



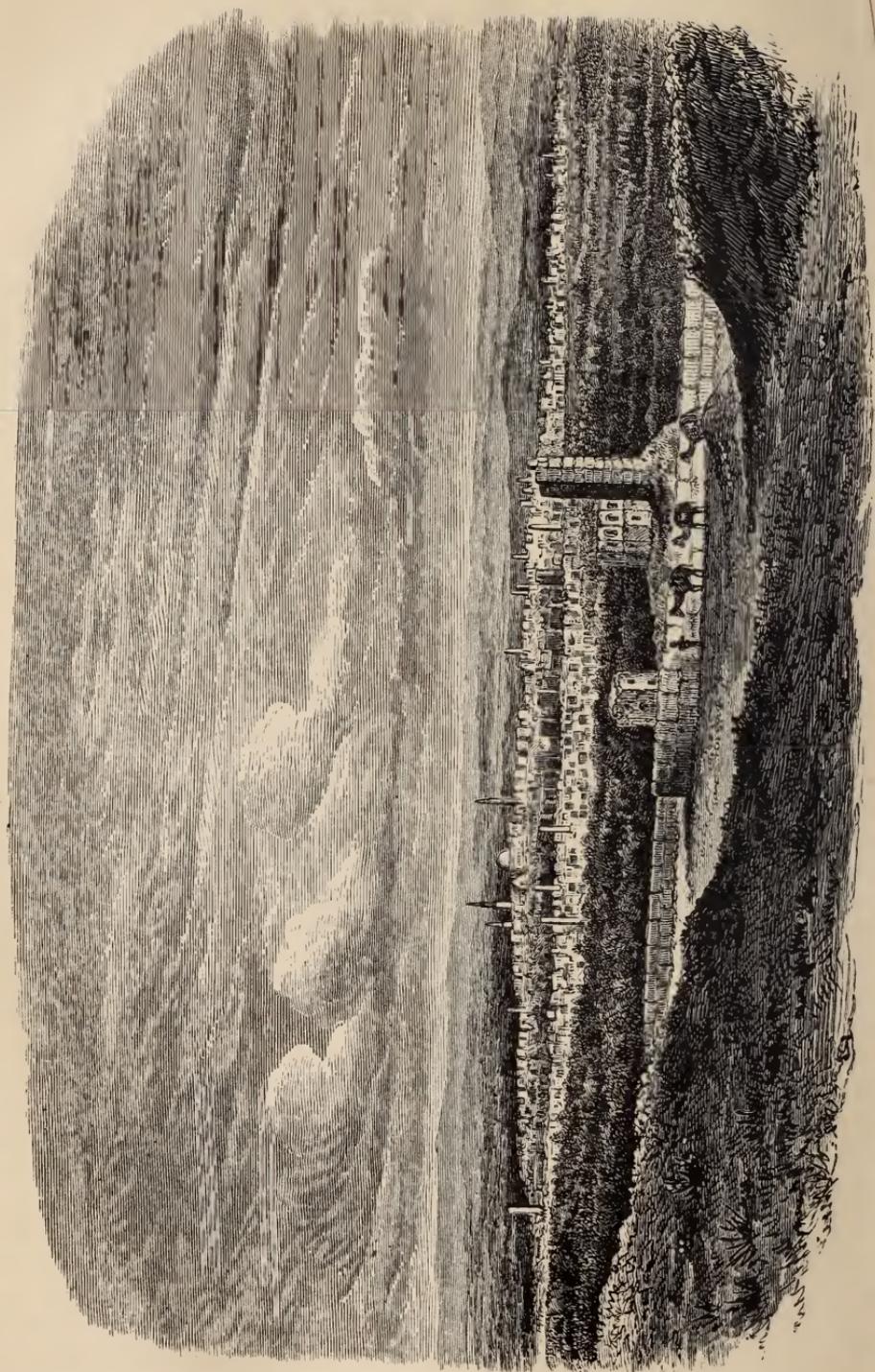
LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, Div. *I*
Shelf, Section *7*
Book, No.

RESERVE
STORAGE



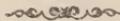
Digitized by the Internet Archive
in 2015



DAMASCUS, FROM ANTI-LEBANON.

THE
MISSIONARY HERALD.

VOL. LXVIII. — FEBRUARY, 1872. — No. II.



DAMASCUS.

BY REV. L. H. ADAMS.

DAMASCUS is the eternal city. When Abraham, B. C. 1936, as the first Puritan in history, sought a place in the distant west to worship God in peace, he passed or visited Damascus, as then a noted city. Her princes were peers of those of Egypt, while they jealously watched the growth of Nineveh and Babylon. They discussed the Argonautic expedition, the siege of Troy, the departure of Cecrops from Egypt for Greece, and of schoolmaster Cadmus from Phœnicia, with an alphabet for his Bœotian barbarians. Damascus has looked down from her towers and palaces upon the rise or fall, or both, of every town, city, and empire known to credible history; nay, she was hoary with age when Romulus was watching his omens from the Palatine, and she rounds off a continuous history of forty centuries to-day, with a population of 300,000 souls and a vast commerce.

As the reader may learn from 1 Kings xv. 20, 2 Kings viii. 28, 29, xii. 18, xiii. 25, xvi. 6-9, the Damascenes, as the head of the Syrians, cherished a deadly enmity against the Israelites. From the Assyrian power Damascus seems to have passed under that of Babylon; but with the fall of the latter, B. C. 536, the victorious Persians succeeded to power in Damascus, where they reigned until B. C. 333, when the city was captured by the Greeks, after the battle of Issus.

In the division of the Alexandrian empire, Damascus fell to Antigonus, then to Seleucus, and with Antioch, shared in the glory of the Seleucidæ for 257 years. B. C. 65, the city was captured by Pompey the Great, and until the fall of the Western Empire, A. D. 476, was subject to Rome. A. D. 633, Damascus was conquered by the Saracens, under Abubekir. It continued to be their Kaliphate until Bagdad became their capital, A. D. 766, though it continued to be a great centre of Islamism for four hundred and fifty years, with slight interruptions. Tamerlane, A. D. 1401, took Damascus, and made her streets red with the blood of the inhabitants. It was wrested from his successors by the Turks in 1516, under Mohammed II., and has remained subject to them until the pres-

ent day, — less its capture by Ibrahim Pasha, in 1832, and restoration to the Sultan by the agency of the Western Powers, a short time after.

The immutability of Damascus as a city is owing to its unrivaled situation for commerce, upon the edge of the vast desert that stretches away to Bagdad, where once centered all the trade of India and Persia, whose sole outlet was Damascus, upon its way to Europe, while occidental commerce with those countries poured across the plains of Coele-Syria, down the valleys of Galilee, and over the heights of Lebanon from Beirût, and like the spokes of a wheel concentrated at Damascus, as the road to Eastern and Southern Asia.

The city is 180 miles from Aleppo, or a little more than half the distance from the latter place to Jerusalem, 80 miles from Beirût, and in lat. $33^{\circ} 27'$, long. $36^{\circ} 25'$. It is surrounded by, or rather buried in a huge garden, of twenty miles in diameter, that stretches from the desert on the east, to Anti-Lebanon on the west, from which mountains the view of Damascus and the surrounding country is truly magnificent; the blue mountains in the dim distance, the boundless desert to the southeast, the vast forests of emerald green, out of which rise, far away, the domes, golden crescents, marble minarets, and palaces of Damascus, all make a picture of rarest beauty. The city and country around is abundantly watered by the Barada River, which, after gushing out of Lebanon, divides into three streams, the middle one flowing through the city, and the others, one upon either side, along the high lands above, thus furnishing the most perfect system of irrigation in the world, with little labor. This abundance of water, with a fertile soil, under a tropical sun, produces a vast growth of vegetation.

Though Damascus is said to contain hundreds of houses that vie with the palaces of many kings, the external appearance of the city is mean, when closely inspected. With narrow streets and mud houses, architectural elegance is impossible. The bazaars are of vast extent, and crowded with the commercial products of Europe, Asia, and Africa. The street called "Straight," in Acts, still exists, is about a mile and a quarter long, running east and west very nearly, and terminates on the east in a huge gate of three arches, two of which are filled up. The Great Mosque, once a Christian church, dating from the fifth century, the Great Khan, with some of the baths, are the chief architectural attractions. A vast majority of the people are Moslems, and excessively bigoted and fierce, as the massacre of 1860 amply proves.

Damascus is the most thoroughly oriental city in the East. Still, missionary effort is not wanting. Three missionaries, Messrs. Crawford, Wright, and Scott, supported by the United Presbyterian Churches of the United States and Ireland, are hopefully laboring among all classes. They sustain preaching in the city, and at *five* out-stations. The congregations number 350, and the church members 49 — of whom 15 were received last year. The pupils in three schools are 306, besides a preparatory class of pious young men, for mission work, instructed by Mr. Scott. There has been much more religious interest than usual during the last year, and we bespeak a large share in the prayers and interests of the churches for the Damascus mission.

To the foregoing statements by Mr. Adams, of the Central Turkey mission, it may be well to add a few passages from an article in a late number of the (London) "Illustrated Missionary News," noticing a religious movement in

Damascus, said to be of much interest and promise. The article states: "A few weeks ago, a Mohammedan convert to Christianity was secretly put to death for renouncing his faith in Islamism. Shortly afterwards, another convert, Hassan el Hourî, was arrested at Beirût, and sent as a prisoner to Damascus; and doubtless his fate would have been the same, had not the Consul-General at Beirût, at the suggestion of the missionaries, promptly telegraphed to H. B. M. Ambassador at Constantinople for instructions, and had not H. M. Consul at Damascus also most promptly carried out the instructions received. It seems more than probable that the great movement is attributable, under God, to the confidence which the rescue of Hassan, through the influence of the British Government, and the manifest determination of the Porte to enforce its law of religious toleration, have inspired."

An extract is given from a letter dated Damascus, July 24th, from Mr. Waldmeir, one of the Abyssinian missionaries, now residing in Syria, in which he says: "You will be more astonished and surprised when I tell you that here in Damascus, is a wonderful movement among the Mohammedans, so that not less than three thousand of them desire to become Christians. They have regular prayer-meetings, and they pray to our Lord Jesus Christ, that he might reveal himself to them as their Saviour, and lead them out from darkness into light and truth."

An extract is also given from a reply by Captain Burton, British Consul at Damascus, to an address which had been presented him by the missionaries. He states: "A movement which cannot but be characterized as a revival of Christianity in the land of its birth, seems to have resulted from the measures adopted by the authorities, and from the spirit of inquiry which your missions have awakened in the hearts of the people. The new converts are now numbered by thousands, men of rank are enrolling themselves on the list, and proselytizing has extended even to the Turkish soldiery." Time only can show how far this movement is one of true religious conviction and principle.

PROTESTANTISM IN TURKEY.

THE editor has before him three papers, bearing upon the present condition and prospects of evangelical religion, and the Protestant community, in the Turkish Empire. The first is in the form of a report, or "memorandum, of observations noted and facts collected" by Hagop Matteosian (or Hagop Effendi, as he is commonly called by the missionaries), the civil head of the Protestants in Turkey, during a tour of observation, performed under the auspices and at the expense of the Sultan, in the years 1870-71. Of this, two translations have been received. The second is a letter from the same person to the Secretary of the American Board. The third is a note from Dr. Hamlin, President of Robert College, Constantinople, to Dr. Bush, District Secretary of the Board in New York. Attempting to bring points presented in all the three within such space as may properly be taken for the subject in a single number of the *Herald*, large portions of the first (which is somewhat long) must be omitted, and portions also of the others.

Hagop Matteosian, in his "memorandum," after noticing the beginning of missionary operations in Turkey, early persecutions, and efforts to secure protection for the Protestants, says:—

"In the year 1848, the Protestant Community came into existence, with, however, only a temporary organization. The present number of registered Protestants is 23,000, composed of almost every nationality, but mostly of the Armenians connected with the missions of the American Board,¹ and living chiefly within the boundaries of the river Tigris on the east, Aleppo on the south, a line drawn from Tarsus to the Black Sea on the west, with the province of Bithynia, the city of Constantinople, and Smyrna and its vicinity. This territory is divided by the missionaries into thirteen [sixteen] station fields, and in these districts are about 150 [184] out-stations,² occupied by native preachers and evangelists.

"Palestine is occupied by English missionaries. They have also missions in other places, where Jews are found in large numbers; such as Constantinople, Smyrna, Salonica, etc. Syria is mostly occupied by the American Presbyterian Board, to which the mission has been transferred by the American Board within the last year [1870]. There are Irish and American Presbyterian missionaries in Damascus and its vicinity; also an American Reformed Presbyterian mission in Latakia and Aleppo. The Methodist Episcopal Church in America has a mission among the Bulgarians of Danubian Bulgaria.³ A Scotch mission, of the Free Church, and one of the Established Church of Scotland, labor for the Jews in Constantinople, Smyrna, and Salonica. Besides, the Lord Bishop of Jerusalem supports a mission amongst the Christians of Palestine, Aintab, and Diarbekir. There is a mission at Nablous, in Palestine, supported by a special association in England, called the Palestine Christian Union; also an evangelist, or Bible-reader, in Jerusalem. There are some schools in Nablous and vicinity supported by the Society of Friends.

"It may not be out of place to mention, that while the English and American missionaries are occupied chiefly with preaching and religious publications, the Prussians are mainly occupied with the establishment of schools and charitable institutions. It is true that there are German missionaries; but they are employed by English Societies. There is also a German colony in Amasia (with a chaplain), who have regular preaching in the Turkish language, and who support a day school for the native Protestants.

Another fact worth mentioning, perhaps, is that the Syria field has enjoyed the largest share of the charitable and educational institutions for nearly fifty years; yet it has been, comparatively, little fruitful. On the contrary, in those parts of Asia Minor described above, the success has been greater. There are now 19,000 registered Protestants there, where labor has been bestowed only about twenty years. And out of the 6,720 pupils in the educational institutions of foreign societies, nearly 5,000 are in Syria,⁴ and of the 26 high schools supported by foreign funds, 13 are in Syria.

¹ The number now reported in connection with the three missions of the American Board in Asiatic Turkey is 19,411. — ED.

² The Western, Central, and Eastern Turkey missions of the American Board embrace now 16 stations and 184 out-stations. — ED.

³ The American Board has also its European Turkey mission, with, last year, three stations and three out-stations. — ED.

⁴ Precisely what "educational institutions" the writer includes here is not known. The whole

“The reformation in this empire being of purely foreign origin, inaugurated by foreign missionary societies, and still supported by them, it is unnecessary to state that the religious organizations, forms, etc., are similar to those of the societies themselves, although none of the various congregations can be said to possess an organization in full operation. Still, that in two hundred and fifty different places in the empire evangelical services are held every Sabbath, in the languages of the country, is in itself an encouraging and important fact.

