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**RESERVE  
STORAGE**





# THE MISSIONARY HERALD

VOLUME LXXIII.—NUMBER 12

DECEMBER, 1877

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The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

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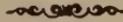
## LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

*Form for bequest to the Woman's Board:* — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of \_\_\_\_\_, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

THE  
MISSIONARY HERALD.

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REV. BENJAMIN SCHNEIDER, D. D.

THE death of this beloved and honored missionary (at Boston, September 14, 1877), was announced in the *Missionary Herald* for October last, with the statement that an obituary notice would appear in a subsequent number of the *Herald*. An appreciative notice was soon received from his former associate in the work abroad, Rev. Oliver Crane, M. D., which will be substantially given here, after mentioning certain dates which mark the outlines of a life of earnest effort and of eminent usefulness.

Dr. Schneider was born at New Hanover, Montgomery Co., Pennsylvania, on the 18th of January, 1807, and was therefore, at the time of his death, in the seventy-first year of his age. He graduated from Amherst College in 1830 and from Andover Theological Seminary in 1833. The same year, 1833, he was married, on the 15th of September, to Miss Eliza C. Abbott, of Framingham, Mass., was ordained at Nottingham, Maryland, October 2d, and sailed from Boston for Turkey, December 12th, to commence his missionary work. He was stationed for some years at Broosa, but removed to Aintab in 1849, returning again to Broosa in 1868. His first wife died at Aintab in 1856, and he came, soon after her death, on a visit to the United States, but returned to Turkey in 1858, again married to the sister of his former wife, Miss Susan M. Abbott, who survives him. In 1872 he came again to the United States, with his wife, in feeble health, but returned once more to his loved work abroad, though by no means in vigorous health, reaching Constantinople in January, and Marsovan in March, 1874. He went now to meet a call for such service as he could so well render, if strength should be given him, in the Theological Seminary at Marsovan, where he had previously, in 1869, labored a few months; but health and strength soon failed, and in the summer of 1875 he was constrained, by nervous prostration, to leave again, first for Switzerland and thence for his native land. For more than forty-one years he had been connected with the missions of the Board in Turkey, and now his active work was done. How faithful, earnest, and useful that work had been, appears in some measure from the statements of Dr. Crane. He writes: —

“ Few missionaries, in any field, have been permitted to labor longer, and

few have left behind them, among those for whose spiritual welfare they have toiled and prayed, more of grateful remembrance than he. For more than forty years he was privileged to be connected with the work always so dear to his heart, laboring in season and out of season, in almost every department of missionary service; in preaching — which was ever his delight; in translating; and in teaching young men, and preparing them for the ministry in their own land. Few have traveled more extensively as pioneer; few have labored in more places in Turkey; few, certainly, have been more willing to spend and be spent wherever they could serve the Master most acceptably; few have more cheerfully endured the privations of the service than Dr. Schneider. Few are the native churches in Turkey where his name is not known and revered, and many there will mourn his loss.

“Dr. Schneider’s labors are known to the readers of the *Missionary Herald*, to which he was a frequent contributor during his whole career in Turkey. My aim will be, now, to sketch a few of his prominent traits as a *missionary*, for as such his memory will be cherished.

“It was my privilege to be his station associate at Aintab during three years, from 1850 to 1853, inclusive, when that station, which in its growth has brought forth such blessed fruits, was, as a mission station, in its beginnings. Now the field is no longer, as then, simply Aintab, but Central Turkey, with its numerous stations and outstations. Drawing mainly from personal knowledge, I may say:—

“1. *Dr. Schneider was from the beginning to the close of his long career abroad thoroughly imbued with the missionary spirit.* No one could be long in contact with him, without discovering that his was a soul all absorbed in the work to which he had devoted his life. His consecration of himself as a missionary was never recalled and never regretted. His labors were often excessive, for he never spared himself when duty seemed to call. At times he labored literally night and day, yet he was always ready, though worn and weary, to reëngage in effort, and was never happier than when having most to do; and his endurance under labors which would have crushed almost any other, was remarkable. Paul’s vivid description of his ‘more abundant labors’ and exposures, (2 Cor. xi.) was almost literally true of Dr. Schneider also; yet these toils never diminished, but rather increased, his intense love for the service.

“His ardor did not flash, but burned steadily to the last. His zeal never flagged, and even amid the intense sufferings of the last two years of his life, his eye would brighten and glow with delight at the bare mention of the missionary work, and in his wanderings, as life drew near its close, his thoughts ran almost exclusively on missionary topics. He would talk in the language which he had used in Turkey, and seemed, in imagination, to be living only amid missionary scenes.

“2. *He was a man of prayer and of earnest faith.* His prayers breathed the spirit of one accustomed to commune with God, — always fervent, embracing, as in almost a personal yearning, the objects mentioned. Those prayers which he used to utter in that booth-like structure where hundreds gathered in the early days of missionary labor in Aintab, still ring in the ear of memory as fresh, almost, as when first listened to, — so urgent, so comprehensive, so full of

trust in the promises, and so sympathetic in their tone for all. The same was true of his private devotions. He had his times of prayer, and they were sacred. If by any means they were broken in upon, he would at the earliest opportunity return to them, even though he were on horseback, or in his walks. Often, in his travels, the time as he rode was spent in prayer.

“And the savor of his prayers was in his preaching. Hence, as a preacher, his power among the native churches. He was always greeted with a full-hearted welcome, such as Orientals love to give, and he was never happier than when preaching the Word to those who came to hear. Here was, in fact, the secret of his success in preaching, — his life was a life of prayer.

“3. *He had a heart of tenderest sympathy.* He, like the Master, ‘went about doing good,’ as far as in him lay. To the mourner he was a comforter, for the afflicted he always had a word of cheer; and many are the hearts that remember him kindly still, for his words of loving sympathy. Even those who trespassed upon his kindness, and took advantage of his forbearance, relented when they saw his mildness and the grief their conduct caused him. This I found to be especially the case in conference with native Christians at Aintab, three years ago.

“4. *His facility in acquiring languages, and in using what he acquired, was remarkable.* He spoke four languages almost as if each were his vernacular — the English, the German, the Greek, and the Turkish, — the latter two with an ease and fluency seldom equaled by foreigners. Even natives wondered at his marvelous flow of thought in idiomatic phrases, easily understood by all; for he chose simplicity of style, though at home in the higher and more complicated forms of expression. He was a linguist of rare attainments, and his thorough knowledge of the languages he learned would have made him efficient in any department of labor, but his chosen sphere was the imparting of truth. His preaching was almost exclusively extemporaneous, from brief notes, but rarely was he confused in thought or at a loss for an expression in either language. Words flowed from his lips, in those difficult Oriental tongues, with a freedom that was at once the admiration of fellow missionaries and the delight of native listeners. And it was evident to all that his knowledge of languages was consecrated to the service in which he was engaged, and not employed for any purpose of ambition or vanity. He learned them that he might *preach* and teach, — not himself, but Christ crucified.

“5. *With all his attainments, there was a childlike modesty and simplicity of character breathing in all his acts.* No trait in him was more striking than his unaffected humility. He thought little of what others would say, or how others would regard him. His aim was to serve and honor the Master, and leave that Master to honor him as he should see fit. Even when in this country he was called upon for public addresses, he instinctively shrank, and would fain be excused, save as he could impress others with his own interest in the missionary cause. He did not seek the honor which cometh from men, but that which cometh from God, and the satisfaction of his own conscience in the line of duty. Many of his labors in the missionary field are unrecorded. In fact his heaviest work has been silent, but when the results shall be brought out on the day of revelations, more will be seen than is known now. His life was an exhibition of earnestness without ostentation, toil without display, and endurance without murmuring.

“He sought not notoriety but service, and his joy was greatest when he found it. Hence his willingness to labor in any sphere or station; and he has probably preached at more stations and outstations in Turkey than almost any other man. Hence, too, his readiness to turn from the Greek department to the Turkish, when the Board desired it. Cheerfully he sat down to the acquisition of a new language, after years of labor in another, simply that he might do more good.

“*Finally, to sum his characteristics briefly, he was faithful, judicious, cheerful, genial, always abounding in the work of the Lord. Fidelity* was the key-note of his life. From beginning to end it ruled him, and shaped all his actions. His *judgment* was mature. He was cautious, but reliable; always sincere, and anxious to do the best thing at the best time and in the best way. He may have been regarded as conservative; but amid the weighty responsibilities of his varied positions, it was safe to be so. His conclusions, in perplexing exigencies, were always the result of much and prayerful thought.

“Then his *cheer* was ever a sunshine. His piety glowed with cheerfulness, and he sought to infuse in all around him a hopeful spirit. However dark the clouds above him he always saw light, or trusted in God to reveal it. This was especially true of his missionary experience. Amid the excruciating sufferings which racked his body during the past two years, almost incessantly, there were indeed times when his vision was clouded, and the joy which had beamed upon his countenance in all the dark passes of his missionary life was less buoyant; but even then he was ever ready to catch from the lips of others a cheery word. A promise quoted from the Bible, or a fact of interest from the mission field, would at once light his eye with its wonted brilliancy, and his face with a smile of delight.

“Such was he who has now passed away, *as a missionary*. We speak not here of the earnest patriotism which led him to yield up three sons — all he had — at his country’s call in the recent war. Two of these — known as the ‘Missionary Patriots’ — promising, noble young men — perished in the service. We refer not specially to his sacrifices of personal ease and comfort for a sphere so full of privations. But as worker in the mission field his life was an example. Wherever, at home or abroad, he was personally known, he is revered; and as long as the missions of the American Board in the Turkish Empire are cherished by the American churches, so long will the name of *Benjamin Schneider* be honored, as one of the earliest and most devoted of the missionaries.”

