the Platte to Walla Walla, one thousand six hundred miles, they found to be "barren and desolate beyond any thing they had before conceived of."

Operations were commenced, by Mr. Spalding among the Nez Percés, and by Dr. Whitman among the Kayuses, in November. Other laborers soon followed; and the mission continued its endeavors, with more or less encouragement, till November, 1847, when Dr. and Mrs. Whitman, with a number of white persons, were killed by the people among whom they dwelt. The other missionaries, Messrs. Spalding, Walker, and Eells, felt constrained to abandon their stations, with their families; and in consequence of various hindrances, such as Indian wars, the unsettled state of the country, &c., their work has never been resumed. It would have been easy to say, at any time since 1847, "You have expended \$40,000; you have lost two valuable laborers; and you have very little to show for it."

But the question of missionary success is imperfectly understood. When we hear that nearly seventy thousand persons have been admitted to Christian fellowship by our missionaries, we can appreciate, in some measure, the worth of the statement. When we hear that the schools under their care have had, at different times, two hundred and fifty thousand pupils, we have a definite and intelligible idea. And many persons seem to suppose that, having collected such statistics as these, they have reached the conclusion of the whole matter. But outside of the direct and ordinary results of evangelical efforts, there is always a fruitage which no generous and philanthropic mind can fail to recognize as of very great value. Our Protestant civilization, — what is it but an outgrowth of

the gospel? And yet it is this self-same civilization which the missionaries of the American Board are creating and establishing on every side of them.

A thorough discussion of this matter of missionary success is much needed at the present time. Even in our churches there is a degree of unbelief on the subject, which would disappear at once if the case were fairly stated. It is to be hoped, therefore, that some competent pen will be turned in this direction. And while we are waiting for this service, it is desirable that the facts bearing on the question should be made as accessible as possible.

It is with this view that the following letter is published. The Home Secretary of the American Board, having become satisfied that the value of the Oregon mission, in certain particulars especially, was not fully appreciated, wrote to Rev. C. Eells, on the 22d of February last, in order that he might obtain information which should be perfectly reliable. In due time he received a communication, which is now submitted to the friends of missions, in the confident belief that it is entirely trustworthy.

LETTER FROM MR. EELLS.

“WALLA WALLA, W. T., *May 28, 1866.*

“REV. S. B. TREAT, *Secretary A. B. C. F. M.:*

“DEAR BROTHER,—I regret that I am not able to do justice to the topic upon which you ask for information. I will endeavor faithfully to make such statements as shall occur to me. The Hudson’s Bay Company, at an early day, were aware of the existence of mineral deposits in that portion of Oregon claimed by both England and the United States. If I remember correctly, I had not been long in this country before the statement was made, that gold had been found on the Columbia River, taken to England, made into a watch seal, brought back here, and worn by a gentleman connected with the Hudson’s Bay Company. In those early days, Dr. Whitman made in my hearing the following statement: ‘There is no doubt that this country abounds in the precious metals.’ Previous to 1843, Mrs. McDonald, at Fort Colville, had a collection of mineral specimens, a portion of which she presented to Mrs. Eells. These were shown to Dr. Whitman on his return, in 1843. They attracted considerable attention; but there were no means at hand to ascertain their value.

“In the autumn or early winter of 1843, a German botanist was traveling with employés of the Hudson’s Bay Company, and, having had some knowledge of mining operations in Germany, he expressed to his fellow-travelers the opinion that precious metals existed in a designated locality. He was particularly interrogated as to the reasons for such an opinion; and when they were satisfied that it was an intelligent conclusion, they replied, ‘We know such to be the case from actual investigation.’ But while the resources of the country were measurably appreciated, special effort was made to produce the impression that the country was of small value, and that much of it was worthless.

“In entire accordance with such representations, Chief Factor A. McDonald expressed himself distinctly and fully to me. He also gave it as his opinion, that if England should obtain the desired portion of Oregon, (then including Washington Territory,) it would be made over to the Hudson’s Bay Company. In 1842, if I mistake not, the same gentleman asked me who, fifty years hence,

would probably compose the inhabitants of this country? He answered the question himself by saying, substantially, 'The descendants of the Hudson's Bay Company.' Dr. Whitman said, with reference to the same class of persons, (of mixed blood,) 'Fifty years hence they will not be found.' Dr. Whitman understood with a good degree of correctness, apparently, that it was the plan of the Hudson's Bay Company to secure this country to the English Government. Undoubtedly he felt strongly in reference to this subject. At that time his missionary associates judged that he was disturbed to an unwarrantable degree. The result has furnished accumulative evidence that there was sufficient reason for determined earnestness on his part.

"An unyielding purpose was formed by Dr. Whitman to go East. The mission was called together to consider whether or not its approval could be given to the proposed undertaking. Mr. Walker and myself were decidedly opposed, and we yielded only when it became evident that he would go, even if he had to become disconnected from the mission in order to do so. According to the understanding of the members of the mission, the single object of Dr. Whitman, in attempting to cross the continent in the winter of 1842-43, amid mighty peril and suffering, was to make a desperate effort to save this country to the United States.

"On reaching Washington, he learned that representations had been made there, corresponding to those which had been often repeated on this coast. 'Oregon,' it was said, 'would most likely be unimportant to the United States. It was difficult of access. A wagon road thither was an impossibility.' By such statements Governor Simpson (the territorial Governor of the Hudson's Bay Company) had well-nigh succeeded in accomplishing his object of purchasing this country, not for a mess of pottage, but a cod-fishery! Dr. Whitman was barely able to obtain from President Tyler the promise that negotiations should be suspended.

"His next object was to expose the falsity of the statement that the Rocky and Blue Mountains could not be passed by immigrant wagons. It soon became known, to some extent, that Dr. Whitman would accompany those who would attempt to go to the Columbia that season in this manner. The fact induced numbers to decide to go who would not otherwise have done so. If I judge correctly, the testimony has been unvarying and abundant, that the success of the expedition depended upon the knowledge, skill, energy, and perseverance of Dr. Whitman. Extravagant language has been used, expressive of the confidence of the emigrants of 1843 in his ability to conduct them successfully through difficulties which, in the estimation of many, were regarded as utter impossibilities. The fording of the Platte with such a train was an untried, and in some respects, a perilous undertaking; and yet it was signally successful.

"In 1839, Rev. J. S. Griffin and his missionary associates traveled from the western frontier to Fort Hall with wagons. They were there told by agents of the Hudson's Bay Company that it was impracticable, if not impossible, to take their wagons to Walla Walla. Consequently teams and wagons were exchanged for pack animals and fixtures. In 1840, Rev. H. Clarke and other missionary laborers performed the same journey in like manner. At Fort Hall they were induced to leave their wagons. In 1843, this game was tried again, and at the

opportune moment, when Dr. Whitman was absent from camp. On his return he found some weeping, others much disturbed. He at once comprehended the plot, and then and there is said to have addressed them as follows: 'My countrymen! You have trusted me thus far; believe me now, and I will take your wagons to Columbia River.'

"I may not be able to furnish evidence entirely satisfactory to others; but in view of all the past relating to this subject, — of which I have been an eye and ear witness since August, 1838, — I am prepared to say, that to my mind there is not the shadow of a doubt that Dr. Whitman, by his efforts with President Tyler and Secretary Webster, in 1843, and his agency during the same year in conducting an immigrant wagon train from the western frontier to the Columbia River, was instrumental in saving a valuable portion of this Northwest to the United States. Am I extravagant in adding, that the importance of this service to our country will not be likely to be over-estimated? When the iron track of the North Pacific railroad shall have the two oceans for its *termini*, and the commerce of the world shall move over the most direct route; and when the latent resources of this vast region shall have been fully developed, there will be a theme worthy of the best endeavors of the statesman and the orator.

"It has been said without contradiction that Dr. Whitman, in person, made important explorations which resulted in determining and locating a highly valued portion of the present wagon road from this valley to the Dalles. Waiilatpu, moreover, was a noted supply station. Food, shelter, medical treatment, and words of cheer were afforded without stint to the needy. A generosity, fully equal to the requirement of the 'golden rule,' was usually practiced; hence, at the time of the massacre, November 29, 1847, there were about seventy white persons, chiefly if not entirely, dependent upon the station for supplies.

"The more important results of missionary labor among the native population have been recognized with discrimination and candor. Christian white men have ingenuously acknowledged that they had been reproved by the deportment of Indians. Those who had been previously disinclined to favor efforts for the moral improvement of the aborigines, have frankly conceded the salutary effect of such efforts. The difference between those who have continuously received instruction from Protestant missionaries and those who have not is 'known and read of all men.' Modesty suggests that upon this point my words be few; and yet faithfulness forbids unreserved silence. Major P. Lugenbeel was in command of New Fort Colville for years. He also acted in the capacity of Indian Agent. In 1861 he said to me: 'Mr. Eells, those Indians of yours are the best Indians I ever saw. I wish you would go back and resume missionary labor among them.' Some fifteen or twenty of these Indians spent a portion of the last winter in Walla Walla. On the Sabbath a larger proportion of them than of the citizens of the place could be collected in a house of worship. I met them as my class in connection with the Sabbath-school in the Congregational church. As we were allowed our share of the time allotted to singing, we sang, in their tongue, the words which I arranged for them more than twenty-five years ago. So far as I have learned, their conduct in transactions with whites has been less objectionable than that of the superior race.

"The Nez Percés are a large and powerful tribe. They have been ill-treated

and grievously wronged by Americans; and had they, at any one of several critical periods, combined against the whites, they might have caused incalculable injury. Under such circumstances, I know not how to account for their marked patience and continued friendship, but by attributing both to the influence of the gospel.

“I will herewith transcribe a few sentences of a letter, which I received in 1862 from Elwood Evans, Esq., the present Acting-Governor of Washington Territory: ‘You must be aware that the very interesting history of those Christian pioneers, devoted men and women, who willingly abandoned home, society, and friends, who denied themselves all the pleasures and comforts of life, invited perils of no ordinary character, and in many instances sacrificed life itself to impart the glad tidings of salvation to a benighted race, is neither apt to be chronicled nor often appreciated. But, my dear sir, we who followed, have learned that the teachings of those good missionaries have not been lost; that they have had their effect in molding the character of the subsequent settlements, and have had much to do in modifying the history of the aborigines.’

“The educational interests of Oregon and of Washington Territory are indebted, in no small degree, to the counsels, influence, personal labors, and sacrifices of those who have been in connection with the Oregon missions of the Methodist Episcopal Church and of the American Board. In this respect, an honorable record will pass on to future generations.

“Let me add, in conclusion, that if I could have devoted more uninterrupted attention to the preparation of this letter, it might have been less tedious in respect to length. I am afflicted with a painful sense of its imperfections; and I fear that you will experience disappointment. But such as it is, permit me to commend it to your favorable regard, grateful that I may subscribe myself,

“Your unworthy fellow-laborer,

“CUSHING EELLS.”

REMARKS.

1. In confirmation of the opinion of Mr. Eells, in regard to the change produced in the character and conduct of many of these Indians, it may be well to adduce the testimony of Benjamin Alvord, Major U. S. A. After saying (September 10, 1854) that the Nez Percés never shared in the hostile feeling of the Kayuses, declined to join in the war of 1847 against the whites, and have since steadily and repeatedly refused to do so, he proceeds as follows:—
“In the spring of 1853, a white man, who had passed the previous winter in the country of the Nez Percés, came to the military post at the Dalles; and, on being questioned as to the manners and customs of the tribe, he said that he wintered with a band of several hundred in number, and that the whole party assembled every morning and evening for prayer, the exercises being conducted by one of themselves, and in their own language. He stated that on Sunday they assembled for exhortation and worship. The writer of this communication made repeated inquiries, and these accounts have been confirmed by the statements of others who have resided among them. Thus six years after the abandonment of the mission, its benign effects are witnessed among that interesting people.”

2. The resultant influence of the missionaries upon the white population be-

yond the Rocky Mountains is believed to have been greater and more beneficent than the modesty of Mr. Eells has permitted him to affirm. Had they accomplished nothing else, their lives would not have been spent in vain.

3. While it is apparent from the letters of Dr. Whitman at the Missionary House, that, in visiting the Eastern States in 1842-43, he had certain missionary objects in view, (of which Mr. Eells may not have been cognizant,) it is no less clear that he would not have come at that time, and probably he would not have come at all, had it not been for his desire to save the disputed territory to the United States. It was not simply an American question, however; it was at the same time a Protestant question. He was fully alive to the efforts which the Roman Catholics were making to gain the mastery on the Pacific coast; and he was firmly persuaded that they were working in the interest of the Hudson's Bay Company with a view to this very end. The danger from this quarter had made a profound impression upon his mind. Under date of April 1, 1847, he said: "In the autumn of 1842, I pointed out to our mission the arrangements of the papists to settle in our vicinity, and that it only required that those arrangements should be completed to close our operations."

Dr. Whitman evidently regarded his visit to Washington, and his success in conducting the emigrants of 1843 (nearly a thousand souls, it is said) across the Rocky and Blue Mountains, as settling the destiny of Oregon. In the letter just referred to, he said: "It may be easily seen what would have become of American interests in this country, had the immigration of 1843 been as disastrous as were the immigrations of 1845 and 1846." (In both these years, the route which he had selected, was abandoned for another.) In confirmation of this opinion, we find a writer in the "Colonial Magazine" using this language: "By a strange and unpardonable oversight of the local officers, missionaries from the United States were allowed to take religious charge of the population; and these artful men lost no time in introducing such a number of their countrymen as reduced the influence of the British settlers to complete insignificance."

It is not too much to say, perhaps, that Dr. and Mrs. Whitman lost their lives in consequence of the success of the endeavors already described. The emigrants of 1847 carried diseases into the Indian country, which proved very fatal to the aborigines. Some became suspicious of him; some were exasperated; and a few affirmed that he was poisoning them with his medicines, to get them out of the way. It is believed by many, moreover, that the Roman Catholics were in a measure responsible, directly or indirectly, for the catastrophe of Waiilatpu. But it is inexpedient to discuss this question at the present time.

APPROPRIATIONS FOR 1867.

