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STORAGE





# THE MISSIONARY HERALD

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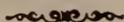
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# THE MISSIONARY HERALD.

VOL. LXXII. — MARCH, 1876. — No. III.



## RETRENCHMENT AS IT IS FELT ABROAD.

WHEN the Prudential Committee found themselves constrained to make a second revision of all estimates received from the missions, and to reduce appropriations for 1876 more largely than had at first been proposed, every item of expense was again most carefully considered, and comparisons were instituted as to different items, for like purposes, in different fields. A few cases were found in which the *salaries* and personal expenses of the mission families *seemed* to be comparatively large, and it was thought possible that some part of the whole reduction which must be made, might, and should, be made in this direction. For many reasons it is desirable that the friends of missions at home should know how such reductions, as well as others, affect the faithful laborers abroad, and the prospects of the work. Yet in many cases, it would be obviously indelicate and improper to publish letters received upon the subject *with the names* of the writers. Some extracts will therefore be given here without the names of persons or places, which, it is earnestly hoped, may help to secure that enlarged income of the Board which would remove the necessity for such retrenchment. These extracts may also serve as a very sufficient answer to the unreasonable charges of extravagance, sometimes brought against missionaries, by poorly informed or unsympathizing travelers. One writes:—

“In regard to employment in the true missionary work, so far as I am concerned, every moment of every day is given to the work which falls to me, and it is sometimes pretty exhausting work too, on some day or days in every week, extending until midnight. The consequence is, that my little girls are growing up almost strangers to me, for I only see them at the morning and evening meal; my wife thinks I am too busy if I never have time to talk with her; and my household furniture threatens to go to pieces, like the ‘one horse shay,’ because of the difficulty of my stealing an hour for tinkering, and the impossibility — for economic reasons — of hiring such work!

“In considering this matter of expense, I have been trying to decide how to reduce my own family expenses next year. Last year we occupied a small house, with a small rent, — no water, no play-ground for the children, and situated disagreeably, — but the pallid cheeks of my little girls and sundry doctor’s

bills led me, this spring, to take a house with five rooms, good air, good water, and a garden space where the children can run, but with a larger rent. Reduction will make us go back to the small house; but aside from this I find it hard to see clearly the way to retrenchment. For seven years I have worn old clothes, gone absolutely without new books, and squeezed in every way in order to live on my salary, and yet I have found a steadily increasing deficit, which lately I have been trying in a spasmodic way, as I find brains for night work, to clear off with my pen; and under the circumstances I confess I am puzzled to know where to begin a further pruning. Not that I have any drawing back from the purpose already expressed to you to *try*. No; I intend loyally and truly to make the attempt in all the hard days that are to come. But I have gone into this rather long personal explanation in the hope that, with the personalty left out, it may serve perhaps to indicate experiences, in a certain line, of all the missionaries at this place, and that, as an outline of facts, it may help the Prudential Committee to see for themselves that the subject of close economy has not to us any particular novelty, and that the missionaries here are not less wrapt in devotion to their work than the home churches believe them to be."

Another says: "Your letter, received a week since, notifying us of a curtailment of our salaries has surprised me, and I think all the missionary circle, although I have heard very little said about it. A missionary of another society has expressed to me his surprise and regret. . . ."

"I think some of us would be inclined to say that if our salaries are to be curtailed, it would be desirable to be getting ready, as soon as possible, the recruits to fill our places when we break down. For myself, I'm already planning how to lift a heavy debt to the treasurer. . . . At our stage of missionary life, all furniture and household furnishings are wearing out, or have been broken or grown rickety by frequent removals. Still, these things can be endured; they do not greatly diminish usefulness. I'm not so sure, however, that it does not interfere with my usefulness to occupy a house, as I do now, with neither study nor guest chamber. And as to curtailment in domestic help, or in the expense of table, I am fully satisfied, after sixteen years of experience and observation, that it would be precisely the opposite of economy.

. . . I've thought I had been hardly civil to travelers sometimes; but if they go home and report us as having too much, and living extravagantly, I'll have no more qualms of conscience on that score. . . . I don't suppose there is one among us who meditates a 'strike,' so if you *must cut*, we'll shut our teeth tight and quiver a little, but we ask for no chloroform, and we won't flinch."

One recently returned from a visit to America, states: "I have not seen your retrenchment letter; but Dr. —, Mr. —, and I, have labored two days on the reduced appropriations, to see where we could best apply the knife to lop off \$500 from native agency, and \$575 from schools. I have n't it in my heart to find fault with you and the Prudential Committee, in the least; I have no doubt it pains you as much as it does us; but I wish to state a few facts.

"We asked, in our estimates for 1876, for much less than we did for 1875, cutting close at all points, leaving us no surplus, and now to take off \$1,075, is very hard. Even brother —, looks blank!

"Again, the good friends at —, have done the best they could with their

building full of pupils, with the appropriations for 1875; but they have over-run. Now they are told that for 1876 they must manage with less. This is peculiarly trying to them, and especially to Miss —, who has constantly labored beyond her strength, and has brought the school to a condition of which, as a missionary school, comparatively, too much cannot be said.

“Concerning our salaries, I would not speak of ourselves. It is true that since our appointment in 1869, including our visit to America, we have used over \$1,000 of our own money, besides the gifts of friends. But this we have chosen to do, not asking for the full amount for outfit, nor anything for the visit to America, except to have our salary continued. We have just lived on the salary; but with others it is different. Here is Dr. —. What a noble missionary he has been his whole life! What a magnificent work he has done! And now, in his old age and feebleness, he continues to do a man’s work. But he has not lived on his salary for many years, and to be cut down now, — I do not think it is right. I wish those churches which do not retrench in anything for themselves, could know such facts as these.

“But just as it is, I had rather be here than one of those. We shall be happy with our salary, and happy to do the best we can with the means which are given us. Possibly it is the Lord’s way of making us feel more our need of Him. But I do pity the home churches. So much wealth; such abundance and richness in all the style of living; such refurnishing and rebuilding and building new, as I saw in the month I was at home; and yet retrenching in missionary contributions! Church edifices being built all over the land in a style of elegance and richness unknown before, costing, in many cases from \$50,000 upward, with a diminishing, or no corresponding increase of contributions for the conversion of a lost world! There is expectancy of a general revival. Will it come? Will there be a real and abundant outpouring of the spirit of God upon the Congregational churches, if *this tithe* be not brought into the storehouse? Pardon me, but I believe the churches should be dealt with more plainly upon this point, for their own good.”

Again, from another mission, we have this: “Your letter is a great surprise and disappointment, at least to me. I had allowed myself to think that, after the manner in which the debt was reduced at Chicago, the Board would see its way clear to go forward with less reduction than we at first anticipated. But we of course cannot judge of the real condition of things in America as regards money matters, and my own hopes undoubtedly rested on an insufficient basis.

“I suppose no one will complain of the reduction made in our salaries, but I also suppose that in almost every case it will cause serious inconvenience, loss of efficiency, and probably injury to health. But if the Board is in difficulty we certainly ought to be, and I believe we all will be willing to suffer a part of the injury. In some way or other I suppose we shall be able to get through the year. . . . This leads me to speak of the whole subject of salaries, as personally affecting ourselves, — a subject which I have long been desirous to write to you upon, though dreading to approach it. When we first came out, five years ago, the salary allowed us seemed ample. We were obliged to go in debt in order to buy a conveyance, but were gradually gaining upon the debt, up to the time of the birth of our little boy. Soon after that we removed to —. Instead of diminishing, our debt has steadily and constantly increased. During the ten

months, January to October, 1875, our expenses have been nearly eighty-nine dollars *in excess* of our allowances, and that excess will, I fear, be considerably increased during the two remaining months of the year, for which our accounts are not yet made up. The conviction is thus forced upon both my wife and myself, that we cannot live at —, upon our allowance. Every month we are getting deeper and deeper into debt to the mission, with no prospect of any improvement."

A lady missionary, speaking in behalf of others, says: "I am sorry that it is necessary to cut down the appropriations for the mission, but what seems dark to us is all light to our Father, and his plans are best. He knows all the heartache that this will cause, and the temptations that will come to some of these weak Christians; and I am sure that he loves them better than we can. As I am outside, I want to say a word about the missionary families. They do not live like the English, and have only plain, substantial food, such as is necessary to give them health and strength for their work. This is true of the missionaries in —, and —, as I know from being in their families, and I have reason to think that it is the same at the other stations. But I believe that the missionaries will cheerfully bear all of the burden that comes upon them personally. Still it will be hard for them, and I fear that their friends will have to help them."

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### REV. JOHN WILSON, D. D.

BY ALLEN HAZEN, D. D.

[DR. WILSON has been for many years one of the most highly esteemed missionaries in India. It is fitting that some notice of him should appear in the *Missionary Herald*, and fitting, also, that the notice should be prepared by one who has himself been connected with mission work in the same section of India for twenty-nine years. The record makes it very plain that the foreign field offers abundant scope for the highest *ability* as well as the warmest *pity*. — ED.]

This eminent missionary died at Bombay December 1, 1875. He was within ten days of having completed the seventy-first year of his life, and he had been connected with missionary work in Western India nearly forty-seven years, having landed in India in February, 1829, a missionary then of the Scottish Missionary Society. He was at first stationed in the Southern Konkan, but was soon transferred to Bombay; in 1835 he was received as a missionary of the Established Church of Scotland; and when an institution for education was opened at Bombay, he was placed at the head of it. Thenceforward his name was identified with the cause of education.

When the "disruption" occurred in Scotland, Dr. Wilson connected himself at once with the Free Church, and in the year 1870 he had the honor of being called home from India, to be the Moderator of the General Assembly of that Church. When the missionaries left the kirk, they also had to leave the fine building that had been erected, at Bombay, in the heart of the native town, under their direction, for the Institution. They hired premises, and after some years Dr. Wilson had the happiness of opening another building, equally eligible, for the Free Church College, about a mile farther on in the city.

Dr. Wilson had a remarkable facility in acquiring languages. He began to preach in the Marathi when he had been only six months in the country, although at that time grammars and dictionaries were far inferior to those at present ready for the use of the young missionary. He could preach in several languages, and could converse in yet others.

Some of his earliest work in India was among the Jews,—the Beni-Israel of the Konkan,—and he kept up his acquaintance with them to the end. And not the languages of India alone claimed his attention. Nestorians, Armenians, and Chaldeans came to Bombay for various objects, and found in him an adviser who could comprehend their talk. Men from Abyssinia were brought to the Institution. He learned their language, so that he might teach them, and welcome others who should come afterward. After the capture of Magdala, by General Napier, the young son of the tyrant Theodore, who was overthrown there, was first taken to England, and afterward sent to Bombay, to Dr. Wilson, for his education.

Dr. Wilson was an active member of the Bible and Tract Societies; was one of the revising committee on the Guzarathi Scriptures, and wrote several tracts in different languages. He was a patron of native literature. Authors and editors were accustomed to go to him for notices or recommendations of their books. He was a rapid composer, and his literary works are numerous. The first important work that he published was "An Exposure of Hindooism," which has been translated into several languages, and is an armory whence have been drawn the weapons for many an attack upon the system. He also published a "Refutation of Mohammedanism," and "An Account of the Parsi Religion." These polemical works attack the three principal forms of false religion in Bombay. His "History of the Sect of the Maharajahs" is an account of a revolting form of heathenism. Others of his books are, "Infanticide in India," "India Three Thousand Years Ago," "The Religious Excavations of Western India," "Lands of the Bible," and "Memoir of Mrs. Margaret Wilson." In his latest years he was engaged in preparing an exhaustive treatise on "Caste," not completed at the time of his death, though portions of it were ready for the press some years ago. He edited, for many years, "The Oriental Christian Spectator," and he had also a very extensive correspondence.

Dr. Wilson was President of the Bombay branch of the Royal Asiatic Society, and Vice-Chancellor of the University of Bombay, with which he was identified from its origin, having made the address at the laying of the corner-stone of the University Hall, by the Viceroy of that time. He was frequently consulted by the authorities of India, his opinion being sought in regard to all measures relating to the natives, and specially the native Christian community. He had always in mind the advancement of the truth, and was a strenuous advocate of strict neutrality in religious matters, on the part of Government. He sought the acquaintance and friendship of men in authority as a means of usefulness. The respect in which he was held is seen in the fact that the Viceroy of India called upon him a few days before his death; and at his burial, the Governor of Bombay, with the Chief Justice, followed the hearse on foot, accompanied by all the principal men of the city, native and foreign, official and private.

It was the privilege of Dr. Wilson to baptize the first converts from among

the Parsis; and the two men, baptized in 1839, followed his remains to the grave. One of them is pastor of the native church connected with the Free Kirk in Bombay, the other is a Baptist preacher in Poona. The Rev. Narayan Sheshadri, an old pupil of his, who was baptized about the same time, was among the mourners.

Dr. Wilson was a very genial man, and generous to a fault. His vast stores of information on all subjects were at the disposal of any one who wished to ask him questions. He was very decided and firm, and by his very persistency would at times carry a point in committee. But kindness of heart seemed to grow with his years, and he became more ready to yield in deference to the opinions of others. He was kind to all young missionaries, and often very helpful to them by his suggestions.