Mr. Tracy, with whom Dr. Schneider was associated in the Theological school at Marsovan, writes respecting the man and his work there: —

“Well do I remember my first meeting with him, when he came, by direction of the mission, to help us during a summer in the Theological Seminary. I had never seen him, though I had heard much of him. He had entered the house before we knew of his arrival, and I met him at the foot of the stairs. He made the same impression on me which I suppose he made upon every one — first, last, and always, — that of a man, good, kind, wise, — a man who had seen work and was ready for more. He seemed like one rich in experience and ripe for useful labor.

“Subsequent acquaintance deepened the first impressions. He entered at once into the affections of the students and of all the people. No one else so satisfied them as a preacher. Venerable in appearance, a special requisite in the East, his Turkish was about perfect — simple in style, pure in idiom — and his accent such that no Turk would imagine that the language was not his vernacular. While the great congregation sat on the floor, with faces upturned toward the desk, ‘How sweetly flowed the gospel sound, from lips of gentleness and grace!’ Many persons afterwards testified to indelible impression received from his sermons during that summer.

“In the school his labors were very useful. There seemed to be nothing but good in his example or his talk. Talent and learning, at the head of such an institution, may nourish and send forth a generation of vain and time-serving hypocrites; but there was nothing in his influence to help in that direction. He was as childlike as he was wise; and no one ever suspected his motives.

“We all noticed how readily both Dr. and Mrs. Schneider always consented to any arrangement made by the mission in regard to their place of labor. Never conferring with flesh and blood, always willing to go anywhere, they were always led to fields of great usefulness. When they were desired, a few years later, to go to Marsovan to stay, they came promptly, over two feet or more of snow, through that wretched mountain road.

“Dr. Schneider was then beginning to fail in health; and he continued to fail. There was but one year more of soldiering for him to do on Turkish soil. He did what he could, but painfully; took his rides regularly, as he had done for forty years; but he was going down the slope of life, and soon, with grief like the bitterness of death, he and Mrs. S. left their work in Marsovan to return to it no more. May his glorified spirit revisit Pontus when it is thoroughly Christianized, and rejoice over toil there bestowed.”

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## AN UNSPOKEN SPEECH.

BY PROF. J. C. WEBSTER.

At the recent meeting of the American Board at Providence, many eloquent and impressive speeches were delivered. It was impossible for all equally capable of interesting and instructing the large audience to be heard on that occasion. Of course a selection had to be made; but it is a pleasant thought that there were, perhaps, as many more addresses, just as good, in the minds of others, that found no opportunity for public expression. And may not they whose hearts then burned within them to say a word for the Master, find relief through the press, and aid in illustrating the principles set forth, and diffusing the influence of that great meeting?

The key-note, evidently, of the meeting, was given by the paper of the Secretary on the question, “Shall we have a Missionary Revival?” because that paper recognized directly the agency of the Holy Ghost, and the dependence of the Board as well as of individuals upon His divine power for genuine and efficient success in the great work of evangelizing the world. Such, emphatically, is the agency, since the great atoning sacrifice on Calvary, which God

most of all delights to honor. Hence any and every sincere recognition of it he will and does bless. Such a blessing was sensibly experienced all through the meetings of the Board. It was apparent in countenances, in the conversation, the prayers and speeches of the occasion; but in nothing else so much so as in that spontaneous and unofficial outburst of Christian beneficence, which, in an hour's time, resulted in raising \$50,000 for the payment of the debt of the Board.

What, now, is the outlook? Not what is the retrospect, but what is the prospect? What is the duty for the future? What is to insure progress, enlargement of operation, the final defeat of the powers of darkness, and the triumph of Israel's King? Money, indeed, is needed. But the "Missionary Revival" is needed still more, as a necessary condition upon which alone the money can be obtained. What was it but a baptism of the Spirit that secured the \$50,000? What else is needed to carry forward the great work of missions but a diffusion of the spirit felt and manifested at the meeting of the Board, all through our churches? What but a deep and widespread conviction that the Christian spirit is the missionary spirit? As the result of such a conviction in the minds and hearts of the thousands of young persons coming into the churches, leading them to say to the Board, "Here are we, send us," who doubts that the needful funds would be forthcoming? Who believes that there would be any lack of pecuniary means? Let the Christian young men in our colleges and seminaries come forward and say, "Wo be to us if we preach not the gospel to the heathen," and roll the responsibility of their mission upon the consecrated property holders of the churches, and their contributions would flow into the treasury of the Lord as resistlessly as the waters of the St. Lawrence and the Mississippi roll on to the sea. To get more money, then, we have only to get more of the missionary spirit, and more young men filled with zeal for the work of the Master. Consecrated young men will inevitably draw after them the consecrated money.

But it may be, and not unfrequently is, virtually, asked, Are we to follow blindly our mere impulses, however good? Is the heart to govern entirely, and the judgment to be ignored? Must all rush to foreign lands? Is there no fixed principle to guide in the settlement of the great practical question of carrying the gospel to the heathen? Is there not a great work to be done at home? Can we ignore the claims of our vast and growing country? The answer to all such questions is obvious. There is, nevertheless, one question pertaining to this subject of missions, in our view not sufficiently considered. Admit that the Christian spirit is the missionary spirit. Admit that the supreme desire of the true convert is to see the whole world brought to Christ. Admit that he prays sincerely, "Thy kingdom come, thy will be done, in earth as it is in heaven," and sings,

"Thy kingdom stretch from shore to shore."

All this admitted, there is still a point in question, of personal and practical duty. It is a question of presumption. That is, In general, shall the true Christian convert *presume* that his future calling, or profession, shall be what, in common parlance, is termed secular, or that which is denominated sacred? Shall he, especially if a youth of consecrated and educated talent, presume

that his duty is to enter the ministry, or some worldly occupation? Or, to be more particular, admit that he feels it a duty to enter the sacred ministry, shall he presume that he is to labor at home or abroad, — in his own country or in some foreign land? Mind, it is not the question, shall he be a lay or ministerial *laborer*, whether he shall remain at home or go abroad; because it is no question whether good Christians are needed, or not, in *all* professions and occupations, both in our own and in foreign lands. But the question is, in the settlement of one's own practical duty, on which side is the *presumption*? In favor of which line of duty is the true Christian, just setting out in his new life, to look for proof? Shall he seek for reasons why he should pursue some secular employment, or for reasons why he should enter upon the ministerial profession? Then again, suppose he choose the latter, shall he demand *proof* in favor of his going on a foreign mission, to those most destitute and ignorant of the way of salvation, or in favor of his remaining at home, among those who already know the way of eternal life? In other words, shall he *take it for granted* that he is to stay at home, or that he is to go abroad, unless the providence of God so hedges up his way as to make it plainly not his duty to go? Because, doubtless, he may be better fitted to strengthen the things that remain at home, and to encourage others to go abroad.

What, we ask, is the answer to such inquiries implied in the instructions, and especially in the last great command of our Lord to his disciples? "Go ye into all the world and preach the gospel to every creature," certainly could not mean that they should stay in Jerusalem, or Judea. Did not that command *presume* it to be their duty to go abroad! Did it not *assume* that those who remained at home must have, or find, good reasons for so doing? And, as a matter of fact, how did the early disciples understand and apply it? What was their rule of conduct? Is it not written that "they went everywhere preaching the word?" They were scattered abroad. Those who remained at home evidently were exceptional cases. But what is the rule and what the exception with Christian converts in our times? Do they go, or stay at home? Yet, what is the demand of the perishing millions upon them?

It does not follow that the providence of God at the present day may not require more, in proportion, to remain at home than in the early period of the church. This may be necessary, even to the efficient promotion of the great work of missions to the heathen. Nevertheless, can the presumptiveness involved in this question be safely ignored? Must not a careful and faithful consideration of it, especially by our Christian youth of education and ability, tend vastly to swell the ranks of messengers of the gospel to the unenlightened and lost millions? Who can doubt it? Young soldiers of the cross, think of it. Why do you assume that you must labor at home, or even in the domestic department of missions? Why not *presume* that you must go to the unevangelized heathen, who have never heard of Christ?

Who, indeed, can doubt that such a practical presumption is just what is needed to react most beneficially and powerfully on our churches, and all those whom Providence prohibits from going abroad, and most efficiently to build up our Christian institutions and promote our highest spiritual condition at home? We venture the assertion, that nothing can better serve to banish skepticism, make better citizens, purify our whole social state, and raise to a higher spir-

itual plane our entire private and public life, than an attendance upon these annual gatherings of the American Board, or other similar Christian organizations for the purpose of promulgating the simple story of the cross to the nations. Nothing is more needful than the revival of the foreign missionary spirit, to quicken into new life the spirit of home missions. For nothing is more observable than that the enlightened Christian zeal which does most for the work abroad, will and does accomplish most for the work at home. When the Lord sees too many rushing to the heathen in distant lands, he will doubtless interpose obstacles in the way of others, in sufficient numbers to look after the welfare of those without God and hope in our own country. Nay, the promise that "he that watereth shall be watered," must apply as really and effectually to our churches and the nation, as to individuals. May the Lord hear prayer for a Missionary Revival all over our broad land.

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### A FEW THOUGHTS ON WOMAN'S BOARDS.

FROM some statements which have recently appeared, and from inquiries occasionally made at the Missionary Rooms, it would seem that the work of Woman's Boards is not fully understood, nor the relation which these most helpful and now indispensable auxiliaries bear to the American Board. A few words of explanation may be of service, to relieve any possible misunderstanding.

