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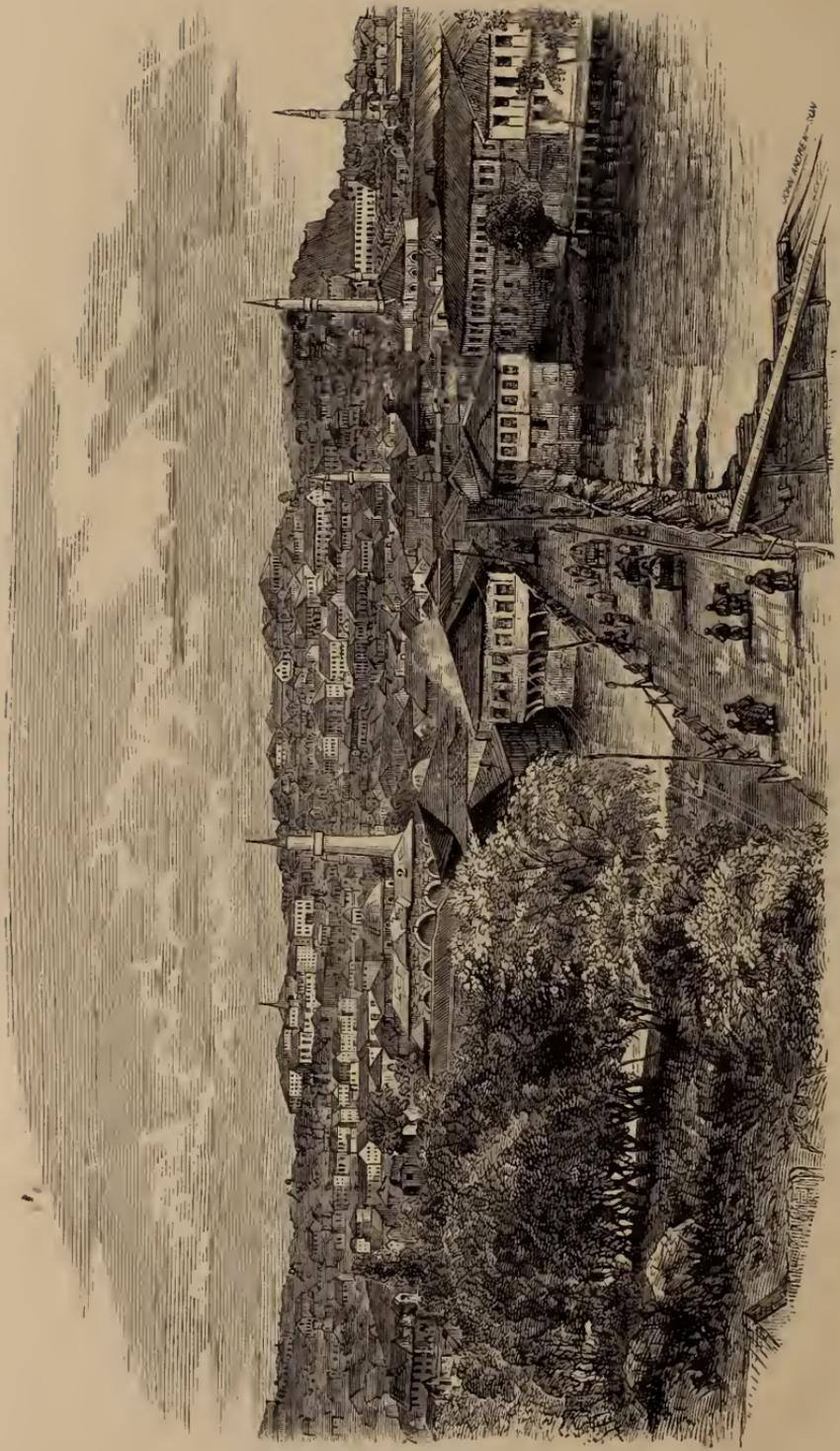
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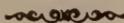


JOHN ANDREWS DEL.

PHILIPPOLIS.

# THE MISSIONARY HERALD.

VOL. LXVI. — DECEMBER, 1870. — No. XII.



## VIEW OF PHILIPPOLIS.

BY REV. J. F. CLARKE.

PHILIPPOLIS is situated near the southern side of a plain, about forty miles long from east to west and thirty-five broad from north to south, which is watered by the Maritza (ancient Hebrus) and its tributaries. Forty miles to the north of the city the Balkans rise to some 5,000 feet high, and five miles to the south commence the ranges of hills culminating in the Rhodope or Despote Mountains. To one coming from the east, on the road from Constantinople, the city seems to be on a hill, which proves on a nearer approach to consist of four distinct elevations, from two to five hundred feet high.

These are composed of syenitic granite, not found elsewhere on the surrounding mountains, and are precipitous at their southern extremities, but form layers dipping to the north and descending to the level of the plain. All over the plain, which has scarcely a natural elevation except the city, are artificial mounds, whose age and use are wholly unknown. They are from fifteen to sixty feet high, and perhaps, in some olden time, were the camp-stations of different tribes or nations, who piled up these mounds to form elevated positions for their chiefs. From the top of one of these mounds, a few miles west of Philippopolis, seventy-two of these elevations may be counted.

The view in the engraving was taken from the minaret of a mosque on the left bank of the Maritza. The most important part of the city is here seen, situated on the northwest slope, which is curved towards the northwest in an arc of about 60 degrees. The opposite face of this hill, as seen from Adrianople, is precipitous, in parts occupied by houses, but in parts the crags rise up perpendicularly. The top of the roof of a house occupied by a mission family for ten and a half years, and by the mission-school most of that time, is seen just below a small tree, which is over a long church (a plain building with no spire), near the top of the picture, just over the end of the bridge, and at the left of the top (as seen in the picture) of a slender minaret.

The house now occupied by the mission family (Mr. Haskell's) is just at the

left of the above, by the flag-staff, which is in his yard. (The house was formerly occupied by a consul, and the American flag has repeatedly waved there.)

On the left side of the bridge are the telegraph wires joining England with India. To the right of the bridge, on the bank, workmen are making the flat-bottomed boats used for carrying grain, lumber, etc., to the mouth of the river.

The nearest mosque to the left of the bridge was formerly a Christian church. The building by the water, on the right of the bridge, is the telegraph office, to the right of which are located the Government offices (not seen in the picture).

The houses are usually built of a well-braced frame, filled in with dried mud and bricks, and then plastered, both inside and outside, with mud mixed with straw. If the owner be able, a covering of mortar and paint is also added. The roofs are usually covered with curved tiles, but sometimes with zinc. A large proportion of the houses have two stories — the rich seldom have more, and the poor often have but one.

Philippopolis contains some 30,000 inhabitants, of whom about half are Turks, 9,000 Orthodox Bulgarians, 2,000 Roman Catholic Bulgarians, 2,000 are called Greeks, and the remainder are chiefly Jews and Armenians. The surrounding country has a much larger proportion of Bulgarians, and comparatively but few Greeks.

This is a place of considerable enterprise, having much trade with the surrounding country as well as direct intercourse with Manchester (England), Vienna, and other European cities. Under its governmental jurisdiction are six cities, nine large central towns, and nine hundred and forty villages, containing a population of 650,000. Outside of Constantinople, it is probably the most important ecclesiastical, educational, and political centre of the Bulgarians, whose number is variously estimated at from five to seven millions.

This city became a station of the American Board in October, 1859, and most of the time since then has been occupied by two missionaries, who, in their tours, have visited all the surrounding towns and cities from five to fifteen times, made a few journeys to more distant places, scattered much Christian truth, orally and by the printed page, and exerted a wide and positive Christian influence, though perhaps no reliable conversion has resulted from these labors.

The mission school, commenced in 1860, has had a total of near 80 pupils. Its aim has been to bring to bear upon the pupils all the Christian influence possible, while giving them a thorough education, at least in the rudiments of knowledge, and so far as possible, to develop a Christian agency to work among their people. The pupils have been employed an aggregate of about four and a half years while in the school, and of fourteen years since leaving it, as book-sellers, colporters, and preachers. More than fifteen of them have given evidence of a change of heart. A noon prayer-meeting, commenced after the week of prayer in January, 1867, was continued to the closing of the school, in July, 1869, and exerted a positive, developing influence.

A Bible Society, formed by the pupils near the close of 1864, has contributed nearly \$100 in gold for printing the Arabic Scriptures and for the circulation of the Bible among the Freedmen in America, in Micronesia, China, Spain, and among their fellow-Slavonians the Bohemians, besides sundry sums given by the pupils individually, for the *Morning Star* and other similar objects. Their earnest supplications at the throne of grace for these objects, have shown that

they had a deep interest in the work to which their self-denials and labors had contributed.

This mission-school was closed last year, with the hope of opening, at some time, a school only for such Christian pupils as shall devote themselves to Christian work — as a majority of the missionaries felt that greater good would be accomplished in this way. The necessary absence of one of the missionaries of this station, and the feebleness of one who was alone in an important work in another station, and needed the aid of the remaining missionary at Philippopolis, has caused this place to be left vacant for some months.

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## MISSION TO EUROPEAN TURKEY.

BY ONE OF THE MISSIONARIES.

By action of the annual meeting of the mission to Western Turkey, at Constantinople, in May last, since indorsed by the Prudential Committee of the American Board, the stations of the Board in European Turkey (including, of the Constantinople station, those engaged in the Bulgarian work) have this year been constituted a separate mission, called the Mission to European Turkey. It seems a fitting time, therefore, to give the readers of the "Herald" a brief sketch of the Bulgarians and the mission work among them.

The existence of this nation is traced back by some writers to the second century before Christ, but it became well known in the history of Europe in the fourth and fifth centuries of the Christian era, and in the ninth century, the armies of Krumm, the Bulgarian king, surrounded Constantinople, and made the Greek Emperor, Leo. VI., tremble for the safety of his capital.

Influenced in part, perhaps, by the felt superiority of Christian nations, in 861 the Bulgarian king Borëse was baptized by St. Methodius, and following their leader, the nation accepted of Christianity. Since that time the nation has been nominally Christian, and has had several distinct Patriarchates; but the coming of Greek ecclesiastics proved too much for the Bulgarians. The Turkish government has for a long time governed its subjects through the church organizations, and taking advantage of this, the Greek ecclesiastics, for their own aggrandizement, procured by intrigue the abolishment of the last of the Bulgarian Patriarchates, which was merged in the Greek See of Constantinople in 1767. Thus, for the greater part of a century, a noble nation, now estimated at from five to seven millions, occupying one of the most important parts of European Turkey (Bulgaria, Roumelia, and Macedonia), has been kept in subjection and ignorance, through the ambition of a people perhaps one eighth of their number, who have endeavored to exclude the Bulgarian language from the schools and churches, and till recently, have successfully represented their own nation as including all those in that country who were in the Eastern or Greek Church — of which the Bulgarians have, for the last century, formed a component part.

For the last fifteen years or more, an increasing number of the Bulgarians, feeling the degradation of their nation, have been seeking to emancipate it; and

a national spirit has been developed among the people, who have this year obtained the concession of having their own exarch, who is essentially independent, and the direct organ of communication between the government and the people.

At the commencement of Protestant missionary operations among the Bulgarians, there were three influences specially opposed. (1.) The Pope, hoping to gain political influence among the Bulgarians during their contest with the Greeks, had, by his emissaries, offered them internal freedom in their church matters if they would accept his protection and acknowledge his supremacy. But the mass of the people disregarded all his overtures. (2.) The strong feeling of nationality, which has kept the Bulgarians so free from intermingling with other nations for more than a thousand years, makes them jealous of all foreign influence; and, as the people have grown up with the idea that a Bulgarian is of necessity a member of the "Orthodox" church, all missionary operations have seemed to them directed against the unity of the nation. (3.) Infidelity has found a place among the younger and progressive Bulgarians. The people have been intensely in earnest for education, and their youth have sought it in Russia, France, and other parts of Europe, where they have not met the influences of a vital Christianity; but finding intellectual activity and national prosperity, especially in France, they have compared with these their own national degradation, under an ignorant and often debased priesthood, and seemingly have been led to regard infidelity, and freedom from all religious restraints, as means of national greatness. Such was the condition of the people when the attention of American missionary societies was specially turned to them in 1857. In that year the Methodist Episcopal Board, and in 1858 the American Board, commenced labor among them, dividing the field.

At the opening of these missions, undue expectations of immediate results had been excited among Christians in England and America, by the desire of the Bulgarians to purchase the Scriptures. This demand for the Word of God was not because they were seeking Christian truth; but the reaction against Greek influences, and the lack of almost any Bulgarian books, caused the Testament, sold at a low price, to be heartily and widely welcomed. This undue expectation has seemed to cause a reaction, resulting in an undue discouragement on the part of some; for God has plainly blessed the work.

In laboring among the people, the missionaries have generally sought to present the great truths of salvation rather than to attack openly the errors of the church. They have sought also to enter into the feelings of the people in their struggle for national rights and their desire for intellectual advancement; and to a considerable degree they have gained the confidence of teachers and influential men.

The American Board has now three stations, — at Philippopolis, Eski Zagra, and Samokov. Besides the weekly services at these stations, gospel truth has been disseminated in all the surrounding places by tours and colportage. An aggregate of some five years' time of touring by missionaries, perhaps an equal amount of time in the preparation of books, and twenty-five years of labor by native helpers, has resulted in the circulation of probably more than fifteen thousand copies of the Scriptures, thousands of other books, and several hundred thousand pages of tracts; so that now few houses where there are readers

(and all the leading young men of the villages can read) are without one or more Testaments and other religious books, and hundreds of young men purchase almost every book or tract issued from the Protestant press, as soon as it is brought to them.

In 1860 the mission opened two schools, one for males, at Philippopolis, and the other for females, at Eski Zagra. Those received (with three or four exceptions) have not been Christians, but the Holy Spirit has blessed efforts for the saving of souls, and of about eighty pupils in each school, over forty in all have given evidence of being true Christians, and several are laboring directly for the salvation of souls. A spirit of prayer and self-denying liberality has been manifested by the pupils, who have sustained daily prayer-meetings, and made regular weekly contributions for the Bible cause. In connection with the schools, some books have been prepared, which a Bulgarian book firm has published and widely circulated.