His end was peace. He retained the use of his faculties till the morning of his death, and the day before he told a brother missionary that he had some hope of recovering, and that he should like to live, in order to finish some works that he had begun; but the Lord was with him and gently leading him.

Dr. Wilson was twice married, and by special permission of the Governor he was buried in a ground that had been closed for several years, by the side of his two wives; while near him are the remains of his former colleague in the mission, Rev. Robert Nesbit, and also those of Rev. S. B. Munger, of the American Board, one of the last persons buried in that burial-ground.

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## WOMAN'S WORK IN THE FOREIGN FIELD.

THE glimpses that are given us from time to time in missionary periodicals, of the work now so successfully prosecuted by Christian women, married as well as single, in behalf of their sex, in heathen, Mohammedan, and nominally Christian lands, give but a very inadequate conception of its extent and eminently spiritual character. Most of those engaged are too busy, too much absorbed in their daily cares and labors, too much engaged in making history, to have time or strength to write it, at present.

A few who have come home to rest for a time, have been able to give some details in public addresses, and have thus helped such as have had the privilege of listening to them to a better understanding of the opportunities and results of this form of missionary effort. But it was left to Miss West to supplement her own addresses and those of others, by a more just and detailed statement in a volume that should reach a larger public. One of the first to engage in special labors for women in the Armenian missions of the Board, it has been her privilege not only to make history but to write it also; and at the present stage of the enterprise the last effort is perhaps of equal value with the first, as a means of awakening new and deeper interest in the work, and of presenting to the Christian women in the churches at home a just view of the thoroughly spiritual character of the results attained. The gospel is seen to be the power of God unto salvation. Women, who at first seemed the most unlikely to receive the truth, and who were for a time most bitterly opposed, have given most delightful evidence of change, not only in the inward life, but in the entire outward conduct and character.

Miss West is pleased to entitle her volume the "Romance of Missions," but to us it seems rather charged with an intense reality. The experiences recorded, of trial, hardship, varied efforts in leading individual souls to Christ, and guiding and developing them afterwards into the graces of Christian life, come back in precious memorials, that may seem to the writer tinged with all the hues of romance, but they were sufficiently real, certainly, at the time.

Her volume is the first full and satisfactory exhibition of what woman can do in the foreign field, — of what, with varying measures of success, devoted Christian women are doing in many fields, sustained and cheered by the love, prayer, and sympathy of their sisters at home.

The thousands who have listened to Miss West's story of her labors, and the thousands more who have read and will read her book, will follow her with deeper interest as she returns to the missionary field, to resume labors at Smyrna. Before this meets the eye of the reader she will probably be on her way to that place.

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### PRAYER IN BEHALF OF TURKEY.

IN view of the situation in Turkey, and the political changes that seem imminent, the Prudential Committee of the American Board deem it to be their duty and privilege to ask the prayers of the churches and of the friends of missions, that whatever changes occur may be in the interest of the various Christian enterprises now in successful progress, and for the furtherance of religious freedom.

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### MISSIONS OF THE BOARD.

LETTERS from the Missions in this number of the Herald occupy considerable space, but will all repay careful perusal. Extracts given on foregoing pages, presenting the painful effects of retrenchment, should not be overlooked by any reader. The immediate help of all is needed to relieve the Board and the missions from such embarrassments. Mr. Atkinson, of Japan, presents the condition of the cause at several points, the abundance of work pressing upon the missionaries, so that he wishes for "three relays of body," the unreasonableness of expecting a great number of true conversions from among such a people at once, and then mentions some cheering incidents; Mr. Gulick reports an unexpected reverse in regard to liberty of the press; Mr. Davis gives an interesting account of the city of Kiyoto, to which he has removed, and of the "sensation" produced by his coming; and Mr. De Forest mentions encouraging additions to the church at Osaka. Mr. Pierson, of the North China mission, is much gratified to be able at last to report having secured a house for a mission family at Pao-ting-fu, and a remarkable case of conversion there. Mr. Walker, of Foo-chow, notices a peculiar drawback from the value of singing in China, arising from the impossibility of singing the word *tones*, and mentions a specially hard field.

From Ceylon, Mr. De Riemer reports an ordination of a native pastor, the baptism of one whom the people regard as a "low caste animal," but in whom

they found a "priceless soul and a bright example," and gratifying cases of effort among the people for the erection of school buildings; Mr. W. W. Howland makes pleasant statements in regard to pupils of the training-school, and urges the need of more thorough theological education for native preachers, now that education and intelligence are so much advanced among the people; Mr. Hastings states his general, abiding impression that Christianity is steadily gaining ground, but notices weighty obstacles; Mr. S. W. Howland mentions additions to the church and increased interest in education; and Mr. Smith is much cheered by the voluntary action of one of the smallest churches, looking to self-support.

A letter of special interest from Mr. Tracy, of the Madura mission, considers the probability that Hindooism, as it now is, has been much modified by Christian influences in the past, and shows by extracts from official reports to government, that it is now being modified, and losing its hold upon the people, under the influence of modern missions. He also reports diminished persecution and encouraging incidents in a portion of his field; while Mr. Capron is constrained to confess great disappointment in witnessing an outbreak of caste feeling among his helpers. Mr. Hume, of the Malratta mission, mentions abandoned and decaying heathen temples, and singular reports adverse to the influence of missionaries.

Mr. H. S. Barnum, of Van, Eastern Turkey, presents the importance of that place as a mission station, notices results, thus far, of labors there, and specially calls for the prayers of Christians for that field. Mr. Farnsworth, of Cesarea, Western Turkey, reports the formation of a church at Injirli, and very cheering progress there and in neighboring places.

### Japan Mission.

#### PROSPECTS IN SUNDRY PLACES.

MR. ATKINSON, writing from Kobe on the 20th of November last, glances at the aspect of the missionary work at several of the out-stations of the mission, as well as at Kobe, and makes some judicious remarks as to what may reasonably be expected. He says:—

"The work in Kobe is prospering continuously. The Sabbath congregation is larger than we can accommodate; many are obliged to pass us by. We are endeavoring to obtain a larger place, but do not succeed so well as we wish. We can find space enough, in various places, but the places are not desirable. For some time to come we shall need to be on a public thoroughfare in order to obtain large congregations. We shall continue our efforts to obtain the place we want. It is really inspiring to stand before the congregation that assembles to hear about the Bible. The upturned faces and the

respectful attention move one to do his best, and move us to return thanks to God that there is a willingness to hear the gospel, even though there be no present disposition to be governed by its teachings. That will assuredly come.

"Hiogo opens very, very slowly. It is a most conservative town. Its inhabitants have descended in a long line from residents in that city. The mass of the people have no liking for foreigners, nor for anything that pertains to them. And I feel sure, too, that they live more in fear of government than the people in Kobe. But, be the reason what it may, this is certain, the people are in no haste to hear the new doctrine that they know is preached in their midst. We feel that in Hiogo we have a huge dark mountain to labor at. We feel our weakness, and cry to God for strength,—for divine power and divine help. We expect both. Our faith as to success, and our purpose to persist, increase. Both, I firmly believe, to be of God.

"At *Amagasaki* the attendance fluctuates, the congregation varying from a hundred (on one occasion) to ten. Miss Dudley has promised to go there twice a month, and says she will take a Christian girl from the school to help. I propose to go as often as that. The services there are held Monday evening. When Miss D. goes, there will be, from house to house, Bible work.

"At *Akashi* the attendance is about ten or twelve. The service is on Sabbath morning and evening. Miss Talcott has promised to go down as frequently as her labors here and her strength will permit. I expect also to go occasionally. The place for our services is very poor, — an out of the way, back place. We hope to change for the better during the winter.

"*Sanda* (which is under Mr. Gulick's care) we supply from Kobe once a month only."

#### ABUNDANT WORK.

"Have we enough work to do? We thank God for the abundance. My wish is (or rather one of my wishes is) that I had at least three relays of body, so that when one gets run down I could take another. I am sure I could keep them all pretty well worn. We feel the need of the sympathy and prayers of all at home, and we trust that they will not be withheld from us. I often feel oppressed with what is on my hands and heart. Were my tongue unloosed and my ears unstoppered the work would not be light, but as it is, I am often oppressed. I am sure that it is of God, however; hence, having put my hand to the plough, I feel no inclination to look back. I think no day ever passes without the inclination springing from my heart to thank God for bringing me to this field."

#### PROGRESS MUST BE GRADUAL.

"In one of our letters from the homeland, surprise has been expressed at the few additions to the churches, and the reason asked. I have been expecting just such a query. Perhaps after my four years experience in the pastorate at home, I was not prepared to find people suddenly believing an entirely new thing,

and that thing the Gospel. And as I learned more of the Japanese my expectations did not increase.

"The Japanese are a most inquisitive people. Whatever is new — as well as whatever is *very* old — has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels.

"Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. *Young Japan* is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. *Old Japan* is intent on the old ways and land-marks. It bows its head, folds its hands reverently, and worships the Sun, or idols made of wood and stone.

"*Naturally* (if the word may be allowed) the Japanese are a worshipping people. They are eminently capable of becoming a peculiarly religious people; but it must not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the dislocation, or separation, made whole in a day. The one who, from youth up, has worshiped as the fathers and mothers through many generations have worshiped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here; but I trust that, to all our other burdens, the churches will not lay on our backs

the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible *began* to be taught here, and yet see the result. The seed must have time to *root* before it can come to the surface, and even then the harvest is not."

PLEASANT INDICATIONS.

A few days later Mr. Atkinson sent some passages from his journal, a part of which are as follows:—

"*November 22d.* The native physician, resident in Hiogo, who attends our services, has given some evidence that he has entered on a Christian life. A few days ago he took the shrine, and the gods it contained, from its shelf, and wended his way to the sea, to the keeping of which he intrusted the once worshiped objects. His face yesterday seemed full of content and peace. His wife we have heard of as going to another physician's family and talking to them of this new way. She said it was right and very pleasant for whole families to go together. Miss Talcott returned from Akashi this morning. She reports a congregation of seventy,—an addition of sixty to the usual number.

"*November 23d.* Miss Dudley, accompanied by O. Fumi San, went to Amagasaki this afternoon. About a hundred men, women, and children gathered to hear them talk. In the evening I went with Tsudzuki. Amagasaki is distant from Kobe, by rail, sixteen miles. From the depot to the town the distance is about a mile and a half. As nearly as I could learn, the population is about ten thousand. The usual evening congregation has been from ten to twelve, but last night it numbered one hundred and seventy! Tsudzuki did his best, and was listened to with great stillness till he stopped. After this I addressed them awhile. Many stood through the whole hour and a half. Our singing was a new thing to them."

"*December 2d.* One of my Biblical class received a letter recently from an official of his native place, asking where he received certain Christian books he had distributed when at home, and *why*

he distributed them, since government had not yet sanctioned Christian teaching. He replied,—reading his letter to the class,—'I received them of a Mr. Davis, who is from America, but now resident in Kioto. I do not know whether government sanctions Christian teaching or not, but the teaching of the books is good. Men are told how to be free from their sins, and how to remain free; and are told of their duty to love and help one another. Thinking the teaching good, I distributed the books to my townsmen.'

RESTRICTIONS UPON LIBERTY OF THE PRESS.

Mr. O. H. Gulick, writing on the 20th of November, sends a copy of a recently-enacted press law, and says:—

"Our last mission report dwelt in glowing terms upon the liberty enjoyed by the newspaper press, and the influence that it was exerting in favor of representative institutions, and also of religious liberty. These papers were then, apparently, subjected to no censorship. But that report had not reached you ere the whole state of the newspapers was changed by the new law, which makes any criticism of any judicial decision, or of any government measure, a penal offense. It is evident that the government does not intend that this law shall become a dead letter. They are determined that the editors and publishers of newspapers in the Japanese language shall be only Japanese subjects,—men whom they can hold amenable to this law. The facilities of the post-office will not be granted to a foreigner publishing a newspaper in the Japanese language. A dozen fines have been imposed, within the past six months, upon the editors of seven of the leading Japanese newspapers of Tokio and Yokohama, and several editors have been committed to prison for longer and shorter periods, for indulging in criticisms of the laws, or for yielding to the temptation of gratifying their readers with some piece of political or diplomatic information.

"The editor of the 'Akebono,' or 'Dayspring,' the most spirited newspaper of Tokio, has been fined five times within the past five months. The editors

generally are smarting under the curtailment of the liberties they so lately enjoyed; but there is no remedy for them, except in the general progress of both rulers and people in Christian civilization and in the liberty that follows.

"The only way open for us — in which we can hope for success if we publish a paper — is to conform to the law, by naming two of the members of the Kobe church, one as proprietor, and the other as editor."

#### KIYOTO.

Mr. Davis, having removed to Kiyoto, gives, without date, the following account of that place:—

"Kiyoto was founded more than a thousand years ago, and remained the seat of the Mikado's government until the Shogun was dethroned, eighty years ago, and the Mikado moved to Yedo, the eastern capital. Kiyoto is nearly in the center of the empire, in a rich and populous valley, ten or fifteen miles in diameter, nearly surrounded with mountains. It has water communication nearly all the way with Osaka, over thirty miles distant. The railroad is also nearly finished, which will give us communication with Osaka in an hour, and with Kobe in two hours. There are in the city 3,500 Buddhist temples, and 2,500 Shintoo temples. There are about 8,000 Buddhist priests, and about 2,500 keepers of Shintoo shrines. The population of the city and its suburbs, by the census of 1872, was 567,334.