1. The work sustained by the Woman's Boards in the foreign field, in its general scope and in all its details, is under the direction of the Prudential Committee. Appropriations are made, missionaries appointed, sent out and located, and their labors supervised by the Committee, precisely as in other departments. Efforts made for the social and moral elevation of women in the mission fields, are thus made to harmonize with the general work, and to constitute an integral and most necessary part of it. There is everywhere the heartiest mutual coöperation.

2. Through the organization of Woman's Boards and their contributions, above what would otherwise have been received into the treasury of the American Board, it has been possible to improve, in some measure, the opportunities presented during the last few years for enlarged efforts in behalf of women, till the number of single ladies engaged in special labors for their own sex has been increased from ten to sixty; and the number of girls and women brought under the influence of the Gospel has been enlarged in like proportion. In view of such a magnificent result, the Christian women of our churches may well rejoice in the success of their efforts.

3. The expense before incurred for the support of the few single ladies in the field, and for the boarding schools for girls already established, has been assumed by the Woman's Boards, and will, it is believed, fully offset any funds that may have been diverted into their treasuries from the general contributions to the Board; leaving the additional expenditure for the larger number of missionary ladies, Bible women, schools and seminaries, to represent so much gain to the foreign mission cause.

4. The general work of the Board, expenditure for the support of mission-

aries and evangelists, for seminaries and schools, for a Christian literature, and for grants in aid of native churches, etc., goes on as before; hence the dependence of the American Board on Woman's Boards for the support of that portion of its general operations which has been developed through their efforts in time past. Any falling off in the contributions of the churches to the general work, because of what the women of these churches do for their special enterprise, would be disastrous; and equally so any falling off in the amount received to the general treasury from the Woman's Boards. The giving up of work in hand would follow in either case.

5. The remark often made, and repeated with new emphasis within the last few weeks, that the annual meetings of the American Board are of the greatest value in quickening and broadening our Christian life and fellowship at home, is not less true of the public meetings held by the Woman's Boards. What delightful acquaintances are made, what generous Christian sympathies awakened or developed, what precious seasons of communion with God and with each other in heavenly places, what new and higher consecration to the Lord Jesus, blessing multitudes of homes in our own country, to say nothing of results in the foreign field! These meetings cost effort and money, but can they be spared?

6. Through the Woman's Boards our Christian women are brought into closer personal relations with the missionaries whom they support, and to a better acquaintance with the needs and opportunities of the work, — through free and frequent correspondence. The want of something specific, something definite, as the object of effort, is supplied; and more than all else, the missionaries are cheered and strengthened by the consciousness of the love and sympathy and prayers of their sisters at home. "I am so glad I belong to you," was the hearty exclamation of a young missionary when first introduced to the Woman's Board.

7. These results to the Christian life of women at home, and to the cause of missions abroad, are well worth all they cost. The personal sacrifices freely made, the time and thought given by those more immediately connected with the Boards, are deserving of the generous consideration of all who love the cause of missions. In consequence of unpaid, freely given labor, the expenses of administration have been reduced to a very low figure. A statement from one of the directors of the Woman's Board, whose headquarters are at Boston, gives the following remarkable figures: —

Funds received from the beginning to October 17, 1877, — exclusive of \$40,598.09 for "Life and Light," — \$438,327.23; pages of missionary literature, in periodicals, leaflets, and other papers distributed, about forty millions; all home expenses for nearly ten years, less than \$9,000, or less than two per cent. on the receipts!

The objection to Woman's Boards on the ground of expense will hardly hold. The wise economy, the prudent management, and the results achieved by Woman's Boards, may well challenge the admiration and the emulation of the other sex.

8. The organization of Woman's Boards is needed to keep up the balance of woman's work. A representative of the Home Missionary Society, at the

late Council in Detroit, referred to the "family supplies," which "express the interest and sacrifices of many circles of women" in behalf of the American Home Missionary Society, as constituting a substantial part of the resources by which that society is enabled to extend its work — language remarkably similar to that of the secretaries of the American Board when speaking of Woman's Boards. The aggregate value of these supplies for the past three years was given, as over \$200,000, — a larger amount, relatively to the receipts of the Home Missionary Society, than was given by the Woman's Boards to foreign missions. When auxiliary societies are to be found in *all the churches*, the balance may be better kept. There is no separation of interest in the one case any more than in the other. Christian women, whether working through local societies simply, as for Home Missions, or through a larger organization of which the local societies are members, as for the foreign field, are alike helpful to those having the Home and the Foreign work in charge.

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### RESPECT FOR PROTESTANTS IN TURKEY.

THE war in Turkey, and the reign of terror connected with it, have brought to view, in many cases, a degree of respect for and confidence in Protestant Christians on the part of Turkish officials, which are truly remarkable. They, indeed, constitute a testimonial of great value in favor of the Protestants, and of the influence which has been exerted by the missionaries. The following paragraphs relating to this subject in part, and to the noteworthy providential escape of so many Protestants thus far, are from a letter from Mr. Dwight, of Constantinople, dated October 4th. Facts of like character have been at least hinted at, not unfrequently, in letters from other parts of Turkey; and they should call forth gratitude in view of the past, while they encourage to trustful prayer with reference to the future. The first few lines refer to intelligence which had occasioned great joy at Constantinople, giving assurance of the safety of mission helpers and other Protestants who were supposed to have perished when Eski Zagra was destroyed: —

"I presume you have heard of the safety of the Merichleri Protestants and of the Eski Zagra preacher. All these were accounted slain, but God has kept them for other work. I doubt not they will find plenty to do among the thousands of refugees within the Russian lines. The teacher of the Samokov girls' school, Stomata, has also reported herself safe and well at Sistov. There has been a special Providence to watch over Protestant Christians in this country. I wish some one might gather up the instances of escapes like these. It would be interesting and instructive to do so.

"Mr. Pierce says that the Koords destroyed all the villages on the Alashgerd plain but two, and *those two were largely Protestant*. The Lord has marvelously saved Bulgarian Protestants from death this year. The Adrianople preacher writes that a Bulgarian brother in that city was arrested, at the instance of some Turks who lived near his home, at the foot of the Balkans. The Turks testified that they had seen this man with arms in his hands, ranging the country. But the Turkish captain of the guard at Adrianople, to whom

the man was brought, learned who he was, and replied, 'Your story cannot be true. There is a mistake somewhere. This man hasn't done any wrong, — he is a Protestant!' And the brother was released at once. The commander of the port at Yeni Zagra, a busy Turkish officer, who had the work of forwarding supplies to Suleiman Pasha's army of the Balkans, told Mr. Pettibone that he wished the American missionaries had had the instruction of all the Bulgarians. A Samokov boy, who had been out selling books, was stopped in a Turkish village and carried before the authorities, who found out that he was a Protestant and let him go, saying that he was all right; whereupon the bystanders remarked, that probably many Bulgarians would become Protestants now, so as to escape arrest!

"That the Turks have an impression that Protestants are good people is quite sure, and probably accounts for some of the escapes of Protestants. Mr. House tells an amusing story of a Bulgarian Protestant from Samokov, who was going over the mountains in company with a Moslem neighbor and was talking with him of religion. The Turk was interested in what he said, and an idea suddenly struck him. 'Have any Moslems become Protestants?' he asked. 'Yes,' said the Bulgarian. 'Then stop talking to me of your religion or I'll have to become a Protestant too,' said the Turk. 'Stop, I tell you. I shall have to kill you if you don't stop talking!'

"In another case the impression which Turks have of Protestant Christians was shown by the remark of the old Moslem, who said, when speaking about good works, 'If the Protestants would only accept Mahomet they would have a much better chance of Paradise than we have.'

"Whether the escape of Protestants from destruction is due to the feeling illustrated in these anecdotes, or to other less visible causes, I think the fact is not to be denied, that both here and in Armenia Protestants have enjoyed special immunity while the storm of war has swept over the land."

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### "FIVE HUNDRED THOUSAND DOLLARS?"

FOR the past five years, donations to the American Board, exclusive of legacies, have averaged \$365,490, — last year falling below the average to \$341,216. For the same period, we have averaged from legacies \$85,416, and from other sources \$7,686, in all over \$93,000. Upon the supposition that from legacies and other sources we are warranted in expecting \$90,000 during the year upon which we have now entered, we need to receive from regular donations the sum of \$410,000, — *an advance of about twenty per cent.* above the receipts from the same source during the past year, — in order to secure an income for the year of \$500,000. This amount, which was recommended at the recent annual meeting, we imperatively need in order securely to maintain the ground we already hold, postponing for the present all plans for enlargement of the work. May we not reasonably expect this twenty per cent. increase in donations from the churches, introducing us into *a new period of advanced receipts?* If so, we will gladly remove the interrogation point from the title of this article.

## "NO MORE DEBT."

THIS is the charge the executive officers of the Board are now receiving from many judicious advisers. "You have experienced a great deliverance. Henceforth be cautious. From this time forward, never allow the American Board to incur another debt." Wise counsel! We hear it and intend to heed it. Happy shall we be to write in our missionary lexicon, "Debt. An antiquated, obsolete word." This desirable end can be accomplished in precisely one way, viz., by such an advance in the donations from the churches that the *necessary* expenditures of the year are met. We are engaged in a great and growing work, committed to our trust by the God of providence and of grace. Our average expenditure is carefully adjusted, is well known, and is announced beforehand. So emphatically "Prudential" is the Committee of the Board, that, as an actual fact, during the past four years the expenditures in the aggregate have been brought \$54,000 *below* the previously announced appropriations. In every case the debt has arisen not from an increase of expenditure, but from the unexpected falling off of receipts.