By these different agencies prejudice has been overcome, many have been intellectually convinced of the truth, and a few, in different places, have given themselves to Christ. In Bansko, a little over a year ago, six families took a resolute stand as Protestants, and in less than a year the number increased to eighteen families. In two other villages there have been similar movements, and in several places a few individuals, amid much opposition, have taken the same position. About thirty persons have been admitted to commune with the missionaries at the central stations. Probably two or three times this number have given evidence of piety. No church has yet been formed, as there has not been a sufficient number of converts residing in any one place; nor have the missionaries specially sought the early formation of churches, which would have been a greater seeming division from the nation, and would have uselessly excited opposition from the Bulgarian Church. The limits of this brief sketch will not allow of special reference to many interesting facts, showing the progress of Christian truth among the Bulgarians. Some of these have appeared in the "Herald." The Methodist mission has also been accomplishing an important work, but it cannot be dwelt upon here.

The developments of the past year, in connection with the present condition of the people, give reason to hope that the use of proper Christian influence will lead to an early acceptance of a purer Christianity, and result in either the formation of independent Protestant churches, or a renovation of the Bulgarian church. The present is a time of peculiar interest. The nation, after long efforts, has obtained from the government the concession of the right to have an independent church and exarch, and representatives are soon to meet and decide upon the form of that new church. The people are not so strongly bound to any forms as to prevent change. Many things would lead them to dislike the "Orthodox," or Greek Church, and others would prompt them to choose articles of faith more in accordance with the Gospel. It is therefore a time for Christians in America and elsewhere, who believe that God hears prayer, to remember this people in their supplications, and to plead that the Holy Spirit will guide the Bulgarian leaders to such plans and decisions as will most advance the cause of truth among the nation.

But whatever may be the course of the national party, God, by his blessing hitherto, seems to call on the church for an efficient prosecution of the mission

work. For such a prosecution, four or five new, strong, and efficient men are needed. \*A theological school is to be opened, and a new station farther west should be occupied, while the present stations are so weak that Philippopolis — a city of 30,000 inhabitants, and the political centre of 650,000 people — has just been left temporarily unoccupied, till help can come from America. Is there not a call upon the church to send some of her young men — her young pastors — to be leaders in the work of the Gospel among a people who will soon be, probably, the most influential nation in European Turkey?

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## TRANSFER OF THE SYRIA MISSION.

THE last number of the Herald carried to its readers intelligence of the transfer of the mission in Syria, from the American Board to the Presbyterian Board of Missions. But room could not be found in that number for extracts from letters on the subject from the missionaries, such as, in justice to the writers, and to those, also, who have so long been their supporters in their work abroad, should appear in these pages. Limited space will constrain, now, to considerable abbreviation; but the extracts presented will show how strong has been, and still is, the attachment of these brethren to the Board which they feel called to leave, and to its officers; will serve to deepen and perpetuate the interest which has long been felt in them and their work among the churches at home, and to enlist for them, in their new relations, those earnest prayers which they still desire.

### ACTION OF THE MISSION.

A special meeting of the Syria mission was held at Abeih, August 16, 1870, at which documents received from America in regard to the proposed transfer of relations were considered; and the brethren decided to ask a release from their connection with the American Board, "with a view to placing themselves under the direction of the Presbyterian Board." The following passages are from the official report of the action at that time:—

"The mission regard this subject, thus presented, as one which has not originated with themselves, but as having been brought before them by the providence of God; and as not to be decided at all by them on personal grounds or ecclesiastical preferences, but to be decided solely in view of its bearings upon the cause of Christ in this land, and among the churches at home.

"The mission find great difficulty in considering calmly and impartially a question involving their separation from the American Board, the severing of ties which have existed until within two years of half a century, which have been interwoven with the earliest recollections of childhood, which have grown strong by personal connection and active coöperation during years of service, and which we had anticipated would only be dissolved by death. No language can express how much of pain to their hearts the thought of this separation involves. Their relations to the Secretaries, to the Prudential Committee, and through them to the churches, have been most tender and happy. In these relations they have found the largest liberty and the fullest sympathy, and personally the mission have no cause to desire a change. The feelings of the mission

on this point will be more fully expressed by individual communications from its several members to the Prudential Committee.

“In view, however, of the weighty considerations which have been set before the mission for this change of their connection, considerations whose reasonableness and justice are apparent to their minds, and in view of the expressed opinion of what is their duty, on the part of the reunited Presbyterian Church, they cannot but feel that the call is from God, and the step to be taken is one demanded by the highest interests of Christ’s church.”

LETTERS FROM INDIVIDUAL MISSIONARIES.

Dr. William M. Thomson, who went out in 1832, wrote, August 19:—

“We have just closed our semi-annual meeting—in some respects the most important ever held by this mission. Other letters and documents will make known our action in regard to the transfer of the mission to the Presbyterian Board. It will take but a few minutes to read the result, and it may seem like a mere business transaction, cold and formal, but if you had been present during the two days in which the subject was under consideration, you would have seen abundant evidence, that in consenting to sever the bonds which have so long connected us with the A. B. C. F. M., the mission was performing the most painful official act it was ever called on to do. For myself, I can scarcely realize, even after having put my name to the documents, that the transfer is, or can be, a fact. . . .

“I cannot refrain from giving this parting expression of my warm and lifelong attachment to the American Board, and of my undiminished affection for, and confidence in, its Secretaries, the Prudential Committee, and all its officers. So far as we are concerned, no change could have been desired or requested; nor do we expect to find in the new relations wiser counsellors, or friends more steadfast, sympathizing, and forbearing. I leave you to communicate to all your associates at the Missionary House the heartfelt regret with which I bid an *official* adieu to the American Board. Nothing, I trust and believe, will ever sunder the personal ties of affection between us; and should I be permitted, in the providence of God, to revisit America, I shall wish to make my first call at the Missionary House in Pemberton Square.

“May the choicest blessings of the great Head of the Church be vouchsafed, in ever-increasing measures, to the time-honored and dearly loved institution with which we have been mutually so long and so happily connected. This shall be my prayer while life lasts, and with it burning in my heart, I again bid you an affectionate and fraternal adieu.”

Dr. Van Dyck wrote: “For those who have been connected with the mission and the Board for a short period, the separation seems a small matter; but for those who, like Dr. Thomson, Mr. Calhoun, and myself, have been from twenty-six to thirty-eight years in the service, the struggle has been a hard one, and the separation is more painful than can be expressed in words. When requested, a year or more since, to leave the mission and devote myself to work in the Syria Protestant College, I replied: ‘No! I have served the Board thirty years, and the connection has been one in which I have enjoyed great happiness in my work, and I hope to die in its service.’ Now the tie is severed! . . . True the

work is the same, but it is not easy, after so long a period, to form new connections.

“However, ‘the time is short’; I feel my own to be very short. I have acquiesced in the separation, as being on the whole for the good of the cause. I would thank the Prudential Committee for all their kindness and forbearance, and the Secretaries for all their sympathy and love. The Lord bless you all, dear brethren, and keep you, and lift up the light of his countenance upon you, and give you peace.”

Mr. Calhoun states: “The brethren were so cordial in their utterances, and so manifestly desirous that I should remain in the mission, that I felt the path of duty was plain, and so have determined to cast in my lot with them. Thus my official connection with the American Board is to cease! To write you a long letter in these circumstances, is out of the question. It would make too large a demand on my emotional nature. It is about thirty-four years since I became connected with your predecessors in office, and with your older missionaries in the East. It is something more than twenty-six years since I became officially connected with the Board, as a member of the Syria mission. . . .

“Never did the missionary cause appear to me more glorious or more hopeful than now. I see more and more clearly the magnitude of the obstacles, and have less and less confidence in human wisdom and power to meet and overcome them. But it has become a settled article in my creed, that the world is to be converted to Christ, and that the kingdom, and its greatness, are to be given to the saints of the Most High. Our Board has been a highly honored agency in the accomplishment of this work thus far, and I cannot doubt that a still wider sphere of labor will be opened up before you in the future, and that you will witness far greater and more triumphant results.

“I need not say that I shall continue to cherish the tenderest affection for my brethren in other parts of this empire, with many of whom I have for years had personal acquaintance.

“And now accept for yourself, and for each of the dear brethren associated with you in the Prudential Committee, my warmest thanks for all your kindness to me personally, with sincerest prayers for abounding success in your public labors, and for those consolations and cheering hopes which divine grace alone can produce.”

Mr. Eddy writes: “We acknowledge the justice and wisdom of the separation, but while the mind is convinced, the heart, none the less, feels the pain. The union, when entered upon, was supposed by us to be *for life*. We had thought to live and to die missionaries of the American Board. Not without a perceptible shock to the feelings can an alteration be made in the purpose of a lifetime. . . .

“We have been missionaries of the Board since 1851 — nineteen years. Our relations to it have always been most pleasant. To the *Prudential Committee*, for their wise and patient consideration of questions affecting the welfare of the mission; to the *Secretaries*, for their courtesy of expression, cordiality of sympathy, and promptness of response to appeals made to them; to the *churches* with which we have been in connection, and who have sustained us by their

prayers and their offerings, we owe only gratitude and love. No one discordant element has intervened to disturb the harmony of our intercourse with the Board during these nineteen years of our missionary life. In our dealings with its officers there has been the farthest possible remove from the formal, the official, the dictatorial. On the contrary, these dealings have always been characterized by confidence, affection, Christian and brotherly sympathy. . . .

“But early ties, and first love, and purposed plans, and long service, and pleasant intercourse must yield their claims at duty’s bidding. The interests of Christ’s kingdom demand a separation. . . .

“In *name* the partnership between us will cease. We shall no longer be known as missionaries of the American Board. Our *formal* relations to the Congregational churches, to the Prudential Committee, to the Secretaries, will be dissolved. They will send us no more missionaries and no more means to carry on our work. Official correspondence will close. The property of the Board in Syria, in church and school buildings, will be transferred. Yet there will remain that which cannot be divided. It is impossible that the partnership be wholly dissolved.

“There are *the results of labors hitherto put forth* — the converts gathered into churches, the communities of Protestants formed, the schools established, the books printed, the knowledge diffused, the prejudices broken, the broad, deep foundations laid of civilization, science, and religion, during forty-eight years of labor. Will not the partnership of the Board in these results still continue? And if it sought to do so, how would it be able to release itself from the love and gratitude of those enlightened and saved by its instrumentality?

“There are *sheaves garnered in heaven*. There are martyrs there from Syria, young believers, matured saints, teachers, preachers, whose lamps of life were lighted through the instrumentality of your Society ere they entered the dark valley. These gathered fruits, to whom, of right, will they still belong?

“There are *precious memories of the dead* — of missionaries of the American Board who died in Syria or who went home to die, — Parsons, Hebard, Dodge, Smith, Whiting, De Forest, Ford, and others. Their memories are a blessed heritage, their examples a living power, their graves a solemn trust. We that are living may sign away our connection with the Board, but who is authorized to sign away the connection for the dead?

“The *love of living hearts*, no bonds can sign away. The Prudential Committee, the Secretaries, the missionaries who remain in connection with the Board, will still be our *fathers* and our *brothers*, though they cease to be our *Committee*, our *Secretaries*, our *associates*. . . . *And surely we shall not be severed from your prayers*. . . .

“*There will remain also a triumph to be shared*. You have been partners in the toil, the suspense, the disappointed hopes; and when that brighter day comes, as it surely must, when the crescent and the cross shall be supplanted by the living Christ, loved and adored — when praises and thanksgivings, in earth and in heaven, shall proclaim Syria’s redemption — in that joy and that triumph, will it not be your privilege and your right to share?

“It thus appears that what *must be* of separation, may be only partial and temporary; what remains of partnership is substantial, and may be eternal. It will be our endeavor to make as little as possible of the one and as much as possible of the other.”

Dr. H. H. Jessup says : "The action of the mission has been transmitted to you, and it remains for us, as individuals, to write to the Prudential Committee a few words of farewell.

"I hardly know what to say. Never have I found it so difficult to write. It seems like bidding farewell to one's own mother, or writing to her that my future relations must be with another family. Nothing but the clearest proof that this change is ordered by Him who has a right to order all things, could ever reconcile me to it. Yet I have felt that, as the Syria mission is near the semi-centennial of its history, it may be necessary that we all renew our consecration to the work, by such a baptism of self-denial as is involved in this sacrifice of what we have so long held dear. It is a sacrifice. It was necessary that some should make it, and perhaps none needed it more than we do. May it be accepted of the Master, and sanctified to us all.

"Were we going entirely away from the constituency of the American Board, the vote of separation would probably never have been taken. But we are going with beloved brethren and sisters at home, who feel the bitterness of the separation as deeply as do we, and I trust we shall all carry the spirit of the past into our future. At all events, we shall carry with us our love for the dear old Board, as long as we are capable of loving anything in this world.

"It is hard to say good-by at a distance of seven thousand miles. Would that we might all take the shining wings of the morning and fly westward across the sea, and meet you all in one precious farewell meeting, in which we could grasp your hands, and tell you all how much we love and respect and trust you ; and testify to the church and the world, of the fidelity and generosity, the patience and charity, with which the Prudential Committee have ever dealt with us ; of the tender ties, more fraternal than official, between us and the loved Secretaries in Boston and New York, and all the brethren at the Missionary House with whom we have had business relations ; of the courage and comfort we have ever derived from the prayers and sympathies of the great host of the Lord's people connected with the Board ! But this cannot be. We have all the pain of parting, unmitigated even by the pleasure of such a brief reunion.

"The memories of the past crowd thick upon me, as I look back over my first missionary impressions in childhood's days, and the subsequent history of missionary life and experience, with all of which the American Board is so intimately connected. The memory of a sainted father is interwoven with that of the Board, whose broad and catholic principles he so intelligently and tenderly loved, that he had only words of warm encouragement and a hearty benediction for those of his children who went to the foreign field. The American Board does not seem to me like other societies. It has been a great privilege to labor under its care, and I could not ask that anything in its policy or practice be changed. . . .

"For many years it has been the custom of our mission to pray every Saturday for the Divine blessing on the American Board. That custom will be maintained. 'If I forget thee!' — Good-by, brethren. The Lord bless you all."

Mr. Samuel Jessup wrote : "I had hoped and prayed that this step might not be necessary. I still hope and pray that the two Boards may eventually be-

come one. But it has cost a severe struggle, a pang, to part with the American Board. It was the first Board I ever knew, and I had hoped never to become connected with another. It is dear to me, and always will be.

“I have not been very long a missionary of the Board — only eight years — but it was my first love. I loved it before I ever expected to be a missionary, have loved it with all the enthusiasm of my nature, and have always been proud of it. I weep over the separation. I assure you, Sir, it is very hard to say good-by, and I could wish it need not be said.

