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THE MISSIONARY HERALD.

VOL. LXVII. — OCTOBER, 1871. — No. X.



THE OLD PALACE, MADURA.

BY MRS. M. S. TAYLOR.

THIS sketch was taken from the back veranda of one of the mission houses in Madura, looking obliquely across the garden, in which stand the cocoanut-trees, and the well-sweep, up which a man is walking, while another stands ready to grasp the bucket when it comes up, and pour the water into a reservoir, from which it is conducted over the garden. Just beyond the garden wall are native houses, some of which are occupied by catechists employed to teach the people the gospel. The large building which forms the main part of the picture is "The Old Palace," as it is called. It was built hundreds of years ago, and was the residence of the kings who ruled this part of India.

The portion represented in the picture is only a part of one side of a quadrangle, having a court in the centre, in which there is a well and a grand old tree, the top of which appears above the building, near the centre of the picture. At the extreme right is a tower having loopholes, or arched windows and doorways. There is another of the same kind beyond the dome at the left of the picture. It is said that these were built that the ladies of the royal Zenana might view the religious processions during their great feasts, it being contrary to law and custom for the ladies to appear in the streets. Large portions of the building have fallen and been removed, but enough still remains to show that, in its day, it must have been quite imposing. There are buildings at the distance of a quarter of a mile from this one, which were no doubt connected with it, the intervening space being occupied by buildings, courts, and gardens. In this space ten lofty pillars are yet standing, to which the king's elephants were chained. There is a legend that the inmates of the palace boasted that it was so strongly built and so well guarded that it could not be robbed of its treasures. A daring robber hearing this boast determined to outwit them. In some way he gained the roof, where he was concealed from view, and by perseverance worthy of a better cause, succeeded in making a hole through the thick arched roof of masonry, descended into the palace, secured an immense amount of jewels, and effected his escape. The hole in the roof is still to be seen, and looks as if it might have been made for such a purpose.

But while the palace has been going to ruin, and its occupants have disappeared, the common people have been gaining knowledge and freedom, their dwellings have improved in appearance and comfort, and their children are many of them better educated than were the princes of former times. Nor is this all. They are growing dissatisfied with their old system of religion, and looking about for something better. How important that they have the gospel fully set before them, in all their cities and villages, now, while they are in this transition state, and before they settle down in some new system of error.

QUESTIONS OF MISSION POLICY.

THE following letter from a missionary of the American Board has been in the hands of the editor for some months. It relates to matters which often perplex the home directors of missionary operations, as well as the laborers abroad, and it may be well that contributors should see some of its suggestions; especially that class of contributors who are wont to seek some *special* object upon which to bestow their contributions — some school, or pupil, or native helper that they may support — rather than give to the general cause, trusting to the wise management of those who have that cause in charge. It would be easy, many times, to obtain for such specific objects much more than it would be wise to expend upon them; and that even when other branches of the great work were suffering, and calls for general contributions were meeting a very insufficient response. And beyond question it would be easy, presenting openings in the missions for employment and support, not only to draw into the churches many false brethren, but to enervate the character of real Christians, and gather churches that would ever be dependent, inefficient, and of little value to the cause of Christ. *Active* churches, not only self-sustaining but forth-putting, with a true missionary zeal and influence, will not be gathered by a too generous use of funds from abroad. Much discriminating wisdom is needed, not too greatly to burden, and not too fully to relieve, the poor disciples upon mission ground.

The missionary wrote in February, 1871, from — it matters not where:—

“I intended in my last to write you at some length about discussions at the last mission meeting. We labored hard with the question, as to how we could make the native churches more independent of foreign support, and how we could develop a more spontaneous Christian life.

“On inquiry, we find that about two fifths of our native Christian community, old and young, receive their support through the missionaries, from foreign funds. And these of course include the best educated, and by far the most influential part of the church members. Most of our helpers have been wholly supported by the mission during their course of education, say from two to six years. Previously accustomed to hard work, they are apt to feel quite above work after entering the schools, and a desire to get rid of manual labor is too often a prominent reason for seeking mission employment; and so a feeble, mercenary character is evolved, in too many cases.

“Our station-schools seem, in some respects, to be working evil rather than

good. The design at the outset was, to bring into these schools youths or adults, teach them for a year or two, and thus make them better and more intelligent *village Christians*. But this idea is hardly realized at all. The scholars in the schools are mostly young, and their great idea is to prepare to enter the normal school, and then to be employed by the mission as teachers or catechists. A good many study thus for a few years, and not being encouraged to go on, or not being employed by our mission, they are almost sure to leave their villages, and thus, practically, the station-schools are doing little or nothing to build up the village churches. A large number thus educated may be found now in B——, P——, and N——, and other large places. They hang about other missions, where a number are now employed in one way and another; but they are worth very little as members of the native Christian community. In most cases they would probably have been more useful, and more satisfactory in character, had they remained in their villages with a very limited education, obtained by their own exertions.

“Even in America, where young men start for an education with an earnest Christian character, they are sometimes injured by being helped too much. But where there is a feeble Christian character at the outset, if students are wholly supported for a series of years, — food, clothing, houses, tuition, books, all gratis, — it is a pretty severe trial. Strong, useful characters are not often developed in this way. For myself, I am getting very skeptical about this system. In our school in B., of thirty scholars, none are supported on the station-school plan. We have had propositions from three different sources at home, to ‘support some scholar in our school,’ and after waiting six months, we have found only one that we dare support, even in part.

“I think we shall gradually reduce the number of our paid assistants. Employing and paying so many has an injurious effect upon the unemployed, and it neutralizes the influence of the paid helpers among the heathen also, by making them appear as simply hirelings. This is especially the case if they are receiving more than they would receive in ordinary work. A new temptation has come in of late in connection with the zenana work. Many Christian women importune us for this work, chiefly because it pays better than any other; and on the other hand, we are importuned from home to employ persons in this work.

“I have been much impressed by what has been published from Micronesia. Would that we could follow such a policy here! We are rejoiced at what our native churches are doing towards self-support, yet there is a *great reluctance* to give on the part of those not employed by the mission. Until recently, almost nothing has been given by independent members of the church, especially in the region of N——. Our last meeting showed improvement in this respect, which encouraged us all; yet the battle with avarice has to be fought over and over. Last year, after a hard struggle, we got nearly all our church members in B—— to give for the support of the pastor and other current expenses, but one and another of the independent members are stopping their contributions. Of the two deacons, one has independent work and a good income, — probably double his ordinary expenses, — but for the last six months he has stopped his subscription in order to ‘pull down his barns and build greater.’ The deacon is a catechist, and receives his salary from the mission.

“Do not think, from what I have written, that I am discouraged; and I hope it will not discourage you; but I thought it my duty to write so much. There are many brighter things in our work, of which I will try to write before long. I feel sure that we shall reap in due time, if we faint not; and God will help us to the right means and the right policy, if we earnestly seek his help.”

APPEAL FROM JAPAN.

THE following statement and appeal from missionaries in Japan, it will be seen, is dated some weeks earlier than the letter from Mr. Gulick, which will be found on other pages in this number of the Herald, — earlier than the arrest of Mr. Gulick's teacher, — and could, therefore, have had no connection with the outrage which he reports. No copy of the paper, however, reached the Missionary House until his letter was already in type; but it seems fitting that the two should be published at the same time.

YOKOHAMA, May 22, 1871.

We the undersigned, members of Protestant Missions, and persons not members, in Japan, earnestly solicit united and vigorous efforts on the part of all Christians, to secure religious liberty to the people of the country. We believe that the recent revival of hostility to Christianity, exhibited by the Japanese Government, is in no small degree attributable to the feebleness of the remonstrances made by the treaty powers. The ministers of those powers at the court of the Mikado, are not authorized to take effective measures against the persecution of Christians, and consequently their faint protests are utterly disregarded by this Government. Hence, too, the old laws against Christians, that were suffered to remain inoperative for more than nine years following the opening of Japan, have not only been reaffirmed, but put in execution with terrible severity.

These laws are odious and cruel. Odious, because insulting to every Christian nation, and calculated to prejudice the Japanese against all foreigners; and cruel, because bitterly tyrannical and oppressive to native Christians. But however much a foreign minister might desire the repeal of these laws, he is so hampered by his instructions, that his appeals to the Japanese Government are necessarily so little intensified that the rulers of Japan feel that they may disregard them with impunity.

What, therefore, is wanted, is the force of public opinion pressing upon the governments that have treaty relations with Japan, to demand the repeal of these anti-Christian laws, so insulting, and so prejudicial to themselves. Such a demand would be no violation of international comity, and if successful, as we believe it would be, should the Japanese see fixed determination behind it, it would at the same time gain an inestimable boon for this nation — *freedom to worship God.*

In the hope that Christians at home will consider the subject, and bring strong influences to bear upon their respective governments, so as to induce them to instruct and empower their ministers at the Mikado's court to use all proper means to achieve the revocation of the laws and edicts against Christian-

ity, now published and enforced by the Government, we hereby commend our brother and fellow-laborer, the Rev. David Thompson, to all everywhere who love our Lord Jesus Christ; he being about to visit Europe and America, for the purpose of bringing this subject to the attention of the Christian world.

May the good God, whose is the kingdom under the whole heaven, prosper our brother in his endeavors, and give him the reward of seeing deliverance won for the oppressed and persecuted, and religious liberty secured to all the dwellers in the land.

(Signed)

	YOKOHAMA.	{	S. R. BROWN, D. D., <i>Mission of Reformed Church, U. S. A.</i>
			J. C. HEPBURN, M. D., <i>Presbyterian Church, U. S. A.</i>
			JAMES H. BALLAGH, <i>Mission of Reformed Church, U. S. A.</i>
			CHARLES H. H. WOLFF, " " " "
	KOBE.	{	ORRAMEL H. GULICK, <i>Mission of A. B. C. F. M.</i>
			D. C. GREENE, " "
	NAGASAKI.	{	GEORGE ENSOR, <i>Church Mission Society, England.</i>
			HENDERSON BURNSIDE, " " "
			HENRY STOUT, <i>Mission of Reformed Church, U. S. A.</i>

THE HERALD LATE.

SOME delay in the printing of the *Missionary Herald* for the months of October and November occurs necessarily, every year. In the case of the October number, this delay is caused by keeping the Treasurer's books open for some days in September, to report last receipts for the year, so that the account of donations cannot be given to the printer as early as usual. The November number is delayed to give the report of the annual meeting of the Board. Every effort is made to hasten the printing and the distribution, but it is often impossible to send off all the mailed copies for these months in season for the Monthly Concert.

MISSIONS OF THE BOARD.

Japan Mission.

PERSECUTION — MR. GULICK'S TEACHER ARRESTED.

THE following letter from Mr. Gulick will be read with deep but painful interest. It seems to reveal a feeling of hostility on the part of the Japanese Government, not towards the Roman Catholic religion only (which has long existed), but towards Christianity in any form, a determination to prevent its propagation in Japan, and a readiness to persecute,

perhaps unto death, any who may embrace or favor it, much more decided than has been generally supposed to exist; and which, unless speedily arrested or controlled, must greatly embarrass all missionary efforts in that land. It is to be hoped, certainly, that such cases of persecution on religious grounds, will lead to remonstrances from Christian nations which cannot be wholly disregarded, and so will hasten the day when there shall be, even in Japan, full liberty to preach

and to embrace the truth. Mr. Gulick wrote, July 1, 1871:—

“Last night was to us one of novel experience in missionary life. We had been kept awake late with a sick child, when at midnight we heard Mr. Greene, who lives a quarter of a mile from us, speak at the window upon the street, and ask to be admitted. He came to inform us that one who had a short time since been in his service had awakened him at the midnight hour, to communicate the intelligence, that an hour or so before, *my* faithful teacher, who had been with me three months, and with Mr. Greene for more than a year previously, had been, with his wife, arrested by officers of the Government.

“Yeinoski is a literary man of quiet demeanor, much dignity, and good sense. He had formerly been the keeper of a circulating library at Yedo, and accompanied Mr. Greene to this place as his teacher. He has been very steadily in our employ, and was here yesterday. It is evident that his only crime is that of being too near us, and of imbibing our ideas of Christianity. We have thought him a Christian, and Mr. Greene was hoping ere long to admit him to church membership,—his first convert from heathenism.

“We did not deem it practicable to follow up the matter by night, so after looking to Heaven, from whence our help cometh, we sought, almost in vain, to spend the remainder of the night in sleep. Our thoughts would follow the unhappy couple, who might at that moment, without accuser and without trial, be hurried forward to some remote dungeon, perhaps to the vast charnel-house in Kii, the district directly across the bay of Osaka from this point, in which are confined the suffering and dying remainder of the five hundred Roman Catholic Christians sent thither eighteen months ago. Some time since, the teacher of Rev. Mr. Ensor, English missionary at Nagasaki, disappeared suddenly, and has never again been heard from. But for the midnight call of his friend, this *might* have been a second case of sudden and mysterious disappearance; but thanks to a favoring Providence, Mr. Greene and myself this morning found

the officers at Yeinoski's house, rummaging over his papers and reading his letters.

“When Mr. Greene called them to account, they said that they were very subordinate officers, acting under the command of the Governor of the city and port. When he told them that they had carried off some of our property,—books which had been in Yeinoski's possession,—they desisted very quickly, and went to report to the Governor, while we departed to lay the matter before the United States Consul. The latter will demand the immediate release of the teacher, but the result is very doubtful.

“Yeinoski lodged in a hired house, an eighth of a mile from here. He had at his house two Japanese manuscript copies of the gospel of Mark, which were our property, and which he took home yesterday; on one of which he was putting the finishing touches—perhaps numbering the verses. These copies of the gospel of Mark (Dr. Hepburn's translation) are missing from his rooms, and are doubtless held to prove him guilty of conspiracy for the overthrow of the authority and worship of the Mikado. Besides these, they may have found among his papers copies of a written prayer, which he obtained from Mr. Greene some time since.

“We have the satisfaction to know that he was arrested by government authority, and quite likely by orders from the Central Government at Yedo. Some charge other than his connection with us will be trumped up against him, and he will probably be taken beyond the limit of our influence, or possibility of further acquaintance. This case tends, among other things, to dispel the belief cherished by some, that the hostility of the Government towards Christianity is confined to the Roman Catholic form of our religion. They do not intend to permit *any* of their people to embrace *any* form of Christianity.

“A few weeks since (five or six), both we and Mr. Greene received a visit from a government officer, who spoke some English, and who desired to borrow an English Bible, and books of history. We loaned him several books. His manner and his questions, however, left upon all

our minds a suspicion that he might be a government spy or detective. He has not returned the books, nor do we expect to see him again. Our suspicions as to his character are strengthened.

“Eight o'clock P. M., July 1. We have learned further, in the course of the day, that the officers who arrested Yeinoski last night, sought to ascertain whether he had any charm or crucifix, or means of practicing witchcraft, which might be found in his room. This reminds one of the charges of witchcraft circulated at Tientsin before the massacre, July, 1870. They asked him in what direction we faced when we prayed.

“They judged rightly in their selection, falling upon the one — and the only one under our influence — for whom we have some good ground to hope that he is a Christian. We pray that his faith may be sustained in this trial, and that it may all be made to promote the glory of God and full religious toleration. The immediate effects which are sure to follow, are these: First, it will be difficult for me to obtain another teacher and copyist; Yeinoski's experience will be a damper upon the zeal of some who might have been glad of the position. And again, Mr. Greene's morning prayers in Japanese, which have been attended by six or seven, and his Sabbath afternoon exercise, with a like number present, will probably be broken up. Further attendance will be thought to be fraught with danger. Mr. Stout, the American Reformed (Dutch) missionary, and the two English missionaries at Nagasaki, now find the natives of that vicinity more afraid to come near the missionaries than at any former period since the ports were opened to commerce.