The Appropriations to the different missions of the Board, for the year 1867, have been made by the Prudential Committee. For some time past, it has been apparent to persons at the Missionary House, as "estimates" from the missions have come in, with the urgent reasons which, in most cases, have constrained them to call for an increase of the means placed at their disposal, that

these appropriations must be larger than they have been of late. The expenses of living have largely increased, within a few years, in most of the mission fields, while the missionaries, deeply sympathizing with their suffering country during the war, have kept personal and other expenses at the smallest possible amount. But now, brethren who, in the urgent want of more associates, are greatly overburdened with labor and care, should not be longer oppressed, also, by constant financial embarrassment. After a careful review of the whole case by a sub-committee, appropriations have been made which, with the estimated cost of changing our currency into gold, for use abroad, and of sending out new laborers, and the various home expenses of the Board, are expected to carry the whole expenditure for the year to the sum of \$518,000. For this amount, therefore, — an advance of near twenty per cent. upon the receipts of last year, — the Committee are constrained to look to the supporters of this work. If we cannot at once cheer the hearts of our brethren abroad, by sending, in full, the reinforcements so much needed, let us at least show a readiness to sustain them by our liberal contributions and our earnest prayers.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

MARSOVAN.

(About 350 miles E. of Constantinople.)

LETTER FROM MR. LEONARD, *August 17, 1866.*

WRITING first on business, Mr. Leonard then refers to the state of things in the Marsovan field, noting, it will be seen, some cheering facts.

Heat, Hard Work, and Joy—Communion Season. “Although the mercury, ranging from eighty-six to ninety-nine degrees, indicates a higher temperature than is remembered to have occurred here in any previous summer, our hands are full of work and our hearts full of joy. Last Sabbath, seven persons were admitted to the church on profession of faith. Three of these belong to the congregation in Amasia, twenty-four miles distant, where no church has been formed. One was a young widow of the girls’ boarding-school, who is already actively engaged in the Bible-work, employing her leisure hours in visiting Armenian families, to read with them the Holy Scriptures. One was a man of over sixty years, who had spent a

considerable part of his life as a teacher in Armenian schools. The death of a beloved daughter last year was blessed to his conversion. Another of the seven who stood up to unite in the covenant was a young man, who, while supporting himself by manual labor, and assisting also a dependent father, is studiously preparing to enter the theological school in order to become a preacher of the gospel. As usual, a large number of strangers were present at the communion, swelling the congregation to some two hundred and forty souls. The solemn reading of the Confession of Faith and the Covenant is always impressive. Several girls in the boarding-school have manifested an unusual interest in religion and expressed a desire to unite with the church. They hold prayer-meetings often by themselves, in the school. We hope the Holy Spirit is calling some of them to a holy life.

Reports from Out-stations — Self-support. “Sunday afternoon, in connection with the Sabbath-school, we had a kind of missionary meeting. Native helpers were present from Amasia, Hadji Keuy, Samsoon, and Vizir Keopreu, who made interesting statements from their respective

fields. A letter from the Greek Protestants of Unieh was read, declaring their firm adhesion to the truth, and asking again for a preacher. They had hired one of their own number as a teacher and opened a school, with no assistance from abroad. Persecution followed; but their faith was not shaken, nor were their numbers diminished. In addition to all this good news, one of the brethren of the church announced that arrangements had been made for opening a boys' school in Marsovan, under the patronage of the Young Men's Society, and the teacher had been already engaged. They had not expected to make this announcement so early, but the strong appeal of some of the helpers, who justly chided the congregation for neglect and parsimony, in remaining all summer without a school, and the noble example of the new Greek brethren in Unieh, brought the young man to his feet. It requires much patience, firmness, often persuasion, sometimes "a degree of violence," to bring our community up to the duty of self-support. The forwardness of a few is hindered and counteracted by the covetousness of many. But where the spirit of the gospel prevails, the people will eventually learn both their duty and privilege.

The Church at Peace. "When I said our hearts are full of joy, I had much more in mind than these few lines indicate. The church, so far as we know, is now free from dissension or discord of any kind. Previous to the communion-season above mentioned, we held many church-meetings for the examination of candidates and the discipline of an offender. I think these meetings were all profitable to the church. The offending member (who was once employed as a native helper, but whose conduct of late had been a grief to many) was led to confess his error, and ask forgiveness of the brethren whom he had injured. There is joy in heaven over one sinner that repenteth. A brother gained is better than ten excinded. The only dark cloud that hung over us on this occasion was the fact that three church-

members, who were long ago suspended,—or, as we say here, *put under censure*,—give as yet no signs of repentance, but daily confirm the justice of the sentence against them.

Monthly Concert—Reports of Student-Helpers. "Sabbath before last, our monthly concert was enlivened by reports from theological students, whom, after apostolic example, we had sent out two by two to the towns and villages, for a short vacation. In listening to their animated narratives one might be reminded of the report which the seventy brought to Jesus—'Lord, even the devils are subject to us through thy name.' Two of the students went south, thirty miles, to Alkhat Hadji Keuy, where they strengthened and comforted our uneducated helper Bedros, with his little flock of disciples, and thence proceeded westward fifteen miles, to Chorum. Here they found, in a corner of the large Turkish town, twenty-five Armenian families, who have neither church, priest, nor Bible. They were welcomed very cordially, entertained wholly without charge, and urged to remain many days. A goodly assembly gathered around them, who heard the word gladly, and plied them with so many questions about the way of salvation that they could hardly find opportunity to eat or sleep. The last request made by the people, as the student visitors departed, was that a teacher might be sent to abide permanently in Chorum, and break to them the bread of life.

"But I must not enlarge. You can hardly appreciate, in America, the great gratification we experience when the work of any station has so far advanced that the fires of a pure Christianity can be kindled at different outposts, and the watchmen shout to one another from hill-top to hill-top, over the moral wastes and darkness of ages. Let us have faith that God's unerring plan of 'reconstruction' will be exactly executed, until 'the wilderness and the solitary place shall be glad,' and there shall remain nothing to hurt or destroy in all his holy mountain."

BROOSA.

(57 miles S. S. E. from Constantinople.)

LETTER FROM MR. SCHNEIDER, *Sept. 10, 1866.*

MR. SCHNEIDER has been for many years connected with the Aintab station, Central Turkey; but he recently visited Broosa, where he was stationed for fifteen years, and wrote from there, mentioning facts of pleasant interest as to the progress which he noticed as having taken place since his removal.

Progress at Broosa. "A visit to this my field of labor before going to Aintab, presents a striking contrast between the past and the present. After having spent five months alone at Aintab, in 1848, I returned to Broosa, and left it with my family in 1849, reaching that new scene of labor in May. When we left here no church had yet been formed, and there was an audience of twelve or fifteen natives, and often not more than eight. No Protestant community had been regularly formed and established. Those were days of opposition and persecution here, and the work was but just being established in the capital itself. While many were convinced that the system of doctrines which we advocated was the truth, almost none were ready to face the violent opposition which an open acknowledgment of it would bring upon them.

"But, happily, all this is passed. Now the Protestants form a regular community, formally acknowledged by the authorities. There is a church here of fifty members, and a community of 160 souls, with a Sabbath audience of 150. They have a beautiful chapel, capable of holding 250 persons, and a day-school of 35 pupils. Their pastor is one of the first Protestants who, amid much violent persecution, embraced the truth, and he has proved himself a useful laborer.

"The church and community consist chiefly of young men of enterprise and active habits, possessing the esteem and commanding the respect of all around them. This is a very hopeful feature, and one which particularly strikes a person coming from Aintab, where there are

so many whose thick and silvery beards give them an air of age and venerableness. Protestantism is now an established fact here; no one dares to intimate that it has not a right to exist, and few are so bold as to deny that it has claims on their acceptance. At least half of the Armenian population are convinced of its truth, and nothing but an influence from on high is needed to persuade them to embrace it. While the progress has not been all that could have been desired, it has been very cheering and encouraging in view of the former condition of things.

Gain in other Places also. "And not only in the city itself, but in the vicinity also, there is much to encourage. In eight different places the truth has found a lodgment, and there are 45 church members, and communities amounting to over 200 persons. These are so many different points in which the gospel is not only destined to grow and expand, but from whence it is to spread to other places.

"I feel greatly encouraged by what I see and hear in this field, where fifteen of the best years of my life were spent. We must thank God and take courage. Nothing is more certain than the final triumph of this cause; and I never felt more deeply than now, after nearly thirty-three years of experience, that this blessed work is infinitely worthy of the highest and best efforts of man. I do most cheerfully consecrate to it all the remaining energies of my life."

**Central Turkey Mission.****MARASH.**

(About 90 miles N. E. from Scanderoun.)

LETTER FROM MR. MONTGOMERY, *September 18, 1866.*

Visit to Zeitoon. Many readers of the Herald will remember frequent references to *Zeitoon*, a place about thirty-five miles north of Marash, containing, with its villages, twelve or fifteen thousand inhabitants, rough mountaineers, who have maintained, until quite recently, their independence, paying no taxes, defying the power

of the Turkish Government, ready to put any one to death who should embrace the Protestant religion, and so a terror to Protestants in the vicinity. Gradually their feelings of opposition to the truth have seemed to be softened, and in the summer of 1864 Dr. Pratt visited the place, (by request, to see a sick person,) walking the streets and talking in the market unmolested, and finding some movements towards Protestantism. The present position of affairs there, as connected with the missionary work, is exhibited in this letter from Mr. Montgomery, who, on attempting to visit the place, was violently assailed by a mob, and barely escaped with his life. Priests, it appears, were the instigators of the assault, Government officials conniving. But, as usual in such cases, good is likely to come from the evil. Our brother writes:—

“The first item of interest is in regard to Zeitoon. Within the present year this Armenian stronghold, so long in rebellion against Turkish authority, has fully submitted to the Government. During the latter part of the spring, letters were received at different times from the Protestants there, inviting us to visit them, and assuring us that there was no danger to be apprehended, and that we should be welcomed by many. Dr. Pratt had made arrangements to accept the invitation, leaving here on the morning of June 20th; but as he was detained by sickness in his family I went in his place, accompanied by Pastor Avedis, of the second church, and a deacon from the first church. We arrived the next day at the house of a Protestant brother, living a mile outside the city, where we saw and had friendly intercourse with two or three of the Zeitoon people.

Assaulted by a Mob. “At evening, as we were entering into the city to visit the Governor of the place, according to custom, a furious mob of men and boys from within met us, dragged us from our horses, and at once began beating and stoning us with frantic rage, rending the air with savage yells and curses. The Protestant brother who was our guide was quickly

driven from our sight amid volleys of stones, the mob crying ‘Kill him! kill the wretch!’ and the like. The deacon was allowed to escape and secrete himself; but for Avedis and myself there was no escape till the mob had spent their fury, stoning us, and afterwards kicking and beating our prostrate bodies, while we were looking only for a speedy escape across the ‘dark river.’ Then one or two men were allowed to interfere and with difficulty bring us away, the crowd following a long distance, stoning us, and occasionally administering an extra beating. Thus we were saved as by a miracle of God’s gracious providence, and sent off toward home, with our horses, having been in the hands of the mob over two hours. We had a hard ride that night, as—hatless, our clothes torn and soiled with blood, ourselves so bruised and sore that we could scarce sit on our horses—we picked our way homeward by the rough mountain paths. Yet, while grateful for our own lives, so wonderfully spared, we could not but feel sad for the poor priest-deluded people, whom we were thus obliged to leave again in their darkness.

Priests the Instigators.—Complicity of Government Officials. “The mob, as we afterward learned, was gotten up wholly by the priests, and instigated from Marash. Just before meeting us they had been exhorted to kill us, by a priest, who told them murder was *usually* wrong, yet as this was a matter of the salvation of souls, they could do it with impunity. It is said that the Turkish Governor promised the priests that whatever they might do to us *he* would not interfere. Certain it is he did not interfere, and there is not wanting evidence to prove his complicity, as well as that of the Pasha of this place, in the matter, and of a secret understanding between the priests there and the authorities here, to prevent Protestantism from gaining a foothold in Zeitoon. Yet the Pasha here pretended to investigate the matter, brought six of the principal men in the mob to Marash, allowed them to testify that they had heard of no such affair in Zeitoon, and sent them home again!

An order has been given at Constantinople for a new investigation of the affair, but whether justice will be done or not remains to be seen.

praying for us and for the work committed to our trust. The Lord glorify his name in us and with us!"

Good to Come. "In the mean time good is likely to come out of the matter. The Zeitoon people, fearing that they have overdone their work, are kept under a wholesome fear. The few Protestants in Zeitoon are beginning to hold up their heads and breathe more freely, while many who had failed to declare themselves before the outrage have now become openly Protestants. Thus God is making the wrath of man to praise him."

LETTER FROM MR. POWERS, August 3, 1866.

Visit to Kessab. Mr. Powers left Marash on the 14th of August, and went by way of Aintab and Antioch to Kessab, at which place, as an out-station of Antioch, he formerly spent considerable time. His letter is dated there, and he writes, respecting his reception and the state of things in the church, as follows:—

Want of Helpers. Turning to other matters, Mr. Montgomery writes:—"Another item, and more discouraging to us, is our growing want of native helpers. The interruption in our theological school, caused by the death of our lamented brother Goss, and continued by the weakness of our missionary force, is beginning to affect our work sadly. No young men are ready, or will be ready in a long time to come, to make up the loss which sickness and other causes are creating every year. Baron Sarkis, whom we had expected to ordain and install over the Albustan church sometime since, has been sick all summer, and there is little hope of his life. Baron Vartanar, acting pastor of the First Church here, has suddenly become nearly blind, and will probably be compelled to leave preaching to save him from total blindness. These two churches are now without preachers, and, for aught we can see, must remain so for some time. What we shall do for such places as Zeitoon, Yarpuz, and other mountain towns, now beginning to make loud calls to us for earnest and speedy effort, is a question of no little importance. We have been praying the Lord of the harvest to send us laborers, but perhaps our faith is too weak. One thing is certain, we need the outpouring of the Holy Spirit upon all our churches, to awaken in them new spirit and earnestness, and upon our young men, to turn them from worldly pursuits to consecrated lives for the Master. We love to feel that you are

"My reception here, after an absence of between five and six years, has been most gratifying. Half a mile from the village we began to be met by men, women and children, with extended hands, and words of welcome on their lips. The throng greatly increased as we approached the village, multitudes arranging themselves on the roadside so near my path that they could grasp my hand, and I entered the mission premises amid the greetings of a singularly mixed crowd of all ages and sexes. And I have been left alone scarcely for an hour since my arrival. Both on the way and since my arrival, I have been particularly gratified with greetings from so many of the youth, who have grown entirely out of my knowledge. My heart was most tenderly touched when a poor blind boy, led by a smaller one, entered my room and began feeling after my hand as soon as he passed the door.