“I have learned to love it as a Board, and its officers as individuals, so far as I have had the privilege of knowing them. Never have I had any cause, even in the smallest matters, to think for a moment one unkind thought toward any of them, and I wish to thank the Secretaries, and the Treasurer, and the Prudential Committee, for their invariable kindness and forbearance and love to me, as an individual and as a member of the Syria mission. I shall ever owe them a large debt of gratitude, a debt that I may honestly refuse ever fully to repay. May the Lord reward you all abundantly.”

Mr. Bird writes: “All my life has in a manner been connected with the Board. I was born on missionary ground, and was educated for the missionary work, in which I have been personally engaged for more than seventeen years. It would have been my choice to have ended my days in the service of that same Society under whose care I commenced my life. How is it possible for me to transfer myself to another body, composed so entirely of strangers?

“It is with pain that I have been constrained to unite with my missionary associates in asking for a transfer of our relations. I deeply regret the necessity laid upon me, and expect to do so more in the future, when I realize more clearly the fact of separation. How have I loved the American Board! In childhood I rejoiced to save my ‘change’ for the Monthly Concert, and watched with deep interest the financial statements of the Herald. The next phase was to enlist others in the cause, constraining them to give, to read, to subscribe for the periodicals of the Board. I determined to engage in the service of the Society personally, and to induce others to do the same. How keenly I enjoyed those delightful annual gatherings, when it seemed as if heaven came down to earth. I can well say, ‘If I forget thee, let my right hand forget her cunning.’ I have always been identified with the American Board, and don’t well conceive how it can ever be otherwise.

“And in regard to the Secretaries and the Prudential Committee, I wish to record it, that I am among the many who appreciate their labors and trials, and I feel truly and deeply grateful for the uniformly courteous, kind, and Christian manner in which I have been treated, through all the vicissitudes of missionary life.”

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#### THE ARABIC WORK IN MESOPOTAMIA.

THIS field extends from Mosul, near the site of Nineveh, on the south, to Diarbekir, on the north, a distance of about two hundred and fifty miles, with an average breadth of perhaps one hundred miles — making a territory about

twice as large as that occupied by the Syria mission. The population is estimated by Mr. Williams at 720,000 Moslems, and 178,000 nominal Christians of all classes — Jacobites, Greeks, Chaldeans, and others. Probably no region in the world presents a greater variety of sects and races, — the odds and ends of many faiths and peoples, — yet all accessible through the Arabic as a common language. At one place, Diarbekir, the Turkish is used in the Protestant religious service, though the Arabic is understood by most. The three principal towns are Diarbekir, with a population of 50,000; Mardin, 20,000; and Mosul, 45,000.

A church was organized at Mosul as early as October, 1851, but the unhealthiness of the place made it unsuitable for a missionary residence, and its remoteness from points occupied has, until quite recently, prevented a vigorous prosecution of the work there. A church was organized at Diarbekir in April, 1854, and the labors of Mr. Walker were blessed to the development of a large and independent church, numbering more than a hundred members, and taking an active part in the evangelization of the surrounding district. It is at present in charge of an able native pastor, Rev. Thomas Boyajian. Three other churches have been organized — at Cutterbul, a short distance from Diarbekir, in 1863; at Mardin, in the hill country, fifty-five miles southeast from Diarbekir, in 1867; and the same year another at Sert, ninety-six miles northeast of Mardin. The last three are in charge of Arabic pastors.

After years of waiting, and of single-handed labor for this large field, Mr. Williams had the pleasure, in the autumn of 1868, of welcoming to Mardin, Mr. and Mrs. Andrus, Mr. and Mrs. Pond, and Misses Parmelee and Baker, from Mount Holyoke Seminary — the former a loved teacher and the latter her graduate pupil. Arrangements were at once made for completing the appointments of a strong central station, by erecting the necessary buildings, including dwelling-houses and seminaries for the training of a native agency of both sexes, while a new impulse was given to the work in the feeble Christian communities already existing, and several new out-stations were taken. Eight young men are already in training for the ministry, and six young women, before the seminary building was completed, had been received — the beginning of an institution which, it is hoped, may be rich in blessing to multitudes of homes in this historic region.

Few stations are more rich in promise to-day than this of Mardin — the only drawback being found in the impaired health of Mr. Williams. It counts twelve out-stations and twenty-four native co-laborers, as pastors, preachers, and teachers; and though the past year was largely one of preparation, it was not without manifest tokens of the Divine blessing in the addition of twenty members to the churches on profession of faith.

But the greatest encouragement is found in the earnest spirit of self-denial and sacrifice for Christ, evinced by the native Christians. The Christian community at Mardin assumed the support of their preacher, and of a theological student to be their missionary in "the regions beyond," even before the organization of a church. At Karabash, a little company of six Protestants has assumed one half the support of their preacher. The devotion of the brethren at Sert recently surprised Mr. H. N. Barnum — not unused to such sacrifices in the Harpoot field. Such are the elements out of which we may anticipate

the formation, at an early day, of vigorous, self-supporting churches in this field. The trials and persecutions through which these faithful followers of our Lord have passed, have only purified and strengthened their faith, and given to all beholders a beautiful illustration of the power of the gospel.

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### CHILDREN OF MISSIONARIES.

QUIETLY, and with little observation, as is the manner of wise Christian ladies, Mrs. Ely and Mrs. Walker have been fulfilling the duties assigned them two years since, to assist in the care of the children of missionaries in this country, separated from their parents. As far as possible they have made themselves acquainted with their wants, and have done what they could to supply them. In some instances, those who had no home among their personal friends to resort to in their school vacations have been cared for; and in special cases pecuniary necessities have been met by funds placed in the hands of these ladies through friends interested in the cause, or furnished by the Prudential Committee on due representation. Wardrobes have been looked after, needful stitches taken, and many a little want, such as mothers best understand, has been remembered. Still it is not possible to make a home for children when "Father" and "Mother" are not there; and despite all the kindness of strangers, a large place is left for the generous sympathy of Christian friends.

The expenses for education have increased so much of late years, that the allowance of the Board per year, — from \$100 to \$120, according to age and peculiar circumstances, — never intended to defray the entire expense, but only to aid in doing so, — needs to be supplemented by *free scholarship* in our colleges and seminaries. A few such are already available. Now and then some thoughtful Christian heart is moved to give a scholarship, or some definite sum, as a hundred dollars or more a year, for this purpose. This aid is very timely for pupils who have passed the age of eighteen — the limit to grants from the Board. In one instance the past year, two ladies gave two hundred dollars, to aid the daughter of a missionary in India.

Cannot this embarrassment be relieved, and the hearts of missionary parents be cheered by the generous offer of scholarships for their children in our literary institutions?

It may be of interest to some of our good friends to know, that twenty-two children of missionaries are at this moment under appointment of the Board in the foreign field; that five more, in theological seminaries, are preparing to go; and that there are others still in college with the same expectation. The honored families of Dwight, Goodell, Schaufler, Riggs, Bliss, Ballantine, Gulick, and others, are thus represented.

In view of some singular misapprehension, it seems well to refer to another point. It is not expected that children of missionaries will ever be sent home without proper company, or without arrangements made in advance for their residence here. To look after these arrangements is the peculiar duty of parents or guardians. But parties in charge of the children, whether parents or others, are not always careful to give notice of the time or the conveyance by which they

may be expected from abroad; and even when notice has been given, delays may occur, — winds and waves are uncertain, — and so no one may be in waiting to receive them. Omniscience and omnipresence are not human attributes, and are not supernaturally bestowed upon Secretaries of missionary boards — strange to say — nor even upon ladies engaged in the holiest of offices.

Everything will be done that can be done for the convenience of missionaries or their children, on reaching our shores. If no one is ready to receive them, hotels are always accessible till they have time to report their arrival; and Mrs. Ely will gladly welcome to her house, 26 W. 26th Street, New York, — for a day or two of rest, till they can go on to their destination — any children of missionaries who may arrive at that port, unattended by their parents.

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### THE "WELL-SPRING."

THIS popular Sabbath-school paper reaches fifty thousand or more of the children every week. It has published many interesting items of missionary intelligence the past year, and offers a fine opportunity for our missionaries, the ladies especially, to reach the rising generation, and interest the future men and women of the church in the great work of missions. Let them not fail of the opportunity. Short, pithy letters, rich in incident and experience of the missionaries and of the native converts, are in request. Letters sent to the Missionary House, will be passed over to the Editor of the "Well-Spring."

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### A NEW "MORNING STAR."

#### WILL THE CHILDREN BUILD IT?

WHEN the news came that the children's missionary vessel, the beautiful and loved *Morning Star* was lost, letters began to come in at once, from Sabbath-school superintendents and others, proposing that another be built, and saying that the children were ready to furnish the money. But the *Prudential Committee* were not then ready to say to these children, "Go ahead." They thought it might perhaps be better to get the work done by hired vessels, which must be done for the Micronesia mission; or that a ship might be purchased better than to build again; and they were not sure as to what kind of vessel it might be best to build, if any. They waited, therefore, for the Secretary, who was going to the Sandwich Islands, to make inquiries there, and for inquiries to be made in this country, of missionaries from Micronesia, and among ship-builders and ship-owners. Such inquiries have been made, and the result of all is the conclusion that the missionaries must have a vessel, and that it is best to build again, and as nearly as may be to *reproduce just such a vessel as was lost*. To do this, about \$10,000 will be needed, in addition to the insurance-money received on the other.

This is not a large sum for all the Sabbath-schools to raise, and it is proposed that they raise it *all at once*, by one general contribution, "*for the new*

*Morning Star*," to be taken in all the schools on the second Sabbath in January, or as near that time as may be.

The editor hoped to have, for this number of the Herald, something for the children from Micronesia missionaries now in this country, about their need of such a vessel, but it has not come. Perhaps there will be something in the January Herald. Meantime let all get ready, and make, on the day proposed, one such generous contribution that another "Star," as bright and beautiful as was the former one, may very soon rise here, and go to spread light and joy among the islands.

It is hoped that this will by all means be an *extra* contribution, and will not be suffered in any measure to diminish the usual contributions of the children for the "Mission School Enterprise." All, and more than all, usually given for the schools, will be wanted as much as if the ship were not built.

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### APPROPRIATIONS FOR 1871.

AFTER the usual careful revision of estimates sent home by the different missions, the Prudential Committee have made such appropriations as seemed to them *necessary* to carry forward their work, with economical efficiency, for another year. The amount designated for the operations of the year is \$425,000; to which must be added the debt of \$22,331.79 with which the year commenced, making a total of \$447,331.79. This is nearly \$80,000 less than the sum appropriated for the last year; \$95,000 less than was then appropriated for *the year's expenses*, the sum added for debt being considerably larger now than it was then. This reduction the Committee have been able to make because, 1st, a few missions have left the Board; 2d, the cost of exchange is less; and 3d, home expenses are reduced.

The Committee are happy thus to find, that they may hope to carry forward the work still left in their charge efficiently, for the year, with an expenditure somewhat smaller than the sum actually received last year. But this does not free them from solicitude in this regard. They cannot forget that this expected falling of expenses somewhat below the measure of past receipts is to be much more than counterbalanced by the diminished number of contributors. And they earnestly hope that this may not be forgotten by the pastors and members of the Congregational churches, upon whom the support of the Board must so largely devolve, in the future. A few missions — a few respected and beloved missionaries — have withdrawn from their connection with this Board, to be, hereafter, under the direction of another body. But a larger proportionate number of contributors will now transfer their gifts to the other treasury. The public have already learned, that while probably not more than one third of the Presbyterian missionaries will now leave the American Board, not far from two thirds of the contributions heretofore received from Presbyterian churches are likely to be at once diverted. *An increase of about twenty-five per cent. in the contributions of the Congregational churches* will be needed, therefore, to prevent embarrassment.

This increased demand upon Congregational churches is one of the results —

perhaps one of the providentially designed *beneficial* results — of the Presbyterian reunion. It is hoped that one effect will be a large increase of missionary zeal and effort by the Presbyterians; and should not the increased burden — if any will consider it a burden — providentially thrown upon the Congregational churches, in this year of their *memorial celebrations*, produce this happy effect among them — moving to a deeper sense of obligation, and a higher sense of privilege, in connection with the work of preaching Christ to every creature, and spreading among all nations the light and joy of God's salvation?

Those who read the letters from brethren in Syria, in this number of the Herald, surely will not wish that such laborers should ever feel constrained to leave "the dear old Board," through fear that means for their support may fail. The openings abroad; the example, often, of mission churches abroad; the example of apostolic times; the commission which Christ gave his church; the perishing condition of the heathen; the blessed results which have often followed modern missionary effort; the goodness of God to our fathers and to us; and now these orderings which throw increased responsibility upon us, all call the *Congregational body* to occupy higher ground in effort for the world's redemption. Why should not the necessities of the year be much more than met, and the zeal of the churches incite the missions, and the Prudential Committee, to a cheering movement onward?

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### FIFTY THOUSAND DOLLARS FROM THE WEST!

NOT that so many thousands of dollars have actually reached the treasury of the Board, since the 1st of September, but they are beginning to come; and there will be time enough before next September to complete the sum. Let this, therefore, be the "mark." Let it be understood, as well at the East as the West, that the ten States lying beyond the Alleghanies, will contribute to the A. B. C. F. M. during the present year \$50,000! Look at the table of donations which follows, and see how easy it will be to do it:—

	1865-6.	1866-7.	1867-8.	1868-9.	1869-70.
OHIO,	15,564	13,374	18,380	17,055	16,042
INDIANA,	3,738	4,138	4,070	3,595	2,960
ILLINOIS,	18,511	12,449	17,203	18,128	21,772
MICHIGAN,	5,530	5,130	5,878	6,187	4,017
WISCONSIN,	2,475	3,042	3,659	3,193	2,985
MINNESOTA,	856	985	1,284	1,382	1,416
IOWA,	1,879	1,526	2,748	2,786	2,000
MISSOURI,	582	1,225	935	730	570
KANSAS,	120	134	203	171	172
NEBRASKA,	42	23	135	56	50
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$49,297	42,026	54,195	53,283	51,984

It is understood, of course, that some of our Presbyterian friends in these States will hereafter turn their contributions into new channels. But the deficiency arising from the loss of their donations can be made good very easily. Let those who remain with the Board, resolve to "supply" their "lack of service," and the \$50,000 will be forthcoming.