From the hour the annual donations shall *steadily advance*; shall meet obviously *special* calls of Providence, such as *may* arise from war, pestilence, or famine; or shall be *reliable* in amount, "debt" will be avoided. Let the churches which now give nothing, henceforth present an annual offering, though the amount be small; let the churches which now give but occasionally give *statedly* each year; let the noble band of churches which now give regularly, continue so to give, never falling behind a previous donation, advancing from year to year, though the advance be slight, and from this hour we believe the churches may be assured there will be "no more debt." The conservative administration of the Board is too well known to be distrusted in this particular. It deals in no rash experiments, involving wasteful expenditure of funds. The annual task of reducing the *estimates* from the missions to the actual *appropriations* is painfully severe, as our foreign correspondence will abundantly testify. It is certainly laying an additional and uncalled-for burden upon the executive officers, and upon the missionaries, to oblige them still further to reduce the *expenditures*, embarrassing and sometimes imperiling the work, in order to meet a threatened deficiency in the receipts. Thus another "debt" comes, not because of excessive expenditures, but because of deficient donations.

Permit us, therefore, at the commencement of our new year, as we together thank God and take courage, to return the affectionate charge, and to say, "Dearly beloved pastors and churches, we entreat *you*, that with all fidelity *you* will see to it that there shall be 'no more debt.' At our end of the line, we will carefully watch the expenditures. From your end, will you kindly forward the donations promptly and generously? If so, at the close of the year, we will together sing with mutual congratulation, 'NO MORE DEBT!'"

## ITEMS FROM THE MISSIONS.

A LETTER from Mr. Logan, of the *Micronesia Mission*, dated Ponape, May 4th, has found its way to the Missionary Rooms. It mentions less interest in his school than there "ought to be," but states that "interest in the (general)

work is increasing. There are about thirty candidates for baptism, and more are being brought in. These are all from the Not tribe. The high chiefs in the Jokoits tribe are nominally believers, but seem given up to wickedness, and their influence hardens the common people." "Some of our people are growing in the working spirit." "Intemperance is decreasing, and there is less of immorality when we are visited by ships."

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MR. RENDALL wrote from *Madura*, September 24th: "The rains, in the good providence of God, have commenced, and if they continue we shall have relief after four months. This is a sad, sad time for many districts in India. But the Lord means it for the extension of his kingdom. That, I feel sure, will be one result. The people are being weaned from their idols, and they will be the more ready to come to Christ. We are already seeing signs of this in different parts of the district."

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MR. FAIRBANK, of the *Mahratta Mission*, wrote from Wadālè, September 3d, that rain had recently fallen in that district very generally, and in some places abundantly. He was out from Ahmednuggur to visit native assistants in places under his care, and because of the rain found "more cheerfulness and hope in the look of these teachers, preachers, and Bible women than there would have been had I come last Monday. But most of them have been eating only one meal a day for several weeks, giving their children a little something in the evening besides." Finishing his letter on the 6th of September, after his return to Ahmednuggur, he states: "The famine has thinned our common schools, but the teachers have had unusually good opportunities for preaching. This is partly because so many of the people can find no work, and partly because they have lost faith in the gods to whom they have gone in their distress. There has been more than ordinary religious interest in four widely separated villages in the Valley of the Godāwari. Several persons have been received to church membership from each of these places."

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MR. MARSH, from Eski Zagra, *European Turkey*, wrote from Constantinople, September 19th. He had just been made very happy by hearing of the safety of Pastor Pano of Merichleri, who, with his wife, was a guest at his house when the flight began from Eski Zagra, and of their helper Nikola. The Merichleri and Eski Zagra friends all fled together, and Pastor Pano says, "almost all are alive and well at Tirnova and Sistov." The missionaries at Samokov (European Turkey) yielded in September to "the oft-given advice and entreaty" of friends at Constantinople, and sent their families there, "to be in a place of greater (probable) safety;" "not because of any immediate seen danger, but in view of what might take place."

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MR. RIGGS, of the *Western Turkey Mission*, wrote from Constantinople, October 16th: "Would that we could report any visible improvement in the prospects of this country; but the prospect is now certainly very dark. The specimens of human depravity which this war has brought to light carry our thoughts back to the scenes attending the barbarous wars of three thousand years ago. . . . Meantime, the work of our missionary stations in Turkey, except at Eski Zagra, which as you know is in ruins, goes steadily forward, with not more than the usual amount of hindrance."

## MISSIONS OF THE BOARD.

*Zulu Mission — Southeastern Africa.*

## THE NEW STATION.

THE following paragraphs are from the report, by Mr. Pinkerton, to the mission, of his first ten months' labor at the new station, Indunduma. They are of value as presenting a concise statement in regard to the field, the people, the work thus far done, and the prospects:—

"I began work at Indunduma on the 7th of September, 1876, with a native servant. A hut fourteen feet in diameter was then partially completed for me, by natives on the ground. We completed this and built a second hut, with upright walls, plastered, eighteen feet in diameter. When this was inclosed I went to Umtwalumi for my family, and returned with them, reaching Indunduma November 1st. Work was continued at building. A small hut for servants, a sod house for store-room, and a house ten feet by thirty-six of wattle, plastered, with iron roof, were constructed in order. We were able to occupy the house January 13th. A building for wagon house and stable is nearly completed, twenty-eight feet by twenty. Preparations are begun for an addition to the house, sixteen feet by thirty-six, with iron roof and board walls. This is to be so constructed that it can all be readily taken apart and removed.

"Indunduma is the name of a lofty hill near the station, and is a prominent landmark. It is about half a mile from the left bank of the river Polela. The view from the present dwelling is fine. The soil and grazing about there are good, but the place is bleak and cold. The country is too new to make it possible to say, at present, whether it is a suitable place for a permanent station. It was chosen because it was thought to be near people who were especially accessible to missionary effort.

"Preaching was begun on my first arrival at Indunduma and has been continued ever since. The congregation has varied from twenty to fifty. On some occasions more than fifty have been present. Teaching also began early. A few

young people have been taught to read readily in syllables, and we have thus far had all the teaching we were able to do efficiently. I have spent some time every morning at prayers, in teaching those at work for me the more salient points of the early Scripture history. They are so absolutely ignorant and unaccustomed to think, that they get very little except by daily teaching and drilling. Some interest has been developed in this exercise, and I hope it will be the means of publishing Scripture truth in many kraals.

## POLYGAMY — TRIALS OF FAITH.

"It may be in place to mention a case which illustrates the trials of faith, and the difficulties encountered on these new stations. For some time a prominent head-man of mature years, wealthy and influential, had been coming to meeting every Lord's day, and attended with much interest to an exposition of the ten Commandments. He manifested much interest in everything pertaining to my books and other means of instruction. He said he belonged to the station, and in many ways showed an excellent spirit. He told me that when a youth he had listened, with the throngs that gathered under the great tree at Umhlutuzana, to the earnest preaching of Dr. Adams. His children came almost daily to trade and be taught. Three Sabbaths ago he came as usual, and after meeting I conversed with him alone. He said he was seeking for a good heart, and talked like an interested seeker for truth, and salvation. Of course I was much interested. On the following Saturday and Sunday he was away at a feast, preparatory to marriage; and the Friday after came the procession to his kraal. A monster wedding lasted for three days, and this man, who had heard the truth so long, and with apparent interest, was married to still another girl, younger than several of his own daughters! Shall we give him up? No. There are strong impressions made; conscience is awakened; and God's Spirit is mighty.

"Another man, who is not a polygamist, professes his intention to become a

Christian, but, on the other hand, there are some who keep as clear of all religious conversation and teaching as possible. They are determined to avoid and resist the Gospel to the uttermost.

#### KINDNESS OF THE PEOPLE.

"This report must not close without hearty acknowledgment of many kindnesses received from the natives among whom we dwell, during the past summer. Presents of food have shown good-will and helped us greatly. Offers of assistance in times of especial need have relieved us of much anxiety and risk. A disposition to be kind and neighborly has made our stay among the people entirely harmonious and free from annoying friction.

"The providence of God has been very manifest in caring for us and opening our way. It calls for humblest thankfulness in view of mercies past, and firmest confidence that heaven will direct our future work."



#### European Turkey Missions.

##### EARNEST DESIRES — ENCOURAGEMENTS.

LETTERS from the field in European Turkey relate in great measure to the war and its horrors, to the apparent intentions of the conflicting parties, the probabilities and possibilities as to the future of the nominal Christians, and of the Mohammedans in Bulgaria, etc. Much of this is, of course, very uncertain conjecture (and professes to be nothing more), and much that is statement of fact it would not be expedient to publish in the *Missionary Herald*. There is much occasion for constant and earnest prayer, that God will make the wrath of man in all this matter to praise Him, and overrule all that now seems so adverse and trying for the introduction of more religious as well as civil liberty, the promotion of the cause of truth and righteousness, the establishment of his own kingdom. Mr. Jenney wrote from Monastir, August 30th, with reference, more especially, to his missionary work. After noticing, briefly, the sad reports of murders and

crimes "in the north," and the degraded moral condition of so called Christians around him, he says:—

"It seems at times as if I *must grasp* this people and draw them into the kingdom. There has been much hard work here, and we are seeing something of the ripe and ripening fruit. Last week we received to our communion a husband and his wife, and a young man. They manifest true Christian zeal, and the latter is standing firmly against strong opposition at home. Since our arrival, four years ago, seven have confessed Christ, and all are active workers. This week five more have asked to be examined. Two of these are heads of families and meet strong opposition from their wives. Five or six more are almost persuaded to stand up for Jesus. We are expecting great things, for the Lord, who always triumphs, is at work.

