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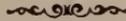
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WAIALUA FEMALE SEMINARY.

THE MISSIONARY HERALD.

VOL. LXV. — SEPTEMBER, 1869. — No. IX.



THE FINANCES. — A LAST STATEMENT.

THIS number of the Herald will reach most of its readers just before the close of the financial year of the Board, or at least before the accounts for the year will be closed,—in season for one more remittance. The receipts for July were—from donations only \$39,385.67, against \$55,540.50 for the same month last year. From legacies the amount received was \$14,396.07; \$10,233 more than in July, 1868; but the total for the month—\$53,781.74—is almost \$6,000 less than last year; leaving a very large sum, about \$146,000, to be secured from donations and legacies during the single remaining month of August, if the year is to end without a debt!

The books will be kept open, as usual, for a few days after the close of the month, that all sums intended for the present year may be so entered. If any contributions are still in the hands of church or other local treasurers, it is hoped they will be sent on at once; and if any churches or individuals have failed to make their regular contribution, or now feel ready, prompted by love to Christ and his cause, to do in this emergency something more, though they may already have given what they designed to give this year, there remains this last opportunity to aid in averting the evil so seriously threatened—an embarrassed treasury at the opening of another year. Will not each reader ask himself whether any duty in the case devolves now on him? And may the answer and the action be such as God will approve.

THE WAIALUA FEMALE SEMINARY.

THE Waialua Female Seminary, a view of which is presented in this number of the Herald, is situated at Waialua, twenty-eight miles from Honolulu, on the western shore of the island of Oahu, Sandwich Islands. The large two-story building, surrounded by a veranda, of which an end view is given, is the dwelling-house of the institution, beneath whose wide roof lodge the seventy-

three girls of the seminary, with their four teachers, one temporary assistant, and two children of the teachers; in all, eighty souls. The second large building is the school-house, the lower floor of which is a spacious school-room, of thirty by forty-four feet, while the upper story is divided into recitation rooms. One of these rooms is at present partly filled with the corn and beans raised by the girls, on the five-acre lot, a small portion of which we see lying within the fence at the left of the swing and play-ground, in the left hand lower corner of the picture. At almost any time, excepting work hours or school hours, girls may be seen, as in the picture, swinging merrily; or if bat and ball is the play in fashion, you may see on the play-ground beside the swing, twenty or thirty of the younger girls enthusiastically engaged in the exciting sport.

The Seminary was first started upon its present basis at Kau, Hawaii, in 1863, but was removed in 1865 to its present more favorable and central location. The pupils are selected by the pastors, from among the most promising girls of the parishes; and every considerable district upon the islands has one or more representative in the school. It was hoped that this institution would raise up a class of educated women, who might make teachers, and suitable partners for native Hawaiian ministers and missionaries. It is not sought to impart to these daughters of Hawaii all the accomplishments and refinement of the highest type of civilization, but to give them as thorough an education, in their mother tongue, as their literature will afford. All the instruction, thus far, has been in the Hawaiian language, but English is about to be introduced. The branches pursued are Written and Mental Arithmetic, Algebra, Geography, Composition, Singing, Anatomy, Astronomy, History, Natural Theology, and Moral Philosophy.

Nearly all the work required upon the premises (including house-keeping, washing, and gardening) is performed by the girls. The parents clothe and furnish their daughters, while their board and tuition have been granted them free; the former costing about twenty-five dollars a year, for each individual. It is proposed now to make some change in the basis of support, throwing a larger portion of the expense upon the parents, and thus reducing the drafts upon the treasury of the Board.

The teachers of the school are Mr. and Mrs. O. H. Gulick, Miss E. W. Lyons, and Kaloke, or Charlotte, one of last year's graduates. As yet but ten have graduated. One of these is a missionary to the Gilbert Islands, in Micronesia; one is a teacher in this seminary; one is the wife of a preacher in the Hilo Seminary; and one proposes soon to marry a young minister. About one third of the pupils are professors of religion, and we may hope are followers of the Saviour; but what stability of character they will manifest after leaving the restraints of boarding-school life, only time will tell. Friends of the Hawaiian, pray for these girls, for whose feet nets will be spread on every hand.

THE GOSPEL FIRST.—VALUABLE TESTIMONY.

THE place which the gospel, in its purity and simplicity, has in that system of culture and discipline which passes by the general name of Christianity, and which it is the object of the missionary enterprise to diffuse over the world,

receives striking confirmation from the observant philosopher as well as the experienced missionary. The "Christianity of the nineteenth century," with its varied forms and appliances of civilization, the representative of the culture of particular races, and therefore often but poorly suited to the peculiar endowments and circumstances of another people, is to be distinguished from the religion of Christ.

In the preface to "Chips from a German Workshop,"¹ by Max Müller, we find the following statement: "If we find that the Christianity of the nineteenth century does not win as many hearts in India and China as it ought, let us remember that it was the Christianity of the first century, in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world and superseded religions and philosophies, more difficult to conquer than the religious and philosophical systems of Hindus and Buddhists. If we can teach something to the Brahmins in reading with them their sacred hymns, they too can teach us something when reading with us the gospel of Christ. Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of the New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he had imagined in his lonely meditations at Benares! It was the Bible only that saved him from returning to his old religion, and helped him to discern, beneath theological futilities, accumulated during nearly two thousand years, beneath pharisaical hypocrisy, infidelity, and want of charity, the buried, but still living seed, committed to the earth by Christ and his Apostles."

Place beside this the testimony of one who was twenty-five years a missionary in Polynesia, in connection with the London Missionary Society, and a witness of the marvelous transformation in the entire moral and social life of the degraded islanders, through the power of the gospel.

"Certain classes are apt to take exception to Christian missions, on the ground that the aims and pursuits of missionaries are too exclusively religious. The parties who prefer this charge have not generally much sympathy with the true object of missionary labor. They are such as look at things chiefly with regard to their bearing on the present life. Moreover, they are generally but slightly acquainted with the actual working of missions. Hence they are wont to make statements that do not agree with facts: 'Missionaries teach the natives nothing except the Bible,' and kindred assertions, they are fond of making.

"Now, since the parties in question lack sympathy with the real object of the missionary, and since these statements are made without a due acquaintance with the facts of the case, we are not very anxious to defend ourselves against their charges. We admit freely that our time and energies have been almost exclusively given to missionary work, properly so called; that the Bible has been the great subject of our teachings; and that, while subordinate things have had a place, they have been viewed mainly with reference to their bearing on the spiritual interests of the people. And, after long experience, we have no misgivings as to the propriety of the course we have been led to pursue with reference to the subject in question. Even as regards the temporal improvement of the people, we are satisfied that that is most effectually pro-

¹ Page xxv., American edition.

moted by missionaries keeping to their own proper work, and giving to it the commanding prominence which its high importance claims. External improvements, to be lasting, must not be prematurely forced upon a people. They must have a deeper and more secure foundation than the authority of a chief, or the influence of the missionary. The people must be raised mentally, morally, and religiously. They must be so raised as to *feel* the wants which lead to a desire for the comforts and conveniences of civilized life. The internal and the external must go hand in hand, else reaction will surely follow.

“Let the missionary mind his own proper business; let the work of evangelizing the people be vigorously pursued; let all the light he is able to communicate, on all useful subjects, be imparted as far as opportunity serves; let him set before the people a proper example of attention to all the decencies and proprieties of civilized life in his own family and about his own premises, and encourage them to imitate and follow his example. Let this be done, and the work of general improvement will go steadily on, and everything be developed in due season.”¹

Thus the words of our Lord find fresh confirmation in the experience of those who would promote his kingdom in the world: “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

THE ENGLISH RACE; ITS ENDOWMENT AND DUTIES.

IN harmony with the grand movements of Divine Providence in opening the world to Christian effort, a race and a language have been prepared for the rapid diffusion of the gospel, so remarkable in character and attributes as justly to mark a “fullness of times.”

The English race more nearly resembles the Roman in its physical characteristics than any other that has ever appeared on the stage of history; uniting in a common stock the best blood of some of the best races; a love of freedom, and an instinct of law and order; a remarkable spirit of enterprise, and a no less remarkable conservatism, which secures permanency to its acquisitions. Add to these native qualities the elevating and controlling influence of Christian ideas, manifesting themselves in popular education, and in all social and political institutions, and raising the great body of the people to a moral elevation, and the race to a political influence, which command the admiration and respect of the world, and we have a people prepared to serve God.

The same causes that have prepared a people, have prepared a language, given it a wondrous copiousness and power of assimilation, enriched it with the best thought of all the ages and of all races, and charged it to the full with the advanced sentiment of a Christian civilization; and, through the commercial and Christian enterprise of the race that uses it, are bringing it in contact with the heart and mind of every people of every land. What the Latin was in the middle ages, as the bearer of the seeds of civilization, what the Greek was in the earliest days of the Christian church to the native tongues, as the vehicle and store-house of Biblical and Christian truth, through the Septuagint and the

¹ *Missions in Western Polynesia*, by A. W. Murray, London, 1863, pp. 464-466.

writings of Evangelists and Apostles, such is the English language to the various tongues of the children of men to-day.

A language and a race are thus prepared to become prime factors for the world's evangelization.

Need we dwell upon the manner in which the two great branches of the English family have been disciplined for their work; upon the details of the method by which there has been garnered up in them such a wealth of Christian power—in Christian institutions, in a Christian literature, in the lives and example of millions of Christian men and women? See how England has been the bulwark of the Christian faith in the old world. See how this country was preserved to Protestantism; from the French on the north, from the Spaniard on the south; how as a people we have been blessed, and disciplined into power and greatness and influence among the nations; how the church of Christ has kept more than even pace with the increasing and advancing population as it has swept onwards to the Pacific, till an evangelical minister is found for every thousand of our people, one fourth of the adult Protestant community is gathered into Christian churches, and houses for public worship dot the land, fully adequate, if evenly distributed, to the wants of all; and see how numerous are the various forms of Christian benevolence, reaching to the homes of the poor and neglected classes, till the sums expended in a single city are reckoned by millions.

And, as most significant of all, would we recognize the new development of lay effort, in Great Britain as well as in this country, as promising the long-sought solution of the question of home evangelization, and leaving a larger body of our educated young men to go abroad, and a larger share of our Christian benevolence to be expended upon the foreign field.

And now, as we think of the widespread commercial relations and facilities of intercourse possessed by these two nations,—their flags found in every sea, and on almost every shore; their representatives esteemed and honored among every people, as in the forefront of civilization and human progress, and speaking almost every language under the whole heaven,—what garnered power and preparation are here for the early and rapid diffusion of the gospel over the world! The only limit would seem to be set by their degree of readiness to engage in the work.

MISSIONS OF THE BOARD.

Syria Mission.

LETTER FROM MR. H. H. JESSUP, *May 17, 1869.*

IN this letter Mr. Jessup mentions "some special religious interest at present among the pupils of the Beirut girls' school," and states,— "About twenty new members have already been received to our mission churches since January 1st." The letter touches upon various matters,

and several passages will interest readers of the Herald.

THE CONVERTED MONK — PERSECUTION.

"You will remember the case of Zenaniry, the converted monk, who had been for years abbot of a Romish monastery. He was lawfully married two years since to a Protestant girl in the Meena of Tripoli, and has been engaged in the some-

what questionable business of farming the revenues of the Turkish government. The Turks, who are always glad for a pretext to imprison a Christian, even if he be in their own civil service, threw him into prison last winter on a charge of fraud, and then released him without giving a reason. His partner in farming the revenues is an unscrupulous man of Latakiah, named Butrus el Asshy, a bigoted Papist. In the latter part of March, Butrus invited him to go with him to the village of Duhr Sufra, 12 hours (or 36 miles) southeast of Latakiah, to collect arrears of the live-stock tax from the people. On arriving at the village, which is in the heart of the Nusairy robber region, Butrus took him to the house of relatives of his, where he was confined in a room, and kept as a prisoner for more than a week. Daily, Butrus and his friends entered and abused him, cursing him for leaving the monastic order, and threatening to kill him. He was almost starved, and at length they began to beat and kick and trample upon him, and drag him by his hair. His shrieks of distress roused the village, and three Beirut merchants, who happened to be present, ran to his relief. He then escaped to Tebleh, where the Turkish Governor treated him kindly, and telegraphed to Tripoli and Beirut for orders. Orders came to imprison Butrus, but a fortnight later Butrus was released and Zenaniry imprisoned.

"The effect of these trials on the character of Zenaniry will, I trust, be salutary. He wrote, just after his vile treatment at the hands of Butrus, that he pictured to himself the fate of Asaad esh Shidiak, and saw death staring him in the face; — that he was about to die a bitter death, — a stranger, insulted, persecuted, beaten, with no earthly comforter, trembling and terrified, — when God interfered and delivered him."

"We hope he may withdraw entirely now from the Turkish service. Farming the revenues is a crooked business, and there is little hope of growth in piety when doing an oppressive, Sabbath-breaking, extortionate service for an unscrupulous government."

BURNING TESTAMENTS.

"A Romish padre has just been at the old business of burning Testaments and Protestant books, at Mukhtara. One day he summoned the people to the papal church, and exhibited a panorama of hell. In the midst of the picture was a company of children with Protestant books in their hands, being tortured by fiery devils with sharp spears. The effect on the poor mothers was tragical. They at once obeyed the padre's orders, and brought their children's books and he burned them in the midst of the church, exclaiming, 'Thus I offer a sacrifice to Christ!' The most bitter enemies of the gospel in Syria, now, are the European priests and nuns."

MODERN MIRACLES.