Does this sum appear large? But Western men are accustomed to large undertakings. There are more than one thousand Congregational churches in the ten States embraced in the foregoing table. These, surely, can raise on the average fifty dollars each; and some of our Presbyterian friends are expecting to remember the "old Board" hereafter, as they have done heretofore. Is it too much, then, to anticipate the receipt of \$50,000, during the present financial year, from that immense territory which lies between the Alleghanies and the Rocky Mountains?

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### IMPORTANT NOTICE.

THE large gratuitous circulation of the *Missionary Herald* involves a serious draft upon the Treasury of the Board, and renders it imperative that great care should be taken to keep the free list accurate — not sending to persons no longer entitled to receive the publication, or to an address no longer correct. It is therefore specially desired, that all persons entitled and wishing to receive the *Herald* without charge for the year 1871, will send their orders for the same without delay (with name and post-office address plainly written), to Mr. Charles Hutchins, 33 Pemberton Square, Boston.

#### WHO ARE ENTITLED TO IT.

1. Pastors of churches which contribute to the funds of the Board.
2. Donors of not less than \$10 for the year.
3. Collectors who have collected for the Board not less than \$15 for the year.
4. Treasurers of associations or societies which contribute not less than \$20 for the year.
5. Honorary Members of the Board who request it free, and who, *to prevent errors and consequent waste*, renew their request, as they would renew a subscription, from year to year.

#### WHY AN ANNUAL NOTICE IS REQUIRED.

It is obviously impossible for the distributing agent of the *Herald* to acquire and retain personal knowledge of removals, deaths, and other changes affecting the names which should be upon the free list. These changes are very many, so that if he continues to send from year to year to every address once furnished, thousands of copies, costing thousands of dollars, will be thrown away. Proper regard for the financial interests of the Board, therefore, requires that he should send for any one year only to persons known to be entitled to the publication *for that year*, always stopping it at the year's end unless renewed notice is received. Therefore

 PLEASE WRITE AT ONCE.

## MISSIONS OF THE BOARD.

## Mission to Persia.

## PRESSING FORWARD.

THE following extracts from a letter from Mr. Cochran, of Seir, dated July 2, may serve to indicate the hopeful character of efforts now making in Persia to raise up efficient native laborers for Christ, and efficient churches.

"Our seminary is in session, with twenty-six pupils, eleven of whom pay the expense of their board. We are disappointed in receiving, as yet, only two Armenians, though some nine or ten Nestorians are learning Armenian, with a view to labor in that department. The Armenians with us are from Hamadan, both of them men of considerable promise.

"The fourth class of helpers assembled within the last three years, were with us in the months of May and June. This class embraced nearly all those not previously invited. A few of those expected were unable to come in, but members of previous classes requested permission to take their places, and twenty-eight names were enrolled, though some were with us only a part of the time.

"Two or three of our gray-headed preachers, who were not graduates of the seminary and who had received no previous instruction, shrank from the exercise [in sermonizing], and were sometimes heard to exclaim, 'Our time is past;' but the enthusiasm and improvement of the majority was marked. They often said, 'A month of this is worth more than a year of academic study.' An hour each day was also given to pastoral and practical lectures, and hearing written essays. Upwards of thirty of our helpers on the Plain will now assemble once a fortnight or once in three weeks, as may be found practicable, to spend a day in similar exercises. They will be grouped in separate classes on the three rivers, and it will require a ride of from six to twenty-five miles to meet them. We do not fail to keep prominently before these helpers and their churches three great duties—the reformation of social evils, giving for the sup-

port of the gospel according to ability, and laboring personally, one and all, for the edification and increase of the body of Christ. Nor do we fail to see encouraging growth in all these respects. All the helpers I meet are now pledged to total abstinence, and professedly eschew the sentiment and practice of indiscriminate administration of the ordinances. All recognize the duty of giving for the gospel, and cases of persistent refusal to give are disciplined. The number of laymen now pledged to hold meetings in the hamlets, and outside of their churches, is probably double that of last year. The idea of employing fewer paid helpers, and requiring them to work,—the elders, and as far as there may be qualification for it the whole membership,—and to keep up a close oversight of the smaller villages and congregations by continued circulation among them, commends itself to all as Biblical, and as furnishing the only hope for the masses of the people. When all professing Christians, as individuals, shall learn to give the tithe of their substance to the Lord, and when each shall assume the duty, according to the gift that is given him, of preaching the word to his fellow men, we may hail the dawn, and look for the speedy ushering in of millennial glory."

## THE RITUALISTIC MOVEMENT.

WITH reference to the movements and hopes of Priest John, and those sympathizing with him, Mr. Cochran states: "Hopes of Episcopal interference are now pretty generally being given up, and the people are settling down on their previous convictions. The movement has necessitated a more formal separation from the old church, and the adoption, by our 'Cnooshyas,' and by a few of the churches, of a new church organization. This has been effected, thus far, without any perceptible lessening of our congregations, or increase of prejudice against us.

"The formal organization of all the village churches cannot be effected immediately. Preparation—intellectual and

moral convictions — must be secured. Our rule is, to organize churches and install pastors as soon as one fourth or one third of the pastor's support will be paid by the people. I spent last Sabbath in Geogtapa. Priest John is still there, though he must soon leave, as he is too heavily in debt to remain. A distinct separation between the old and the new is now accomplished. The old congregation, under the leadership of Priest John, and embracing all classes, including a part of our former community, is the largest, but its disintegration is almost certain after their leader shall leave. The change there is marked. Six months ago, there was the boast that but one party would be tolerated in the village, and the diminished band of brethren were trembling in prospect of persecution. But now the church is given up to them for their usual time of worship, and they manifestly, though less in number, are not inferior in influence."

Mr. Coan, writing some weeks later (August 12), presents a less hopeful view of matters at Geogtapa. After noticing several accessions to the church, and other pleasant facts at some of the villages, the building of "a fine school-room and conference room," by the people at Gulpashan, and liberal subscriptions for the support of pastor and school, etc., he says:—

"It is a great comfort to visit these villages, and to see the love and harmony which pervade these little churches. But it is sad to see the unhappy state of things in Geogtapa. The congregations have dwindled down from six hundred to thirty-four, which was the number last Sabbath. If the separated church, which I have understood numbered about seventy souls, were united, all would be well, but most disgraceful scenes have taken place between the pastor elect and prominent men in the church, to the scandal of the cause. The old party are not slow to make use of these disorders, and to ridicule the idea of a separation, saying 'You give the sacraments to persons of as scandalous conduct as are found among us.' Alas, that Jacob's friends, so few, should seem divided!"

"John has wearied in waiting for his

Episcopal friends, and has gone to Tiflis, Russia, ostensibly for another purpose, but many suppose he is en route to see why his friends tarry so long in coming."

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LABORS IN THE MOUNTAINS AND AMONG  
ARMENIANS AND MOHAMMEDANS.

MR. COAN writes, August 12: "The two brethren who were sent to labor a short time, this summer, in destitute places in the mountains, have returned greatly pleased with their tour. They found everywhere an open door, and people hungering for the word of life.

"Our young brethren report the terrible ravages from locusts in the mountains. Millet, thrice sown, has been clean eaten up. Even the foliage of the walnut, and gall-nut oak, has been completely stripped, and famine stares the people in the face. The rice-fields are not spared, and multitudes will be obliged to scatter to the plains this winter, to beg their bread.

"The way seems peculiarly open for labors among the Papal Nestorians on the other side of the mountains. The treatment which the Chaldean Patriarch, Mar Yosuf, has received at the hands of the Pope, has greatly exasperated his friends, and they threaten to leave the fold of Rome. *Now* seems peculiarly the time for effort. Our evangelists, colporters, and books, find ready access among them.

"We have recently sent two colporters to Maragha, and the region southeast of the Oroomiah lake, where there is quite an Armenian population. I have just received a very pleasant letter from there. They give pleasing accounts of their reception, and of the open door before them.

"The spirit of inquiry among Mussulmans is on the increase, and many seem to be feeling their way into the light."

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Central Turkey Mission.

A CALL WHICH SHOULD BE HEARD.

MR. TROWBRIDGE of Marash, on a visit to Hadjin, in the mountains, with Hagop.

Effendi (the civil head of the Protestant community), wrote from that place July 20. They met there Mr. Adams, of Adana station, and "concluded that he must have one or two associates immediately, if such a thing is possible." Respecting Hadjin he writes: "I am greatly pleased with the state of things here. The brethren are earnest, spiritually-minded, liberal. A wide door is open among the Armenians."

He then goes on to say: "You do not hear from us as often as you ought. For this I am very sorry, but the truth is we are pulled half a dozen ways at once, and often know not which way to turn. I have often written you that the number of missionaries in this mission is *too small*. The work on hand is great, and much of it suffers from neglect. Our first duty is to do the work; after that, for my own part, I have little strength or heart to write to any one. A good man is greatly needed this summer in the Orfa field, but there is no one to go there. When at Aintab the other day, to attend the examination of Miss Proctor's school, and in consultation with the pastors there, I was deeply impressed with the feeling that some of the most flourishing harvests of the American Board are in danger of perishing for want of wise and efficient missionary superintendence.

"I have no doubt you are ready to send all the men you can get, yet it does seem to me that if you could see the wants of this field with your own eyes we should be reinforced. You know that we are trying the experiment of self-support and self-dependence on a pretty large scale in Turkey. If it succeeds, it will be an honor to the Board, to its officers, to its missionaries, to the cause of Christ; and the reflex influence of the experiment on the churches in America will be good and powerful. I assure you, however, that there is danger that this experiment will fail for want of sufficient *moral, missionary power* to carry it through.

"I do not wish to be a croaker; I like to take the most hopeful view of things possible; but I cannot shut my eyes to facts as I see them on the battle-field. We must be reinforced or we shall be pushed back. It may be that the churches at

home are stirred up, for the time being, by the occupation of new fields, but if, at the end of fifteen years from this time, you can point to one hundred native churches in this Empire that not only support themselves but send out their native missionaries to regions beyond, would not *such* a fact stir the heart of the American church to its very depths? Can this end be gained? With God's help it can be, but not without the use of the appropriate means; not without a large reinforcement of young men, who will enter into the spirit of this work with their whole souls, and carry out the measures already inaugurated. Now we have no reserves — no men, save one or two, learning the language — who will be ready to take the places of those who are sure to fall within the next four or five years.

"It may be said, 'This is the Lord's work, and he will take care of it.' True, but *how*? As he took care of our country during the war. Had the young men of America said, 'The Lord will preserve us,' and kept on at their studies, their ploughs, their looms, their merchandise, the rebel flag would have been floating over Washington to-day, and 4,000,000 of slaves would have been still in bondage. This is indeed the Lord's work, and so was Grant's march through the Wilderness. But who did not feel, when he was going through, that there was a terrible responsibility resting on *man*, even when working out God's plans? So is it in the missionary work. The day of sentimentality in regard to this work, has passed; the thing is reduced to patient, hard fighting, with God on our side. I wish I could take you over this field. It seems to me you would go home with a tongue of fire to plead for *more men*. I am here alone, in the heart of the Taurus, in a large town from which brother and sister Cofing were driven out with great violence nine years ago. Now the door is wide open. Suppose a missionary could come here with his family and stay six months; what a work might he do for Christ! But I will not dwell longer on this subject. Send us, if possible, two men to be associated with Mr. Adams, in charge of the whole western portion of our mission."

## A TOUR IN THE ADANA FIELD.

Mr. Adams, of Adana, reports a tour in the eastern part of his station field. Starting from his "summer retreat, forty miles northeast of Tarsus," he visited Tarsus and Adana first, passing from Adana "across the plain and lower ranges of the Taurus hills," to Sis. Extracts from his letter will be read with interest.

*Sis — The Patriarch — The Monastery.* "From these hills we descended into the plain of Sis, which, in consequence of its great heat, is the general dread of travelers. We reached Sis Wednesday A. M. The town is situated upon the eastern slope of an isolated mountain in the plain, and contains about 4,500 souls. It was the capital of ancient Armenia, and was the imperial residence of its last king. In Sis, resides one of the two patriarchs of the Armenian church. We called upon him and had a pleasant interview. He was reading when we entered, and his conversation proved him to be very intelligent. When informed of my nationality and the object of our journey, he made this singular statement: 'We have preached the Word to these mountaineers for a thousand years, and all in vain.' He politely declined to consider this as any evidence that such teaching might have been essentially defective. We walked over the monastery, containing three hundred rooms and an immense church. The whole vast pile, though built of solid hewn stone, is rapidly going to ruin on every side. These rooms, once full of priests and monks, are totally deserted, and, to our eyes, 'mene, mene, tekeli, upharsin,' glared from every wall. The library and treasury were inaccessible to us, though both are said to be very rich, each in its own line. We found one Protestant, who affirmed that a missionary could easily gather a good congregation, while the Armenians repeatedly acknowledged that the power of their church was gone.

*Mountain Scenery.* "Our course lay almost directly north all the next forenoon. A fine government road for ten hours, carried with no little skill across these mountains, added not a little to the pleas-

ure of travelling. The scenery was magnificent, and would richly repay the amateur traveler. Many of the hills are largely blue anthracitous limestone, with hard, fine grain, and glistening when fractured, in the upper beds, and a hard, white, cretaceous limestone lower down. Unmistakable evidences of coal, iron, and slate, abound. Our road for several hours steadily ascended, until about noon, when we reached the highest point, from which we looked down upon a vast sea of mountains, in a circle of perhaps fifty miles in diameter. I counted sixty-seven peaks, each struggling to overtop the rest, while the valleys between looked as if old Night never took his departure, so deep and black did they appear. We halted for rest a short distance down the mountain, near a spring, where we found some men from a long way to the north. They heard the gospel from Baron Hoher, for the first time in their lives, apparently, and in reply to our exhortations, the last words of one were, 'What shall I do to be saved, if this is so?'

*Natural Curiosity.* "Resuming our journey, we turned somewhat to the northwest, and commenced plunging down into the earth for two hours, when we found ourselves by the east branch of the Seihoun. The grandeur of this river gorge is indescribable; and hastily glancing at what we never expect to see surpassed by its kind in nature, we turned sharply to the west, and clambered up the opposite mountains. As we were plodding along we saw, two miles or more to the west, that the sun was shining through a hole in the southern projection of a mountain. As we drew nearer, what was our astonishment and delight, in which we were joined by the natives, to perceive the profile of a Grecian face, as *perfect as a painter could draw*, less a slight defect in the lower part of the chin. It required no imagination to see it. There it stood, perfectly cut in the eternal rock, and watching for the end of all things, as if it was the Genius of the mountains. It must be somewhere from 250 to 300 feet long. Directly beneath, upon a pedestal of rock, separate from the face, stands a small im-

age, like a gentleman of olden times in small clothes, and leaning his head against the end of the huge nose above him, thus forming the hole above referred to. The whole is a great curiosity.