"Our audiences have been large for this place. During the summers of 1874, 5, 6, we never had more than twenty-three, seldom more than eight or ten, and often two, three, or four attended. Now, at preaching services, we expect, and have, from thirty to forty. We have a Bible exercise which the people, for a change, like very much. For this exercise the leader chooses a theme, such as 'The Love of God calls forth love to God and men.' A text is given by the leader. After all have found it, a few moments are given for each to look at and understand it, and the none is called upon to read and comment on the text. When he finishes, any one is allowed to speak, and then the leader, in a few words, binds all that has been said together, and another text, which is a new step in the theme, is taken. No one knows who will be called upon to read, hence each is excited and anxious to acquit himself well if called upon.

##### OPPOSITION PASSING AWAY — COURSE PURSUED.

"Opposition has well nigh passed away. Our Bulgarian mission paper is doing wonders in convincing men that God requires a spiritual life and not a dead form. Truth is discussed freely, and it is

safe to say that those who are convinced that their old faith is wrong can be numbered by hundreds in our field.

"No one opposes me to my face now. If any one maintains that his faith is in accordance with the Bible, I refer to lying, theft, and drinking, which nearly all practice. Having shown from the Word of God that death awaits all who do such things, I dwell on the want of love towards God and men, and insist that, according to 1 John ii. 6, we must live as Christ lived. Not one of the scores to whom I have thus talked has ever afterwards treated me in any other than a polite manner. If, by the blessing of God, I have been instrumental of good, it is because I never, if I can avoid it, talk upon controverted points, but upon the necessity of a pure Christianity, and holy principles in our daily life. Arguments against worshiping the Virgin Mary and pictures of saints, except in rare cases, harden the heart. 'The old, old story' melts the soul, and makes the man anxious for more. Our success here is owing, in no small degree, to the fact that we leave controversy as far as possible alone, and earnestly plead with men to lead a pure life. We are happy, but very anxious. We need great wisdom. Pray for us, and ask all to plead with God for Monastir, and for distressed Turkey.

"Our prayer is that the Great Missionary may be present at the meeting of the Board. Tell the brethren and sisters to support us by their prayers, their means, and three or four live, earnest missionaries. We trust God is about to do great things here."

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### Western Turkey Mission.

#### WHAT SHALL BE DONE FOR ANGORA.

INTERESTING statements in regard to a recent movement at Angora appeared in the *Missionary Herald* for September last (pp. 277, 278). Mr. Bartlett, of the Cesarea station, wrote from Sivas, July 24th:—

"Angora was passed over to us, at the last annual meeting of our mission. You

may have learned something of the work there. Singularly enough, just as that large city was committed to our oversight, a door was opened very unexpectedly by means of a quarrel among the Armenians, which resulted in a vartabed, a priest, and nearly two hundred of the most intelligent Armenians declaring themselves Protestants. This movement, though begun largely from political and worldly motives, bids fair to prove a work of much interest. The English vice-consul is very much interested in it, and contributes generously towards it, both by his influence and his pecuniary aid.

"Thus far the work looks encouraging, but we are prepared to hear of some reverses. There were, before, some eight or ten open Protestants in Angora; many were already convinced of the truth and only waiting an opportunity to declare their convictions; hence there is hope that the work may prove permanent, and progressive. But we have *no money* for that place, and of course, we are in trouble on that account. We have sent a preacher and teacher, as a temporary arrangement, but their salaries were already provided for, only their *location* is changed for a time. I have accepted an outlay of £25 for the rent of a house for school and worship, and shall make it up from private sources, if it overruns our appropriation for rents, as it will surely do.

#### OUT-STATIONS—SUFFERING.

"The work of the Lord is generally encouraging in the out-stations, but very great suffering exists among the poor, on account of the *war*, cruel taxes, and shameful tyranny in collecting them; common to both Turks and Christians. Abundant crops have grown this season, but such numbers of men have been called to the war, that in many cases the women are obliged to reap the fields; and now, just in harvest time, when every man is needed in the fields, a very large number of men are taken to transport grain from the granaries of the government to the seat of war. The poor people are fast being crushed by these burdens, but the fear is that they will yet increase, instead of being speedily diminished."

## Madura Mission — Southern Hindostan.

## THE TERRIBLE FAMINE.

LETTERS from the Madura field are still full of the most distressing statements of suffering and death from starvation and from the pestilence growing out of, or greatly aggravated by, the continued famine. Readers may have received the impression, from recent reports of rain in some sections of India, that the worst is over, and that returning plenty is just at hand; and it may be, on this account, the more needful to publish the appalling facts, as they are presented in the latest letters received. Only a small portion, however, of what has been received on the subject, from missionaries in the Madura District, Southern India, will be given. The prospect of speedy relief in other sections of Hindostan may be, — it is surely to be hoped that they are, — much brighter than here. It will be noticed that with the tales of distress there are mingled some intimations of religious interest. Mr. Rendall wrote from Madura, August 20th: —

“The famine in our district is truly appalling. Bear in mind that *every crop*, for the past sixteen months, has failed. Already we have lost a quarter of our population, and should the expected rains not be sent, we shall lose half. It is heart-rending to see the emaciated people, walking skeletons, everywhere dying from starvation and disease. We, of course, are more interested in the 3,000 Christians under our care. Some of these, too, are starving. May the Lord have mercy upon these and upon all the people. Most of the articles of diet upon which natives live have more than doubled in price, and this affects us, as well as the people, so that our means become more and more contracted; and as calls increase it becomes impossible to meet them, so as to save the lives of all. Disease, too, sets in, and in some places, a most malignant form of cholera, which is carrying off multitudes. We have had two cases on our compound, one of which proved fatal. We are striving to keep our boarding schools together, but it is a severe struggle with these ruinous prices

for rice. We have never before had anything like such pressure upon us. We feel that you, too, have your trials, and we don't like to urge the matter; but you ought to know the facts of our case. May the Lord graciously send relief soon.

“There is much to interest us in the missionary work even in these troublesome times. The last visit I made to Mânâ Madura was a very pleasant one. I received two persons to the church. We need especially the prayers of God's people, that we may be guided aright in these times, and that, thus, even this famine may be made a means of bringing many of the people to God.”

On the 3d of September Mr. Herrick wrote from Tirumangalam: —

“Having spent a few days last week among the people in the villages, I desire to speak briefly of some effects of the famine which came under my observation.

“In one small village, I was told by three men, each belonging to a different caste, that among the potters of the village (four houses, embracing twenty individuals) there had been nine deaths from *starvation*, that in the pariah quarter, sixteen houses in all, only six houses are now occupied, and that in these seven persons have recently died from want of food. I learned also, on authority equally good, that in another small village, about a quarter of a mile from this, only seven of the eighteen houses are now occupied, and that in these six persons have died from the same cause. In another village, much larger than these, I was told by the head man of the village, and also by a Christian, that on the previous day four persons had died of starvation in that and one or two adjacent villages. They also said that others were lying faint from want of food.

“I accompanied them to the houses of some of these persons, and found that what they told me was only too true. One young man, of the same caste as the head man, was lying down, too weak from hunger to get up. In another house, a man, otherwise well and strong to labor, from hunger, was lying upon his back in-

sensible, with limbs extended, as if near to death. A little distance off, his wife was lying in a half conscious state, while an infant was trying to extract nourishment from the mother's breast, and an older child was lying near by in the same condition as the mother. In other houses near, I saw at least half a dozen women and children lying in a like condition. From a part of the village which I did not enter, many men, women and children came to me in the most wretched condition imaginable, many of whom must die if help is not given soon.

"In another village, I was told both by the head man of the village and by a school-master in my employ, that three middle-aged women and a child, belonging to a class of persons proverbially industrious and thrifty when there is work for them to do, had just died of starvation. I saw several persons of the same caste, much emaciated, and very weak. They are accustomed to cultivate gardens by means of wells, but their wells have long been dry, and as a consequence their bodies are becoming shriveled and their strength 'dried up.' As I was leaving that village I saw an aged woman, apparently in the very agonies of dissolution, from starvation, as all said.

"On my way home I passed through a village in which two persons had lately died from want of food, and several whom I saw must die, unless relieved soon. In all these cases, I was careful to inquire whether death had occurred from actual starvation or from cholera, or other diseases brought on, as is often the case, by eating unwholesome substances. The reply was, 'From starvation.'

"The design of government is to afford such aid, in different ways, as to prevent actual starvation; but this they cannot do. Even if they had all the money needed, they have not, and cannot get, in sufficient numbers, men qualified to decide who should receive aid, or worthy of being trusted to dispense the aid designed to be given.

"The government and its officers are striving hard to save the lives of the people, and deserve our warm sympathy, but they have terrible difficulties to contend with.

"Thank God, I have not thus far seen *Christians* starving to death, though I have seen them dying of diseases resulting from the famine. It is very hard to see heathen men and women, especially those whom one has often met, famishing for want of food and not be able to help. The sights I saw last week held my eyes waking, and almost made me sick. I do not know as it would be possible for me to see those whom I have baptized, and with whom I have sat at the Lord's table, or their children, starving to death, without means to help them, and still retain my health. May the Lord, in great mercy, save us from such a trial."

Dr. Chester, of Dindigul, wrote September 4th:—

"These are very busy and very trying times; times we could not bear to have repeated often, and which I sincerely trust we may never see again. With the famine, and as a fruit of it, has come the pestilence, the fearful Asiatic cholera, and not only has every station had to mourn the loss of valuable helpers, but almost every mission family has missed a familiar face among our faithful servants. In both the Madura and Dindigul Dispensaries the assistants have been overworked. In one we have lost three of these by cholera, and in the other, one.