"A Jacobite Syrian priest near Suddud, southeast of Hums, was recently arrested by the Turkish Múdir for performing false miracles. He had thrown the whole region into consternation by the performances in the church. By some occult process, fire would leap forth from his hand and ignite combustible objects, and he could light the church lamp without flint and tinder. Crowds of the Jacobites came to kiss his hand, and even the Bedawin were thronging in to see the wonder-working priest. The Turkish Múdir, fearing a tumult, arrested the priest, who confessed that he had been to Hums and brought several boxes of friction-matches, with which he wrought the miracle! If justice were executed with equal promptness in Jerusalem, the farce of the *Greek fire* would soon come to an end."

NEW CHURCH — THE SEMINARY.

"The new church was dedicated in Beirut the last Sabbath in March. The congregation was the largest ever assembled to hear a Protestant sermon in Syria, and since that time the congregations have been too large for the number of pews. What is now needed in Beirut, more than anything else, is a thorough personal work among the people — visiting them and praying with them in their homes. There is light in that city, on every side — that is, intellectual light. But there is need of

spiritual conviction — of an outpouring of God's Spirit. And this is the great need of our whole field.

"The opening of the theological seminary comes none too soon. It is a vital necessity with the gospel work in Syria. The young men who constitute our theological class have greatly interested me. They are pious, earnest, young men, who seem ready to work for Christ. Abeih is a poor place to *set them at work* on Sundays, but it is a good place to study, and we will try to set them right in theory, hoping that they will practice what they learn when they reach their fields next winter.

"This business of regular theological study and teaching is hard work to me. Yet I have made up my mind to bend every energy to it, and although it is far less suited to my tastes than active missionary work would be, I am beginning to enjoy it. If I can teach these young men how to study and how to preach, and by the grace of God, how to work for souls in the love of souls and of Christ, I shall greatly rejoice."

THE MOVEMENT AT MEZRAAT YESHUA.

(Readers will remember Mr. Jessup's interesting account of the movement here referred to, which was published in the Herald for June last.)

"We hear nothing new from *Mezraat Yeshua*. The priests have crushed them for the time-being, but something may yet come of it. The whole movement was a fair sample of the way Protestantism struggles on in Syria. The reflux wave carried back the most of the people, but a few may prove to have stranded on the abiding rock."

Central Turkey Mission.

THE PROGRESS OF TWENTY-ONE YEARS.

MR. SCHNEIDER, whose name has so long been associated with Aintab and the good work which has been accomplished there, having now left that place and returned to his former field at Broosa, in the Western Turkey mission, recently wrote a brief "review of results," for a friend in Maryland, as "a kind of report

to the class" of which he is a member, sending it through the Missionary House. It will greatly interest the many readers of the Herald. He writes:—

"I preached my first sermon in Aintab, to a company of 25 or 30 individuals, in the year 1848. Now the average audience is near 1,000, and often rises to 1,200 and 1,500. Then there was a little church of 8 members; now there are two churches, embracing 373 members. Then the entire community of Protestants numbered only some 40 souls, while, at present, there are towards 1,900, small and great. The number has become so large, that a division into two separate congregations became a necessity; and while there was then hardly any native laborer, now two excellent and able native pastors are settled over these two churches and communities. In the beginning, too, on account of the smallness of their number, next to nothing was done in the way of self-support and general benevolence, while now, both these churches and communities are entirely self-supporting, the salaries of their pastors and school-teachers, and all other expenses, being wholly defrayed by themselves; and in addition to all this, during the past year \$464.77 were given for general benevolence, and \$911 towards the erection of a second church edifice. All this in gold; and in a community where a day-laborer receives 13½ cents per day, and a mason or carpenter 32 cents. In view of their poverty, and the exactions of the Government, this is extraordinary liberality. More than one half of the male members of these churches give a tithe of their income to benevolent objects.

"In the beginning we worshiped in a small room, in a private house; but for many years a large church edifice has been used, and a second one, for the benefit of the second church, will be completed in a few months. At first there was no school, while now there are seven common schools, with towards 400 pupils. Then there was no Sabbath-school at all, but at present the Sabbath-school contains an average number of about 1,000, and it has been as high as 1,300, and even 1,600. Over twenty pastor

and preachers have been trained at Aintab, most of whom are still employed in the Master's vineyard; while a large number of native laborers of a lower grade, such as teachers and colporters, have been sent forth into the surrounding regions, often eight or more being engaged in labor at the same time. Finally, when the gospel was first preached in Aintab the Protestants were despised and persecuted, while now they are not only recognized as a regular community, with all its rights and privileges, but they have acquired for themselves a name, respect, and influence. Protestantism is considered a power there.

"Connected with Aintab there are also now several out-stations, in which are five churches with 120 members, and average audiences, on the Sabbath, of 375; and seven schools containing 124 pupils. These results in the out-stations are wholly the fruit of the labors of the Aintab church.

"But the blessing of God has not been confined to this city and its immediate vicinity. The following stations, with their out-stations, are the legitimate fruits of labor from the same center—the gospel seed having been first planted and nourished by the Aintab church, though the present dimensions of the work in those places were attained by other agencies.

"*Marash*, with its two self-supporting churches, containing 508 members, watched over by two faithful pastors; a Protestant community of 1,720 souls; five schools with 240 pupils; and Sabbath-schools numbering 870 pupils. In the Marash out-stations are two churches, with 38 members.

"*Oorfa*, with a church membership of 61; an average audience on the Sabbath of 500; four schools, containing 115 pupils; and in the out-stations two churches with 82 members, and an average Sabbath audience of 315 souls.

"*Adana*, having a church of 33 members, with a native pastor and a Sabbath audience of 200, and two schools with 120 pupils. In *Tarsus*, the birth-place of Paul, there is a church of 10 members, with a native pastor, and an audience of 40 hearers. *Antioch*, *Bitias*, and *Kessab*, also, were more or less indebted for the commencement of the work to Aintab.

"Though *Diarbekir* is now, and has been for years, connected with the Eastern Turkey mission, yet the gospel was first planted there from this central Aintab church; and for several years the seed thus sown was watered by its members; so that the church and two congregations there are the legitimate fruits of these early labors.

"This brief survey shows clearly how greatly God has smiled on the feeble efforts put forth. To him be all the praise. We have to thank him and take courage. It was hard to part with the noble and efficient band of pastors who were in session in Marash, and who had all been pupils of mine. And it was still more difficult to separate from the multitude who followed me out of the city of Aintab, for a last clasp of the hand and a last benediction."

COMMUNION SEASON AT MARASH—A CONTRAST.

The following extracts are from a letter to the American Bible Society, by Mr. Powers, dated at Marash,—where the Central Turkey mission held its recent annual meeting,—May 3d. The letter was sent open to the Missionary House, and the extracts deserve a place in the Herald.

"The members of this mission, and the members of the Evangelical Union representing the twenty churches of this mission field, united yesterday with the 508 members of the two churches in Marash, in celebrating the Saviour's love at his table. The house was filled with perhaps 1,500 or 1,800 Protestants. The services were conducted entirely by the native pastors. The scene was one of great interest and solemnity, especially as contrasted with the beginning of this blessed work among the Armenians.

"Some of us remember the time when the first formal sermon had not been preached by missionaries to the natives of this country,—when no church had been organized, and no congregation of *ten persons* had been gathered to hear the Word of God. And we remember, too, the fearful persecutions that followed the first indications of success in our work,—

the separations in families, the imprisonments, the exiles, the non-burial of Protestants, the burning of Bibles and other religious books, and the like. And when we contrast those times with the present, and with what we now see in every part of the land,—with what we saw yesterday in this city, when missionaries took the back seats and listened to the edifying services conducted by our native brethren, we cannot but exclaim, ‘What hath God wrought?’

THE BIBLE IN TURKEY.

“The question will naturally arise, Are Bibles extensively circulated, and are they attentively read? In reply, we may state two facts, which may be regarded as representative facts, in place of a sheet of statistics. One is, that in the Adana field, during the year 1868, there were sold, of Bibles and Testaments, about 4,500 piasters’ worth. Considering the deep poverty of most of these people this is a cheering fact, and one that indicates a lively interest in the Word of God. From some other places we hear a similar report, and if the sales have been in proportion in all our stations, it shows a circulation of the Scriptures on an extensive scale, and calls for devout thankfulness. The other fact is that the Scriptures, in some places certainly, that have come under our observation, are attentively read. The writer made a visit to Severek, in the Oorfa field, last January. His servant associated freely with Protestants at their houses, and with all classes at their business places, and noticed with surprise and delight, that wherever he went the Bible was read and studied, and was the theme of conversation and discussion in all families. ‘Even in the charshies’ (the business part of the town), said he, ‘the people are reading the Bible in every shop I enter.’ In Oorfa, too, the native preacher, during the last winter, was constantly invited to the houses of Protestants not only, but also to the houses of Armenians, where there would be gatherings of from 40 to 80 persons, all eager to listen to the Word of God. The gatherings have afforded the happiest opportunity for informal preaching, and the careful study of the divine oracles.”

GENERAL VIEWS.

Writing to a friend on the 2d of June, Mr. Powers stated: “As to our work generally in this mission, there has been a good degree of progress, in most parts of the field, the past year. I cannot go into detail, but may say of Oorfa, that probably not far from 200 souls from among the Armenians have been added to the Protestants within the year, and the church has been considerably enlarged by what I trust has been a genuine work of the Spirit. At Besne, in the Oorfa field, and at Bitias, in the Antioch field, most gratifying changes have taken place. The large churches in Aintab and Marash—two in each place—are in a very flourishing condition.

“The Protestants in all this region, in common, I suppose, with all the communities of the land, are suffering fearfully from oppression, taxation, and want. What the end is to be God only knows. The Turks fleece the people all they can to-day, utterly regardless of the future. Thanks to God for my American citizenship. It is worth more to me than Roman citizenship was to Paul. How little the people of New England generally know how much they have to be grateful for. My late five years residence in the United States has enabled me, more than ever before, to appreciate the immense difference between that country and this. There is indeed much there to deplore, but the blessings which Christianity has bestowed upon the United States are infinite. When will similar blessings, yea, greater blessings, rest upon this country? This doubtless will be some day, but I fear that day is not very near at hand.”

Eastern Turkey Mission.

TRAINING-CLASS AT ERZROOM.

MR. PIERCE wrote from Erzroom (150 miles southeast of Trebizond), on the 24th of May: “Our schools are prospering finely, considering the difficulties under which we labor. Miss Van Duzee’s school numbers fifteen girls and women, five of whom are wives of young men in the train-

ing-class. Two of them are girls from one of our villages, and the remainder live in the city. The training-class numbers twelve at present, with a fair prospect of one or two additions. They are all hopeful young men, and enter into the work with a good degree of interest. Every Sabbath we send them out, two and two, into the near villages; and they generally return much pleased with their experience, though in several instances they have not been received into a single house, and have been driven from the village by stoning."

OPPOSITION OVERCOME.

The recent determined opposition of Armenian ecclesiastics and others to the evangelizing work at and around Erzroom, has been noticed in previous numbers of the Herald. Mr. Pierce wrote, May 24th: "The Armenians were determined to stop our going to the villages to preach, and used every means in their power to accomplish their purpose. We had to fight quite a battle with them, but by the Master's aid we have conquered; and our helpers can now visit any village on the plain without fear of molestation. The hottest fight was at Ghan, a large village, only half an hour distant from the city. The first time it was visited, two or three of our young men went alone. They were not received into the village, but were driven back by a crowd of men and boys, who followed them nearly to the city — all the while pelting them with stones, and insulting them in every way possible. The same day others were driven out of other villages.

"We soon found that the villagers had been advised to take this course, by the leading Armenians of the city. A complaint was made to the Pasha, and several men, from two of the villages, were put in prison, and kept there till the missionaries asked for their release. This created a great excitement, and men began to tremble.

"Meantime we had succeeded in renting a room in Ghan, for one year, and the following Sabbath we went there intending to hold a meeting. This time the men kept silent, but the women and boys cre-

ated such a confusion that we could accomplish nothing. Seeing that no good would result from staying in the village, our forces began to retreat to the city. After retreating a short distance, they sat down by the wayside and began to read, sing, talk, and pray. Soon the crowd became noisy and they retreated a short distance further, and again began to sing and preach to their pursuers. When they became boisterous they would again move on; and so they retreated, *in good order*, to the city; but all the while kept up a 'running fire' on the enemy. The English Consul thought best to inquire into the matter, and the next Sabbath we had an officer of the Turkish army and four Zabtiyas to protect us. This completely silenced the enemy, and now we have rented rooms in six different villages, and could rent as many more if we wished.

"Just at present the people are very busy putting in their grain, and very many of them work on the Sabbath, so we generally have audiences of not more than ten or fifteen, — sometimes only three or four, — but we hope the little seed we are able to sow will prove to be good seed, and that some of it will bring forth fruit to the glory of God. Next winter we hope to locate helpers in all these villages into which we have gained an entrance, and we expect to see the good work going forward.

"For a week or two we have heard nothing from the enemy; persecution has ceased and all goes on smoothly; but we have no reason to hope this state of things will continue, for we find that the Pasha is not a reliable man. He would like to drive us out of the city, but has a wholesome fear of the authorities at Constantinople.

"The work in the city goes on slowly, as usual. There is a good degree of interest, but no special activity. How much we need the presence of the Holy Spirit. Pray for Erzroom."

TESTIMONY OF DR. PERKINS.