*Yere Bakan — A Liberal Governor.*  
 “As the daylight began to fade upon the mountains, we rode into Yeri Bakan, and pitching our tent outside the village, we soon had a crowd about us to see the first *hat* that had ever invaded their region. The village contains about sixty houses. There are eight Protestant heads of families. Three or four years since, one of their number, who could read, returned from one of the large cities bringing a New Testament. He commenced reading it aloud, when a number declared that their worship was not according to the Word of God. So they built a room adjoining the Armenian church, where they met to read and pray. The women, eagerly desirous to learn how to read, begged Mrs. Adams to come to their houses and tell them at least how to begin. Her stay among them was very pleasant, and we much regretted that we were obliged to leave them so soon.

“We left Baron Avedis here, and, resuming our journey, we called upon the governor at Beylan, who promised to protect our teacher, and all who wished to become Protestants in Yere Bakan. He is the most liberal Turkish official I ever saw. His accomplished manners, and fine European costume, made him seem sadly out of place. The new policy of the government, in sending men of the best culture and liberal religious opinions as pashas and governors into the most fanatical and rudest districts, cannot but have the best effect.

*Promise at Hadjin.* “A valley runs nearly north and south. The road from Adana comes up this valley from the south. Another large valley opens into the above, on the right or eastern side, and exactly at their intersection, on the upper side, upon a sharp hill of 700 or 800 feet in height, stands Hadjin. We were agreeably surprised to find Brother Trowbridge, of Marash, and Hagop Effendi, the Civil

Head of Protestants in Turkey, there. We remained with Brother Trowbridge over two Sabbaths, and did what we could to assist him. The brethren had purchased a lot for a chapel, and availing themselves of Hagop Effendi's visit, they applied for permission to build, and received it; and before we left, we had the satisfaction of seeing a part of the foundations laid, greatly to the disgust of the Armenians. A meeting at our tent every night did not a little to sow the good seed, we hope. Messrs. Montgomery and Perry, at the request of the Adana station, visited Hadjin last year, while I was absent from the mission, and found, what is still true, that Hadjin is especially promising. A preacher in form, but not professionally, has been here the last year, to hold the ground until a graduate from our seminary can be obtained. A student is spending his vacation here, and a daughter of the preacher, a graduate of the Aintab Female Seminary, has commenced teaching twenty boys and girls, for a school that will soon be greatly enlarged. There are but thirteen adult male Protestants and five females, at present, but if the protection of the government can be secured, and a new chapel built, there can be little doubt of large accessions.

“A door, wide and inviting, is opened in Hadjin for female missionary labor among the women. Large numbers came to see Mrs. Adams, who in turn was treated with great kindness during her visits among them. The visit of Hagop Effendi was every way very opportune, and greatly served to strengthen the grounds of our hopes for the future.

*General Impression.* “The chief impression left upon my own mind is, that the people generally are far more ready to hear and read the gospel than is commonly supposed, *i. e.*, the Christian populations. A knowledge of Protestant faith has found its way into the remotest corners of the land. The American churches should never resort to ‘tabular views’ to ascertain the *success* of their foreign missions, for it often happens that a missionary's strongest hopes lie quite outside of what makes the largest array of figures. As I

write this, a conversation I had with Hagog Effendi occurs to me. He remarked: 'I have traveled a great deal among the Protestants of Syria and Turkey, and the strongest impression I have does not arise from the schools, books, or churches, as pledges that Protestantism is to be a success in Turkey, but from the prodigious extent to which the country at large is leavened by Protestant truth. The grandest results of your labors are not at all apparent.'

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### North China Mission.

SINCE the letters were received which appeared in the Herald for September, relating to the massacre at Tientsin, the communications which have reached the Missionary House do not throw much additional light upon civil affairs in China, or the degree of danger to which the missionaries may be exposed. Up to the latest dates, matters seem to have been in an unsettled and unsatisfactory condition. No punishment had been inflicted upon the leaders in the violence at Tientsin; but no further outbreak of violence is reported. Writing from Tientsin, on the 20th of July, Mr. Stanley says: "For the present— for how long? — all mission work is suspended. Excitement still runs high; not an arrest has been made; the natives would not consent to my going to the city; threats are still frequent." On a tour which he made to some distance south of Tientsin, in June, Mr. Stanley found encouragement at different places, baptized several individuals, found "large numbers of people in an unsettled state of mind, ready for a change," wanting something but not knowing what. He felt that, were the country quiet and safe, that section would present an exceedingly interesting and hopeful field; but says, "now we must wait, and see what follows the Tientsin massacre. I hope for the opening of the whole country."

Writing again on the 1st of September, Mr. Stanley refers to excitement at Tientsin as having much increased again within a few days. Large numbers of troops had been gathering in and around that

place, but it seemed probable that all the preparations were "intended for the defensive only."

Mr. Blodget wrote from Peking, July 30th: "A general feeling of uncertainty, and apprehension of danger prevails. God rules, and in his hands, we, trusting in him, are safe." On the 30th of August he wrote: "If the public difficulty is peaceably adjusted, we have no difficulty. If otherwise, and war ensues, our position is a dubious one. Several questions arise, which may be resolved by our friends at home almost as definitely as by us. Will the Chinese respect our neutrality? Will they regard us as spies upon their operations, in communication with their enemies? Will their hostile feelings take a wider range and embrace all foreigners? Will the remembrance of past humiliation deter them from the vain endeavor to drive all foreigners from their borders? We hope for the best. We trust that the interval caused by the war in Europe may be embraced by this government to punish offenders for a wrong which they acknowledge, and that our intercourse may go on as heretofore.

"Plainly we and the friends of missions have a duty to perform at this crisis in praying for the Christian church in China. God can make a way through all difficulties, and enlarge his church in the most unpropitious outward circumstances."

Mr. Sheffield, of Tungcho, wrote July 25th: "These are anxious days with missionaries in China. There was a good deal of excitement in Tungcho for a few days after the sad tragedy in Tientsin. Wild stories were told of us, which were only echoes of Tientsin rumors. My teacher, not a Christian, left me, and it was with much difficulty that we kept the boys' teacher, a Christian man. The two oldest boys of our school, Christian boys, left; one because he feared to remain, and the other, contrary to his will and without our knowledge, was forced away by an older brother, and a relative. The feeling was such, we felt compelled to say that those who feared to remain with us might go. Brother Goodrich very kindly remained with us during the days of spe-

cial excitement. His having a good *Chinese tongue* made his presence very comforting. . . . I never realized before that so much of the Bible was written for a persecuted church, and that only they that are in danger for Christ's sake can feel the fullness of the words of comfort and hope that are there recorded.

"What is in the immediate future for China and the missionaries you know as well as we. Be it war or peace, we know that our wise Father rules, and that all will be well! It will be hard to stop work for a time, hard for the little churches to be scattered like sheep without a shepherd; but what if God wills to throw the doors of China wider open to the heralds of salvation, to prepare places for hundreds and thousands to work where now there are but one or two?"

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### Foochow Mission.

#### THE KUSËÜ DIFFICULTY.

READERS will remember the case of riotous violence, and injury to the chapel, at the out-station Kusëü, noticed in the Herald for October last. Mr. Peet writes that he visited the place about the last of

July, and says: "While I was there most of the missing things were brought back. The house had also been repaired by the brother of the seized man, who felt very indignant that he and his brother should be made to suffer for the sins of others. The inquirers, as well as others of the villagers who came in, all said that neither this man nor his brother had anything to do in getting up the mob, or in destroying the property; and they wished to have the prosecution stopped where it was, lest other parties should be drawn into the quarrel, and it should do still more injury to Christianity in the eyes of the people generally. Such was my own conviction, and I therefore assured them that I would use my influence with the consul to have it done. On my return I wrote him accordingly, and he stated in reply, that it should be done at once."

One man was received to the church at Ponasang July 31st. He had been an inquirer for more than two years, but had feared that if he attempted to keep the Sabbath as he ought, he would be turned out of employment. At last "he has overcome that fear, so far as to be ready to cast himself and his family on the Lord for protection."

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## WOMAN'S WORK.

### LETTER FROM MISS SMITH, MADURA.

MISS SMITH, having recovered from very severe sickness, wrote in August last: "I remained on the Hills until the last of May, and began the work of another year early in June. It was a long and trying period of waiting, and I sometimes feared that I must give up the cherished hopes of years, and return to America; but a brighter day dawned, and with the return to life and labor came the old joy, and stronger hope of a useful future in India.

"My health is fully restored—indeed it is much better than before my illness; so I have reason to praise the Lord for that also, although I should not have chosen it as a preparation for the future.

Thanks to infinite love and wisdom, we are not permitted to choose what to us seems best!

"I have received only thirty large girls this year, and am adopting a different plan with them, requiring them to do all their own work, and making them more responsible than before. As the number is reduced, my direct, personal influence over each one is increased. The little girls who have been dismissed were too young to repay the mission for the time and money expended upon them, while they were a hindrance to the greatest progress of the older scholars. I am now able to change the course of study, and make all things tend more directly to a preparation of these young women for the

life upon which they will soon enter. I expect very soon to take twenty of them to Pasumalie, and to assist Mrs. Washburn in the instruction of the catechists' wives. The mission wish me to do so. It is a most hopeful field of labor, and with my present health and strength, I look forward with eager anticipation. Five of the older girls were received to the church last Sabbath. I am pleased with their sincere desire to live for Jesus. As I watch them from day to day, I see such marked evidence of the Holy Spirit's influences that I am ready to exclaim, 'Truly the Lord is with us!' I have time on Saturday to go out a little among the heathen. They listen attentively, while with joy I tell them of our precious Saviour and his wonderful love. I know of nothing that can compare with the privilege of bringing the gospel truth to heathen souls. Though spoken in weakness, it may win some of them to Jesus. We cling to the precious promise, 'My word shall not return unto me void.'

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#### GIRLS' SCHOOL AT HARPOOT.

MISS SEYMOUR wrote from Harpoot, August 11, respecting the school of which she had charge: "Although Miss Warfield is not here to plan and labor with me, the school has never been so delightful to me as this year. The scholars are so obedient, and loving, and anxious to please me, that it is only a delight to go down-stairs among them. I know God's spirit is among us, in a quiet, still way, it is true, yet I think there are but few, either among Christians or the unconverted, who do not share in his blessed influences. I have a good hope that two, from those who entered this year, have already passed from death to life, and a trembling hope for one or two others. Kohar, our assistant teacher, is a treasure, and her heavenly-mindedness makes her influence among our scholars invaluable. Mrs. Raynolds has a daily reading class, and a singing class twice a week."

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#### WORK AT FOOCHOW—AN EXPLANATION.

MRS. HARTWELL, of Foochow, wrote to the editor, July 28th: "In the Herald

for May last you printed a letter of mine, written to a Sabbath-school at the West. In a previous letter I had mentioned the inducements which led the women to read. It seems to me that too strong an impression of the interest in the truth here would be gathered from the letter published, taken by itself, and I now write a few lines by way of explanation:—

"If women would study the Bible, giving hours and days to the labor, from pure desire to learn the truth, it would surely indicate a delightful state of interest. Nothing would more gladden our hearts. But the Chinese are not yet so moved by the truth as this. The struggle for their daily bread, among learned and unlearned, is very hard. When we offered some girls the pay of 30 or 40 cash (3 or 4 cents) for teaching a chapter, and 5 or 8 cash for teaching a hymn, and 5 for a page of catechism,—the price varying according as the women had previously learned to read at all, or not,—they found some women who would read on condition of sharing half the pay! They themselves made this arrangement; and perhaps we could not expect more interest than this on the part of heathen women. It is thus mostly for the money that they read, or show a desire to teach others. Still we are pleased with the result. That women will study our books aloud (as the Chinese always do) in their homes, where there are many to hear them, and then read them over and listen to explanations in their own houses, or come to ours when I have been unable to go to them, shows a giving way of prejudice which is very gratifying, and an advance on former years.

"At this time, sixteen women have finished Matthew, John, the Hymn-book, and the Catechism (the limit for which pay is given for teaching), and over forty different ones have read more or less. Six different women took their turns for nine weeks in reading a chapter at the meeting held at the church, and frequently there were twelve or fifteen present.

"Sickness and the rainy season caused the discontinuance of this meeting for a time, but a few now come to a meeting for Christian women, held weekly at our house. We hope this good seed, though

humbly sown, will spring up and bear fruit. We feel impelled to ask for more prayer for China, that the Spirit may be given us in larger measures."

*New York.* Alice Mathew, 1 00  
*North Evans.* Mrs. H. S. Jones, in  
 memorial of her daughter, Fannie R.  
 Harrington, and towards support of a  
 pupil, 15 00  
*Watertown.* Mrs. James K. Bates,  
 annual subscription, 2 00  
*Williamsburg.* Mrs. L. Diana Carter,  
 to const. herself L. M. 25 00—112 55

RECEIPTS OF WOMAN'S BOARD OF MIS-  
 SIONS.

OCTOBER, 1870.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

*Bangor Aux.* By Mrs. E. G. Thurston,  
*Treasurer*, \$25 of wh. from Miss  
 E. M. Pond, to const. herself L. M. \$62 00  
*South Freeport Aux.* Of wh. from  
 Miss Ilsley's class, \$10, 14 50—\$76 50

VERMONT.

*Craftsbury, North.* Ladies' Mission-  
 ary Association, by Rev. E. P. Wild,  
 to const. Mrs. R. S. Wild, L. M. 25 00  
*Norwich.* An aged disciple, 1 00  
*West Westminster.* Miss Laura Ste-  
 vens, 5 00—31 00

MASSACHUSETTS.