“The greater part of the Protestants have been converted under the labors of the American missionaries, and among them are found religious organizations gradually approaching working order.

“Among a heterogeneous population, like the Christians of this empire, where the jealousy of race is predominant, and shows itself most bitterly in their religious treatment of each other, this, with the fact that the Ottoman Government grants national existence and political organization only to religious distinctions, has strongly served to bind the races more closely to their own national churches, securing to them the integrity of the nationality of their race. Protestantism has taken a noble stand in respect to these international jealousies. Possessing itself no national character, it has nothing to do with national distinctions. As an advocate of principles, it comes with no foreign or even native jurisdiction, and establishing no general ecclesiastical authority, each race is left to the full enjoyment of whatever anticipations it may have in regard to its future. In this way Protestantism, contrary as it is to all existing social order and religious organization in this country, is less obnoxious, and from day to day pleasanter relations are becoming established between the Protestants and other sects; and this while the other sects are at variance with each other, as they always have been. The Protestant community itself is composed of twelve different races (which is not the case with the Roman Catholics), who live together most harmoniously.

LIBERALITY OF THE GOVERNMENT.

“The liberal principles of the Imperial Government are too well known to need comment; and we must not be misled if we find here and there some of the local governors, where our number is small, sometimes tempted to disregard the rights of the Protestant community. We have, nevertheless, in general, greater cause for thankfulness than for complaint. We are not yet entirely free from every inconvenience, nor from the disadvantages inseparable from a new community, small in number, and opposed, as is ours, to every existing institution of social order. . . . The fact, however, that the Protestants, in spite of many odds against them, are from day to day obtaining privileges more than their numerical strength would lead us to expect — such, for example, as our having eighteen honorary members and sixteen paid members in important local councils, Constantinople excepted — speaks a great deal in favor of the Protestant community as a progressive people.

ELEVATING INFLUENCE OF PROTESTANTISM.

“A community of a few years' existence cannot boast of having produced men of learning to shine in the literary world; but we can say this much, that number of pupils in connection with *all* the schools and classes of the four missions of the American Board alone, for the last year reported, was 6,917. — ED.

our people, in proportion to their means, have been forward in efforts for improvement. . . . The fact that eighty-five per cent. of the adults in the community can read, speaks greatly in favor of its members. Any one acquainted with the social condition and religious ideas of the Oriental people, who will take pains to compare them with the liberal institutions introduced, can readily imagine the state of society which must necessarily follow such a change. It is needless to say, that the social and religious institutions introduced by Protestant missions are such as require a higher degree of intelligence in the community, and a liberal education in the native leaders, to enable them to benefit themselves, and to set a good example and exert a healthy influence upon the people around them. As yet, the state of the people is such that they do not possess the internal intellectual and moral elements necessary for the maintenance of the liberal institutions of Protestantism independent of foreign aid. . . .

“Those who have become Protestant in principle far exceed in number the registered Protestants and those who are willing to avow themselves such. The indirect influence of Protestantism has been greater and healthier than what is apparent. . . .

“I should hardly do justice were I to pass without noticing the strictly sober habits of our people. The use of strong drink is very seldom found, and habitual drunkenness is very rarely known.

“I was gratified to find everywhere a great improvement in domestic relations as compared with the condition of families before they became Protestants.

“I need not weary our friends with details to show the effects of the healthy influence of the various Protestant institutions — such as Sabbath-schools, social prayer-meetings, women’s meetings, and the little philanthropic associations coming into existence with the advance of Protestantism. The noble institutions and liberal organizations which have been introduced among this people are yet in their infancy; and their power of elevating the individual man, in his moral and intellectual capacities, is not so apparent in the unsettled state of affairs which of necessity follows such a mighty social and religious revolution; but they are objects of great interest and a source of great encouragement to every close observer of the course of affairs, even in the very confusion which is produced by them.”

THE “YANKEE” ELEMENT.

In his letter to the Secretary of the Board, written in English, Hagop Effendi refers, somewhat playfully it would seem, to the American, “Yankee” element, which appears so prominent among the results of missionary influence. He writes: “In summing up the results of missionary labors in this country, I was surprised to find the large amount of American element introduced. How much has been done for the evangelization of this country is so well known that there is no need of repeating it. I am not going to tell you now of the religious influence which these American missionaries have been exerting upon the antiquated churches in the East, in favor of the introduction of Protestant principles; or of the tremendous blow they have been giving to Catholicism, which has almost entirely stopped its progress in the East; and that, too, by creating such a sentiment among the people, through the preaching of the Word, and the publication of evangelical works, that no doubt His Holiness was among the first to feel the power it possessed, when he found his dreams vanish and his splendid

schemes fall to the ground before the light the people had been getting. You need not be told what the foolishness of the preaching of the cross has done in awakening the spiritual nature of religion in the East. All this is what every Christian would expect from a Christian mission.

“ But what struck me the most was somewhat different objects. When I turn my eyes over the countries I have been traveling, and pass in review the companies and social circles I took occasion to enter, the conversations and disputes I have heard, the religious and social organizations I have seen, the business meetings and social gatherings attended, all having the American type upon them, — when all these things, as if in a vision, pass before my eyes, — I cannot help thinking, Verily the missionary has been as true an American as Christian. The most zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done. The religious and social organizations, the various institutions introduced, are doing a great deal in introducing American civilization. From the wild mountains of Gaour Dagh, in Cilicia, you may go across to the no less wild mountains of Bhotan, on the borders of Persia; or you may take Antioch if you please, and go on any line to the black shores of the Euxine; you will certainly agree with me in declaring that the American missionary has served his country no less than his Master. Even in wild Kurdistan you will find some one who can reason with you quite in Yankee style, can make you a speech which you cannot but own to be substantially Yankee, with Yankee idioms and American examples to support his arguments; and if you want to satisfy your curiosity still more, you may pay your visit to the schools established by the missionaries, in the wild mountains of the Turkomans, in Kurdistan, the plains of Mesopotamia, Cappadocia, or Bithynia. Question the school-boy as you would at home; you will find his answers quite familiar to you. You may question him on Geography, and you will certainly find, to your surprise, that he knows more of the United States than perhaps of his own native country. Question him about social order, he will tell you all men are created equal. Indeed, what Dr. Hamlin is silently doing with his Robert College, and the American missionary with his Theological Seminary and school books, all European diplomatists united cannot overbalance. Having seen all this, you will certainly not be astonished if you see Yankee clocks; American chairs, tables, organs; American agricultural implements; Yankee cotton-gins, saw-mills, sewing-machines; American flowers in the very heart of Kurdistan; Yankee saddles, and a Yankee rider on the wild mountains of Asia Minor, perhaps singing, with his native companion, some familiar tune. Be not surprised if you be invited to a prayer-meeting on these mountains, where you hear the congregation singing *Old Hundred*, as heartily as you have ever heard it at home. You will certainly own then, if you have not before, that the American people have a sacred interest in this country. Those social and religious organizations and noble institutions, which are most precious and dear to every true American patriot as well as Christian, and which have been introduced into these countries and among this people — they have a claim on his sympathy, his patronage, his prayers. As I told you on board the steamer, as these people owe a great deal to the American people, the Americans have no less responsibility to these people. If American education does not accompany American institutions, the people will not only bring disgrace upon those insti-

tutions, but will work their own ruin. Puritan faith requires stern, Puritan moral instruction, liberal institutions and organizations, liberal education."

DR. HAMLIN'S TESTIMONY.

The note from Dr. Hamlin, referred to above, was written in response to an invitation to be present at a meeting in Brooklyn, a few weeks since, and speak in regard to missionary work in Turkey. Regretting that he should be unable to attend, he wrote: "I would like to say, that the missionary work in the Ottoman Empire has reached that stage of progress which gives us the highest hopes for its future. Nearly one hundred churches have been formed, and some twenty or thirty thousand persons have abandoned the faith of their fathers for Protestantism.

"An influence of immeasurably greater value than all this has gone forth among the Christian communities not Protestant, and the Word of God is devoutly studied by many thousands who make no change in their ecclesiastical relations.

"Those who estimate the work by the number of churches, missionaries, native pastors, schools, etc., entirely misapprehend it. The change which has passed over the religious ideas and convictions of millions testifies more fully to its power than all the tabulated statistics that exist. . . .

"I need not say that the missionaries are able, sincere, devoted, unselfish men. They are known of all men, their praise is in all the churches, and their work will abide forever.

"With regard to the native pastors, they are of necessity less known to the American churches. From intimate personal acquaintance with many of them, I have always regarded them with peculiar affection and esteem; but they are developing a growth and manhood in their pastoral duties which I did not fully anticipate. They are men of sterling qualities — laborious, faithful and devoted. They know their rights, privileges, and duties; and if sometimes a little too jealous and zealous in maintaining them, it could hardly have been otherwise. But the whole evangelical work in Turkey, both as regards the missionaries and the churches, is taking the right shape. The churches are prosecuting it with the utmost freedom, are establishing fraternal and coöperative relations with each other and the missionaries, and local differences and difficulties are left entirely to them to arrange and settle."

THE NATIVE MINISTRY — ITS PROMISE.

THE last mail from Ceylon brought five letters from as many native pastors, giving details of their work for the last six months. The language and the thought of these letters would do no discredit to the head and heart of their missionary teachers, while the details of labor show the zeal and fidelity with which they are caring for the churches committed to their care. These letters come as so many rays of light from a field so recently clouded by the removal of one on whom many hopes had centered, and who had but just returned to the field, in the fullness of manhood and with the earnest purpose of a great Christian heart.

In the native ministry of the Mahratta mission are found some men of rare intellectual ability, as writers and preachers of the truth. They seem to have received a fresh baptism of the Holy Ghost during the last few months, and to have been quickened to more of a revival spirit than has been witnessed in India for many years. Not content with the past measure of labor, they are planning aggressive effort in regions not hitherto reached by the gospel, and are thus an occasion of new hope and joy to the little band of missionaries in that field.

The Herald for January contains a notice of the pastor recently settled at Inanda, in the Zulu mission, and a tribute to his faithfulness, from the pen of the veteran Lindley. He speaks of him as "a live man, well endowed, intellectually and personally, for his work"; as one who "commands the respect and confidence of all who know him." His little church shows more life than ever before; eleven new members added, and more to come. "Pastor and people are bravely working together in love and harmony." At other points in this field native pastors are disappointing the fears, and surpassing even the hopes of the missionaries.

But for the class recently graduated from the training-school in Foochow, it would be quite impossible for our reduced missionary force in that portion of China to hold their own, to say nothing of enlargement. The fact that the work is there farther advanced, and with more hope of immediate results, as the fruit of labor, than in the north, gives special interest, at the present juncture, to the training and character of these young men.

In the mission fields of the Turkish empire, many districts, embracing important towns and cities, are left almost wholly to the care of the native ministry. The proper missionary work was in good measure finished, years since, at such points as Aintab, Marash, Harpoot, and Diarbekir; and the responsibility for further prosecution of Christian labor rests largely with the pastors of the churches. Pastors Krikore, of Aintab, Avedis, of Marash, Garabet, of Adana, Tomas, of Diarbekir, Mardiros, of Harpoot, Simon, of Bitlis, Keropé, of Cesarea, Alexander, of Ada Bazar, Garabet, of Nicomedia, — these are a few among the many names that at once occur to us as we recall the evangelical work accomplished, and in progress, in the Armenian missions, — names of men whom the missionaries love as their fellow-laborers unto the kingdom of God, and on whom they are glad to devolve, year by year, increasing responsibilities.

The native agents — pastors, preachers, teachers, and colporters — outnumber the missionaries in active service by two to one, and the proportion is constantly increasing. As pastors they occupy the ground already won, and as evangelists and colporters, they are the pioneers to enter new fields. The work of the missionary becomes more and more one of training and superintendence. Who can overestimate the importance of his position, the opportunity for large Christian influence afforded him, or the scope for the highest order of ability, and the largest attainments in every branch of knowledge? And who can overestimate the developing power of the gospel, that in a single generation brings up from the degradations of heathenism, or from under the debasing influence of the superstitious rites and ceremonials of nominal Christianity, men of such intellectual ability and moral power as are to be found in the ranks of our native ministry? They illustrate the possibilities of greatness and goodness that lie

dormant or misdirected in every human soul, made in the image and likeness of God, whatever the race or clime, — waiting only for Him who is the life and the light of the children of men, in order to a full-orbed development. Yet we are gravely told to let the millions of other races move on in their death-march, — those millions for whom Christ died, — till this country is evangelized — no, *converted*, for evangelized it is now, as no other country under heaven is, and to such a degree that the very air is resonant with the sounds of the gospel, and our literature is full of it. And so Macedonia and Thrace, and Mesopotamia and India, and China and Japan, must call in vain — how long? Will this country ever be converted while thus false to the very spirit of Christianity? Not such was the farewell charge of our Lord to his disciples; not such the prompting of the Spirit at Antioch when Paul and Barnabas were set apart for the missionary work; not such the feeling of the great missionary Apostle when he wrote to Roman Christians from Corinth, — “But now, having *no more place in these parts*, and having a great desire to come unto you, whensoever I take my journey into Spain, I will come to you”; not such the spirit that led to the establishment of those Christian institutions among our fathers, that have been transmitted to us. Christ came not to be ministered unto, but to minister, and has left us an example that we should follow his steps.

We point to the native ministry in the mission fields, as at once the finest illustration of the developing power of the gospel given in modern times, the seal of the Divine favor upon the missionary enterprise, and a delightful promise of its ultimate, and may we not add, its early success.

FIELD NOTES. NO. 2. CENTRAL TURKEY.

BY THE FOREIGN SECRETARY.

ALEXANDRETTA.

THE first view of Central Turkey was not very cheering. We saw only a low, marshy plain, a mile or two in breadth, at the foot of the Amanus Mountains, that rose bare and black to the eastward, and a wretched little town, that struggles for existence against a most pestilential climate. Yet this little village is of great commercial importance, and in its name, Alexandretta,¹ is commemorative of the great conqueror who, a few miles away, at Issus, on this very plain, routed the hosts of Darius, and settled the question of the supremacy of Greek civilization in the East. Long trains of camels are loading for Aleppo and Bagdad, bearing away European goods of various sorts, in exchange for cotton and wool. Here our missionaries are obliged to land on their way to Aintab, Marash, and Antioch, and for the southern route to Eastern Turkey. They never spend the night here, but at a village at the summit of the mountain pass, three or four miles away.

The Romans, in their day, had a good road over the mountains from this point into and across the great Antioch plain, and traces of it are still visible. The Turks are waking up to the necessity of some such improvement, and have a road half finished; but for the present a mule track, and a pretty rugged

¹ Sometimes called Scanderoon, or Iskanderoon, from Iskander, Turkish for Alexander.

and precipitous one at that, suffices for a trade that is reckoned by millions of dollars.