Dr. Perkins, of the Nestorian mission, on his way to the United States, wrote from Erzroom, June 29th: "It is now just thirty-five years since my wife and

myself reached this remote city, on our solitary way to Persia. I have since passed through the place several times. It has been occupied as a missionary station most of the time for thirty years. I have marked the steady progress of light here during this long period, which has been greatly retarded by the serious interruptions of missionary occupation. I have never before seen half so much that was hopeful in the aspects of the good work here as in this instance. The station is now well manned, by three able and faithful missionaries, and it should never have less. The congregation, which I addressed here, with Mr. Parmelee, on the Sabbath, was larger by half than any I have ever met before at Erzroom, numbering about 140 souls. The missionaries have a fine class of about a dozen young men, whom they are training for the work of the ministry. They are also, with the aid of their helpers, occupying several preaching stations in villages on the great plain of Erzroom; and they purpose speedily to extend their work eastward, where the Armenian field is ample and ripe for the harvest. And last, not least, Miss Van Duzee, who is full of life and sunshine, has a fine female school of a dozen pupils.

We have traveled among Armenians for two hundred miles, from the base of Mount Ararat, along the banks of the Euphrates and the Araxes, all of whom properly belong to this field. In some places we observed indications of interest. Books of the missionaries have gone among them. In one village, where we passed the Sabbath, the Armenian priest, who had never before seen a missionary, invited me to preach in his church, which I did, to a large congregation. The day, I trust, is not distant, when this whole region will be occupied by native evangelists and pastors; and the good work, thus carried forward to the frontier of Turkey, blend with our work in Persia. For the successful accomplishment of such a work the churches should fervently pray."

PROGRESS AT BITLIS—SCHOOLS.

Mr. Burbank wrote from Bitlis (near Lake Van), on the 5th of May, giving a

pleasant account of progress in that part of the mission field. Some of the facts mentioned have been before reported, but readers will be glad to see our brother's connected statement.

"You have often heard of the persecutions in this city, and of the attempts of enemies to stop the reformation. What has been the result of these efforts? Instead of putting down the spirit of inquiry, they have been compelled to yield to it step by step, till large numbers among themselves have virtually become Protestants. The Vartebed is using every artifice in his power to keep these still under his control. He has allowed *six literary societies* of young men to be formed, in which, among other things, the Bible is read and discussed. He has established several schools for *women* and *girls*, and all who wish it are taught to read the Bible, not, as formerly, only in the old language, but in the spoken language. The schools are free! the expenses being paid from the public treasury. He has established a weekly meeting for the instruction of such women as cannot attend the schools, somewhat, according to his idea, in imitation of our weekly woman's prayer-meeting. The character of the schools is improved as rapidly as the number is increased. By exciting the pride of knowledge in some, the pride of ignorance in others, and circulating the foulest slanders against the truth and its followers, he hopes at least to delay the time when the power of sin shall be broken here, and truth shall rule. Violence, where violence will do, treachery and flattery where they will do, are resorted to.

"But all his effort to satisfy the consciences of those who have been aroused from their spiritual sleep is useless. Men convicted of sin cannot be satisfied with superstitious rites and the learning of the schools. Some men of influence, who have heard that the English have the power of protection in their hands, are making great efforts to secure the residence of an English Bishop in the city. Among these there may be such as have higher motives than mere policy inspires. Sabbath desecration, and some other public sins, seem to be less common than for-

merly, through the influence and example of the Protestants. Though much might be written to show what the truth is doing for the mental and moral reformation of the city, let these few examples be enough for the present."

HAVADORIK.

"The village of Havadorik, which a few years ago was distinguished for robbery and violence, is now building a church, and preparing a call to one of our students, who graduates this year, to become the pastor. Old men and women, who have lived the lives of thieves and robbers, are now learning to read the Bible and walk in the ways of truth and righteousness. Two young men from that village have devoted their lives to the missionary work in this land."

COLPORTAGE.

"Urgent calls come to us from other villages, for men to teach the truth. We shall try to answer the most hopeful of these calls, and shall probably occupy twenty or more villages next winter with students and graduates, while others will be worked by colporters. Two colporters have visited forty-five villages during the past winter. Four others also have visited about one hundred and twenty. In this way 185 villages of the 500 in our field have heard the truth. Some of the villages visited have never heard it before, in others there are men who are secretly seeking the light and long for some one to instruct them. You can but little know with what joy they greet the coming of a 'Bible-man,' even if he can stay with them for only a night. There are no more earnest, united prayers for light and life, than these agree in upon such occasions.

"The church and pastor, after the most careful and searching examinations, have selected eighteen of the most promising young men, and put them into the work. They have devoted their lives to the preaching of the gospel. These men go two and two to the villages on the Sabbath, to teach the truth. They work twelve hours in a week towards their support, devoting the rest of the time to study and preparation. Several are studying at

their own expense, others receive a small allowance from us. Such a class of helpers is one of the greatest joys that a missionary planting Christian churches in foreign lands can have, — '*committing the truth to faithful men, who shall be able to teach others also.*' I know that you will share with us in this joy. We regard this as a marked answer to prayer in connection with the missionary preaching to this people. We sometimes ask ourselves, whether ministers at home, if they preached *the duty of being missionaries.* in the same way, would see like results."

ADDITIONS TO THE CHURCH.

"This church has not been without cases of awakening for the past three years. Fifteen new members have been accepted by the church, to be united with them at the next communion. Several others have been delayed for longer trial. Seven of the propounded are women, the 'first-fruits' of the sex here. The veil is being withdrawn from their hearts. This will bring up the number of church members to about forty."

Foochow Mission — China.

BAPTISMS — SUPERSTITIONS.

MR. HARTWELL wrote from Foochow June 5, mentioning recent cases of baptism, and in connection with them, some of the foolish superstitions of the people. "On the last day of February I baptized three persons at the Mwhwa out-station — a mother, her son, and another young man. An incident connected with the latter so strikingly illustrates the malicious character which the heathen ascribe to their gods, and the stupidity of some of the superstitions by which this people are held, that I give it. I heard this young man call his mother 'So,' in speaking of her, which is the title for an elder brother's wife; and on inquiring the reason, I learned that his mother had taught him to do this and he had never particularly thought of its impropriety. It seems that he was an only child for a number of years, and his mother, fearing that the jealous

'Mother,' the goddess she worshiped as the guardian of children, would cause his death if she knew he was an only son, resorted to this ruse to cheat her ladyship, and so avoid the calamity of being childless. She thought that if she called him little 'younger brother,' and he called her 'brother's wife,' the stupid idol would not know that they were mother and son! With such notions are the minds of this people filled, and such is the supposed character of the objects which they worship.

"Last Sabbath I received a man at the Kangtong out-station (being the second person baptized there lately), who was formerly supposed to be possessed by the fox. This superstition prevails extensively on the seaboard above and below Foochow. Women are generally more troubled by this possession than men, though the latter are not exempt from it. This man seems to have had some kind of fits, in which he was violent and destructive; and as he was believed to be troubled by a fox, his friends spent considerable sums of money to expel the animal. The performances included theatricals among other things. About a year since he was told by his brother, who had heard something of Christianity, that if he should embrace this religion the spirit would be expelled from him and he would have no more trouble. His friends urged him to come and learn the truth. He has now been regular in his attendance on the Sabbath (though he has to come some two or three miles), for eight or ten months, and seems to be a truly converted man. He is diligent in studying the Bible, has family worship, the idols of the whole family have been burned and destroyed, and he affirms that he does not now believe at all in his former superstition. Strange to say, he has had none of his fits since he began to keep the Sabbath and receive Christianity. Once he had some symptoms of a return, but his friends sent him off to the chapel, and stopping there two days effectually cured him."

Mr. Woodin mentions two new places just taken as out-stations, one seventy-five miles and the other about sixty miles in a southwest direction from Foochow.

"Young helpers are placed at each, and the prospect seems encouraging."

North China Mission.

THE YU CHO OUT-STATION.

MR. WILLIAMS, of Kalgan (140 miles northwest of Peking), wrote on the 1st of April respecting a visit he had just made, with Mrs. Williams, to the out-station Yü Cho, which has been several times noticed in the Herald, and where a few persons have been baptized. He writes: "We started March 8th. It was very cold, as the wind was keen. We went through a mountain pass five miles long. The road sometimes was narrow and slippery, but the sure-footed donkeys took us over safely. At the inns we had many women visitors, who seemed to have no fear of us. They were anxious to know of Mrs. W., her age, number of children, etc. All such questions must be answered before any religious conversation can be had.

"Our rooms at Yü Cho were in a Buddhist temple. The priest was well disposed to us, and crowds of men and women came daily. The two helpers with us preached constantly and faithfully. On the Sabbath the church members met for worship. With no pastor, and but occasional visits from the missionary, it was gratifying to see them so steadfast. They meet for worship on Sabbaths and on Wednesdays. One of the members died a few days before our arrival. Mr. Gullick was much pleased with his conduct when baptized, and we heard good accounts of him afterwards. We hope our visit strengthened one member — a young farmer — who is so much laughed at that he felt like giving up his profession. He promised to attend school at Kalgan next winter.

VISIT TO WARM FOUNTAIN.

"With the helpers, I one day visited the village called 'Warm Fountain,' distant seven miles. As it was Fair-day, great crowds were assembled, who, in their eagerness to see me, pressed around our animals so that it was difficult to move. I ascended some stone steps near a wood-

en archway, thinking that in a few minutes we might be able to speak; but the crowd only increased. I then climbed up the pillar of the archway, and talked for some time to the swaying, eager multitude. A Chinese Whitfield, with grace and gifts to improve such opportunities of doing good, is needed: I was ordered to come down by a ragged official, who flourished a stick, upon which we went to another place. The crowd followed, and we preached and sold books without molestation.

"I visited the fountain from which the town takes its name. A large stream of clear water issued from it, in which women were washing clothes. The pool is inclosed by a wall one hundred feet square. It is filled with vegetation and abounds with fish, which could be plainly seen in the clear water. As these fish are considered sacred, they are not molested. The water was warm, and I was told never froze. A great deal of straw paper is made at this place.

YU CHO SHOULD BE A STATION.

"We were much impressed, after our visit to Yü Cho, with the conviction that two missionary families ought to be sent there. A number of members are there who need instruction and sympathy. The people seem anxious to hear the gospel. Warm Fountain, and *Shi ho Ying*, both large places, are distant respectively seven and thirteen miles, and could be visited often. At the latter place, Mr. Gulick has just baptized a man, with his two children. Yü Cho is about as near Peking as Kalgan. Coal is fabulously cheap, and food is cheaper than at Kalgan. The mountains are twelve or thirteen miles distant, and I should think the place healthy."

A BAPTISM.

Mr. Gulick, of Kalgan, also refers, in a letter dated April 6, to a tour in Yü Cho district, and to a man baptized at West River Camp, of whom he says: "He will, I trust, through the Spirit, become the centre of a new work like that in Yü Cho. He is a quiet, humble man, but seems to be a sincere, earnest lover of the truth.

The burning of his idolatrous tablets, and his receiving baptism with two of his children, were witnessed by many persons. His uncle has, for two or three years, been a constant reader of Christian books, has renounced the worship of idols, and has done what he could to interest others in the truth; but he is too timid to come forward and confess Christ."

Several letters from this mission refer to the recent annual meeting, at Peking, as one of entire harmony and great interest. Mr. Chapin says: "It was very earnest and enthusiastic, and God's Spirit has evidently been with us." Mr. Chapin baptized "the second of the school boys," at Tung Cho, the Sabbath before he left for the meeting.

MORE BAPTISMS.

Mr. Chapin wrote from Tung Cho, May 31: "The state of things here continues somewhat interesting. Last Sabbath I baptized four women, two of them over sixty years of age. All have been inquirers for months. One of them has been a domestic in our family for more than five years, the other three are those of whom I wrote in my last, as having destroyed all vestiges of idolatry in their homes. There are other inquirers, male and female, some of whom in the main appear hopeful.

"As a partial offset to our encouragements, we were compelled last week to excommunicate the first man baptized; and one who has for some time been a candidate for baptism, and who we fondly hoped was trying to walk in the footsteps of Christ, has been detected in a persistent falsehood."

Mr. Goodrich wrote from Peking, June 2: "On a recent trip, I baptized one man and two women at Nanchaushih, near Shenchau. They all appeared to be thoroughly in earnest. One of them has already suffered at least two beatings from her husband on account of her persistent determination to be a Christian. He at last declared that there was no use trying to stop her any longer, and she should do as she pleased."

Sandwich Islands Mission.

HAWAIIAN EVANGELICAL ASSOCIATION.

THIS Association met at Honolulu on Monday, May 31, and held daily sessions during that and the succeeding week. The Association consists now, in large measure, of native Hawaiian pastors and laymen. Mr. Coan wrote from Honolulu June 21, making statements in regard to several matters connected with the meetings which will interest the readers of the Herald. He says: "Our meetings of Association have been full and earnest. For the first time we elected a Hawaiian for moderator. He is a good man, and he did well. We wish to induct our native pastors into all the duties to which they may be hereafter called.

"The churches under native pastors are now so numerous that much time is occupied in reading reports. With some exceptions the churches of Hawaii have not exhibited much spiritual activity during the year, and additions to them have been small. Still there have been hopeful conversions. In many cases the contributions have been liberal.

"Education has received an impulse during the year, in spite of many untoward influences. I was much pleased with the examinations of Oahu College, Miss Bingham's seminary, and the female school at Waialua.

"We had a large and live Sabbath-school convention during the days of Association meeting. There is much zeal and activity in this department. There are many wheels in motion, but what is wanted more than all else, is 'the Spirit of the Living Creature in the midst of the wheels,' securing the conversion and spiritual growth of our children.