"But how shall I describe my comfort and joy yesterday, when in the church, the building of which I superintended, I was permitted once more to address a most attentive audience of 600 or 700 persons, who had been accustomed in other days to listen to my voice in the sanctuary. It was the first Sabbath in the month, when the Protestants in half a dozen surrounding hamlets are accustomed to come together at the Kessab church, and now, having heard of my arrival, there was an unusually large gathering. It was a scene and an occasion long to be remembered. And after all

the vicissitudes of the past few years, the scenes through which I am now passing, are peculiarly grateful to my often 'sorrowful, yet always rejoicing' heart. Nor can I forbear to express the happiness I feel, amid the fresh memories of the past, to find myself, though alone, with a cheerful, grateful and trustful heart, sitting in the house that I built, shaded by the vines and looking out upon the fruit-trees that I planted, eating grapes and vegetables from the garden that I made, and drinking water, cool and sweet, from the well that I dug. Blessed be the Lord for all his goodness.

Condition of the Church. "As to the spiritual state of things here, it was hardly to be expected that every thing in the church and community would be found in the same satisfactory condition as when left, more than a year ago, by my former beloved associate, the lamented Mr. Morgan. By his untiring efforts, a more vigorous and healthful spirit had been infused into the church, the great principle of self-support had been acknowledged as of binding obligation, and certain important measures had been adopted with a view to securing a state of permanent and growing prosperity. These measures have not been carried out. The Lord's Supper has not been administered, and some instances of unchristian conduct have occurred in the church that require attention.

Poverty and Oppression. "This state of things is not to be attributed wholly or mainly to the absence of Mr. Morgan. The people have experienced a sad reverse in respect to worldly matters and the means of getting a livelihood. There has been a failure of some of their crops; on others, Government has imposed so heavy duties as to render them of no value for mercantile purposes; the price of breadstuffs has greatly risen; the ordinary taxes have been increased, and certain extraordinary demands—extortions, I might say—have been made upon them, so that these poor people are really suffering a severe pecuniary pressure. In this

connection I may add, that their preacher has been, from unforeseen causes, twice changed, and for a while they were left without a preacher. Still they have not forsaken the assembling of themselves together, either in Kessab or in the hamlets outside.

Much to Approve. "I have been much gratified to learn that the Protestants in six hamlets outside of Kessab are in the habit of meeting with the church here on the first Sabbath of every month, and that a regular system has been adopted, by which, for the most part, those hamlets are supplied by the deacons and other members of this church, on the other Sabbaths of the month. But whether so supplied or not, the people come together for the worship of God, and the study of his Word.

"Under all these circumstances, I think it a matter of devout thankfulness to find here so much to approve and so little to censure. There seems to be, in general, a sincere love of truth and the ordinances of God's house, a heartfelt interest in the prosperity of religion, and a willingness to labor in the service of the Master; and although, in respect to wealth, intelligence, culture, refinement, and all the external comforts and enjoyments of life, they present a most striking contrast to the state of American society, they have souls of priceless value, upon which, through all this exterior roughness, the Saviour looks with intensest interest, and to cooperate with him in saving which is blessed indeed. And if they can be relieved from their present pecuniary embarrassment and suffering, I trust they will resume the responsibility of supporting their own educational and religious institutions, in doing which their efforts have recently been relaxed. Measures have already been adopted for looking after delinquent cases, promoting the spirituality of the church, and preparing them for the proper observance of the Lord's Supper on the last Sabbath of this month; in all which efforts their readiness to cooperate with me encourage the hope of gratifying results."

Eastern Turkey Mission.**KHARPOOT.**

(About 175 miles S. of Trebizond.)

LETTER FROM MR. BARNUM, *August 25, 1866.*

Disastrous Fire. Mr. Barnum reports a very serious fire at Kharpoot; and readers will be much interested in the account given of the aid rendered by the missionaries in arresting its progress.

“This city has just been visited by the most disastrous conflagration which, so far as is known, has ever been witnessed here. The alarm was given about one o'clock, Monday morning, when the fire was already well advanced. It originated in a Turkish shop, where a man had been smoking the evening before; and this is supposed to have been the cause of the fire. Before the flames could be checked, they had consumed nearly the whole of the business portion of the city. The shops were closely packed together; and, of the five or six hundred occupied by the merchants, traders, grocers, and mechanics of the city, only a few are left, and these of the very poorest. Buildings in the interior of the country are made of stone or sun-dried brick, with a flat roof of wood, covered with about a foot of earth, and thus a fire generally makes slow progress; but these shops all had wooden fronts, and large numbers of them were lined with wooden shelves and filled with combustible goods; so that, with a fresh breeze blowing, the work of destruction was very rapid.

No Means to arrest it. “The city is wholly destitute of the means of extinguishing fires. There are no engines of any kind, and no buckets even. Water is brought only in skins, upon the backs of *fifteen or twenty* city water-carriers: so that this agency cannot be relied upon. Of the multitude who come together at a fire, scarcely one in a thousand makes any definite and steady effort to check it. The mass of the people seem as powerless as children, and the efforts which are made are often such as to facilitate the spread of the flames. Those who have any self-

possession, for the most part, devote their energies to plunder.

Efficiency of the Missionaries. “We had, on previous occasions, rendered effective service in putting out fires; and, as soon as this was discovered, everybody seemed to look to us. Several men ran at once to give us the alarm, as though we were a fire-company. We have a force-pump with hose for the protection of our own buildings, but there was no chance to use it. The theological school is supplied with a good number of pickaxes, shovels, etc., in the use of which the students earn a part of their support; so, with these implements and an axe and some ropes in hand, the students and some of the Protestants put themselves under our lead; and, until sunrise, they and we fought the fire in true American style. We cut it off in one direction by walling up the door of a khan with stone, and smothering it as it caught on the roof, by throwing on loose earth. In other directions we battered down walls, and dug up roofs, throwing the dirt on the advancing flames; and thus, by dint of hard work, the fire was kept from spreading among the private dwellings. If it had not been checked just when it was, hundreds of private houses must have been added to the already disastrous loss of property.

Thanked by the Pasha. “The Pasha and several other members of Government were on the ground, but the most which they attempted to do was to second our endeavors. After we came home, the Pasha sent a special messenger to express, as he said, not merely his own thanks but those of the whole community; and, yesterday, he sent us word that he had mentioned our services in an official report to Constantinople. The adulation of all classes has been so profuse as to be really quite embarrassing; and the people all ascribe the salvation of the city to us, although we worked only as it is the habit of almost all Americans to work at a fire.

Property Destroyed. “It is difficult to make any estimate of the loss of property by this conflagration. The aggregate is,

of course, less than from a similar fire in America, for this is a small city, and we have no large, fine buildings, but the loss is as great *in proportion*, I do not doubt, as would be the destruction of the business part of almost any other city. Large quantities of goods were removed from before the flames, but, in the excitement and despair of the moment, they were passed over to anybody who would carry them away; and as a consequence, the great proportion of them were appropriated by those who took them, and secreted. A great amount of property has thus been put out of the way, and the Government is very slack in searching for it. Hundreds of men who, one week ago, had what is regarded in this country as a competence, are now reduced to poverty, and a good many to real want.

“Many of our own congregation have lost almost every thing, and nearly all have suffered more or less. What the effect will be upon their attempts at self-support and active evangelization, it is difficult to tell. To the loss by the fire must be added that of a protracted suspension of trade. Measures are in progress for rebuilding the shops and bazaars, but, with the Oriental moderation, it will be a long time before business can be resumed as before. Our own people bear their losses in an excellent spirit, and show a disposition to help one another as far as they can.

The Mission Work—Opposition. “Our seminaries are going on very prosperously, and the work in all parts of the field is hopeful. One of our greatest trials this summer has been the opposition manifested to the building of chapels in various places. In Choonkoosh the local authorities prevented building for a time, but we have at last overcome them through the authorities here, and the building is approaching completion. The same obstacle has existed in Divrik for a year, but we hope that this is finally removed. The churches in Divrik and Mashkir have each called a man to be their pastor. The ordinations are to be two weeks hence.

Liberality—The Cholera. “The little

community in Shapik have pledged themselves to give one tenth of all their earnings to the Lord. This is a village near Arabkir—the smallest and poorest which we occupy. Five years ago a pastor was settled there, but for four years the people paid him only two dollars. If they hold to their present resolution, we have a hope that they will soon be wholly self-supporting. There is cholera in Bitlis, Mardin and Diarbekir, and their villages, but as yet it has not come into our borders.”

DIARBEKIR.

(Near head waters of the Tigris, 220 miles N. W. of Mosul.)

LETTER FROM MR. WILLIAMS, *September 14,*
1866.

Death of Mr. Walker. Seldom do letters from the mission fields bring more unexpected or more painful intelligence than is presented in this communication from Diarbekir. A much respected, warmly beloved, and most useful missionary, within less than ten months after he reached the field on his return from a visit to the United States, and after a very brief illness, has finished his earthly course and entered into rest; leaving wife and children, a mission previously much reduced and greatly needing help, a native church and Protestant community strongly attached to him and presenting a most important and promising field of labor, his associates in the mission work, and many relatives and friends in his native land, to mourn deeply, and to ask in their anguish, Why must this be? Truly, God's ways are not our ways; but as the heavens are higher than the earth, so are his ways *higher* than our ways and his thoughts than our thoughts. Mr. Williams writes as follows, to the new Secretary of the Board:—

“Brother Walker is dead! And thus I begin my correspondence with you! It may continue for years, but I shall hardly ever again make your heart so sad. The cholera had nearly ceased. At the close

of last week it revived, and within a few days several were attacked from among the circle of our more intimate friends, in whose case medicine seemed utterly powerless, and in a few hours they were gone. Mr. Walker neither courted nor shunned exposure, but earnestly and faithfully endeavored to do what appeared present duty. Monday he was in the city, as he was whenever it seemed to be duty, and doing what his hands found to do. Tuesday morning he felt ill, and the diarrhœa commenced. No one felt any anxiety or dreamed of any fatal issue. The usual remedies were at once put into use, and all the symptoms were very favorable till evening. During the night the symptoms assumed a more vigorous and threatening character. Still no alarm was felt till after Wednesday evening; but the change on Tuesday night awakened anxiety, and one of the brethren, unknown to the Walkers, sent me this telegram: 'Mr. Walker has a diarrhœa which we cannot check. Come.' I got this at half-past nine on Wednesday morning, and knew that the case, if unfavorable, would reach its issue before I could possibly reach there. My absence might be very protracted, and there were some station matters which ought to be now done, as none but I could do them. These things and the preparations for the road detained me four hours, but, riding all night, I was here on Thursday, one hour after sunrise, and found that our brother entered into his rest at one o'clock on Thursday morning, September 13, — six hours before I got here. Mrs. Walker is supported as those would expect her to be who have had personal experience of His love whose arms are under her.

"How desolating a blow this is to our field and work, there is no need that I should tell you. Yet, I will not say that we believe, *we know*, that the Lord — our Lord — our Jesus reigns, and not a sparrow falls to the ground without him. Our Father has permitted this, and looking upward through our tears we say, 'Even so, Father, for so it seemed good in *thy* sight.' 'Thy will be done.'

"Of the character and the excellences of this dearly beloved brother *you* do not

need that I should say any thing, for you have known him longer than I, and I dare not trust myself to begin on such a theme.

Weakness of the Mission. "It will be but a little while, and there will be nothing here to be reinforced! The mission to Eastern Turkey, covering the whole region from the Black Sea to the Persian Gulf, will, when Messrs. Pollard and Wheeler have sailed in the spring, consist of Messrs. Allen, Barnum, Parmelee, and Williams, — enough, certainly, to man one station, but rather a small force to subdue and hold so large a fraction of a continent. But the Lord reigns and understands his own counsels. We will trust in him."

LETTER FROM MR. WALKER, *August 21, 1866.*

THE letter from which the following extracts are taken was written by Mr. Walker about three weeks before his death, and was received and prepared for the press before the announcement of that event came to hand. It will be read with the more interest as being the last, probably, written by him to the Missionary House, and referring so largely to the disease which was so soon to take him away also. Little did he think, perhaps, while preaching the sermon to which he refers, that it would so soon be said of him also, "The Master is come, and calleth for thee." He wrote from Alipoongar, one mile west of the city of Diarbekir, where he was located with his family for a time, to escape the oppressive heat of the city.

The Cholera. "We have been for the last five weeks in the midst of cholera. Oh, it is a dreadful scourge! Day before yesterday (Sabbath) I preached at Cutterbul, two miles from this, across the Tigris, and at Karabash, three miles beyond that, and returned to hold a third meeting here in Alipoongar, where a good many of our people have fled, on account of the cholera in the city. My text was, 'The Master is come, and calleth for thee.' One of my audience at Cutterbul was a stout

young farmer, in perfect health, a member of our church there, who listened attentively, but probably did not in the least suppose that the Master was calling *him*. But the next morning, after a night of agony, he was laid in the grave. I trust he was prepared. The summons is dreadfully sudden to many. A week ago last Sabbath, I tried for two hours or so to ward off the death-blow from a humble female member of our church in the city, — one who had lived in our house several years and in whom we felt much interest, — but in vain. The Master called for her.

Protestants now Taken. “Last year about 1500 died of cholera in the city, and of them only a Protestant child. This year it has been different. It may almost be said to have begun with the Protestants, one of the very first deaths being that of an old man, a member of our church, who for months past, until the day of his death, had daily conducted to and fro, from house to school, one of our young female teachers, for whom it would be unsafe to go alone, I paying him sixty cents a month. A week or so after, we buried our ‘Little Sara,’ as the whole congregation called her, of whom I want to write something to the editor if I can get time. And so one after another of our people has been called until, from the city, five adults, two youths, and five little children have gone, and several more from Cutterbul. Yet the whole number of deaths this year has been but about 600 in the city.

The Disease follows no Law. “It has singularly prevailed in the villages, near and far, on the east side of the Tigris, and not at all on the west side. We cannot account for its coming or its going. It follows no law which we can conceive. If engendered or increased by *filth*, then why should it ever be lacking in Diarbekir; and once commenced, why does n’t it exterminate the inhabitants? We have found great profit (many lives have been saved) in the use of the medicines recommended by Dr. Pratt in the ‘Herald.’ When taken *in season* they do not fail to

work well, but the native doctors prejudice the people against them. They bleed, and almost invariably *kill* the patient.