As our steamer lay at anchor during the day, we went on shore, and by the courtesy of the Greek priest held our service in the Greek church. Mr. Calhoun, who accompanied us as a delegate from the Syria mission, conducted the exercises, and dwelt tenderly on his favorite theme — love to Christ, and his claim, through his humanity, on our personal devotion. One after another followed with fitting words, and all felt the presence of Him in whom we believed. Quite a company of the villagers gathered round, in respectful attention to the simple service, so unlike the ceremonies usually practiced there.

The church had special interest for us, from the fact that in the little yard beside it rest the remains of the missionary Coffing, who was killed on the mountains a short distance away, as he was returning from a tour. He came to the field in 1857, and his term of service was cut short at the end of a little over four years; but it was long enough to inaugurate the Sabbath-school system that is bearing such rich fruit. He formed, at Aintab, a little school of forty pupils, and before his death saw an average attendance of over one thousand. Mr. Coffing's experience in Sabbath-schools in our western States, stood him in good service on mission ground. The secret of his success was the thorough preparation of the teachers at a teachers' meeting, in charge of the pastor or a missionary. Mrs. Coffing, at Marash, perpetuates her husband's memory in Sabbath-school labors, especially among the women of that city.

TARSUS.

Monday morning, the 17th of April, the steamer made the port of Mersin, the principal sea-port of Cilicia, a few miles to the east of the famous ruins of Pompeiopolis. The American Vice-Consul, A. Debbas, Esq., showed us every attention, secured horses for the party, accompanied us to Tarsus, and insisted upon our sharing the hospitalities of his home. Mr. Debbas is a Greek gentleman, who spent one or two years at the famous institution at Malta, from which so much was hoped and so little realized, as a training-school, in which young men of promise from Greece, Turkey, Syria, and Egypt were to be educated to preach the gospel to their countrymen. After large sums of money had been expended, and the school had numbered at one time eighty pupils, it was found to be a failure so far as its primary object was concerned; yet perhaps it was a needful demonstration of the inutility of a method that is ever having new advocates, and is constantly pressed upon missionary societies. After repeated inquiries, we were unable to hear of a single man educated in this institution who went back to the self-denying work of preaching Christ among his own people. Some of the young men educated there, like Mr. Debbas, were prepared for important positions in civil or mercantile life; but a native ministry must not be separated too far from the people among whom they are to labor. They need instruction in ideas and principles, rather than in the forms and tastes of a highly civilized life, that may be but very imperfectly suited to the peculiar characteristics or the social condition of their people. Ideas will take fitting form for themselves, in due time.

A four hours ride brought us to Tarsus. It was hard to realize that this was the birthplace of the great Apostle to the Gentiles. The present city, built

upon the ruins of the old, is of recent growth, and numbers about 15,000 inhabitants — Turks, Armenians, and Greeks. Eighty years ago, a few huts of fishermen marked the spot. The most valuable remains of antiquity have been sent to the museums of Paris and other European cities, yet fragments of columns catch the eye, built into the walls of the houses, or jutting up from the road bed; and one or two gateways remain from the olden time. The general features of the scenery remain — the plain, the river, the snow-capped Taurus, stretching along the northern horizon. The faith of the Apostle is again represented in Tarsus, by a young and vigorous church, in the care of an efficient native pastor. The steady and healthful growth of the work in this city is regarded by Mr. Adams, for years the only missionary in this large field, with unmingled satisfaction. Under his direction, and with some assistance from the Board, the church is provided with a neat place for worship and a school-room.

Here was seen our first illustration of the economy and care that are exercised by the missionaries of this mission, in the use of funds. The house in which Mr. Adams lived, the school-room, and the chapel, including the lot of land, fifty feet by one hundred, had cost only \$1,200; and of this the people had contributed generously, according to their means. There was no expenditure of money for anything but the strictly necessary. The only paint I saw in all Central Turkey was on the pulpit of a native church in Marsh. Window frames and door frames were used without casings or mouldings, and battened doors instead of paneled. The missionaries' houses were a great improvement, nevertheless, upon even the better class of native houses, and adequate to the comfort and happiness of the missionaries. Aside from the duty of economy in the use of missionary funds, there is nothing more injurious to the cause than what seems to the people a lavish expenditure of money; and the missionary, for the sake of the largest Christian influence, is ready to deny himself much that would be gratifying to a refined taste. Despite the plainness and simplicity of the houses in which the missionaries reside, we had pleasing illustrations of the comfort they could furnish to the weary traveler, and of skill in the culinary art, which could turn to the best account a limited variety, — an art, by the way, that cannot be too carefully attended to by missionary ladies, single or married, who would have due regard to health, or the comfort of their future homes. Days after we left Tarsus, Mrs. Adams' skill and thoughtfulness came up in grateful remembrance, as we sat down to our plain tent fare.

THE FOOCHOW MISSION.

THE province of Fuhkien, China, is about as large as the State of Missouri, and embraces a population of over twenty millions. It is watered mainly by the river Min and its tributaries. "Bold, high, and romantic hills give a uniform yet ever varying aspect to the country." The scenery on the Min is said to compare favorably with that on the Hudson, for sublimity and beauty. The climate, though mild, is one of the best in China. One of the first missionaries who removed thither from Siam, speaks of deriving benefit to his health nearly

equivalent to a return to the green hills and refreshing breezes of New England.

The city of Foochow (*i. e.* Happy City), latitude 26° north, is situated on the Min, thirty-four miles from its mouth, and includes within its walls, more than eight miles in circuit, and in its suburbs, about a million of inhabitants. It is the center of the black tea district, and a place of great commercial importance.

It is now twenty-five years since the first Protestant missionary, Mr. Johnson, of the American Board, entered this city. The Methodists soon followed, and then the English Church Missionary Society. An equitable division of the field was made, and the three societies have worked together in harmony; yet the force employed by each has been quite inadequate to the necessities of the work and its growing demands. During the past year, the Church Missionary Society has had two men in the field, the Methodist five, and the American Board three, including a missionary physician. More than a thousand communicants are connected with the different churches; an efficient body of native helpers is already in the field, and more are in preparation. The press is a power. It issued the past year over twenty different publications, numbering two millions of pages. Though it belongs to the Methodist mission, it is at the service of all. Valuable works have recently been published, that will be of great service to young missionaries in learning the language, such as an Alphabetical Dictionary, and a Manual of the phrases used in common life.

The work among women is full of promise and extending. Thus the way seems ready for great results in this harvest field if only laborers are found to gather it in, and reap the sowing of past years of patient, prayerful toil. Three new missionaries are imperatively needed to supply the wants of the district allotted to the American Board.

THE NEW WORK.

AN article, by Rev. Joseph Emerson, on Mexico, is in type, but, like various other matters, also in type, must be kept for another month, for want of room in this number of the Herald. The Secretary of the Board is in correspondence with parties in Italy, Switzerland, and France, as well as Mexico. A member of the Prudential Committee now in Europe, is also making inquiries, with reference to fields and modes of labor that may promise most success in the ever difficult work of evangelical missions among those who have been long under the influence of corrupted forms of Christianity. Meantime, not civil commotions only, but bitter persecutions against Protestants, are rendering prospects, for the present, less encouraging in some parts of Mexico than they have heretofore been. Yet such hindrances, it may well be hoped, will be made to prepare the way for enlarged and more hopeful operations in the near future. Let the true disciples of Christ "pray without ceasing," and still watch; ready to follow Divine leadings in any portion of the world — the whole of which he will ere long give for an inheritance to his Son.

MISSIONS OF THE BOARD.

Eastern Turkey Mission.

VISIT TO OUT-STATIONS OF ERZROOM.

MR. PARMELEE, who recently returned to Erzroom from the United States, wrote from there, October 24, respecting a visit by Mr. Pierce and himself to some of their out-stations.

Christian Life and Death of a Helper.

The first visit was to Melichan, eighteen hours from Erzroom. Mr. Parmelee writes: "For many years there have been Protestants in that place, the oldest and most influential of these, Hohannes, having passed to his rest during the last summer. We feared his loss would prove irreparable; but when we learned how like a true Christian he met the king of terrors — singing psalms of praise, exhorting his household and neighbors to live earnest, active, spiritual lives — we felt that the memories of his life were perhaps more potent for good than his living presence could have been. How doubly sweet must the heavenly home be to such as enter it from the dismal, half underground *stables* of this land! As we sat on a cushion thrown on the ground, in the house of this family, the rain driving through the hole in the roof, which was its only window, or dripping through crevices in the roof itself, and witnessed the zeal and docile attention of the wife and only remaining son of our departed brother, and of others who had come in, while we talked to them of the blessed things of Christ, it seemed we were receiving more than the promised hundred fold in this life.

"Melichan is a small village, and unimportant in itself, but as the centre of a group of villages in a beautiful and fertile plain, we feel anxious to hold it permanently, that the light of the truth may fill all that region. One of our students, Moorad, was there last winter, and through his zealous labors, much new interest was aroused.

Erzingan — Brightening Prospects.

"From Melichan we proceeded directly to

Erzingan, passing through a wild, mountain region, formerly ruled by Koordish chiefs independently of the Turkish Government. They are now subdued, however, and their deserted konaks (palaces), many of which we saw, are falling to decay, while their former occupants, in poverty, in exile or prison, are suffering an oppression more severe, if possible, than that which they once practiced.

"The prospect at Erzingan is more hopeful than ever before. Six years ago, when I first visited the city, everything seemed totally dark. At that time Sunday was the great market day of the city, and of course the Christians were without a day of rest. Two years after that, several influential Armenians (be it said to their credit), uniting their efforts, secured an order from government, changing the market day to Monday. The Turkish population were so enraged at this violation of a custom which had become sacred from centuries of observance, that they meditated rebellion and massacre; but a prompt and skillful display of military power secured the peaceable observance of the new regulation. Now the people have a day of rest which they can devote to their spiritual interests.

"For a time, the lack of a suitable helper obliged us to leave this city unoccupied, but last year we were able to locate a colporter and a preacher there. As a result of their labors, under the blessing of God, two families have declared themselves Protestants, one of them — consisting of the father, an old man, and two sons with their wives and children — all heartily uniting in the new movement. The old father, in the warmth of his joy at our coming, said he felt as did Peter on the mount of transfiguration, 'It is good for us to be here.' This family being possessed of considerable wealth and influence, were not permitted to become Protestant without suffering persecution, in the form of damage to their business or insult to their persons. But before our arrival, this had, to a considerable extent, passed away. They had fitted up a house

adjoining their own for our helpers, one room of which is used for a chapel. This room was filled to overflowing, the Sabbath we spent in the city, — many turning away, unable to enter."

A New Call — Trial. "Some of these new brethren were originally from a village — Hazark — some distance west of Erzingan, the natives of which have long been accustomed to visit Bilijik, near Constantinople, for purposes of trade. There they have learned something of Protestantism, some avowing its principles. Thence light has entered that village and others of that vicinity. The new development in Erzingan is partly due to that light; and now the appeal is made — the same which comes to us from every quarter of our vast field — to send a teacher to that village. Our hearts are bitterly sad when we are obliged to turn a deaf ear to such appeals. *This* we count a 'missionary trial,' compared with which separation from the homes of our native land, and the discomforts of residence and travel in this land, sink into insignificance. We earnestly beg our friends in America persistently to repeat that old, but ever new petition, that the Lord of the harvest will send forth laborers into *this* harvest, which is indeed white for the reaper's sickle."

Madura Mission — Southern India.

THE THEOLOGICAL SCHOOL.

MR. WASHBURN, who has charge of the theological school, for raising up native preachers and pastors, at Pasumalai, wrote in September last respecting the close of the first year, and the first examination of the school in its present form; some of the difficulties encountered in carrying forward such an institution in India; efforts made to train the students for active Christian work, etc. The letter is too long to publish in full, but several extracts will be given. Mr. Washburn thinks the examination "evinced that the students have been faithful to present duty, capable and intelligent, and inter-

ested in the work for which their study is the preparation." He writes: "With the exception that an observer would miss Hebrew and Greek, he would notice very little difference in matter between our examination here and one in Andover, or Yale, or Union Seminary. The books and lectures of Doctors Dwight, Park, Hodge, Robinson, Henry Smith, Shedd, Schaff, and Porter are constantly in the hands of the teachers, and supply material for instruction.

"I am fully satisfied with the plan of recalling men to pursue a theological course after giving them an opportunity for a few years of service and to mature in mind, and discover, and feel, what more they need to fit them for a life of ministerial usefulness. The men who have returned after several years of school teaching or catechist work, though a little behind in quickness, more than make up for this in their grasp of a subject. All the students have acquired habits of systematic study, and will make more apparent progress this year than last.

"Dr. Palmer has brought us under great obligation, by the excellent lectures on hygiene and physiology that he has delivered weekly to the school. And if all knowledge is useful to a clergyman at home, peculiarly so is a knowledge of the structure of the human body and its laws of health, to a preacher in this land of medical ignorance, quackery, and superstition.

Difficulties. "The change in the school has almost wholly changed the course of instruction, and the want of appropriate books has thrown upon the teachers the work of providing matter anew, in almost all the departments of study, as well as teaching the several classes. Conceive what the work of a teacher of the Bible would be in one of our theological seminaries at home, if the only valuable commentary we had in English upon the whole New Testament was Barnes on the Gospel of Matthew, and a much inferior commentary to his on the Psalms! Yet this represents the state of things the missionary teacher has to deal with. Everything in the line of introduction,

criticism, and explanation must pass from his lips.

“As regards theology, however, the case is different. The first work of the missionary being a work of aggression upon heathenism, — of attack and defense of religions, — from the days of Robert De Nobili, the first of the Jesuit missionaries to Madura¹ down to our own time, missionaries of every church and denomination have given attention to the statement of Christian truth and the refutation of heathen errors. From that day to our own, we have had many contributions to theological literature, both of a scientific and popular character, treating of special subjects, or covering the whole field; some of them written from a native Hindu standpoint, according to Hindu laws of thought, style, and rhetoric — others from the position of the European expositor, and following the laws of western logic and discourse.