"During this meeting a new impulse has been given to the work of foreign missions. The subject was discussed at great length and with much feeling and prayer. In the midst of this discussion news came of a painful state of things at Apaiang. This only roused the Association to more zeal and resolution in the prosecution of the work in Micronesia. Prayer to the Lord of the harvest, that he would send forth laborers, seemed to meet an imme-

diately answer, and in a few days we had all the candidates offered that we can send out this year."

STATISTICS.

A full table of statistics of the Hawaiian churches shows the number of additions by profession during the year to have been 888. Other points of interest are referred to in the following remarks, appended by Mr. Gulick to the table sent to the Missionary House.

"I would call special attention to the fact that discipline is kept up so well by native pastors—313 suspended and 83 excommunicated this year. The large reduction of members in good and regular standing (from 17,397 to 12,497) is due to the elimination from the church records of many names, of persons whom it is now impossible to find or learn of."

"There are at present 56 churches in our connection—7 are destitute of pastors. There are 33 ordained Hawaiians settled as pastors on the Hawaiian Islands; and there are 3 ordained Hawaiians who have no pastoral charges,—36. There are 9 ordained foreign missionaries; making a total of 45 ordained Hawaiians. There are 8 Hawaiians licensed at home, and 2 abroad,—10 in all, making a total of 55 ordained and licensed preachers.

"There are 13 foreign missionary Hawaiians, 9 of whom are ordained and 2 licensed to preach. Four more licensed preachers sail for Micronesia on the 8th of July. But 4 missionaries of the American Board now sustain pastoral charges on the Hawaiian Islands—all on the island of Hawaii.

"It is well worthy of note that the average contributions of many of the churches under native pastors have been very large, *e. g.*, Waimea, Kauai, and Waimanalo, Oahu. The pay of the pastors is also increasing—last year, \$7,047.95; this year, \$7,564.66. The total of last year's contributions was \$29,023.17, this year, \$29,386.02.

HAWAIIAN BOARD.

The report of the "Board of the Hawaiian Evangelical Association" states: "The donations to our treasury, from home sources, amount to \$9,462.94; which

is the largest sum we have reported during any year, being \$3,376.46 more than last year. . . . The average contribution to our Board this year, of each church member, is not far from half a dollar.

Respecting the *home* operations of this Board among the Chinese, it is reported: "In August last, Mr. S. P. Aheong commenced his labors among his fellow-countrymen, the Chinese, on these Islands. Since then, he has made the entire tour of the group, has met the kindest reception from the Chinese and their employers, wherever he has been, and we trust he has accomplished much good. He estimates that there are 1,317 Chinese on the Islands, of whom 1,201 are men, 76 women, and 40 children of pure Chinese blood. The total cost of our Chinese work is about \$1,100 a year."

Gaboon Mission—West Africa.

MR. WALKER wrote, May 4th: "There is a little religious interest among some of the persons connected with the mission. A young woman, married about a year ago in my family, came to me last evening to speak of the subject of salvation. She seems to be an earnest inquirer, if not a praying Christian;—for she does pray in all the meetings of the girls, and also with her husband. And the probability is that her husband will be received to the church next Sabbath. The wife also of the young man who was received to the church at the last communion is an inquirer, and prays. But the fact that a person prays here does not indicate much. I have never known a person in Gaboon to excuse himself, or herself, when called upon to pray."

MISSIONS OF OTHER SOCIETIES.

IRISH PRESBYTERIANS.

THE Annual Report of the various benevolent operations of the Presbyterian Church in Ireland, for the last year, gives the income from "congregational collections, subscriptions, donations, and bequests," for Foreign Missions, £5,079 5s., and for the Jewish Mission, £2,358 12s. 9d. During the year the church has added to its mission occupied for some years in India, a mission in China. The stations are,—in India, *Surat*, 4 missionaries (one now at home); *Ahmedabad*, 2; *Gogo*, 1; *Borsud*, 1; *Rajkote*, 1: and in China, *Newchwang*, 1 ordained missionary and 1 physician. Total, 6 stations, 10 ordained missionaries, 1 physician. A church is spoken of in connection with each of the stations in India, but the number of members is given only at *Surat* (80), and *Borsud* (37) In China the work is just commenced.

In connection with the "Jewish Mission," there are stations at Bonn, Germany, 1 missionary; Hamburg, 2; Vienna Austria, 1; Torino, Italy, 1; and Damascus, Syria, 3. Total, 5 stations, 8 missionaries.

The church has also a "Colonial and Continental" Scheme (income £1,949 1s. 9d.), having missionaries, or giving aid among colonists, in Canada, South Africa, New Zealand, and Australia; and aiding some churches on the continent of Europe.

FREE CHURCH OF SCOTLAND.

THE *Children's Record* of the Free Church of Scotland presents the following abstract of the Report on the foreign missions of that church: "During the past year the ordinary home revenue of the Scheme amounted to £15,716 16s. 9d. The amount of the expenditure was £15,849 9s. 6d. In addition, there was contributed to the funds of the Ladies' Society for Female Education in India and Kaffraria, £2,885 12s. 0½d. Contributed abroad, viz.: Special contributions from friends in Britain and Australia sent direct to stations, £351 2s. 4d.; by European friends in India and Africa, £3,843 14s. 4d.; by native churches, £411 19s. 5d. Besides these sums there has been received as Government grants-in-aid, £5,093 3s. 2d.; school fees, £3,789 9s. 1d.

“The Abstract of Statistics for 1868, shows the following result: Central and Branch Stations, 66; Christian agency—ordained European missionaries, 24; ordained native missionaries, 7; licensed native preachers, 3; medical missionaries, 2; European missionary teachers, male, 10; ditto female, 5; East Indian teachers, male, 8; ditto female, 9; native teachers and evangelists, male, 65; ditto female, 24; European catechists, 2; native probationary catechists, 7; native full catechists, 20; Scripture-readers and school visitors, 20; colporters, 15; Bible-women, 3; total number of Christian agents, 224; students for the ministry, 8. Native churches—communicants, 1,682; baptized adherents, not communicants, 1,402.

“During the year there have been adults baptized, or admitted on profession, 205; children baptized, 164; admitted from other churches or stations, 58; removed to other churches or stations, 72; excluded or suspended, 39; restored, 5; candidates for baptism, or for full communion, 395; deaths, 38; marriages, 35. Institutions and schools, number of, 139; Anglo-vernacular, male scholars, 4,465; ditto female, 316; vernacular, male scholars, 2,243; ditto female scholars, 1,587; total under instruction, 9,977.

“Dr. Duff stated that Dr. Murray Mitchell, on visiting the gathering-place of the pilgrims at the source of the sacred Ganges, found that, by means of the mission schools, itinerant preaching, circulation of tracts, etc., the people of India throughout the whole continent were more or less familiar with Christianity. And they listened with respect to the preaching of Christ, and seemed to have veneration for the name of Jesus. There was a singular presentiment almost universal in India at the present time, that the sin-cleansing property of the Ganges would cease in thirty years. This was one of those presentiments which had a tendency to bring about the thing predicted.”

UNITED PRESBYTERIANS (SCOTLAND).

THE Report of the Foreign Secretary, in the *Record* for June, gives the following summary of the foreign missionary

work of the United Presbyterian Church: “We have six Foreign Missions—those of Jamaica, Trinidad, Old Calabar, Kaffreland, Rajpootana, in India, and Ningpo, in China. In these missions we have 34 ordained European missionaries; 7 ordained native missionaries; 1 native licentiate; 4 European medical missionaries; 5 European male teachers; 8 European female teachers; 18 native catechists or evangelists; 44 congregations; 5,408 communicants; 752 inquirers; 133 week-day schools, having 116 native male teachers, 6 native female teachers, with 6,846 pupils; and have thus an educated foreign mission agency of 199 persons.

“Such is a meagre outline of the foreign missionary operations of the United Presbyterian Church for the bygone year. Not including the legacies of £20,000 already adverted to, there was contributed for foreign missions by the church, including £1,268 of the Famine Fund, received in 1868, a sum of £25,464; and there was expended £22,963. This expenditure has connected, by an invisible spiritual chain, myriads of our givers with a thousand points of interest in the great missionary field, and has promoted the Christian education of our church at home, as well as the expansion of the church abroad. He alone who can analyze these gifts in their spiritual character, can trace them in their results beyond those seas.

“There are palpable results, indeed, at home to which no thoughtful man can be blind, and which need and deserve rehearsal even at the expense of iteration. If our general finances, as a church, have made, and are making progress, our missions have promoted the advance more than any other cause. But for our missions, we never should have heard of an aggregate income such as that of 1868, amounting to £318,853. Nor should we have seen, as of late, our Home schemes rising into favor, as they have been spontaneously doing. In the strictest financial, as well as spiritual sense, our missions have done more for our church than our church has done for our missions; and the church, therefore, owes more to our missions than our missions owe to our church; for whether it be

gratefully remembered or thoughtlessly forgotten, our missions have been chiefly instrumental in creating and diffusing that habit of liberality, defective as it still may be, which has been improving our places of worship, — replacing the old, embellishing the new, — has been advancing our stipends, paying our congregational debts, improving and multiplying our manse, and giving us a consciousness of adequate resources, which must be a strength to ourselves and an example to others in that not distant future, when even the most timid of the churches will become strong by being flung upon their own resources.”

PARIS MISSIONARY SOCIETY.

Evangelical Christendom, in reporting the Protestant anniversaries in Paris, states: “The Missionary Society had as its chairman Count Jules Delaborde. The Report was read by M. Casalis. It is stated that the Lesuto mission, in South Africa, had not yet repaired all the damage it had suffered, but that, thanks to the interference of the French and the English governments, the hour of its deliverance appeared to be near. The missionaries had been able to reoccupy six stations, and a new one had been established; and what was still more consolatory, the lengthened trials endured by all concerned in the mission had resulted in bringing into a clearer light, on the one hand, the power of the gospel, and on the other the stability of the work in the hearts of the native Christians. While deprived for a time of the missionaries, the Basutos not only persevered in the faith, but zealously labored for the spiritual benefit of their fellow-countrymen. Hundreds of conversions took place. On returning to their stations the missionaries found the work more advanced; immense audiences thronged around them; and they were able to establish a seminary for evangelists, which already contains twenty young men. Never perhaps were the spiritual prospects of the mission brighter. Five thousand copies of a new edition of the Lesuto New Testament had just been dispatched to meet the demand consequent on this re-

vival. The receipts were 209,000 francs, but the expenses being still more, the Society is in debt.”

BERLIN MISSIONARY SOCIETY.

FROM the last Annual Report of this Society it appears that the donations and legacies, for the previous year, amounted to 54,312 thalers. Among the items of expenditure the following are prominent: Outfit and passage of laborers to Africa, 3,644 thalers; salaries and support of stations in Africa, 38,212 thalers; expenses of the Missionary Institute at Berlin, 8,456 thalers; cost of missionary publications, etc., 5,323 thalers.

The condition of the different stations, at the end of 1868, will appear from the following table:—

ORANGE FREE STATE.				
Stations.	Date.	Laborers.	Congregation.	Communicants.
Bethany,	1834,	4	300	200
Pniel,	1845,	2	60	35
Poortjesdam,	1867,	1	—	80
CAPE COLONY.				
Amalienstein,	1856,	3	601	301
Zoar,	1838,	2	128	—
Lady Smith,	1857,	1	55	30
Anbalt Schmidt,	1860,	2	256	114
Riversdale,	1868,	1	80	34
BRITISH KAFFRARIA.				
Bethel,	1837,	3	165	78
Wartburg,	1845,	2	174	75
Petersburg,	1857,	2	50	30
Emdiseni,	1864,	1	33	20
Etembeni,	1868,	1	—	—
NATAL COLONY.				
Emmaus,	1847,	1	113	48
Christiansburg,	1848,	1	250	150
Stendal,	1860,	1	4	1
Wartburg,	1867,	1	—	—
Emangweni,	1863,	1	10	6
Emuweni,	1868,	1	—	—
Empondo,	1868,	1	—	—
TRANS-VAAL REPUBLIC.				
Botsbabelo,	1856,	4	433	252
Lydenburg,	1866,	2	70	30
Prätoria,	1866,	1	25	15
Bei Saul,	1868,	2	—	—
Ga Matlale,	1865,	1	12	9
Makapanspoort,	1865,	1	13	8
Thutloon,	1867,	1	10	10
Malokung,	1867,	1	—	—
Ga Nodimulle,	1867,	1	—	—
Blanberg,	1868,	1	2	2

It does not appear how many of the “laborers” have received ordination. Some of them are teachers, others are mechanics, and five are native helpers.

MADAGASCAR.

THE *Chronicle* of the London Missionary Society, for July, says respecting the good work in Madagascar: "That work still goes on; that marvelous prosperity continues; and the Directors cannot but speak once more. No such growth—no such rapid extension of the church—no such earnest grasp of the gospel has been seen in any nation since the days of the Apostles. And it is with adoring wonder and gratitude that the missionaries and Directors 'stand still and see the salvation of God.' A few days previous to the Society's Annual Meeting intelligence reached us that the Queen herself had been baptized. Touching details were given of the origin and growth of her convictions; and it was observed with special pleasure that she was received into the faith by her native pastors, and in accordance with the rules prevalent in the native church. All that has since been written on the matter more than confirms the impressions conveyed by these gratifying tidings. The Queen has learned the catechism like her people! Like her people, she has definitively professed the Protestant faith, and declines to worship with the French Catholics! 'Since the Queen was baptized [Mr. Toy writes] almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are, the chief of the idol-keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians and other members of the government, many of whom are getting quite old men. This great influx of those who were a short time ago idolaters, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty, by instilling right principles, directing and guiding as far as possible the course of events, and committing ourselves and our work into the hands of Him who has the hearts of all men under his control.'