"We have been carrying on, for two months or more, an interesting evangelistic work in the town of Dindigul. We spend an hour or an hour and a half, two evenings in each week, in street preaching. We take the station school boys along, and they sing native lyrics at the beginning of the hour and between each address. We have always three or four addresses, pastor Colton being one of the speakers, and the medical students of the mission class taking a turn. We always close with prayer. And not only during the addresses, but while the prayer is being offered, we have without an exception had the most marked quiet and attention. We meet, by turn, in six places in the town."

Mr. John E. Chandler wrote from Pulney, September 5th:—

"You have doubtless been informed by

others of the increasing distress among the people on account of the famine. There seems to be no chance of an abatement for some months to come, and the people are growing weaker and weaker while the death rate in the camps rises higher and higher. Many respectable and well to do farmers have had to sell off their cattle, their jewels, and their seed grain, so that they will be in a most helpless condition even when the rain falls; and unless the government renders assistance they will be entirely unable to cultivate their lands. With the very best arrangements the government can make, there are hundreds left to starve, yes thousands! The piercing cry for help is most heart-rending.

"The demoralizing influence of this famine upon the masses of the people, I fear, will be appalling. Men, women, and children are herded together in these camps, fed in pens, and driven to their sleeping sheds like the 'dumb driven cattle.' Great numbers of the lower castes are nearly destitute of clothing. . . . The boys and girls are constantly trying to rob each other, as the allowance is insufficient to satisfy their hunger. . . . A great community of thieves seems to be in a regular process of training.

"But I must close this with a few words of a less somber tone. A few weeks ago more than twenty persons came in from a village four miles away, to request me to receive them as members of the Christian Congregation there. I was pleased with their apparent sincerity. Several other families have joined since. In some other places things look hopeful."

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#### North China Mission.

##### A GRATIFYING VISIT TO YÜ-CHO.

MR. SPRAGUE wrote from Kalgan, August 9th, giving account of a tour to Yü-cho, on which he saw much to encourage. He states:—

"I have made a tour, with my wife, to Yü-cho, in company with Dr. Porter. We started in carts July 17th, and took our old helper *Jao* along to his village, 150 li (about 50 miles), on the way to-

ward Yü-cho. Here we found his wife and sister desiring baptism. After a good meeting with relatives and neighbors, we questioned these two women concerning their faith. We found them pretty well informed on the essential doctrines, and very clear in their love to Christ and their determination henceforth to serve him. So Dr. Porter administered to them the rite of baptism, and also to the infant child of one of them.

"This was the first baptismal service at that village, and was watched with much interest by several relatives and friends. Mr. Williams' teacher, who is awaiting baptism, is from the same place, and represents a large circle of relatives who have now heard considerable Christian truth.

"Fifty li farther on we reached Sweichuan, the home of our young helper Fêng, and his large circle of relatives. His mother, seventy-eight years of age, gave us a warm welcome, and we stayed at her house all the time we spent at that village. Here the helper's influence is very marked, though he is at home but a small part of the time. He brought, and introduced to us, inquirers from several different families. We had very interesting meetings through two days, and then, on Saturday evening, four persons passed a good examination as candidates for joining the church. Two were the wives of two of our servants who found joy in embracing Christ last winter. It was very interesting to see them bringing their families into the household of faith so soon. In each of the families we baptized two children.

##### BURNING IDOLS—OPPOSING FRIENDS.

"Another of the candidates was a man forty-six years old, who brought out all his idols and ancestral tablets (thirteen in all) and burned them before us. This was a scene never to be forgotten. He eagerly burned the bridges behind him. He knew the act would call upon him the persecution of friends. Yet he was determined to testify for his Saviour. His wife and three children were also of the same mind, and were intending to be

baptized; but the burning of the idols called down such a storm of abuse from their relatives that they (the wife and children) wished to wait for a quieter time. I presume, when the smoke of excitement clears away, they will all take their place in the church beside the husband and father.

[Dr. Porter, who was with Mr. Sprague, in a letter to relatives in this country, notices this burning of the idols thus:—

“When Feng [the helper] made inquiring intimations as to what should be done about the idols and tablets, the man was all ready. He unhung the pictures from the central room,—called the chapel, or ancestral hall,—and brought them all to me, with *eight* most sacred ancestral tablets, the resting-places of the souls—as Dr. Legge reads—of the ancestors of the house. I was strongly tempted to keep some of them as curiosities, but was a little afraid it might not be understood. So I said, as mildly as I could, but with intense gladness in my heart, ‘Now you shall make a grand confession of your new faith.’ So we took the paper gods,—the kitchen god, the god of wealth, and the god of mercy,—and made a pile in the centre of the little court. The tablets were of fine hard wood, and I was afraid they would not burn easily. The man got a wisp of lighted straw, and with a stout heart set the fire agoing. He brought some kindling too, and at last the tablets fairly caught. The paper gods were painted heavily, and bright lurid and green flames crept up slowly through the smoke. At length the paper and wood burned fiercely, and we had a grand bonfire. I was afraid the tablets might not be burned enough, but we all stirred them into the hottest flame, until they were all but consumed to ashes.

“What a sight that was for a hot July sunset scene! A man in his own court, with his family about him, with hosts of friends and neighbors in the court or standing on the roofs and walls all around, quietly setting fire to his guardian deities, and the shrines of his own parents and ancestors! I confess to an exultant feeling as I saw the calm deter-

mination of the father, and as I heard the low mutterings of horror or deprecation from the by-standers. What a grand witness to the new faith of the man! I suppose that village never saw a like scene. Perhaps few others would have dared to act so openly.

“When nothing but charcoal was left of the once worshiped gods, the man merely said, ‘Well, those tablets cost money when erected.’ I said, ‘And how much richer you are without them. Surely there is joy in heaven among the angels on your account to-day.’

“I felt quite triumphant. I had not thought the man had grit enough to do as much as he had now done. A cloud of witnesses! Twenty thousand people, perhaps, startled into some sort of thought by the testimony of this one man! It even scared two of the oldest church members, timid and ready to faint as they are.”]

“Another of the candidates, who passed a good examination and was accepted, held back from baptism from fear of the displeasure of friends! Two other believing young men, who have commenced preaching to others and have asked for baptism, were frightened back for the present. But we trust this immature grain will ripen in the sunshine of God’s grace. Shaking will strengthen the roots of young plants; and agitation will be sure to develop new inquirers. How much they need wise Christian help and counsel!

“At our next stopping place, Shi-Hê-Yêng (forty li farther on), there are several aged church members, feeble, and longing for more frequent visits from the missionaries. We could only spend one day with them.

#### YÜ-CHO—A PROMISING FIELD.

“Arriving at Yü-cho, we were at once made to feel at home in the little circle of Christians there. Taking into consideration all I have seen and heard in this my first visit, I am agreeably surprised and much pleased with the encouraging aspect of the whole field. I have become acquainted with no other field of labor that seems so ready and open, so inviting to

laborers. It will certainly be a great misfortune if some missionaries do not soon enter it to lead the feeble, to feed the young and tender flocks now gathered, and to embrace the present opportunities for gathering others into the fold of Christ. There are many who only need a little winning instruction to lead them to Christ, but who, if left alone, will soon disappear; perhaps, in the hereafter, to meet some Christians now delaying, with that heart-rending question, 'Why did you not come sooner, and save us?'

#### CHEERING INCIDENTS AT OUT-STATIONS.

MR. PORTER, writing from Pao-ting-fu, September 1st, reports the following among other incidents of a tour during which he visited "several of the little out-stations in Dr. Blodget's field," and returned "in quite a glow of enthusiastic expectation of growth in the little churches:"—

"I visited 'Cedar Bridge,' and was greatly pleased with the growth there, within three years. Several men and several old women had been added to the church. These last asked especially about my sister, whose visit there had awakened new thoughts in their minds. One of the brightest of them said, 'I never forgot anything that she said.' She had urged my sister to take a meal with them. Her reply was, 'I came not to eat your good things, but to tell you of a loving Saviour.'" 'I did not care anything at all for what she said then, but I never forgot it.' And the rest joined in, saying; 'Yes, we did not know what it was she said then; we were all in the darkness.' But now, old and trembling, they come tottering along to the little assembly of Christians. The true light seems to have shined upon them. The heaven is opened, and they rejoice in a Saviour's love. These elderly women, over seventy years of age, have learned many of the hymns, and can read a little in the Testament. Unable to sing themselves, they have taught their grandchildren a little, and the astonished villagers hear these children sing 'I have a Father in the Promised Land,' with a

good deal of pleasure, and some little envy.

"Two boys who spent some time at the Tung-cho school bid fair to exert a marked influence in the village. They are looked upon a little as a village lad at home is when he has been away at college, and comes back well stocked with new ideas.

"Another of my visits was at a village, where the mother of Wang, Dr. Blodget's former country helper, lives. She seems full of faith and prayer, and mourns over the seeming defection of her sons. She sent the tender message of a mother's love to her oldest son: 'Whatever you do, don't give up the Saviour.' She gave me a very interesting account of her work. She is a doctress by profession. There are a great many such medical women, quacks I suppose they should be called in general. They perform their cures chiefly by burning incense in the rooms of the sick, sometimes giving a little medicine. But this woman is certainly a person of some skill, for she is called to places thirty and forty miles away from her home. She says the sick whom she attends are quite willing to substitute a prayer to the true God for the little sticks of incense she used to burn; and she thus has a great many opportunities to tell them what prayer is, and that there is a God who loves to hear and answer. There is good seed cast into the soil, which may bear fruit some time. It was a real pleasure to find such a warm-hearted, intelligent woman endeavoring to serve Christ as she finds opportunity.