“Of the latter class are the writings of Protestants, both missionaries and natives, meeting, to some extent, the objections of Hindu philosophy and Western infidelity. But the Suez Canal, the steamship, and the telegraph, have brought us still nearer to Europe, and we have Deism in its native and exotic varieties, and Pantheism and Vedantism in an unbroken strata, underlying every institution of religious, social, and domestic Hindu life. A vast

¹ Robert De Nobili, the nephew of Cardinal Bellarmine, came to Madura in 1606, about ten years after the first Romish missionaries, the Franciscans, had established themselves here. He professed to be a Brahmin, and lived in their style. In that age of darkness and exclusiveness he managed to make himself a master of Sanskrit, and forged four Vedas in Sanskrit, in such a way as to dupe many of the natives. About a hundred years after his death, one of these found its way to Europe and fell into the hands of Voltaire, who presented it to the library of the King of France with great eclat. It was published soon after in French, in two volumes. The work was of a kind to deceive Sanskrit scholars of that age, and some of the natives; but it bears the marks of forgery upon its face to any who know anything of the real Vedas. His aim in forging the Vedas was to make them refute heathenism and teach Christianity. He also wrote a work on theology, called “Gnana Upathasam,” still noteworthy for the felicity of Oriental illustrations of Christian doctrine.

amount of Christian theological and polemical work has been already done, but there is ever a work for a living teacher to do, in meeting the wants of the day and the peculiarities of his own time. And never has there been a day since the East was re-discovered by western Europe, that living teaching was more needed than now, when the West is sending its science and its unbelief along with its merchandise, its steamships, and its plans for educating the masses, and when Christianity is endeavoring, in an earnest but less ostentatious way, to create an indigenous church, and establish in it a native pastorate; and is still blindly feeling for the best method of installing that pastorate.

Evangelizing Work of the Students.

“Let me now say a few words respecting our evangelical work. Most of the students, during their vacation, were sent to labor in the stations and villages in which previously they had been employed. I heard good reports from a number of them. The students who remained at Pasumalai, along with the station catechists, undertook to visit all the villages of the Pasumalai district and the region adjoining, and spent the week of the great feast at Madura, among the crowds which it brings to the city for worship and trade. They had book-stalls, also, along the southern road, and found a good many purchasers for their books, and still more who were ready to stop and converse, or listen to reading and preaching.

“During term time, the missionary and a section of the students have gone out on Friday evenings, and spent Saturday and Sunday in evangelical village work, coming in on Monday morning, thus giving nearly two and a half days for work. Mr. Barnes takes charge of the Sabbath service at Pasumalai. We have been entirely over the station field, visiting some of the villages several times. We have found audiences ready to hear us, and a fair sale for books. In one of the villages I should not be surprised to see a number of men leave their heathenism and embrace Christianity.

“Beside our Sabbath work in the vil-

lages, the monthly feasts at the great temple of Subramanian, near by, afford us excellent opportunities of selling books and advertising Christianity far and wide. As families often make up a party for a holiday here, and come on business purposes to spend several days, each caste keeps up a kind of club-house of its own. In these the catechists find admirable opportunity to sit down in pleasant conversation with the people, and not unfrequently they are invited to partake of their food."

ANNUAL MEETING — A NATIVE PASTORATE.

The foregoing extracts from Mr. Washburn's letter may well be followed by portions of a letter from Mr. Capron, dated October 11, 1871, respecting the annual meeting of the mission with native helpers, the readiness of the helpers to take such responsibility as the mission might put upon them, and the action taken, looking towards the fuller establishment of a native pastorate over the churches. Perhaps Providence designs, in such ways, to bring strength to the native church, and thus to the cause of Christ in the Madura District, out of the present weakness of the mission. Mr. Capron writes:—

"Our letters have carried you the very sad tidings of the death of Mr. Penfield. Considering this, and the death of Mr. Sanders, of Jaffna, immediately after, with the death of Mr. Taylor, in February, and of several of our catechists within the year, and the diminution of our number by returns to the United States, we might have supposed that the aspect of our annual meeting would have been exceedingly depressing. Perhaps the fear that this would be the case may have led to more prayer in anticipation of the meeting; but at any rate, the result happily disappointed us, and I think all would say, that it is a very long time since we have had an annual meeting with our helpers which was on the whole so cheerful and encouraging. Our number is diminished, and the burdens to be borne are heavy; but both missionaries and the native assistants seemed courageous and hopeful. The native assistants, in particular, were ready for far more responsibil-

ity than we were ready to put upon them, and more than you would counsel, at the Missionary House.

"All were present at the meeting except Mrs. Taylor, and all were in more than usual health. The same might be said in general of the health of our native assistants, and perhaps this is one explanation of the cheerful aspect of the meeting. It was a healthful time, also, in the city and district, and, in this respect, in striking contrast with the depressing circumstances of our last annual meeting, when cholera was in various parts of the district and still lingered in Madura.

"We were together eight days, commencing with Tuesday, the 19th ultimo. . . . To the Native Evangelical Society (Home Missionary), and the Widows' Aid Society, we have now added a Bible and Religious Book Society, which is to work the Bible and Tract cause for the district, with, of course, considerable foreign aid.

"With regard to putting more responsibility upon our native assistants, the mission 'approved of taking steps to bring the following persons [five] before the Church Union for examination with reference to their ordination as pastors.' The immediate occasion for this action was the desire of one or two brethren, who are pressed with the care of other stations in addition to their own, to have the assistance of ordained men in the important duty of administering the Lord's Supper. They would have preferred native evangelists, that the men might be more ready for service wherever required throughout the stations. The mission saw the emergency, in the present state of our missionary force, but the words, 'as pastors' in the above vote, indicate their firm stand by the principle of a native pastorate. These men, with perhaps one exception, may be ordained as pastors (or as copastors with the missionaries) over the *station churches*, which include all the church members of those station districts—in some cases, of course, quite widely scattered. This will not only give them the power to aid the missionaries in administering the ordinances of baptism and the Lord's Supper, but will impose on them other pastoral duties in the care and dis-

cipline of the church; and it should be much to the relief of the missionaries in charge. There may be friction, but we will hope for the best."

Ceylon Mission.

STATION REPORTS.

SEMI-ANNUAL letters from the missionaries and native pastors in Ceylon, dated October, 1871, have been received. The general condition of the churches, and of the missionary cause, does not appear to be specially encouraging, yet there are pleasant things. The following additions to the churches within the previous six months, by profession, are reported:—at Batticotta, two; at Oodooville, nine, eight of whom were pupils in the female boarding-school; at Chavagachery, four; and at Oodoopitty, four, three of them from the female boarding-school. Nearly all the letters received dwell affectingly upon the great loss sustained by the mission in the death of Mr. Sanders. Some extracts on this subject, from letters of the native pastors, will perhaps find a place among the Miscellanies in the Herald.

LETTER FROM MR. HOWLAND.

A letter from Mr. Howland, dated Batticotta, October 9, is of interest on various topics, and somewhat extended extracts will be given.

Mr. Sanders and the Jaffna College. Some of the work which would have been done by Mr. Sanders, at Batticotta, after his death fell to Mr. Howland, and he writes: "Endeavoring to gather up some of the lines of influence of which Brother Sanders was the centre, and to take up some of the duties which rested upon him, I realize how much he was doing, and how great a loss his death is to our mission, to the people of Jaffna, both Christians and heathen, and to the whole mission work. He exerted a wide influence, and all in the right direction. He was made for a leader, and he did lead. . . . With the controlling influence and inflexible firmness of a general, he united a kindness and gentleness of spirit which won every

heart. Said one of the leading native pastors, 'I think I had perhaps more to do with him than any other one of the natives, yet I never heard from him an unkind or hasty word.' . . . I often think of the remark of the native pastor at my station when the sad news came that Mr. Sanders was dead. His first words were, — 'Well, Christ is not dead.' Yes, Christ lives, and is with us, and his work will go on.

"In a letter which I received from him but a few days before his death, he wrote: 'I believe our field is ripe for a great harvest, if ourselves and our Christians were ready.' Concerning the college he wrote the day before his death, to Mr. Stokes of New York, treasurer of the fund: 'I shall not be surprised at a delay in the opening of the institution. I think, however, God is for us and success will attend the enterprise, though there may be delay in its commencement.' . . .

"He was somewhat discouraged at present prospects, and invited me to spend a day here the week before his death, to canvass this and some kindred subjects in all their bearings. . . . Our conclusion concerning the college, was, in brief, that the Lord had led us thus far, and now there could be no retreat; that the enterprise must go on, and must succeed; that the burden of raising the necessary funds here will mostly come back upon the native Christians, and this is perhaps well, as it will tend to secure the more entire consecration of the institution to 'Christ and the church.' Self-denial for its sake will insure prayer, and prayer will secure God's blessing. To my own mind, the enterprise is consecrated anew by the devotion, and, I sometimes think, the sacrifice of such a life as that of Brother Sanders to its interests.

Enterprise of Native Christians. "The readiness of the native Christians to assume responsibility in such matters, and the manner in which they sustain it, is encouraging. Two weeks since was held the first annual meeting of the native Board of Education, which Brother Smith and I attended, as Mission Committee. All the members were present but one, who was de-

tained by other duties. Though detained, he sent in the paper he had been appointed to prepare, on female education. This meeting was appointed at half-past ten in the morning, and commencing soon after that time, continued in session till half-past five in the afternoon, with only half an hour's recess. Reports were read of the state and progress of the 58 schools under their care; of the doings of the officers of the Board (all of them natives) in connection with their monthly meetings, — giving particulars of receipts and payments, etc. Every school was brought up for consideration, and the salary of the teachers for the coming year decided, confirming, in almost every case, the previous decisions of the officers. Papers were read on Female Education, on the Duties of the District Committee, Rules for Teachers, and other kindred subjects. The whole business was conducted in a manner which would do credit to an assembly of educated Christian men in any country, and it is all gratuitous service. The Secretary especially, who works without any compensation, and has no pecuniary connection with the mission, gives much time and thought to his duties, rendering very valuable service to the cause of education. The schools at each station are under the care of some one member of the Board residing at the station, — either the native pastor or some leading member of the church who acts as district committee, — having the immediate supervision of the schools in his district, visiting them frequently, meeting the teachers monthly for instruction, counsel, and distributing their wages, and forwarding monthly reports to the officers of the Board. Thus the missionary at the station has no more care of the schools than a pastor in America, and stands in the same relation to them and the teachers. This seems to tend towards the realization of the wish expressed by the native Christian who first proposed the plan of a native Board, that he should like to see the time when there will be Christian schools under Christian teachers all over the land, and churches under native pastors; the missionaries being counselors and superintendents, and having no secular work, but only direct preaching.

Bible Society. “Last week Tuesday, twenty-eight of the leading native Christians connected with the three missions of this province, were brought together at Batticotta, by a meeting of the General Committee of the Jaffna Bible Society. Fourteen of the twenty-eight were native ministers, and the rest were delegates from the different churches and branch societies. It was an interesting company. The fourteen native ministers are almost without exception able and faithful men; just such men as we desire to see sustaining that office. It is profitable for them to be thus brought together from different missions by a common interest in Bible work. They are also bound together in other ways, as by relationship and by intermarriage, and some of them as former classmates. These circumstances lead me to look forward to the time when they shall be united in one church, and independent of foreign nationalities or denominationalities. It is of the highest importance in this connection, that spiritual influences prevail over all sorts of formalism, and that all who have to do in leading and guiding these men, should be themselves in close communion with the spirit of truth.

Annual Gathering. “Last Thursday the annual convocation, in connection with the meeting of the American Board, was held here. This is one of the occasions when the Christians come together from all portions of our field, somewhat as the tribes were wont to go up to Jerusalem. It was a goodly gathering. A shade of sadness in connection with our recent bereavement could not be avoided, but there was more cheerful hopefulness than we should expect. The present state of the world was passed in review by the different speakers. At the commencement, our newly arrived brother, Thomas Smith, brought before us encouraging features of the American Church. Brother Spaulding, who seems like a father to us all, presented affecting thoughts in connection with the Lord's dealings with us. He made a touching allusion to Macpelah and the burial of the patriarchs there, as a pledge that the land should yet become a possession of God's

people, and then spoke of the graves of Richards, Poor, Sanders, and others, as consecrating and taking possession of this land for Christ. The present tendency in the whole mission field towards organization,—forming new churches with native pastors, establishing Christian institutions, and the union of Christians in alliances for Christian fellowship and works—was well presented by one of the native pastors.

Batticotta Church Committee. “Yesterday I attended the monthly meeting of the committee of the Batticotta church, which comprises ten of the leading members, including the pastor. It was the meeting especially appointed for prayer, according to their custom on alternate months, but some necessary items of business were attended to. I was prepared, after my absence from the station, to realize, as I did not so much before, the ability and efficiency of this committee. Such a church, with such leaders, must have a powerful influence on the college and render this a place peculiarly fitted for such an institution.”

Training School. The following statistics speak well for the training school. Mr. Howland writes: “The training school has been in session about two weeks, since the beginning of this term, and is going on well. I leave much of the responsibility upon the teachers, and they do well. One of the last things which Brother Sanders did was to make out a list of those who have been connected with the school from its commencement, in 1859, indicating the present residence, employment, and standing—as Christian or heathen—of each one. In looking over his list and comparing with the records, I make out the following results:—

Number connected with the school for a longer or shorter period (including a class of 6 to leave in December) . . .	95
Number who were church members when they entered	24
Number of baptized children of Christian parents	10
Number now standing as heathen	14
Number of Christians (including 7 who died as Christians)	81

Number of Christians now living who have left the school	68
Number employed as teachers (including 5 teachers of training schools and female boarding-schools)	36
(Catechists, 5, Bible reader, 1, colporter, 1, mission assistants, 4) =	11
Whole number who have finished a prescribed course	43

“Most of the 14 marked as heathen were connected with the school but a short time,—from two or three months to less than a year. Only one of them went through the course, and only two or three others were here more than a year.”

Japan Mission.

SHALL CHRISTIAN POWERS REMONSTRATE?

MR. GREENE, of the Japan mission, having heard that some persons object to any effort to secure action on the part of Christian governments to prevent persecution in Japan, wrote on the subject, October 17, 1871, expressing his surprise at the objections and saying: “No missionary in Japan, I presume, desires any civil officer of any government, in his official capacity, even to recommend Christianity, much less persistently to urge its adoption, or to claim for us the slightest privilege because we are its representatives. We desire to be entirely free from any connection with the civil power, as religious teachers.

“But the case in hand is very different. Here are some 3,000 or more poor people, men, women, and children, imprisoned in loathsome dungeons, simply because they have refused to desecrate, at the command of government, some emblem of Christianity, or to worship at some particular heathen shrine. They are guilty of no crime of which human governments have any right to take cognizance; yet they are dying by hundreds because of the cruelty of the government. We ask the interference of foreign powers, not on the ground that they are Christians, but on the ground of humanity; because they are most shamefully and barbarously treated. . . . The parallel, in all essential points, as it seems to me, may be found in the following illustration.

"I have a neighbor who cruelly treats his children, not merely now and then, but systematically. Daily I hear them crying out in their distress, and I long to do something to relieve their misery. Unfortunately this neighbor is not influenced by anything I can say, but in the same community there are several men for whom he entertains a profound respect, and to whom he looks for advice with reference to nearly all his plans, and to the assistance of whose servants he owes very much of his success in his various enterprises. Hence I am almost sure that he will listen to the remonstrances of these friends. Does it show any lack of faith on my part that I hasten to these men, and urge them to use the whole weight of their influence for the sake of relieving the poor, abused children?"