"Kiyoto has long been considered the spiritual capital of the empire, and Buddhism is probably stronger here to-day than in any other place in Japan. The sad minor tones of the vesper bells are heard in every direction each evening, and the matins are heard ringing out from fifty or more temples during all the last hours of the night.

"Rev. O. H. Gulick, with his family, occupied Kiyoto three years ago last spring, during the exhibition here, but on his refusing to pledge himself not to teach Christianity he was compelled to leave, at the close of the exhibition. He had, however, made the acquaintance of Yamamoto, the blind counselor of the Kiyoto government, an acquaintance which sub-

sequent visits to the city made more intimate. Last spring, when Dr. Gordon came to the city, spending some weeks, he gave to blind Yamamoto a work in Chinese, a little book on the 'Evidences of Christianity,' prepared by Dr. Martin. The blind man had it read to him, beginning in the evening. He was more and more interested, and sent for the Governor of the city to come and hear too. He came, and they read and talked of the wonderful book till into the small hours. About this time, Mr. Neesima came to the city and had frequent interviews with the blind man and with the Governor. Mr. Neesima's letters, published in the Herald for October last, tell of the result. Yamamoto had Dr. Martin's book, and the Gospels in Japanese, and also the Chinese New Testament, read to him over and over again. He has bought forty-five copies of the little book which first interested him, and given them away to his friends in Kiyoto and the surrounding country, often preaching half an hour to his friends before presenting them with the book.

"The blind man's sister, a lady of rare intelligence and culture, a teacher and superintendent for several years in the girls' school in Kiyoto, also became much interested in the truth, and has spent several weeks in the homes of the missionaries in Kobe and Osaka.

"Through Mr. Neesima's influence the mission has secured five and a half acres of land in the northern part of the city, for a site for the training-school, and also, as we hope, at no distant day, of a Christian college; and through Mr. Neesima's personal application to the Minister of Education at Yedo, with whom he formed an intimate acquaintance while with the Embassy in America and Europe, he has permission to start a Christian school here, in which missionaries may teach.

"On the 21st of October, Rev. J. D. Davis and family, having received permission from Yedo to reside in Kiyoto, removed hither. A building has been rented for the school, which is to be opened on the 29th of November. Application has also been made for Dr. Taylor's family to reside here, and we hope

that the New Year will find them safely removed hither, and perhaps also Professor and Mrs. Learned.

"The city is about four miles long and two miles wide, and, with the exception of a few large temple groves, is very compact. The streets are wide, and laid out at right angles with each other all over the city."

On the 30th of November Mr. Davis wrote from Kiyoto:—

"Our coming to Kiyoto has, as might have been expected, created quite a sensation. The Buddhist priests are using all the influence they can against us, and against the school. The Yedo government is also fearing an insurrection here, led by the Satsuma men. This is the stronghold of Buddhism in the empire. In view of these facts, the Governor has asked that we refrain from teaching the Bible in the school-house for the present, though making no objection to our teaching and preaching in our own hired houses. We opened school yesterday with eight scholars, all but two of whom are church members. Twenty-six Japanese were present at the Sabbath morning service at my house last Sabbath, and nearly as many at Mr. Neesima's in the afternoon.

"The work seems likely to open here as fast as we have time and strength to do it."

#### ADDITIONS AT OSAKA — CHURCH OFFICERS.

On the 28th of November, Mr. De Forest wrote from Osaka:—

"The intensely interesting position of our forces in Kiyoto just now,—Buddhist priests carrying costly presents to the Governor and petitioning him to stop any attempt to teach the Bible; the dismissal of Mr. Neesima's betrothed from her long-occupied position without a word of explanation; the coldness of the Governor toward his valued adviser, blind Yamamoto, now a Christian; the request of the Governor to Mr. Neesima not to teach the Bible openly in his school; and the fact that many restless Samurai, from Satsuma, are in the city suspected of plotting against the government,—all this

tends to throw into the shade the things that are taking place in Osaka. Were it not for these things, last Sabbath's services here would seem more important.

"Naturally Dr. Gordon would tell you of our last communion; but his eyes are in a sad condition, and so it falls to me to communicate our glad news. The chief thing was, the addition to the church of six new members. One of them is a Samurai of high rank, Dr. Adams's teacher. For quite a while he has been a believer, and has already brought forth good fruit. Not long ago, on going south, to his home, he armed himself with tracts and books, gladly telling his friends and relatives of the New Way; and two, if not three, of those who united with the church on Sunday were his first fruits,—a sign, we trust, of what he will accomplish yet for his Lord. Already we regard him as one of our ablest Sabbath-school teachers. For two Sundays now he has explained to twenty-five or thirty people the Ten Commandments, and the 'Short way of knowing the true way'; so that we regard his confession of faith as every way a cause for gratitude. Heretofore, I think, only one woman had united with the Osaka church, but on Sunday three of the six were women.

"Another very interesting ceremony took place. Four of the oldest church members, who had been elected by the church, were set apart for especial church work, by the laying on of hands. This was the first time such a service had occurred in Osaka, and Dr. Gordon's words and manner were very impressive.

"I wish I could tell you how glad we are to hear of the disappearance of the greater part of the debt of the Board,—and how glad to have our force increased by the four who have just arrived. We give God thanks and take courage. It may seem ungrateful to say so, but four persons are really a small number when it is remembered that if the whole force of the American Board's missionaries were turned into Japan to-day, with the language at their tongue's end, there would be no lack of attentive hearers three hundred and sixty-five days in the year."

## North China Mission.

## HOUSE SECURED AT PAO-TING-FU—CONVERSIONS.

WRITING from Pao-ting-fu, on the 13th of October, Mr. Pierson announced that he had at last secured, and taken quiet possession of, a dwelling-house in that place,—"not handsome, but very good, and ample for one family and a single man." To this he adds:—

"The second blessing which God has bestowed,—and this is always first,—is that he is adding to our number of such as shall be saved. Two were received last Sabbath. One of these is a remarkable ease. Twelve years ago he left his home in Shantung, and after six months of hardships arrived at this city with his family. Sickness and privations by the way had suggested vice as a means of support, and for twelve years such has been their life. The gospel message has torn the veil from his heart, and he has confessed himself the vilest of sinners. I have not seen in China a more humble, penitent believer than this man has become. Satan had set before him the picture of wealth (he had already gotten some) and the tents of wickedness, but he has turned his back on his past life, moved away from his old residence to another part of the city, and after proper preparations, has to-day, with his effects and family, started for his Shantung home. A new life, a pure life, a life of hope, has opened to him. O, this glorious old gospel! A two-edged sword for the sinner, a balm for the believer.

"It is a little remarkable that after so many men of *my* choosing had failed to get a place for us here, this man was the man whom *God* chose to help me in the matter, and it was through his effort that the new place has been secured.

"The population of this *fu* is about 2,800,000 souls, and it lies within two days' journey all around us. Now is the time for you to call for help for Pao-ting-fu. We must have a hospital, or at least a dispensary, here. Mercy alone compels me to care for about ten patients a day through the best seasons of the year, and just now some bad cases are taking

from two to three hours a day of my time. Woman's work is already waiting for missionary ladies,—three families asking for it. About two thousand students from the country are here now for examination for the first degree. After this examination of a month a second follows, for another month, and such are recurring ever at regular intervals. Patient work with these men will be very paying, in scattering the truth. A caller this evening asked after Dr. Treat, and referred to his pleasant receptions here two years ago. The Bible seemed to have an interest to him. He is one of these students. And at last a house is waiting for the men."

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 Foochow Mission.

## SINGING IN CHINESE—A HARD FIELD.

MR. WALKER wrote from Foochow, October 27th, reporting a visit to some out-stations a few miles southwest from Foochow:—

"At the small village of Chong Hâ I spent a very pleasant afternoon and evening in the chapel, with the help of two or three church members singing and expounding hymns. There is one very serious drawback to the use of music as a means of preaching the gospel in China. In singing the word tones cannot be given, and this destroys the sense. For in Chinese, as a rule, every articulate sound represents at least two or three different words, while the more common, such as 'ting, ling, and sing,' often represent two or three dozen different words, and without the help of the tones they have no meaning whatever. So when a hymn is sung to a Chinese audience who are not already familiar with it, it has scarcely more meaning to them than it would have to a foreigner just arrived. In fact I have sometimes just sung a foreign hymn to the audience, and then interpreted and expounded it, and it seemed to answer as well as a native hymn.

"From Chong Hâ I went to the village of Nan Sû (Foochow, 'Nang Seu'), a place numbering perhaps ten thousand inhabitants, with, so far as I know, not a single Christian in the whole number ex-

cept our helper. O, the prayer and labor bestowed on that place! Work was first begun three years ago, by the Scotch Evangelist Burns,—a most devoted, faithful, and successful man,—but he was, humanly speaking, not successful there. Since then it has been in charge of different members of our mission, and some of our best helpers have been stationed there at one time and another. At times there have seemed to be persons interested in the truth, but they have all succumbed to incessant abuse and ridicule. Is it any wonder that a mission whose labors have been largely spent in just such places should not have many converts? It is a wonder that the missionaries have not lost faith; but their spirit seems to be,—‘Let it alone this year also, and we will dig about it and dung it, and if it bear fruit well, and if not, then’—then we will try again next year.

“I spent five days there, and had moderate audiences every evening, who were friendly and gave good attention. By day I made three visits to surrounding villages. The most discouraging feature was the lack of anything either encouraging or opposing. It made me sad to stay day after day by such a mass of human beings and see them seemingly impervious to every influence,—alive enough to sin, but *dead, dead* to righteousness. . . . I came away feeling that at least the gospel had been listened to by a number of persons, some of whom came in repeatedly.

“There are now three inquirers at Chong Hâ, two of whom are boys but just entering their ‘teens.’ A young helper is now stationed there, and will, I hope, add much to the interest. The young church member whose father has so persecuted him, still has to suffer. During the rice harvest he was severely beaten for not working on Sunday.

“If you know of any Christian brothers or sisters specially gifted with strong faith, and patience in waiting, ask them to exercise their gift in prayer for Nan Si, and such places as, like it, have a ‘possession’ that cannot go forth but by prayer and fasting.”

### Ceylon Mission.

SEVERAL letters have been received from the missionaries in Ceylon within a few weeks, and marked for use in the Herald, but want of room will constrain to considerable curtailment of the passages thus marked. All the letters present, on the whole, an encouraging view of the work and prospects there, if only the hands of the laborers can be stayed up by the churches at home.

#### CHAVAGACHERY—ORDINATION—BAPTISMS.

Mr. De Riemer, writing from Oodoo-pitty, October 15th, mentions tours of much interest in the different fields under his charge; reports the ordination of a new pastor, Rev. J. S. Christmas, at Chavagacherry, where, “with one exception, all the parts were performed by native ministers;” and says:—

“At the previous communion two adults were baptized and received to church fellowship. One of these was a ‘tree-climber’ by profession, and (according to heathen law) by birth. This unfortunate circumstance stamps him for life, in the Hindoo community, as a vulgar, *low-caste animal*, but we found in him a priceless soul, a bright example of regeneration. Never have I seen a native convert more clear in his convictions, or more ready to indorse the truth. He can read, and has purchased a Bible. The secret of his clear convictions is, that while a boy he was most faithfully taught in the doctrines of the Bible while in the village school. He has given up the making and the use of toddy, and is, therefore, a mark for persecution, and for repeated false cases in the courts. Thus far he has been triumphantly vindicated in all of these.”

#### SCHOOL BUILDINGS ERECTED BY THE PEOPLE.

“At Chavagacherry the need of a superior Anglo-Vernacular school is very marked; but first in importance is the need of a good bungalow for it. I thought it time that some of the natives of wealth should build us a suitable house. Accordingly I visited a few village head men and laid the matter before them. It

struck them as a feasible thing to build a bungalow worth three or four hundred rupees, and call it their gift to the cause of education; but they afterwards wished me to make certain concessions which I declined, and the work was not begun. Seeing this, the magistrate of the district (a fine native-born gentleman, of Dutch descent), took an interest in the matter, and summoning his court frequenters, he asked each one for a subscription to the object. Thus, through his solicitation, about five hundred rupees have been subscribed, and the mason work for the building is now nearly complete, the magistrate and his court interpreter themselves supervising the entire work. The building is constructed upon mission ground, adjacent to the chapel, and will prove a valuable acquisition. With the aid of government grants, a fine school can be sustained, free of expense to the mission except, perhaps, during the first year of its existence. I regard this movement as one of the best proofs that the native community is satisfied that missionaries are the best and safest guides and counsellors in matters of education.

"The new school bungalow at Oodoppitty (which is now ready for thatching) is the result of the liberality of a heathen, the highest native government officer in this part of Jaffna province. May the Lord hasten the day when such men shall give not only money and influence, but their own souls to this cause of truth, and to Christ."

#### THE TRAINING SCHOOL.

Mr. W. W. Howland wrote from Tillypally, October 19th:—

"Since my last report we have sent out twelve pupils from the training-school. Four of them had completed a five years' course of study, the rest had studied only three years. The most promising of these last will probably return after teaching a year, and complete the course with the next lower class. A new class of twenty members has been received, making the present number in the school thirty-four, in two classes.