“The disease has seemed to prevail this year more among the Christian population of the city than among the Moslems, while last year the Moslems suffered most. Few of the Moslems have fled the city, it being regarded as fleeing from God, and contrary to their faith, but multitudes of the Christian sects have fled. Our congregations in the city are thus very greatly reduced, and business is quite deranged and prostrated. This, in addition to the previous causes of trial, from famine prices and the exorbitant taxes demanded by Government, which are not abated a jot because of any decline or failure of incomes or prosperity, must occasion great distress and poverty among the people.

Governmental Oppression.—Self-Support. “It does seem to some of us that the Turkish Government is fast enacting the fable of the goose with the golden egg, and the folly must, ere no distant day, bring itself to an end. The more distant provinces suffer more than those near the seat of Government. And all this serves to make the matter of self-support, in respect to their religious and educational institutions, vastly more difficult for the people themselves in the execution, and more difficult for the missionary in the urging, if he have any sympathy and softness of heart in view of their distresses. But we take the ground that *giving to the Lord*, for his gospel institutions, does not impoverish, that they will have none the less of real blessing for what of self-denial they thus practice, and that they cannot afford, even the poorest, to go without a share in sustaining the Lord’s work.”

MARDIN.

(57 miles S. E. of Diarbekir:)

LETTER FROM MR. WILLIAMS, *August 26, 1866.*

A Correction. “On pages 206 and 207 of the ‘Missionary Herald’ for July,

1865, there is a letter cautiously expressing the conviction that Farho, a Protestant Koord of Cutterbul, (as well as his companion, Tamo,) had *probably* been murdered, under cover of military discipline, on account of his religion. It is due to you and to the public, to say now that, so far as the taking of his life is concerned, the conviction was an erroneous one. His family have recently received from him a letter, showing that he is alive, and *living as a Moslem*. His long delay in writing is excused on the ground that he was detailed to some service in an out-of-the-way place, whence he had no opportunity to send. All this I learned while just now at Cutterbul, and improve the first post after my return to correct so much of the former statement as proves to have been erroneous. His Protestant friends still believe that as soon as he escapes the army he will again avow himself a Protestant. I doubt. Has he been aided as he should have been by the prayers of Christians, to be faithful *to the end*, amid the circumstances of trial in which he was called to 'Stand up for Jesus?'

The Cholera. "We have had another summer of cholera, but it *seems* now to be aboutspent, both here and at Diarbekir. The deaths there amount to about 600, here to about 400. Among the poor Circassians, and in many villages, the mortality has been very great. It is said that in a single mahallet (ward, district,) of Tel 'Armen there were ninety deaths. The whole village may, perhaps, have 200 houses. We have made a good deal of use of the 'Hamlin Mixture,' and have not heard of one case which proved fatal where the directions were strictly complied with. On the other hand, many malignant cases recovered though the sick ones did every thing they ought not, and nothing that they ought. Plenty of such died too, but with this people, one case of recovery without medicine, and with drinking plenty of water and eating fruit *ad libitum*, outweighs twenty cases where such a course terminates fatally. Hence the 'Mixture' has lost prestige among the natives here, but *we* believe that it has saved many lives."

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, August 15, 1866.

THE thoughtful reader will find much of suggestive interest in this communication. The additions to the church at Beirut, the monthly meeting there of a Native [Protestant] Missionary Society, and the subscriptions for the *Morning Star*, are all pleasant facts. The extracts given from the report of a colporter indicate that cheerful hope may be entertained respecting a native agency, upon which we must so largely rely for carrying on the evangelizing work, though, as yet, there is a felt want in Syria of men of the right stamp for native pastors. But the most remarkable and noteworthy portion of the letter is that which relates to the Arabic language, and the prospective call for Arabic books and Arabic speaking missionaries among the negro Mohammedans of Interior Africa, east of Liberia, with the suggestion that young men may be sent from Liberia to study Arabic in the Syrian Protestant College.

Additions to the Church. "Last month we received to the Beirut church, on profession of faith, three young persons, who gave good evidence of a change of heart. One of them was the youngest daughter of Tannoos el Haddad, the first Protestant in Syria. He has gone to his rest, but he was a man of prayer, and his prayers are being answered in the conversion of his children.

Native Missionary Society — A Colporter's Report. "The monthly meeting of the Native Missionary Society of Beirut was held on the 5th inst. The most interesting features in the meeting were the subscriptions, about one hundred in number, to the *Morning Star*, and the report of Ishoc es Shemmaa, the colporter of the Society. This letter was quite interesting. It is too long to be translated in full, but I will give you a few extracts. He visited twenty-two villages and cities, selling books and conversing on the subject of religion.

His experience was quite varied. He reports:—

“When I reached Keitooleh, I dismounted in the midst of the village, and opened my bag of books. The people thronged around, and we discussed and read in the Bible until sunset. Then a noisy fellow came and tried to stir up a mob against me, but the people were divided among themselves and did not harm me. Then two brothers came and took me to their house, and shut the door and asked me to read in the Gospel and pray, as they longed to know how the evangelicals pray. I read and prayed, and one of them repeated every word after me in a loud voice, and when I had finished, he said, ‘I am a happy man to-night.’

A Friendly Boy. “In the morning, early, as I went out from the house, a little boy of twelve years came to me and said, ‘Will you come to my house?’ I said yes, and followed him, and found he had prepared breakfast for me, and he kept asking me what I would have him do for me. I told him how Jesus came to die for us all, and he listened to every word with increasing interest, and said, ‘I wish to hear very much more about these things.’

Opposition. “From this place I went to B’Kaseen. As I entered, the priest met me with a crowd of men, and said, ‘Are you a Gospel man?’ I said yes. Then he said, ‘The Gospel has no business here. Away with you. We want no Angleez religion here.’ So I was not able even to dismount in the village, but hastened on to Jezzín, where I spent three days in talking and reading God’s Word to the people.

A Moslem Friend. “Thence I went to Meshghaza, where I had a warm welcome, and my heart was cheered. For although many opposed, yet others favored me, and among them an aged Moslem, who sent his son for me, saying, ‘Bring our guest to lodge under our roof.’ He was eighty years old, and a Moham-medan, yet he wished me to read all the time from the Gospel, and pray; and he rebuked the Maronites for not receiving

the Gospel, which is the word of God. He said he believed the New Testament to be true; and we sat up long, talking about religion. Of a truth, my brethren, God’s word was thus confirmed, that all shall know him, from the least to the greatest; for this aged Moslem in Meshghaza and the little boy in Keitooleh both hungered after the truth, and were glad to receive it.

Joy and Grief—Rage of an Opposer. “But, my brethren, I wish to tell you of an event in which my joy and sorrow were commingled,—joy to find a Christian brother in the wilderness, and sorrow to find men willing to do me violence, because I spoke in Jesus’ name. It was this. I was journeying from Damascus toward Bludan, intending to return to Beirut by way of Baalbec. I rode a donkey, belonging to a muleteer from Bludan, and as we rode along, there came up with us a man, who, like me, was carrying books; and he too was a Christian and a missionary, going about like me, and was going to Baalbec. How happy was I at that moment; and we conversed on subjects dear to us both as we rode along, and about our common work. But my muleteer, though of the Greek religion, could not endure to hear us speak of the gospel, and began to curse us both, and to roar like a lion in his blasphemy and violence. ‘Get down from that animal,’ he screamed to me. I told him it was a smooth road and it was too hot then to walk, but I would walk when we reached the descent. He then rushed upon me and threw me to the ground, and tore my clothing, and hurled a huge stone at me. It did not hit me, and three other muleteers came to my help; but he prevailed over them all, and threw another huge stone which struck the top of my head, and cut a gash four inches long, to the bone. I fell to the ground, and the blood poured over my face. The wild man then left me to my fate, cursing and saying ‘Oh that I had been alone with him; I would have slain him outright.’

Christian Friendship and Aid. “Then, my brethren, the love of the kind brother from Damascus came to my relief. He

put me on his own beast, and took me to a fountain, and washed and dressed my wounds, and then took me to a village near by, where he stayed with me at the inn all night, watching over me like a brother, and calling to me at intervals, "Ishoc, are you still alive?" So kind was he. The next day he took me to Bludan, where I was cared for. Then he went twice to Damascus to lay the case before the Government, and at last had the man imprisoned and punished.

"Now what but the love of Christ led him to be so kind to a stranger? And what but the want of Christ's love led that other man to be so unkind and wicked? Oh, my brethren, our fellow-countrymen need the gospel, and who will give it to them if we do not? They cannot hear without a preacher. Yes, we should all be very earnest in giving the pure gospel to our fellow-men in Syria. And now I ask you one thing. Pray for me, that I may not be ashamed of the gospel of Christ; and as I go again to Hamath and Safeeta, that I may be delivered from the hands of ungodly men. And may all our native land be filled with the gospel, and with those who love the Lord in sincerity. Amen."

"You will observe from this narrative, that this young man has the root of the matter in him. A few years ago he was a common street-singer in Hums, but now he is a promising candidate for the ministry, and we keep him engaged in these evangelistic labors as a *practical* preparation for his theological course.

Want of Pastors. Mr. Jessup speaks of there being little prospect, at present, of obtaining a native pastor for the Beirut church, and says:—

"We have two native pastors, and hope earnestly for more. We will preach and pray, and print books, as long as the Lord allows us to labor here. I believe Syria will yet be evangelized, and in the simple gospel way, and true churches be formed on every side."

The Press — Arabic in Africa. "Our press work in Beirut must be enlarged and not diminished. There are seven

presses in Beirut now, and all are printing books of an injurious tendency. Ours is the salt which is to cleanse the waters. And the sphere of our influence is extending. Professor Blyden, of Liberia College, Monrovia, has come here to study Arabic, and carry back with him Arabic books. He states that tribes speaking the Arabic language are encroaching on the borders of Liberia, and that if his people would carry the gospel into Interior Africa it must be through the Arabic language as a medium. He even proposes to send two young men from Liberia to the Syrian Protestant College in Beirut, to learn the Arabic language. It would seem that negro Mohammedans are pushing westward from Nubia and Soudan, propagating their faith among the pagan tribes, and teaching that the Arabic, being the language of the Koran, is the only sacred language. One may now travel from Liberia through to Cairo (other things being favorable) using only the Arabic.

"The missions in Egypt are assailing Africa from the northeast, but who had dreamed that the Syria Mission, in Western Asia, would be employed, in the providence of God, to aid in opening up Western Africa? Just at this time, when the first correct version of the Bible in Arabic is completed, this new revelation with regard to the extent of the language is made. It is the Lord's doing, and we should be ready for our new duties as connected with it.

Men Wanted. "It will not do to allow this mission to die out for want of men. What you are doing here is not simply for the few nations and tribes who live in Syria proper, but for more than a hundred millions who speak this language. Who is to prepare a Christian literature in Arabic if our forces are so weak as virtually to prevent all literary labor? We need Dr. Van Dyck again, and others to aid him. The devil has translators enough at work, reducing Voltaire, and Eugene Sue, and other similar authors to an Arabic dress; and infidel clubs are springing up all around us among the young men of the various sect. We must give them better books. If we do not meet the want, it

will not be met. I hope the Board will bear this in mind.

Female Seminary. “In education we are doing what we can. The Native Female Seminary, (for which a large building has just been completed on the mission premises, without cost to the Board) is prospering, but has not yet become self-supporting. We hope it will in time, but at present we must pay the teachers. The girls pay over a thousand dollars for board, but we must raise another thousand for the salaries of the teachers. Hitherto we have shrunk from asking the Board to help us out in this matter, but it may be thought best by the mission, at its meeting this month, to put something into the estimates on the subject. The prosperity of this school is of much importance to our work and to the good of the people.”

America for months after they were ready to start on their return.”

Mr. Harding also wrote, August 7:—“I hope you will not forget our very great need of reinforcements. It was extremely painful, at our recent meeting, to see how utterly inadequate our present force is to carry on the work we have in hand, to say nothing of extension. Nearly every member of the mission has more than he is able to do, and if any one fails now, his place cannot be supplied from our present number. Mr. Fairbank is about leaving, to be gone for a year, and before he returns, it is very likely that one or two others may be obliged to go home. We hope our extremity may be God’s opportunity, and yours too.”

AHMEDNUGGUR.

(140 miles E. of Bombay.)

Mahratta Mission—Western India.

Mission Meeting—Cry for Help. The Mahratta mission held its annual meeting in July last. The brethren felt constrained to approve of Mr. Fairbank’s going, with his family, to the Pulney Sanitarium, for a year, and in their reduced condition made the best arrangements they could for the care of their various fields, dividing the several stations of what was formerly the Ahmednuggur mission into three districts, and putting each under the supervision of one man. Letters from several of the brethren refer to the pressure under which they are placed, the heavy burden thrown upon each man, and the urgent need of reinforcement. Mr. Fairbank wrote, August 1:—“It was no easy matter to divide the work of our *eight* districts (in this vicinity) into *three* parts, and impose it on the three missionaries who will be left when we go away. Of course many things will only be *superintended* that ought to be carefully *wrought*, and at the best, the burdens are such that we fear they will prove unbearable. In this our extremity it seems very sad that not even one new recruit is to come with the Bissells, and that even they were detained in

LETTER FROM MR. HAZEN, August 4, 1866.

Spiritual Prospects. Mr. Hazen wrote from Ahmednuggur, August 4, upon the subject above mentioned, and some others. Referring to the detention of Mr. and Mrs. Bissell in the United States, he says:—

“After all, this delay is but a part of our daily experience in this great life-work for the Master. We must have ‘long patience’ (Jas. 5: 7, 8). We are not permitted, here, the joy of harvest. Even the hopeful indications which I noticed in a letter sent in the early part of the year have not yet resulted in any visible fruit. I have no cases of even apparent conversion of which to write. Our case is somewhat like the course of Nature at this season. About the middle of June we had a very fine rain. The parched, brown earth turned to the most delicate shade of green. It was a constant delight to the eye to watch the changing shades as the grass grew; but, as no more rain came, the grass itself soon turned brown, and the desolation seemed even greater than before. It was the blasting of hopes. Then, once again the showers came. The rain has now fallen abundantly and seasona-

bly, and all are rejoicing. Would that we might follow out the analogy in our spiritual work, and see the second parching followed by the 'great rain of His strength.' Will it not be so? Do we not read in the same place, 'the coming of the Lord draweth nigh'? So we will toil on, even when tempted to say it is of no use. We will press on notwithstanding our clogs.