"Japan is under just such obligations to England and America, and entertains for them a most profound respect; and may we not hope that she will respectfully receive their united protests? I do not carry the analogy further than the point of remonstrance, because this is all we desire, and all we think necessary to secure the end proposed.

"The people of America are, we fear, deceived by the glowing newspaper articles, which are from time to time written about Japan, in which much is made of the liberality of the present government, its similarity to that of America or England, etc. Great changes are taking place here, but it must be remembered that the object in view is rather a return to the customs of the golden age of Japanese history, when the Mikado was everything, when there was no Tycoon nor Daimio so powerful that there was any danger of his aiming at such a dignity.

"The avowed maxim of the Japanese ministry is that the government is for the

sake of the Mikado, and that the good of the people is a purely secondary matter.

"Much encouragement seems to be drawn from the fact that the government has continued to support two or three young men in America who have become Christians, and has intimated to them that it did not intend to interfere with their religion. It seems to us all, here, that it is much safer to judge of the disposition of the government by its acts towards those who are within its power completely, than towards those at a distance, whom, for very obvious reasons, it would not be for their interest to persecute even by withdrawing their support. I have mentioned this matter to several who have been long in Japan, and they have said at once, — 'Wait until these young men return home before you base any important inferences on their present liberal treatment.' At all events, it does not avail much for my poor old teacher, that two or three young Japanese, 7,000 or 8,000 miles away, are allowed to profess their faith in Christ, and yet receive their pay regularly, from the same government which now oppresses him.

"One great reason why we hope that this protest of Christian powers, if solemnly made, will be available, is the growth of quite a large party in favor of toleration among the officers of government, and others of the educated class. This power within, in conjunction with one without the state, may, and we believe will do much for religious toleration. Another reason is, that since the final withdrawal of power from the Daimios, four of the inkiyo Daimios (those who before abdicated in favor of their sons or other relatives) have been called to act as a kind of privy council to the Mikado, and one of these four princes has been for a long time an avowed friend of religious freedom."

WOMAN'S WORK.

ANNUAL MEETING OF THE WOMAN'S BOARD.

The fourth annual meeting of the Woman's Board of Missions was held at

Park Street Church, Boston, on Tuesday, January 2, morning and afternoon. The Treasurer's report stated that the receipts

for the year had been — from subscriptions, \$30,023.32; from legacies, for permanent fund, \$15,300; for quarterly publications, \$3,017.23. Total, \$48,340.55. This is an advance of \$27,233.73 upon the receipts of the previous year; and if the legacies for a permanent fund be omitted, the advance is still \$11,933.73 — considerably more than fifty per cent. This is cheering progress. The expenditures were, — for salaries of missionaries, \$16,935.71; schools and Bible-readers, \$11,125.95; Home Department, \$2,891.53; invested (permanent fund), \$15,300. Reports from the Secretaries and from many auxiliary societies, letters from missionaries, a report from Mrs. N. G. Clark, of her recent visit to various mission stations in Turkey, addresses and remarks by several ladies, devotional services, and a closing address and prayer by Dr. Clark, Secretary of the American Board, who went in by request just in time to perform this service, filled up the allotted time, and made the occasion one of deep interest. The progress of "woman's work," at home and abroad, has been most encouraging ever since this Board was formed.

LETTER FROM MRS. COFFING.

MRS. COFFING, of Marash, Central Turkey mission, in a letter to a friend in the United States, sent open to the Missionary House, gives a very interesting account of a visit to Zeitoon, and the opening, not there only, but extensively in Turkey, for labors among women. She writes: —

"In September I went with Mr. Perry to Zeitoon. No missionary lady had ever been there, and we were often told that it would be useless for us to go, as the women could not understand us at all.

"The town lies right in the Taurus Mountains, in the *most* inaccessible point; for the object of the first colonists was to get as far as possible away from their enemy and persecutor, the Turk. It is twelve hours, *i. e.* thirty-six miles from here. It is built on a large rock, nearly in the shape of a quarter of an apple; the cut side being over three hundred feet high and nearly perpendicular. The

round side is covered from end to end, and from top to bottom, with houses, so close together that you can go on the roofs from one end of the town to the other, without going into the street more than three or four times; and the roof of the house below is literally the yard of the one above. There is not an empty corner, a vacant lot, a green spot of grass, a bed of flowers, or a garden patch, to be found in the town. The streets are, at most, not over six feet wide, and nearly one half of these are arched over, and have rooms built on them.

"The house we staid in was, by my own count, the fourteenth from the top of the rock, and I went to the opposite hill, and counted the houses below, and found them also to be fourteen. This house had water running through its court, but I was told that it was the only one in the town so blessed, and I can well believe it, for although I have been in many towns and villages in Turkey, I never saw such filth or smelt such odors as I found in the streets of Zeitoon. Neither have I ever found such ignorance. We always expect to find the women ignorant, but here the ignorance extends to the men. There are no Turks in the place. And although the people are all nominally Christians, and have seven large churches, with more than a score of priests, there are not a hundred *men*, and not *one woman* in the town, who can read understandingly; and probably not one of the twelve thousand inhabitants, if the question had been asked five years ago, but would have answered, *Mary* is the Saviour of the world. And thousands of them to-day, have not so much as heard that there is a Holy Ghost.

"The priests and leading men have been determined that the truth should not enter the place, saying, that they did not wish a division in their nation.

"In June, 1866, Mr. Montgomery and Pastor Avedis, of our 2d church, visited the place, and returned to us all covered with blood and bruises, having but just escaped with their lives.¹ But the Lord is stronger than Satan, and the leaven is at work even in that wicked place. There is a community of fifty Protestants and a

¹ See *Missionary Herald* for December, 1866.

little church of eleven members. They are now building a chapel, paying forty dollars of the expenses themselves, having previously paid the same amount towards the purchase of the ground.

"But they need, as all these places do, more work among the women. One of the church members is a woman, and there is one other old woman who attends the meetings, and that is all. Yet they would listen to a faithful woman that would go from house to house, and talk and read to them.

"The Saturday I was there I went to seven houses. Sometimes there were two, sometimes three or four, and once I read the Bible to seven women; and at another house I had four women and five or six men, besides children, to listen to me; and had I had strength and time for it, I might have gone to many more houses. The old women, that is the mothers-in-law, talked and asked many questions, but the daughters-in-law stood by with their faces covered, not daring to speak in the presence of their superiors. But I was glad to have them listen even thus, for I know that if such visiting and reading was kept up for a few months, these young women would, many of them, learn that they had a right, given them in the word of God, to listen to the gospel; and would in time go to hear it preached, either with or without the consent of their mothers-in-law.

"On Sabbath morning I held a meeting, or Bible class, at the preacher's house, and had fourteen women present; to whom I read and opened the Scriptures for two hours. And during the day there were, at different times, as many more in, with whom I read, talked, and prayed. I know full well that most of them came from curiosity, and not from any desire to hear the truth, but it was a pleasure to hear them talk over what I had said to them, as they went away, thus giving evidence that they had understood me, at least in part, and were taking with them a few good seeds. I was, however, not a little amused to see how well they understood Turkish as long as I allowed them to talk of my hair, or dress, or of our customs; but as soon as I tried to turn their thoughts to the gospel and their own

lives, they did not understand Turkish. None so deaf as those who did not want to hear, I kept thinking, and repeated my words over and over, till I knew they did understand. I wanted so much to stay and, as it were, take them by force into the kingdom! But we were obliged to return on Monday. Before leaving, however, I got the promise of one father and mother to send their daughter to Marash to school, and she is here. She was all in rags when she came, is perhaps thirteen, but does not yet know her letters. I hope, in the spring, to be able to give a good report of her, as she is a bright, hopeful girl. It is a very unusual thing to get a girl from a place where the word has advanced no more than it has in Zeitoon.

"This is one evidence among many that the spirit is at work for the women of Turkey. Another, that has impressed me much this fall, is that all our students returned from their vacation work in the distant towns and mountain villages, full of the 'woman question;' and at our October monthly concert of prayer, the great burden of their remarks was,—We must do more for the elevation of women. They said the men in the villages demand it, and the women themselves ask for it. They told of one woman, in an out of the way village, who would give her husband no rest after she heard that the book-man had come, until he bought her a primer. In another village, where there is no school, and has been no preaching except in vacation, a woman was begging her husband to send her to Hadjin that she might learn to read.

"One of the students wrote to us that there were two girls who wanted to come, and asked, shall I bring them? And while we were debating the question, can we find funds for their support? and were about to answer we cannot, another letter, came, saying that as the time was short he had started without waiting for a letter, and was bringing the girls with him, feeling sure that we could not but take them in. In another case I received a letter from the students, saying that they meant to bring a girl with them, and I wrote at once that they must not. But the Lord, (I know He did it) so ordered it that the

letter was miscarried, and the girl is now here. I have no doubt that the kind Providence that sent her here will send us the money for her support.

"I never was so impressed with the unity of the *Spirit's* work as I have been this fall. No sooner did the women in America begin to do their duty towards their sisters in other lands, than the women here began to cry, 'Give us the Bread of Life.'"

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

DECEMBER, 1871.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Bangor Aux. 1st church, Mrs. E. G. Thurston, Treasurer: to constitute Mrs. Newman Smith, L. M. \$25 00
Bethel. Miss M. A. Cummings, Ellsworth. Prayer Circle, add'l, \$4; "Cup Bearers," add'l, 60c.; Yarmouth. "A Friend," 2 00—\$2 60

NEW HAMPSHIRE.

Campton Aux. Mrs. E. Bartlett, Tr. (\$25 of which to const. Mrs. Eliza Hadley L. M.) 34 00
Francistown. Mrs. M. J. Kingsbury, *New Ipswich* Aux. Miss M. F. Taylor, Treasurer, 1 00
Raymond Aux. Add'l, by Mrs. F. A. L. George, 29 15
 2 50—66 65

VERMONT.

North Craftsbury. Mrs. Deborah W. Loomis, to const. herself L. M. 25 00
Dorset. Cong'l Society, ladies of, collected by Mrs. Moore, to const. Mrs. Susan Jackson Baldwin and Mrs. B. W. Pratt, L. M.'s, with last year's balance, 44 00
Ripton. "A Friend," to const. Mrs. Mary A. Kent, L. M. 25 00
Rutland Aux. Mrs. L. P. Flack, Tr. \$73; S. S. Mission Circles, \$115.01; 188 01
St. Johnsbury, Aux. of North ch., by Mrs. S. M. Howard (of which \$25 to const. Mrs. John P. Humphrey, of East St. Johnsbury, L. M., by Mrs. "H. F."), 75 00
Vergennes. Cong. ch. s. s., for support of a pupil in a mission school, 40 00—397 01

MASSACHUSETTS.

Boston. *Union* church, Mrs. H. B. Hooker, to const. Miss Annie L. Davis, of Falmouth, Mass., L. M., \$25; *Central* church Mission Circle, Eughapers, add'l, \$7.53; *Mount Vernon* church, Mrs. Winslow's Maps, \$2.25; *Old South* church, Miss Lillie, \$5; "L. F. B.," monthly subscription, to const. Miss Julia A. Shearman, of Turkey, L. M., and to make up the balance due to const. Mrs. Mary C. Turner, of Cambridge, Vermont, L. M., \$30; 69 73
Boston, East. *Maverick* ch., Zulu Helpers, \$100, share in the enlargement of Mrs. Edwards' school building, also for Mrs. Nancy Damon, a native helper to Mrs. Edwards, \$50; 150 00
Boston Highlands. *Vine* st. ch., Mrs. Callender's class, forming a mission circle, \$10; Walnut Avenue ch., Mrs. Rice, \$1; 11 00
Brookfield. "A Friend," 5 00
Berlin. Mrs. W. A. Houghton, 1 50

Cambridge. Shepard ch., "Little Workers," Miss A. H. Rogers' class, for a pupil in Mrs. Edwards' school, South Africa, 30 00
Chesterfield, West. Mrs. J. H. Clarke, *Hatfield* Aux. Miss A. Graves, Tr. 72 00
Hinsdale Aux. To constitute Mrs. Ephraim Flint and Mrs. B. F. Kirtledge, L. M's, 50 00
Milbury. "Favor of a classmate," Mrs. "L. F. F.," to const. Mrs. Chas. H. Peirce L. M. 25 00
Newburyport Aux. Mrs. H. A. Ingraham, Treasurer: to const. Mrs. Randolph Campbell and Miss Susan H. Brown, L. M's, 50 00
New Bedford Aux. By Mrs. Parker, ladies of Trin. Society, to const. their pastor's wife, Mrs. Emily Hitchcock Terry, L. M. 25 00
Springfield Aux. Olivet ch., add'l, towards Miss Wadsworth's salary, 21 74
Salem Aux. Tabernacle ch. S. S. Mission Circle, "Willing Helpers," for a pupil in Mrs. Edwards' school, 30 00—542 02

RHODE ISLAND.

Providence Aux. Union ch. \$40; Charles st. ch. \$15, towards salary of Miss Ashley, 55 00

CONNECTICUT.

Columbia. By A. D. Avery, six annual memberships, 6 00
Greenwich, North. Mrs. Jane M. Alcott, to const. her sister, Miss Mina K. Merrill, of Peacham, Vt., L. M. 25 00
Hartford Aux. Mrs. Charles A. Jewell, Treasurer: Center church, towards salary, assumed in full, of Miss Cornelia Dwight, of Sivas, Western Turkey, \$211 (\$25 of wh. to const. Mrs. Justin Perkins, L. M.); Wethersfield Avenue ch. \$24; 235 00
Killingly. D. C. Jencks, Esq., to const. Miss Lucia G. Jencks, Miss Susan P. Hammond, Mrs. Mary Stokes, and Mrs. Laroy Wood, L. M's, 100 00
Old Lyme Aux. Mrs. Nathaniel Lee, Secretary, 29 00
New Haven Aux., including West Haven and Cornwall, with prev. contributions (for salary of Mrs. Edwards, two Bible readers at Madura, two Bible-readers at Marsovan, thirteen pupils at Marsovan, and eight at Madura boarding-school, under Mrs. Chandler: balance for girl in Africa; and \$290.69 towards the enlargement of Mrs. Edwards' school building); 1,399 82
Stafford Springs. Cong'l church, 11 28—1,806 10

NEW YORK AND VICINITY.

Brooklyn. South Cong. ch., Mrs. Charles H. Parsons, Treasurer: Ladies' Benev. Society, to const. Mrs. Henry M. Storrs and Mrs. N. A. Boynton L. M's, 50 00
Jewett. Ladies' Benev. Society, Mrs. Kate Morse, Treasurer, 11 25
New York. Mrs. C. P. Bush, 5 00
Syracuse. Miss Arnold and her Bible class, to const. Mrs. A. T. Beard L. M. 25 00
Westmoreland. Woman's Missy's Society, Mrs. E. C. Johnston, Treasurer: towards salary of Miss Rosetta Smith, of the Madura Mission, 12 00
Whitney's Point Society. By Mrs. Seymour, 7 62—110 87

NEW JERSEY.