"The new class was selected after a thorough examination of over fifty candidates, from all parts of the field; prefer-

ence being given to those from out-stations where teachers and assistants are most needed. When, a few Sabbaths since, I requested those of the class who had taken Christ for their Saviour, or who wished to do so then, to come to my room in the evening, nine came. The next Sabbath, when I made a similar request, nearly every one of the class came. I do not consider this as anything very decisive as to their state of feeling, but as encouraging rather than the contrary.

"Of the twelve who have left the school, nearly every one is already engaged in teaching in schools connected with the mission. I have hopes that some of them may be selected hereafter as fit candidates for advanced study.

"The members of the recent theological class are all engaged in mission work, and all seem to be doing even better than I dared to hope. It was thought best not to gather a new class for theological study at present, and in the mean time nine young men who are engaged as teachers and catechists have been selected, to whom regular lessons are given for them to study while carrying on their work. They are to meet once in two months for examination of the lessons they have gone over."

#### NEED OF BETTER EDUCATED, AND MORE HELPERS.

"The recent examination of three candidates for license to preach, impressed me with the necessity of our giving more thorough instruction in theology and its kindred studies. In the advance of the standard of education, and the increasing intelligence in the whole community, there is a necessity that those who stand as preachers and pastors should be thoroughly furnished for their work. In whatever other branch of our work we retrench, it would be disastrous to do it in that of native assistants. Our number now is entirely inadequate to our work, and it seems as though we must bring forward more men, and have the means for their support."

#### BIBLE WORK.

"In our recent semi-annual meeting of the local Bible Society, when delegates

from all parts of the field occupied by the three missions gave reports of Bible work, there were more cases of interest in connection with the reading of the Bible mentioned than I have known to be reported at any meeting before. The reports of the Bible women's work were especially interesting. I have much hope from the efforts now being made to bring the truth home to the females of the land."

#### PROGRESS AND OBSTACLES.

Mr. Hastings writes from Batticotta, October 21st:—

"Many incidents connected with their labors are communicated by the catechists, at our monthly meetings, which, if gathered up at the time, would form an interesting report, and give an idea of the encouragements and discouragements with which they meet. The general and abiding impression which I receive from their statements from time to time is, that Christianity is steadily gaining ground, though the progress seems so slow. The number of hopeful conversions is comparatively small, and we are often sadly disappointed in cases which for a time appear very promising. Conviction of the truth of Christianity is not wanting, especially among the more intelligent of the people, but there is a great lack of resolution and courage in acting up to their convictions. When one shows some inclination to embrace Christianity, his heathen relatives are at once aroused; he is watched, every effort is made to keep him away from Christian influences, and temptations are presented to allure him—if a young man—into a heathen marriage alliance. Too often these efforts are successful, and what seems to be sincere interest is soon changed into utter indifference, if not, ultimately, into opposition. Said a young man in conversation, not long since, 'I know and believe Christianity to be true, and I wish to be a Christian; but I have married a heathen, and am so bound in with my heathen relatives that I cannot do as I would.'"

#### BAPTISMS—INTEREST IN EDUCATION.

Mr. S. W. Howland wrote from Oodoo-ville, October 21st:—

"The work here goes on much as usual,

full of interest to those engaged in it. At the last communion there were many candidates for admission to the church, but it was thought best for most of them to wait. Two young men were received, taking, in baptism, the names of Levi Spaulding and Marshall Sanders Hoisington.

"During the past months, there has been more interest in the educational department. Two new girls' schools have been started in villages about a mile from the station; in one case by a member of the only Christian family, and in the other, there being no Christian influence whatever, a Christian family moved to the village for the purpose. . . . The school has made a good beginning, with thirty girls. I have secured subscriptions and donations of trees, from natives, nearly sufficient for a school-house. The children have been studying in the shade of trees, until the rain necessitated a better cover. An attempt has been made to reinforce the Anglo-Vernacular school at the station, by an increase of teachers and scholars. The effort bids fair to be successful, and over ninety pupils are now in attendance. The Sabbath-school has also been increasing. At the morning session in the church last week there were 150 children.

"At Alavetty there seems to be some progress. One new member was received at the last communion. A Bible-woman has begun work there, under my wife's direction, and is doing good. Two more Bible-women have recently begun work in the Oodooville field, one of them being the third now supported by native contributions in this field."

#### PROGRESS IN SELF-SUPPORT AT MANEPY.

Mr. Smith wrote from Manepy, November 15th:—

"I am very happy to report that the church have assumed the entire support of their catechist from the first of July last. This is one of the smallest of our station churches, but it has two members who can and do give a good deal, and who together give about one fourth of the whole amount raised. This action of the church is a great comfort to me. It is more than I had dared to hope for so

soon, and coming spontaneously, as it did, I feel it to be an answer to prayer and a rebuke to unbelief. We have for months had very interesting Sabbath evening prayer-meetings in our own sitting-room. The Sabbath-school also is prosperous, and we have much to encourage us in our work even at this somewhat difficult, because gospel-hardened, station."

#### THOUGHTS ON RETRENCHMENT.

It may not be amiss to close this series of extracts from Ceylon letters with some paragraphs from a letter written by Mr. Hastings, in October last, of course before intelligence had reached the mission in regard to the action of the Prudential Committee on appropriations, but in response to intimations that there must probably be retrenchment. Space is taken for only a few sentences from a letter of twelve pages, discussing the matter somewhat fully.

"Your letter of July 31st was duly received and laid before the mission. Though a reply will be too late to affect your appropriations to our mission for 1876, we think we should frankly state our views on two or three points, for the consideration of the Committee.

"And, first, we may observe that our estimates are *uniformly* made out with great care and on the basis of the *lowest sum* that will meet, in our opinion, the *necessities* of our work and provide for reasonable contingencies.

"2. We call the attention of the Committee to the fact, that our mission, 'as a principle of mission policy,' has been steadily *curtailing* expenditures rather than increasing, for a number of years past, so that we are as low in our annual estimates now, as a due regard for the interests of our work will permit.

"3. The Committee say we may expect a reduction, to some extent, in grants for native agency. The great problem with us now is, how to secure the number of competent men actually needed for our work. . . . Our rate of salaries is low as compared with that of other missions in the province, and we shall not be able to keep valuable young men, when they can obtain similar service in other missions, unless we give

them a compensation sufficient to meet their necessary expenses.

"We are of one mind as a mission in reference to encouraging, by every means, the Christian community to greater liberality, and in throwing upon them more and more responsibility. In our present state we do not think that a reduction of our appropriations will help us in this direction. Four of our churches are now entirely self-supporting, and we may add one more to the number from the first of July."

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#### Madura Mission — Southern India.

##### HINDOOISM MODIFIED BY CHRISTIANITY.

IN a letter dated Tirupuvanam, October 21, 1875, Mr. Traey presents the following statements, of much interest:—

"The opinion was long current that the Hindoo religion was so stereotyped in its origin that it has remained without alteration for the past three thousand years, and that there was little or no hope that the people would ever embrace a new religion. The religion of the present is, however, entirely different from that found in the four Vedas. It has recently become a question of deep interest among learned men, how far the change has been the result of Christian influences of an early date. Many passages of the celebrated Bhagavat Gita seem to have been taken literally from the Christian Scriptures.

"The Lingayet sect of Saivites held that there is but one God; that all men are equal and holy, in proportion as they are the temples of God; that caste distinctions are unworthy of acceptance; and that women should be respected and treated as the possessors of immortal souls. Basara, the founder of this sect, lived on the very borders of the Syrian Christians, and in all probability derived his doctrines from them.

"A. C. Burnell, Esq., one of the most learned Orientalists in India, referring to the Pehlevi inscriptions which he discovered in some of the old Syrian churches on the western coast, says: 'Patriotic Hindoos will hardly like the notion that their greatest modern philosophers have

borrowed from Christianity; but as they cannot give a historical or credible account of these Vedantic sects, there is more than a strong presumption in its favor, for those doctrines were certainly unknown to India in Vedic or Buddhist times. Before the beginning of the ninth century, A. D., the Persians had acquired sovereign rights over their original settlement, Manigramam, by a grant from the Perumal. These Persians were thus established long before the origin of the modern school of the Vedanta, and the founders of these sects were all natives of places close to Persian settlements. Sangara Acharya was born not far from Cranganore, where the Persians first founded a colony. Ramanugu was born and educated near Madras, and Madhavacharya, the founder of sects which approached nearest of all to Christianity, was a native of Udipi, a place only three or four miles south of Kalyanapar.' The Persians here referred to were Christians of some sects, and Kalyanapar was the secretary of a Persian bishop in the sixth century.

"History repeats itself, and a purer Christianity than that of the ninth to the twelfth centuries is now exerting its influence in every part of India; and we may hope that instead of again retrograding, it is, by the Divine blessing, to go on conquering and to conquer."

#### EXTRACTS FROM OFFICIAL REPORTS.

"As it may be of some interest to know the opinion of well informed men outside of missionary ranks in regard to the present religious state of the Madras Presidency, I will make a few extracts from the 'Report on the Census,' recently made to the Government:—

"The influence of closer contact with European civilization and learning has, however, been perceptible in a modification of the Hindoo religion. Many natives of education have entirely rejected idol worship. In Southern India, Christianity has found acceptance with upwards of half a million of inhabitants.' The report continues: 'The magnificent temples erected in past ages in honor of Siva and Vishnu, or their human person-

ifications, are slowly succumbing to the destroying hand of time. The traveler through our southern districts will find many examples of noble buildings crumbling into decay; but he will see nothing in modern Hindoo architecture to call forth his admiration, or impress upon him the conviction that there is vitality and progress in Hindooism. The few buildings of the modern class are mean in structure and design.

"The general decay of the Hindoo temples throughout the country is but the visible sign of the waning vitality of the [religion] itself.' 'The day is probably not very far distant when a great religious revival,—a shaking of the dry bones of Hindooism,—shall occur.'

"After speaking of the evil influences of caste, and remarking that there are persons who would advocate the toleration of it even within the pale of the Christian Church, the Report says: 'The Christian missionaries, to their undying honor be it said, have, as a rule, persevered in breaking through the time-honored custom of treating the Pariah as dirt, and have admitted him to equal rights and privileges in their schools and churches; and whatever may be the present position of the Pariah community in regard to education, intelligence, and ability to hold a place for themselves, they owe it almost wholly to the Christian men and women who have given up their lives to win souls for their great Master.'

"The Report on Education says: 'The education of women in India is a matter of recent development, and due almost entirely to the influence of Christian missionaries;' the greatest advance having been made by the Protestant missionaries in Tinnevely.

"I will add only one statement more from the Census Report, namely, that while in the fifteen years from 1856 to 1871 the Hindoo population of the Madras Presidency increased 37 per cent., and the Mohammedan population 33 per cent., the Christians increased 51 per cent.

"Missionary labor in India is often very trying to faith and patience, the obstacles to be removed are so great and progress

appears to be so slow; but the above quotations, coming from such a source, are clear evidence that a great change is going on, and ere long, they that sow and they that reap may rejoice together in a glorious harvest."

PERSECUTION ABATING — ENCOURAGING INCIDENTS.

In the same letter, turning from these more general matters to the work in his own field, Mr. Tracy notices the recent admission of three persons to the church, by profession, and the Christian death of one member, and then says:—

"I have mentioned in former letters the persecution which arose in Alavanthán after the conversion of Adeikalam. Recently there seems to have come a change of feeling there, to some extent. The principal persecutor has declared his determination to make no more trouble for the Christians, and has given permission for Adeikalam's children to visit and converse with the catechist. One of Adeikalam's brothers became a Mohammedan some years ago, but now does not hesitate to declare openly his belief that the Bible is true and that Christ is the Son of God. He still remains professedly a Mohammedan, but some time ago, in the midst of the persecution at Alavanthán, he wrote to Adeikalam's son to pay no attention to his heathen uncle, but to go to the catechist, and become a Christian, as his father was. I cannot but hope that Adeikalam's prayer for his children will yet be answered in their conversion.

"One of the few who remained firm through all the persecution, is a young woman whose husband forsook her on account of her becoming a Christian. Recently her sister came and took food with the catechist's family. This occasioned some disturbance, and she, too, was threatened with the loss of her husband. But she replied, boldly, that she was a Christian before the persecution, she was one now, and if her husband wished to leave her on that account he could do so, for at any rate she should remain a Christian.

"A short time ago a company of the high caste women of the village came to the catechist's wife, saying that they had

heard dreadful things about the Christians, and they wished to learn the truth. The catechist's wife read the Bible and talked with them for a long time, while they listened with the deepest interest. On going away they said that they had been greatly deceived, but now they found the Christian religion was good and true. One old lady, who was noted in the village for her acquaintance with the Puranas, said that what she heard from the Bible was better than anything in the Ramayanam, and she has since repeated her visits, to hear and learn more of the truth.

"One of the principal opposers of the truth, after testing in several ways the knowledge and power of his god, declared his conviction that idolatry was a delusion, and that Christianity was the true religion. Fear alone kept him from openly joining the Christians. O, that the Spirit of God would come with mighty power and break down every barrier which keeps men from confessing openly their faith in Christ!