“In one view it seems providential that this act of religious persecution has occurred at this time. Our attention, and that of our patrons and of the Protestant communities at home, will be, or may be, turned more distinctly to the state of religious intolerance in Japan, in season to affect the action of the several civil governments at the revision of the treaties, the time for which is fixed for July 1st, 1872.

“There seems to be no reason to doubt

that multitudes — indeed the masses of the people — might be at once approached with religious instruction, had we the language at our command, but for the hostility of the rulers. The worship of the Mikado is dear to himself and his fellow religionists, and they do not intend to permit any other than Sintoism, which embraces Mikado worship, and Buddhism, which permits it; these two religions maintaining in Japan a sort of partnership hold of all the people, somewhat as Confucianism, Buddhism, and Tauism, in triple alliance, hold all the Chinese.

“July 8th. It is a week since Yeinoski's arrest, and there seems no prospect whatever of his being released. General Frank, the United States Consul, demanded his release upon the ground of an agreement entered into between the Governor and himself, that he should receive notice before any servant of an American citizen should be arrested. The Governor coolly replied, that Yeinoski did not live upon our premises, but came from day to day to our house. He did not consider him as a general servant, but rather as a mason or carpenter, who might be employed to do work upon a foreigner's premises. So far from this being true, Yeinoski's whole time was employed in our service, and had been for more than eighteen months, he having accompanied Mr. Greene from his home in Yedo to this place, to continue in the service. The Consul will make further effort to secure his release, and failing, will refer the matter to the American Minister at Yedo. The chances of success are, however, small.

“The Governor of Kobe and Hiogo, Nakayama, is the same person who was, eighteen months ago, the Governor at Nagasaki, and who effected the arrest of the *four thousand* Roman Catholic Christians, who have ever since been suffering untold horrors in the various dungeons in which they have been confined. Nakayama was so obnoxious, in his official acts, to the foreign Consuls at Nagasaki, that at their united petition he was removed by the Central Government, and recalled to Yedo. Shortly after, however, he was promoted, and appointed to the governorship of Kobe and Hiogo, a more impor-

tant post than that of Nagasaki. His zeal and success in effecting the arrest of Christians, whether Catholic or Protestant, is doubtless acceptable and commendable in the view of the Mikado's government.

"We learn from native acquaintances, that Yeinoski and his wife were, two or three days since, removed from the temporary lock-up and lodged in the common jail, where only those who have received sentence are confined. We conclude that the farce of a trial or examination has taken place, and that they have been condemned.

"It seems almost incredible, and quite unendurable, that right from beneath our roof, in the full light of the nineteenth century, and right at this spot, where the full tide of the commerce of the Christian world is surging up to our very doors, a person should be condemned as a felon for merely hearing and believing in Christianity; but such is the fact. In our opinion a more orderly and inoffensive person lives not in Japan, than Yeinoski.

"The Imperial Government has issued a notification, which has been published in the 'Hiogo News,' of July 5th, 1871, one clause of which reads as follows: 'The laws anent (about) religion must be strictly observed; and people are ordered to complain if any one speaks to them about the Christian religion, or attempts to persuade them to take it up.'

"Yeinoski has certainly been spoken to about the Christian religion, has spent a part of the day, for months, in copying the Gospels of Matthew, Mark, and John, as translated by Dr. Hepburn, and has not made complaint to the proper authorities. His guilt is of course clear. What crime his poor wife has been guilty of we know not, unless it be that her husband may have spoken to her in regard to Christianity and she has not made complaint against him. We know not that she has any special light, or love for Christianity; but in this land wives are punished with their husbands for the crimes of the latter. Such is heathenism, and such is the Government of Japan, notwithstanding all its polite intercourse and free exchange of commodities with foreign nations. Christ — Christianity — is the

one stone, which the builders of reconstructed Japan would reject.

"July 15th. A few days since Mr. Greene called at the government office to make inquiries after our teacher Yeinoski. He received reply from the interpreter, who professed to receive his messages from an officer in an adjoining room, and who said that Yeinoski had only had a preliminary trial; that in a few days he would have a final trial, after which, if acquitted, he would be restored to us. The officer refused to give the least intimation as to what crime was laid to his charge; but said that after his final trial we would be informed of the offense charged against him.

"Again, yesterday, Mr. Greene and myself called at the government office, and had, by appointment, an interview with the Vice Governor of this port. He stated that Yeinoski had been arrested at the orders of the Danjodai, or secret police, of the Imperial Government, and that the local authorities knew nothing whatever of the cause of the arrest or of the charges laid against him; that he had been taken to Osaka where he would be tried by the court of the Danjodai. This Danjodai is the system of secret espionage which pervades the whole empire, and which is doubtless one of the most efficient arms of the Central Government.

"The inquisitors have carried off this harmless and helpless man to Osaka, where he has neither friends nor kindred, and where they may torture or sentence him as may suit their temper. Thus at a midnight hour, our only and faithful follower has been swept into that inquisition from which none have, as yet, returned or escaped.

"We lay the matter before the American Minister, C. E. DeLong, at Yokohama, but the probability of our ever seeing Yeinoski again is very small. If this case of persecution shall help to awaken interest at home in the cause of religious toleration, or if it should help the American Minister to see the character of this intolerance, and so prepare his mind for decisive action at the revision of the treaties next July, it may serve the end designed by Providence in permitting the wicked a short triumph."

' North China Mission.

RETURN TO THE FIELD — THE OUTLOOK.

MR. CHAPIN, just returned from his visit to the United States, wrote from his station, Tungcho, June 27 : —

“ It is with great pleasure that I report our safe arrival, at the end of our long journey. We are once more at home and at work. All the trials of the voyage — sea-sickness, measles, and other evils and annoyances — are forgotten in the joy of the present. We have received the warmest and heartiest welcome from our friends and associates, both at the station and throughout the mission.

“ The work of the station has been carried forward with judgment and efficiency during our absence. The new missionaries who were left in charge have proved themselves ‘ workmen who need not to be ashamed.’ Miss Andrews has also done nobly. We are more than satisfied, and look forward joyfully and hopefully to coöperation with these associates in doing the Lord’s work. Notwithstanding the peculiar difficulties encountered the past year, we see evidence of progress in certain directions. There are things to grieve over, but there is also much to rejoice in.

“ The position of public affairs would not seem very hopeful were we to judge only by external appearances; but I am confident that God will overrule passing events for the speedy overthrow of the barriers which now block the progress of his kingdom. You have doubtless heard of the outrageous proposals made by the Government to the diplomatic circle, for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favor in any quarter, and they will not be pressed, unless China should proudly and insanely resolve to bid defiance to the spirit of the age, and the power of the Christian nations of the West.

“ A few recent events indicate the speedy breaking up of the old order of things in China, and the introduction of a new era. The very day of our arrival in Shanghai was signalized by the opening up of telegraphic communication between

China and the Christian world.’ Here the telegraph is entirely submarine. The Government are not yet ready to allow the erection of telegraphic poles, to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion in the labor market and among the spirits of departed ancestors, whose graves occupy no small portion of the sacred soil! But these prejudices must give way. There is already a proposal on the part of the governor of one of the interior provinces to open a line of telegraph on his own account. Foreign merchants are also proposing to run a steam road carriage between Taku and Tientsin. If either or both these projects should be inaugurated, the first step will have been taken, the second will be easier, and successive steps will rapidly follow.

“ The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In Canton it is said that halls have been opened in various parts of the city in which the Sacred Edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance.

“ The events now transpiring in Corea cannot but have an important influence upon the progress of our work. Should our Government be foiled in its attempt to open that country to commerce and civilization, we shall lose prestige here, just as France did by its failure in the same quarter a short time since. Should we succeed, it will be a lesson to China. But our great confidence is in God. Though ‘ the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed,’ yet ‘ he that sitteth in the heavens shall laugh; the Lord shall have them in derision.’ ”

EXTRACT FROM THE MISSION REPORT.

The North China mission, in their annual report, for the year ending with March last, say : —

“ The excitement in the minds of the people, occasioned by the events of the last summer, has been a great hindrance

to our work at some of the stations, while in other places the audiences, instead of having diminished, have been increased, and have been aroused to unusual attention. Moreover, the differences between the Protestant and the Roman Catholic churches have been more carefully noted than ever before. The interruption to the work has been most seriously felt at Tientsin and Kalgan. At these places, the disturbing effect has resulted, not simply from the fear that all who associated themselves with foreigners would be exterminated, but from a feeling of uneasiness, occasioned by the presence of large bodies of soldiers, who, it was easy to perceive, were not favorably disposed towards foreigners. At Tientsin, public preaching was entirely suspended for several months, and at Kalgan it was easier to gather audiences at the doors of the chapels than within; while the number of scholars, and of applicants for medical advice, was greatly diminished. During the last two months, however, confidence has been in a good degree restored, and the audiences are much the same as in former times.

“Notwithstanding the disturbing influences, there have been additions to the church at all the stations; but the most marked encouragement has been found in the smaller places, which may be regarded as the out-stations of the mission. Already we find that a large majority of the converts who are not dependent on the funds of the mission, are found in these country towns and villages. The increase of this class of self-sustaining Christians at our central stations is also a reason for encouragement. We must have self-sustaining converts before we can have self-sustaining churches. One of the many perplexing questions that arise in the initiatory stages of our work is in regard to the employment of converts as helpers, in the pay of the mission. On the one hand, the advantage which the native preacher has over the foreign missionary is so great that it seems desirable, in the early stages of the work, to press every man of good sense, who receives the truth, into the direct work of preaching the gospel. But, on the other hand,

to follow such a plan would render it necessary for the mission to support the larger portion of the early converts, and this might have a more depressing effect upon the work, in the end, than to leave the converts to support themselves, encouraging them to devote as much time as possible to evangelical work. The highest wisdom of the missionary is needed in effecting such a compromise between these two methods as shall secure the most impressive proclamation of the gospel.”

Foochow Mission — China.

MR. BALDWIN, of Foochow, under date June 28, reports the following matters of interest in connection with the mission work:—

A VISIT TO YUNGFUH.

“The city of Yungfuh is thirty-five miles from Foochow, and with its suburbs has a population of 18,000. It is one of our most important and promising out-stations. The church, of about 20 or 25 members, is growing in numbers, as also in evangelical knowledge and faith, and in the influence which these essentials of a true church always command. The church meetings are held on Sabbath mornings, when the brethren from the country are present, and the proceedings relate wholly to spiritual concerns. Such a meeting was held May 7th, when two members were excommunicated, one member, previously suspended from church communion, was received back on penitent confession of his sins, and two new candidates were examined and received by vote of the church. The members expelled had been previously suspended from the communion for violating the Sabbath, and absenting themselves from its religious services, and had been visited and exhorted without effect, by the native preacher and others. I felt inclined to give them farther trial, as from the evidence furnished it did not appear that they had relapsed into any idolatrous or grossly vicious practices; but the brethren, under the native preacher’s lead, preferred to expel them at once, and still

continue to make efforts for their recovery to duty.

“We rejoiced in being permitted to receive the two new members by baptism, on profession of their faith. Besides these, four children were baptized, of whom one was a little boy, apparently six or seven years of age. Such an incident in one’s missionary life excites feelings of very peculiar and tender interest. A father, just rescued himself from the darkness of heathenism, presents his child to the Saviour whom he loves, as the free-will offering of his own rejoicing heart!

“This church is very highly favored in having the labors of such a native preacher as Mr. Ting. He has clear views of the gospel, and often preaches with much power of argument, and with apt, forcible illustrations. Though not yet bearing the name, he fulfills many of the duties of a faithful pastor of the little flock. He has social qualities of a high order, and great discrimination and tact in pastoral labors. It is our earnest desire and hope, that he may soon be regularly installed over a church which he has helped to gather from the heathen.

“In the afternoon I held a preaching service at *Kah-tau*, a village of from thirty to forty families, situated among the hills about two and a half miles from Yungfuh city. Four of the Yungfuh members belong to this village. You may recollect that, in a recent letter, it was stated that the zeal of the church, especially of some of the country members, had prompted them to undertake the enterprise of building a small chapel at this village. As we feared, the project failed because they could not secure a plot of ground on safe terms. They have, instead, fitted up at trifling expense, an upper room in the house of one of the native Christians. It is *over an ox-pen*, and the entrance is by a short flight of steps on the outside. Our blessed Lord — let us never forget it — was born in a manger, and the religion of which he was the author, has been lowly and unpretending not only in its origin, but also in many of its modes and conditions of progress, ‘The kingdom of God cometh not with observation.’ ‘And base things of the

world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.’

“The face of the Yungfuh district is rugged. There are many mountains and much ‘hill-country.’ The people, by reason of character and circumstances, seem more ready than city populations to hear and embrace the truth. Let us pray fervently for the people of country districts, as well as for the masses of our city populations, who are immersed in the eager pursuit of gain and pleasure.”

GIRLS’ SCHOOL — WORK FOR WOMEN.

“The school under Miss Payson’s care is improving in the number of pupils and in other respects. Many of the pupils are very bright, intelligent girls, and will, in the future, lend important aid in forming *Christian households* among the heathen. Thoughtful minds in Christian America will not be slow to estimate the importance of such an institution.

“We see from our home papers, of all sorts, that interest in the *work among heathen women* is rapidly increasing. We hope there will be a true, intelligent faith, and ‘a zeal according to knowledge,’ both in the patrons of the enterprise and in the ladies who go forth to heathen lands. There is a work to be done in schools and among women, whose importance it would not be easy to over-estimate; but single ladies ought not to come here with too high expectations of extended and speedy success. It will be a work of time, patience, and persistent effort, sustained by strong faith. All welcome to laborers who come in this spirit!”

DEDICATION OF A NEW CHAPEL.

“A year or two since we purchased some shops, houses, and the ground on which they stood, in a very important and populous suburb of Foochow, called the *Hapwo* ward. The main front shop was used for about a year for a chapel; but recently the old shops have been removed and a neat commodious chapel (25×45) erected in their place. This was dedicated to the service of God, June 4th. The service at the church of this station

was omitted, the congregation attending at the new chapel. Rev. J. Doolittle, formerly of this mission, and still deeply interested in the missionary work, was also present. The missionary in charge read the 27th and 87th Psalms, Luke ii. : 42-49, and John ii. : 12-17, and gave an address. There were three addresses by native preachers, with prayers and singing interspersed. A dense crowd from the streets thronged the seats and vacant space of the chapel, but tolerable order was secured during the exercises. The position is one of the very best in the suburbs, and multitudes will there hear the gospel, many for the first time. O that it may prove the birth-place of many souls to a new spiritual life in our blessed Redeemer! One of the hymns sung was 'Blow ye the trumpet, blow!' to the grand old tune of *Lenox*.

"While we strive to blow this gospel trumpet, let American Christians remember us in their faithful prayers and constant sympathy. We need the spirit of God in power, in all our extended work — in our schools, chapels, and churches, in the provincial and district cities, and in the surrounding country. Brethren, pray for us!"

Madura Mission — Southern India.

TOURING — BY MR. CAPRON.

MR. CAPRON wrote, April 15, from his "Tent. 'Hartford Independent,' thirty-two miles east of Mānā Madura," giving some particulars of his experience in the touring work. He states:—

"I was prevented by mission business from starting out as early in the year as I had hoped to do, but have more than made up lost time by keeping on for two or three weeks of the time when we should ordinarily be taking a vacation on the Hills. The hot season is very uncomfortable for touring, but the discomfort is partially made up now by the general healthfulness of the party, and by a freedom from the care which is inevitable to a time of sickness. The heat is blazing, and the water of the village tanks intolerable; but we have had an almost entire exemption from sickness among the help-

ers, — no cholera, no fever, no dysentery, — and have found it a favorable season for getting a hearing from the people. We have visited 190 villages, addressing 7,000 people, and selling Scriptures, tracts, and books, to the amount of seven rupees.