"My visit at Fang Fêng was a very encouraging one. One of the church members had just finished a new set of rooms. He fitted them up very nicely, and invited the church to hold its meeting there. We did so with great satisfaction, and with greatly increased comfort. The church members showed me a bit of land which they have their eyes on as a building spot, for a little building which may serve as a guest room for any missionaries who may come, as a meeting place, and as a school-room, if some time we can have a pastor there who may serve as a pedagogue as well. I had the pleas-

ure of baptizing two adults and four children.

“One of the adults was a woman who had long been wishing to join us, but had been hindered by her husband. She came now with two of her children. The other was an old woman, over seventy, too deaf to understand me, but who looked as happy as a child. I felt as if the Saviour was making one of his ‘little ones’ glad that day.

“I was happy to find three or four inquirers, who, while not ready to break through the opposition of their friends, seem to be earnest in their search for the truth. In recounting the blessing which had come to them during the year, the Christians rejoiced in the fact that twenty persons, old and young, had been baptized from the first, in their village; in the fact that through all the year they had had a meeting every Sunday; and still more that there was no hindrance, and no persecution of any sort, so far as they knew. Their little band is, indeed, held in honor.”

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### Japan Mission.

#### LIBERAL SUBSCRIPTIONS FOR THE TRAINING SCHOOL.

MR. LEAVITT wrote from Arima, August 15th:—

“Since my last letter to you, some interesting and important events have occurred in our mission,—interesting as showing the spirit of the churches, important as likely to have a decided influence upon the mission in determining our future policy. As you know, the mission, in view of a prospectively large increase in the number of pupils in the Training School, voted, at the annual meeting, to erect another building, to accommodate thirty new students, besides furnishing more recitation rooms. Effort was to be made to raise as much as possible among the Christians here; but the most sanguine expectation did not make that sum very large. An excellent plan was prepared, however, by one of the mission, assigning a room to each church—eight in all—in connection with which the

price of windows, doors, and mats, a part or all, was given, as well as the whole price of each room. It was expected that the contributions would be limited to the doors, windows, or mat—one or all; yet there was a good opportunity presented for the largest benevolence.

“These plans were sent to the churches, and first comes a response from one church in Osaka; which agrees to furnish \$75 (\$60 is the full price of a room) before next January. The response of the other church in Osaka soon follows, namely, to provide their room—\$60. The other churches have not been heard from, but as these are, one of them the smallest, and the other about an average size in the list of churches, we may expect to hear a good report from each of the others.

“It is to be noticed that in both these churches the money has been raised while the missionaries were absent,—and entirely by the members themselves, under the influence of their native pastors. Another important fact is, that one of these two churches, which has not had a native pastor hitherto, has called one to act in that capacity, and that church will soon be self-sustaining in all respects.

“The spirit of these churches must be generous in giving to the Lord, or they would not have offered for a building which we proposed to erect, for a school in the management of which, as yet, they have no voice, and at a time when missionaries could not be present to incite them, and when they (the churches) are so small and need so much to sustain their own pastors and meeting places, a sum which for them is so large. In one of these churches the membership is only fourteen; in the other, only thirty-five.”

#### A CHRISTIAN WEDDING AMONG IDOLATERS.

Mr. Atkinson, writing from Kobe, September 4th, reports the following noteworthy incident:—

“Late in the month of June the ex-daimio of Sanda came to our house and said, very early in his call, that he had a request to make that I would think very strange, since he is not a Christian. The ‘strange request’ was this: ‘He had a

lady relative who was about to be married. Neither the prospective bride, nor the bridegroom, nor their go-between, the daimio, was a Christian. Would it be possible for me, under such circumstances, to marry the waiting pair in a Christian way? After inquiring into the history of the two most interested, I said that I should be very glad to do for them what they desired. The daimio seemed highly delighted. He had never witnessed a Christian wedding ceremony, though he had been invited to do so more than once.

“At the appointed hour the bride and her particular friend were the first to arrive. I should be happy to describe the bride’s appareling, but unfortunately I am of the masculine sex and consequently incapacitated for such delicate work. I can say, however, that it was thoroughly Japanese! Gradually the whole party appeared, including the daimio and his wife and children. While I entertained some of the guests my wife was busy in my study teaching the bride, bridegroom, and their supporters, how to conduct themselves at the beginning, middle, and end of the service. All being ready, the bridal party — shoeless — entered the sitting room, and were duly married according to our Christian customs, and then, kneeling down, were commended to the care and keeping of the Everlasting God. Then came tea, cakes, confectionery, hymns, songs, conversation. The daimio expressed great pleasure at the service, and his appearance corroborated his statements.

“During the evening the daimio’s attention was attracted to my wife’s wedding ring; and also to that of Mrs. Jencks’, who was present. He inquired minutely as to the why, wherefore, etc., and was as minutely answered. By ten o’clock all had gone. The next morning, two large fish were sent up, on a tray, according to Japanese usage. On them was a little package, done up in white paper, having the red and gold cord bound around, to indicate that it was a present. I opened the package and found it to contain two yen (two dollars).

“Thus ended the wedding, so far. A few days later, wife and I took a train for a point on the railroad, and our bride and groom entered the car we were in. They were on their way to visit friends, and we very soon observed that the bride had a heavy, fine, plain gold ring on her wedding finger! Certainly this is better than blackening the teeth and shaving off the eye-brows to indicate a married state!”

#### TRAINING SCHOOL — NEW BUILDING AND NEW PUPILS.

A letter from Mr. Learned, dated Kioto, September 15th, states: —

“The new building for the training school is making rapid progress, and will be well on towards completion when you read this letter. When it is completed, we shall have rooms for about a hundred students, and shall be supplied with recitation rooms, etc., to answer all our needs for some time to come. We begin our school next Monday, and the prospect is that we shall have nearly if not quite eighty scholars on that day. I am glad to say that I begin teaching the gospels then, teaching in Japanese of course. Among our new scholars are three who have come from the Imperial College in Tokio, coming here for the sake of the Christian influence and instruction. One of them brings his sister, to enter Miss Starkweather’s school. Another new scholar, who comes from Niigata, on the north coast, is a man over thirty years of age, and comes with his wife. He will take the three years’ Bible course in our school, and his wife will study in the girls’ school. They have taken a little house not far from us.

#### THE GIRLS’ SCHOOL.

“The plans for the girls’ school-building are finished, the carpenters have made their bids, and we are ready to make a contract as soon as the land is secured, which we expect will be in a short time. I think you are right in supposing that the new ladies can learn the language to good advantage in connection with the school. Miss Starkweather has five boarders now, having lost her

youngest girls for a time, because they had not finished their course in the primary schools. All her five pupils are connected with young men in our school, four being sisters, and one an affianced wife."

#### A BETTER HOUSE SECURED FOR PREACHING SERVICES.

"An important step in advance in our work in this city is the renting of a house for preaching services by the church which has been meeting in Mr. Doane's old house. They have for some time been seeking a more central place, but found great difficulty in getting one owing to the timidity of the middle classes. The owner of this house just secured was himself quite willing to rent it, but the neighbors were so much alarmed that they proposed to buy the house to keep the church out. Finally they backed out from buying, partly because some were curious to hear what this new way is, and the church secured the building, which is in the very centre of the city. The church members will pay the rent themselves."

#### A PRAYER-MEETING — CANDIDATES.

"The prayer-meeting of the church that meets in my house last night was largely attended and full of interest. The brethren began before the regular time had come, and wasted no time in waiting for one another. It could not but have been interesting to any true Christian, even to one who could not understand the language. The church afterwards considered the case of a woman who had applied for baptism. There was a strong feeling of the necessity for care and prudence in the admission of new members, and, with possibly an excess of caution, the woman was advised to wait a little."

#### DEDICATION OF A CHURCH-BUILDING AT SANDA — A JOYFUL OCCASION.

Mrs. O. H. Gulick wrote from Kobe, September 24th, reporting the erection of a house of worship by the little church at Sanda, and its dedication, — the whole constituting an event of much interest and promise: —

"Two weeks ago occurred one of those

events which indicate a good degree of Christian life in a community, whether it be one just emerging from heathenism or one enjoying the full light of the gospel. It was the dedication of a Christian church in the little village of Sanda, twenty miles inland from Kobe. To the members of our mission it was an event of special interest, this being the first church which has been built for the worship of God in our field, all the other places of worship being rented; and what added still more to our joy and gratitude was the fact that it was built almost entirely by the people themselves, and dedicated without a cent of debt resting upon it.

"The gospel was first preached in Sanda four years ago, and from the first there were many who seemed deeply interested in it. Two years ago a church of seventeen members was formed, which has gradually increased until now it numbers twenty-eight, half of whom are women.

"For a while they rented a building for worship, but found it impossible to obtain one of the right size, light and airy enough to be pleasant. So they began to talk of building. It looked very formidable for so small a company to put up a suitable house, and various measures were suggested for doing it. Finally, after many consultations with Mr. Gulick, their acting pastor, who spends a Sabbath with them once in three or four weeks, it was decided to start a subscription paper and see what could be done. The result is, that the church members, men and women of moderate means, some of them poor, have contributed \$222.42; their friends, not Christians, added \$72.05; the former daimio of Sanda, now living in Kobe, not himself a Christian but friendly to Christianity, gave \$70; Kobe Japanese friends gave \$24.80, and missionaries and other foreigners \$129.50; making in all \$518.77; — three-fourths from Japanese and one-fourth from foreigners.