Extremity of Weakness. "We will yet hope to see the Lord's hand stretched out to save even in our extremity of weakness; for truly it seems an *extremity* to us. Can you realize what our secretary means in speaking of *eight* districts to be cared for and superintended as they may be by *three* men? Aside from my duties in this city, the field committed to my charge extends to the south and to the southwest a distance of fifty miles in both directions. Off southwest, fifty miles, I have a teacher whose school I have never been able to visit. South of this, thirty-four miles, resides a Bible reader, who itinerates in the region southeast and west from his home. How much care can I give him? Little more than to take in his monthly account of places visited, and the like. When Mr. Fairbank leaves for his health-visit to the Pulney Hills, I suppose the district lying west of this city, (north of our present southwest district) and extending off west-northwest some twenty-five miles, will be put under my charge. This is the largest district, territorially, but so far as the number of men is concerned, I shall have fewer under my direction than either of the other two brethren. Mr. Bruce, our youngest man, is now placed in charge of over thirty teachers and helpers, and he has also a very large territory. It cannot be expected by our fathers and brethren at home, that so much work can be properly superintended even; and you must expect the men to break down, and find a necessity for going away for a season of rest among the hills, or else to America. Alas! it has seemed to us each time that one has been called away, that we *could not* spare him; and even yet we have hardly ceased asking why must it be so?"

KHOKAR.

(About 35 miles N. of Ahmednuggur.)

LETTER FROM MR. BRUCE, August 1, 1866.

The Mission Meeting—Perplexity. Mr. Bruce wrote at about the same time with the other brethren, and upon the same subject,— trials growing out of reduced strength in the mission.

"You will see and appreciate the difficulties under which we labor, owing to the greatly reduced strength of our mission. The most difficult question we had to decide, (at the meeting,) and one which occupied more than a day in our discussion, was, 'How shall we provide for those Northern Districts?'

"Mr. Abbott has already removed to Satara, and during the next year Mr. Fairbank will be absent from his field; and consequently I shall be the only resident missionary in all this beautiful valley. This fact alone is sufficient to make the friends of missions weep, and pray more earnestly unto the Lord of the harvest, that he will send forth more laborers into his harvest.

"It would be manifestly impossible for me to carry on the work properly at Ra-hoori while living here at Khokar. My intimate acquaintance with the Khokar field would render it much easier for me to work that field from Ra-hoori, and it was therefore decided that I should be stationed at the latter place, and have also the care of the Khokar and Pimplus districts. In these three districts there are 10 churches, 32 native helpers, and about 190 Christians. How can a single missionary be expected to care for all these in a proper manner, saying nothing of the 80,000 heathen to whom it is his duty, as well as privilege, to preach the gospel of Jesus Christ? I feel *oppressed* with responsibility, and with a sense of my own weakness, in view of the vast amount of labor which *ought* to be performed in these three districts. And yet I have cheerfully consented to undertake this responsibility and do all in my power, because this seemed to be the only course that could be pursued in the present feeble state of the mission. I do not expect, however, that I shall

be able to do much more than superintend the labors of my native assistants, and work *through them* upon the heathen.

I have freely stated these facts to you, and my own feelings in reference to them, that you may see how greatly we are in need of reinforcements. I fear that we shall not be able to hold on long unless we are relieved by an addition to our force. One after another of our number is dropping off, and their places remain unfilled. Soon we shall be obliged to withdraw from the more distant out-stations, and yield to the

enemy the positions that have already been secured. I am sure that if the Christian young men of America could appreciate these facts, they would hasten to our relief."

Are there not young men who will heed such appeals, coming, as they now do, from *many* mission fields? Are the brethren on the ground to be constrained prematurely to wear themselves out, and are missions to be broken up for want of laborers?

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

The *Church Missionary Record*, for June, presents the following extracts, with others, from the Report of the Church Missionary Society for the last year:—

"The Committee have to record, with devout thankfulness to the Giver of all good, the cordial and liberal response of the friends of the Society to the appeal for increased funds. During the year just closed, the associations throughout the United Kingdom have raised the sum of £113,712, which is more than £10,000 above the last year. This amount is the largest ever received, if we except one of the years when the Special India Fund swelled the remittances. The Benefactions are also £2,000 in advance of the preceding year. The Legacies are below those of last year, which comprised one of exceptional amount. The total sum received from the United Kingdom is £146,208, which is £1,743 above last year, and more than £12,000 above the average of the last five years. . . .

"The year which has just closed has been marked by sorrow as well as by joy. It has pleased God to take from us by death, a larger number of our missionaries than in any former year. The number is fourteen, whereas the average number of deaths for the last ten years has only been between three and four. We have lost several of our veteran missionaries, several

in the prime of life, and several young men of high promise. The chief anxiety of the Committee at the last anniversary was to secure funds for the support of the missionaries: their present anxiety is rather for men to supply the vacancies and to strengthen the missions. . . .

"In Africa the great problem has been solved of the capability of the native church to support and extend itself; but there is a corresponding call upon the mother church to supply the higher departments of education with which Christian Europe is enriched; and to give to the efforts of an infant church that wisdom and direction which the ripened Christianity and experience of England are able to afford. . . .

"In Turkey, and in some parts of India, Protestant missions have been brought face to face with Islam. The religion of the false prophet showed itself mighty, of old, to overthrow many branches of the Western Church, and to trample underfoot the very metropolis of Eastern Christianity. And now, the struggle has commenced between Islam and Protestant Christianity. The Sublime Porte has thought the occasion worthy of its political action. This struggle invites the ablest of our Protestant controversialists to enter the lists. India presents the spectacle of nations, till now spell-bound in the institutions of 3,000 years, suddenly thrown into a state of fermentation, moral and religious, and

thousands of her most promising young men are coming forward, as did young men upon the Saviour's first advent, to ask and to answer 'discreetly,' — which our Lord pronounced as a proof that they were not far from the kingdom of heaven.

"China is opened and prepared for Christian missions in a wider and more promising degree than any other country yet presented as a field for missions. Shall not England rise to take full advantage of so great an opportunity?"

"The Church Missionary Society pleads this day for volunteers for these great and blessed enterprises. Confidently relying on

the continued liberality of its supporters, it is prepared to put forth fresh efforts. A native auxiliary agency is rapidly increasing; but we need for the work representatives of the mother church, thoroughly furnished out of its rich stores of Christian theology, able to dispense them to churches still in their infancy. We need those who can stand before men as our divine Master did before the philosophical and sceptical Pilate, and bear witness to the truth. We need men to take the place of our Pfanders, Peets, and Nobles, — men who have received the last words of Christ before his ascension as a personal call, and have replied, 'Here am I, Lord: send me.'"

MISCELLANIES.

LETTER FROM A NATIVE TEACHER AT AHMED- NUGGUR.

THE following translation of a letter to Mrs. Ballantine, from Krishnagee, teacher in the mission girls' school at Ahmednugur, India, will be read with much interest for more than one reason.

"AHMEDNUGGUR, *March 26, 1866.*

"*To my very dear Mother, Mrs. Ballantine,
Loving Salam.*

"By the blessing of God, myself and family are well. I received the letters you sent, and enjoyed greatly the reading of them. Madam, has our dear father left us and you, and gone? Oh, how sad! Yet in the Lord we have peace. Since I began this sentence the fountain of tears is opened and my tears flow. I heard of Mr. Ballantine's death on Sabbath the 17th of December, 1865. How the waves of sorrow must have overwhelmed your heart! Alas; thou Red Sea! Didst thou give command to thy wind to retard the ship, that the Lord's servant might not reach America? Alas, thou Mediterranean Sea! Should'st thou thus swallow up the Lord's noble captain? Didst thou greatly hunger for him only? Oh, ye Seas! what can ye do? Ye could have no power at all against him except it were given you from above!

"Ah, Madam! when I think of the condition of Mr. Ballantine from the time of your leaving Bombay, I am very sad. But especially when that precious jewel was enclosed in a coffin and cast into the sea, how all your hearts must have been crushed! This can be known only to yourselves and to that Lord who trieth the heart. Yet in some degree calling it to mind, my own heart is moved. Where, now, is the place of that burial? It is with him as with Moses, — no man knoweth of his sepulture. But in the day of judgment the sea shall give up the dead that are in it. Lord, may we die the death of the righteous, and may our last end be like his.

"When I read the full account of Mr. Ballantine's death in the February number of the *Duyanodaya*, a flood of tears washed my eyes. Sometimes it seems as if Sahib were in the garden, reaching out his hand to cut off some little branch of a tree, as he used to do. When I look towards the house, I think, Those precious ones, where are they gone? I wind up the clock in the school, and then sometimes think, Sahib used to turn this very key. How impressive were Sahib's instructions! How sweet his hymns! How great his delight in the gospel! Often I call to mind how he used to lay his hand

on my shoulder and talk to me so affectionately. The women here, as they come to meeting, stop and weep as they think of Sahib and yourself. And the Hindoos here, hearing of his death, say, with deep emotion, 'Oh, what a good man was he!'

"I take my class of girls in the school and sit in the same place where I used to sit, before you, and look at the chair. I see a dress and hands, but that dear mother's face is not. Then I weep. Ah! my dear mother, how you loved me and cared for my family, and came to see us, and knew all my joy and my sorrow! What refuge had I here but you? When I left the school and entered government service, your heart yearned for me as an own mother, and you said, 'Krishnaraw, when I heard you had left the school I could not sleep at night, I was almost overcome with grief.' When you might have had a hundred teachers better than myself, why should your heart be so moved for me? You loved me, this was the reason. Four years I was teaching under your direction, but never, even with a word, did you give me pain. Who taught my dear wife and gave her advice? For us you left your native land, and enduring many trials, showed us the light of Christ. For this we thank you much.

"Dear mother, what more shall I write? I cannot set forth your virtues, nor can the heart's love be written in words. But I do earnestly pray for you all, that the Lord would comfort you. Now, how can you return here? Yet how blessed is this hope, that through the merits of Christ we shall all meet together in a little while. With this hope, the heart is joyful. Without this hope, in what sadness and grief we should have been left. But, praise God, it is not so.

"There are now fifty girls in the school. Mrs. Wood and Mrs. Hazen both come into the school and teach. Mr. Wood conducts morning prayers. I am very anxious about the school. I long to have the girls improve, and to have the fear of God-planted in their hearts, and by the influences of the Holy Spirit, that they may be interested in their salvation, and be brought into the church. I know well how anxious you used to be, and how

much pains you took, and how much you endured for this school, and *now* you have not ceased to care for it, I am sure.

"How earnestly you prayed for these girls, and still do, I have no doubt. How can we make you glad? By permitting you to hear that your children are walking in the fear of God and following the footsteps of Christ, and are laboring in the gospel. I speak with a child's simplicity. God is the widow's support and the father of the fatherless; and I earnestly pray that he may send his blessing upon you all, and give you abundantly the fruit of your labors.

"Your memory is written deep on the membrane of our hearts. With your love for us was mingled the love of Christ, therefore it was to us as sweet as nectar. The friendship, the love, the union of those whom Christ's love binds together, are entirely different from the bonds of this world. And the pain of such at parting, and their hope and joy in an anticipated meeting, these, too, are entirely different from worldly pains and joys."



A BIBLE HOUSE FOR CONSTANTINOPLE.

It is hoped and believed that there is to be soon, in Constantinople, the capital of the Mohammedan Turkish Empire, a BIBLE HOUSE. Friends of the Bible work in Turkey have started the project, and it is proposed to raise \$50,000 for the purchase of a lot and the erection thereon of such a building in that city.

The object is "to furnish a permanent location for the depository and sale of the Holy Scriptures in more than twenty languages; offices for the various Bible, charitable, and missionary societies of the United States operating in Turkey; a small public hall; rooms for the instruction of the blind, and also for publishing and storage purposes; in short, the visible, reliable centre of Protestant Christian influence for the whole empire. The importance of such a building is most deeply felt by every evangelical laborer in Constantinople and the Turkish empire;" the object is warmly recommended by such men as Drs. Goodell, Hamlin, Schaufliker, Riggs,

and by the Managers of the American Bible Society; and the following gentlemen in New York have consented to act as trustees of the property, viz.: Hon. William E. Dodge, William A. Booth, Esq., David Hoadley, Esq., Robert Carter, Esq., S. B. Schiefflin, Esq., William G. Lambert, Esq., and William H. Aspinwall, Esq.

"Donations and communications may be sent to Rev. Isaac G. Bliss, care of Henry Fisher, Esq., Assistant Treasurer American Bible Society, Bible House, Astor Place, New York City."

BIBLIOGRAPHICAL.

"RAM KRISHNA-PUNT: The Boy of Bengal." Forty pages, square 8vo. Four illustrations in oil colors.

"HINDOO LIFE. With Pictures of the men, women, and children of India.

By Rev. Edward Webb, late of Madura, South India. Sixty-four pages, square 8vo., nine colored illustrations."

Both these books are from the Presbyterian Publication Committee, 1334 Chestnut Street, Philadelphia, and A. D. Randolph, 770 Broadway, New York. The first is one of four "beautiful books for boys and girls, with illustrations in oil colors," and the second is "in style to match, but with illustrations in one color." Both are "beautiful" in outward appearance, and — which is of much more importance — interesting, and calculated to be useful; bringing some facts in regard to the influence of idolatry, the condition of the people of India in their pagan state, and, in the case of Ram Krishna-punt especially, the happy influence of missions, before the mind of the young reader in an attractive manner. Good and appropriate for Christmas and New Year's presents.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE Prudential Committee have placed Mr. Charles Hutchins, a graduate of Brown University, and late a teacher in the Dwight School, Boston, in charge of the Publishing Department at the Missionary House. He is expected to make special endeavors to extend the circulation of the "Missionary Herald," and thus awaken a deeper and more general interest in the cause of missions; and it is earnestly desired that pastors and laymen, coöperating with the Board, will give him their efficient aid in this regard.

Special attention is invited to Mr. Hutchin's circular, sent with this number of the Herald, and to a notice in regard to "gratuitous distribution," on the last page of the cover. The free list should be carefully corrected every year, and this cannot be done except with the coöperation of those whose names are or should be on the list.

MISSIONS OF THE BOARD.