"Last year, twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. Everywhere, therefore, church building is most active, and the mission press has its hands more than full."

Mr. Toy wrote, April 9, respecting the instruction of native pastors: "Mr. Cousins and myself commenced our new duties on Wednesday. We have nearly forty students to begin with, exclusive of some of the pastors who wish to attend as often as possible. I do trust that we shall be able to do our work successfully, and that God will prosper this undertaking and make it the means of advancing his glory. At present the young men are very zealous, and things look most encouraging, but whether they will have the diligence and perseverance necessary to continue their studies when the novelty of the thing has worn away, may be open to doubt."



CHINA.

THE *Record* of the Presbyterian Church, for July, states: "Mr. Mills reports the baptism of three men by Mr. Mateer, at Tungchow, China, April 4th; two of them from towns more than a hundred miles distant from the missionary station. Mr. M. adds, 'I believe the number on our church book is just fifty. I think I found four when I came here seven years ago.' At Chiang Mai the brethren were greatly encouraged; the first convert at that station was received as a member of the church by baptism on the first Sabbath in January. The Rev. J. L. Nevius, writing at Shanghai, April 18th, after having visited the scene of his former labors, speaks in terms of thankfulness as follows: 'I have visited nearly all our stations and out-stations [of the Ningpo Mission], and I am glad to say that, while there are many things which we all wish were otherwise, there is everywhere much to make us thankful. I believe that all the agents employed by our Church are laborious, faithful, and useful, according to their ability and opportunities. I have been particularly pleased to see the improve-

ment in our native preachers. The foreign brethren are trusting them more and more, and I believe they have never yet been disappointed in them."

Mr. Wolfe, of the Church Mission at Foochow, writes: "The Yang Chow affair has settled the subject of missionaries' rights about going into the interior; and now, unless there is a counter-settlement from home, missionaries can go into all the provinces, and build and preach at pleasure. The same opinion has been given here by the authorities in Foochow. The mandarins here have issued proclamations in favor of the missionaries, and of giving them full scope, and their converts full protection. They have told the people that the missionaries' object was good and benevolent, and warned them against maltreating them. At the same time it is only fair to tell you that it is reported, with some show of truth, that these same mandarins have given private orders to oppose the missionaries in getting chapels, etc. The chief mandarins, here, near this city, are about to invite all of us missionaries to a grand banquet, as a token,

I suppose, of their good will towards us. They have already issued cards in grand style."

The *English Independent* states (but probably *infers* too much) "That the Chinese government have no desire to hinder the spread of Christianity in their empire, and no prejudice against the missionaries, must be inferred from the proclamation just issued at Peking to warn the people of Soo-chow and other cities against listening to the inflammatory misrepresentations of the literati. The teachers of Christianity have not only a free right of entry and address, but any churches or chapels they may build are to be respected; and since 'if natives become church members they do so voluntary and are not forced,' they must be protected. No pressure has been put upon the Court at Peking to obtain this proclamation; and the intelligence given in this month's *Missionary Chronicle* shows that redress for violence done to missionaries or their converts may be obtained by patience without the intervention of gunboats."

WOMAN'S WORK.

GIRL'S SCHOOL AT ESKI ZAGRA.

Mr. BOND, reporting the Eski Zagra station, among the Bulgarians, for the last year, thus notices the girls' boarding-school, under the care of Misses Reynolds and Norcross: "The citizens of Eski Zagra still withhold their daughters from the school, but during the year there has been an average attendance of twenty-three boarding pupils, a number of applications having been rejected. The girls have made commendable progress in study, reflecting credit upon their teachers, and in their spiritual growth have quite fulfilled our expectations. They seem to breathe the atmosphere of prayer. From a little dark closet under the stairway, the voice of supplication may be heard at almost any hour; and with two or three exceptions they are all rejoicing in the hope that they are members of the household of faith.

"One of the assistant-teachers frequently engages in city-missionary work, and is well received. She goes with the Bible, and without seeking discussion is able to enforce its positive doctrines with a directness which is the natural result of an unusually intimate acquaintance therewith. The other teacher, though feeble in body is strong in faith, and not satisfied with her narrow sphere of usefulness, conceived the idea of going to Kizanlik, eighteen miles distant, to speak of her Saviour's love to the women there. She spent two weeks among them, found her way into the affections of a number, sowed the good seed of the kingdom, and returned, with urgent invitations to repeat the visit."

Miss Reynolds, now in the United States, in a letter recently received, refers to the influence of some passages in the Bible upon the pupils in this school, when read to them for the first time.

"I remember the first time I read the 29th chapter of Isaiah in the school. The verses from the 9th to the 13th seemed to send a hush over the school, and after the exercise was finished, one came to me and said, 'That is just like our priests. When they come to talk with us at home, and we give them the Testament, they say, "We cannot read it, we are not learned."' They can repeat over the church service in the Slavic, that they have learned, but not a word can the greater number of them read in the Bulgarian.

"The 40th chapter of Isaiah also made a deep impression. The room was as still as if no one were present, as the words were read, — 'The word of our God shall stand forever'; then the tender care of God for his own, protecting and defending those who were helpless as lambs; then those sublime strains in which the poet-prophet compares the wisdom and majesty of God with all the nations of the earth, which are as the small dust of the balance; the exhibition of the folly of the idolater, and the declaration — 'the whirlwind shall take them away as stubble.' When these words fell upon ears that heard them for the first time, it was with convincing power; and the answer of conscience was — 'We do these things. We make an image, cover it with gold, fasten it with nails, and call it God. And what will be the end? The whirlwind will take us away as stubble; for this is that word of God which shall stand forever.' We could comfort them with the last promise of the chapter, to those that wait upon the Lord."



LABORS FOR WOMEN AT TUNG CHO.

REPORTING the work at Tung Cho, North China, for the year closing with March last, Mr. Chapin mentions special efforts among women. He states: "From the first, Mrs. Chapin has tried to do something for the women of the city, visiting them at their homes, and inviting them to hers, to hear of Christ. During the first part of the year, however, school work and family cares, and still more, feeble health, occasioned many interruptions. For several months the work has been prosecuted

with more regularity, — Miss Andrews going out with Mrs. Chapin every day, — and has increased in interest. About the first of November they began to teach a few women and girls to read, spending an hour a day in this way. Some soon lost their interest, but others are still reading. In all, eight women and six girls have learned to read enough to be of essential service to them. But the chief aim of these labors has been to reach the women with the spoken gospel. This has been done in many homes in the city, and more recently in many of the surrounding villages. And with what results? Early in the winter a neighbor, who has been in our employ as sewing-woman for some time, manifested a deep interest in the gospel, and soon gave reason to believe that she had chosen Christ for her friend and Saviour. It was not till February that any others gave evidence of being much impressed by it. Then, nearly at the same time, three women gave indications that the truth had gained access to their hearts. As had been already done in the home of the other woman, the household gods were removed, *we hoped destroyed*, and the four women all expressed their determination to follow Christ. In one of these homes the kitchen god, the presiding deity of the house, has been restored. The other women attend church every Sabbath, and seem deeply interested both in reading and hearing the truths of the gospel, and though with manifest imperfections, seem trying to walk the heavenly road. One other woman, the wife of Miss Andrews' teacher, has also apparently learned to love the truth. These four women may be soon received to church fellowship. One of them has given us the tablet of her deceased husband. Opposition has arisen, and some houses where visits were once welcome, are now closed to such efforts. This seems like evidence that Satan feels his kingdom to be in danger."

Three of these women have since been baptized.



MRS. EDWARDS AMONG THE ZULUS.

MRS. EDWARDS opened her school for girls, at Inanda, on the 1st of March, with 19 pupils — "undisciplined, heedless," but

she wrote, March 11: "If any one inquires about the school, you are at liberty to say that there are twenty as good 'smart' girls in the school as you can find anywhere; that there is room for improvement, and I think they are improvable." On the 8th of May she wrote again: "I have nothing very special to communicate, yet I cannot allow this mail to leave without telling you that ten weeks of the school have passed, and as to conduct, application, and ability of the pupils, my highest expectations have been more than realized." Some cases of improper conduct and necessary discipline, with good results, are noticed, and Mrs. Edwards adds: "In a word, there is everything to encourage. Is it true that God is controlling these girls, quickening their minds, and leading them so kindly in answer to the many prayers offered by loving hearts at home? A very encouraging feature in the character of the men among the Zulus is, that men who were heathen boys are exceedingly anxious to have their daughters educated. My girls say there are many coming next term, but I don't know how I can accommodate more.

"I am astonished at their honesty. I have nothing locked; my own provisions are where they could easily help themselves; they come into my rooms; I frequently send them from the school-room, and nothing has been missed. They even bring the pins they find, which I have never told them to do. Miss Rood and I now take our meals with them, and I have felt much more at home, we seem more like a family. I am sure it would do Mrs. Bowker's heart good to spend a day with us.

"One man said it made his 'heart white' to see such a school for their girls. I can't begin to tell all that is said by both white and black people. Will you say — 'She is not very modest to speak so of her school?' I cannot call it *my* school. In all my supplications I can only say, 'Lord, it is thy school. I am here to do thy will.' As long as we have faith, and Christians at home pray for us, I have no doubt of the result."

RECEIPTS OF THE WOMAN'S BOARD.

FROM JULY 1ST TO AUGUST 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Wells Aux. Soc. 2nd Cong. ch., annual subscription, \$30 00
Bangor. "A friend," 10 00
Leviston. By S. H. Murray, Treasurer Pine st. Cong. ch., from Mrs. A. D. Lockwood, to const. Mrs. Sarah L. Danielson, L. M. 30 00

NEW HAMPSHIRE.

Hollis. From "friends," to const. Mrs. Cyrus Burge L. M. 25 00
Milford. From Mrs. C. Juliette Gibson, for Miss Parmelee's work, \$16, and from "little Willie, in pity for heathen children," \$2.10, 18 10

VERMONT.

Worcester. "A friend," 5 00

MASSACHUSETTS.

South Amherst. Ladies' Benev. Society, by Mrs. C. B. Hutchings, to const. Mrs. E. C. Miller L. M. 25 00

Andover. "A friend; member of Free Christian Church," 5 00

Randolph. Ladies of 2d Cong. ch. 15 00

Ware. By Mrs. William Hyde, from annual subscribers, \$13, and to const. Mrs. O. Sage, Miss S. R. Sage, Mrs. William Hyde, and Miss H. S. Hyde, L. M.'s, \$100, 113 00

Westfield. From Miss Mary A. Leonard, to const. herself L. M., \$25, Miss Ella E. Cathin, to const. herself L. M., \$25, 50 00

Grantville. "A friend," to const. wife of Rev. W. S. Smith L. M. 25 00

Lawrence Aux. By a friend, to const. wife of Rev. Mr. Fisher L. M., \$25, Lawrence st. ch., to const. Miss Phebe A. Maddock L. M., \$25, ten annual subscribers, \$10, 60 00

Upton. Mrs. Sadler. 1 00

Fitchburg. Ladies of Rev. Alfred Emerson's Society, to const. his wife L. M. 25 00

Woburn. C. S. Adkins, annual subscriber, 3 00

Newton. "From friends," 3 50

Boston. From sale of jewelry, in part, 80 00

Park st. ch., Mrs. Peter Hobart, to const. herself L. M., \$25, one annual subscriber, \$1, 26 00

Mount Vernon ch., Mrs. C. Laud, 1 00

From Miss E. H. Ropes, 10 00

South Boston. Phillips church, Mrs. R. J. Wheelwright, \$25, to const. herself L. M., and eleven subscribers, \$1 each, 36 00

Boston Highlands. By Mrs. Anderson, 15 00

CONNECTICUT.

Norwich. Ladies of 1st Cong. ch., by E. S. Gilman, 15 00

Colebrook. Two subscribers, 2 00

Southbury. Ladies of Cong. ch. and so., to const. Mrs. Harriet E. Smith L. M. 27 70

New Britain. From M. M. Davis, 5 00

NEW YORK.

Bergen. Mrs. E. B. Talcott, 10 00

Meriden. Mrs. T. R. Townsend, \$10, a friend, 50cts. 10 50

Rochester Aux. Miss Caroline Starr, Treasurer, from Mrs. P. H. Curtis, \$5, Miss Tierr, \$4, Infant Department Central ch. s. s., \$5, subscribers of \$1 each, 40, 54 00

PENNSYLVANIA.

Philadelphia. From "L. A. C.," monthly contribution, 25 00

OHIO.

Belpre. From Mrs. Sophia Browning, to const. Mrs. A. T. Bates, L. M. 25 00

\$785 80

Received for Quarterlies, 73 50

Total, \$859 30

Receipts since January 5th to August 1st, \$10,260.81, of which for Quarterlies, \$656.50.

MISCELLANY.

"THE DEBT WE OWE TO MISSIONS."

AN excellent pamphlet of 16 pages, with the above title, has just been published by Rev. William Warren, District Secretary of the Board in Northern New England. A few extracts may serve to show its character and value.

"1. As a *race*;—I have reference here to the Anglo-Saxon race. Our race were pagan till some time after the Christian era. They were so in their continental home; they were so at the time they took possession of Britain. They were among the vilest and cruelest of idolaters. The gods they worshiped were impersonations of the different forms of evil. Our Tuesday is named after a god that presided over combats, contests, and bloodshed. Wednesday, after the god that took charge of war, to whom prisoners of war were sacrificed in crowds. Thursday was named after the god Thor, supposed to preside over thunder and earthquakes. And Friday is called after a goddess, whose office cannot properly be mentioned.