Madison Aux. Mrs. J. C. Potts, Tr. for Sarah R. White, their Bible-reader, Ceylon, 50 60

PENNSYLVANIA AND THE PHILADELPHIA BRANCH.

Canonsburg. Mrs. M. H. Foley, 10 00
Philadelphia Branch. Mrs. J. D. Lynde, Treasurer: Mrs. M. B. Coane, \$12; Mrs. W. M. Sinclair, to const. herself L. M. \$25; Mrs. John McLeod,

\$10; Mrs. Sarah C. Seaver, \$5; Mrs. John Sawyer, \$2; Miss Mary A. Hart, — sixteen ladies, one dollar each, \$16; Mrs. C. Burnham, \$5; Mrs. Mary Souder, \$2; Mrs. Hart, from sale of hair crosses, \$50 (of wh. to const. Minnie Lee Hart, and by her father, Ellen Warren Holmes, L. M's); also \$73 remitted by Treasurer W. B. M. for the cross fund (of wh. \$50 from a member of Mr. Furber's church at Newton, Mass., and \$23 given at Salem meeting); "C. A. L." (of which \$25 to const. Mrs. Mary Souder L. M.), \$75; Carrier Doves, \$18.80; Plymouth May Flowers, \$11; Morning Star Circle, \$3.25; Woman's Miss'y Society, Jersey City, N. J., \$27; Woman's Miss'y Society, Orange, N. J., Trinity Cong. ch. (with \$24 previously paid to const. Miss Anna Pierson L. M.) \$1; Woman's Miss'y Society, Franklinville, N. J., \$6; collection in Washington, D. C., \$58.55; Woman's Miss'y Society, Washington, D. C. (\$25 of wh. to constitute Mrs. O. O. Howard L. M.), \$45.25; total of Branch, 448 85—458 85

GEORGIA.

Andersonville. "A Friend," 5 00

TENNESSEE.

Lookout Mountain. Educational Institute, for support of Marian Pootookyan, at Killis, Central Turkey, 30 00

KENTUCKY.

Henderson. "A Friend," 3 00

OHIO.

Cleveland Aux. (Of wh. for support of Bible-reader, Lubábai, at Ahmednuggur, \$36.80), 43 95

ILLINOIS.

Quincy. Mrs. Avery Turner, to constitute Mrs. Edward Turner, Mrs. S. B. Turner, Mrs. Daniel Paullin, Mrs. Otis A. Turner, all of Quincy, Mrs. Asa Turner of Hannibal, Mo., and Mrs. L. B. Searle, of Brookfield, Mo., L. M's; 150 00

MINNESOTA.

Chatfield. Pres. ch. s. s., for support of "Gita," in Mrs. Bissell's school, 22 00

Total of subscriptions, \$3,773 05
 Quarterlies, "Life and Light," 324 75
 "Echoes," 16 15
 Bound volumes, 4 50
 \$4,128 45

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

DECEMBER, 1871.

Mrs. Francis Bradley, Treasurer.

OHIO.

Belpre. Woman's Miss'y Society, to complete the support of a pupil in Miss Porter's school, at Peking, for 1871; Miss P. S. Howe, Treasurer; \$20 00

Marietta. Woman's Miss'y Society, to be applied to the salary of a Bible-reader at Eski Zagra; Mrs. A. E. Beach, Treasurer; 25 00

Mount Vernon. Woman's Miss'y Society, Mrs. E. C. Hank, Treasurer, 25 65

Oberlin. Woman's Miss'y Society, to be applied to the salary of Mrs.

Mumford, Samokov, European Turkey; Miss Lucy C. Fisher, Treasurer; 29 00—\$99 65

MICHIGAN.

Jackson. Woman's Miss'y Society, to assist the New England church of Chicago in the support of Miss Chapin, of North China; Mrs. G. H. Lathrop, Treasurer; 100 00

Muskegon. Woman's Miss'y Society, Mrs. A. D. Loomis, Treasurer, 10 21—110 21

ILLINOIS.

Champaign. Woman's Miss'y Society, Mrs. T. I. Volentine, Treasurer, 9 85

Chicago. 1st church Woman's Missionary Society, for the support of Miss Patrick, of Erzroom, Mrs. Yates, Treasurer, \$65.50; Leavitt st. church, Woman's Miss'y Society, to constitute Mrs. Jane B. Eells and Mrs. Daniel D. Grow L. M's. Moses Smith, Treasurer, \$50.00; Tabernacle church, Woman's Miss'y Society, \$5 57; 120 57

Dover. Woman's Miss'y Society, Miss M. W. Allen, Treasurer, 10 00

Evanston. Woman's Miss'y Society, to be applied to the salary of Miss Porter, of Peking, \$15 of wh. is from Mr. Mark De Condus; 64 00

Peru. Woman's Miss'y Society, Mrs. E. M. Brewster, Treasurer, 6 73

Rockford. Woman's Miss'y Society, \$50 of wh. is for the support of a pupil in Miss Porter's school at Peking, the remainder to be applied to the school at Samokov, 100 00

Payson. Woman's Miss'y Society, Mrs. Harriet S. Scarborough, to constitute herself L. M. 25 00—336 15

WISCONSIN.

Lancaster. Woman's Miss'y Society, Mrs. S. W. Eaton, Treasurer, 30 45

Oconomowoc. Woman's Miss'y Society, \$10.90; "Labelle Workers," \$2.68; L. H. Montague, Treasurer; 13 58

Plymouth. Woman's Miss'y Society, Mrs. M. W. Powell, Treasurer, 10 00

Wauwatosa. Woman's Miss'y Society, with previous contributions, to constitute Mrs. Howard Pierce L. M. 14 75—68 78

IOWA.

Denmark. Woman's Miss'y Society, \$25 of wh. constitutes Mrs. (Rev.) Albert Sturgess L. M.; Mary E. Day, Tr. 27 40

MINNESOTA.

Austin. Miss Frances Eastman, to constitute Mrs. Esther M. Morse L. M. 25 00

Minneapolis. Woman's Miss'y Society, to assist the New England church of Chicago in the support of Miss Chapin, and to constitute Mrs. Henry Tucker and Mrs. S. C. Gale L. M's; 50 00—75 00

KANSAS.

Manhattan. Woman's Miss'y Society, to be applied to the support of a preacher's wife in Harpoot; Mrs. R. D. Parker, Treasurer; 17 00

NEBRASKA.

Lincoln. Mrs. D. E. Jones, 1 00

NEW YORK.

Lima. Mrs. E. A. Miner, 5 00

\$740 19

MISCELLANY.

MASSACRE OF A MISSIONARY BISHOP,—ITS CAUSE.

MANY papers, foreign and American, have noticed, within a few weeks, the murder of the estimable Bishop Patteson, (Bishop of Melanesia) and Rev. Mr. Aitkin, his chaplain, at one of the South Sea Islands, and no doubt is entertained as to the exciting cause of the sad event. The general statement has been that the place of the massacre was Santa Cruz. A New Zealand paper, quoted by the Honolulu *Commercial Advertiser*, says more definitely, the place was Nukapu, one of the small reef islands of the Swallow group, about thirty-three miles from Santa Cruz. The date seems to have been September 20. This paper says, of the horrible, kidnapping trade in men, which so excited the fears and the resentment of the islanders as to call forth this act of revenge:—

“The means that have been employed in collecting laborers for the Fijian plantations, and even for Queensland, are now no longer a matter of surmise. It is known that deception and violence have both been unscrupulously used in the work; and that the esteem and reverence entertained by the islanders for the name and character of the now martyred Bishop have been made the means, by a cruel deception and personation, of enticing islanders on board the slavers. There are those who have sailed from New Zealand ports, and have been engaged in the carrying of Polynesian laborers, who have publicly boasted of the success of the ruse, and have stated that clothing themselves in white surplices, they have performed mock religious services to the islanders, and so tempted them in large numbers on board, under the impression that the pretended officiating minister was Bishop Patteson himself.”

The *English Independent* states:—

“The nefarious traders from Fiji, finding that they could no longer play upon the credulity of the people of the New Hebrides—that, in fact, their wicked attempts to entrap the natives in those parts were now accompanied by much

danger to themselves—sailed for the northwest, to ply their arts upon the unsuspecting people of the Solomons. The Bishop and his coadjutor followed on a far different errand. Just as the crimes of civilized robbers were visited upon John Williams at Erromango, so the outrages of the slavers at Santa Cruz were expiated by the Bishop and the missionary, who happened to be the first Europeans who fell into the hands of the incensed men of Santa Cruz. For the poor creatures, who in their blind rage have committed this terrible crime, nothing but pity can be felt. Not many months ago, Bishop Patteson himself wrote: ‘I desire to protest by anticipation, against any punishment being inflicted upon natives of these islands, who may cut off vessels, or kill boats’ crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men.’ Remarkable words! A ‘protest by anticipation’ against any punishment being inflicted on his own murderers!”

The Bishop was forty-four years of age, unmarried, and had devoted a large portion of his life and fortune to the missionary work. He went to New Zealand ten years ago, taking with him a fine steam yacht, purchased at his own expense, which he used in going from island to island. He took also a printing-press and type, used in printing Bibles and other books in the native languages; had established schools and churches; and was greatly beloved by the people of the islands.

THE FOUNDER OF BUDDHISM.

(From the “*Spirit of Missions*,” for August, 1871.)

“In or about the year B. C. 623,¹ there was born one who was destined to influence, through successive centuries, an immense portion of the human race. His

¹ There is great diversity of opinion as to when the founder of Buddhism was born. The date we give is that maintained by Barthelemy, St. Hilaire, Max Müller, and others of the most recent and most learned Orientalists.

birth occurred at the city of Kapilivastu, the capital of the ancient kingdom of Kapila, which lay along the southern slopes of the Himalayas, in the region now known as Nepal. His parents were Sudhodana, the king of the country, and his beautiful wife Mayadevi. The child was named Sidhartha, or 'Accomplished Desire.'

"Seven days after his birth his mother died, and his father confided him to the care of the deceased wife's sister. In his youth he was placed under accomplished teachers, chief among whom, according to Klaproth, was the sage Barbourenu. Sidhartha was studious and thoughtful, and of a somewhat melancholy turn of mind. He was much impressed with the sufferings and misery which he saw in the world, and he astonished and puzzled his teachers by his questions concerning life, suffering, disease, death, and the future world. He took little or no interest in the things which generally interest youth, and he was frequently found sitting alone, lost in meditation. His teachers and his father feared, and with good reason, that he would leave the court and become an anchorite. Various pleasures were, therefore, devised for his amusement, but in vain. The father then determined to try the effect of an early marriage, and he accordingly had him married to Gopa, a beautiful princess. This marriage took place when the prince was but sixteen years of age. Two other wives were afterwards given to him. He remained at the royal residence twelve years from the time of his marriage with Gopa, and at the end of that time he told her and his father that he was more than ever dissatisfied with the world and worldly pleasures, and that he had fully determined to leave the court, and give himself to a life of self-denial and study. The father was equally determined to prevent it, and guards were set around the palace for this purpose. On the night following a day of great festivity at the court, the guards were found to be asleep, and Sidhartha escaped.

"He first went to a famous Brahmin, who lived at Vaisali, and who had three hundred disciples. Having learnt all that

this man could teach him, he went away unsatisfied. He then went to a still more famous Brahminical teacher, who lived at Ragagrika, the capital of Magadha or Behar, and who had seven hundred disciples; but he left him, too, disappointed. He then, for six years, devoted himself to solitary study and meditation, and at the end of this time, and while seated under a Banana tree near Bodimanda, he believed, or flattered himself that he had found that supreme knowledge which he had been searching for — a knowledge which renders its possessor able to bear well the necessary ills of this life, to escape the fearful round of transmigration after death, and attain a state of blissful and unending repose. It was then that he assumed the title of Buddha, or 'The Enlightened.' Some maintain, however, that the title was afterwards given to him by his followers. In the countries of Southern Asia he is also known as Gaudama, this being the name of the clan to which his family belonged. In China he is called Sakya Muni, or 'The Devotee of the Family of Sakya.'

"Sidhartha now resolved to declare to mankind the efficacy of that supposed pure and perfect wisdom which by successive meditations he had attained. The city of Benares was one of the earliest scenes of his ministry; but he traversed the whole of northwest India during his labor of forty-five years. He succeeded in establishing his own peculiar system, antagonistic as it was in many respects to the established Brahmanism, 'over the fairest districts of the Ganges, from the Delta to the neighborhood of Agra and Cawnpore.'

"He died in the eightieth year of his age, and his funeral was conducted by Kasyapa, his favorite and most influential disciple. His corpse was burned the eighth day after his decease, and eight stopes, or pagodas, were erected in as many places over his relics.

Such seem to be the leading historical facts concerning the life of the founder of Buddhism, which the most learned Orientalists have, with the greatest difficulty, extracted from an immense mass of Buddhist writings, these writings consisting for

the most part of marvelous legends and incongruous imaginations. Among the marvels most generally believed in by the Buddhists are, that when Mayadevi gave birth to her son in the garden of Lumbini, the earth spontaneously produced a profusion of lotus flowers, and a halo of glory encircled the child. The latter was able to walk immediately after his birth, and he at once took seven steps to the east, west, north, and south, and declared in a loud voice: 'In heaven and earth there is not another greater than I.'

"It is but just to say that some of the more learned Buddhists do not take such extravagances as facts, but say they are to be considered as hyperbolic forms of expression, conveying a high pretension of the superiority of Buddhism. Such persons, however, are but few in number compared with those who *do* believe them to be facts."

FRUIT AFTER MANY YEARS.

A NATIVE pastor in Ceylon, in a recent letter, mentions the following incident as encouraging to all Christian workers:—

"Myself and a Christian brother, who was only recently turned to our faith, were conversing about our Christian experience. The brother was a poor, illiterate old man, and had passed the best of his days in wickedness. In the course of our talk he told me, to my great surprise, that he heard Mr. — preach about twelve years ago, on the parable of the sower, and that ever since he heard him explain that the four sorts of land were four sorts of hearers, etc., he had said to himself very often, 'To which class of hearers do I belong?' He said, 'A cultivator expects a good produce from his land. So does God expect of man. I must, as much as possible, bear good fruit.

I have been striving all these twelve years, and have now found peace in Christianity.'"

A FRAGRANT OFFERING.

THE Treasurer has recently received the following note from one now in the United States:—

"DEAR SIR, — I have always meant, out of my very first earnings when I should begin to teach, to lay aside a thank offering for the Lord; and I want it to go into the Lord's treasury through the same channel by which so many kindnesses have come to us, ever since we have been in this country. The affections of the missionary children cling faithfully to the American Board, even though they have the misfortune to be Presbyterians.

"Enclosed please find ten dollars, from
"A MISSIONARY DAUGHTER."