Madura. A letter from Mr. Burnell, dated July 31st, refers to the cholera as prevailing extensively, and to the terrible famine, producing sometimes, even among professed Christians, the expression of a feeling that it is better to die than to live in such misery. Mr. Burnell recently visited his old field of labor in Jaffna, (Ceylon,) and was much impressed by "the increase of civilization" and "the love of education" which he witnessed among the people. "The thing which impressed me most painfully on the trip," he says, "was the prevalence of intemperance among Europeans and natives."

Nestorians. A letter from Mr. Coan, (August 21st,) states that the cholera had been raging violently, "carrying off from four to five thousand victims from the city, (Oroomiah,) besides multitudes in the villages. Scarcely a village or hamlet had

escaped,—not even Seir and Gavalan, heretofore considered quite safe places of resort. Among the victims had been several of the church members, and “some of the choicest spirits;” but the mission families had escaped, thus far. In civil matters there was not much improvement.

The appointed Governor of the Christians in the Province was still detained in the service of the Shah at Tehran, and his agent, who had recently reached Oroomiah with “excellent orders to look after the interests of his Majesty’s Christian subjects,” seemed to have his hands tied, and had not been able to do much.

Eastern Turkey. The following statement is received from Erzoom: “We are happy to report the settlement of a pastor over the church in the villages of Chevermeh and Heramik, in the district of Khanoos, about fifty miles south of this city. The ordination took place on Sunday, the 2d of September, Mr. Knapp, of Bitlis, preaching the sermon. The newly-settled pastor is Harootune Muradean, of Arabkir, a graduate of the Kharpoot theological school, of the class of 1863. He has been laboring in connection with the church most of the time since his graduation, and would doubtless much earlier have been settled over it as pastor, but for sad dissensions in the church and community, which paralyzed all active effort for good. It is very gratifying to be able to say, that this state of things has so far passed away that they have united cordially in inviting Harootune to be their pastor, pledging him one half his salary, which is twice as much as they have ever before given to sustain preaching. This we regard as a long stride in advance, in a field where self-support is in a painfully backward condition.”

Mr. Barnum, of Kharpoot, in a letter dated September 21st, from which extracts will be given hereafter, mentions the ordination of two more native pastors in out-stations formerly connected with Arabkir. One was at Mashkir, on the 5th of September, where there is a church of 18 members. The person ordained was from the Bebek seminary. The examination, writes Mr. Barnum,

“was very carefully conducted, doing credit to the young man who had the chief share in it, and to the candidate himself. The services of the ordination, too, had an appropriateness throughout which I have seldom seen surpassed.” The small congregation here “assumes one half the pastor’s support from the outset.” The other case was at Divrik, September 9th. As the Protestants there had no suitable place of worship, the ordination was in a pleasant garden, and “not less than one thousand people were present.” This was, a year ago, “one of the more hopeless fields in the matter of self-support;” but a very favorable change has occurred, and “the community assumes three fifths of the pastor’s salary on the start.” The church there, also, at the time of the last report, numbered 18. There are now nine native pastors in the Kharpoot field.

A letter from Mr. Williams, on page 382, makes the painful announcement that Mr. Walker, of Diarbekir, died of cholera on the 13th of September. A letter from the brother thus removed, the last, probably, which he wrote for the Missionary House, relating mainly to the disease of which he was himself so soon to be a victim, will be found at page 383. There is also a letter from Mr. Williams, partly with reference to the cholera, and correcting an erroneous impression formerly published respecting the probable murder of a Protestant Koord, and one from Mr. Barnum, (page 381,) respecting a very serious fire at Kharpoot, and the efficiency of the missionaries in efforts to arrest it, for which they were specially thanked by the Pasha, and mentioned in an official report to Constantinople.

Central Turkey. Mr. Montgomery, of Marash, (page 378,) gives account of a visit to Zeitoon, where he and a native pastor with him were most brutally assaulted by a mob, in whose hands they were for two hours, stoned and beaten until they looked only for “a speedy escape across the ‘dark river’”; but were at last saved “as by a miracle.” Mr. Powers, now at the same station, gives, at page 379, a much more pleasing account of a

visit to one of his former fields of labor, Kessab, where his reception was most gratifying. He saw much to approve in the feelings and conduct of the Protestants, addressed a most attentive audience of six or seven hundred persons, and found himself, though alone, 'with a cheerful, grateful, and trustful heart, sitting in the house that he built, shaded by the vines and looking out upon the fruit-trees that he planted, eating grapes and vegetables from the garden that he made, and drinking water, cool and sweet, from the well that he dug.'

A letter from Mr. Nutting, of Oorfa, notices the great satisfaction with which he attended the first ordination of a native pastor in his field, at Adiaman, in May last. After the ordination, ten persons were received to the church, making the whole number thirty. The Protestant community there numbers 250. At Behesne, another out-station, he reports decided progress, and the organization of a church, in May last, of five male members, with whose narratives of religious experience he was much pleased. Of Severek, also, he mentions "good things."

Western Turkey. Mr. Leonard, of Marsovan, (page 375,) speaks of "mercury ranging from eighty-six to ninety-nine," but "hands full of work and hearts full of joy;" notices the addition of seven persons to the church, which is now free from dissension and discord; and mentions reports from student-helpers, at the monthly concert, reminding of the report which the seventy brought to Jesus,—"Lord, even the devils are subject to us through thy name."

Mr. Schneider writes (page 377) respecting a recent visit to Broosa, where he was stationed before going to Aintab, and where he notices great progress, not in the city only, but in places in the vicinity.

Mahratta Mission. Letters from this mission, (pages 388-390,) dwelling specially upon the reduced missionary force and the urgent need of speedy reinforcement, are worthy of thoughtful and prayerful perusal.

Syria. Mr. Jessup (page 385) mentions the addition of three persons to the church at Beirut, and sends extracts from the report of a colporter of the Native Missionary Society, parts of which will remind the reader of the man who fell among thieves, and the good Samaritan who relieved him. He notices, also, facts of great interest in regard to the Arabic language in the interior of Africa, east of Liberia, and the visit of Professor Blyden, of Liberia College, to Beirut, and his thought of sending two young men from Liberia to the Syrian Protestant college in Beirut, to learn the Arabic, and thus be prepared for missionary operations.

OTHER MISSIONS.

India. A missionary of the Irish Presbyterian Church wrote from Borsad, in June: "I have now to report the baptism, on the 10th of this month, of eight men, nine women, and seven children,—in all, twenty-four persons." One of these persons, the wife of a convert baptized several years since, is blind and in poor health, and respecting her the missionary writes: "She never utters a word of complaint, but, on the contrary, always exhibits a thankful frame of mind. Her sufferings are great, but her consolations abound. The other day, speaking of her blindness, she said, 'I daily thank God that he has deprived me of sight. I am not conscious of blindness, for God is continually showing me many things, and I feel as if I saw more than when I had vision.' I have been very much struck by her conversation; it is truly remarkable; for till lately she was entirely among the heathen, has never known or heard of the dying experiences of Christians, and has only her own experience to fall back upon."

China. Mr. Maclay, of the Methodist Episcopal mission at Fuhchau, wrote in May, that he recently baptized nine adults and one child at a district city, forty miles southward from Fuhchau. There are, he says, more than twenty inquirers there, most of whom give evidence of being taught of God. A few days latter he wrote again:

"The aspects of our work increase in interest and encouragement. Difficulties are vanishing, the people are turning to us and the doctrines we preach with an intelligent interest and respect, our plans of operation are becoming more clearly defined and efficient, the native helpers are acquiring strength, courage, and adaptation for their work, and on all sides the Lord is placing before us open doors."

Dr. Martin, of the Presbyterian Board, reports the recent baptism of six hopeful converts at Peking.

West Africa. Mr. Clark, of the Presbyterian Board, reports that two persons were received to the church at Corisco in July, and two at Bonita on the last Sabbath in June.

Japan. Messrs. Hepburn and Thompson, of the Presbyterian Board, writing in July last, it is said, "speak hopefully of the prospect before them. The Government is adopting a more liberal policy towards its own subjects, in regard especially to their intercourse with foreigners. As a proof of this, Dr. Hepburn sends an official notice published by the authorities, which gives the Japanese permission to go to any of the various countries beyond the sea, for the purposes of learning or of commerce, on their own application for it, and certain rules are prescribed to regulate this matter. Dr. Hepburn's dictionary was nearly ready for the press. The attendance of patients at the dispensary had increased to about fifty each day. Mr. Thompson was still engaged in teaching a part of his time, which is considered a good work just now; but the brethren

hope that the door will soon be open for more direct missionary labor."

◆
EMBARKATION.

Rev. James Herrick and wife, of the Madura Mission, Rev. Thornton B. Penfield, Mrs. Charlotte E. Penfield, and Miss Rosella Annette Smith, going to join the same mission, sailed from Boston November 7th, by steamer for Liverpool, on the way to India. Mr. Penfield has been for some years laboring among the colored people of Jamaica, in connection with the American Missionary Association. He is a graduate of the Obelin Collegiate Institute, and received his theological education partly at Oberlin and partly at Union Theological Seminary. Mrs. Penfield is from Montclair, N. J. Miss Smith, who goes to be employed as a teacher in the female boarding-school of the mission, is from Lyme, N. H.

◆
SAILING OF THE "MORNING STAR."

THE children's new vessel, after pleasant and appropriate religious services, in the presence of a large number of friends, with prayer by Rev. John O. Means, of Roxbury, and remarks by Drs. Anderson and Clark, and Rev. Messrs. Hiram Bingham, Sen., and Hiram Bingham, Jr., sailed from Boston on a beautiful afternoon, November 12th. Rev. Hiram Bingham, Jr., and wife, of the Micronesia mission, and Miss Lydia Bingham, who goes to teach a school of native girls at Honolulu, went in the vessel, — Mr. Bingham having command on the voyage to Honolulu.

DONATIONS RECEIVED IN OCTOBER.

MAINE.		
Cumberland co. Aux. Soc.	H. Packard, Tr.	
Brunswick, Prof. William Smyth,	15 00	
Scarboro, Cong. ch. and so.	15 26	—30 26
Franklin co. Aux. Soc.	Rev. I. Rogers, Tr.	
Farmington, a friend,	5 00	
Kennebec Conf. of Churches.		
Waterville, Cong. ch. and so.	12 60	
Lincoln county.		
Warren, 2d Cong. ch. and so., add'l,		
with prev. dona., to cons. Rev. E.		
S. BEARD, H. M.	14 00	
Piscataquis county.		
Guilfordville, Rev. John A. Perry,		5 40
Waldo county.		
Searsport, Cong. ch. and so. m. c.		4 50
Washington county.		
Machias, a friend,	8 00	
Robbinston, Cong. ch. and so.	45 00	—53 00
York Conf. of Churches.	Rev. G. W.	
Cressey, Tr.		
Kennebunk, Cong. ch. and so.		230 31
		355 07

NEW HAMPSHIRE.

Cheshire co. Conf. of Churches. George Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so., Gents, 30.20, Ladies, 47.80, "W." 7;	85 00
Stoddard, Cong. ch. and so.	21 63—106 63
Grafton co. Aux. Soc.	
Hanover, Cong. ch. and so., m. c., 10, gold,	15 00
West Lebanon, Cong. ch. and so., with prev. dona. to cons. H. H. SMITH, H. M.	50 00—65 00
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Manchester, Franklin st. ch. and so., C. B. Southworth, with prev. dona., to cons. Mrs. C. B. Southworth, H. M.	50 00
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Hookset, Cong. ch. and so.	12 69
Salisbury, Sewell Fifield and wife,	20 00—32 69
Rockingham Conf. of Churches.	
Candia, Cong. ch. and so. m. c. 16 45, less c'ft, 50c.;	15 95
Strafford Conf. of Churches. E. J. Lane, Tr.	
Dover, 1st Cong. ch. and so.	158 50
North Wolfboro, Mrs. C. E. Merrill,	2 00—160 50
	430 77

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, friends,	300 00
Waterford, Cong. ch. and so.	15 00—315 00
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Westford, Cong. ch. and so.	62 35
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so., Mrs. R. S. Nichols,	10 00
St. Albans, 1st Cong. ch. and so., add'l,	10 00—20 00
Orange county.	
Brookfield, South Cong. ch. and so.	33 45
Vershire, Cong. ch. and so.	9 80—47 25
Williamstown, Cong. ch. and so., add'l,	1 00
Orleans co. Conference of Churches. Rev. A. R. Gray, Tr.	
Lowell, Cong. ch. and so.	10 00
Westfield, Cong. ch. and so.	18 00—28 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Asectneyville, Perry Haskel,	5 00
Norwich, Cong. ch. and so., m. c., 2 months,	32 00—37 00
	509 60
Dorset, Cong. ch. and so., add'l,	10 20
	519 80
Legacies. — West Randolph, John Smith, (prev. paid 975,) by Rev. B. Smith, Ex'r, to cons. H. PORTER SMITH, Boston, Mass., H. M.,	105 00
	624 80

MASSACHUSETTS.