"We are greatly distressed to hear of the probable deficit in the funds of the Board. Surely there is wealth enough in the hands of Christians to supply all that is needed to carry on the Lord's work without hindrance. May the Lord incline the hearts of his people to bring their tithes into his store-house, that he may open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

DISAPPOINTMENT.—REVIVAL OF CASTE FEELING.

Mr. Capron wrote from Manamadura, October 25th:—

"I have been severely disappointed by an event in my station which, as it blocked the wheels of my itineracy schemes, has cut me off for a time from that very interesting kind of missionary labor, touring with a tent. At our very first encampment, there was an outbreak of the caste spirit among my helpers, so marked and uncompromising, and attended with so much feeling, that I told them we would go home and settle our quarrels, and not come out *together* to preach to the heathen until we could behave like brethren, and

avoid undoing, by our example, what little good we might do by our voices.

“It was a matter of great rejoicing to me, before our visit to the United States, that my station was as free from the spirit of caste as any other station of the mission. I used to say at home, perhaps with too much complaisance, that I had ten helpers, of ten different castes, and that on the itineracy they would sit down to their meals together without any discrimination, or discontent, except that whenever they had a mutton or chicken curry, one, who had never been accustomed to the use of meat, had to withdraw for his stomach’s sake, and eat his rice with the relish of some pickles, or a pod or two of cayenne pepper.”

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### Mahratta Mission — Western India.

#### DECAYING TEMPLES — CHILD MARRIAGE.

Mr. R. A. HUME, who has been but a short time in the field, wrote from Ahmednuggur, on the 5th of December, noticing some things which had interested him while on a mission tour :—

“At least one half of the temples which I saw were entirely abandoned, and large numbers of them were falling to pieces. This is one of the indications that Hindooism does not continue to command the love and reverence of the whole people. Still, there probably never was need for all the temples which are met with; but as building a temple is, according to Hindoo ideas, a particularly meritorious deed, many kings and other wealthy men built them without regard to necessity, in order to secure merit and fame.

“In one of the villages, a poor man came to us saying that people kept asking his eldest daughter, nine years of age, in marriage with one of their sons. He had refused, but they continued to ask and he feared he should not have courage to continue the refusal. He therefore wished that we would take the child to Ahmednuggur and place her in the girls’ school. Such pitiable weakness on his part, and the sight of a bright looking girl, made us ask how much expense he incurred in supporting her at home. He replied

‘from 25 to 50 cents a month.’ He supports himself, as many do here, mainly by gathering grass and pieces of wood for fuel, and selling them in the larger villages. We then said : ‘It will be hard for you to give money, but we will take the girl and support her in school if you will furnish our catechist here with 25 cents worth of fuel a month, and thus do your duty as a father in helping to support your child.’ Though the actual expense to him would thus have been less than if he kept the child at home, and though he really wished her to be with us, he was so shiftless that he did not accept the offer. We were afterwards told that if he gave his daughter in marriage, he would probably receive a cow, or ox, or something of like value, and that this influenced him in declining our offer. Undoubtedly there are many like him in all the villages.

#### PREJUDICE — REPORTS.

“In one village much interest was manifested among the lower castes in the Christian teacher who has for six months been teaching a school among them, and in the gospel also. Though many confessed their conviction of the truth of Christ, only one blind woman had the courage to ask for baptism. We were pleased with her spirit and the examination, and baptized her in the open air, before the teachers’ house. A number of persons watched the ceremony with curiosity and surprise, for, through ignorance and perhaps malice, the report had been spread among them that baptism was compelling the converts to drink the blood of swine, an act extremely revolting to this people. Probably such mistaken ideas, somehow or other put in circulation, hinder our work more than we know. At another place, a large company, having attentively listened to the preaching, on our going away talked over the matter among themselves. One of our helpers overheard one say, ‘All that they say is true.’ To this another replied, ‘They may well preach, for, though they ask nothing from us, they receive 1,000 rupees for each person who becomes a Christian.’ Sometimes the figure is put as high as 5,000 rupees. Yet I am

impressed with the conviction that the gospel already exerts a great influence here, and I am encouraged, and glad to be in the work."

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### Eastern Turkey.

#### IMPORTANCE OF VAN AS A STATION.

MR. H. S. BARNUM, of Van, wrote from that place on the 12th of November last, respecting the importance of the field, and the progress and prospects of the work there, as follows:—

"Our true policy for the present is to concentrate our efforts largely upon this city. Besides the 20,000 Armenians in Van, there are probably 30,000 more within a day's ride. I doubt if there is any other equally small area in Asiatic Turkey which contains so many, unless it be Moosh Plain, and possibly the region about Harpoot; and my impression is that they would both fall below Van. Add to these neighboring villages the more distant portions of our pachalic, and the Armenians of the nearer portions of Persia and Asiatic Russia, between which and this city there is considerable trade and travel, and the importance of our station as a centre for Christian work is apparent. If we should succeed, under God's blessing, in planting here such a work as there is in Marash, it would be a glorious result to show for a life-work. Such a leaven would certainly work outward into all the adjacent regions, sooner or later."

#### RESULTS THUS FAR—OPPOSITION.

"So far, great results of labor do not appear. We have just completed our third year of occupation, but, since the first winter, three missionaries have been here together but a very few weeks, and much of the time one man has been alone. On my return this fall, I find manifest growth since I left in the spring. There are about twenty-five whom we can count as avowed Protestant brethren, and perhaps as many as sixty whom we know to be persuaded of the truth, all of whom would like to have our work succeed, but are not ready to take up the heavy cross

of now avowing their convictions. And indeed the obstacles in their way are very great. One lad of eighteen for months came to chapel, and was heartily with us, but his father has of late forbidden his coming, and for several Sabbaths has seated himself in the street by the chapel door, threatening violence to his son if he came. Of course he must stay away. A few days since he came to buy a pocket Testament of me. His father had taken away his Bible, and he wished something that he could keep hid.

"Another man freely avows his convictions, but his house and furniture belong to his mother-in-law, who threatens to turn him out if he comes to the chapel. A few weeks since he came, and she climbed to a neighboring roof, from which she poured voluminous curses upon him and us, saying she would tear down the chapel. He seldom ventures to come.

"One young man is an apprentice, and his employer threatens to discharge him if he comes to us. Of another, one said to me, 'Few know what he bears. His brother tells me that his father (who is a distiller), often curses him till midnight, but he himself never mentions it.' And there are other similar examples. In fact no one can show a disposition to identify himself with us without running a gauntlet of ridicule, opposition, persecution, and social ostracism. But the leaven works, as we can see, and the circle is ever widening.

"Up to last March, *i. e.* in about two and a half years, there had been sold in and about Van 175 Bibles, 504 Testaments, and 745 parts of the Scriptures. Since March I have taken no inventory. If only a tithé of this seed falls on good ground, what results we may look for! Thousands see the errors of the old church; some of them are secretly skeptical and others secretly wish our work success."

#### THE PROBLEM OF THE FUTURE.

"The problem of the coming years—whether of the coming twenty or fifty I dare not venture a prediction—is this: 'Shall infidelity or true Christianity replace the effete Armenian church?' God help us to such faithfulness that it shall not be our fault if the scale turns in the

wrong direction. I often wonder if some of those dear brethren whose labors have been so blessed in England and America were to come here and have access to the people, whether we might look for like results. But we must not put our trust in even spiritual princes. The Word we preach and sell is the true 'Sword of the Spirit,' and the only prince we need to aid us is the Almighty One who wields it. And, more than anything else, the results of our three years' labor seem to me a preparation for the Spirit's work. So many are intellectually convinced of the truth, the Bible is in so many hands, — that we look anxiously for the coming of Him who 'giveth the increase.'"

#### CALL FOR PRAYER.

"And is it not true that God's word, and the experience of his church — quite as much in recent times as in any other — both teach that the Spirit is given in answer to prayer; that (to use the words as Dr. Bushnell does) there is no truer instance of cause and effect in nature, than is this in the region of the supernatural? Believing it, we wish we could concentrate much prayer upon our city. Perhaps we can hardly expect many will particularize further than to pray for Turkey, if indeed the empire is not wholly passed by, as interest travels on to the more attractive fields of China and Japan. We hope the interest in Eastern Asia will continue to grow, but that Turkey, the cradle of the race and of the church, will not be forgotten; and especially, we hope that our city will be remembered. If we could take it up bodily and plant it for a season by some earnest spiritual church in America, so that its members might feel the same deep interest in the people of Van that they do for their own neighbors, we should hope for greater results, — not that faith is any less effectual at a distance, but that interest is harder to excite."

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#### Western Turkey.

##### A NEW CHURCH AT INJIRLI.

Mr. Farnsworth wrote from Cesarea, November 26. He had just returned from the examination of the theological semi-

nary at Marsovan (with which he was much pleased), and a tour of twenty-five days in the northern part of the Cesarea field, and reports one matter of much interest thus:—

"I must speak of the formation of a church at Injirli. This village, of about six hundred inhabitants, lies fifteen miles south of Yozgat. It was one of the first out-stations of the Yozgat district, the first, I think, in the Bozook region. Persecution was severe and persistent. Many times have our brethren been beaten and abused in various ways, and not unfrequently have they looked to the government for help and found none. Despite all this, the leaven of the gospel continued to work, and one year ago the tabular view showed sixty-eight Protestants there. About a year ago there was much more interest in the truth than had been seen for a long time, and since the first of January, and 'the week of prayer,' in 1875, there has been something, as we have before reported, very much like a revival. Daily prayer meetings have been continued from that time, and the whole population has been moved, as never before, to the consideration of spiritual things. Now the Protestants number, not sixty-eight, but one hundred and eighty-nine, and Magar Ogoal, which was not put down in the tabular view last year, numbers thirty-five.

"Some months ago Injirli proposed to unite with Alenja, fifteen miles further south, in forming a church, and calling their preacher to become their pastor. In conformity with this request, and with the approbation of the Yozgat church with which most of the persons uniting in the call were connected, a council was convened at Injirli, on Tuesday, November 16. The brethren had come on from Alenja, and brought with them quite a portion of their contribution towards the support of the pastor for the first year. They give half as much as does Injirli, and expect the pastor to give them one Sabbath in three. One half the salary is pledged, and the brethren assured the council that they expected to be able to increase so as to be self-supporting in five years.

"This church, the fifth of the Cesarea station, starts very hopefully. It has twenty-two members, with several others ready to join by letter. The pastor has already labored with them many years, and has proved himself a workman that 'needeth not to be ashamed.' He is very highly esteemed by all the people of the region, so much so that the Armenians often invite him to preach in their churches. The new church is backed by a Protestant community of three hundred and sixteen souls, and the prospect of growth, in both community and church, is the very best.

"There are many Armenian villages in the vicinity of this church, and we believe it will prove a great light in the darkness. The pastor, together with a helper, — a

young man from Yozgat who has been with him five or six months, — is doing a noble work for those villages by visiting them often, and now they have some sixteen young men who have come in from various places and are studying, at their own expense, with a hope of becoming teachers or preachers. Five of them are from Chakmak, where there is a work even more remarkable than that of Injirli. Not an out-station one year ago, it now numbers nearly one hundred Protestants with a very interesting daily prayer meeting. Besides the five young men above mentioned, it has two girls in our boarding school in Talas, and one of its own women at work in the village as a Bible reader; and all doors are open and all hearts ready."

## MISSIONS OF OTHER SOCIETIES.

### LONDON MISSIONARY SOCIETY.

Brief statements in regard to the operations of this Society, for the year reported at the anniversary in May last, taken from the English "Independent," appeared in

the Herald for July, 1875. The Report of the Society for that year is more recently received, and the following tabular view of the missions, given in that Report, should have a place here.

### GENERAL SUMMARY TO DECEMBER, 1874.

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	PUPILS IN SCHOOLS.	
						Boys.	Girls.
1. CHINA . . . . .	20	6	52	1,873	3,218	456	85
2. NORTH INDIA . . . . .	15	4	20	275	1,340	2,675	489
3. SOUTH INDIA . . . . .	23	11	92	1,013	9,592	3,610	1,524
4. TRAVANCORE . . . . .	9	10	180	2,670	32,556	4,089	915
5. MADAGASCAR . . . . .	33	291	2,637	63,896	246,376	14,084	12,005
6. SOUTH AFRICA . . . . .	26		102	5,434	30,277	1,850	1,580
7. WEST INDIES . . . . .	8	1	15	3,126	8,178	1,379	995
8. POLYNESIA . . . . .	21	158	348	15,925	72,016	8,428	7,761
TOTALS . . . . .	155	481	3,446	94,212	403,553	36,571	25,354

### MISSIONARIES IN CHINA, JAPAN, AND SIAM.

THE "Chinese Recorder" for September and October, 1875, gives four tables of missionaries in China and some adjacent countries. The first presents the number of those now in China who went out in each year since 1837, showing that fifteen per cent. of the whole number have been in the field at least twenty years, — from twenty to thirty-eight, — and that

twenty-five per cent. have been there at least fifteen years. The other tables are of such interest that they will be given here. The asterisk against any number indicates that one of the persons included in that number of men or women, as the case may be, has the title of M. D., — adding thus to the number of medical laborers given in another column.