Value of the Tent. "I appreciate more and more the value of my tent, as it helps me to visit regions hitherto quite beyond my reach. It used to be my custom to go out to the villages where we have prayer-houses — one eleven miles northeast, one twenty miles east, one eight miles south, and one twenty-two miles south — and from these four villages I could go a few miles on horseback, or in my cart, as far as it was safe to go and return to a late breakfast. In other cases I would start from Mānā Madura in the afternoon, visit a congregation eight, ten, or twelve miles distant, hold an evening meeting, sleep in my cart, and return the following morning, avoiding the heat of the day. Now I am not in the least confined to the neighborhood of Mānā Madura, or of a prayer-house, but may pitch my tent five miles from home, or forty; visit the villages within three miles, and return; or go on to another encampment. How plain to see that this is far better than to be revolving about the station and the few villages where we have had success enough to warrant us in building a comfortable prayer-house for shelter.

"I said 'forty miles' because I suppose that I am now about forty miles from the station, by the shortest route. But I might go forty miles from the station in several other directions — in almost any direction between north and east, and still be within the limits of my district — *mine*, that is, so long as there is no one else to be responsible for it.

Romanists — Their Ignorance. "Our itineracy has taken us through the midst of Romanism, and we have had abundant observation of its ignorance and bigotry. I asked a man the other day who it was that suffered for us, varying my question to make it quite intelligible to him, and he replied, 'Joseph and the mother of God.' When they meet their priests they pros-

trate themselves, saying, 'Praise to Sarvéspuran,' namely, 'Praise to God'; but many are so ignorant as to suppose that the person to whom praise is rendered is the priest before them; and when we asked, in a catechetical way, 'Where is God' (or Sarvéspuran), the frequent reply was, 'At Gurānam,' or at 'Kohkūrum' (the nearest Roman church).

"Wherever the people had not been warned against us we found audiences of Romanists as attentive at least as audiences of heathen, and of course far more responsive to the truths of the Bible. How much the Romanists have in common with us—enough certainly for salvation if their belief was not choked and crushed by the superimposed mass of superstition and positive error. One might preach to them all day, and upon the most vital truths, and scarcely say anything to which they would not assent; and after all they would return to their mummeries and image worship, as senseless and fatal as the *mantras* and idol worship of the heathen.

The Priests. "Whenever we came into the vicinity of a Roman church, the catechists were anxious to pay a visit to the village, and if possible to get an interview with the Roman priest. They were sometimes treated with civility, and sometimes rudely, but always better by the Goa priests than by the French Jesuits. One of the latter, an old man, got so excited by hearing that the catechists were talking with the people at the corner of the church compound, that he came out with uplifted cane to drive them away. 'We excommunicated these people three hundred years ago,' he said, 'and what are they doing here?' The catechists met him coolly, and with the rather ironical request that he would set them right if they were wrong. They would gladly listen if he would instruct them.' This of course only angered him the more, and he shook so with rage that he could not keep his hat upon his head, or his spectacles upon his face.

"What would Protestantism effect here if the Romanists were in power? But when held in check by the fear of law,

such a scene as the one just described does them more harm than good. But the priests have a wonderful power over their people, and the next time that we visit these villages we shall find a very chilly reception, and shall give the people pleasure only by turning our backs upon them.

Items. "At the close of the year I had to report the loss of one congregation, which had become discouraged and left us. But at our second encampment we received a new congregation, more than twice as large as the one we had lost. They are suffering a good deal of petty annoyance, and some persecution worthy of the name, and I am wondering whether they will hold out.

"The station school is as prosperous as usual. A few weeks since I had the pleasure of receiving two more of the pupils to the church."

Western Turkey Mission.

THE MANISSA STATION.

MR. BALDWIN was designated, more than a year ago, by the Western Turkey mission, to occupy what had been called the Smyrna station, but with liberty to select for himself the best place for residence, with reference to health and the general interests of the work. After looking over the field he made choice of Manissa, about twenty-eight miles north-easterly from Smyrna, making this, now, the Manissa station. In his annual report, presented at the recent meeting of the mission, Mr. Baldwin says:—

"Manissa is quite centrally located as respects the out-stations which are at present occupied, and therefore is very convenient for the supervision of the work in them; and we are happy to report, after nearly a year's experience, that we have found it to be a very healthy place; for though, on the one hand, it is hot, on the other hand, it is remarkably dry and free from malaria, so that we are able to sleep with perfect impunity with our doors and windows open. I speak thus particularly of the healthiness of this place, because the dread of fever and

ague has heretofore been no small obstacle in the way of those who otherwise would have been willing to labor in these parts. Let it be distinctly understood then, that Manissa, at the foot of Mount Sipylus, is a beautifully located city, remarkably clean for Turkey, with a healthy climate, and on the whole rather attractive than otherwise as a place of residence."

Considerable difficulty was experienced in finding a dwelling, and then in obtaining another place, at last secured in a deserted cotton factory, which, "up to this time, has answered the triple purpose of chapel, school-house, and place of residence for Pastor Hagop, who, for the work's sake, consented to rent and live in two or three of the magazines connected with the premises."

Sabbath Service — Congregation. "On Sunday morning, August 28th, 1870, we held our first preaching service, with an audience of eight, exclusive of the preacher's family and ourselves. The next Sabbath sixteen came, and thirty-two on the third. Many of these came from mere curiosity, and to learn something of the *new* religion, as they regard the Protestant system; and I am happy to report that a favorable impression was made upon the minds of nearly all, and that we continue to this day to visit them in their shops and places of business, and are always kindly received, notwithstanding the fact that most of them have lacked the courage necessary to meet the opposition and persecution to which they were subjected, and now come only occasionally to the chapel. A few of the first comers, however, have proved faithful, and others have from time to time been added to the number of our regular attendants. On the whole, there has been more of an awakening and there is a greater spirit of inquiry in the Armenian communities, but there are also very encouraging beginnings of a work among the Greeks, and at present we have more Greeks than Armenians in our audiences.

Persecution. "The withdrawal of most of the Armenians, is, we are persuaded,

only temporary. They, and we too, have long seen the gathering of the storm, which is now bursting over our heads, and they have kept aloof in order to escape its fury. The beginning of a preaching service in the upper village, a purely Armenian quarter of the city, was the signal for the outburst. The building in which we met was stoned, and after the service crowds of boys and men followed us as we started to come down to the city, shouting, and throwing stones at us. An appeal has also been made by them to the Government, asking to be saved from the intrusion of the Protestants, as they have churches and schools, preachers and teachers, and in fact everything that they need. Our interview with the Pasha on the subject was a very satisfactory one, for whereas at first he endeavored to intimidate us by warning us against going to the village at all, and saying that if anything happened to us we need not expect any redress, afterwards, when he saw that we understood what our rights were and were determined to press them, he gave us some very good advice about using caution and moderation, and promised to protect us against any injustice or violence; and especially me, as a foreigner and therefore a guest of theirs. Meanwhile, the native brother (Hadji Sdepan), who invited us to have the meetings in his house, is being persecuted, and all sorts of efforts are being used to induce him not to allow us to hold the service there. Although he has wavered at times, through the entreaties of his wife and the tears of his daughter (who, though friendly to us, have been stirred up by the priests to use these measures), he has not yielded, but thus far has stood firm in his purpose. We trust and pray that the Lord will give him courage to brave the storm through, as so much, humanly speaking, seems to be depending upon his course. Many are watching him with eager eyes, and words of encouragement come to him from the least expected quarters. A victory on our part, in this struggle, will infuse courage into many timid hearts, and tend greatly to advance the work, while a defeat would be a hindrance much to be deplored. We know, however, that we are

in the right, and with the Lord of Hosts on our side we are confident of success.

“In addition to those already mentioned, there are other evidences that the truth is working upon the hearts of many. The seeds of divine truth have not all been sown upon the hard and dry ground, nor among rocks and thorns. On the contrary, we have good reason to believe that many have taken root in good soil, and will soon, with the blessing of God, for which we pray, and labor, and wait, bring forth fruit unto eternal life. Of the number of regular attendants upon our services, there are four or five who seem to be sincere inquirers, and we trust that three of them are not far from the kingdom of heaven.

A Case of Interest. “The case of a Greek bakcal (grocer) is worthy of notice here. His name is Yanako. Our attention was first drawn to him by his purchasing a Greek Bible from our bookseller, soon after we went to Manissa. He at once commenced reading the Scriptures and comparing their teachings with the dogmas of the Greek church. Pastor Hagop and I have often visited him in his store and have almost invariably found him with the Bible open before him. He had taken particular pains to buy a reference Bible, and by comparing different passages, was seeking to find out the truth. He was almost sure to have a number of passages marked, which he had failed to understand and which he desired us to explain. At first he labored zealously to defend his church, with all its rites and superstitions, as founded upon the Bible and in perfect accord with it, not being able to understand how so many wise and learned men could for centuries maintain and teach the errors which we pointed out to him in their system, and not knowing that now also, as in the early days of the Christian church, there are many who teach for doctrines the commandments of men.

“We rejoice, now, to see all these prejudices yielding before the clear light of gospel truth, and to mark a corresponding reformation in Yanako’s life and conduct. Heretofore he has opened his store and

traded on the Lord’s day; but now he is regularly in his place at the chapel, both morning and afternoon, and is an earnest listener to the preached word. Before he drank, and frequently to excess, but now he has abandoned the bottle; and whereas he was unkind, exacting, and often cruel in his family, his wife testifies that now he is kind, gentle, and considerate. To say that it is a pleasure to explain the way of salvation to such a one, and seek to guide his feet into the heavenly road, is but a faint expression of our feelings. To watch the first dawns of light and truth upon the mind of such a man, and see them working out in him the peaceable fruits of righteousness, produces an impression which must be experienced in order to be appreciated. The operations of grace upon the hearts of such produce a radical change, more apparent here than in an enlightened Christian community; and the clear and unmistakable evidences of divine power and love call forth our wonder and admiration, and confirm our weak faith.

Second Service — Opposition. “As a further indication of the progress of the work, I may state that quite recently we have begun an additional preaching service in the ‘upper village,’ a large Armenian quarter of the city, and that this new advance on our part has called forth violent opposition. One cause of this is, no doubt, a distrust on the part of the Armenians of their own people, — a fear lest they should desert them and join the Protestant ranks. That there is good ground for this fear we know very well, and better since the opposition commenced than we did before; for many whom we had not known before as friends, now encourage us in our efforts to protect the persecuted and obtain redress for their wrongs, and seem only to be waiting for us to carry the matter through to a successful issue, and thus demonstrate our ability to defend them if they come over to our side. Humanly speaking, great results seem to be depending upon the appeal we have made to the Turkish courts; and we have taken every precaution to have the case forcibly presented by the Protestant con-

suls in Smyrna. But we would not forget that our dependence is upon a higher power, and would earnestly ask an interest in the prayers of all our friends, that the efforts we are at present putting forward may secure for the Protestants of Manissa that freedom in all matters of religion which is enjoyed, to so great an extent, in other places, and which the Government has proclaimed as the law of the land."

CESAREA STATION AND OUT-STATIONS.

The various station reports, presented at the meeting of the Western Turkey mission, contain statements of interest respecting the work in different fields. But as many of the more important facts have previously been communicated in letters, and have appeared, in some form, in the Herald, it seems hardly desirable to publish either a condensed abstract or extended extracts, in many cases. Some passages from the Cesarea report, however, as well as from that of Manissa, will interest the reader.

Progress at the Station Centre. "In Cesarea, the progress of the truth, although apparently not rapid, is steady and constant. The tabular view shows a Protestant community of 252 (an increase of 66 during the year 1870), a church of 112 members, with an addition of 10 by profession, and an average Sabbath congregation of 180, an increase of 24 during the year. These figures, however, do not show the full progress of the truth in Cesarea. The leaven seems to have pervaded, in a marked degree, almost the entire Armenian community, so that, if we may credit testimony, the firm adherents to the faith and rites of the church are comparatively few. As in some other cities, a large congregation of dissenters in belief are accustomed to meet by themselves every Sabbath, for the study of the Bible. They have also established a separate school for their children. This congregation numbers about one hundred persons, who, though they will not consent to be called Protestants, and do not wholly forsake the rites of the church, yet freely acknowledge that the truth is

with us, and that a great part of the belief and ceremonies of the church are vain. To what this separation may tend is not yet apparent, but it seems probable that, unable long to maintain a neutral position, they will openly accept the truth, or, which is greatly to be feared, will decline into practical infidelity.

"Thus far, the work in Cesarea has been confined, almost wholly, to the Armenians; the Greeks, of whom there are many in the city, showing but little inclination to the truth.

"This church has, for the last three years, been responsible for the entire support of its pastor, receiving no help from the Board. We have, however, thus far, continued to support their schools. But for the present year, in common with all our schools, we are requiring a small weekly tuition from each pupil. The burdens which this church are required to bear are indeed heavy, considering their numbers and ability; for many members reside in villages, and, while they swell the number, are no aid to the church in bearing its pecuniary burdens. We hope, however, that by constant growth in numbers and strength, they will be able, in a few years, to support all their own institutions.

Some of the Out-stations. "At Talas, where the missionary families reside, a marked change is visible within the year. The work here has hitherto been confined entirely to the Greek population, but recently the truth has gained a hearing also among the Armenians. Two substantial men from the latter have joined the little band of believers, one of whom has been received to the church in Cesarea. But the most hopeful indication is the spirit of inquiry everywhere apparent. The brethren are very earnest workers, constantly preaching Christ as they have opportunity. They have many invitations to the houses of both Greeks and Armenians, for conversation upon the Scriptures; and often find an audience of from ten to twenty men, to whom they preach with convincing power. One brother, a Greek, and a merchant on a small scale (whose wife, two sons, and one daughter, with

himself, are all worthy members of the church in Cesarea), is almost constantly preaching the truth at his own shop, sowing much good seed among the Mohammedans as well as among Greeks and Armenians. The influence of a few wealthy men has been brought to bear against us, but the power of the truth is stronger, and the number is daily increasing of those who search the Scriptures to learn whether these things are so. We now number in Talas, as members of the church in Cesarea, nine Greeks and one Armenian, all *working members*.

“*Zinjirdere*, a large Greek village only six miles from Cesarea, which first appeared in our Annual Report two years ago, promises to be one of our most thriving out-stations. The few brethren there are absent during the summer, yet a school of 35 scholars is maintained, and on the Sabbath, when there is preaching, a fair audience is gathered. Recently a new interest has been awakened there by news received from Adana, that eight prominent men from that village have joined the Protestant ranks. These brethren were, for a time, the subjects of severe persecution, which culminated at length in a violent attack upon their persons by a large party of ruffians, in the streets of Adana, on the Sabbath. From this attack they narrowly escaped with their lives. The attack was instigated by their own townsmen, who had previously, in various ways, manifested their hostility. The case is now in the hands of the Government, and the hope is that both the perpetrators and the instigators of the crime will suffer penalty according to the law. If so, the result will undoubtedly be in favor of the truth. The attack was a very desperate one, probably made with intent to murder the Protestants; but it did not terminate with them, for when government officers came to the rescue they also were furiously assailed.

“The mob, however, were finally subdued by a company of policemen, and some of their number imprisoned. A few hours afterwards, the mob visited the palace, demanding the prisoners, when they were again dispersed by the police. Thus a designed attack upon a few defenseless

Protestants resulted in a bold resistance of governmental authority, and a violent assault upon public officers. How the affair will be disposed of does not yet appear, but we trust the Lord will direct the result to his own glory, and the progress of his gospel.