Berkshire co. Aux. Soc. J. Sedgwick, Tr.	
Lenox, a friend,	5 00
Pittsfield, Maplewood, Young Ladies' Institute, m. c.	26 50—31 50
Boston and vicinity.	
Boston, of wh. from a friend, 10,	1,011 80
Chelsea, Broadway Cong. ch. and so., m. c., 2 months, 67.36; Winn. Cong. ch. and so. m. c. 34.54;	101 90—1,113 70
Brookfield Asso. William Hyde, Tr.	
Brimfield, Cong. ch. and so.	277 61
Charlton, Cong. ch. and so.	98 58
Holland, Cong. ch. and so.	7 00
New Braintree, Cong. ch. and so.	133 80
Oakham, Cong. ch. and so.	198 60
Southbridge, Cong. ch. and so.	225 54
Spencer, Cong. ch. and so.	337 31
Ware, 1st Cong. ch. and so., with prev. dona., to cons. WILLIAM CUMMINGS and Mrs. CLARISSA BRECKENRIDGE, H. M.	119 64
Ware, East Cong. ch. and so., of wh. from Orrin Sage, with prev. dona.,	

to cons. VICTORIA H. and JENNIE H. WARD, Roxbury, Mass., and A. M. and ORRIN S. DOOLITTLE, Chester, Conn., H. M.; G. H. Gilbert, to cons. E. H. and PHEBE F. GILBERT, H. M., 200; William Hyde, to cons. LUCY R. HYDE, H. M., 100; J. A. Cummings, to cons. ELLEN F. CUMMINGS, H. M. 100; 1,229 70	
Warren, Cong. ch. and so.	139 75
West Brookfield, Cong. ch. and so.	109 56—2,877 09
Essex co. North Aux. Soc. Wm. Thurston, Tr.	
Haverhill, North Cong. ch. and so., coll. and m. c., to cons. JOHN B. NICHOLS, CHARLES W. CHASE, and J. FRANK HALE, H. M., 310.50; East Parish, Cong. ch. and so. 16;	326 50
Essex co. South. Conf. of Churches. C. M. Richardson, Tr.	
Middleton, Cong. ch. and so. m. c.	20 00
Salem, South Cong. ch. and so., (of wh. from J. J. Rider, to cons. JOSEPH F. RIDER, H. M., 100; George R. Chapman, to cons. COLSON M. WARRING, Monrovia, Liberia, H. M., 100;) coll. 625.90, m. c. 100; Tabernacle Cong. ch. and so. m. c. 22.06;	747 96
Wenham, Cong. ch. and so.	50 00
West Buxford, Cong. ch. and so. m. c.	6 60—824 56
Franklin co. Aux. Soc. L. Merriam, Tr.	
Shutesbury, Cong. ch. and so.	5 33
Hampden co. Aux. Soc. J. C. Bridgman, Tr.	
Chicopee, 3d Cong. ch. and so., to cons. Mrs. JANE W. WILSON, H. M.	100 00
Feeding Hills, Cong. ch. and so.	11 45
Holyoke, 1st Cong. ch. and so.	15 00
Longmeadow, Cong. ch. and so., Gents Benevolent Assoc.	178 35
Ludlow, Cong. ch. and so.	38 36
North Wilbraham, Cong. ch. and so.	21 95
Southwick Cong. ch. and so.	4 16
South Wilbraham, Cong. ch. and so.	34 25
Springfield, 1st Cong. ch. and so., (coll. 113, m. c. 161.62.) 274.62;	
Olivet Cong. ch. and so. m. c. 10;	234 62
Tolland, Dea. Twining,	10 00
Westfield, Cong. ch. and so.	43 03
West Granville, Cong. ch. and so., to cons. Rev. A. GARDNER, H. M.	50 00
West Springfield, Cong. ch. and so. m. c.	10 37
	804 54
Less for printing,	25 00—779 54
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst College, a friend,	1 50
Middlesex county.	
Cambridgeport, Stearns' Chapel, m. c.	8 23
Charlestown, 1st Cong. ch. and so. m. c.	12 28
Malden, Trin. Cong. ch. and so. m. c.	30 00
Natick, 1st Cong. ch. and so., to cons. LEWIS BROAD, H. M., coll. 100, m. c. 18.94;	118 94
Newton, 2d Cong. ch. and so., m. c., 6 months,	41 36—210 81
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so., with prev. dona., to cons. G. H. WHEELER, OLIVER ELLS, L. M. MILES, CHARLES LAMB, EBENEZER THURSTON, of Fitchburg, and W. B. Wood, New York City, H. M., (coll. 506.18, m. c. 32.61.)	538 79
Harvard Evan. Cong. ch. and so.	43 00
Leominster, Evan. Charitable Soc.	84 50
Shirley, Ortho. Cong. ch. and so.	8 00—674 29
Norfolk county.	
Dedham, 1st Cong. ch. and so., coll. 151, m. c. 39.50, less c'ft, 50c.;	190 00
Medway, 1st Cong. ch. and so. m. c.	21 19
Roslindale, Cong. ch. and so. m. c.	50
Roxbury, Eliot Cong. ch. and so., add'l, 60, m. c. 24.69; Vine street Cong. ch. and so. m. c. 33;	117 69
South Dedham, Cong. ch. and so. m. c.	6 10

Walpole, Ortho. Cong. ch. and so.	29 27
West Roxbury, South Evan. ch. and so., coll., in part, 164.80, m. c. 41.73;	206 53
Wrentham, Original Cong. ch. and so. m. c. 5; Mrs. Esther Whiting, 1;	6 00—577 28
Palestine Miss. Soc. E. Alden, Tr.	
Easton, Evan. Cong. ch. and so.	51 00
South Braintree, Cong. ch. and so. m. c.	6 60—57 60
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Ashburnham, 1st Cong. ch. and so.	74 00
Gardner, Evan. Cong. ch. and so. m. c.	8 25
Phillipston, Cong. ch. and so., Gents, 57.13, Ladies, 33.27, m. c. 24.56;	114 96
Winchendon Centre, Cong. ch. and so., coll. 41.49, m. c. 20.80;	62 29
Westminster, Cong. ch. and so.	43 00

302 50

Less c't, 50—302 00

Worcester co. Central Aux. Soc. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so., Gents and Ladies,	55 33
Paxton, Cong. ch. and so., Gents, 24.25, Ladies, 28.67, m. c. 12.45, less c't, 50c.;	64 87
Sterling, Cong. ch. and so., to cons. Rev. E. GERRY, H. M.	51 00
West Boylston, Cong. ch. and so., Gents, 26.75, Ladies, 29, m. c. 14.46;	70 21
Worcester, Union Cong. ch. and so., (coll. 247.85, m. c. 179.71,) 427.56;	
Samuel Pierce, 4;	431 56—672 97
Worcester co. South Conf. of Churches, W. C. Capron, Tr.	
Uxbridge, 1st Evan. Cong. ch. and so.	150 00
Collected at semi-annual meeting of Conference,	45 00—195 00

Nantucket, 1st Cong. ch. and so. m. c.	8,649 67
	10 00
	8,659 67

Legacies. — Lawrence, Mrs. Abigail J. Smith,	500 00
Leominster, Dolly Johnson, by James Bennett, Ex'r,	400 00—900 00
	9,559 67

CONNECTICUT.

Fairfield co. East, Aux. Soc.	
Bridgeport, 1st Cong. ch. and so., quarterly collection,	65 50
Danbury, 1st Cong. ch. and so.	100 00
Huntington, Cong. ch. and so., Gents. Assoc. 41.24, Ladies' Assoc. 27.13;	68 37
Stratford, G. Loomis,	5 00—238 87
Fairfield co. West Aux. Soc. C. Marvin, Tr.	
Bridgeport, 2d Cong. ch. and so.	125 00
Fairfield, 1st Cong. ch. and so., add'l,	3 00—128 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
East Glastenbury, Cong. ch. and so.	24 00
Hartford, Centre Cong. ch. and so., (coll. 1,535.58, m. c. 11.45,) 1,547.03; South Cong. ch. and so. 755;	2,302 03
Plantsville, Cong. ch. and so.	127 00
West Suffield, Cong. ch. and so. 6.69, less c't, 50c.;	6 19—2,459 22
Hartford co. South Conso. H. S. Ward, Tr.	
Portland, Central Cong. ch. and so.	17 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	75 00
Corrwall, Cong. ch. and so.	85 15
Goshen, Cong. ch. and so.	98 36
Litchfield, Cong. ch. and so.	210 40
Morris, Cong. ch. and so. 88.41, m. c. 9.40;	97 81
New Preston, Cong. ch. and so.	17 50
“ “ Waramaug Cong. ch.	
and Society	43 15

North Cornwall, Benevolent Assoc.	32 05
Northfield, Cong. ch. and so.	30 00
South Canaan, Cong. ch. and so.	14 00
Terryville, Cong. ch. and so.	145 00
Torrington, Cong. ch. and so.	66 35
Washington, Cong. ch. and so.	182 25
Winchester Centre, Cong. ch. and so.	10 00
Woodbury, North Cong. ch. and so.	40 35
Anniversary collection,	37 60
	1,184 97
	Less c't,
	4 50—1,180 47

New Haven City. F. T. Jarman, Agent.	
North Cong. ch. and so. m. c. 12.88; Davenport Cong. ch. and so. m. c. 6.22; South Cong. ch. and so. m. c. 5.58; United m. c. 7.85;	32 53
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Durham Centre, Cong. ch. and so.	20 00—167 20
Madison, Ladies Cent Society,	32 70
Milford, Plymouth Cong. ch. and so.	74 50
North Guilford, Cong. ch. and so.	40 00
New Haven co. West Conso. E. B. Bowditch, Tr.	
Naugatuck, Cong. ch. and so.	100 05
Waterbury, 2d Cong. ch. and so. m. c. 38 65—138 70	
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
New London, 1st Cong. ch. and so.	796 29
Tolland co. Aux. Soc. S. D. W. Harris, Tr.	
Tolland, Cong. ch. and so.	36 80
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Sprague, Cong. ch. and so.	25 00
West Woodstock, Cong. ch. and so.	14 33—39 33

5,234 41

E.	100 00
	5,334 41

Legacies. — Windsor, Archippus McCall, add'l, by Mrs. Emily McCall, 700, less expenses, 2; (prev. ack'd 3,485.08),	698 00
	6,032 41

NEW YORK.

New York and Brooklyn Aux. Soc., Agency of the Board, Bible House.	
Of wh. from the South Pres. ch. (Brooklyn) 54.90; Fourth Av. Pres. ch. m. c. 47.80;	
1st Pres. ch. (Brooklyn) m. c. 43.24;	145 94
Watertown and vic. F. Baker, Agent.	
Plesis, Pres. ch.	10 00
Theresa, Pres. ch.	7 15—17 15
	163 09

Amity Pres. ch.	28 40
Barre Centre, Cong. ch. and so., Miss'y Association,	26 00
Brighton, Cong. ch. and so.	25 75
Burdett, Pres. ch.	29 20
Cohoes, 1st Pres. ch.	50 00
Colchester, Pres. ch.	20 00
Dansville, Mrs. Elizabeth Shepard,	10 00
Delhi, Pres. ch.	59 75
East Palmyra, Pres. ch.	27 47
Geneva, Mrs. M. P. Squier,	20 00
Gilbertsville, Female Miss'y Society,	8 50
Hector, Pres. ch. of Peach Orchard,	36 65
Ithaca, Pres. ch. 147.33; Rev. William Wisner, D. D., 20;	167 33
Jordan, Pres. ch., (of wh. from GEORGE S. BARNES, to cons. himself H. M. 100;) 107 50	
Lyons, 1st Pres. ch., Ladies,	32 00
New Road, Linus Weed,	2 00
North Bergen, Pres. ch. (of wh. from E. H. Talcott, 10);	23 35
Otisco, Mrs. Olive S. Frisbie,	20 00
Pembroke and Batavia, Pres. ch.	10 00
Pleasant Plains, Pres. ch.	8 01
Poughkeepsie, Pres. ch. m. c.	55 07
Riverdale, Pres. ch.	55 00
Scenectady, Pres. ch.	325 43
Summer Hill, Pres. ch., add'l,	1 00
Troy, Liberty st. Colored and Pres. ch.	1 25
Turin, Rev. E. B. Parsons,	16 00
Walton, 2d Cong. ch., Ladies' Miss'y Society,	14 00

Youngstown, Pres. ch., Rev. C. R. Burdick,	10 00	1,189 66
		1,352 75
<i>Legacies.</i> —New York City, David Magie, balance, by D. Magie, Ex'r, 250, less tax, 15,	235 00	1,587 75

NEW JERSEY.

Boonton, Pres. ch.	22 89	
Freehold, a friend,	5 00	
Newark, 1st Pres. ch.	387 11	
Saddle River, a friend,	15 00	
Sparta, Pres. ch.	40 06	
Vineland, Pres. ch.	20 00	
Whippany, Pres. ch.	53 00	—543 06

PENNSYLVANIA.

By S. Work, Agent,		
Brookland, Pres. ch.	3 50	
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00	
Dunmore, Pres. ch.	13 75	
Philadelphia, Pine St. Pres. ch. m. c. 23.33; Tabor Pres. ch. 14.92;	38 30	
Williamsport, 2d Pres. ch.	100 00	—165 55
Carlisle, 1st Pres. ch.	102 27	
Lock Haven, G. B. Perkins,	2 50	
Montrose, Pres. ch. of wh. from m. c. 13;	16 00	
New Milford, a friend, for Female Sem. at Bebek,	2 00	
North East, Pres. ch.	50 00	
Philadelphia, EDWARD S. WHEELER, to cons. himself H. M. 100; J. D. L. 50;	150 00	
Susquehanna Depot, 1st Pres. ch., to cons. Rev. S. H. MOON, H. M.	68 75	—391 52
		557 07

DELAWARE.

Drawyers, Pres. ch.	10 00
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DISTRICT OF COLUMBIA.

Washington, Western Pres. ch.	37 00
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OHIO.

By Wm. Scott, Agent,		
Berlin, Pres. ch.	29 56	
Cincinnati, 2d Pres. ch. m. c. 27.75;		
3d Pres. ch. m. c. 20.61; 1st Ger. Pres. ch. 20; a friend, 25;	93 36	
Circleville, Mrs. M. L. Olds,	5 00	
Cleves, C. Yates,	5 00	
Columbus, 2d Pres. ch. m. c. 28.23;		
A. Backus, 4;	32 23	
Delaware, 2d Pres. ch.	45 48	—210 63
Alexandria, Cong. ch. and so.	1 00	
Hudson, H. J. Taylor,	2 00	
Kingsville, Pres. ch.	26 75	
York, Cong. ch. and so.	7 00	—36 75
		247 38
<i>Legacies.</i> —Tallmadge, Guy Wolcott, by L. P. Wolcott, Ex'r,	282 00	529 38

INDIANA.

Bloomington, R. M. W.	10 00	
Indianapolis, 2d Pres. ch. m. c. 3 mo's,	110 50	
Lake Prairie, Ind't Pres. ch.	36 70	
Newtown, Pres. ch.	15 65	
Pisgah, Pres. ch.	5 00	
Rob Roy, Pres. ch.	18 00	
Salem, Pres. ch.	25 00	—220 85

ILLINOIS.	
Bloomington, individuals, by Sophia Ellsworth,	11 00
Chicago, 8th Pres. ch. coll. 41.34, m. c. 9.25;	50 59
Elmwood, Cong. ch. and so.	52 30
La Salle, Miss H. Burnham,	8 00
Lewistown, William Proctor,	287 85
Marshall, Cong. ch. and so.	6 00
McLean, Cong. ch. and so.	5 00
Odell, Cong. ch. and so. (in part),	7 00
Somonauk, Pres. ch. m. c.	5 00
Wataga, Cong. ch. and so.	17 65

MICHIGAN.