## MISSIONARY LABORERS IN CHINA.

STATION.	Ordained Missionaries.	Medical.	Press Superintendents.	Other Lay Missionaries.	Females.	Whole Number of Males.	Total.
Newchwang . . .	2	1	..	..	1	3	4
Kalgan . . . . .	4	..	..	..	4	4	8
Peking . . . . .	14	1	1	..	22*	16	38
Tientsin . . . . .	8	..	..	..	7	8	15
Paowting fu . . .	..	..	..	1	..	1	1
Tainan fu . . . . .	1	..	..	..	..	1	1
Tungchow . . . . .	5	..	..	..	8	5	13
T'ungchow . . . . .	3	..	..	..	3	3	6
Chefoo . . . . .	8	..	..	2	6	10	16
Shanghai . . . . .	10	..	1	4	11	15	26
Chinking . . . . .	1	..	..	1	2	2	4
Nanking . . . . .	..	..	..	2	1	2	3
Nganking . . . . .	..	..	..	1	..	1	1
Kewkiang . . . . .	5	..	..	1	7*	6	13
Hankow . . . . .	6	..	..	2	4	8	12
Wuchang . . . . .	4	1	..	1	5	6	11
Hanyang . . . . .	1	..	..	..	..	1	1
Wusueh . . . . .	1	..	..	..	..	1	1
Kwangchi . . . . .	1	..	..	..	..	1	1
Soochow . . . . .	6	..	..	..	5	6	11
Hangchow . . . . .	6	1	..	1	7	8	15
Shaow hing . . . .	3	..	..	2	5	5	10
Ningpo . . . . .	12	..	..	..	13	12	25
Ninghai . . . . .	1	..	..	..	1	1	2
W'angchow . . . . .	..	..	..	2	2	2	4
Foochow . . . . .	10	1	1	..	15*	12	27
Amoy . . . . .	11	..	..	..	10	11	21
Formosa . . . . .	1	..	..	..	1	1	2
Taiwan fu . . . . .	1	1	..	..	..	2	2
Takao . . . . .	2	..	..	..	2	2	4
Swatow . . . . .	5	1	..	..	7	6	13
Hongkong . . . . .	7	..	..	..	6	7	13
Canton . . . . .	16*	1	..	..	21	17	38
Fumun . . . . .	2	..	..	..	1	2	3
Chonglok . . . . .	5	..	..	..	3	5	8
Fatshau . . . . .	1	..	..	..	..	1	1
Sinon . . . . .	2	..	..	..	1	2	3
Lilong . . . . .	1	..	..	..	1	1	2
Longhao . . . . .	1	..	..	..	1	1	2
Fukwing . . . . .	1	..	..	..	1	1	2
Absent . . . . .	21	2	..	4	26	27	53
Total . . . . .	189	10	3	24	210	226	436

## MISSIONARY LABORERS IN JAPAN AND SIAM.

JAPAN.	Or-dained.	Medical.	Female.	Total.
Yedo . . . . .	17*	1	13	31
Yokohama . . . . .	10	1	13	29
Kohi . . . . .	4*	1	9	14
Osaka . . . . .	6*	1	5	12
Shidzuoka . . . . .	1*	..	1	2
Hakodati . . . . .	2	..	2	4
Nagasaki . . . . .	4	..	4	8
Total . . . . .	44	4	52	100

SIAM.				
Bangkok . . . . .	5*	..	8	13
Chiengmai . . . . .	2	..	2	5
Petchaburel . . . . .	1	..	2	3
Ayuthia . . . . .	1	..	1	2
Absent . . . . .	1	..	1	2
Total . . . . .	10		14	25

## NATIONALITY OF THE MISSIONARIES.

Nation by whom sent.	Number of Missionaries sent to			Per cent. of Whole Number in			Per cent. of Whole Number in the Three Kingdoms.
	China.	Japan.	Siam.	China.	Japan.	Siam.	
United States	210	76	25	.48	.76	100	.55½
Great Britain	194	24	..	.44½	.24	..	.39
Germany . . . . .	32	..	..	.07½	..	..	.05½
Total . . . . .	436	100	25				

## CHINA INLAND MISSION.

"CHINA'S MILLIONS" (the publication of the "Inland Mission"), in presenting the "plan of operations," makes the following statement:—

"Our desire is, first, to send two missionaries, together with two native converts, to each unevangelized province of China, who may begin by itinerating through the province, and gather believers as the Lord enables them; locating themselves for a period of years in some important center (say the capital of the province, if practicable) when he gives an open door. Next, with the aid of converted natives of the province, to extend the work to the capitals of the circuits, then to prefectures, and subsequently to county cities, from which it may easily be carried to the more important towns and villages of the county itself.

"Commencing from the basis of Ningpo, where God had already used us in gathering a church, we began our operations as a mission by occupying the capital of the province, Hang-chau, for a few years. Thence we extended our work to the capitals of the four circuits into which the province is divided; and have since sought to occupy as many of the prefectural and county cities as we have been able. In other words, we have endeavored to gain experience and suitable laborers, by carrying out among the thirty millions of Cheh-kiang (the province to which God first called us), the plan which we wish to see worked in each of the others.

"From that province, again, we extended our operations by the Grand Canal to the northern part of Kiang-su,

and by the Yang-tse-kiang to the (then) wholly unoccupied province of Gan-hwuy, and to stations in Kiang-si and Hu-peh, as bases for further operations in the regions beyond. We have gradually gathered around us a number of native Christians, and a staff of seventy-six native assistants, by whose instrumentality mainly, we are carrying on work in fifty-two-stations, — most of them important centers, and most of them occupied by our mission alone. Several other stations have been opened and worked for a time, from which we have retired, after finding the agents of other missionary societies prepared to carry on permanent work in them. From some of our stations, important for the full development of our plans, and from which therefore we could not wholly retire though other missionaries were there, we have withdrawn our European agents, leaving native pastors in charge; but from three or four we are unable to withdraw our missionaries, their presence being required, not so much for the sake of local work as on account of the position they hold with reference to the general operations of the mission.

“Our missionaries have been accepted from all the leading denominations, on satisfactory evidence of their personal piety, soundness of faith on essential points, and, as far as could be judged, fitness for the work. Those whose views correspond on minor points, work together, and, as far as possible, in contiguous districts. When the Lord uses them to gather churches, they are at liberty to carry out those views of church government which they believe to be most Scriptural. The area we cover being wide, there is little danger of clashing, and the harmony of our work has never been disturbed by questions arising from difference of views.”

A leaflet sent out with a late number of the magazine, states:—

“The object of the China Inland Mission, which is evangelical and unsectarian in its character, embracing members of all the leading denominations of Christians, is, by the help of God, to carry into the whole of the interior of China the glad tidings of his love in giving his only begotten Son to be the Saviour of the world.

“Its present staff consists of one hundred and twenty laborers, namely, missionaries and their wives, forty-four; seventy male native assistants, and six native Bible-women.

“These are supported by God through the unsolicited offerings of his people, and occupy about fifty stations in five of the nine eastern provinces of China. These nine provinces contain an aggregate population of about two hundred and twenty millions.

“The other nine provinces, containing about one hundred and fifty millions, have had no resident Protestant missionary. They have, however, two hundred Roman Catholic priests, foreign and native, and nine bishops.

“The China Inland Mission proposes, in dependence upon the guidance and blessing of God, to send at least two missionaries to each of these provinces, which till now have been without a single resident Protestant missionary. Already (November) fourteen of the eighteen desired, have been designated for this special purpose. Included in these are several who have already labored in China, but who are now giving themselves to these unevangelized provinces.

“For them, and others preparing to follow shortly, we earnestly ask the prayerful sympathy of all who desire that the gospel may be preached to these perishing millions.”

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## MISCELLANY.

### ITEMS FROM THE SANDWICH ISLANDS.

READERS of the *Missionary Herald* will be glad to see the following extracts from letters recently received from the

Sandwich Islands. The letter from Mr. Dole, it will be seen, gives reason to hope for a better state of things, religiously, than had been reported of late, and

should prompt to earnest prayer that the hopes awakened may not be disappointed.

Mr. Coan wrote from Hilo, Hawaii, September 24, 1875: "In your regular communications with the Islands you are kept posted on all the principal features and public interests of the group, — political, educational, social, material, and spiritual. You notice the alternate throbbings of religious life and of spiritual dormancy which pass over us. Our reports tell of activity and of indolence, of rising and ebbing in the spiritual tide, of the 'irrepressible conflict' between light and darkness, life and death.

"All this we feel more or less in Hilo; but not, we think, to so great an extent as in Honolulu and many other parts of the group. From annual reports, and from personal observation, it appears that this congregation has been as well sustained as any upon the islands, — perhaps better. Our monthly contributions range from fifty to ninety dollars, and, by an extra effort, some four hundred dollars were collected for July, August, and September.

"My health has been remarkably good, and I have been enabled to preach as much and perform as much pastoral labor during the past year as in any twelve months during the past twenty years. I almost uniformly preach three times on the Sabbath, besides attending Sabbath-school for an hour, and spending another hour with our church officers in conversing with inquirers, attending to church discipline, or in social prayer and religious teaching."

Mr. Pogue, Secretary of the Hawaiian Board, wrote briefly in October last, after attending the meetings of three Associations on Hawaii. One man was installed during his visit as pastor of two churches; some of the churches he found in a comparatively healthy and prosperous condition, but others were "in a bad, very bad state;" and he wrote: "We have been passing through a time of reaction, as I have written to you, but have not yet come to bottom. I look for harder times at these islands than any I have yet seen, but hope I may be mistaken. A bad fea-

ture in the case is, that those who we must think are Christians are opposed to each other, and do not work in harmony. Healthy action in regard to the subject of temperance has been taken by all the Associations of Hawaii."

On the 12th of January Mr. Dole wrote from Honolulu: —

"I rejoice to inform you that there are indications of good, — a glimmering as of the dawn of a brighter day. The week of prayer was observed by the foreign and native churches with much interest, — an interest that seemed to increase day by day. Towards thirty, mostly the young, among the foreigners, have either declared themselves on the Lord's side, or indicated a wish to be numbered with God's people. Meetings for prayer and conference are held every evening this week, and they are well attended. This evening there is to be a union meeting in the stone church; the services to be in Hawaiian and English.

"The interest among the scholars of the Punahou school is quite general, and quite a number of the girls in Miss Bingham's school have expressed a desire to follow the Saviour. The students of the theological seminary are working nobly, going from place to place, holding meetings, and talking and praying with individuals. We hear that there is an increasing interest on Maui, and the hearts of Christian workers are much encouraged. It does seem as though God is about to pour out of his Spirit upon this people. O, that every obstacle may be removed, and that Hawaiian and foreign Christians may receive the baptism of the Holy Spirit, that they may be workers together with God! Then may we expect to see the dead in sin awaking to a new and holy life. The Lord grant it, for the sake of Him who came into this world to save the lost."

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#### SYSTEMATIC LIBERALITY.

THE following note was received by the Treasurer early in January: —

"Enclosed I hand you my semi-annual contribution, \$612.50, to the great and

good work you have in charge. It seems to me, if the Christian people who are interested in the Board, and other great arms of the church, would adopt the principle of systematic benevolence, yours and other causes would not be driven to extremities and special appeals, as you so often are. Another advantage of systematic giving is, that the giver doesn't have a controversy with his own selfishness every time he is called upon to give for the Lord's work. Further, I have a weakness for believing that the Great Head of the Church approves of this manner of giving, and my observation has taught me that the Lord cares for his people a fixed portion of whose income is devoted to his work; for we read that 'The gold and silver, and the cattle upon a thousand hills, are His.'

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#### GLEANINGS.

THE "Monthly Reporter" of the British and Foreign Bible Society, for December last, states: "It might have been thought probable that the disturbed state of the country would have materially affected the circulation of the Word of God [in Spain], and that the issues of the last six months would have been characterized by diminished numbers. The reverse, however, of this is the case, and the returns, lately received from Mr. Corfield, call for both gratitude and praise. He shows that during the six months ending August 31st the sales of his agency have reached a total of 26,665 copies, being nearly four hundred more than those of the same period last year."

— The Valparaiso "Record" says of Brazil: "Not many months since a man rode on horseback from the extreme western borders of the Province of Minas Geraes to Rio de Janeiro, a distance of eight hundred miles, to connect himself with a church there that he heard was founded on Bible principles, having come to the conclusion, from reading the Scriptures, that the Roman Catholic Church, the only one about which he had any previous knowledge, had no such foundation. About the same time a messenger arrived at San Paolo from a town in the

remote Province of Rio Grand de Sul, to ask that a Protestant missionary might go there and organize a body of forty or more persons into a church on Bible principles, the reading of the Scriptures having had the same effect as in the previous instance."

— A few weeks since, the Empress of Japan opened a normal school for girls, in Japan, with an appropriate address. The position of women in that Empire is rapidly changing, through the influence of Western ideas. Not the least effective agencies in working the change are the schools for girls opened at Yokohama and Kobe.

— President Gilman, in the last "North American," states the amount given for the establishment and improvement of literary institutions in this country during the four years prior to 1875, at \$33,000,000. Would it not be wise economy to include the foreign field in such benefactions?

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#### ARRIVALS.

MR. and MRS. PECK, who sailed from New York October 2d, to join the Madura mission, arrived at Madras December 6th.

Rev. J. K. Browne, who sailed from New York September 18th, for the Eastern Turkey mission, arrived at Harpoot December 2d.

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#### DEPARTURES.