“An interesting work has opened during the year at *Koomdighen*, a large town about twenty-five miles northeast from Cesarea. The earliest indication of special interest there may be traced to a single Bible, sold from our depository about three years ago. Since that time, several persons have been earnestly searching the Scriptures, until, instructed by the word alone, they had become so far enlightened as to urge us to send them a preacher. During the winter a student was sent there for a few weeks. At first he suffered some persecution, being once forcibly driven from his room. But at length his bitterest enemies became his warmest friends, many books were sold, and an opening was gained for the truth which gives promise of early progress.

“In addition to the places already mentioned, in all of which some regular missionary labor has been performed during the year, I may mention the large territory lying between Cesarea and Yozgat, comprising some forty Armenian villages, in nearly all of which are ready listeners, and in some, honest inquirers after the truth. We have now laboring in this region an itinerant preacher, a blind man, (a recent graduate from Marsovan seminary, in the partial course), and his labors appear to be greatly blessed. Everywhere he finds the soil ready for cultivation, with good hopes of a harvest. Several laborers might be profitably employed in this large field.

“In the direction of Sivas, also, within the limits of our field, are a large number of villages in like manner ready for the seed. On every side we find the way opening for labor, as never before; inviting us to go forward and sow the good seed, upon soil in some measure prepared to receive it.

Self-support. “In the matter of *self-support* we have reason to be encouraged,

though not all that we had hoped for in this direction has been accomplished. The contributions for all purposes during the year 1870, were about \$730 in gold, in the place of \$600 contributed in 1869; an increase of nearly 22 per cent. We trust the present year will witness a much greater progress, for nearly all the congregations are making a decided advance upon their previous contributions. We have also begun the year by requiring a small weekly tuition from the pupils connected with all our schools, and so far with encouraging results. We regret to say that we have not been able to induce our people to adopt, to any great extent, a *definite system* of giving. Though all will freely admit their obligation to give at least one tenth of their income to the Lord's work, it is not so easy to bring them to an actual reckoning in the matter. We are sure, however, that the spirit of benevolence is increasing among our people, and that good progress is being made in this particular."



Zulu Mission — South-Eastern Africa.

TOURING — VISITS TO CHIEFS.

MR. ROBBINS, of the Umzumbe station (eighty miles southwest of Port Natal), in a letter dated June 13, 1871, received in August, gives the following account of tours among the natives, and the influence which may be exerted by such tours: —

"As the two missionaries at Umzumbe have spent considerable time during the last year in touring among the natives, you will be glad to receive a few words respecting this branch of our labors. The territory over which we have traveled, and which is visited by no other missionaries, embraces an area of not less than five hundred square miles, with a population of between six and seven thousand. The people are governed by their own chiefs, nine in number. All of these we have visited, and some of them several times. Our practice is to go and spend a night at the chief's kraal, and hold religious services with his people. We can

thus get together larger congregations than if we went to the kraals of private individuals; for no private person feels at liberty to call together the people outside of his own kraal. In nearly every case we have been kindly and hospitably entertained. We have endeavored to make ourselves as little burdensome as possible, by refusing to allow our entertainers to slaughter for us, or to make any special preparations, and whenever we have needed food for our horses we have paid for it.

"Several of these chiefs had never been visited by a missionary before, and at first seemed a little at a loss to know what they were expected to do. But when assured that nothing more would be required of them than what is usually accorded to friendly visitors, their shyness gradually wore off, and they were willing to converse freely. Aside from religious topics, the subject of education was introduced. All were ready to admit its advantages, and no doubt most would be glad to have their children educated if they could be sure they would not become Christians and leave their tribes and families. The attachment of this people to their tribes is very strong. Hence the idea that religion is not exclusive, that it does not necessarily separate friends, and break up tribes, was kept prominently before their minds, in our conversation and preaching. The duty of worshipping God — for they all believe there is a God — at their own homes, and of supporting religious institutions among their own people, was urged. They were advised to send their sons to the stations, that they might be educated, and return and teach their own people; and we assured them they would have the hearty coöperation of the missionaries in so doing.

"The question may be asked whether these missionary tours are likely to be productive of much good. I have no doubt that a great deal of good may be done by them. In many places the people are ignorant of the true character and designs of the missionaries. Prejudices exist, which nothing short of a personal acquaintance can remove. There seems to prevail very generally, among the people,

the opinion that the missionary has some connection with the Colonial Government, either as a spy to watch and report their delinquencies, or as an agent to introduce customs subversive of their long cherished practices, or to restrain, in some other way, their freedom, and thus curtail their prosperity and happiness. This and other prejudices are fostered by unprincipled white men with whom they associate. The only way to counteract them seems to be by searching them out, and convincing the people that they are wrong. Let the people have an opportunity of questioning the missionaries at their own homes, and of knowing just what they are doing; let them be permitted to extend to them their hospitalities, and see with what spirit they are accepted; let them have the gospel preached, and see its principles acted out, and we may be sure these old prejudices will give way and confidence be inspired.

There is not such a bond of union between the missionaries and the heathen as there ought to be. Men of other occupations and adverse principles are stealing away their hearts, and delivering them over to servitude and eternal bondage. They are kept away from the stations and prevented from coming under the influence of religious teachings by those who would get gain from their bones and muscles, and sell their souls for a few pounds and shillings. The hearts of the heathen can never be won by the missionaries unless they associate with them freely and intimately. If then they will not come to where the missionaries are, the missionaries must go to where they are; they must be visited in their own kraals. Could the system of itinerating be carried out much more extensively than it has been, I have no doubt it would be productive of great good."

WOMAN'S WORK.

CHEERING REPORT FROM CESAREA.

THE annual report of the Cesarea station, Western Turkey, presents the following statements in regard to the work among women: "One of the most interesting features of the work in the Cesarea field, is the evidence of progress among the women. Three years ago, with the exception of Cesarea, Yozgat, and Moonjasoon, the truth seemed to have gained but very slight hold upon the women at our several out-stations. But few were ever found in the Sabbath congregation, scarcely any could read, and some bitterly persecuted their husbands. But now a marked change is visible, and the women form no inconsiderable part of all our congregations; large numbers are learning to read; female prayer-meetings are held at nearly or quite every out-station; and an earnest desire for improvement is everywhere apparent. As a consequence, a corresponding change is observed in the conduct of these women. They become better wives and mothers, and their influence is felt for good upon those around them.

"In *Gemerek*, where, three years ago, only one or two women besides the preacher's wife were accustomed to attend the chapel, from twenty-five to thirty are now constant attendants, and no less than twenty are learning to read. The wife of one of the brethren there had bitterly persecuted her husband for three years, even refusing to cook his food. She has now left off her persecution, has learned to read the Bible, and has given her oldest daughter to be educated. There is a girls' school there of forty scholars, which, if continued, cannot fail to exert an elevating influence upon the future women of *Gemerek*.

"At *Alenje*, where, three years ago, little or no interest was apparent among the women, they now form at least one fourth of the Sabbath congregation, and several are learning to read. At *Injirli* and at *Sungurlu* there is also a revival of interest among the women. At *Zinjirdere*, among the Greek women, a lively interest is manifested, and several are learning to read.

"But nowhere is the evidence of prog-

ress among this class more apparent than in Cesarea itself. This is seen in the increase of attendance in the Sabbath congregations, at the Sabbath-school, and at the weekly meetings for prayer. Usually, during the hot season, the female prayer-meeting has been discontinued, owing to the absence of many families from the city; but last summer it was continued without intermission, with an average attendance of twenty-five. The attendance during the year ranges from thirty to fifty, and being held in different parts of the city, it secures the attendance of many who would not otherwise hear the truth.

"During the year a mothers' meeting has been established, holding its sessions monthly, and with a very large attendance. At present, some thirty-five women are learning to read, taught by the Bible reader and others, under the direction of the missionary ladies. The Bible reader labors diligently five days each week, going from house to house, preaching the gospel with peculiar wisdom and power. Everywhere she finds great encouragement in her work. Among the women throughout the Cesarea field, whether in the city or the villages, there is a wakefulness, a desire for improvement, and a spirit of inquiry after the truth, never before exhibited. We believe this to be due, very much, to the labors of our missionary ladies, who have given special attention to this department.

"As I have already mentioned, all the out-stations have been visited by one or more of the ladies during the year, and some of them several times. Mrs. Giles has visited all the out-stations since the last Annual Meeting, spending four or five weeks at Nigdi, during the summer, and three weeks at Yozgat, in the autumn. Miss Closson has visited seven of the ten out-stations besides Talas, spending two weeks at one time in Gemerek. Miss Griswold has also visited the same number of out-stations, spending two weeks at Zinjirdere in the autumn, and three weeks at Yozgat, in company with Mrs. Giles. During these tours there has been much visiting from house to house, holding of prayer-meetings, and such other efforts as would tend to awaken and encourage

the women in their efforts at improvement. In Cesarea there has been much visiting among the people, some one of the ladies being almost constantly employed in this way. In Talas, besides a regular weekly prayer-meeting, a meeting for the women on the Sabbath, conducted usually by one of the missionary ladies, with an attendance varying from ten to sixty, mostly Greeks, has furnished an opportunity for the sowing of much good seed. Two Bible readers are employed, one at Cesarea and the other at Nigdi, and judging from the past, we regard their labors as among the most important agencies for the evangelization of the women of our field.

"It was said in our last annual report, that the mission of single ladies in the Cesarea field, is, as yet, an *experiment*. We are now glad to report this department of labor as no longer an experiment, but a *positive success*. We trust sufficient evidence of its success has been presented in this report, yet one of the laborers has been much hindered in her work, at different times during the year, by ill health. If health may be granted for the year to come, we trust much greater results may be witnessed."



MRS. EDWARDS'S SCHOOL, ZULU MISSION.

MRS. EDWARDS writes respecting her school: "The school numbers thirty-four pupils, and fourteen of the number think they are Christians. Twelve of them have obeyed the call to follow Jesus since they came here; but they have been under Christian influence since childhood, and doubtless would have become Christians had they remained at home. Of the forty-two who have been connected with the school within the two years, twenty-two are professing Christians. Eight were such before entering the school, and one met with the change after leaving, and is now, we trust, enjoying the sweet rest prepared for those who love the Saviour. She died in December last, after suffering long with consumption. She left, after a short connection with the school, on account of her eyes. I did not visit her often, although she was on this station,

but she knew I was interested in her, and was free to send to me for what she wished. I do not claim any agency in her conversion. If I am so unspeakably happy as to reach that rest, my joy in meeting her will not arise from the fact that I was an 'instrument,' but that a soul is saved and Christ is honored. The Christian girls meet in my room every Sabbath evening; the leader reads, and names one of the unconverted ones for whom they pray, not only that evening, but during the week following. Some of the girls who could scarcely form a sentence in prayer, now read and comment on the passage read, and conduct the exercises with more apparent ease than I can."

DEATH OF A PUPIL AT OODOOPITTY.

MISS TOWNSEND, of the Oodopitty girls' school, Ceylon, wrote June 3: "It is almost a year since I wrote you concerning our great trial in the forced marriage of one of our school girls to a heathen. Now I have to tell you of the removal of one to her long home.

"Sethave was a fair-faced, lustrous-eyed girl, with whom we first became acquainted while she was attending the station day-school, as she came to the verandah, with the other girls, all younger than herself, to learn to sew. We thought her rather dull because she was so slow in learning to read, but the first day she took the needle into her hands she made a fair seam. She was nearly a woman grown, and there was something in her face that called out our interest, and we gave her a place in the new class that entered our boarding-school last October. Her school-mates tell me that she was very fond of her book, and regularly read her Bible and prayed; but I think I rather regarded her as one too ignorant of the first principles of the gospel to be at present expected to take Jesus as her Saviour. So lightly do we estimate the power of the Spirit to enlighten the dark mind.

"In January she was taken sick, when at home on a visit, and was not able to return. Her relatives, all of them heather, attributed her sickness to the presence of

a devil, and had a charmer come to drive it out. Unable to resist in any other way, she gnashed her teeth on him, which so frightened or annoyed him that he ran off, saying he could not do anything with such a bad devil as that. She so far recovered as to be able to read and talk, and spent much time reading the Bible to her mother and trying to persuade her to become a Christian. As soon as she was able they tried to take her to a temple, but she begged so hard and made so much resistance that they turned and went home again.

"Then they said plainly to her that she was certainly seized by a devil, and it must be cast out before she could get well. This she emphatically denied, saying, 'I am Christ's, and the devil has no power over Christians.' Finally she had a relapse and died in two days, going down the dark valley with none but heathens around her, and yet saying, 'I am not afraid, for I am going to heaven.'"

WOMAN'S BOARD AT HONOLULU.

EARLY in July a woman's missionary society was formed at Honolulu, Sandwich Islands, taking the name of the "Pacific Island Branch of the Woman's Board of Missions." The payment of one dollar constitutes annual membership; ten dollars, life membership. Thus woman's interest and woman's effort in connection with the missionary cause are advancing.

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

AUGUST, 1871.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

Ellsworth. Third monthly contribution of young ladies prayer circle, \$2 00
New Gloucester. Mrs. Salome H. Foxcroft, to constitute herself L. M. 25 00—\$27 00

NEW HAMPSHIRE.

Bennington. Mrs. Hannah S. Parker, 2 00
Keene Aux. By Rev. W. S. Karr, add'l, towards salary of Miss Wood, 102 85—104 85

VERMONT.