*Auburnvale.* Mrs. E. H. Walker,  
*Boston.* "S. F. L." of Shawmut  
 church, one dollar a week of her earn-  
 ings, 17 00  
*Bradford Academy.* Young Ladies'  
 Miss'y Society, for support of a pupil  
 in Miss Proctor's school, Aintab, 20 00  
*Cohasset.* Ladies of 2d Cong. church,  
 by Miss M. A. Stoddard, to const. Mrs.  
 Calvin R. Fitts L. M. 25 00  
*Fitchburg.* "For Woman's Board," 2 00  
*Falmouth, North.* By Mrs. H. B.  
 Hooker. Mrs. Francis Nye, to const.  
 herself L. M., \$25, also from Miss S.  
 Lawrence, \$2; 27 00  
*Granby Aux.* By Mrs. John Church,  
*Treasurer*, \$25 of wh. to const. Mrs.  
 Asa Pease L. M. 55 20  
*Lincoln Aux.* By Mrs. George Hart-  
 well, *Treasurer.* Of wh. \$25 to const.  
 Mrs. H. J. Richardson L. M. 35 00  
*Monson Aux.* By Mrs. N. M. Field,  
*Treasurer*, 75 00  
*Quincy.* Mrs. George Hollister, to  
 const. Miss Harriet N. Ayres, of North  
 Brookfield, L. M. 25 00  
*Townsend Aux.* By Mrs. Lucy Pro-  
 ctor, 38 00  
*Uxbridge Aux.* By Mrs. Lorin Taft,  
*Secretary and Treasurer*, 44 00  
*Webster.* Cong. ch. s. s., by J. C.  
 Pearson, Superintendent, for support  
 of a pupil in Miss Van Duzee's school,  
 Erzzroom, Turkey, 34 25  
*Woburn Aux.* By Mrs. C. S. Adkins,  
*Treasurer*, 7 50—405 95

RHODE ISLAND.

*Little Compton.* Isaac B. Richmond,  
 Esq., to const. Mrs. Abigail B. Rich-  
 mond, L. M. 25 00

CONNECTICUT.

*Hartford.* Ladies of, by Mrs. C. C.  
 Dutton, to repair the mud walls of  
 Oroomiah Female Seminary, 107 00  
*Middletown.* "A Friend," 5 00  
*Norwich.* By Mrs. D. T. Coit. from  
 Mrs. A. H. Hubbard, to const. Mrs. J.  
 F. Slater and Mrs. F. Bartlett, L. M's,  
 \$50, and from Mrs. H. P. Williams, to  
 const. Mrs. Charles Lee, of Norwich,  
 L. M., \$25; 75 00  
*North Woodstock.* Eddie Brown's  
 first savings and earnings, 75—187 75

NEW YORK.

*Buffalo.* Ladies of Westminster Pres.  
 church, by Mrs. F. Gridley, *Treasurer*, 69 55

NEW JERSEY.

*Madison.* "Faith" Mission Circle,  
 Lontaka s. s., by Mrs. Potts, for sup-  
 port of a girl in Oroomiah Seminary, 28 00

PENNSYLVANIA.

*Philadelphia Branch.* By Mrs. J. D.  
 Lynde, *Treasurer*: Eight Ladies, \$1  
 each; "A Friend," \$5; "C. A. L. M."  
 to const. Mrs. Sarah J. Rhea, L. M.,  
 \$25; "A Friend," \$1; Coll. at Cong.  
 Plymouth church, when addressed by  
 Mrs. Rhea, \$10.57; "A Friend," \$1;  
 Franklinville, N. J., Aux., \$10; Vine-  
 land, N. J., Aux., \$15; 75 57  
 Anonymous, at the Brooklyn Meet-  
 ing, \$5, gold, and \$1 currency, 6 65

OHIO.

*Troy.* 1st Pres. church, by E. Hol-  
 den, *Treasurer*, to apply on two schol-  
 arships in Mrs. Edwards' school, 60 00  
*Youngstown Aux.* By Miss Julia  
 Caldwell, *Secretary*, 18 00—78 00

ILLINOIS.

*Chicago.* Ella G. Ives, M. L. Par-  
 rington, and s. s. class, part payment  
 for Horepsima, in Miss Fritcher's  
 school, Marsovan, 8 00  
*Virdeu.* Cong. s. s., towards support  
 of a girl in Mrs. Edwards' school, 13 23—21 23

TENNESSEE.

*Jonesborough.* Pres. church s. s., for  
 Female Seminary at Oroomiah, 7 25  
 Total of Donations, \$1,055 45  
 Quarterlies, "Life and Light," 41 63  
 "Echoes," 16 95  
 Total for month, \$1,114 03

ERRATA. In the November Herald, among receipts  
 from Philadelphia Branch, it should be \$25 from Dea.  
 David (instead of Mrs. Daniel) Fiske, to constitute Mrs.  
 Burdett Hart L. M.; and from Toledo, Ohio, "Cash,"  
 to constitute Mrs. Anna J. Williams L. M.

RECEIPTS OF THE WOMAN'S BOARD OF MIS-  
 SIONS FOR THE INTERIOR.

OCTOBER, 1870.

Mrs. J. V. Farwell, *Chicago*, *Treasurer.*

ILLINOIS.

*Chicago.* 2d Pres. church, Ladies'  
 Miss'y Society, \$69.25; Young Ladies'  
 Miss'y Asso'n of 3d Pres. church, for  
 support of Bible-reader in China, \$50; 119 25  
*Hyde Park.* Mrs. Farrington's s. s.  
 class, for support of Inkar, a pupil in  
 Miss Seymour's school, Harpoot, \$30;  
 for Anowa, a Bible-reader selected by  
 Mrs. Wheeler, Harpoot, Turkey, \$45; 75 00  
*Lake Forest.* Mrs. S. D. Ward, 5 00  
*Princeton.* Woman's Miss'y Society,  
 with prev. contributions, to const.  
 Mrs. Ruth S. Bascom, of Hinsdale, Ill.,  
 L. M. 7 50—206 75

MICHIGAN.

*Olivet.* Ladies' Miss'y Society, 20 00  
*Owasso.* Ladies' Miss'y Society, of  
 which by Mrs. C. H. Bissell, to const.  
 herself L. M., \$25; 27 00  
*Saginaw City.* Woman's Miss'y So-

ciety, quarterly payment of salary of Miss Van Duzee, and to constitute, with prev. contributions, Miss Eliza Little, Mrs. Ezra Rust, and Mrs. Thomas Merrill, L. M's, 77 50—124 50

## WISCONSIN.

*Koshkonong.* Woman's Miss'y Society, for salary of Miss Pollock, of Madura Mission, and to const. Mrs. Agnes Main, of Koshkonong, L. M. 25 00  
*New Chester.* Woman's Miss'y Society, 5 00  
*West Salem.* Ladies' Society of Cong. church, to const. Mrs. Sarah W. Hayes L. M. 25 00—55 00

## IOWA.

*Davenport.* Woman's Miss'y Society, to const. Mrs. Jno. A. Hamilton L. M. 25 00  
*Grinnell.* Ladies of the Cong. ch., towards support of Miss Hillis, Ceylon, (received in September), 14 00

*Waterloo.* Woman's Miss'y Society, for the support of a Bible-reader under Mrs. Coffing, Marsh, 24 00  
*Wilton.* Cong. Sabbath-school, 4 15—53 15

## OHIO.

*Granville.* Woman's Miss'y Society, for educating "Marika Koliva," a girl in school at Eski Zagra, 25 00  
*Marietta.* Woman's Miss'y Society, to const. Mrs. Fanny A. Addy L. M., \$25; Mrs. J. W. Andrews, to const. Mrs. Mary H. Hawks, L. M., \$25; 50 00  
*Tallmadge.* By Rev. Jno. and Mrs. Harriet Seward, 20 00—95 00

## MINNESOTA.

*Monticello.* Missionary Society, 50  
*Lake City.* Mrs. Laura E. Dada, 5 00—5 50  
 539 90

## MISCELLANY.

## GOOD SENSE FROM MICRONESIA.

MR. STURGES, of the Micronesia mission, now in this country, writes to the Secretary: "We have letters of deep interest from Ponape. Some facts are painful, but the working of the gospel is wonderful. I am especially pleased that our churches, so nearly left to take care of themselves, do so well. It is a conviction growing with experience on my mind, that the heathen coming into the gospel life are too often nursed too long. The sooner and the more they are made to do for themselves the better, every way. I am quite pleased to see from Mr. Doane's letters, as also from several native letters, that my little churches there are doing so well with their native teachers. I was interested in a little speech one of our teachers made at a farewell meeting, just before we left. He listened to others some time, and then said: 'We are all truly sad that our missionaries are about to leave us. Some of us say that when they are gone we shall fall. Now I don't think so. Why, how is it with the old mother bird? We have all seen how she gets her little ones up on to the edge of the nest, and tries to coax them to fly off. Then she leads them along the limb, all the time trying to shove them off, which she does when they get to the end, if they don't fly first. Then they must tumble if they don't help themselves. So I think our father and mother are going to do

with us. They are going to shove us off, to try us, and I think it is about time. We have been "creeping babies" long enough.'

"Dea. Yitoj, who made this speech, has had the care of our church at the old station at Kiti since we left there, more than three years ago, and has proved efficient and faithful."

## SELF-SUPPORT IN MICRONESIA.

In another letter Mr. Sturges says: "From the commencement of the 'change' among our natives, in 1860, there have been some who have given much of their time in teaching. Some have gone to distant neighborhoods, taught schools, held meetings, and assisted in building churches, spending much time and receiving no compensation, except as the people for whom they labored gave them food, and occasionally cloth for garments, or pigs to purchase clothing. These teachers have not cost us or the Board a cent, yet they have done a vast amount of teaching during the last ten years.

"As I have done a great deal of 'touring around the island' I have secured the services of natives to help me in my canoe, and as they have rendered me much valuable assistance, I have generally rewarded them by giving them books. This has made our *sale* of books much smaller than it would otherwise

have been. I paid into the book fund, for books sold in my district last year, \$25. The amount of gratuitous services rendered in the same time, or paid for in books, was three times this sum.

"The whole amount contributed at the monthly concert, in money and native material, was estimated at about \$100. All this except the money paid, some \$27, was lost in the wreck of the *Morning Star*. Our people have been in the habit of giving wood and recruits yearly, to the *Morning Star*.

"During the years 1869 and 1870, the people at Owa built a stone church, 38 by 62. The walls are of coral rocks, near three feet in thickness, and plastered inside and out. Reckoning by the way work is done and paid for on the island, the cost of the building was about \$500. This people have built three other churches since 1864, one at a cost of some \$250, and the other two at some \$50 or \$60 each.

"The church at Kiti built one church, costing about \$250; subsequently they built one costing perhaps \$100, and then rebuilt the same, at a cost of about \$50. There have been several other small houses put up by native labor, but none of much value.

"There was given for my support, in native supplies and presents, the sum of \$50, by the Owa people during the last year. Much of this, being in cloth and articles intended for sale at the Sandwich Islands, was lost in the *Morning Star*.

"I trust our people are in the way of developing into a giving and doing people. I am led to believe that they will be able to take care of all their own teachers, send others abroad, and keep up the work of building churches, etc., at home."

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#### BIBLIOGRAPHICAL.

*These for Those. Our Indebtedness to Foreign Missions; or, What we get for what we give.*  
By WILLIAM WARREN, D. D., author of

"Twelve Years with the Children," "Spirit's Sword," etc. Hoyt, Fogg, and Breed, Portland, Maine. 16mo, pp. 410.

This neat and valuable book has grown, through the urgent advice of friends, out of the very interesting pamphlet on the same subject, published by Mr. Warren in 1869. The volume discusses "our indebtedness to missions," under six general heads, or topics—"As a race (Anglo-Saxon);" "As a nation;" "As a government;" "As profitable pecuniarily;" "As aids to science and literature;" "As churches and Christians." Each "topic" is subdivided into several chapters, in which different matters, properly considered under the general head, are discussed. It will thus be seen that the author has attempted to follow out a very important train of thought, not to be found so fully presented in any previous single volume. If he has failed, on some points, to bring forward as many facts—as full details—as readers may hope to find, it must be remembered that this is a case in which it is not easy to obtain the full information desired. Future years will add accumulating evidence to sustain the writer's positions, and future volumes may doubtless be more complete in this regard. Meantime this is a volume calculated to do much good, and it is to be hoped that it will have an extended circulation.

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#### RECEIVING AGENT AT PHILADELPHIA.

Mr. John Edmands, an officer in Mr. Howe's church, and Librarian of the Mercantile Library Association, Tenth Street, above Chestnut, Philadelphia, has been appointed a receiving agent of the A. B. C. F. M., Messrs. McLeod and Work having retired.

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#### ARRIVALS.

Mr. and Mrs. Leonard, Miss Fritcher, and Miss Bush, arrived at Marsovan, Turkey, July 9th, and Miss Bush at Harpoot, her station, August 27th.

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### DONATIONS RECEIVED IN OCTOBER.

#### MAINE.

Cumberland county.

Auburn, Cong. ch. and so.

111 00

Minot, Cong. ch. and so.

North Yarmouth, Cong. ch. and so.