Brighton, Pres. ch.	9 70	
Burr Oak, Pres. ch.	25 00	
Deatur, S. Hunt,	10 00	
Fenton, a friend,	5 00	
Kalamazoo, 1st Cong. ch. and so. with prev. dona. to cons. MARTIN WILLSON, H. M.	75 00	
Niles, John Borden,	100 00	
Unadilla and Stockbridge, Pres. ch.	20 00	
Wayland, P. L. H.	4 00	
Ypsilanti, 1st Pres. ch.	82 00	—330 70

MINNESOTA.

St. Paul, House of Hope Pres. ch. m. c.	10 00
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IOWA.

Dubuque, Cong. ch. and so. to cons. JOSEPH L. DICKINSON H. M.	100 00	
Green Mountain, Cong. ch. and so.	22 00	
Marengo, Pres. ch.	30 00	
Marion, Cong. ch. and so.	18 35	
Marshalltown, a friend,	25 00	
Muscatine, a friend, with prev. dona. to cons. C. CADLE, H. M.	50 00	
Pine Creek, Ger. Cong. ch. and so.	5 00	—250 35

WISCONSIN.

Baraboo, Pres. ch.	16 00	
Beloit, B. B. and L. A. B.—a thank offering,	10 00	
Menasha, Cong. ch. and so.	112 00	
Pardceville, Pres. ch., add'l,	5 00	
Richfield, Ger. Ev. ch. and so., for the Dakota Mission,	100 00	
River Falls, M. L. W.	5 00	
Rosendale, Cong. ch. and so. 27.71, less exc. 25c.	27 46	
Somers, Pres. ch.	31 25	
Trempeleau, Cong. ch. and so. m. c.	13 11	—319 82

KANSAS.

Albany, Cong. ch. and so.	10 00
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CALIFORNIA.

Fort Jones, J. Titcomb, 10, gold,	14 98
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OREGON.

Portland, Cong. ch. and so. m. c.	6 00
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CANADA.

Hamilton, "Alm., Missionary," 28, gold, for Miss Proctor's Female Sem. at Aintab, Turkey,	41 37	
Montreal, Am. Pres. ch. 520.72; F. W. Torrance, 14.90, Peter Redpath, 14.90, J. McIntosh, 5.11;	555 63	—597 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Fuh-chau, China, m. c. for training school,	25 05
Khokar, India, Rev. Henry J. Bruce and wife, to cons. CHARLES E. BRUCE, Ash-tabula, Ohio, H. M.	100 00
Lower Cattaraugus, Seneca Miss'n, m. c. 3 31	—128 36

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Hebron, Cong. s. s. 5;	
Lyme, Cong. s. s. 11; New Ipswich, children's Fair, (of wh. for church at Bitlis 4,) 12;	28 00
VERMONT.—Bridport, Cong. s. s. 2; Westfield, Cong. s. s. 8.20; Williamstown, Cong. s. s. 2.19;	
MASSACHUSETTS.—Andover, West Parish, Juv. Miss'y. Soc. (18.48, less c'ft 25c.) 18.23; Boston, 1st Pres. s. s. for Rev. H. J. Bruce's sch. 2.50; Lynn, 1st Cong. s. s. infant sch. 7.50; Paxton, Cong. s. s. 2.65; Shirley, Ortho. Cong. s. s. 5;	
CONNECTICUT.—Ansonia, s. s. class, for Mrs. Chandler's sch. Madura, 2; Washington, Cong. s. s. 37; West Avon, Cong. s. s. 14.07; Windsor, Cong. s. s. 30;	
NEW YORK.—Deposit, 1st Pres. s. s. for a native teacher, 20.68; Elmira, 1st Pres. s. s. infant class, for sch. in Oromiah, 10;	

Fayetteville, Pres. s. s. Youth's Miss'y. Soc. 12; Freedom Plains, Pres. s. s. 25.80; Fulton, Pres. s. s. Miss'y. Soc. for Salaom, Ahmednuggur, 30; Hunter, Pres. s. s. 10; Poughkeepsie, Cong. s. s. for Gaboon Mission, 12; South Gilboa, Refd. Dutch, s. s. 1.40;	121 88
NEW JERSEY. — Madison, Pres. s. s.	51 89
PENNSYLVANIA. — Philadelphia, Cedar St. Pres. s. s. for sch. in Syria.	5 00
DELAWARE. — Wilmington, Hanover St. Pres. ch. infant s. s.	20 00
OHIO. — Athens, Pres. s. s. for Rev. J. K. Greene's sch. Turkey, 12.50; Delaware, 2d Pres. s. s. 20;	32 50
ILLINOIS. — Concord, Harmony, s. s. for Mrs. Fairbanks' sch. at Wadale, 75.45; Rockford, 2d Cong. s. s. 25; Woodburn, Cong. s. s. 5;	105 45
MICHIGAN. — Springfield, Pres. s. s.	10 00
MINNESOTA. — House of Hope, Pres. s. s. Miss'y. Soc. for sch. in Madura,	25 00
WISCONSIN. — Clinton, Cong. s. s.	1 70
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	555 26

Donations received in October,	20,940 69
Legacies,	2,220 00
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	23,160 69

 TOTAL from Sept. 1st, to Oct. 31st, 1866, . . . 47,570 32

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

MAINE. — Castine, cong. s. s. add'l, 2.40; North Yarmouth, cong. s. s. add'l, 1.35; Rumford Point, cong. s. s. add'l, 1.50. — **5.25.**

NEW HAMPSHIRE. — Concord, South cong. s. s. add'l, F. A. Evans, 50c.; Haverhill, 1st cong. s. s. add'l, 3.10; New Ipswich, children's Fair, 1; Washington, cong. s. s. 1.20. — **5.80.**

VERMONT. — Bridport, cong. s. s. add'l, 1.85; Cabot, cong. s. s. 18; McIndoes, cong. s. s. 9.80; Saxton's River, cong. s. s. add'l, 50c.; Thetford, cong. s. s. add'l, 75c. — **30.90.**

MASSACHUSETTS. — Andover, s. s. W. H. Warren, 20c.; Bedford, Trin. cong. s. s. add'l, 1; Boston, friends, for matting, 3, S. H. Jenkins, 50c., a friend, 50c., Sarah E. Parker, 20c. J. G. J. Parker, 10c.; Charlestown, Geo. A. Turner, 50c.; Concord, Mary Abbott, 20c.; Cummington, West Village, cong. s. s. 2.50; Douglas, cong. s. s. 10; Dwight's Station, cong. s. s. 12.80; Fall River, A. B. Macy, 1; Groton Centre, Mrs. Mary E. Locke, 50c.; Leicester, cong. s. s. 19.25; Lynn, 1st cong. s. s. add'l, 8; Newburyport, Whitefield, cong. s. s. 9.63; Northampton, Louis L. Tribus, 50c.; North Bridgewater, Porter, Ev. s. s. add'l, 4.55; Oakham, cong. s. s. add'l, 2.50; Plympton, cong. s. s. 11.50; South Dedham, cong. s. s. 20; South Egremont, cong. s. s. 7.65; South Wilbraham, cong. s. s. 9.65; Springfield, 1st cong. s. s. 51; Stockbridge, cong. s. s. add'l, 70c.; Topsfield, cong. s. s. add'l, 1; Uxbridge, 1st Ev. cong. s. s. 30; Wenham, cong. s. s. add'l, 10c.; Wilmington, cong. s. s. add'l, 20c.; Worcester, M. E. S. 1. — **210.23.**

CONNECTICUT. — Ansonia, cong. s. s. 7.15; Bloomfield, cong. s. s. add'l, 11.37; Danbury, 1st cong. ch. a friend, 1; East Putnam, cong. s. s. add'l, 10c.; Essex, cong. s. s. 11; Mansfield Centre, cong. s. s. 10.50; New Haven, sundries, by F. T. Jarman, 1; New London, 1st cong. s. s. add'l, 1; North Durham, cong. s. s. 5.90; Ridgefield, cong. s. s. add'l, 1; Rockville, 2d cong. s. s. 25; Roxbury, Ella Pierce, 10c.; Waterbury, 1st cong. s. s. 7.70; Westminster, cong. s. s. 5. — **87.82.**

NEW YORK. — Adams, s. s. by E. Lord, add'l, 20c.; Brooklyn, Lafayette Av. pres. s. s. 92, 3d pres. s. s. 23.60, Elm Place, cong. s. s. add'l, 3, J. Summers' s. s. class, add'l, 40c.; Catskill, pres. s. s. 18.75; East Hebron, s. s. by Rev. A. B. Lambert, D. D. 1.85; Hunter, pres. s. s. add'l, 50c.; Kingsboro, pres. s. s. 10; Lima, pres. s. s. add'l, 60c.; Lisle, cong. s. s. add'l, 2; Lockport, 1st pres. s. s. add'l, 2.84; Lyndonville,

pres. s. s. 2.50; Mattituck, (L. I.) pres. s. s. add'l, 2; New York, 14th st. pres. s. s. add'l, 2.60; Norway, Laura A. Austin, 50c.; Palmyra, pres. s. s. add'l, 70c.; Plessis, pres. s. s. 6.20; Ridgeville, pres. s. s. 2.60; Rochester, Central pres. s. s. 75.45, 8th Ward, s. s. 2.48; Victor, Camp District, pres. s. s. 4.30; Waterville, 1st pres. s. s. 22; Woodville, s. s. by H. T. McNair, 5. — **258.07.**

NEW JERSEY. — Jersey City, 1st ref'd Dutch s. s. add'l, 7.50; Orange, Franklin Union, s. s. 10.45; Succasunna, pres. s. s. add'l, 1.30; Young Town, s. s. 3.85. — **23.10.**

PENNSYLVANIA. — Cannonsburgh, Centre pres. s. s. 21; Carlisle, 1st pres. s. s. 19.10; East Green, 1st pres. s. s. 5; Manyunk, pres. s. s. 10; Norristown, Central (N. S.) pres. s. s. 13; Philadelphia, Calvary pres. s. s. 39, Wharton st. pres. s. s. 25, St. Paul's P. E. Female s. s. add'l, 1.50; Pittsburgh, Wm. Tufts Albree, 10; Reeseville, pres. s. s. add'l, 3.40. — **147.00.**

MARYLAND. — Baltimore, 1st pres. ch. Mission, s. s. add'l, 2, Wm. Diffenderfer, 1. — **3.**

FLORIDA. — St. Augustine, pres. s. s. — **20.**

TEXAS. — Austin, pres. s. s. E. Schoolfield's class. — **1.**

OHIO. — Atwater, s. s. by F. B. Goodman, 2.95; Batavia, pres. s. s. add'l, 1.50; Carthage, Union s. s. 1.50; Cleveland, Euclid st. pres. s. s. 35.22; Columbus, 2d pres. s. s. add'l, 50c., Helen I. Twiss, 50c.; Coolville, cong. s. s. 4.80; Decatur, Union s. s. 3.60; Glendale, by Rev. H. A. Tracy, add'l, 50c.; Hocking, cong. s. s. 2.70; Hockingport, Union s. s. 1.40; Lowell, Sarah Buchanan, 50c.; Marysville, cong. s. s. add'l, 75c.; Monroe, pres. s. s. 7; Paddy's Run, s. s. 38.40; Portsmouth, 1st pres. s. s. 54.45; Wauseon, H. H. Beach, 50c.; Wellington, 1st cong. s. s. 16.80. — **173.57.**

INDIANA. — Aurora, pres. s. s. 12; Terre Haute, cong. s. s. 12.40; West Creek, s. s. by E. N. Morey, add'l, 2.35. — **26.75.**

ILLINOIS. — Augusta, N. S. pres. s. s. 11.60; Chicago, Elm st. Mission, s. s. 44.81; Jacksonville, 1st pres. s. s. 14; Lincoln, cong. s. s. 4.75; Ottawa, 1st cong. s. s. 4; Paw Paw, 1st Union s. s. add'l, 25c.; Wenona, pres. s. s. 6.50. — **85.91.**

MICHIGAN. — Clinton, cong. s. s. add'l, 60c.; Raisin, s. s. by John Richard, 3; Utica, cong. s. s. 11.60. — **15.20.**

IOWA. — Blairtown, Mrs. Jane H. French, 50c.; Decorah, Two cong. Sab. Schools, 21.40; Independence, by Rev. W. Spell, 11; Pine Creek, Ger. cong. s. s. 2.40. — **35.30.**

WISCONSIN. — Hustisford, cong. s. s. add'l, 10c.; Waupaca, two girls in Mrs. S. L. Peck's s. s. class, 20c. — **30c.**

MISSOURI. — St. Louis, Pratte Av. Miss. s. s. add'l, 2.10; 1st pres. s. s. add'l, 1. — **3.10.**

CALIFORNIA. — Benicia, cong. s. s. 8; Somerville, cong. s. s. 12.60. — **20.60.**

OREGON. — Oregon City, 1st cong. s. s. — **15.**

FOREIGN LANDS AND MISSIONARY STATIONS.

— Peking, China, Mrs. Eliza J. Bridgman's Sch. — **25.**

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ARTICLES DONATED.

MASSACHUSETTS. — Boston, S. D. & H. W. Smith, an American Organ; Am. Tract Soc. (Boston) books for the Library; Mass. Sabbath School Soc. cards and books for distribution; Brookline, Lizzie Ritchie, (by E. S. Ritchie) one 9 in. double needle compass; Cambridge, Shepherd cong. s. s. two camp chairs; Charlestown, 1st cong. s. s. infant class, an engraving, "Christ blessing little Children," Mr. Rugg's class, a Parian pitcher, Mr. Noyes' class, a pitcher; Winthrop cong. s. s. M. H. Sargent, stereoscope and pictures, Willie Sargent, an engraving, "Now I lay me down to sleep;" Lowell, High St. cong. s. s. a Library, 45 vols; Springfield, G. & C. Merriam, Webster's illustrated unabridged Dictionary.

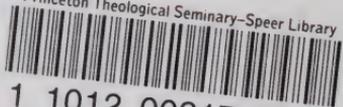
NEW YORK. — Gloversville, A thank offering from the children of Rev. C. J. Hill, an Octavo Bible; New York, 40th st. pres. s. s. one imperial quarto Bible (prev. ack'd.); Rochester, Brick pres. s. s. a "Burgeon," red, white and blue, 27 feet long, and lettered "Morning Star," (prev. ack'd.).

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