Benson. For "W. B. M.," 2 00
Castleton. Miss Olive B. Maynard, to const. herself L. M. 25 00
East Rutland Aux. Mrs. L. P. Flack, *Treasurer*, 4 00

<i>St. Albans.</i> Mrs. A. M. Plant,	4 25		
<i>Union Village.</i> Mrs. Lucy Lord,	1 00—36 25		
MASSACHUSETTS.			
<i>Athol.</i> Cong'l ch. and so., to const.			
Mrs. Phebe M. Thorp L. M.	25 00		
<i>Andover.</i> Miss Anna R. De Forest,	5 00		
<i>Boston.</i> Mt. Vernon church, Children's Miss'y Society, Mrs. B. F. Brown, President, Miss Scudder, Treasurer: from contributions, donations, and sales (of wh. \$180 for Mrs. Bissell's school, at Ahmednuggur, South India, \$70 for Mrs. Chandler's high-caste school, at Madura, India, and \$180 towards salary of Miss Agnew, at Ceylon), \$430; <i>Old South</i> church, "L. F. B.," monthly contribution, \$25 of wh. to const. Miss A. B. Child L. M., \$30; a friend, \$9; <i>Central</i> church, Mission Circles, Enghapers, \$7.41, Busy Bees, \$5, 12 41;	481 41		
<i>Charlestown.</i> Winthrop ch., M. I. Littlefield, to const. Mrs. Mary Littlefield L. M.	25 00		
<i>Dunstable.</i> E. R. Fletcher, to const. her sister, Miss Lucretia S. Fletcher, L. M.	25 00		
<i>Falmouth.</i> Mrs. A. Lewis, to const. Miss Martha L. Butler L. M.	25 00		
<i>Fitchburg</i> Aux. Central Cong'l ch., Miss Anna S. Haskell, Treasurer,	25 00		
<i>Great Barrington.</i> "A. C. T.,"	1 00		
<i>Grantville</i> Aux. Miss Kate E. Lee, Secretary and Treasurer: for support of Balu, a Bible-woman under Mrs. Bissell, at Ahmednuggur, and \$25 for Madura school,	86 50		
<i>Granby</i> Aux. Mrs. John Church, Treasurer: to const. Mrs. Perez Cook, Mrs. William A. Smith, and Miss Mary C. Kellogg, L. M.	75 00		
<i>Lincoln.</i> A Birth-day Gift, to const. Mrs. Caroline A. Flint L. M.	25 00		
<i>Leominster</i> Aux. Miss S. M. Haskell, Treasurer: to const. Miss Lydia Prescott, Miss Judith S. Thurston, and Miss Elizabeth A. Thurston, L. M's,	75 00		
<i>Lynn.</i> 1st Cong. ch., J. F. Patton's s. s. class, balance of salary for Bible-reader at Aintab,	37 50		
<i>Lenox.</i> Mrs. Emily Washburn, to const. herself L. M.	25 00		
<i>Malden</i> Aux. Jennie E. Holm, Tr.: "A Friend," to const. Mrs. William Whittemore L. M.	25 00		
<i>Newburyport</i> Aux. Mrs. H. A. Ingraham, Treasurer: (of which \$25 to const. Mrs. [Rev.] James Powell, L. M.),	100 00		
<i>Northampton.</i> Mrs. William S. Rush,	5 00		
<i>Rockport.</i> Mrs. Reuben Brooks, to const. herself L. M.	25 00		
<i>Sharon.</i> Mrs. Darius R. Lothrop,	5 00		
<i>Swaunpscott.</i> Mission Circle, add'l,	2 33		
<i>Townsend</i> Aux. Mrs. Lucy Proctor, Treasurer,	12 00		
<i>West Tisbury.</i> Mrs. Moses Adams,	1 50		
<i>Worcester.</i> Pomeroy Knowlton,	5 00		
<i>Williamstown.</i> South. S. S., by Geo. S. Mills, for pupil at Erzroom Mission-school, Turkey,	30 00—1,147 24		
RHODE ISLAND.			
<i>Providence</i> Aux. Miss Susanna E. Jackson, to constitute Miss Sarah E. Knowles, of Yarmouth, Mass., L. M.	25 00		
CONNECTICUT.			
<i>Colchester</i> Aux. Add'l, Mrs. Barrows, \$1; Children's Circle, 50c.	1 50		
<i>East Hampton</i> Aux. Mrs. Philo Bevin, Treasurer,	10 00		
<i>New Britain.</i> Mrs. W. A. Churchhill, to const. herself L. M.	25 00		
<i>New Milford.</i> Henry Ives, Esq., to const. Mrs. Harriet F. Ives, of Lee, Mass., L. M.	25 00		
<i>Southbury.</i> Ladies of Cong'l ch., collected by Mrs. M. A. Johnson,	17 75—79 25		
NEW YORK.			
<i>Addison.</i> Mrs. C. L. Barton,	1 00		
<i>Dunkirk.</i> In Memoriam of Mrs. Eunice D. Thompson (for China),	10 00		
<i>Morgan.</i> "A Friend," for Mission-school,	2 00		
<i>New York.</i> D. B. Hixon, for the "Warfield Scholarship" at Harpoot, annual contribution,	30 00		
<i>Rochester.</i> Mrs. S. Hamilton, for continuance of a pupil in Harpoot Seminary,	30 00		
<i>Westmoreland</i> Aux. Mrs. Emily C. Johnston, Treasurer: towards salary of Miss Rosella A. Smith, of the Madura Mission,	12 00—85 00		
PENNSYLVANIA			
<i>Otto</i> Aux. Mrs. E. R. Prentiss, Tr.	15 00		
OHIO.			
<i>Cincinnati.</i> Mrs. J. Y. Roots, to const. herself L. M.	25 00		
<i>Cleveland.</i> 1st Cong. ch., auxillary, Mrs. M. A. Loomis, Treasurer: (of wh. for pupil in Mission-school in Turkey, \$30),	50 00		
<i>Toledo.</i> "L. C.,"	5 00		
<i>Windham</i> Aux. Young Ladies Mission Circle, Miss Mary A. Clark, Sec'y, towards salary of Miss Sarah A. Clossen, Cesarea, Western Turkey,	70 00		
<i>Youngstown</i> Aux. Add'l, Mrs. P. T. Caldwell, Treasurer,	20 00—170 00		
CEYLON.			
<i>Batticotta.</i> Mrs. De Reimer (§25 of wh. to const. herself L. M.),	27 55		
Donations and subscriptions,	\$1,717 14		
Quarterlies, "Life and Light" (August),	42 75		
Quarterlies, Echoes,	11 50		
Total for month,	\$1,771 39		
RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.			
AUGUST, 1871.			
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.			
OHIO.			
<i>Marietta.</i> Woman's Miss'y Society, to be applied to the support of Sitka, a Bible-reader in Eski Zagra, and to constitute Mrs. Dorothy W. Mills L. M.; Alice A. Beech, Secretary; §25 00			
<i>Tallmadge.</i> Woman's Miss'y Society; Mrs. L. C. Walton, Treasurer;	11 50—\$36 50		
MICHIGAN.			
<i>Dexter.</i> Missionary Board,	4 25		
<i>Goodrich.</i> Collected by Mrs. A. Sanderson, from Mrs. M. A. Delano, \$1, Mrs. Martha Cummings, \$1, Mrs. E. Campbell, 50c.;	2 50		
<i>Romeo.</i> The first quarter's contribution of Woman's Miss'y Society, of which \$25 is from Miss T. S. Clark, to constitute herself L. M.; Mrs. C. A. Rawles, Treasurer;	64 00—70 75		
ILLINOIS.			
<i>Chicago.</i> New England Church, Woman's Miss'y Society, of wh. \$140 is to be applied to the salary of Miss Rendall, in India, \$60 to be paid on the salary of Miss Chapin, of China; Mrs. A. P. Kelley, Treasurer, §200; Leavitt st. Cong. church, Woman's Miss'y Society, §25;	225 00		
<i>Evanston.</i> Woman's Miss'y Society, to be applied to the salary of Miss Porter, of Pekin,	26 38		
<i>Galesburg.</i> 1st Cong'l church, by Miss C. K. Hoisington,	16 00		
<i>Hyde Park.</i> Mrs. S. P. Harrington's			

s. s. class, "Busy Gleaners," for the second year's support of their Bible-reader, Anna, \$45, and \$8) for Inkar, pupil in Harpoot Seminary, 75 00—342 38

WISCONSIN.

Appleton. Cong'l s. s., Mrs. Louisa F. Atkinson's class, for year ending May 15, 1871, for support of pupil in Miss Porter's school, China, 32 00
Beloit. Woman's Miss'y Society, Mrs. S. M. Clary, Treasurer, 5 00
Fond du Lac. Woman's Miss'y Society, Miss M. B. Doe, Treasurer, 29 80
Geneva. Woman's Miss'y Society, Mrs. W. H. Hammersley, Treasurer, 17 00
Menasha. Woman's Miss'y Society, Mrs. W. P. Rounds, Treasurer, 9 00
Oconomowoc. Woman's Miss'y Society, Miss Mary Fraser, Treasurer, 14 20
Princeton. From a few friends, 4 00
Sieboygan Falls. Woman's Miss'y Society, Mrs. I. P. Zonne, Treasurer, 2 80—118 80

IOWA.

Decorah. Woman's Miss'y Society, to const. Miss E. W. Douglass L. M.; Mrs. E. D. Adams, Treasurer; 25 00
Denmark. Woman's Miss'y Society,

of wh. \$25 is to const. Mrs. G. L. Epps L. M.; Miss Mary E. Day, Treasurer; 32 35
Fairfield. Woman's Miss'y Society, Mrs. David Webster, Treasurer, 21 50
 ———, "Signature," 5 00
Toledo. Woman's Miss'y Society, to be applied to the salary of Mrs. Coffing's assistant-teacher, at Marash, Turkey; Mrs. E. M. Barker, Treasurer; 9 45
Ogden Station. Woman's Miss'y Society, to be applied to the support of a pupil for one year in Mrs. Bissell's school, at Ahmednuggur; by Mrs. A. M. Palmer; 16 00
Waterloo. Woman's Miss'y Society, to be sent to Mrs. Coffing, at Marash, for the support of a Bible-reader, and the relief of the suffering poor in her school; Mrs. William H. Leavitt, Tr. 75 23—184 53

MISSOURI.

Breckenridge. Woman's Miss'y Society, 1 00

KANSAS.

Albany. Woman's Miss'y Society, Mrs. E. D. Thomas, Treasurer, 12 50

\$761 46

MISCELLANY.

CONVERSION AND DEATH OF MOSHESH.

THE following narrative is furnished by Mr. Tyler, of the Zulu mission:—

Readers of the Herald who have seen Mr. Casalis' book on the Basutos, will remember how kindly the chief of that tribe, Moshesh, protected the faithful and devoted band of French Protestant missionaries, though he gave but an intellectual assent to the truths of Christianity. In the early part of last year, this great chief died, and in his last days, as our French brethren think, gave decided evidence of piety. A few incidents mentioned by the Rev. F. Coillard, in a letter to an English Presbyterian minister in Durban, concerning Moshesh, will interest all readers. Mr. Coillard was for a time employed by the Zulu mission of the American Board, and was located at the Itumi station, where Singapansi is now the pastor. He wrote, April 1, 1870:—

"You may have heard that our Annual Conference was convened for the 12th of March. The baptism of Moshesh was to take place on the 20th, before the brethren parted, but the Lord ordered it otherwise. The old chief breathed his last on the 11th. The rains and swollen rivers prevented me and some of my colleagues

from being at Thababosiga in time, but I could fill volumes in relating all I have heard of interest about his conversion. We knew that for a long time Moshesh had been anxious about his soul, and for a long time the advice of one of his renegade sons seemed to hinder the work of the Spirit of God. But grace had, at last, the victory. One day a Christian named Meretta was reading to him the 32d Psalm,—'Blessed is the man whose transgressions are forgiven.' 'Stop. Read that again,' said the chief; and it was repeated over and over again. 'How is it possible that I never heard that before? Why did you hide from me such comforting news? Blessed is the man whose transgressions are forgiven.' A few days after, M. Jousse went to see him, and opened the New Testament at the 14th chapter of John. He did not go far. 'In my father's house are many mansions.' 'What!' cried the chief, enraptured. 'Do repeat that again'; and he followed the missionary's voice. 'Ah! what wonderful news! How is it that I never heard that before? Why did you keep it from me? And yet I was nearly lost! O, what a King is Jesus! Such a good, loving King! He has prepared a mansion

for me. What astonishing love! How hard for a rich man to enter into the kingdom of God! How hard for those who have entrained themselves with many wives, and set their hearts on the things of this world! From that time light had burst on his dark mind, and the work of conversion was complete. All was peace and joy. Many interesting and touching facts are told of these, his last days on earth. The people who attended him say his sick room was so happy, that they forgot Moshesh was ill. He never complained, but his heart was so full of joy that he constantly spoke. Sometimes, in the middle of the night, he would burst into laughter. At first his attendants thought he was dreaming, but his mind was still pondering on the mansion prepared for him in the Father's house.

"He called all his children together, and had for each some special message. His heart was weeping over his renegade sons, and he entreated them with tears, calling them by name, to come to God. He ordered all his people to attend his baptism, and bring provision for a month, that they might 'sit together,' and that he might tell them all the great things the Lord had done. He did not wish to be baptized till all the nation were together, for 'they never would believe that I was converted,' he said. 'They would think it an invention of the missionaries, and I must confess my Saviour before them all.' But feeling his end near, he said, 'I must now be baptized. My people and the missionaries have delayed coming, and I cannot wait; but it is all right. I go to my Father's house. I leave on Friday, but you must not weep for me. My departure will be a time of rejoicing to all. During Thursday night, after giving his last orders and messages, forgetting nothing and none, he slept soundly. Friday morning, at nine o'clock, he coughed, and suddenly cried out, 'Help me that I may fly. Help me that I may fly!'

"Abraham, an apostate, rushed to the bed, and raised him in his arms. but the spirit had already fled, and nothing was left but its earthly envelope.

"Thousands of people had already gathered, and the funeral was an impos-

ing one, but the pervading feeling was one of great joy. Molaspo, eldest son of Moshesh, and his successor, with his friends, try to hide all this, extol the *heathen* Moshesh, and say nothing of the *Christian*. It is painful, to the utmost. Last Sunday I went to the village, followed by the whole church, to offer consolation, according to the heathen custom. Elia and Nathaniel spoke earnestly and tenderly in presence of several hundred people. They related all they knew of their late and well-beloved chief's conversion and death. That was too much for his son. He could not bear it, and left before they had done. Nevertheless, the impression was a deep one on the people. No one but the chief left the meeting, and all were amazed at what they heard. They knew that some facts of Moshesh's death had been kept from them, and were glad to hear them."



A CHRISTIANIZED FEAST IN MICRONESIA.

MR. DOANE wrote from Ponape, September 8, 1870: —

"To-day we had one of those side views, those glimpses — flashes — which God often gives his laborers, lifting the veil a little to let them see how truly their work is prospering. What I refer to is a 'feast' given by the King to dedicate a feast-house. The whole thing was, in its conduct, so much an affair of civilization, and of Christianity, I could not but say, the new kingdom has come. A few years since such a feast would have been a time of ava pounding and drinking, and of the use, too, of other liquors, and the false gods of the island would have been prayed to, and sung to, and howled to; and the whole scene would have partaken more of the 'pit' than of heaven or earth. But here was this feast, gathering six or eight hundred persons, presided over by the King; but the first thing in order was *prayer*; then a 'talk' from the missionary, who a few years since could have hardly elbowed his way up to near the 'throne, from hatred; then songs of praise to God; then a general 'talk,' the King himself leading off, really *praising* the Saviour's thought, which was started as a theme,

namely, 'to care less for the body than the soul.' He talked well, showing that he thinks and understands these things, though, poor man, just now he is a captive in thralldom to liquor.

"We had ten short speeches, for the big ones here like to make a speech as well as the big ones at home. I believe, however, that is a fault common to humanity the world over, all love to *palaver*. All of our speeches were good; and so the feast passed off, in what I called a *sensible, Christian* manner. There were, it is true, firing of guns and 'bravos' over every new group of fruit-bearers, and native songs were sung; but there was no rowdyism — no intoxication, no fighting or brawls. Nothing, indeed, essentially improper. So much for the influence, direct and indirect, of the 'good word.' O, it is coming — surely coming — the 'new heaven and the new earth,' 'the new Jerusalem' coming down from God out of heaven, adorned as a bride for her husband.' It is surely dawning on us here on this heathen isle. And I don't think

it is *far* off. There are many premonitions of its approach."

—◆—

A GENEROUS GIFT.

THE Smith American Organ Company, learning through Secretary Clark, that an organ was needed in the college at Beirut, Syria, have generously given one of their best instruments to that institution. The missions abroad have had frequent occasion to thank this house for similar favors.

Messrs. Alpheus Hardy & Co. have kindly offered to send the organ by one of their vessels, free of charge, to Beirut.

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ARRIVALS.

MR. AND MRS. CHAPIN, and Miss Jane E. Chapin, of the North China Mission, who sailed from San Francisco, May 1, reached their station at Tung-cho, June 17th.