Portland, a Baptist brother, 5, and a

50 00

25 50

lady, 2, — by Rev. B. G. Snow; unknown, 5;	12 00
Yarmouth, a friend,	15 00—213 50
Franklin county.	
Strong, Cong. ch. and so.	14 00
Hancock county.	
Orland Cong. ch. and so.	57 68
Kennebec county.	
Monmouth, Cong. ch. and so.	15 00
Lincoln and Sagadahoc counties.	
—, a friend,	10 00
Boothbay, 2d Cong. ch. and so., 3, N. Foster, 3;	6 00—16 00
Oxford county.	
Norway Village, Cong. ch. and so.	10 00
Piscataquis county.	
Brownville, Cong. ch. and so.	5 00
Garland, Cong. ch. and so.	20 08
Greenville, Cong. ch. and so., for Micronesia,	12 22
Monson, Rev. R. W. Emerson, for Micronesia,	20 00—57 30
Somerset county.	
Athens, a lady, avails of a gold pencil, chain, and bracelet, 5.40; Rev. A. R. Plumer, 5.00;	10 40
Skowhegan, Cong. ch. and so., of which from Rev. Webster Woodbury and wife, for a pupil at Erroom, 5;	20 00—30 40
Union Conf. of Ch's.	
Brownfield, Cong. ch. and so. 18; Mrs. P. Stickney, 5.66;	23 66
Waldo county.	
Searsport, 1st Cong. ch. and so.	5 00
Washington county.	
Eastport, "A poor widow,"	2 00
York county.	
Cornish, Cong. ch. and so.	16 00
Kennebunk, Cong. ch. and so.	109 07
South Berwick, Cong. ch. and so., of wh. from John Plumer, to const. JOHN P. LYONS, Montrose, Penn., H. M., 100;	174 50—299 57
	744 11
Legacies. — Bath, George F. Patten, in part, by James T. Patten, Ex'r,	500 00
	1,244 11

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Nelson, Cong. ch. and so.	15 00
Grafton county.	
Groton, Parker Blood,	2 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Francetown, Cong. ch. and so.	25 79
Hollis, "A friend,"	5 00
Lyndeboro, Elias McIntire, thank-offering,	40 00
Manchester, a friend, "because God has been kind to me," 50; a friend, 5;	55 00
Milford, Cong. ch. and so., to const. ABEL C. CROSBY, H. M.	155 00—280 79
Merriam co. Aux. Soc.	
Coucord, South Cong. ch. and so.	16 19
Dunbarton, Cong. ch. and so.	60 00
Fisherville, J. A. Holmes,	5 00
Hooksett, Cong. ch. and so.	15 00—96 19
	393 98

## VERMONT.

Grand Isle county.	
Grand Isle, Cong. ch. and so., add'l,	2 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so. m. c.	4 80
Rutland co. James Barrett, Agent.	
Benson, Cong. ch. and so.	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Ascutneyville, Allen Murray, 10; Rev. S. S. Arnold, 5; P. Haskell, 5; Newton Gage, 5; George A. Weston, 5;	30 00

Hartford, White River Cong. ch. and so.	77 00
Rochester, Cong. ch. and so.	55 00
Springfield, L. N. Barnard,	10 00—172 00
	188 80

## MASSACHUSETTS.

Barnstable county.	
Cotuit Port, Cong. ch. and so. m. c. 12, A. C. Childs, 12;	24 00
South Dennis, Cong. ch. and so. 32.75, less express, 25c.;	32 50—56 50
Berkshire county.	
West Stockbridge Centre, friends in Cong'l Society,	13 60
Boston and vicinity.	
Boston, of wh. a special thank-offering from a Friend, 500; SARAH H. HOOKER, to const. herself H. M. 100; Mrs. H., extra, for the debt, 50; Friend, 4;	932 32
Chelsea, Winn. Cong. ch. and so. m. c., 45.85; Broadway Cong. ch. and so. m. c., 2 months, 45.23;	91 08—1,023 40
Brookfield Ass'n. William Hyde, Tr.	
Charlton, Cong. ch. and so.	54 66
Hardwick, Cong. ch. and so.	18 42
Holland, Cong. ch. and so.	20 00
New Braintree, Cong. ch. and so.	80 00
North Brookfield, 1st Cong. ch. and so. (annual coll. 557.40, m. c., September, 21.50), 578.90, to const. LEWIS WHITING, DANIEL WHITING, EZRA D. BATCHELLER, and HENRY H. SPARKS, H. M.; Union Cong. ch. and so. 30.15;	609 05
Oakham, Cong. ch. and so.	185 13
Southbridge, Cong. ch. and so.	202 84
Spencer, Cong. ch. and so. 280.50; a friend, 5;	285 50
Ware, 1st Cong. ch. and so.	82 83
Ware, East Cong. ch. and so., of wh. from JOSEPH A. CUMMINGS, to const. Mrs. JOSEPH H. CUMMINGS, of Ware, H. M., 100; Mrs. George H. Gilbert, to const. Mrs. MARY B. DAVIS, Pittsfield, Mass., H. M., 100; Lewis N. Gilbert, to const. Mrs. WILLIAM P. WILLIAMS, Hartford, Conn., 100; William Hyde, to const. Rev. JOSEPH LANMAN, Windham, N. H., H. M., 100;	1,292 60
Warren, Cong. ch. and so.	127 48
West Brookfield, Cong. ch. and so.	106 30—3,064 81
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c.	17 50
Marblehead, a friend,	1 00
North Beverly, Cong. ch. and so.	65 00
Swampscott, 1st Cong. ch. and so. m. c.	5 58—89 08
Franklin co. Aux. Soc. L. Merriam, Tr.	
Montague, CHARLES H. LEARNED, with prev. dona's, to const. himself H. M.	40 25
Shutesbury, Cong. ch. and so.	37 50—77 75
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Longmeadow, Miss Lucy Booth, to const. Mrs. SARAH B. CABLE, Danville, Iowa, H. M.	100 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
—, a friend,	3 12
Amherst, College Church, 309.29;	
Leavitt Hallock, 2;	311 29
Belchertown, Cong. ch. and so.	23 00
Hadley, Russell Cong. ch. and so. m. c.	24 77
Haydenville, Cong. ch. and so.	40 72
Northampton, Florence Cong. ch. and so. 100; Edwards Cong. ch. and so. m. c. 13.15;	113 15
Southampton, a friend,	10 00—526 05
Middlesex county.	
Arlington, Ortho. Cong. ch. and so.	695 15

Bedford, Trin. Cong. ch. and so., coll. 50.70, m. c. 16.20;	66 90	add'l, by G. O. Hovey and S. Johnson, Ex'ts.	180 00
Cambridge, North Avenue Cong. ch. and so., annual coll. 191.06, m. c. for October, 9.11;	200 17	Brinfield, Persis Bliss, add'l, by A. B. Bliss, Ex'r,	2 25
Cambridgeport, Prospect st. Cong. ch. and so. m. c.	13 73	Hadley, Thomas West, add'l, by Par- sons West (prev. received, 104),	150 00—332 25
Everett, Cong. ch. and so.	80 55		8,793 72
Lexington, Hancock Cong. ch. and so. m. c.	22 46	RHODE ISLAND.	
Newton, E. W. N.	125 90	Newport, B. A.	5 00
Newton Centre, a friend,	5 00	Providence, M.	10 00—15 00
Stoneham, Cong. ch. and so.	31 04	CONNECTICUT.	
Woburn, North Cong. ch. and so.	30 00—1,270 90	Fairfield co. East Aux. Society.	
Middlesex Union.		Danbury, 1st Cong. ch. and so., an- nual coll.	107 00
Fitchburg, Calv. Cong. ch. and so., with prev. dona's, to const. J. M. TWITCHELL, Mrs. CAROLINE A. WHITNEY, and Miss MARY KIM- BALL, II. M. (of wh. from m. c. 18.83), 292 93; Rollstone Cong. ch. and so. 39.22;	332 15	Huntington, Cong. ch. and so., Gents Ass'n, 35.55, Ladies' do., 30.44;	65 99—172 99
Groton, Union Ortho. Cong. ch. and so., to const. W. J. BOYNTON, II. M.	128 75	Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Harvard, Cong. ch. and so.	58 50	Bridgeport, 2d Cong. ch. and so.	168 43
Leominster, Evan. Cong. ch. and so.	173 35	Fairfield, 1st Eccl. Society, annual coll. 189.30, add'l from m. c. 12;	201 30
Pepperell, Cong. ch. and so.	33 75	Greenfield Hill, Cong. ch. and so.	94 00
Townsend Centre, Cong. ch. and so. m. c., with prev. dona's, to const. Rev. GEORGE H. MORSS, II. M.	5 30	Norwalk, 1st Cong. ch. and so. coll. 154.06; Rev. S. B. S. Bissell, to const. Mrs. LE GRAND LOCKWOOD, of New York, II. M. 100;	254 06
Tyngsboro, Evan. ch. and so. m. c.	33 24—770 04	Wilton, Cong. ch. and so.	122 53—840 32
Norfolk county.		Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
Dedham, Allen Evan. ch. and so., annual coll. 135.35; m. c. 51;	186 35	Berlin, 2d Cong. ch. and so.	218 41
Grautville, Cong. ch. and so.	23 00	Bristol, Cong. ch. and so., Gents Ass'n, 106, m. c. 20, to const. FREDERICK ALLEN, II. M.	126 00
Jamaica Plain, Central Cong. ch. and so.	20 00	Buckingham, Cong. ch. and so.	29 00
Milton, 1st Evan. ch. and so.	88 22	Canton Centre, Cong. ch. and so.	67 06
Walpole, Ortho. Cong. ch. and so., extra coll. for the debt, with prev. dona's, to const. D. C. TIMLOW, H. M.	38 00—360 57	Collinsville, Cong. ch. and so.	25 00
Old Colony Auxiliary.		East Avon, Cong. ch. and so., to const. Rev. II. G. MARSHALL, H. M.	92 65
Middleboro, Central Cong. ch. and so., annual coll.	97 17	Farmington, Rev. T. K. Fessenden, extra, for the debt,	20 00
Plymouth county.		Granby, Cong. ch. and so., annual coll.	75 00
Abington, "A Friend," to const. ANDREW GURNEY, South Abing- ton, and Mrs. MARY B. EDWARDS, North Middleboro, Mass., II. M.	200 00	Hartford, Center Cong. ch. and so. (of wh. from Mrs. P. Jewell, to const. Rev. ELIJAH HARMON, Win- chester, N. H., II. M., 100; m. c. 23.01); 1,929.86; Pearl st. Cong. ch. and so. 734.81; Asylum Hill, Cong. ch. and so. m. c. 13.90;	2,678 57
Campello, Cong. ch. and so., to const. ALBERT KEITH, II. M.	117 00	Plantsville, Cong. ch. and so.	109 55
East Abington, 3d Cong. ch. and so., annual coll.	237 82	Simsbury, Cong. ch. and so.	146 09
Halifax, Cong. ch. and so.	8 70—563 52	Unionville, Cong. ch. and so.	6 25
Taunton and vicinity.		West Hartford, Charles Boswell, to const. JANE P. BOSWELL, Norwich, Conn., II. M.	109 00—3,693 58
Mansfield, Cong. ch. and so.	17 00	Hartford co. South Consociation.	
Norton, Trin. Cong. ch. and so.	20 03—37 03	Cromwell, Miss Maria White,	5 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.		Middletown, Jacob F. Huber, month- ly dona., for Mr. Penfield's station, Madura Mission,	1 00
East Templeton, Methodist Episco- pal Church,	10 00	New Britain, South Cong. ch. and so., to const. C. B. ERWIN, A. P. COLLINS, DARIUS GATES, W. II. GIDDINGS, A. L. WARD, MARCEL- LUS LAWRENCE, Mrs. LAURETTA S. NORTH, Mrs. LUCINDA H. SMITH, and Mrs. WALTER H. STANLEY, H. M.	1,716 25—1,722 25
Worcester co. Central Ass'n. E. H. Sanford, Tr.		Litchfield co. Aux. Soc. G. C. Wood- ruff, Tr.	
Paxton, Cong. ch. and so., annual coll. 24, m. c. 10;	34 00	Goshen, Cong. ch. and so. coll. 127.65, m. c. 16.67;	144 32
West Boylston, Cong. ch. and so., Gents Ass'n, 34.60, Ladies' do., 36.31, m. c. 29.10, with prev. dona's, to const. Mrs. J. II. FITTS, West Boylston, and Rev. C. F. MORSE, Turkey, II. M.	100 00	Litchfield, Cong. ch. and so. coll. 236.10, m. c. 102.77;	338 87
Worcester, 1st Cong. ch. and so., Ladies' Ass'n, to const. Mrs. JONATHAN MUNYAN, II. M.	134 50—268 50	Morris, Cong. ch. and so. coll. 40, m. c. 6.35;	46 35
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.		New Preston, Cong. ch. and so. coll.	81 25
East Douglass, Cong. ch. and so.	53 60	North Canaan, Cong. ch. and so.	41 00
Saundersville, Cong. ch. and so. m. c., with prev. dona., to const. ESEK SAUNDERS H. M.	50 00	Washington, Cong. ch. and so. coll.	202 62
Upton, Cong. ch. and so. m. c.	7 00	Anniversary collection,	44 96
Annual Meeting of Conference,	21 95—132 55		899 37
	8,461 47	Less expenses,	12 20—887 08
Legacies. — Boston, Jahez C. Howe,		Middlesex Ass'n. John Marvin, Tr.	
		Durham Centre, Cong. ch. and so.	30 00

East Hampton, a member of Union Cong. church,	7 00—37 00
New Haven City. F. T. Jarman, Agent.	
3d Cong. ch. and so. 165.31; Howe st. Cong. ch. and so., (of wh. from Robert Crane, 10, coll. 110), 120; 1st Cong. ch. and so. m. c. 27.69; North Cong. ch. and so. m. c. 13.25; Yale Miss'y Society, 7.30; Davenport Cong. ch. and so. m. c. 6; Taylor Cong. ch. and so. 2.04; "I send because I attended the Brooklyn Meeting," 5;	346 59
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	5 00
North Haven. Mrs. Edwin Blakeslee,	
New Haven co. West Conso'n. E. B. Bowditch, Tr.	112 80
Birmingham, Cong. ch. and so.	
Milford, Plymouth Cong. ch. and so. 60.25; 1st Cong. ch. and so., October m. c., 20;	80 25—193 05
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Fitchville, Mrs. Fanny Raymond, to const. Mrs. Lois F. Sargent, Hartford, H. M.	100 00
Lisbon, Cong. ch. and so.	10 53
New London, 1st Eccl. Society,	717 50
Norwich, Broadway Cong. ch. and so. (ann. coll. 670.81, m. c. 44.56), 715.37; 1st Cong. ch. and so. (ann. coll. 204.81, m. c. 12.32), 217.13; 2d Cong. ch. and so. m. c. 27.25; 959 75—1,787 78	
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Mansfield Centre, Cong. ch. and so. m. c.	25 00
Rockville, 2d Cong. ch. and so. (of wh. from Mr. and Mrs. S. D. W. Harris, to const. Mrs. FANNIE M. CULVERHOUSE, H. M., 100; Geo. Maxwell, to const. ELIZA K. MAXWELL, H. M., 100; Mrs. O. P. Hammond, and Mr. and Mrs. A. M. Gibson, to const. DAVID S. HOTBROOK, Chester, Mass., H. M., 100), to const. Mrs. ABBY F. GROVES and Mrs. JANE JONES, H. M.	572 92—597 92
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Central Village, Cong. ch. and so.	60 01
—, E. D.	10,343 57
	100 00
	10,443 57
NEW YORK.	
Buffalo and vic., H. Stillman, Agent.	
Buffalo, a friend,	5 00
Strykersville, Cong. ch. and so.	14 77—19 77
Monroe co. and vic. William Ailing, Agent.	
Rochester, Central Pres. ch., add'l,	112 92
New York and Brooklyn Agency of the Board, Bible House, —	
Of wh. from Church of the Covenant, add'l, B. F. Butler (on last year), 100; Dry Dock Mission Chapel, 4.12; Lewis Tappan (Brooklyn), 100; "A Friend," with previous dona., to const. ARTHUR SHIRLEY, H. M., 50; Mrs. J. Redfield, 25; "Missionary Box," 25; Annual Meeting (Brooklyn), "A Poor Pres. Minister," 25; Rev. W. H. Whittemore, 20; Dr. George Pierson, 5, Mrs. Pierson, 5; a friend, 5; avails of a child's silver cup (Brooklyn), 3.33; J. H. House, 2;	369 45
Antwerp, Cong. ch. and so.	38 00
Baldwinsville, Pres. ch.	52 15
Bergen, Cong. ch. and so.	13 16
Campbell, Pres. ch.	35 10
Candor, Cong. ch. and so.	36 00
Castle, Cong. ch. and so.	16 70