"To the honor of these deities temples were built and altars were made, that were wet often with the blood of human victims. The one characteristic of our fathers was cruelty, blood-thirstiness, vindictiveness, vengeance. They were savages of the hardest type. Such were *we* in our remote ancestors. . . .

"But step forward a few centuries, and heathen Britain is evangelized. The altars and temples of the Druids are forsaken, and Christian churches and institutions rise in their stead.

"What caused this change? Had the age of miracles returned? There are some things more wonderful than miracles! Missionaries had been there, and their labors had spread over Scotland and Britain, with Central and Northern Europe. . . .

"4. Foreign missions help us *pecuniarily*. They increase commerce and trade; they awaken industry and enterprise. It has been estimated that England receives back *tenfold* on her outlay for missions. She gives ten dollars to convert the world,

and gets back in return a *hundred* dollars. Godliness is indeed profitable.

"Missions are one of *our own* sources of national wealth. Mark their influence on commerce. Its great terror once was, not the storms and waves, but savages and cannibals. Our vessels went to the Pacific seas for trade. Once the ten thousand islands there were heathen. Hence the perils of our commerce there, in property and in life, affecting largely the item of insurance even. But it is different now. Most of those islands are evangelized. A hundred thousand converts have been counted there. One of the good effects of all this is the comparative safety of our ships and men on those seas.

"And then business has been created between us and parts of the world once heathen. . . . Savages do not know the value of soils or mines, timbers or waterfalls. . . . But missions awaken mind, and the consciousness of necessities and deficiencies. They make men sensible of needs and wants. Give men the gospel, and they soon see that it is unsuitable to be naked, that cleanliness is better than filth, order than tumult, industry than idleness, civilization than savageism. So thriftlessness gradually disappears. They come to want houses with doors, windows, and furniture, which we ourselves furnish *for a price*. And the soil is taken in hand. They want plows to break it up, and every sort of agricultural implement that we make. Two hundred plows were sold last year to a single mission, by one of our houses. An order of twelve hundred dollars was filled by a merchant in Boston for a missionary station in South-eastern Africa. Could not that merchant afford to give something for foreign missions? There is a growing demand created by foreign missions for everything we manufacture. A small per cent. of profit has been added to nearly every railroad and manufacturing house in the country, and from this cause. Our wharves, ships, farms, factories, and waterfalls are worth a fraction more on account of foreign missions.

"Now it is something that for every dollar we send to the heathen we get back two, three, or five dollars; and that this ratio is increasing every year! Let this fact have its due weight in our estimate of missions, and silence forever the complaint that they impoverish us! The reverse of this is true. They are a source of profit and wealth to our people. . . .

"Finally, consider the debt we owe to missions as *churches* and *Christians*. As followers of Christ, we cannot spare this cause. We need it to stretch our faith upon, and to open and expand our hearts more widely. It gives us a work of moral magnitude and grandeur, that corresponds with our calling and destiny. It orbs out the great redemptive work, and spreads it over a world. We have need of something before us to do, the very thought and look of which is an inspiration; and that vindicates gloriously our redemption; in view of which, or in the contrast, money shall seem cheap, pleasures cheap, honors cheap, and life itself, save as these can be used to promote it. If the intellect needs a *world* of art and science to expand itself upon, the heart of love, too, needs the whole world to expand itself upon.

"We have such a world in foreign missions. It brings us into relationship to Christ, into obedience to him, and into sympathy and coöperation with him. . . . When the mind and heart come to take in the whole world, then we think as Christ thought, feel as he felt, and act as he acted, and *are* as he is. We need this cause, then, to make us like Christ, to make his purposes our purposes, his spirit our spirit, and his kingdom our kingdom. No; we do not follow Christ, nor obey him, nor resemble him, till we come to accept this grand condition of discipleship in the way of working and suffering to save the world. A church that neglects missions is death-struck. The piety that has no sympathy with missions is paralyzed. One fails to give the least proof of love to Christ, who turns away from this cause with cold indifference."

THE GREAT KAREN PREACHER.

DR. ANDERSON in his recent work—
"Foreign Missions: their Relations and

Claims"—adduces a few remarkable cases to illustrate the value of the native ministry. "The first case is that of a Karen preacher, pastor, and missionary, named Quala (or Sau Quala), a convert of the Baptist mission in Burmah. Quala signifies 'Hope,' and the name was given him by his parents because of hoped-for relief from Burmese oppression, awakened by the entrance of British ships into Burman ports at the time of his birth; but it was not till the boy was fifteen or sixteen years old, that the British took actual possession of Tavoy. Three years after this, the first Karen convert was baptized by Dr. Judson, and began immediately to preach, and the first sermon of this convert was in the house of Quala's father. That sermon was blessed to the inquiring youth, who was received into the church in the year 1830, thirty-eight years ago.

"As with so many of his countrymen, so with him; the first impulse of his spiritual life was to 'declare what God had done for his soul, and to invite all whom he could reach to believe and live.' . . . He was employed some years by the missionaries in assisting to translate the New Testament into the Karen language. For fifteen years he accompanied the missionary in his jungle-tours in Tavoy and Mergui, tours sometimes extended three or four hundred miles; and they together laid the foundations in those regions of many Karen churches. Thus was this young servant of the Lord prepared for more responsible service.

"It is a striking illustration of the excessive caution of early missionaries in putting native converts into the ministry, that Quala did not receive ordination until fourteen years after his reception into the church. Some time after this, he felt strongly moved to enter on what proved to be the great work of his life, a mission to the Karens in the province of Toungoo. This was a great trial to the churches in Tavoy and Mergui, all of which joined in a written remonstrance to the missionaries against his leaving them. It was like our sending to the heathen our most useful, learned, and valued pastors and ministers. But it was decided to be his duty to go, as may yet perhaps be true of some such men among

ourselves. Quala reached Toungoo in December, 1853, the year after that province, by the annexation of Pegu, came under the protection of English law. The first baptism he performed was in the following January. Before the close of that year, the number of converts connected with his labors was seven hundred and forty-one, who were associated in nine churches. In less than three years, the number of churches was increased under his ministry to thirty, with an aggregate of two thousand one hundred and twenty-seven members, more than two thousand of whom were baptized by Quala himself. Nor do those converts appear to have been admitted to the church without due consideration. His labors and fatigue were truly apostolical, and such was his success. His singleness of purpose was like that of the Apostle Paul. He received no salary in Toungoo, and, being constantly on the move, he found it necessary, for two years, to leave his lovely wife in Tavoy, who is represented as 'the flower of the jungle.' One and another of the native disciples gave him a garment when he needed it, and, having no house, he got his food where he labored.

"The wild mountain Karens, in 'regions beyond,' sent a petition, that he would come and tell them of the 'Eternal God.' The English Commissioner, hearing of this, offered Quala a salary from the English government, if he would become the head and overseer of that wild tribe. Quala gives this very touching account of his conference with the Commissioner. His reply was: 'Sir, I cannot do it. I will not have the money. I will not mix up God's work with government work. There are others to do this thing. Employ them. As for me, I will continue the work in which I have been engaged.' The Commissioner asked, 'Where do you obtain money to live on? Why do you not like money? We will give you money, and you may continue your work as teacher, as heretofore. Will it not make it easier for you?' He answered, 'No, sir; when I eat with the children of poverty, my heart sleeps. I did not leave my dear wife, and come up hither in search of silver, or agreeable food. I came to this

land that its poor people might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me.' Admirable man! Where shall we find his equal in devotion to the cause of Christ?"

A NATIVE PASTOR IN THE SAMOAS.

A MISSIONARY of the London Society, writing from the Samoa Islands in November last, noticed "two venerable men," native preachers, who had recently been obliged, through the infirmities of age, to retire from the work. Of one of these he says: "Peniamina (Benjamin) was one of the first converts in Samoa, and for thirty years he has maintained an unblemished character. He was a middle-aged man when the gospel was introduced to Samoa. A short time ago I took down from his own lips the story of his life—or I might rather say of his two lives—so great a contrast does the latter half of his life present to the former. The one is the life of the ignorant and corrupt pagan, the other that of the humble follower and devoted disciple of the Lord Jesus. All who know Peniamina would concur in this testimony, that he is one of the brightest gems that has been won for Christ in Samoa. His praise is in all the churches. As a pastor he has done good service. For a number of years he has had the oversight of one of our churches in the out-stations, and so beloved was he by his people, that when, through age, his eyesight failed, and he could no longer read the Scriptures in public, they begged that he would still preach to them, and asked that a young man might be appointed to read the Scriptures for him. This he did for some time, until he became so infirm that he was compelled to resign. But when he proposed to return to his native village, that he might die amongst his kindred, according to the invariable custom in Samoa, his people begged that he would not leave them, and that, as he had devoted so much of his strength to their good, they might be allowed to 'nurse' him in his old age, and to have the honor of burying him in their own village. But the national custom prevailed over their entreaties. A

few days after he had taken farewell of his church, he called on me, and gave me a few steel pens, the remainder of some I had given him for writing his sermons. As he gave them to me, he said, 'I have finished my work: I shall write no more sermons; and that nothing may be wasted that is useful in the work of God, let these pens be given to a younger man, who is still able to write sermons.' This incident is characteristic of the man, and will illustrate his simple uprightness, and his concern for the work of God. He is now very infirm, but strong in faith; he is calmly waiting to be summoned to his reward."

A GENEROUS AND VALUABLE GIFT.

Dr. COWLES has very generously given to the American Board, for distribution among its missionaries, one hundred and fifty copies of his "Notes on Isaiah"; a work whose value, specially in its bearing on the missionary cause, was mentioned in the Herald for May, and has been noticed by missionaries now in the United States. The volumes are being sent abroad, and will doubtless be most gratefully received by those for whom they are designed.

"MEDICAL MISSIONARY WOMEN."

THIS is the title of an article from the pen of Dr. Samuel Gregory, that appeared some time since in the *Boston Daily Evening Traveller*, and has been widely copied in various religious journals. It brings out clearly and fully the importance of a medical education on the part of the unmarried ladies who go out as missionaries. His argument finds ample confirmation in the experience of such of our female missionaries as have had even a partial acquaintance with the science of medicine. It gives them unusual facilities for reaching the native women in their homes, and by the aid rendered them in their hours of weakness and physical suffering, opens the way to their hearts. It is to be hoped that some of those who are looking forward to the missionary work will avail themselves of the opportunities offered in the

Female Medical College in Boston, of which Dr. Gregory is the head, to prepare themselves for the largest usefulness in the cause of Christ among their sex abroad. One such medically-educated woman is now wanted for the "Home" at Constantinople.

A RAINY SABBATH AND THE HERALD.

SOME weeks since the Treasurer of the Board received a note dated July 12th (Monday), the first part of which ran thus:—

"MY DEAR SIR,— It rained so yesterday afternoon that I stayed at home and read the July number of the Herald, when my eye fell on the statement of the financial condition of the Board. This morning, on reaching my office, I find my personal finances in about the same condition, a good deal to pay and a little to pay with; and unless the Board gets an early check I fear there will be nothing left. I therefore inclose my check for \$250."

CHRISTIAN MISSIONS TO CHINA.

BY REV. S. WOLCOTT, D.D.

Lo! the land of Sinim waking!

Touched by rays of sacred light,—
Glimmerings from the Orient breaking
O'er the darkness of her night;
On the terraced hill-sides resting,
Coursing over stream and lawn,
Temple and pagoda cresting,
Speed the heralds of the dawn.

With ancestral worship blinding
Round the tablet and the tomb,
Whispers of the day impending
Breathe their prophecy of doom
Over altars and oblations
And the gilded gods of wood,
O'er the incense and prostrations,
And the pagan rites of Boodh.

Lo! the faith which crossed the ocean
Westward, with the Pilgrim Band,
Throbbing with unquenched devotion
Westward crosses now the land,
Rocky ramparts swiftly scaling,
Westward o'er the world's highway,—
Now, the other ocean hailing,
Fronts the gateway of Cathay.

Onward, still, thy glorious mission!
Westward to the isles and mau!

Till the prophet's glowing vision
 Burst upon the sea and plain,—
 Heaven and earth their gladness voicing,
 Breaking forth with loud acclaim
 O'er the ransomed host rejoicing:—
 "These from land of Sinim came!"

◆

DEATH.

At Umzumbe station, Zulu mission,
 April 17th, Addie B., daughter of Rev. E.
 and Mrs. A. B. Robbins, aged eight years
 and six months.

ANNUAL MEETING OF THE BOARD.

THE sixtieth annual meeting of the
 American Board of Commissioners for
 Foreign Missions will be held at Pittsburg,
 Penn., commencing on Tuesday, October
 5, at 3 o'clock, P. M. Rev. John Todd,
 of Pittsfield, Mass., is expected to preach
 the sermon Tuesday evening. Special
 attention is invited to a notice from the
 Committee of Arrangements on the last
 page of the cover of this number of the
 Herald.

DONATIONS RECEIVED IN JULY.