Messrs. Sanders and Smith, with their wives, who embarked for Ceylon May 10, from New York, arrived at Batticotta July 4th.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.		
Sherman, Washington Memorial church,	7 00	
Cumberland county.		
Cumberland Centre, Cong. ch. and so.	11 00	
Falmouth, 2d Cong. ch. and so.	6 35	
Freeport, 1st Cong. ch. and so. (of which from Mrs. S. A. Hobart, 20, J. J. Bulfinch, 10, Mrs. E. F. Harrington, 5, Mrs. S. L. Belcher, 5, Capt. George Bacon, 2.50, coll. 7.50);	50 00	
Gorham, Cong. ch. and so. 47.33; a friend, 20;	67 33	
Lewiston, Pine st. Cong. ch. and so. (of wh. from A. D. Lockwood, to const. LEMUEL H. STOVER, Harpswell, H. M., 20);	425 00	
Portland, 2d Cong. ch. and so. (of wh. from Mrs. Crocker, 2, W. W. Thomas, 100), 174.39; Plymouth Cong. ch. and so. m. c., 3 months. 37.35;	211 77	
South Freeport, Cong. ch. and so.	38 00	
Yarmouth, Cong. ch. and so. 90; 1st Cong. ch. and so. (coll. 44, m. c. 16), 60; Mrs. Mary Chase, 10; a breast pin, 50c.;	160 50—969 95	
Franklin county Aux. Soc. Rev. I. Rogers, Tr.		
Weld, Cong. ch. and so.	4 00	
Hancock county.		
Ainherst and Aurora, Cong. ch. and so. m. c. 4.38; Rev. H. S. Loring, 7.62;	12 00	
Bucksport, Elm st. Cong. ch. and so.	50 00	
Castine, Trin. Cong. ch. and so. m. c.	20 19	
Orland, Cong. ch. and so.	50 60	
West Brooksville, Cong. ch. and so.	10 00—142 19	
Kennebec county.		
Augusta, South Cong. ch. and so. m. c.	55 00	
Hallowell, Cong. ch. and so., annual coll. 114.85, m. c. 16 89;	131 74	
Monmouth, Cong. ch. and so.	10 00	
Waterville, Cong. ch. and so.	7 41	
Winslow, Cong. ch. and so.	30 00—234 15	
Lincoln and Sagadahoc counties.		
Bath, Winter st. Cong. ch. and so. m. c.	87 74	
Thomaston, Cong. ch. and so.	15 00	
Topsham, Cong. ch. and so.	16 00	
Woolwich, Cong. ch. and so.	25 00—143 74	
Oxford county.		
Andover, Cong. ch. and so.	26 00	
Bethel, 1st Cong. ch. and so. 28; 2d Cong. ch. and so. 10;	38 00	
Norway, Cong. ch. and so.	18 00	
Oxford, Cong. ch. and so.	7 00	
Sumner, Cong. ch. and so.	12 00	
Turner, Cong. ch. and so.	9 25—110 25	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, a friend in 1st church,	50 00	
Piscataquis county.		
Brownville, Cong. ch. and so.	9 00	
Foxcroft and Dover, Cong. ch. and so.	6 50	
Garland, Cong. ch. and so. m. c.	7 50—23 00	
Somerset county.		
Skowhegan, Cong. ch. and so.	27 00	
Union Conf. of Ch's.		
Fryeburg, Cong. ch. and so.	20 00	

Lovell, Cong. ch. and so.	18 35	Warner, Cong. ch. and so.	46 50—265 92
North Waterford, Cong. ch. and so. 14; a friend, 1;	15 00	Rockingham county.	
Waterford, Cong. ch. and so., add'l, 25; Dea. Gage, deceased, 200; Mrs. J. A. D., 5;	230 00—283 35	Candia, Cong. ch. and so.	35 12
Waldo county.		Deerfield, Cong. ch. and so.	33 00
Belfast, 1st Cong. ch. and so.	27 00	Epping, 1st Cong. ch. and so.	29 73
Rockport, Cong. ch. and so.	4 00	Exeter, 2d Cong. ch. and so., annual coll. 117; Union m. c. at 2d Cong. ch. 29.42, to const. Mrs. MARY A. STREET, H. M.	146 42 39 00
Sandy Point, Capt. Stowers, Searsport, 1st Cong. ch. and so.	24 00—58 00	Greenland, Cong. ch. and so.	
Washington county.		Hampton, Cong. ch. and so., with previous dona., to const. MORRIS HOBBS, H. M.	82 56 11 25
Calais, 1st Cong. ch. and so.	40 00	Kingston, Cong. ch. and so.	40 50
Dennysville, Cong. ch. and so.	30 00	North Hampton, Cong. ch. and so.	46 50
Machias, Centre st. Cong. ch. and so.	45 51	Raymond, Cong. ch. and so.	5 00
Milltown (St. Stephen's, N. B.), Cong. ch. and so.	152 90	South Hampton, James Palmer, Stratham, Cong. ch. and so., to const. PHINEAS MERRILL, H. M.	100 00—629 08
Princeton, Cong. ch. and so.	16 15—284 56	Strafford county.	
York county.		Centre Harbor, Cong. ch. and so. (of wh. for mission to the Bulgarians, 20),	31 00
Buxton Centre, Cong. ch. and so.	8 00	Dover, Belknap Cong. ch. and so.	35 00
Elliot, Cong. ch. and so.	10 00	Farmington, Cong. ch. and so. m. c., with prev. dona., to const. GEORGE M. HERRING, H. M.	85 53
Kennebunk, Union ch. and so.	129 53	Sanbornton, Cong. ch. and so.	41 35
Kennebunkport, 1st Cong. ch. and so.	10 00	Tamworth Cong. ch. and so.	30 00
Lyman, Cong. ch. and so.	11 00	Wakefield, Cong. ch. and so.	10 00—231 88
York, 1st Cong. ch. and so.	37 20—205 73	Sullivan co. Aux. Soc. N. W. God- dard, Tr.	
	2,542 92	Claremont, Cong. ch. and so. 37; D. M. Ide, 10; M. S. C. 25c., Tommy Harris, 10c.;	47 35
Legacies.—Wells, Mrs. Hannah Gooch, add'l, by J. Dane, Ex'r,	500 00	Lempster, Cong. ch. and so.	5 00
	3,042 92	Meriden, Mrs. Jesse Carter,	1 00
		Newport, Cong. ch. and so., to const. MARY L. BASCOM, H. M.	101 38—154 73
			2,535 08
NEW HAMPSHIRE		Legacies.—Milford, Rev. Humphrey Moore, D. D., by George A. Rams- dell, Ex'r,	500 00
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Pelham, Miss Abiah Cutter, balance by Daniel Atwood, Ex'r,	733 80—1,233 80
Alstead Centre, Cong. ch. and so.	12 89		3,768 88
Keene, 2d Cong. ch. and so. 24.10;	49 10	VERMONT.	
Ezra Livermore, 25;	12 45	Bennington county.	
Marlboro, Cong. ch. and so.	8 50	Bennington, 2d Cong. ch. and so., coll. 137.24, m. c. 10.38;	147 62
Nelson, Cong. ch. and so.	16 64	Bennington Centre, Cong. ch. and so. annual coll., 289.63, m. c. 8 months, 30.37;	320 00
Rindge, Cong. ch. and so.	10 00	Dorset, Cong. ch. and so.	47 00
Sullivan, Cong. ch. and so.	13 73	Manchester, Cong. ch. and so., to const. LEVI D. COR, H. M.	104 67—619 29
Swanzy, Cong. ch. and so.	50 00	Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Troy, Cong. ch. and so. (of wh. Rev. L. Brigham, 10, A. Baker, 10, A. Ripley, 13);	54 32	East St. Johnsbury, Cong. ch. and so.	100 00
Walpole, Cong. ch. and so.	57 15—284 78	St. Johnsbury, North Cong. ch. and so., 75.48; South Cong. ch. and so. 52; Friends of Missions, 1,300; Estate of Erastus Fair- banks, 500;	1,930 48
Winchester, Cong. ch. and so.		Waterford, 1st Cong. ch. and so.	40 54—2,071 02
Cook county.		Chittenden co. Aux. Soc. E. A. Ful- ler, Tr.	
Gorham, Cong. ch. and so.	12 50	Burlington, 1st Calv. Cong. ch. and so. m. c.	33 44
Grafton county.		Jericho Centre, Cong. ch. and so.	48 50—54 94
Campton, Cong. ch. and so.	18 00	Franklin co. Aux. Soc. C. B. Switt, Tr.	
Hanover, Cong. ch. and so. of Dart- mouth College, to const. JOHN C. PROCTOR, H. M.	175 00	Franklin, Cong. ch. and so.	15 00
Littleton, Cong. ch. and so.	130 80	St. Albans, Cong. ch. and so.	355 33—370 33
Lyme, Cong. ch. and so., to const. NANCY FRANKLIN, H. M.	100 00	Grand Isle county.	
Plymouth, Cong. ch. and so., for work in Japan, to const. Rev. CY- RUS RICHARDSON, H. M.	83 00	Grand Isle, Cong. ch. and so.	13 00
Wentworth, Cong. ch. and so.	20 00—526 80	South Hero, Cong. ch. and so.	32 00—45 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Lamoille county.	
Amherst, Cong. ch. and so.	55 91	Johnson, Cong. ch. and so.	28 00
Bennington, Cong. ch. and so. 15.53; Hannah S. Parker, 3;	18 58	Orange county.	
Greenfield, Union Cong. ch. and so.	34 00	Bradford, Cong. ch. and so.	83 75
Hollis, Cong. ch. and so., to const. Rev. JAMES LAIRD, H. M.	90 90	Chelsea, Cong. ch. and so.	41 00
Manchester, a friend,	30 00	Thetford, 1st Cong. ch. and so.	74 70
Mason, Dying gift of Martha J. Mer- riam, 75; Lucy M. Merriam, 25;	100 00	Wells River, Cong. ch. and so.	69 00
Mount Vernon, Member of Cong. ch.	10 00	West Newbury, Cong. ch. and so.	15 00
Nashua, Rev. A. Alvord,	5 00	West Randolph, Cong. ch. and so.	57 00
New Ipswich, Cong. ch. and so. m. c.	69 00	Williamstown, Cong. ch. and so.	23 50—354 95
Pelham, Mrs. H. C. Wyman, with previous dona., to const. MARY T. GAGE, H. M.	25 00—429 39		
Merrimac co. Aux. Soc.			
Chichester, Cong. ch. and so.	6 00		
Concord, South Cong. ch. and so., to const. Rev. S. L. BLAKE, H. M.	73 53		
East Concord, Cong. ch. and so.	12 00		
Epsom, J. S. Pillsbury,	20 00		
Hopkinton, Cong. ch. and so.	31 00		
Northfield and Tilton, Cong. ch. and so.	31 00		
Pittsfield, Cong. ch. and so.	40 89		
Salisbury, Cong. ch. and so.	5 00		

Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Craftsbury, Cong. ch. and so. (of wh. m. c., 5 months, 37.10) with prev. dona., to const. Mrs. RUTH S. WILD, Craftsbury, and Rev. AZEL W. WILD, Greensboro, II. M., 52 35; Ladies' Missy's Ass'n, 25;	77 35
Derby, E. A. Stewart,	10 00
Greensboro, Cong. ch. and so.	19 63
Morgan, Cong. ch. and so.	2 50
Newport, Cong. ch. and so., annual coll.	36 00
West Charlestown, Cong. ch. and so., annual coll. 75.80; Mrs. Charles Cummings, 5;	80 80—226 28
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c., 2 months,	19 35
Clarendon, Cong. ch. and so., coll. 102.15, m. c. 27 43, to const. Mrs. EMMA C. BENSON, II. M.	129 63
Pittsfield, Cong. ch. and so.	22 00
Rutland, Cong. ch. and so. m. c.	18 22
West Rutland, Cong. ch. and so.	3 00—192 20
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, I. Wood,	10 00
Berlin, Cong. ch. and so.	30 50
Montpelier, Cong. ch. and so.	148 90—189 40
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	22 00
Brattleboro, Central Cong. ch. and so. m. c. 116.71; C. F. T., 50; a friend, 6 47;	173 18
Dummerston, Cong. ch. and so.	50 03
Putney, Cong. ch. and so. 20.25; Rev. Amos Foster, 2;	22 25
Saxton's River, Cong. ch. and so.	7 00
West Brattleboro, C. Jacobs,	50 00
Westminster East, Miss Albee,	1 01
Westminster West, Ira Goodhue,	5 00
Windham, Cong. ch. and so.	42 47—372 93
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Ascutneyville, Mr. and Mrs. Allen Murray,	20 00
Ludlow, a friend, 10; P. B. 2;	12 00
Norwich, Cong. ch. and so. m. c., 3 months, 29.15; J. G. Stimson, 100;	129 15
Royalton, Cong. ch. and so., annual coll. 20.53, m. c. 8 97;	29 50
Sharon, Cong. ch. and so.	40 00
West Hartford, Cong. ch. and so., annual coll.	37 00
Woodstock, 1st Cong. ch. and so.	14 13—281 78
	4,836 12
	125 00
	4,961 12
MASSACHUSETTS.	
Barnstable county.	
East Dennis, Rev. William Leonard,	2 00
Provincetown, Cong. ch. and so.	11 40
Truro, 1st Cong. ch. and so.	30 00
Yarmouth, 1st Cong. ch. and so., annual coll., add'l,	70 19—113 59
Berkshire county.	
Becket, North Cong. ch. and so. 60; 1st Cong. ch. and so. 2;	62 00
Dalton, Cong. ch. and so.	23 30
Lee, Cong. ch. and so. (of wh. from Harrison Garfield, to constitute CHARLES H. SABIN, II. M., 100)	740 00
New Marlboro, 1st Cong. ch. and so., annual coll. 110, m. c. 30, to const. GEORGE ROBBINS, II. M.	140 00
North Adams, E. M. Harrison,	10 00
Pittsfield, 1st Cong. ch. and so., annual coll.	857 53
Richmond, Cong. ch. and so.	23 00
Sheffield, Cong. ch. and so.	72 10
Stockbridge, Cong. ch. and so. 5; Missy's Society of Cong. ch. 59.69;	55 69
Williamstown, Williams College, add'l,	25 00—2,013 62
Boston and vicinity.	
Boston, of wh. from a friend, 500; L. T. S., 50; Mrs. H., 50; H. P. H., 50; A., 40; a friend, 10; W. H. Jones, 5; a friend, 1;	2,936 35
Chelsea, Winn. Cong. ch. and so. m. c. 47.85; Central Cong. ch. and so. m. c. 23.33;	76 18
Revere, Cong. ch. and so.	3 50—3,016 03
Bristol county.	
Westport, Rev. H. P. Leonard,	2 00
Brookfield Ass'n. William Hyde, Tr.	
North Brookfield, Persis Howe,	5 00
Warren, Cong. ch. and so.	21 44—26 44
Essex county.	
—, A friend,	100 00
Andover, Mrs. John Aiken, 100; a friend, 10; Rev. H. S. De Forest, 10; J. K. Kilbourn, 5;	125 00
Ballardvale, Cong. ch. and so.	40 00
Methuen, 1st Cong. ch. and so., of wh. m. c., 3 months, 68.61;	225 70
North Andover, Trin. Cong. ch. and so., to const. Mrs. LYDIA P. DALTON, II. M.	151 12—641 82
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury and Salisbury, Union Cong. ch. and so.	30 00
Bradford, Cong. ch. and so.	133 34
Haverhill, North Cong. ch. and so. 415.00; West Cong. ch. and so. 57.75;	472 75
Ipswich, South Cong. ch. and so. m. c. 219; 1st Cong. ch. and so. 63.65; a friend, 10;	292 65
Newburyport, a friend,	10 00—938 74
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c. 13.37; Washington st. Cong. ch. and so., family concert, "third year," 7; a friend, 2 50;	22 87
Boxford, 1st Cong. ch. and so.	75 00
Lynn, Pleasant st. Cong. ch. and so.	6 53
North Beverly, Rev. E. W. Harrington,	25 00
Rockport, 1st Cong. ch. and so., to const. Rev. C. C. MCINTYRE, H. M.	100 00
Topsfield, Cong. ch. and so., to constitute CHARLES HERRICK, II. M.	150 00
West Boxford, a friend,	5 00—384 45
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Ashfield, Cong. ch. and so.	22 90
Barnardston, Ortho. Cong. ch. and so.	33 57
Coleraine, Rev. D. A. Strong,	5 00
Conway, Cong. ch. and so. m. c.	13 79
East Hawley, Cong. ch. and so.	10 60
Greenfield, 2d Cong. ch. and so. 59.57; 1st Cong. ch. and so. 27; W. B. Washburn, to const. ANNA R. WASHBURN, II. M., 100; Rev. S. H. Lee, 25; an aged woman, avails of silver left at her decease for Foreign Missions, "her all," 10.65;	213 22
New Salem, Rev. D. Eastman,	20 00
Northfield, Trin. Cong. ch. and so.	24 37
Orange, Cong. ch. and so. 30; E. P. Foster, 10;	40 00
South Deerfield, Cong. ch. and so.	30 51
Warwick, Trin. Cong. and so.	42 00—455 96
Hampden co. Aux. Soc. Charles Marsh, Tr.	
Agawam, Cong. ch. and so.	101 08
Blandford, Cong. ch. and so.	14 60
Chicopee, 3d Cong. ch. and so. 195; 2d Cong. ch. and so., with prev. dona., to const. MONROE ANDERSON, MARY SWETLAND, ANDREW MILLER, B. B. BELCHER, II. M., 114.83; 1st Cong. ch. and so., to const. HORATIO COLTON, II. M., 126.83;	436 65
East Longmeadow, Cong. ch. and so.	80 33
Holyoke, 2d Cong. ch. and so.	33 00
Longmeadow, Ladies' Benev. Soc'y,	69 30