Durham, 1st Pres. ch. m. c.	10 00
Gowanda, Rev. S. Cowles, D. D.	10 35
Irving, Mrs. J. C. Cheeseman,	1 00
Lafayette, Cong. ch. and so.	53 00
Lyons, Ladies of 1st Pres. ch.	29 15
Middle Grauville, Pres. ch., ann. coll., add'l,	6 01
Morrisania, Cong. ch. and so. 6.60; 2d Cong. ch. and so. 3.40;	10 00
Ogden, Mrs. Mary Dyer,	10 00
Oswego, Mrs. O. J. Harmon,	10 00
Penn Yan, Pres. ch. m. c. 17.36, John Sheppard, 10;	27 36
Perry Centre, Rev. J. P. Root, of Cong'l church,	5 00
Rochester, Leonard J. Gaylord,	20 00
Sherman, Cong. ch. and so.	18 09
Yonkers, 1st Pres. ch. m. c.	45 63—451 70
	953 84

## NEW JERSEY.

Englewood, Pres. ch. J. Wyman Jones (on last year),	50 00
Newark, Central Pres. ch. (of wh. from Rev. Almon Underwood, 50), to const. Mrs. E. S. UNDERWOOD, H. M., 200; Belleville Avenue Cong. ch. and so., Daniel Dennison, 25; South Park Pres. ch., "A Friend," 2; David A. Hayes, to const. HOWARD W. HAYES, H. M., 100;	327 00
Orange, Valley Cong. ch. and so., in part,	267 14
Parsippany, M. L. C.	75
Patterson, 2d Pres. ch.	20 00
Rahway, 2d Pres. ch., Thomas Morris,	10 00
Woodbridge, Mrs. Maria H. Strale,	5 00—679 89

## PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Philadelphia, Pine st. Pres. ch. m. c. 48.54; Rev. Albert Barnes, 200; proceeds from jewelry, formerly contributed (forwarded by Rev. J. McLeod), 4;	252 54
Allentown, 1st Pres. ch.	55 33
Lawrenceville, Pres. ch., add'l,	15 00
Lock Haven, G. B. PERKINS, with prev. dona's, to const. himself H. M.	2 80
Montrose, Pres. ch.	25 60
Philadelphia, Rev. J. M. Van Harlingen, 100; "J. D. L.," monthly dona., 50;	150 00
Troy, S. W. Paine,	35 00—233 73

## VIRGINIA.

Wheeling, N. Hubbard,	9 00
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## TENNESSEE.

Greenville, Robert M. McKee, for "training native preachers,"	10 00
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## OHIO.

Edinburgh, 1st Cong. ch. and so.	55 00
Johnstown, Rev. and Mrs. H. A. Merrill,	11 00
Marietta, 4th street Pres. ch.	10 00
Windham, avails of silver watch, 3, gold ring, 1.20;	4 20—80 20

Legacies. — Kinsman Geo. Matthews, add'l, by Rev. H. B. Eldred, 17.43, less exchange, 13c.	17 30
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Mad River, Frances Jane Snodgrass, add'l,	200 00—217 30
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297 50

## INDIANA.

Crawfordsville, Rev. Caleb Mills, LL. D.	17 00
Kingston and Clarksburg, Pres. ch's,	60 00
Lake Prairie, Independent Pres. ch., for the debt,	25 00
Newtown, Pres. ch.	17 10
Rob Roy, Pres. ch.	13 60—132 70

## ILLINOIS.

—, "One who loves and prays for God's missionaries,"	5 00
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Chicago, 1st Cong. ch. and so., in part, 237.50; 2d Pres. ch., add'l, 160; Oakland Cong. ch. and so. 10;	407 50
Concord, Rev. and Mrs. S. B. Fairbank,	10 00
Crystal Lake, S. S. Gates, to const. J. A. J. KENDIG, Chicago, Ill., II. M.	100 00
Galesburg, Miss II. L. H. Ward,	10 00
Garden Prairie, Cong. ch. and so.	3 00
Griggsville, Charles Kenney,	10 00
Oak Park, Independent church,	80 00
Palo, Miss P. A. Prince,	25 00
Payson, Independent Pres. ch.	63 00
Rockford, a Friend,	500 00
Tonica, Cong. ch. and so., add'l,	5 00
Virdeu, Pres. ch.	53 75
Wheatou, Cong. ch. and so., in part,	19 00—1,291 25

## MICHIGAN.

Charlotte, Mrs. B. Landers,	5 00
Detroit, 1st Cong. ch. and so., annual coll. and m. c., to const. Rev. J. A. McKAY, THOMAS SANDFORD, CHARLES A. KENT, ALVIN WILKINS, and Mrs. RUTH RAYMOND, II. M.	550 00
Ida, Pres. ch.	6 90
La Salle, Pres. ch. 3, Rev. E. F. Tanner, I;	4 00
Wayne, Charles Cutler,	10 00—575 90

## MINNESOTA.

Cottage Grove, 1st Cong. ch. and so.	20 00
Lake City, Cong. ch. and so. m. c.	20 00
Mankato, Pres. ch.	22 75
St. Paul, Plymouth Cong. ch. and so.	25 00
Shakopee, Rev. S. W. Pond,	10 00—97 75

## IOWA.

—, a thank-offering from two ladies,	25 00
Danville, Cong. ch. and so.	15 25
Davenport, Cong. ch. and so. m. c., 2 months,	4 30
Deep Creek, Cong. ch. and so.	4 15
Dubuque, Miss Calista C. Rogers,	5 00
Grundy Centre, Pres. ch., add'l,	60
Magnolia, Cong. ch. and so.	15 40
Oskaloosa, Cong. ch. and so.	55 00
Seneca, Rev. O. Littlefield and wife,	18 00
Tabor, Cong. ch. and so.	7 00—149 70

## WISCONSIN.

Appleton, A. S. K.	10 00
Baraboo, Pres. ch.	2 00
Beloit, a friend,	10 00
Dartford, Cong. ch. and so. m. c.	2 00
Kenosha, 1st Cong. ch. and so., in part,	54 66
Leeds, Cong. ch. and so.	3 35
Plymouth, Cong. ch. and so.	16 00
Shopiere, Cong. ch. and so.	18 37
Sparta, Cong. ch. and so. and s. s.	50 00
Tafton, Cong. ch. and so. m. c.	3 75
Waupun, Cong. ch. and so.	18 00
West Salem, Cong. ch. and so.	22 50
Whitewater, Cong. ch. and so. m. c.	5 37
Windsor, Cong. ch. and so.	32 78—248 78

## MISSOURI.

Kansas City, 1st Cong. ch. and so.	32 30
St. Louis, 1st Trin. Cong. ch. and so.	120 08—152 38

## CALIFORNIA.

Fort Jones, I. Titcomb, 10 gold.	11 30
Grass Valley, Cong. ch. and so., 25 gold,	27 50
Oakland, 1st Cong. ch. and so., 50 gold,	57 00
San Francisco, Howard Pres. ch. (216.18 gold), 246.24; Unknown (8, gold), 9.12;	255 36
Santa Cruz, Cong. ch. and so. 38.25 gold,	42 07—393 23

## CANADA.

Province of Quebec.	
St. Andrews, Pres. ch. m. c.	43 48

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, J. T. Molesworth, Esq., 125 gold,	141 25
Mahratta Mission, Ahmednuggur, II. II., 56.50, Capt. Drummond, 5.65, R. W., 2.82, monthly concert,	

7.98; Bombay, T. Graham, 56.50, Gen. Malcolm, 28.25, Maj. Candy, 28.25, W. II. K., 14.12, Mr. M., 5.65, Mr. Lodge, 5.65; Sholapur, Capt. Manson, 22.60, Friend, 5.65;	239 62
Scotland, Broadfield, A. F. Stoddard,	200 00—580 87

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.	
For six Bible-readers, in Madura, India,	227 13
Massachusetts, Webster, Cong. s. s., for girl in Miss C. O. Van Duzee's school, Erzurum, Turkey,	34 25
Connecticut, East Hartford, Cong. ch., for a pupil at Oroomiah,	28 00
New Jersey, Madison, Loantaka s. s., "Faith Mission Circle," for a girl in Oroomiah Female Seminary,	28 00
Tennessee, Jonesboro, Pres. s. s., for Female Seminary, Oroomiah,	7 25
Illinois, Chicago, Ela G. Ives, M. L. Purrington, and s. s. class, for pupil in Miss Eliza Fritchler's school, Marsovan,	8 00—332 63

## FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	532 40
	865 03

## MISSION SCHOOL ENTERPRISE.

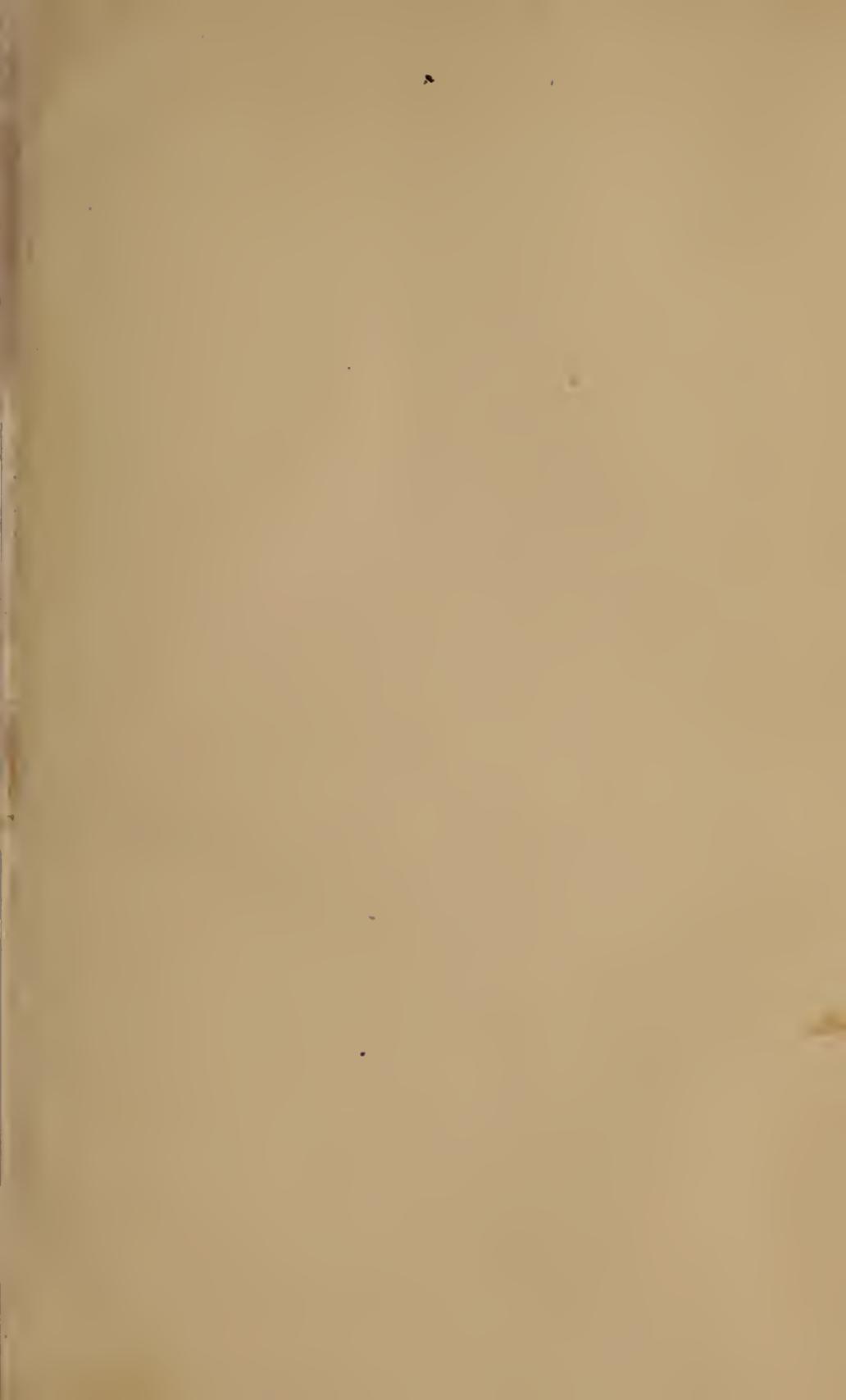
MAINE. — Bangor, 1st Parish s. s., for school at Pulney, South India, 30; Garland, Cong. s. s. 13;	43 00
NEW HAMPSHIRE. — Bedford, Pres. s. s., for a native helper at Erzurum, Turkey, in care Rev. M. P. Paruelee, 50; Fisherville, Cong. s. s., for school in Kendal, India, 60; Frankestown, Cong. s. s. 8;	118 00
VERMONT. — North Craftsbury, Cong. s. s. 10; Westford, Cong. s. s., for a theological student at Erzurum, Turkey, 24; Westhaven, Cong. s. s. 2.50;	36 50
MASSACHUSETTS. — Andover, Abbott Academy, add'l, for school in North China, 2; New Bedford, "From a little boy," 1; Newbury, 1st Parish s. s., for a scholar in Eastern Turkey, 5.75; Peabody, South Cong. s. s. 50; Southampton, Cong. s. s. 7.25; Springfield, Olivet Cong. s. s., for school in care Rev. M. D. Sanders, Ceylon, 34.26; Wellfleet, 1st Cong. s. s., for school of Rev. II. J. Bruce, Mahratta Mission, 50;	150 26
CONNECTICUT. — Hartford, Pearl st. Cong. s. s., for boys' school, Zulu Mission, 50.70; Stamford, 1st Pres. s. s. 11.79;	62 49
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WISCONSIN. — Jefferson, Pres. s. s., for a pupil in Madura Mission,	5 50

529 51

Donations received in October,	27,676 71
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