REV. T. C. TROWBRIDGE and family, of the Central Turkey mission, and Rev. T. A. Baldwin and family, of the Western Turkey mission, sailed from New York February 1st, in the steamer *Wisconsin*, for Liverpool. Mr. Trowbridge expects to remain in Great Britain for a time, in the interest of the Central Turkey College. Mr. Baldwin goes on at once to his mission field.

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#### DEATHS.

AT Kobe, Japan, December 17, 1875, Emily Delacour, wife of Rev. John T. Gulick, of the North China mission.

At Athens, Penn., February 2d, of diphtheria, Myra Park, only daughter of

Rev. C. C. and Mrs. Myra P. Tracy, of the Western Turkey mission, aged four years and twenty-four days. "The first day of her sickness she told her dream of the night before, as follows: 'Papa, I have a beautiful d'eam; I d'eam I go up in Jesus' lap, and he put his hand on my head and b'ess me.' She had always manifested the warfare of the new nature with the old, and in her prayers would reiterate fervent petitions to the Saviour that he would help her to be good. Her four

months in America were a season of great delight.

"Remembering how she used to run out with her little hands full of bread for the starving refugees in Marsovan, in the days of famine, and what a joy it was to her to give, we inclose her grandpapa's Christmas gift of \$1 to her, and her nineteen gathered pennies. Let them be little Myra's contribution for the enlightenment of some heathen child in the knowledge of Jesus, whom she loved."

## SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

<b>MAINE.</b>		<b>NEW YORK.</b>	
Norridgewock, Rev. Benjamin Tappan,	10 00	Dunnsville, W. G. Davis,	100 00
Portland, Estate of Mrs. Phebe Cummings, by Rev. J. W. Chickering, D. D.	100 00—110 00	Newark Valley, Cong. ch. and so.	50 00
		New York, F. Marquand, 250; a friend, 60; L. A. Bradley, 2.89;	302 80—452 80
<b>NEW HAMPSHIRE.</b>		<b>DISTRICT OF COLUMBIA.</b>	
Concord, Mrs. H. A. Goss, 5; Mrs. A. F. 5; John Kimball, 3.90;	13 90	Washington, Rev. J. W. Chickering, D. D.	100 00
Haverhill, Cong. ch. and so.	16 76—30 66		
<b>VERMONT.</b>		<b>TENNESSEE.</b>	
Bradford, a friend,	2 00	Memphis, Rev. W. T. Richardson,	20 00
Brattleboro, Mr. and Mrs. C. French, In Memoriam,	3 00		
Marshfield, a furloughed missionary,	10 00	<b>KANSAS.</b>	
St. Albans, a friend,	12 50	Junction City, Rev. Isaac Jacobus,	2 00
Windham, Mrs. J. Stearns,	5 00—32 50		
<b>MASSACHUSETTS.</b>		<b>OHIO.</b>	
Agawam, Members of Cong'l church,	13 00	Columbus, Rev. H. C. Haskell,	50 00
Amherst, B. J. Greene,	4 00		
Cambridge, a friend,	2 00	<b>ILLINOIS.</b>	
Holyoke, Second church, D. H. N.	100 00	Chicago, Rev. W. W. Patton, D. D., 30; a friend, 10;	40 00
Lenox Furnace, Mrs. E. Washburn,	2 00	Downer's Grove, Cong. ch., Rev. G. T. H.	25 00—65 00
Newburyport, North church, a friend,	15 00		
Northampton, a friend,	100 00	<b>IOWA.</b>	
Saxonville, Mrs. Locke,	2 00	Chester, Mrs. E. F. Fisher,	5 00
Shrewsbury, a friend,	2 00	Dubuque, A. Kaiser,	5 00
Templeton, Mrs. Lewis Sabin,	10 00	Hampton, Mrs. M. P. Boutin,	1 00
Ware, C. G.	1 00	Montour, Cong. ch. 2.11; Union Sunday-school, 5.14;	7 25—18 25
West Newton, a Father and Mother in Heaven, 100; their son, on earth, 25;	125 00	Wittemberg, \$10 acknowledged in February "Herald" as from Newton, should have been from Wittemberg.	
Whitinsville, Cong. ch. and so., Christmas collection,	211 25	<b>WISCONSIN.</b>	
Williamstown, a friend, for the debt in Papal Lands,	10 00	Milwaukee, H. G. Story, in part,	10 00
Worcester, Rev. Thos. W. Thompson,	24 86—622 11	Ripon, Rev. D. Wirt,	10 00—20 00
<b>CONNECTICUT.</b>		<b>CALIFORNIA.</b>	
New Haven, a friend,	2 00	Oakland, 2d Cong. ch. and so.	4 69
South Britain, One of the 30,000,	1 00		
Waterbury, "Connecticut,"	100 00—103 00	Received for the "Debt" in January, Previously acknowledged (see February "Herald"),	\$1,631 01 35,276 46
			\$36,907 47

## CENTENNIAL OFFERINGS.

Keene, N. H. Emily Robinson,	10 00	New Haven, Conn. Rev. Joel Mann, for the Indians at Fort Berthold,	5 00
Chester, Vt. J. V. Moore, for the Indians at Fort Berthold,	10 00	Conn. A friend of Missions, for the Indians at Fort Berthold,	5 00
Lowell, Mass. N. Crosby, for the general work,	100 00	New York City. II. I.	100 00
Natick, Mass. 1st Cong. ch. and so., m. c., for the Indians at Fort Berthold,	10 00	Union Falls, N. Y. F. E. Duncan, for the Indians at Fort Berthold,	5 00
Newbury, Mass. A friend, for the Indians at Fort Berthold,	20 00	Newark, N. J. C. S. Haines, for the Indians at Fort Berthold,	40 00
Reading, Mass. L. W. Pratt,	5 65	Bedford, Ind. Mrs. E. Blackwell, for the Indians at Fort Berthold,	2 00
Springfield, Mass. Centennial,	1,000 00	Beloit, Wis. Mr. Brown, for the Indians at Fort Berthold,	10 00—1,332 65
New Haven, Conn. Lucy Starr, for the Indians at Fort Berthold,	10 00		

## DONATIONS RECEIVED IN JANUARY.

## MAINE.

Cumberland county.	
Gorham, Cong. ch. and so. 11.10; a thank-offering, 10;	21 10
Lewiston, Pine st. ch. and so.	6 00
Portland, State st. ch. and so. 465.61; Second Parish Society (of which 100 from W. W. Thomas, to const. JOSEPH H. WEBSTER, H. M.), 152; St. Lawrence st. ch. and so. 14.29; 631 90—659 00	
Kennebec county.	
Augusta, South Cong. ch. and so.	457 20
Gardiner, South Cong. ch. and so.	20 54
Winthrop, Cong. ch. and so.	25 00—502 74
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. ch. and so.	112 29
Brewer, 1st Cong. ch. and so.	8 00—120 29
Piscataquis county.	
Dover, a friend,	1 00
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	20 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	2 75
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
York county.	
North Newfield, Susan Marston,	5 00
Saco, Cong. ch. and so.	18 85—23 85
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	1,339 63
Legacies. — Portland, John C. Brooks, add'l,	171 55
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	1,511 18

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so. 101.61; a friend, 20;	121 61
Rindge, Mrs. A. S. Coffin,	5 00—126 61
Grafton county.	
Bristol, Cong. ch. and so.	3 72
Orford, John Pratt,	15 00
Piermont, Cong. ch. and so.	5 00—23 72
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	175 45
Antrim, Mary Clark,	10 00
Bedford, O. L. and J. T. Kendall,	2 00
Hillsboro Centre, Rev. John Adams,	10 00
Manchester, Daniel Mack, to const. GEORGE W. PINKERTON, H. M.	100 00
New Ipswich, Leavitt Lincoln,	10 00
Temple, Rev. George Goodyear, 3; a friend, 1;	4 00—311 45
Merrimac co. Aux. Society.	
Boscawen Cong. ch. and so.	25 00
Fisherville, Cong. ch. and so. 32; Rev. A. William Fiske, 10;	42 00—67 00
Rockingham county.	
Atkinson, Cong. ch. and so., with other dona., to const. MARY E. KELLY, H. M.	41 00
Brentwood, Cong. ch. and so.	7 40
Derry, 1st Cong. ch. and so. 57.01; Mrs. M. Pillsbury, 10;	67 01
Greenland, Emily Holt,	1 10
Hampstead, Cong. ch. and so.	6 10
Londonderry, Jefferson Caldwell,	10 00
North Hampton, E. Gove,	10 00—142 61
Strafford county.	
Tamworth, a mother and son, 6; a deceased friend, 4;	10 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Charlestown, Evan. Cong. ch. and so.	6 00
Grantham, a friend,	10 00—16 00
—, Rockingham, gold dollar,	1 13
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	698 52
Legacies. — Centre Harbor, Miss Betsey Norris (of Cong. ch. Meredith Village), by D. Norris, Ex'r,	200 00
Jaffrey, Mrs. Cozby Perkins, by C. Tenney and G. A. Phelps, Ex'rs,	25 00—225 00
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	923 52

## VERMONT.

Addison county.	
Bridport, Cong. ch. and so., add'l,	2 75
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	25 95
St. Johnsbury, Friends of Missions, 600; H. 1;	601 00—626 95
Chittenden county.	
Burlington, 1st Cong. ch. and so.	5 00
Jericho, 2d Cong. ch. and so.	23 75
Westford, Cong. ch. and so., add'l,	18 00—46 75
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so., to const. Rev. R. Hicks, H. M.	61 50
St. Albans, 1st Cong. ch. and so.	161 84—223 34
Orange county.	
Newbury, Cong. ch. and so.	9 25
Randolph, Mrs. I. Nichols,	4 00—13 25
Orleans county.	
Brownington, a friend,	3 00
Coventry, Cong. ch. and so.	12 00
Newport, Cong. ch. and so. m. c.	8 00—23 00
Rutland county.	
Brandon, Cong. ch. and so.	23 00
Castleton, U. Maynard,	18 75
West Rutland, Friends,	1 25—43 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Montgomery, Cong. ch. and so.	16 00
Northfield, Cong. ch. and so.	12 18—28 18
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Ascuntyville, "A free gift,"	4 00
North Springfield, C. Haywood,	5 00
Springfield, Mrs. Nelson Mann,	1 00
Weatherfield Centre, Mrs. M. W. Southworth,	5 00
Woodstock, 1st Cong. ch. and so.	15 12—30 12
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	1,037 34
Legacies. — Middlebury, Chester Elmer, by C. Elmer, Adm'r, in part,	250 00
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	1,287 34

## MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	18 00
Cotuitport, Cong. ch. and so.	6 75
Falmouth, 1st Cong. ch. and so.	22 40
No. Truro, S. Paine,	10 00
Wellfleet, 1st Cong. ch. and so.	20 00—77 15
Berkshire county.	
Pittsfield, 1st Cong. ch. and so. for Papal Lands, 29.91; a friend, 18;	47 91
Bristol county.	
Easton, Evan. Cong. ch. and so.	57 00
East Taunton, Cong. ch. and so.	35 50
Ipswich, 1st Cong. ch. and so.	21 25
Taunton, Trin. Cong. ch. and so., in part,	184 00—297 75
Brookfield Ass'n. William Hyde, Tr.	
Hardwick, Cong. ch. and so.	7 25
Oakham, Cong. ch. and so.	162 95—170 20
Dukes and Nantucket counties.	
Nantucket, E. P. Fearing,	50 00
Essex county.	
Andover, a friend for Papal Lands, 50.00; Rev. Joseph Emerson, for Papal Lands, 50;	100 00
Essex county, North.	
Haverhill Centre, Cong. ch. and so. 56.15; Mrs. Abby B. Kimball, 10;	66 15
Ipswich, 1st Cong. ch. and so.	12 00
Newbury, 1st Cong. ch. and so.	56 24
Newburyport, Union Prayer Meeting	30 93—165 32
Essex county, South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	19 64
West Gloucester, Cong. ch. and so.	8 00—27 64
Franklin co. Aux. Soc. William F. Root, Tr.	
Charlemont, Cong. ch. and so.	20 00
Coleraine, Cong. ch. and so.	13 00
Shelburne, Cong. ch. and so.	7 85
Whately, Cong. ch. and so.	10 00—50 85