Ludlow, Cong. ch. and so.	100 00	Natick, Rev. Daniel Wight,	15 00
Monson, Cong. ch. and so., coll.		Newton Centre, W. H. Wardwell.	100 00
156.14, m. c. 23.95; A. W. Porter, \$00; E. F. Morris, to const.		North Chelmsford, 2d Cong. ch. and so.	60 00
Mrs. LOUISE J. MORRIS, H. M. 100;	1,080 09	Reading, Old South Cong. ch. and so.	38 66
Southwick, Cong. ch. and so.	5 29	Somerville, Winter Hill Cong. ch. and so., to const. JAMES L. WHITAKER, H. M.	100 00
South Wilbraham, Cong. ch. and so.	70 00	South Natick, John Eliot Cong. ch. and so.	46 81
Springfield, North Cong. ch. and so., to const. EDWARD McELWAIN, Rev. HENRY M. COOLEY, H. M., 170 10; South Cong. ch. and so. 157; "M. C., a thank-offering," 1,000;	1,327 10	Sudbury, Cong. ch. and so.	31 02
Tolland, Cong. ch. and so.	11 10	Wakefield, 1st Cong. ch. and so.	310 00
Westfield, 2d Cong. ch. and so. 233.19; 1st Cong. ch. and so. 175.98; Mrs. A. P. Rand, 10;	419 17	Waltham, Trin. Cong. ch. and so., balance,	33 00
West Springfield, 1st Cong. ch. and so. 14.64; Park Cong. ch. and so. 11;	25 64	Woburn, 1st Cong. ch. and so.	550 00-4,689 68
Wilbraham, Cong. ch. and so.	46 04-3,819 37	Middlesex Union.	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		Ayer, Ortho. Cong. ch. and so. 13.70; Henry Winchester, 10;	23 70
Amherst, 2d Cong. ch. and so. 10; Rev. L. P. Hickok, D. D., 30;	40 00	Fitchburg, Calv. Cong. ch. and so. m. c.	22 61
Chesterfield, Cong. ch. and so. 40.55; a friend, 2;	42.55	Groton, Union Ortho. Cong. ch. and so.	176 25
Cummington, Village Cong. ch. and so.	28 15	Lancaster, Member of Evan. church, 20; Edw. Phelps, 10;	80 00
Easthampton, a friend,	10 00	Maynard, Cong. ch. and so.	25 00
Enfield, Cong. ch. and so., to const. CHARLES E. CARY, GEORGE W. POPE, ARTHUR J. N. WARD, H. M.	350 00	Westford, Union Parish ch. and so., add'l,	1 25-278 81
Greenwich, Cong. ch. and so.	93 60	Nantucket county.	
Haydenville, Cong. ch. and so.	225 00	Nantucket, 1st Cong. ch. and so.	30 00
Hadley, Russell Cong. ch. and so. m. c., 2 months,	31 49	Norfolk county.	
Huntington, 2d Cong. ch. and so., coll. 52.35, m. c. 30;	82 35	Brookline, Harvard Cong. ch. and so m. c. 2 mos.	24 57
Middlefield, Cong. ch. and so.	115 00	Dedham, Mrs. N. T.	1 00
North Amherst Cong. ch. and so.	74 55	East Randolph, Winthrop Cong. ch. and so. 94.86; "Ladies," 47.85;	142 71
Northampton, 1st Cong. ch. and so. (of wh. coll. 370.58, m. c. 173 87), 544.45; Edwards Cong. ch. and so. (of wh. coll. 87.90, m. c. 37.02), 124.92;	669 37	Franklin, Cong. ch. and so. 85.30; Chas. S. Bassett, 15;	100 30
Plainfield, Cong. ch. and so.	76 67	Grantville, Cong. ch. and so. m. c.	87 52
South Amherst, Cong. ch. and so.	25 00	Hyde Park, 1st Cong. ch. and so. with prev. dona. to const. ZENAS ALLEN, HENRY S. ADAMS, H. M.	133 20
South Hadley, 1st Cong. ch. and so., to const. HARVEY JUDD, H. M., 50; a friend, 25;	75 00	Jamaica Plain, Central Cong. ch. and so.	35 00
South Hadley Falls, Rev. R. Knight's church, 113; Cong. ch. and so., to const. JOHN GAYLORD, H. M., 104;	217 00	Medfield, 2d Cong. ch. and so.	82 00
West Cummington, Cong. ch. and so.	8 85	Needham, Evan. Cong. ch. and so.	20 00
Westhampton, Cong. ch. and so. 123 50; a friend, 5;	128 50	Norfolk, Cong. ch. and so.	31 55
Williamsburg, 1st Cong. ch. and so.	80 00-2,373 08	South Braintree, Cong. ch. and so. 8.34; a friend, 5;	13 34
Middlesex county.		South Weymouth, 2d Cong. ch. and so., to const. HENRY DYER, H. M.	100 00
Ashland, 1st Cong. ch. and so.	30 00	West Medway, Cong. ch. and so. 163.25; a friend, 2;	170 25
Brighton, Evan. Cong. ch. and so.	11 00	West Roxbury, South Evan. ch. and so.	48 56
Cambridge, Shepard Cong. ch. and so.	114 31	Wrentham, Cong. ch. and so. coll. 39; m. c. 8; Jemima Hawes, 10;	57 00-1,047 00
Cambridgeport, Pilgrim Cong. ch. and so. m. c. 110; Prospect st. Cong. ch. and so. m. c. 10; Mrs. W. H. D., 100;	220 00	Old Colony Auxiliary.	
Charlestown, Winthrop Cong. ch. and so.	1,515 58	Cohasset, 2d Cong. ch. and so., annual coll. 48.67; m. c. 38.01;	86 68
Draut, Cong. ch. and so. m. c. 13; West Cong. ch. and so. 57.55;	70 55	Lakeville, Cong. ch. and so.	64 75
East Cambridge, Evan. Cong. ch. and so. 50; William Wyman, to const. Rev. SAMUEL BELL, H. M., 50;	100 00	Marion, Cong. ch. and so.	13 00
Everett, Cong. ch. and so.	25 00	Mattapoisett, Cong. ch. and so.	24 00-188 43
Framingham, Plymouth Cong. ch. and so.	50 00	Plymouth county.	
Lincoln, 1st Cong. ch. and so.	218 00	Abington, 1st Cong. ch. and so. m. c.	63 00
Lowell, Kirk st. Cong. ch. and so., annual coll. (of wh. from Samuel W. Stickney, to const. Rev. JOHN L. EWELL, Clinton, Iowa, H. M., 100), 738; 1st Cong. ch. and so. 90;	828 00	Bridgewater, Central Sq. Cong. ch. and so. m. c. 5; annual coll., bal. 1;	6 00
Malden, Trin. Cong. ch. and so. 183.25; "T." 6;	189 25	Campello, Ortho. Cong. ch. and so. 75.15; Sarah Packard, 10;	85 15
Marlboro, Cong. ch. and so. m. c.	33 50	Kingston, 2d Cong. ch. and so. annual coll.	41 00
		Marshfield, 2d Trin. Cong. ch. and so.	15 00
		North Bridgewater, Porter Cong. ch. and so.	205 00-415 15
		Taunton and vicinity.	
		Fall River, Cong. ch. and so. (of wh. from Nathan Durfee, to const. CHARLES J. HOLMES, MARY A. HOLMES, Mrs. C. V. BURNHAM, H. M. 500; C. V. S. Remington, to const. ROBT. K. REMINGTON, 2d, H. M. 100) annual coll. 1,951.15; m. c. 216.62; Richard Borden, 500;	2,067 77
		North Dighton, Central Cong. ch. and so.	55 45
		Norton, Trin. Cong. ch. and so.	9 50

West Attleboro, Cong. ch. and so.	16 60-2,149 32
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Ashburham, 1st Cong. ch. and so.	52 00
Gardner, "Friends," to const. CHAS. P. WOOD, II. M.	150 00
Templeton, Cong. ch. and so. m. c.	28 00
Winchendon, North Cong. ch. and so. bal.	47 75—277 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, Cong. ch. and so.	35 40
Clinton, C. L. Swan,	100 00
Paxton, Rev. T. L. Ellis,	10 00
Southboro, M. A. Emery, for China,	6 00
Webster, a friend,	20 00
Worcester Union Cong. ch. and so. m. c. 185.10; Plymouth Cong. ch. and so. 48; David Whitcomb, 1,000; Mrs. Marcia Kuowiton, 5; Mrs. R. W. Whittemore, 4;	1,243 10-1,414 50
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Grafton, Cong. ch. and so. 47.77; a friend, 200;	247 77
Milford, A. G. Underwood,	20 00
Northbridge, Cong. ch. and so. m. c. 12 mos.	40 00
Sutton, Cong. ch. and so.	112 10
Westborough, Evan. Cong. ch. and so. to const. REV. II. P. DE FOREST, SAMUEL M. GRIGGS, II. M.	179 77
Whitinsville, Cong. ch. and so. annual coll. 1,638.50; m. c. 657.84; a friend, 5;	2,301 34-2,900 98
	27,176 72
—, three friends,	2,500 00
	29,676 72

<i>Legacies.</i> — Andover, Eliza A. Pier-son, by Rev. David Oliphant,		475 00
Hatfield, Lois Dickinson, by George W. Hubbard, Ex'r,	5 00	300 00
Jamaica Plain, Ann W. Swett,	300 00	
Milford, Sophia Jones, by George B. Pierce, Ex'r,	50 00	
West Stockbridge, Benjamin Cone, add'l by H. W. Taft and G. J. Tucker, Trustees,	500 00	
Whitinsville, E. W. Fletcher, add'l by P. W. Dudley, Ex'r,	300 00	
Woburn, Mary W. Cutter, by Ephr. Cutter, Ex'r,	100 00-1,775 00	
		31,451 72

RHODE ISLAND.

Barrington, Cong. ch. and so. and Sab- bath School, annual coll. 316.75; Female prayer-meeting at the Ferry, 2.25;	319 00
Bristol, Cong. ch. and so. (of wh. fr. Charlotte DeWolfe and Maria D. W. Rogers, 2 0; Ladies' Missionary So. 49), to const. PETER CHURCH, PAR- MENAS SKINNER, JR., MRS. EMMA L. LANE, EMILY F. MANCHESTER, II. M.	418 00
Elmwood, Cong. ch. and so.	21 39
Kingston, Cong. ch. and so.	15 00
Little Compton, United Cong. ch. and so.	62 00
Pawtucket, Cong. ch. and so. m. c.	90 11
Providence, Beneficent Cong. ch. and so. 33.47; Geo. II. Corliss, 500; a friend to const. LEWIS WILLIAMS, Pomfret, Conn. II. M. 100; "In memory of one who has exchanged earth for heaven," 10; a friend, 4;	652 47
Tiverton, Cong. ch. and so.	50 00-1,627 97

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Brookfield Centre, Cong. ch. and so.	25 10
Danbury, 1st Cong. ch. and so. (of wh. fr. Eli T. Hoyt, to const. MARY COWLES HOYT, H. M. 100.)	212 00
East Bridgeport, Cong. ch. and so.	41 06
Redding, Cong. ch. and so.	29 55
Sherman, Cong. ch. and so.	33 00

Stratford, Ladies' Soc'y, to const. MRS. MARY E. BURRITT, II. M.	132 00
Trumbull, Cong. ch. and so. annual coll.	21 50—497 21
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Black Rock, Cong. ch. and so.	64 33
Bridgeport, 1st Cong. ch. and so.	180 00
Darien Depot, Rev. E. D. Kinney,	2 00
Greenwich, 2d Cong. ch. and so. for support of D. W. Osgood, M. D., and wife, Fochow,	900 00
Long Ridge, Cong. ch. and so.	10 00
North Stamford, Cong. ch. and so.	20 00
South Norwalk, Cong. ch. and so. with prev. dona. to const. WM. C. BURKE, MRS. HARRIET A. BOUTON, II. M.	186 76
Westport, Saugatuck Cong. ch. and so.	104 00-1,467 09
Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
Bolton, Cong. ch. and so.	26 25
Collinsville, Cong. ch. and so.	75 00
East Windsor, 1st Cong. ch. and so.	60 00
Enfield, 1st Cong. ch. and so.	130 00
Hartford, Wethersfield Ave. Cong. ch. and so. m. c. 70.72; Rev. J. C. Bodwell, D. D., to const. Rev. J. C. BODWELL, JR., Hartford, Rev. AARON W. FIELD, Grotton, II. M. 100; a friend, 3;	173 72
Hartland, Cong. ch. and so.	10 00
Manchester, 2d Cong. ch. and so. to const. MOSES SCOTT, MARY ANN SCOTT, GEO. M. SPENCER, II. M.	172 75
Marlboro', Cong. ch. and so. coll. 29.6; m. c. 1.60;	31 20
Poquonock, Cong. ch. and so.	18 43
South Windsor, 2d Cong. ch. and so.	16 05
Unionville, 1st Cong. ch. and so.	127 00
West Hartford, Charles Boswell, to const. MARCELLUS BOWERS, New York city, H. M.	100 00
Windsor, Cong. ch. and so.	60 00-1,000 40
Hartford co. South Consociation.	
Middletown, South Cong. ch. and so. 50; 3d Cong. ch. and so. coll. 26.55; m. c. 2; Jacob F. Huber, for Rev. Mr. Penfield's station, South India, 2;	80 55
New Britain, Charles Nichols,	5 00—85 55
Litchfield co. Aux. Soc. G. C. Wood- ruff, Tr.	
Bethlehem, Cong. ch. and so. m. c.	20 00
Colebrook, Cong. ch. and so.	58 40
Ellsworth, Cong. ch. and so.	25 00
Kent, Cong. ch. and so.	57 00
West Winsted, Caroline Lawrence,	20 00
Winsted, 1st Cong. ch. and so. coll.	109 00—239 40
Middlesex Ass'n. John Marvin, Tr.	
Chester, Cong. ch. and so. m. c.	75 57
East Hampton, 1st Cong. ch. and so. annual coll.	106 00—181 57
New Haven City. F. T. Jarman, Agent.	
Ansonia, A friend,	5 00
Yale College, ch. (of wh. fr. W. G. Couant, 50), 669.6; North Cong. ch. and so. J. L. Ensign, 20; Ch. of the Redeemer, E. Atwater, 20; Davenport Cong. ch. and so. m. c. 12.32; 1st Cong. ch. and so. m. c. 4.56; Misses Foster, 10; Mrs. A. N. Skinner, 5;	741 48—746 48
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Branford, Cong. ch. and so.	20 00
Fairhaven, 2d Cong. ch. and so. 100; L. F. J. 50;	150 00
Guilford, 1st Cong. ch. and so.	215 00—385 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Birmingham, Cong. ch. and so. m. c.	31 51
Milford, 1st Cong. ch. and so. m. c., August,	14 23
West Haven, Cong. ch. and so.	262 23—308 02
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Bozrah, Cong. ch. and so.	9 57
Colchester, E. W. Day,	10 00