EMBARKATION.

REV. L. H. GULICK, M. D., and Mrs. Louisa H. Gulick, formerly of the Micronesia mission, Mr. William H. Gulick, of New York city, and Mrs. Alice W. Gulick, of Auburndale, Mass., sailed from Boston December 19, for Liverpool, on the way to commence a mission in Spain.

DEATHS.

AT Constantinople, Turkey, November 22, 1871, "of cholera, after an illness of twelve hours," Andrew, son of Dr. Andrew T. and Mrs. Sarah F. Pratt, of the Western Turkey mission, aged three years.

AT Madura, India, November 12, Flora Eliza, daughter of the late Rev. Thornton B. Penfield (born on the day of his death), aged twelve weeks.

DONATIONS RECEIVED IN DECEMBER.

MAINE.	
Cumberland county.	
Brunswick, Cong. ch. and so.	25 00
Falmouth, 1st Cong. ch. and so.,	
Dea. A. Marston,	10 00

Yarmouth, Mrs. M. F. W. Abbott,	15 00—50 00
Franklin county.	
Strong, Given at little gathering for prayer,	3 00

Kennebec county.	
Augusta, South Cong. ch. and so.	255 47
Sidney, Joel Spaulding,	10 00—265 47
Lincoln and Sagadahoc counties.	
North Boothbay, Cong. ch. and so.	3 55
Warren, 2d Cong. ch. and so.	30 00—33 55
Piscataquis county.	
Dover and Foxcroft, Cong. ch. and so.	12 00
Monson, R. W. Emerson,	11 00—23 00
Somerset county.	
Norridgewock, Cong. ch. and so.	14 00
Waldo county.	
Rockport, T. E. Brastow,	5 00
Washington county.	
Eastport, Cen. Cong. ch. and so.	
m. c.	25 00
East Machias, Cong. ch. and so.	20 00
Machias, Centre st. ch. and so.	21 51—66 51
	<hr/> 460 53

NEW HAMPSHIRE.

Grafton county.	
Orfordville, N. F. Carter,	10 00
Plymouth, James McQueen,	25 00—35 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
East Deering, S. Sargent,	10 00
Francetown, Cong. ch. and so.	45 38
Lyndeboro, Cong. ch. and so.	18 50
Manchester, C. W. Southworth, 30;	
Mrs. Barnes, 2; Dea. J. Sargent, 1;	33 00
Nashua, 1st Cong. ch. and so. m. c.	100 00
Wilton, "Widow's Mite,"	1 00
Temple, Cong. ch. and so.	9 50—217 36
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so.	
49.31; Mrs. Dr. Lockerby, 25;	74 31
Fisherville, Dea. A. Harris,	10 00
Hooksett, Cong. ch. and so.	14 25
New London, Mrs. E. S. Trussell,	5 00—103 56
Rockingham county.	
Chester, Emily J. Hazeltine,	5 00
Exeter, United monthly concert,	21 00
Newmarket, T. H. Wiswall,	5 00
Portsmouth, North Cong. ch. and so.	
m. c.	100 00
South Hampton, Amos Merrill,	5 00—133 00
Strafford county.	
Centre Harbor, Cong. ch. and so.	3 25
Great Falls, 1st Cong. ch. and so.	68 40—71 65
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. 10; D. M. Ide, 5; Dr. O. B. Way, 1;	<hr/> 16 00
	579 57

<i>Legacies.</i> —Conway, Mrs. Ruth M. Colby, by Isaac E. Merrill, Ex'r,	
	400 00
	<hr/> 979 57

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
New Haven, E. H. Hoyt,	1 00
West Addison, Mrs. Kate S. Merrill,	1 00—2 00
Bennington county.	
Bennington, 1st Cong. ch. and so., coll., add'l, 26; m. c. 9.04;	35 04
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Cabot, a friend,	2 00
Orange county.	
Strafford, a friend,	1 00
Rutland co. James Barrett, Agent.	
Castleton, 1st Cong. ch. and so., balance m. c.	20 96
Pawlet, E. B. Loomis,	20 00
Rutland, Cong. ch. and so. m. c.	90 79—131 75
Washington co. Aux. Soc.	
Waitsfield, Cong. ch. and so., to const. Rev. JAMES H. BABBITT, H. M.	59 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Westminster West, Daniel Goddard,	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
West Hartford, Rev. B. Smith,	5 00
	<hr/> 245 79

<i>Legacies.</i> —Chester, Mrs. Abigail W. Onion, by Rev. Asa D. Smith, D. D., Ex'r,	
	1,000 00
South Hero, Myron T. Landon, by R. K. Clark, Ex'r,	500 00—1,500 00
	<hr/> 1,745 79

MASSACHUSETTS.

Berkshire county.	
Great Barrington, 1st Cong. ch. and so.	38 42
Boston and vicinity.	
Boston, of wh. from H. B. H., 50; H. A. Johnson, 10;	511 52
Chelsea, Winn. ch. and so. coll. 122 89; m. c. 35.41; Central Cong. ch. and so. m. c. 56.58; a friend to the cause, 10; Miss M. I. Chittenden, 2;	227 88—739 40
Bristol county.	
Attleboro, 2d Cong. ch. and so. m. c. 34.30; Ladies' Foreign Miss'y Society, 148.77; Ebenezer Carpenter, to const. HANNAH F. CARPENTER, H. M., 100;	283 07
Seekonk and East Providence, Cong. ch. and so.	25 93—309 00
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	245 00
Oakham, Cong. ch. and so.	150 69
Ware, East, Cong. ch. and so. (C. D. Gilbert),	75 00
	<hr/> 470 69
Deduct for printing report,	80 00—390 69
Dukes' and Nantucket counties.	
Nantucket, 1st Cong. ch. and so.	25 00
Essex county.	
Andover, Rev. Cephas A. Leach, avails of Chromos,	20 00
Lawrence, Cen. Cong. ch. and so. 86; Samuel White, 15; Thomas P. Carleton, 10;	111 00
Methuen, 1st Cong. ch. and so., with previous dona's, to const. WILLIAM O. NORRIS, H. M.	87 97—218 97
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Groveland, Sarah Tuttle,	15 00
Newburyport, Whitefield ch. and so. 82.10; Phebe, 5;	87 10
Rowley, Cong. ch. and so.	74 40—176 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	41 43
Lynn, 1st Cong. ch. and so. m. c.	14 19
Middleton, Cong. ch. and so.	35 00
North Beverly, Cong. ch. and so. m. c. 47.40; Mrs. Rebecca Conant, 10;	57 40
Salem, Tabernacle ch. and so. m. c.	48 74—196 67
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Conway, Cong. Society, of wh. from Gents' Asso'n, 83.05, Ladies' ditto, 56.26;	139 31
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Feeding Hills, Friends,	1 75
Springfield, South church, 347.75; North church, 19.23;	366 98—368 73
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, 1st Cong. ch. and so., coll. 127.75, m. c. 95.58, to const. G. W. ALLEN and P. E. IRISH, H. M.; Rev. H. W. Parker, 10;	233 33
Goshen, Daniel Williams,	5 00
South Hadley Falls, a friend,	10 00—243 33
Middlesex county.	
Cambridge, R. P.,	100 00
Cambridgeport, Prospect st. ch. and so. m. c.	12 85
Holliston, 1st Cong. ch. and so.	248 75
Lowell, Kirk st. ch. and so. 36.97; 1st Cong. ch. and so. add'l, 21.27;	
John st. ch. and so. 11.67;	69 91
Natick, Rev. N. W. Sheldon,	5 00
North Cambridge, Mrs. P. Lesure,	1 00
Stoneham, Cong. ch. and so.	41 11—478 62

Middlesex Union.			
Leominster, Evan. ch. and so.	32	37	
Maynard, Union Evan. ch. and so.	17	75	
Shirley Village, Cong. ch. and so. m. c.	22	40	—72 52
Norfolk county.			
Dedham, Evan. ch. and so., coll. 119, m. c. 75;	194	00	
Grantville, L. E. K.,	1	00	
Jamaica Plain, Cen. Cong. ch. and so. m. c.	18	00	
Sharon, Cong. ch. and so.	25	60	
Quincy, B. C. Hardwick,	100	00	
West Roxbury, South Evan. Cong. ch. and so.	20	79	—359 39
Old Colony Auxiliary.			
New Bedford, a friend — for heathen lands,	25	00	
Plymouth county.			
Marshfield, 2d Trin. Cong. ch. and so.	5	65	
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Holden, Gents' Asso'n, 29 55, Ladies' Asso'n, 21.80, m. c. 18.12;	69	47	
Northboro' Evan. Cong. ch. and so. m. c.	31	24	
Oxford, Cong. ch. and so. m. c.	40	63	
Paxton, Cong. ch. and so., coll. 43.75, m. c. 21.76;	65	51	
Worcester, Union Cong. ch. and so., coll. 184 50, m. c. 144.80; Alexander H. Wilder, to const. CHARLOTTE L. KING, II. M., 100;	429	30	—636 15
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.			
Upton, Cong. ch. and so. m. c.	15	30	
	4,543	65	
Legacies.—Beverly, Sarah Hooper, by A. D. Kilham, Ex'r,	500	00	
Hadley, Mrs. Mary H. Williams, by James A. Allen, Ex'r,	861	16	
Montague, Otis Turner, by E. D. Sanderson, Ex'r,	41	84	—1,403 00
	5,946	65	
RHODE ISLAND.			
North Scituate, Cong. ch. and so.	14	00	
Pawtucket, a friend,	10	00	
Providence, Pilgrim Cong. ch. and so. 40; Friends in ditto, 10;	50	00	—74 00
CONNECTICUT.			
Fairfield county. A. E. Beard, Tr.			
Bethel, Cong. ch. and so.	21	18	
Bridgeport, 1st Cong. ch. and so.	84	55	
Newtown, Cong. ch. and so.	15	0	
North Greenwich, Cong. ch. and so., to const. SILAS D. MEAD, II. M.	159	33	
Ridgefield, 1st Cong. ch. and so. m. c.	3	75	
Weston, Cong. ch. and so.	3	00	—340 81
Hartford county. E. W. Parsons, Tr.			
Berlin, Cong. ch. and so. 26.42; 2d Cong. ch. and so. 240.40;	266	82	
Buckingham, Cong. ch. and so.	9	0	
East Hartford, Cong. ch. and so.	234	65	
Enfield, H. B. Kingsbury,	1	00	
Farmington, 1st Cong. ch. and so. (of wh. from H. D. Hawley, to const. Rev. MOSES SMITH, of Chicago, Illinois, 50), to const. Rev. JAMES F. MERRIAM, H. M.	283	96	
Glastenbury, 1st Cong. ch. and so.	639	46	
Granby, Cong. ch. and so.	50	00	
Hartford, Asylum Hill ch. 1,084.73; Centre ch. 438.69; South ch. 177.70; Theol. Seminary, m. c. 26.87; E. H. Perkins, 50;	1,777	99	
New Britain, South Cong. ch. and so., to const. C. E. STEELE, J. H. AUSTIN, E. BENNETT, F. H. EMERSON, EMMA M. GOLDTHWAITE, ELLA S. SMITH, and ADA E. BUELL, H. M.	1,962	76	
Newington, Cong. ch. and so., coll. 79.20, m. c. 78.20, Ladies' Society, 72.60;	280	00	
Rocky Hill, Cong. ch. and so.	72	16	
South Manchester, a friend,	2	00	
Wethersfield, 1st Cong. ch. and so.	233	75	
Windsor, Cong. ch. and so. 33.47; L. H. K., 2;	35	47	
Windsor Locks, Cong. ch. and so.	173	42	—6,032 44
Litchfield county. G. C. Woodruff, Tr.			
Barkhamsted, Cong. ch. and so.	14	25	
Bridgewater, Cong. ch. and so.	27	25	
Cornwall, 1st Cong. ch. and so.	10	00	
Litchfield, Cong. ch. and so.	22	00	
New Milford, Cong. ch. and so.	200	00	
Salisbury, Cong. ch. and so.	162	0	
Terryville, Cong. ch. and so. m. c.	13	60	
Torrington, Harvey Watson,	2	00	
Warren, Cong. ch. and so.	51	20	
Wolcottville, 1st Cong. ch. and so.	1	35	—443 65
Middlesex county. John Marvin, Tr.			
Cromwell, Ladies' Foreign Missy' Asso'n, 57.85, Gents' ditto, 35;	92	85	
Killingworth, Cong. ch. and so. m. c. 12.20; Gents' Foreign Missy' Society, 20; a friend, 3;	35	20	
Middletown, Jacob F. Huber, for Madura,	1	00	
Westbrook, Cong. ch. and so., coll. 67.92, m. c. 11.48; Elihu Chapman, 15;	94	40	—223 45
New Haven county. F. T. Jarman, Agent.			
Birmingham, Cong. ch. and so. m. c. 20.04; H. G. Bassett, 10;	30	04	
Fair Haven, 1st Cong. ch. and so., coll. 53.50, m. c. 28.18;	86	68	
Guilford, 3d Cong. ch. and so, add'l Madison, Ladies' Missy' Society,	10	00	
New Haven, 1st ch., coll. 666.84, m. c. 26 57; a friend in ditto, 8; 3d ch., 75.38; Church of the Redeemer — a friend, 50; Davenport, ch. m. c. 7.96; Nelson Hall, 50;	956	75	
Orange, Cong. ch. and so.	31	94	
South Britain, Cong. ch. and so.	65	00	
Waterbury, 1st Cong. ch. and so.	269	23	
West Haven, Cong. ch. and s. m. c.	10	25	—1,515 89
New London county. C. Butler and L. A. Hyde, Trs.			
Colchester, Cong. ch. and so.	350	00	
Lebanon, Exeter Cong. ch. and so.	32	00	
Norwich, 1st Cong. ch. m. c. 32.07; 2d Cong. ch. (of which from Mrs. H. P. Williams to const. Miss ELIZABETH M. STRONG, II. M.), 625; m. c. 22.08; Broadway ch. m. c. 21.16;	700	31	
Old Lyme, Cong. ch. and so.	65	92	—1,148 23
Tolland county. E. C. Chapman, Tr.			
Ellington, Cong. ch. and so., to const. Rev. JOHN C. MOSES, II. M.	76	88	
Gilead, Gents' Asso'n, 46.60; Ladies' Asso'n, 40, with previous dona's, to const. R. P. GILBERT, II. M.	86	60	
Mansfield, Cong. ch. and so., coll. 176.25, m. c. 24;	200	25	
Rockville, 1st Cong. ch. and so. (of wh. from J. N. Stickney, to const. T. T. GURNEY, Chicago, Illinois, II. M., 100; George Talcott, to const. J. H. KITE, H. M. 100), to const. Dr. F. GILNACK and A. R. CHAPIN, H. M.	400	00	
Vernon, Cong. ch. and so., Gents' Asso'n, 60.60, Ladies' ditto, 69.15;	119	75	—883 48
Windham county. Rev. II. F. Hyde, Tr.			
Ashford, 1st Cong. ch. and so.	10	00	
Pomfret, Cong. ch. and so., coll. and m. c.	178	63	—188 63
	10,776	58	
Legacies.—Glastenbury, Nancy Strickland, 100, less tax and costs,	70	00	
	10,846	58	
NEW YORK.			
Brooklyn, South Cong. ch. and so.	119	86	
Buffalo, La Fayette st. Pres. church,	100	00	
Catskill, John Doane,	5	00	
Cuba, Rev. C. B. Gardner,	2	00	
Fairport, Cong. ch. and so.	59	00	
Franklin, 1st Cong. ch. and so., add'l,	5	0	
Gawanda, Mrs. Frances W. Cowles,	10	00	
Hancock, Cong. ch. and so.	20	00	

Jamestown, Leavitt Hallock,	2 00
Livonia, Pres. ch. and so.	63 17
Lockport, Mrs. N. P. Hart,	10 00
Miller's Place, Cong. ch. and so. m. c.	50 67
Mount Morris, Pres. church,	59 75
Napoli, Cong. ch. and so. m. c.	13 00
New York, M. W. Lyon, to const. ALICE E. WILDMAN and ELLA D. WILDMAN, H. M., 200; H. T. Morgan, 50; Chas. E. Pierson, 10; a friend, 1;	261 00
North Bergen, Rev. S. Carver,	10 00
Perry Centre, a friend,	4 00
Otisco Valley, Mrs. Olive S. Frisbie,	20 00
Poughkeepsie, Society for Religious In- quiry, Vassar College,	24 00
Salem, Simon Stevens,	10 00
Sinclairville, Mrs. Wagoner,	2 00
Spencerport, Miss M. E. Dyer,	10 00
Syracuse, Mrs. M. E. Bridgman,	2 00
Williamsburg, New England ch. and so.	68 00—920 95

NEW JERSEY.