MAINE.	
Aroostook county.	
Houlton, Cong. ch. and so.	21 80
Cumberland county.	
Falmouth, 2d Cong. ch. and so.	7 60
Gorham, Cong. ch. and so.	21 68
Lewiston, Pine st. Cong. ch., A. D. Lockwood, to const. WILLIAM P. FRYE and M. T. LUDDEN, H. M.	277 00
North Yarmouth, Cong. ch. and so.	12 50
Portland, two young ladies,	10 00—328 78
Kennebec county.	
Vassalborough, Cong. ch. and so. m. c.	13 00
Lincoln and Sagadahoc counties.	
Bath, Winter st. Cong. ch. and so. m. c.	70 00
Oxford county.	
Bethel, 2d Cong. ch. and so.	10 00
South Paris, Cong. ch. and so. m. c.	21 00
Stow, Cong. ch. and so.	10 00—41 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	20 00
Brewer, 1st Cong. ch. and so.	12 84
Holden, a tithe,	5 00—37 84
Somerset county.	
St. Albans, Rev. W. S. Sewall and family,	10 00
Skowhegan, E. D.	2 00—12 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	15 00
Searsport, 1st Cong. ch. and so. m. c., 3 months, 19.77, less c't, and ex- press, 50c.;	19 27—34 27
Washington county.	
Calais, 1st Cong. ch. and so. m. c., 6 months,	34 43
Milltown, Sarah D. Stickney,	4 00—38 43
York county.	
Biddeford, 2d Cong. ch. and so.	26 00
Kennebunk, a friend,	1 00—27 00
	624 12
—, "Erto,"	10 00
	634 12
Legacies. — Wells, Mrs. Hannah Gooch, add'l, by J. Dane, Ex'r,	2,000 00
	2,634 12
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so., add'l,	3 50
Marlboro, Cong. ch. and so. m. c.	4 65
Nelson, Cong. ch. and so. 22.70, Rev. Charles Willey, 30.32;	53 02
Troy, Cong. ch. and so.	50 66—111 83
Grafton county.	
Bath, Cong. ch. and so., add'l, with previous donations, to const. JOHN WALKER, H. M.	29 68
Campton, Cong. ch. and so., extra collection,	27 00
Piermont, Mrs. A. L. Marden,	10 00
Plymouth, Cong. ch. and so., July collection,	10 00—76 68
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, a friend,	10 00
Thornton's Ferry, Harrison Eaton,	47 00—57 00
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so. m. c. 15.61; a friend, to const. Mrs. MARY T. HUTCHINS, H. M., 100; a friend, by Rev. B. P. Stone, D. D., 15; Rev. Benjamin P. Stone, D. D., 10;	140 61
Epsom, Rev. Charles Peabody,	10 00
Fisherville, J. A. Holmes,	5 00
Hopkinton, Cong. ch. and so.	29 00
Pembroke, Rev. Isaac Willey,	10 00
West Concord, Cong. ch. and so.	40 00—234 61
Rockingham county.	
Candia, Cong. ch. and so. 56.39, less express, 30c.;	56 09
Epping, Cong. ch. and so.	35 15
Exeter, 1st Cong. ch. and so. m. c.	
10.59; Rev. N. F. Carter, 3;	13 59
Kingston, Cong. ch. and so.	15 00
Raymond, Cong. ch. and so.	30 75
Sandown, 1st Cong. ch. and so.	5 40—155 98
Strafford county.	
Dover, Belknap Cong. ch. and so.	30 00
Gilmanston, Luther E. Page,	5 00
Sanbornton, two friends,	12 18
Wakefield, Miss H. Dow,	10 00—57 18
	693 28
Legacies. — Derry, Henry Taylor, by James C. Taylor, Ex'r,	217 59
Pelham, Samuel M. Richardson, by William A. and D. S. Richardson, Ex'rs,	100 00—317 59
	1,010 87
VERMONT.	
Bennington county.	
Bennington, 2d Cong. ch. and so., to const. Mrs. M. E. HUBBARD, H. M., coll. 125.20, m. c. 47.67;	172 87
Peru, Cong. ch. and so.	14 00—186 87
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Lyndon, Cong. ch. and so., July coll.	23 52
Peacham, Cong. ch. and so.	28 00
St. Johnsbury, North Cong. ch. and so., Luke Spencer, 50; South Cong. ch. and so. 45.84; Estate of Eras- tus Fairbanks, 500; friends, 300; 895 84—947 36	895 84—947 36
Chittenden co. Aux. Soc. E. A. Ful- ler, Tr.	
Burlington, 3d Cong. ch. and so.	

Legacies. — Windsor Locks, Mrs. Elizabeth H. Bartlett, by J. H. Hayden, Adm'r, 10,000, less tax, 600; 9,400 00

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent. 35 43
Genoa, 1st Pres. ch.

New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from West Pres. ch., add'l, (of wh. from F. H. Bartholomew, 500, F. Robinson, 100, Andrew W. Morgan, 20;) 620; South Cong. ch. and so. (Brooklyn), coll. (of wh. for Testaments for heathen children, 20c.) to const. F. T. BAILEY, WM. ROBINSON, WILLIAM MACKAY, H. H. BEADLE, and JOSEPH MERVIN, H. M., 500.20; Church of the Covenant, add'l (of wh. from Geo. F. Betts, 100; E. F. Hatfield, Jr., 50; Rev. E. F. Hatfield, 25), 175; 4th Ave. Pres. ch., add'l (of wh. from Mrs. H. Ireland, 150), 160.75; Madison Sq. Pres. ch., add'l (of wh. from D. H. Wickham, 70; Mrs. M. M. Gurnee, 50), 120; 14th St. Pres. ch., add'l, James C. Holden, 100; 1st Pres. ch. (Brooklyn), add'l, R. J. Dodge, 100; South Pres. ch. (Brooklyn) m. c., 52.41; Clinton Ave. Cong. ch. and so. (Brooklyn), add'l, E. H. Marsh, 35; Harlem Cong. ch. and so. m. c., 22.91; Mercer St. Pres. ch., Dry Dock Mission, coll., 9; Mrs. M. 300; Mrs. S. W. A. 50; W. W. Stone, 30; Mrs. A. 20; a friend 1; 2,296 27

Oneida co. Aux. Soc. J. E. Warner, Tr. 35 05
Sauquoit, Pres. ch.
Utica, 1st Pres. ch., add'l, to const. N. A. WILLIAMS, JOHN YOUNG-LOVE, W. B. SMITH, Mrs. S. A. MILLS, and Mrs. GEORGIANNA H. MAYNARD, H. M., 681.79, less prev. ack'd, 503; 178 79—213 84
St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. m. c. 6, C. T. Hulburd 7.50; 13 50

Adams, Pres. ch. 84 87
Almond, Pres. ch., add'l, 9 40
Auburn, a friend, to const. HARRIET SEYMOUR, Harpoot, Turkey, H. M., 100; LEWIS E. LYON, with prev. dona. to const. himself H. M. 25; 125 00
Boonville, Pres. ch. 20 80
Bridgehampton, Pres. ch. 35 00
Camden, 1st Pres. Congregation, ann. coll., 25 00
Canton, 1st Pres. ch. 32 80
Cazenovia, 1st Pres. ch., Mrs. S. Hutchin-son, 5 00
Chesterstown, Pres. ch. 6 00
Clifton Springs, friends, 20 50
Clinton, Rev. H. Boynton, 5 00
Coventry, 2d Cong. ch. and so., ann. coll., 140.25, less exc., 33c., to const. J. S. PARKER, H. M., 139 92
Dansville, Pres. ch. m. c. 25 00
Dexter, Pres. ch. m. c. 14 65
Elmira, 2d Pres. ch. (of wh. from Miss Clara Thurston, to const. Rev. N. M. SHERWOOD, H. M., 50;) 231 07
Groton, Cong. ch., a friend, 1 50
Henrietta, 1st Cong. ch. and so. 10.39, less exc. 10c. 10 29
Huron, Pres. ch. 32 00
Johnstown, Rev. C. H. Baldwin, 2 00
Kinderhook, a lady, 5 00
Lawrenceville, Cong. ch. and so. 10 00
Lockport, Coug. ch. and so. 75.05, less exc. 19c. 74 86

Lumberland, Cong. ch. and so. 3 00
Maine, Cong. ch. and so. 31 00
Mattituck, Pres. ch. 12 00
Mecklenburg, Pres. ch. 20 00
North Gage, Pres. ch., ann. coll. 14 10
Oswego County, N. 2 00
Owego, a friend, 35 00
Palmyra, "In memoriam," 5 00
Parishville, Cong. ch. and so. 20 00
Prattsburgh, 1st Pres. ch. 35 55
Ramapo, Pres. ch. 38 25
Rochester, Westminster Pres. ch. 25; Plymouth church, a friend, 3; 28 00
Rome, John B. Jervis, 50 00
Salamanca, Rev. Wm. Hall, 10 00
Sandlake, Pres. ch. 17 50
Sherburne, 1st Cong. ch. and so. (of wh. from William Newton to const. C. H. LATHROP, H. M., 100;) 208 62
Southport, Pres. ch. 18 58
South Trenton, Pres. ch., ann. coll. 2 90
Springville, 1st Pres. ch. 30 00
Troy, a friend, 5; Mrs. Esther Dana, 4; 9 00
Union Centre, Cong. ch. and so. 9 00
Unionville, 1st Pres. ch. 50 00
Washington Hollow, M. B. P. 10 00
Warsaw, N. D. Fisher, to const. Rev. Jas. McLeod, Chicago, Ill., H. M., 50 00
West Farms, Pres. ch., A. Wood, 5 00—1,625 16

Legacies. — Angelica, Chandler Bixby, by Mrs. Urania Bixby, Ex'r, 800, less tax 48, 752 00
Buffalo, Benj. Hodge, by C. C. Nichols, Ex'r, 1,000, less tax 60, 940 00
Springfield, Benj. Rathbun, add'l, int. 72 73—1,764 73

NEW JERSEY.

Bergen, 1st Pres. ch. 135 47
Cranford, Pres. ch., add'l, Jersey City, "Cash," 15 61
Newark, South Park Pres. ch. m. c. 63.34; Mrs. M. S. Whiting, 25; Mrs. O. Sedgwick, 5; Mrs. L. Blossom, 5; a friend, 2; 100 34
Passaic, L. 10 00
Princeton, Rev. Geo. Hood, 10 00
Succasunna, Pres. ch. m. c. 41 77—363 19

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia. Delaware Water Gap, Mountain Pres. ch. m. c. 11 00
Germantown, 2d Pres. ch., C. P. Bayard, 100; Market Sq. Pres. ch. 36; 136 00
Philadelphia, Pine St. Pres. ch. m. c. 92.75; Kenderton, Pres. ch. 27.37; Mrs. E. T. Bl. 10; 130 12—277 12
— a Corporate Member, extra, 500 00
Abington, Pres. ch. (of wh. from m. c. 6.49) 41 49
Honesdale, 1st Pres. ch. of wh. from John Torrey to const. FANNY R. TORREY, H. M., 100; Stephen Torrey and wife, 60; Mrs. J. Torrey, 25; Rev. C. S. Dunning, 25; E. F. Torrey, 25; Mrs. A. A. Tracy, 20; C. P. Waller, 20; J. E. Roe, 20; others, 320.80; m. c. 100; 715 80
Lock Haven, G. B. Perkins, 4 39
Montrose, Pres. ch. m. c. 15 00
Pleasant Mount, Pres. ch. 52 20
Philadelphia, Chas. Burnham, to const. GEORGIANA BURNHAM, H. M., 100; "L. D. J." 50; 150 00
Tioga, Pres. ch. m. c. 6 mos. 21 00
Ulysses, 1st Pres. ch. 2 00—1,501 88

Legacies. — Philadelphia, Mrs. Margaret C. McKnight, by W. Strong, 500, less tax 30, 470 00

2,249 00

DELAWARE.
 Delaware City, Pres. ch. 30 00
 Middletown, Forest Pres. ch. 11 10—41 10

MARYLAND.
 Baltimore, Board of Beneficence of St. John's Independent Methodist Prot. Church, by C. W. Ridgely, Cor. Sec., 250 00

DISTRICT OF COLUMBIA.
 Washington, Peter Parker, 500 00

OHIO.
 By Wm. Scott, Agent, Cincinnati.
 Bantam, Pres. ch. 6 06
 Batavia, Pres. ch. 11 92
 Cincinnati, 3d Pres. ch. m. c. 21;
 2d Pres. ch. m. c. 8.90; Rev. B. P. Aydelott, D. D., to const. Rev. JAMES McCOSH, D. D., LL.D., Princeton, N. J., H. M., 50; 79 90
 Walnut Hills, Lane Sem. Church add'l, of wh. from Rev. W. D. Rosister, 20, m. c. 5.16; 45 16—143 04
 Walnut Hills, Lane Sem'y ch., add'l, H. A. N. 20 00
 By T. P. Handy, Agent, Cleveland.
 Cuyahoga Falls, Cong. ch. and so. 30 00
 Fremont, Pres. ch. 63 00—93 00
 256 04

Cincinnati, 1st Ortho. Cong. ch. and so. (of wh. 200, to const. J. T. PERRY and Mrs. SUSAN L. HITCHCOCK, H. M.), 317 13
 Cleveland, 1st Pres. ch., to const. Mrs. REBECCA P. SMITH and Mrs. MARTHA DEWITT CONVERSE, H. M., 954.63; Mrs. Elizabeth E. Taylor, 300; Mrs. A. S. Nash, 5; 1,259 63
 Columbus, Welsh Cong. ch., Mr. Davies, 1 00
 Coolville, Mrs. M. B. Bartlett, 10 00
 Dayton, 3d St. Pres. ch. 269 73
 Dresden, a friend, 14 00
 Garrettsville, A. Daggen, 10 00
 Greenwich Station, Luther Mead, 10, A. M. M. 4; 14 00
 Hudson, Western Reserve College ch., add'l, 34.50; Miss'y Ass'n, of Western Reserve College, in part, 16.50; 50 00
 Johnston, Rev. and Mrs. H. A. Merrill, 10; Mrs. M. A. Olds, deceased, 80c.; 10 80
 Milan, Pres. ch., ann. coll., 61 00
 Oxford, Teachers and Pupils of Western Female Sem'y, annual coll., to const. Rev. ALEXANDER YOUNG, Mrs. SARAH YOUNG, and ELLAS KUMLER, H. M., 300 00
 Ripley, Pres. ch. 53 00
 Ruggles, 1st Cong. ch. and so. 50.71, Rev. John McCutchan, 30; 80 71
 Tallmadge, Rev. L. Shaw, 10 00
 Wadsworth, friends, 10 80
 Wauseon, Cong. ch. and so. 29 85
 Windham, J. E. T., avails of ring, 25 00—2,526 65
 2,782 69