Chester, Cong. ch. and so, bal. for 1875,	18 39
East Haddam, 1st Cong. ch. and so.	71 24
Killingworth, Cong. ch. and so.	32 76
Middletown, 1st Cong. ch. and so.	
16.75; J. F. Huber, for Madura, 1;	17 75
Old Saybrook, Cong. ch. and so	60 35
Portland, 1st Cong. ch. and so.	65 25
Westbrook, Cong. ch. and so. 48.65; m. c. 5.05;	53 70—450 11
New Haven county. F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.	65 00
Derby, a friend.	5 00
Guilford, 1st Cong. ch. and so. 36; a friend, 100;	136 00
New Haven, North ch. and so. 375.21; 1st ch. and so. 15.90; m. c. 22.95; Taylor ch. and so. 7.50;	421 56
North Haven, Ladies' Benev. So.	28 70
South Britain, Cong. ch. and so. add'l,	2 00
Waterbury, 1st Cong. ch. and so. 300; m. c. 6.40;	306 40
West Haven, Rev. and Mrs. L. B. Peet, towards rebuilding the chapel at Ponasang, Fochow,	25 00
West Meriden, E. K. Breckenridge,	5 00
Woodbridge, Cong. ch. and so. to const. JOHN PECK, H. M.	110 00—1,104 66
New London county. C. Butler and L. A. Hyde, Trs.	
Montville, Cong. ch. and so.	71 00
New London, 2d Cong. ch. m. c. 25 63; a member of 1st ch. 30; Mrs. John Dickinson, 20;	76 63
Norwich, 1st Cong. ch. and so. m. c. 11.64; 2d do. m. c. 23.95; Broadway ch. m. c. 11.67;	52 26
Old Lyme, 1st Cong. ch. and so.	32 75—232 64
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so., balance for 1875,	15 00
Talcottville, Cong. ch. and so. 245.07, m. c. 42.21;	287 28
Union, Rev. Samuel I. Curtiss,	5 00—307 28
Windham county.	
Central Village, Cong. ch. and so. m. c.	25 70
Thompson, Cong. ch. and so., to const. Rev. J. A. HANNA, H. M.	269 65
West Killingly, Westfield Cong. ch. and so.	279 18
Windham, 1st Cong. ch. and so.	14 38
Woodstock, 1st Cong. ch. and so.	20 00—609 41
	4,052 23
Legacies.—Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l,	42 30
West Hartford, Abigail Talcott, by E. W. Parsons, add'l	107 68—149 98
	4,202 21
NEW YORK.	
Albany, 1st Cong. ch. and so., to constitute Rev. W. S. SMART, H. M.	205 49
Adams, Mrs. D. R. S. Colton,	4 00
Arkport, J. P. Case,	2 00
Batavia, Mrs. A. V. S. Fisher,	10 00
Bethel, Welsh Cong. ch. and so.	23 19
Brockport, S. Mubbell,	10 00
Brooklyn, Church of the Pilgrims, 1,483.51; Plymouth ch. and so. 1,385.25; Clinton Avenue ch., E. Holmes, 75; J. Davenport, for Papal Lands, 50;	2,993 76
Buffalo, Mrs. W. G. Bancroft,	2 00
Canandaigua, 1st Cong. ch. and so.	334 27
Cayuga, Rev. G. P. Sewall,	5 00
Clarkson, a friend,	4 00
Chestertown, Rev. R. C. Clapp,	1 00
East Bloomfield, R. B. Goodwin,	20 00
Harpersfield, Cong. ch. and so.	9 33
Hopkinton, Artemas Kent,	10 00
Ilex, Mrs. A. H. D. Johnson,	2 00
Lockport, 1st Cong. ch. and so., to const. Mrs. L. C. CLIFT, H. M. 90;	
Nancy P. Hunt, 10;	100 00

Moers, A. Hemenway,	20 00
New York, a friend, by Rev. Dr. Cheever, 300; a friend, 100; a friend, 100; Charles E. Pierson, 25; W. 14; "The Advance," 10;	549 00
New York Mills, Welsh Cong. ch. and so., for Mexico,	5 80
North Walton, Cong. ch. and so.	40 93
Oswego, S. B. Ludlow, 10; W. A. Rundell, 10;	20 00
Otisco Valley, N. Y., Mrs. O. S. Frisbie, deceased,	20 00
Palatine Bridge, Persis Allen,	1 00
Pekin, Abigail Peck,	10 00
Remsen, Welsh Cong. ch. and so. 19.81; Rev. M. Roberts, 5;	24 81
Syracuse, Plymouth ch. and so.	25 00
Union Falls, F. E. Duncan,	10 00
Watertown, Miss P. F. Hubbard,	1 00
Westford, Lester Babcock,	30 00—4,493 61
Legacies.—Albany, Samuel Gates, by John S. Perry, Ex'r, in part,	400 00
Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees,	40 00—440 00
	4,933 61

## NEW JERSEY.

East Orange, Cong. ch. and so.	30 80
Englewood, Presb. church,	25 00
Madison, a friend,	2 00
Newark, Mrs. C. S. Flichtner,	4 00—61 80
Legacies.—East Orange, Mrs. Anna P. McLean, by Rev. Allan McLean,	500 00
	561 80

## PENNSYLVANIA.

Hyde Park, Welsh Cong. ch. and so., to const. THOMAS EYNOH, H. M.	100 95
Philadelphia, Jos. B. Sheppard,	50 00
Scranton, W. R. Storrs,	30 00—130 95

## MARYLAND.

Frederick City, E. H. Rockwell,	100 00
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## DISTRICT OF COLUMBIA.

Washington, W. H. Campbell, 10; D. P. Sturges, 2.50;	12 50
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## TENNESSEE.

Knoxville, Welsh Cong. ch. and so., for Mexico,	11 12
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## OHIO.

Ashland, a friend,	1 00
Austinburgh, L. B. Tuckerman,	5 00
Dayton, I. Inskeep,	10 00
Delaware, W. Bevan,	5 00
Findlay, 1st Cong. ch. and so.	24 00
Johnstonville, O. S. Eells,	5 00
Kent, 1st Cong. ch. and so.	17 00
Lafayette, Cong. ch. and so.	6 65
Mansfield, Susan M. Sturges,	2 00
Marietta, Cong. ch. and so., add'l,	75 00
Oberlin, 1st Cong. ch. and so. 37.56; 2d Cong. ch. and so. (of which 18.37 for Papal Lands), to const. Rev. J. H. LAIRD, H. M., 56.68; Mrs. L. G. B. Hills, 25; Homer Johnson, 10; Geo. B. Reid, 2.20;	131 34
Painesville, 1st Cong. ch. and so.	40 65
Richfield, Summit County,	8 00
Sandusky, 1st Cong. ch. and so.	40 00
Williamsfield, Cong. ch. and so.	2 33
Williamsfield West, Cong. ch. and so.	3 67
York, Cong. ch. and so.	6 35—332 99

Legacies.—Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	166 30
	549 29

## INDIANA.

Indianapolis, Mrs. M. E. Edson,	4 40
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Legacies.—Monroeville, Elihu Baldwin, add'l, 275, less costs,	224 55
	228 95

## ILLINOIS.

Bloomington, Friends,	19 00
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Blue Island, Cong. ch. and so.	50
Chesterfield, Cong. ch. and so.	20 00
Chicago, a friend in N. E. church, 200; a friend, 1;	201 00
Delavan, R. Houghton,	5 00
Marshall, Cong. ch. and so.	9 20
Oak Park, Cong. ch. and so.	25 39
Quincy, L. Kingman,	4 00
Springfield, 30J acknowledged in Feb- ruary "Herald" from John M. Ma- son, was from John A. Mason.	
Tremont, Cong. ch. and so.	12 75
Tuscola, ———,	5 00
Woodburn, Cong. ch. and so. (of wh. 50 from A. L. Sturges),	58 85
Wyauet, Cong. ch. and so.	5 45—366 14

Legacies.—Pana, Mrs. H. F. Hayward, by Mrs. N. H. Schuyler,	50 00
	416 14

## MICHIGAN.

Allegan, Mrs. R. E. Booth, to const.	
Rev. JOHN SAILOR, H. M.	50 00
Almont, Cong. ch. and so.	10 00
Charlevoix, George W. Wood,	12 00
Charlotte, Cong. ch. and so, to const.	
Rev. A. F. BRUSKE, H. M.	50 00
Church's Corners, J. Robins,	3 00
Detroit, Cong. ch. and so.	50 00
Edwardsburg, Julia S. Smith,	19 00
Greenville, Cong. ch. and so.	54 40
Kalamazoo, 1st Cong. ch. and so., in part,	21 00
Richland, Presb. church,	6 50
Salem, Cong. ch. and so.	16 10
Walker, Rev. G. A. Pollard,	2 00—294 00

## MISSOURI.

Almsertha, Rev. Z. E. Feemster,	1 00
Brookfield, Widow's Mite,	1 00
Memphis, Cong. ch. and so.	2 60—4 60

## MINNESOTA.

Excelsior, Cong. ch. and so.	7 00
Faribault, Cong. ch. and so.	55 60
Lu Verne, C. W. Matthews and family	2 00
Minneapolis, 1st Cong. ch. and so. m. c. 10; Plymouth Cong. ch. and so. 33.41;	43 41—103 01

## IOWA.

Bellevue, Cong. ch. and so.	2 00
Chester, Cong. ch. and so.	20 76
Glenwood, Rev. L. S. Williams, for Choctaw Mission,	5 00
Mason City, L. G. Parker,	10 00
Montour, Cong. ch. and so.	22 50
Quasqueton, Rev. A. Manson,	5 00
Waterloo, Rev. A. A. Ellsworth,	5 00—70 26
Wittemberg, 23.03 acknowledged in February "Herald" from Newton, should have been "from Wittemberg,"	

## WISCONSIN.

Appleton, G. W. P.	10 00
Bangor, Cong. ch. and so., for Mexico,	17 00
Beloit, A. T. Dewey,	2 00
Boscobel, Moors Rice,	3 00
De Pere, Cong. ch. and so.	6 00
Fort Atkinson, Cong. ch. and so.	2 00
Fox Lake, Cong. ch. and so.	16 00
Kenosha, 1st Cong. ch. and so.	15 10
Menasha, Rev. S. V. S. Fisher,	20 00
New London, Cong. ch. and so.	5 00
Sheboygan, Cong. ch. and so.	18 70
Sun Prairie, Cong. ch. and so. 12.60, m. c. 4;	16 60
Two Rivers, Franklin Barns,	4 00
Union Grove, H. D. Adams,	10 00
Wauwatosa, Mrs. Sally Green,	10 00—155 40

## NEBRASKA.

Omaha, Mrs. M. N. Tracy,	5 00
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## OREGON.

Portland, 1st Cong. ch. and so., to const. Rev. THOMAS CONDON, Forest Grove, H. M.	65 75
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## CALIFORNIA.

Grass Valley, Cong. ch. and so.	16 95
Nevada County, S. E. E.	10 00

Oakland, 1st Cong. ch. and so. 95.93; S. Richards, to constitute Rev. C. H. POPE and Rev. J. A. REED, H. M., 200;	295 93
San Francisco, 1st Cong. ch. and so.	363 60—686 38

## WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker,	1 00
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## CANADA.

Province of Ontario,— Fingal, Phinehas Barber,	11 00
Province of Quebec,— Montreal, American Presb. ch. m. c 2).74; Hon. Judge Torrance, for 1875 and 1876, 22.57;	43 31—54 31

## FOREIGN LANDS AND MISSIONARY STATIONS.

South Africa, Stellenbosch, Miss H. Juliett Gilson,	12 00
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## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS. Mrs. Benjamin E. Bates, Boston, Treasurer. For Miss Proctor's traveling expenses, ad'l,	151 09
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR. Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	2,500 00
	2,651 09

## MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 3.50; Brewer, 1st Cong. s. s. 30; Lebanon, Cong. s. s. 5; Miltown, 1st Cong. s. s., for school in Er- room, 62.62; Winslow, Cong. s. s. 30;	131 12
NEW HAMPSHIRE.—Bath, Cong. s. s. 2.60; Bristol, Cong. ch. and so., for Abbott Mis- sion School, 20; Greenland, Cong. s. s. 16.50; Newport, Cong. s. s. 65 95;	105 05
VERMONT.—Barnet, Cong. s. s., for school in India, 40; Charlotte, Three friends, 88c.; Hartland, Cong. s. s. 12; Rutland, J. M. Haven's s. s. class, 7.50; St. Albans, J. W. Newton's s. s. class, for support of Jacob, Madura, 150;	210 38
MASSACHUSETTS.—Ashland, Cong. s. s., for a scholar in Mr. Capron's school, 30; Hadley, Cong. s. s. 14; Natick, 1st Cong. s. s., for teacher in India, 50; South Adams, Cong. s. s. 10; Tewksbury, Cong. s. s. 19.91; Worcester, Central s. s., for Ceylon, 70;	193 91
RHODE ISLAND.—Providence, Charles Street Cong. s. s., for school in Foochow,	60 00
CONNECTICUT.—Greeneville, Cong. s. s. 32.62; Lakeville, Cong. s. s. 15; New London, A. L. 1; S. L. 50c.;	49 12
NEW YORK.—Lockport, 1st Cong. s. s. 50; Mount Morris, Presb. s. s., for a student in Harport Seminary, 60; North Walton, Cong. s. s. 9.07;	119 07
OHIO.—Second Cong. s. s., for two children under care of Mrs. Coffing,	30 00
ILLINOIS.—Bunker Hill, Cong. s. s., for pupil in Foochow, 40; N. E. Cong. s. s., for pupil in Harport Seminary, 78.02; Henry and May Fisk, "Mite offerings," 60c.; Rose- ville, Cong. s. s., for support of "Golden Rock," Foochow, 22;	140 62
MICHIGAN.—Mill Creek, Mission s. s.	1 00
IOWA.—Waterloo, Cong. s. s.	5 00
KANSAS.—Manhattan, Cong. s. s. 25.25; To- peka, 1st Cong. s. s., for Mr. Capron's school, Madura, 20.50;	45 75

Donations received in January,	80,150 99
"    for the Debt "	1,631 01
"    for the Centennial,	1,382 65

\$83,114 65

Legacies received in January,	4,098 88
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\$87,213 63

Total, from Sept. 1st, 1875, to January 31st, 1876,	\$197,393 95
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