Bricksburg, 1st Pres. ch. m. c. 15.23;	
Mrs. C. S. De Forest, 5;	20 23
Orange Valley, Cong. ch. and so.	333 07—356 30

Legacies. — Bloomfield, Luther Clark, by Rev. J. S. Gallagher, Ex'r,	1,000 00
	1,356 30

PENNSYLVANIA.

Philadelphia, M. L. L.,	1 00
Sugar Grove, Mrs. Weld,	16 00—17 00

MARYLAND.

Baltimore, M. H.,	50 00
Frederick City, E. H. Rockwell, to const. GEORGE SCHULTZ, H. M.	100 00—150 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so.	26 71
-----------------------------------	-------

VIRGINIA.

Herndon, Cong. ch. and so. m. c.	2 00
----------------------------------	------

WEST VIRGINIA.

French Creek, Mrs. Mehitable Phillips,	10 00
--	-------

MISSISSIPPI.

Columbus, Salem Cong. ch. and so.	10 25
-----------------------------------	-------

OHIO.

Ashtabula, 1st Cong. ch. and so.	30 00
Bellevue, Lyme Pres. church,	23 50
Belpre, Cong. ch. and so.	19 44
Brownhelm, GEORGE WELLS, to const. himself H. M.	100 00
Four Corners, 1st Cong. ch. and so.	2 60
Granville, Welsh Cong. ch. and so.	8 50
Lodi, Cong. ch. and so.	25 00
Oberlin, F. Shipherd's Bible-class,	15 00
Oxford, Female Seminary, from a mis- sionary's daughter,	10 00
Salem, David A. Allen,	12 00
Sandusky, 1st Cong. ch. and so.	34 00
Saybrook, 1st Cong. ch. and so.	7 80
South Newbury, Mrs. Sarah Batchelder,	1 00
Springfield, "L.,"	2 00
Tallmadge, Charles Cutler,	10 00
Wellington, 1st Cong. ch. and so.	8 00
Wheelersburg, a friend,	5 00—313 84

Legacies. — Wellington, Amos Adams, add'l,	265 63
	579 47

INDIANA.

Bloomington, Rev. E. Ballantine,	2 00
Terre Haute, 1st Cong. ch. and so. (of wh. from S. H. Porter, 25),	79 65—81 65

Legacies. — —, William P. White,	10 00
	91 65

ILLINOIS.

Canton, Cong. ch. and so.	39 65
Chicago, 1st Cong. ch. and so. 500.43;	
South Cong. ch. and so. m. c. 16.49;	
Theol. Seminary, Society of Inquiry, 3.46; Rev. Jotham Sewall, 2,	522 43

Collinsville, Members of Pres. ch. (of wh. from Mrs. P. C. Morrison, 50; A. Summer, 10; Mrs. E. W. Collins, 10);	136 00
Dixon, C. A. Davis,	5 60
Dundee, Cong. ch. and so.	22 00
Evanston, Cong. ch. and so.	70 03
Kewanee, Cong. ch. and so.	30 00
Lexington, a thank-offering from Daniel J. Poor's family,	21 00
Malta, Cong. ch. and so.	2 15
Newark, Cong. ch. and so. m. c.	1 30
Wauponsee, Cong. ch. and so. m. c.	10 00—859 56

MICHIGAN.

Almont, Cong. ch. and so.	22 50
Columbus, Cong. ch. and so.	8 00
Milford, United Pres. and Cong. ch.	5 00—35 50

MISSOURI.

Moniteau, Cong. ch. and so.	1 00
-----------------------------	------

MINNESOTA.

Minneapolis, G. F. Stevens,	10 00
-----------------------------	-------

IOWA.

Bentonsport, Mrs. C. Richards,	25 00
Iowa Falls, Cong. ch. and so.	35 00—00 00

WISCONSIN.

Beaver Dam, 1st Pres. church,	6 40
Berlin, Union ch. and so.	2 75
Bloomington, Cong. ch. and so.	23 00
Brooklyn, Cong. ch. and so.	10 00
Fond du lac, Cong. ch. and so.	60 00
Janesville, Cong. ch. and so. m. c.	47 61
Leeds, Cong. ch. and so.	2 33
Sheboygan, Cong. ch. and so.	51 00
Sparta, H. E. Kelly,	10 00
Windsor, Cong. ch. and so.	25 39—238 48

NEBRASKA.

Nebraska City, a friend,	12 00
--------------------------	-------

OREGON.

Forest Grove, Cong. ch. and so. m. c.	4 00
Portland, E. B. Babbitt,	50 00—54 00

CALIFORNIA.

Oakland, 1st Cong. ch. 29.35 gold,	31 99
San Francisco, 3d Cong. ch. 25 gold,	27 25—59 24

CANADA.

Province of Ontario, —	
Paris, Cong. church,	30 00
St. Catharines, 1st Pres. church,	100 00
Yorkville, Andrew Hamilton,	10 00
Province of Quebec, —	
Montreal, E. K. Greene, to const. EDWARD KIRK GREENE, Jr., Miss ELENOR O. GREENE, Miss JENNIE F. GREENE, of Montreal, and Rev. J. F. DRIPPS, of Germantown, Pa., H. M., 879; H. McLennan, 50;	929 00
Sherbrooke, Cong. ch. and so. m. c.	42 95—1,111 95

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

FOR SALARIES — ZULU MISSION. Mrs. Ed- wards, 420, Miss Ilance, 420.	
WESTERN TURKEY Miss Bliss, 317, Miss Clark, 331, Miss Closson, 317, Miss Fritcher, 317, Mrs. Giles 331, Miss Griswold, 317, Miss Rappleye, 503, Miss Wadsworth, 508, Miss Dwight, 317, Miss Cull, 331, Miss Farnham, 331.	
CENTRAL TURKEY. Miss Powers, 406, Miss Wood, 406, Miss Proctor, 331, Miss Williams, 419.	
EASTERN TURKEY. Miss Baker, 349, Miss Bush, 349, Misses Ely, 349, Miss Par- melee, 349, Miss Seymour, 349.	
MAHARATTA MISSION. Mrs. Bissell, 550, Mrs. Fairbank, 550, Mrs. Harding, 550, Mrs. Park, 550, Miss Ashley, 550.	
MADURA MISSION. Miss Smith, 550, Mrs. Capron, 550.	

CEYLON MISSION. Miss Agnew, 560, Miss Townshend, 560.	
FOOCHOW MISSION. Miss Payson, 461.	
NORTH CHINA MISSION. Miss Andrews, 461. — 14,234, less prev. paid, \$11.87 =	\$13,442 13
FOR SCHOOLS — ZULU MISSION. Mrs. Edwards, 1,936.	
WESTERN TURKEY. Miss Fritcher, 1,001, Miss Clark, 513.	
CENTRAL TURKEY. Miss Proctor, 1,291.	
EASTERN TURKEY. Misses Seymour and Bush, 865, Misses Parmelee and Baker, 302, Misses Ely, 249.	
MAHRATTA MISSION. Mrs. Bissell, 488.	
MADURA MISSION. Mrs. Chandler, 368, Miss Smith, 519 =	\$7,600 00
For Bible-readers and teachers, 1,265 80	
Traveling expenses of Miss Wadsworth,	250 00—22,557 98
Madison, N. J. For Sarah White, Bible-reader at Oodooville, Ceylon,	50 00
Cleveland, Ohio. For Lubabar, Bible-reader in Mahratta Mission,	43 95
	<u>22,651 88</u>

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	706 69
	<u>23,358 57</u>

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. s. s. 13.50; Southport, Friends, 7.50;	21 00
NEW HAMPSHIRE. — Bedford, Cong. s. s., to support a native student under care of Rev. R. M. Cole, 50; Colebrook, Cong. s. s. 12; Greenland, Cong. s. s. 18.03; Warner, Mrs. J. H. Stewart, and the Juvenile Missionary Society, for school in care of Rev. H. J. Bruce, Raheori, India, 63;	143 03
VERMONT. — Barnet, Cong. s. s. 40; Vergennes, Mrs. Simonds' s. s. class, 2.50;	42 50
MASSACHUSETTS. — Clinton, Nellie J. Harris, by George S. Harris, 60c.; Rochester, Cong. s. s., for support of a teacher under Rev. C. W. Park, India, 30; Shirley Village, Cong. s. s., for India, 10; Woburn, 1st Cong. s. s. 50; Worcester. Union s. s. 50;	140 66
CONNECTICUT. — Columbia, Cong. s. s.	15 00
NEW YORK. — Miller's Place, Cong. s. s. 22.42; Mount Morris, Pres. s. s., for education of a girl at Harpoot, 30; Lucy M. Spinnings, for ditto, 1—31; Panama, Pres. s. s., for support of theol. student at Harpoot, 20;	73 42
PENNSYLVANIA. — Blairsville, Mission s. s. (colored), 5; Philadelphia, Plymouth Cong. s. s., "Hope Section," for scholar in Harpoot, 6.22;	11 22
MARYLAND. — Baltimore, Cong. s. s., for support of Sadie, at school in Ahmednuggur,	25 00
TENNESSEE. — Lookout Mountain Educational Institute, for Cesarea,	30 00
OHIO. — Hudson, two classes in Cong. s. s. 7.20; Sandusky, Cong. s. s. 50;	57 20
ILLINOIS. — Chicago, Tabernacle church, Mrs. Hubbard's "Faithful Band," avails of morning-glory seed, 3; Granville, Cong. s. s. 4.85; Kewanee, Missionary Society, for support of male pupil in Mr. Chapin's school, Tungcho, 25;	32 85
MICHIGAN. — East Saginaw, 1st Cong. s. s., — two years' contribution for support of a boy and girl in Zulu Mission,	120 00
MINNESOTA. — Faribault, Lily L. Frink, 2; St. Anthony, Cong. s. s. 3;	5 00
CANADA. — Nairn, Friends, in prayer-meeting, for helper in training-school,	10 90
CEYLON. — Batticotta, s. s., for theological student at Harpoot, under Rev. C. H. Wheeler, £3;	16 20
TURKEY. — Harpoot, Willie Wheeler,	50
	<u>744 48</u>

Donations received in December,	\$45,113 60
Legacies, " " "	4,648 63
	<u>\$49,762 23</u>

Total, from September 1st, 1871, to December 31st, 1871, \$117,413 98

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.
Yarmouth, Mrs. M. F. W. Abbott, 3 00

NEW HAMPSHIRE.
Greenland, Cong. ch. and so. 15 00
Hillsboro Bridge, Cong. ch. and so. 6 50
Temple, N. Wheeler, 5; Warren Keyes, 5;
10 00—31 50

VERMONT.
Brattleboro, H. M. F., 5 00
Chester, Cong. ch. and so. 8 65
Pittsfield, Cong. ch. and so. 4 00—17 65

MASSACHUSETTS.
Andover, Rev. Joseph Emerson, 100 00
Ashland, 1st Cong. ch. and so. 15 00
Campello, Cong. ch. and so. 42 42
Enfield, Cong. ch. and so. 50 00
Groveland, Sarah Tuttle, 5 00
Lawrence, Thomas P. Carleton, 5 00
Leominster, Evan. Cong. ch. and so. 5 50
Longmeadow, Cong. ch. and so. 2 85
Mansfield, Cong. ch. and so. 15 00
Medfield, Cong. ch. and so. 29 02
Millbury, 1st Cong. ch. and so. 33 65
Peabody, S. S. of South Cong. ch. and so. 50 00
Shirley Village, Cong. ch. and so. 3 60
South Hadley, Mount Holyoke Seminary m. c., for Spain, 17 25
Sturbridge, Cong. ch. and so. 9 43
Wilbraham, Cong. ch. and so. 11 07—391 79

RHODE ISLAND.
Pawtucket, Rev. C. Blodget, D. D. 15 00

CONNECTICUT.
Hanover, Cong. ch. and so. 12 70
Norwich, Broadway Cong. ch. and so. 127 17—139 87

NEW YORK.
South Salem, Elizabeth Beers, 2 00

PENNSYLVANIA.
Philadelphia, "Snow Flakes," and "Willing Helpers," for Spain, 5 71

OHIO.
Oberlin, Mrs. Lucina Hubbard, 3 00

ILLINOIS.
Glencoe, Cong. ch. and so. m. c. 4 98

WISCONSIN.
Alderly, Cong'l Sabbath-school, 7 00

Received in December, 624 50

Total for Nominally Christian Lands, from Sept. 1st, 1871, to Dec. 31st, 1871, \$3,615 23

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

OHIO. — Cuyahoga Falls, Cong. s. s. — 3.00.
LOUISIANA. — New Orleans, 1st Cong. s. s. — 15.00.

CALIFORNIA. — Dutch Flat, U. S. Schools. — 3.00.

Amount received in December, \$21 00
Previously acknowledged, 8,959 03

Total to December 31st, 1871, \$8,980 03

For use in Library only

For use in Library only

I-7 v.67/68
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7971