INDIANA.
 Crawfordsville, Centre Pres. ch., to const. Rev. JOHN SAFFORD, H. M., 120 65
 Montezuma, Pres. ch. 10 30
 New Bethel, Pres. ch. 10 00
 Plymouth, Pres. ch. 27 15
 Putnamville, Pres. ch. 6.50; a friend, 5; 11 50
 Terre Haute, Cong. ch. and so. 12 80—192 40

ILLINOIS.
 Amboy, Cong. ch. and so. 76 00
 Blue Island, Cong. ch. and so. m. c. 2 07
 Chandlerville, Cong. ch. and so. 16 70
 Charleston, a friend, 5 00
 Chicago, 1st Pres. ch., in part, 475; Calvary Pres. ch. 227.11; New England Cong. ch., C. G. Hammond, to const. Mrs. C. G. HAMMOND, H. M.,

100; S. 250; a friend, 120; a friend, 5; Rev. Jotham Sewall, 2; 1,179 11
 Du Page, 1st Pres. ch., 10, Robert Strong, 25; 35 00
 Fairbury, Pres. ch. 5 00
 Freeport, 1st Pres. ch. 190 31
 Gardner, 1st Pres. ch., and Rev. E. G. Moore, 5 00
 Garnaville, individuals, by Rev. G. M. Porter, 8 00
 Jacksonville, Cong. ch. and so. 35 00
 Joliet, Central Pres. ch., ann. coll., 61.25, less exc. 25c. 64 00
 Lake Forest, Pres. ch., to const. S. J. LEARNED, A. L. HOLT, W. C. LAKE, and Mrs. MARY A. WARD, H. M. 600 00
 Lena, N. S. Pres. ch., Spencer Rising, 3 00
 Morris, Cong. ch. and so. m. c. 1 50
 Morrison, Cong. ch. and so., 58.25, less exc. 25c.; 58 00
 Pittsfield, Rev. William Carter, add'l, Rockford, teachers and pupils of Female Seminary, 150 00
 Tonlon, Eliza M. Dewey, 5; a friend, 5; 10 00
 Warsaw, 1st Pres. ch., of wh. from m. c., 2 mos., 4.85; 9 50—2,458 19

Legacies.—Princeville, Rev. Charles Cutter, by Mrs. Olive L. Cutter, to const. C. F. CUTTER, H. M. 100 00
 2,558 19

MICHIGAN.
 Bellevue, Pres. ch. 10 07
 Brighton, 1st Pres. society, Pleasant Valley, 12 85
 Chesterfield, 1st Cong. ch. and so. 1 80
 Detroit, Fort St. Pres. ch., in part, 253.41; M. W. Birchard, to const. J. T. BIRCHARD, H. M., 100; 353 41
 Eckford, Pres. ch. 8 72
 Homer, Pres. ch., ann. coll., 56 00
 Mt. Clemens, Rev. H. N. Bissell, Nankin, a friend, 3 75
 Now Haven, 1st Cong. ch. and so. 2 80
 Richland, 1st Pres. ch. m. c., 2 mos., 7 50
 Springfield and Tompkins, Pres. ch., ann. coll., 20 80
 Tecumseh, H. C. Conkling, 25 00—507 70

Legacies.—Battle Creek, Josiah Millard, by C. M. Leon, Ex'r, 100, less tax and exc. 6.25; 93 75
 601 45

MINNESOTA.
 Blue Earth City, 1st Pres. ch., 18 85
 Cottage Grove, 1st Cong. ch. and so., coll., 22 09
 Fairbault, 1st Cong. ch. and so. (19.65, less exc. 15c.) 19.50; Plymouth Cong. ch. and so. 14; 33 50
 Lake City, Cong. ch. and so., m. c., 10 00
 Monticello, Cong. ch. and so., m. c., since Jan'y 1st, 16 50
 Plainview, Cong. ch. and so. 18 00
 Rushford, Cong. ch. and so., m. c., 2 10
 St. Paul, House of Hope, Pres. ch. annual coll. 90; Plymouth Cong. ch. and so., with prev. dona., by Sabbath-school, to support a native teacher, 14.90; 104 90
 Shakopee, Rev. S. W. Pond, 10 00
 Smithfield, Cong. ch. and so. 4 25
 Stillwater, 1st Pres. ch., annual coll. 50 00—290 19

IOWA.
 Cedar Falls, Cong. ch. and so. 5 00
 Civil Bend, Cong. ch. and so. 8 50
 Ottumwa, Cong. ch. and so. 13 00
 Sherrill's Monnd, Cong. church, Mrs. Elizabeth Bloesch, 5 00
 Tipton, Cong. ch. and so. 26 00
 Winterset, 1st Pres. ch. 35 80—93 80

WISCONSIN.
 Allen's Grove, Cong. ch. and so. 20 00
 Cambria, Mrs. Nancy Williams, 8 50
 Hartford, 1st Cong. ch. and so. 17 30

Kenosha, 1st Cong. ch. and so.	39 55
Koshkonong, Cong. ch. and so. m. c.	10 00
La Crosse, 1st Cong. ch. and so.	43 88
Leeds, Cong. ch. and so.	3 00
Lodi, Pres. ch. m. c., and s. s. collect's	5 90
Mazomanie, Cong. ch. and so. 5.75; a student, 5;	10 75
Milwaukee, A.	20 00
Mondovi, Cong. ch. and so.	10 00
Plymouth, Charles W. Wilder,	6 00
Racine, J. K. Kilbourne,	5 00
Richmond, Jno. Clark,	2 00
Ripon, Mrs. H. H. Lemon,	1 00
Taitou, Cong. ch. and so. m. c., for July,	7 65
Trempelau, Cong. ch. and so.	8 28
Waukesha, 1st Cong. ch. and so.	19 00
Whitewater, Cong. ch. and so. m. c.	5 71—243 52

MISSOURI.

Ironton, J. Markham,	5 00
Ogden, a friend,	10 00
St. Louis, Pilgrim Cong. ch. and so., for China, to const. Rev. WILLIAM C. MARTIN and WILLIAM G. WEBB, H. M.	200 00—215 00

KANSAS.

Emporia, 1st Cong. ch. and so.	23 70
Holton, Pres. ch., in part,	7 00
Irving, Pres. ch. m. c.	10 50—41 20

COLORADO.

Empire, Cong. ch. and so.	2 50
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CALIFORNIA.

Benecia, Rev. C. T. Mills,	125 00
Grass Valley, Cong. ch. and so. 15, gold (less exchange),	20 06
Oakland, 1st Cong. ch. and so. 50, gold (less exchange),	66 88
San Francisco, Howard Pres. ch. (221.45 gold, less exchange), 295; Peter Carter, 2;	297 00—508 94

CANADA.

Province of Quebec.	
Montreal, N. S. Whitney,	50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, a missionary and wife,—thank-offering for being permitted to labor thirty years,—45 sterling,	33 25
China, Foochow, Rev. L. B. Peet, as a thank-offering to God for the happy and hopeful death of dear Anna,	50 00
Turkey, Bitlis, Misses Ely, for school-house in Bitlis, in part,	136 25
West Africa, Gaboon, subscriptions on board the "Laura Gertrude," by Rev. A. Bushnell,	50 00
Zulu Mission, Natal, South Africa, Amahlongwa, m. c. 16.44; Esidumbini, m. c. 6.67; Ifumi, m. c. 3; Inanda, m. c. 20.87; Umwalumi (m. c. 8.67; S. Goldstone, 67c.), 9.34; Umvoti, m. c. 30.04;	86 36—355 86

MISSION SCHOOL ENTERPRISE.

MAINE.—Bethel, 2d Cong. s. s. 10; Garland, Cong. s. s. 5; North Waterford, Cong. s. s. 5; Portland, High st. Cong. s. s., F. K. Swan's Bible-class, for school at Anderson-patti, Madura Mission, 45.08; Searsport, 1st Cong. s. s. 5;	70 08
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NEW HAMPSHIRE.—Bath, Mrs. H. B. Deming's Infant class in Cong. s. s. 1; Gilman-ton Centre, A. L., 1.10; Lancaster, Cong. s. s. 30; Stratham, Cong. s. s. 30; West Lebanon, Cong. s. s., Missy's Ass'n (inc'd 'g 5, from Primary class of "Little Lambs"), for school of Rev. W. A. Farnsworth, West-ern Turkey, 40;	102 10
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VERMONT.—Bennington, Miss Anna Park's Infant class, for education of a Diarbekir girl at Harpoot, 25; Berlin, Cong. s. s., for a school of Rev. A. Hazen, Maharrata Mis-sion, 30; Hardwick, Cong. s. s., for girl's school, Oodooville, Ceylon, 50; Swanton,	
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Cong. s. s. 35; Westhaven, Cong. s. s. 2.50; Windsor, Cong. s. s. 28.76;	171 26
MASSACHUSETTS.—Ballardvale, Cong. s. s. 4; Billerica, Cong. s. s., for school of Rev. J. T. Noyes, at Kombe, Madura Mission, 13; Boston, Shawmut Mission s. s., for two stu-dents at Harpoot, 60; S. F. L., for girl's school, Aintab, 5; Framingham, Ellen Hyde, for Miss Proctor's school, Aintab, 40; Need-ham Plain, Chapel s. s. 15.22; Peabody, South Cong. s. s., for school at Palaia-m-patty, Madura, 50; Pittsfield, Mrs. Caroline A. Wilson, for Mrs. Edwards' school, Zulu Mission, 30; South Williamstown, Greylock Missy's Soc., Greylock Institute, add'l, for Rev. C. Goodrich's school, China, 3.20; Springfield, 1st Cong. s. s., for schools of Misses Reynolds and Norcross, Eski Zagra, 140; South Cong. s. s. 100;	460 42
CONNECTICUT.—Kent, Cong. s. s., for a stu-dent at Harpoot, 30; Stamford, 1st Pres. s. s. 12.41;	42 41
NEW YORK.—Amsterdam Village, Ladies' Missy Soc., for Rev. L. D. Chapin's school, North China, 121; Franklinville, Pres. s. s. 9.60; New York, Chapin Missy's Ass'n, for school of Rev. L. D. Chapin, North China, 100; Panama, Pres. s. s., for a theological student at Harpoot, 15; Parksville, Cong. s. s. 12; Sherburne, 1st Cong. s. s., to const. Mrs. FANNY L. REXFORD, H. M., 120.13; Southport, Pres. s. s. 5; Whitehall, Pres. s. s. 39.26; Wilson, Pres. s. s. 26;	447 99
NEW JERSEY.—Bloomfield, German Pres. s. s.	20 25
PENNSYLVANIA.—Germantown, Market Squ. Pres. s. s.	29 61
TENNESSEE.—Greenville, Juv. Missy Soc., for a scholar in care Mrs. S. J. Rhea, Nec-torian Mission, 25; Knoxville, 2d Pres. s. s., for Female Sem'y at Oroomiah, 50;	75 00
OHIO.—Conneaut, Cong. s. s., "Youth's Mission" Soc., 25; Fremont, Pres. s. s. 12; Oberlin, Mary Peufield, 10c.; Painsville, Teachers and Pupils in Lake Erie Female Sem'y (of wh. from senior class, for a girl in Miss Seymour's school, Harpoot, 30, mid-dle class, for girl in Mrs. Bissell's school, Ahmednuggur, 25, junior class, for boy in Mrs. Lloyd's school, Zulu Mission, 50), 150; Springfield, Cong. s. s., for a catechist, 25;	212 10
INDIANA.—Crawfordsville, Centre Pres. s. s. 5; Plymouth, Pres. s. s. 1.49;	6 49
ILLINOIS.—, mouthly family coll., for Bhaja Ambaja, in Mrs. Bissell's school, 3; Anna, Pres. s. s. 1.75; Batavia, Cong. s. s., for Mrs. Bissell's school, Maharrata Missiou, 31.14; Chanderville, Cong. s. s. 20; Du Page, 1st Pres. s. s. 19.20; Galesburg, Rev. A. L. Chapin and wife, for Rev. L. D. Chap-in's school, North China, 25; Jacksonvile, Cong. s. s., for a pupil in care Rev. M. D. Sanders, Ceylon, 30; Kuoxville, Pres. s. s., for Hohanness and Krekore, Harpoot Sem'y, 23; Morrison, Cong. s. s. 35;	191 09
MICHIGAN.—Homer, Pres. s. s., for support of a girl at Oroomiah,	28 00
IOWA.—Calmar, Cong. s. s., for school of Rev. C. C. Thayer, Central Turkey, 5; Magnolia, Cong. s. s., for a native teacher, 25;	30 00
WISCONSIN.—Superior, Pres. s. s.	2 66
CANADA.—Province of Quebec. Montreal, Mary C. Lyman, for two pupils in Female Sem'y, Oroomiah, 36 gold,	48 78
	1,938 24

Donations received in July,	39,385 67
Legacies " " "	14,396 07
	53,781 74

Total from Sept. 1st, 1868, to July 31st, 1869, 371,791.49

Oberlin, Ohio, 150 copies "Isaiah with Notes, by Rev. Henry Cowles. D. D.,"—from the Author.

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