GEORGIA.	
Atlanta, 1st Cong. ch. and so.	20 00
FLORIDA.	
—, a friend,	100 00
TENNESSEE.	
Lookout Mountain, Rev. C. C. Carpenter, to const. Rev. JOHN O. BARROWS, Cesarea, Turkey, H. M.	50 00

KENTUCKY.	
Henderson, "An offering to the Lord,"	5 00
Louisville, "Friends of Missions,"	5 00—10 00

OHIO.	
By William Scott, Agent, Cincinnati.	
Burlington, Ky., J. M. Preston,	20 00
Atwater, Cong. ch. and so.	100 00
Cincinnati, 1st Ortho. Cong. ch. and so., E. H. Walton, to const. HENRY E. WALTON, H. M.	100 00
Cleveland, Plymouth Cong. ch. and so. 16.50; S. L. Severance, 1;	17 50
Columbia, Cong. ch. and so.	32 80
Cuyahoga Falls, Cong. ch. and so.	31 00
Delaware, Welsh Cong. ch. and so.	20 00
Four Corners, Cong. ch. and so.	5 99
Harmar, Cong. ch. and so.	305 25
Hudson, 1st Cong. ch. and so. m. c.	7 65
Mansfield, Cong. ch. and so., to const. Rev. EDMUND B. FAIRFIELD, D. D., H. M. (of wh. from A. L. Grimes, to const. FRED W. GRIMES, H. M., 100), 317.75; Austin Marshall, 5;	322 65
Marietta, Rev. I. W. Andrews,	25 00
Milan, Pres. ch.	77 00
Oberlin, Hiram Hulburd,	25 00
Paddy's Run, Cong. ch. and so.	79 60
Pomeroy, Welsh Cong. ch. and so.	10 00
Rootstown, Gad Case,	50 00
Tallmadge, Benev. Asso'n, annual contribution,	66 42
Windham, Cong. ch. and so., coll. 83, m. c. 12;	50 00—1,325 77

Legacies. — Deerfield, Josiah Wright by W. P. Sprague, Assignee,	216 50
	1,345 77
	1,562 27

ILLINOIS.	
Aledo, Cong. ch. and so.	5 00
Aurora, "A friend,"	100 00
Brimfield, Cong. ch. and so.	5 00
Cambridge, Cong. ch. and so.	25 00
Chicago, New England Cong. ch. and so. (of wh. fr. a member in acknowledgment of a special Providence, 100), 114; Union Park Cong. ch. and so. (Mrs. H. A. Singer, 25; Mrs. F. W. Fisk, 20; Z. P. Lyman, 20), 65; 1st Cong. ch. and so. m. c. 31; Memorial Cong. ch. and so. m. c. 13.65; South Cong. ch. and so. m. c. 2.50; C. G. Hammond, 200; Mrs. C. G. Hammond, 200 (towards amount heretofore contributed by Presbyterians); a friend, 10; F. W. Savage Jr., 10;	646 15
Galesburg, 1st Cong. ch. and so. 56.90; a friend of the cause, 20; a family, 12;	88 90
Galva, Cong. ch. and so.	30 20
Geneseo, Mrs. Lucy B. Perry, 10; One who lives the cause, 5;	15 00
Godfrey, "Church of Christ,"	61 45
Greenville, Cong. ch. and so.	20 33
Hinsdale, Cong. ch. and so.	21 51
Kewanee Cong. ch. and so.	31 00
Lake Forest, Rev. W. A. Nichols, 25; S. J. Learned, 20;	45 00
Lockport, Cong. ch. and so.	10 00
Lyonville, Cong. ch. and so.	14 10
Malden, Cong. ch. and so.	60 00
Mendon, Cong. ch. and so.	25 00
Naperville, Cong. ch. and so.	20 00
Onarga, Cong. ch. and so.	8 02
Pavson, Cong. ch. and so.	12 10
Polo, Independent Pres. ch.	65 50

Rockford, 2d Cong. ch. and so. 199.77; a friend, 5;	204 77
Sandoval, Cong. ch. and so.	2 50
St. Charles, W. B. Lloyd,	3 00
Tolono, Wm. Keeble,	7 00
Woodstock, Cong. ch. and so.	12 00—1,537 53

Legacies. — Chicago, Wm. H. Brown, add'l by C. B. and S. L. Brown, Ex'rs,	6,750 00
	8,287 53

MICHIGAN.	
Brady, Cong. ch. and so.	3 00
Detroit, 1st Cong. ch. and so. annual coll.	469 00
Dexter, Cong. ch. and so.	34 15
Frankfort, Cong. ch. and so. m. c.	12 65
Grass Lake, Joseph Swift,	15 00
Johnstown, Cong. ch. and so.	3 00
Kalamazoo, a family in Plymouth Cong. ch.	8 00
Litchfield, William Savage,	10 00
Muskegon, Cong. ch. and so.	45 17
Pinckney, Jean Affleck,	2 00
Pleasanton, Cong. ch. and so.	2 20
Richland, 1st Pres. ch. m. c.	3 60
Vermontville, 1st Cong. ch. and so.	19 26
Ypsilanti, H. A. F.	10 00—637 03

MINNESOTA.	
Faribault, Plymouth Cong. ch. and so.	116 36
Monticello, Cong. ch. and so.	9 00
Plainview, Cong. ch. and so.	13 50
Smithfield, Cong. ch. and so.	6 50
Waseca, Cong. ch. and so.	8 00—153 86

IOWA.	
Algona, Cong. ch. and so.	30 00
Belle Plaine, Cong. ch. and so.	5 26
Bentonsport, Cong. ch. and so.	32 10
Blairstown, Mrs. J. H. French,	5 00
Cedar Rapids, John F. Dean, 3; Theodore C. Rowley, 3;	6 00
Chester, Cong. ch. and so. with prev. dona. to const. WILLIAM SHERMAN, H. M.	24 20
Clinton, Cong. ch. and so. bal. annual coll.	19 27
Danville, Cong. ch. and so. annual coll.	25 00
Davenport, German Cong. ch. and so.	7 00
Fairfax, Cong. ch. and so. m. c.	5 00
Lucas Grove, Cong. ch. and so.	5 00
Marshalltown, 1st Cong. ch. and so.	16 80
Mt. Pleasant, Cong. ch. and so.	9 00
Rockford, Friends,	5 00
Stacyville, Cong. ch. and so.	14 00
Tabor, Cong. ch. and so.	8 00
Washington, Cong. ch. and so.	6 00—222 63

WISCONSIN.	
Baldwin's Mills, Cong. ch. and so.	6 00
Beloit, 1st Cong. ch. and so. add'l,	2 00
Brooklyn, Central Cong. ch. and so.	5 70
Cambria, Mrs. Nancy J. Williams deceased,	15 00
Columbus, Cong. ch. and so.	22 30
De Soto, Wheatland and Sterling Cong. ch. and so.	5 00
Fort Howard, Cong. ch. and so.	20 00
Geneva, Pres. ch. (of wh. m. c. 16.80),	50 60
Grand Rapids, Cong. ch. and so.	14 60
Green Bay, Rev. Wm. Richardson,	10 00
Lancaster, Cong. ch. and so.	20 00
Milwaukee, Hanover St. Cong. ch. and so.	6 50
New London, 1st Cong. ch. and so.	24 00
Oakfield, Cong. ch. and so. annual coll.	35 40
Oconomowoc, Cong. ch. and so.	18 75
Potosi, Cong. ch. and so.	10 50
Princeton, Cong. ch. and so.	4 00
Rosendale, Cong. ch. and so. 27.37; Wm. J. Jennings, 9;	36 37
Shopiere, Thomas Holmes,	10 00
Shullsburg, Cong. ch. and so. (of wh. fr. Rev. A. J. Williams and family, 5; S. Rickert, 1; George Grover, 1; Mrs. Sarah Runton, 50c.)	12 00

Springvale, Cong. ch. and so.	13 47
Stockbridge, Cong. ch. and so. (of wh. fr. Mrs. E. W. Scott, 5)	17 00
Sun Prairie, Cong. ch. and so.	4 00
Taiton, Cong. ch. and so. m. c. 2 mos.	6 50
Tomah, Cong. ch. and so.	3 00
Wilmot, Cong. ch. and so. O. Gibbs,	4 00—376 69

MISSOURI.

Brookfield, Cong. ch. and so.	10 00
Ironton, J. Markham,	5 00
La Grange German Cong. ch. and so.	6 25
Marshfield, Rev. J. A. Adams,	1 00
St. Louis, 1st Trin. Cong. ch. and so.	43 10
Windsor, Cong. ch. and so.	15 00—85 35

KANSAS.

Manhattan, Cong. ch. and so.	12 50
Oswego, by Rev. F. A. Armstrong,	9 25—21 75

NEBRASKA.

Blair, Cong. ch. and so.	2 25
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WASHINGTON TERRITORY.

Seattle, Walter Graham,	1 00
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CALIFORNIA.

Oakland, Rev. S. V. Blakeslee, in memory of Alice C. Blakeslee, deceased,	3 00
San Francisco, 2d Cong. ch. and so. m. c.	15 62—13 62

DAKOTA TERRITORY.

Fort Sully, collection by Mrs. Gen. Stanley, for support of Dakota native teachers,	112 00
Yankton, Cong. ch. and so.	7 18—119 18

CANADA.

Province of Ontario.	
St. Catharine's, Rev. R. Norton,	60 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Harpoot, Mr. and Mrs. H. N. Barnum,	25 00
India, Madura, A little weaver girl's gratitude to Dr. Palmer for cure (see May Herald, p. 137),	1 00—26 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Massachusetts, Boston, Mt. Vernon ch. Children's Missionary Society, Miss Cushing, Tr., for Mrs. Chandler's high caste school, Madura, 70;	
South Williamstown, s. s. for a pupil at Erzzoom mission school, 30;	100 00
Connecticut, New Haven, Aux., for support of two pupils at Madura, 60; one pupil at Marsovan, 40; two Bible-readers at Madura, one of whom is sustained by Grove Hall mission circle, 100; two Bible-readers at Marsovan, 100;	300 00—400 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	761 46
	1,161 46

MISSION SCHOOL ENTERPRISE.

MAINE.—Amherst and Aurora, Cong. s. s. 5; Bangor, 1st Cong. s. s. for school in China. 10; Bath, Winter St. s. s. 115; Garland, Cong. s. s. 5; Phippsburgh, Cong. s. s. 10; Portland, Bible-class in High St. s. s. for support of a boys' school, Andersonpatti, Madura, 40; Skowhegan, Rev. W. Woodbury and wife, for support of pupil in training school, Erzzoom, Turkey, 15; Sumner, Cong. s. s. 7;	207 00
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NEW HAMPSHIRE.—Bennington, Hannah S. Parker, 2; Frankestown, Mrs. Persis F. Butterfield, 1; Jaffrev, Cong. s. s. 7; Kingstons, Cong. s. s. 9 50; New Alstead, Cong. s. s. 12; Pelham, Mrs. C. W. Tyler, 2;	56 50
VERMONT.—Bellows Falls, Cong. s. s. 32 50; Bennington, 2d Cong. s. s. 25 68; Clarendon, Cong. s. s. 8; Coventry, Cong. s. s. 26; Dorset, Cong. s. s., for support of a student at Erzzoom, 25; Greenboro, Cong. s. s. 4 79; Swanton, Cong. s. s. 30; West Haven, Cong. s. s. 10;	161 97

MASSACHUSETTS.—Ballardvale, Cong. s. s. 5; Boston, Miss Boul's s. s. class, for Madura, 2 23; Royalston, 1st Cong. s. s., for support of a student in Harpoot Seminary, 30; Scotland, Miss Leonard's s. s. class, 2; South Deerfield, Cong. s. s. Missy's Ass'n. to constitute JOHN D. EVERETT, H. M., 100;	139 23
RHODE ISLAND.—Tiverton, Cong. s. s.	20 00

CONNECTICUT.—Canterbury, Cong. s. s. 7 75; Darien Depot, Ox Ridge s. s., for school in Madura, balance, 20; South Killingly, Cong. s. s. 7 23;	34 98
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NEW YORK.—Binghamton, 1st Pres. s. s., for Dr. West, Sivas, 50; a lady, 5; Groton, Cong. s. s., for student at Harpoot, 17 50; Norwich, Cong. s. s. 30; Rutland, Cong. s. s. 22 14;	124 64
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PENNSYLVANIA.—Pittsburg, Young People's Missy's Ass'n of Plymouth Cong. ch., 25; Wilkesbarre, Mrs. C. L. Williamson, 4;	29 00
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OHIO.—Oberlin, Rev. Fayette Shipherd's Bible-class, for pupils in charge of Rev. T. B. Penfield, Madura,	15 00
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ILLINOIS.—Chicago, New England Cong. s. s., for four pupils in Harpoot Seminary, 125; Union Park Cong. s. s., "a children's bank," 50c.; Granville, Cong. s. s. 6 60; Tonic, Cong. s. s. 5 72;	137 82
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MICHIGAN.—Milford, 1st Pres. and Cong. s. s.	5 00
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MINNESOTA.—Faribault, Robert's Lake s. s., for Rev. J. K. Greene, 2 20; Oswego, Cong. s. s. 40c.; Plainview, Cong. s. s. 1 50; Waseca, Cong. s. s. 2;	6 10
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WISCONSIN.—Oakfield, Cong. s. s. 6 61; Rosendale, Cong. s. s. 9;	15 61
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KANSAS.—Wabunsee, Cong. s. s., for Mr. Bissell's school, Ahmednuggur,	10 00
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NEBRASKA.—Blair, Cong. s. s.	1 10
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DAKOTA TERRITORY.—Fort Sully, collection in s. s., for Dakota Mission, by J. B. Irvine,	52 00
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1,015 95

Donations received in August,	\$66,915 29
Legacies, " " "	16,750 80

\$83,666 09

Total from Sept. 1st, 1870,
to August 31st, 1871. \$420,844 96

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

NEW HAMPSHIRE.—Hollis, Cong. s. s.—	13.35.
MASSACHUSETTS.—East and West Bridgewater, s. s. of Union ch. 10; Weymouth, Grace W. Stevens, 75c.—	10.75.
CONNECTICUT.—Huntington, Cong. s. s. 2; Middletown, 3d Cong. ch. m. c. 45c.; Salisbury, Cong. s. s. 10; Southington, Cong. s. s. 3.45—	15.90.
NEW YORK.—Burville, Cong. s. s. 2; East New York, Cong. church, G. S. Thatford, 2.—	4.00.

FOREIGN LANDS AND MISSIONARY STATIONS.

INDIA.—Madura, children of the Madura Mission.—

3.75.

Amount received in August,	\$47 78
Previously acknowledged,	8,814 67
Total, to August 31st, 1871,	\$8,862 45

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Princeton Theological Seminary-Speer Library



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