"With this sum, a very neat, pretty, airy, and inviting house has been erected. The site is one of the best that could be selected, on the main street, which is the

highway to cities and villages beyond; and travelers passing along cannot fail to be attracted by a building differing, particularly in that it has foreign doors and windows, from the buildings around; and curiosity will lead to inquiry as to its object. At the door the Christians have hung a board on which is written a statement that this house is for the worship of Jesus; and many we trust will be induced to enter and hear of Him whose name they have so long ignorantly despised.

"The Sanda Christians have naturally watched the erection of their church with intensest interest; and when it was completed all the missionaries and native churches were invited to the dedicatory services, on the 7th of September. A goodly number responded to the call. Mr. Davis and Mr. Neesima, with several of the students of the Training School, came from Kioto; and Mr. De Forest, Miss Stevens, Sawayama san, pastor of the 2d church, and some of the church members came from Osaka. All the missionaries from Kobe, with the exception of Mr. and Mrs. Atkinson, were there, and a large number also of the Kobe Christians.

"It was a glad day to the Sanda Christians, and their joy beamed in their faces. The weather was perfect, — which some of the good women of the church seemed to think was a special answer to prayer, — and I think all felt it to be a day for grateful thanksgiving. The little church, which will seat 200 people, had at least 250 crowded into it, many standing around the door and in the porch. Interesting addresses were made by Mr. Davis, Sawayama san, Menikami san (acting pastor of the Hiogo church) and Mr. Greene. One of the members of the Sanda church made some statements about the building of the church, the reasons for building, etc., and Mr. Gulick offered the dedicatory prayer. In the afternoon the church was again filled, and those who had professed the name of Christ sat together around the table of our Lord. . . . It was a deeply interesting occasion. Thus closed the dedicatory services, and we hope and pray that this little church may prove a spiritual light-house to all the surrounding country."

## Western Mexico.

### STATISTICS — CASES OF CONVERSION.

WRITING from Guadalajara, August 16th, Mr. Watkins reports that forty-five persons had been added to the church by profession during the previous year; but they had felt constrained to cut off ten, as unworthy of Christian fellowship, and feared that several others must be excluded. The whole number of members was 175. Noticing a few remarkable cases of conversion, he writes: —

"The first I shall mention is that of a shoemaker. This man was a drunkard, a gambler, a pugilist, and a blasphemer. Between the drink and the gambling table his family suffered hunger, his wife went in rags, and his children with scarcely anything to cover them. He would fight nearly every week, and not seldom two or three times in the week, and often went home mangled, enraged, and maddened with wine, to expend the remainder of his anger on his poor helpless family, in the way of blows and kicks, and such oaths and blasphemy as made them fear for their lives and shudder with terror. Reading the Word of God, under the divine blessing, brought this poor wandering prodigal to himself. His friend, who gave him the Bible, would visit him occasionally to ask his opinion of the Protestant book, and converse with him upon certain passages; and in a few weeks he and his family renounced Romanism and their vices at the same time, saying that if that book was the rule the Protestants went by, they would be Protestants also. They were at last baptized and received to the church, and are, ever since, among the most faithful and zealous.

### HOW PROTESTANTS ARE REGARDED.

"In another case the husband had attended our meetings for some time before his wife joined him. Some Protestants, friends of the family, spoke to her, until at last she began to doubt whether Protestants, after all, might not be decent people, and not the witches and cannibals she had hitherto believed them to be.

One Sunday morning she resolved to accompany her husband to hear the preaching, and see what was going on among us. As she came near the house she trembled from head to foot, and knew not whether to come in or turn back; but she determined to hazard an experiment, came in and took her seat, and began timidly to look out for the minister. Not seeing any one present who betrayed by his looks any malevolent disposition, she concluded he was not there, and when that poor individual made his appearance, and she was informed that he was the minister, she at once decided that he could never have been guilty of 'stealing little children and eating them;' and on seeing his wife, she was confirmed in her new conviction. Absurd as this will appear to you in Boston, it is true, and only represents what hundreds of the ignorant people of Guadalajara believe to this day of the Protestants. But through the grace of God this woman was soon brought to the knowledge of the truth, and her husband also, and now to hear them relate their religious experience does one's heart good.

CONGREGATIONS — THE PUEBLOS — AHUALULCO.

"The meeting-room, every Sunday morning especially, is crowded, and as I have before mentioned, the want of a more spacious room retards the progress of the church and congregation. I have not given up looking for a place more suitable, but it is very difficult to obtain one. In the *pueblos* also the work is advancing. . . .

"At Ahualulco the church is getting into good order. The man I sent there at the beginning of the year has proved himself worthy of confidence, by his intrepid preaching of the word, and faithful adherence to it in every respect. The church is in a hopeful state, there are from twenty to thirty faithful Christians that can be depended upon, and the congregation is from fifty to sixty. They have rented a large room for their services, and two small ones, and the present condition of that church is a source of great rejoicing to us. The fanatics at present cause no trouble, all enemies are silent, and the gospel is being preached there with freedom and power."

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MISCELLANY.

SPAIN.

REV. JOHN ROE, under date of October 20, writing from Seville to the "Record," an English journal, says: "At no time in the history of this country were the Gospel prospects so bright and encouraging as they are at this present moment." There are now three evangelical churches in that city, a fourth about to be opened, and a fifth in prospect.

The present attempt at persecution is regarded as a proof of the progress making. The undue influence of the mayor of Ignatorof, acting under the advice of the priests, to force Protestant parents to send their children to the Romish church for baptism, has called forth a royal order censuring his conduct. The work was overdone, and the reaction will be wholesome.

"THE MISSIONARY SUPPLEMENT."

The "Providence Journal" of October 12, 1877, made the following announcement:—"We are amazed at the widespread interest manifested in foreign missions. We every day receive calls from every part of the country for scores of the Journal containing the reports of the proceedings of the American Board. The edition is exhausted, and orders for thousands of copies remain unsatisfied. The pressure of daily business will not permit an attempt to reprint the 'Missionary Supplement.'"

A letter from Providence, October 15, states: "I understand they printed 9,000 copies, and have received orders for from 3,000 to 4,000 since the edition was exhausted."

## AN EDUCATIONAL MUSEUM IN JAPAN.

Mr. Tanaka, who was in the United States a year ago as Japanese Commissioner of Education, wrote from Tokio, in September last, to a friend in Boston: "I am very glad to inform you, that the Department of Education has established, in the Park of Uyeno, a Museum for the exhibition of articles connected with education. It has recently been opened to the public, and the educational appliances and books, etc., which I obtained in America last year, are displayed in it. A museum of this kind, being the first established, is very attractive, and the visitors are more than a thousand every day. Besides, there is our National Industrial Exhibition, opened in the same park, for four months, which makes our educational museum very much crowded. I expect that the museum will no doubt bring forth some good effects on the features of education in Japan."

## BIBLIOGRAPHICAL.

*Daughters of Armenia.* By Mrs. S. A. WHEELER, Missionary in Turkey. 16mo, pp. 157. American Tract Society, New York.

NO one can read this little volume without feeling the reality, the greatness, and the blessedness of the work now being done for women in Turkey. We have here inside views, graphic pictures, of just what is done and how it is done; of the wonderful changes wrought in lives and homes. The work of the missionary, of the native teacher and the Bible woman, their trials and encouragements, and more than all the transforming power of the gospel, are set forth in the clearest and happiest style. The question, "Does it pay," has been answered long before reaching the last chapter, of which it is the heading, while we read of the "Village school teacher," "The Hoghi Bible woman," "Light in dark homes," and make that tour among the villages. We bespeak a place for this little book, got up in the best style of the American Tract Society, in every Sabbath-school library and mission circle. We know not where else to find better illustration of what Christian women of this country are doing for their sisters in less favored lands.

*Our Gold Mine.* The Story of American Baptist Missions in India. By Mrs. ADA C. CHAPLIN. Mission Rooms, Boston: W. G. Corthell, Publisher, 1877.

This is a neat 16mo volume, of 398 pages, in the form, mainly, of supposed family evening conversations on the subject of missions, specially the Baptist missions in Burmah and Hindostan. It was written, as the author states in her dedicatory preface, for "the members of my own Bible-class and of other Bible-classes;" in other words, specially for young people; but it will interest readers of any age, and seems to be (we have not had time to read it thoroughly), an excellent book, specially for reading in mission circles, and for Sabbath-school libraries. It is said by the publisher to be "the only story of American Baptist missions in India;" "the first attempt to embody our glorious mission history in a book for the young." A "glorious history," and one of thrilling interest, that of the Baptist missions in the east has been; and this little volume covers the whole period, down to the beginning of the present year; its first chapters, indeed, beginning back with the previous darkness of paganism in India, and the commencement of the modern missionary enterprise with Carey among the Baptists in Great Britain, and Mills, Hall, Judson, and others in the United States.

## ARRIVALS.

MISSES WILSON and PARMELEE, from San Francisco September 12, arrived at Kobi, Japan, October 6. Mr. and Mrs. Pierson were with them, thus far on the way to North China.

## DEPARTURES.

Rev. Lemuel Bissell and wife, of the Mahratta mission, Western India, sailed from New York for Glasgow, October 20th, returning to their field.

Rev. William W. Curtis, and Mrs. Delia E. (Harris) Curtis, from Hancock, Michigan, and Miss Virginia A. Clarkson, from Brookline, Mass., sailed from San

Francisco November 3d, on the way to Japan, to join the mission there. Mr. Curtis was educated at Beloit College and Chicago Theological Seminary, was pastor of the Congregational Church at Calumet, Michigan, from August, 1873, to October, 1876, and since then has been acting pastor at Hancock.

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DEATHS.

Mrs. Catharine H. Walker, wife of Rev. William Walker, for many years a missionary of the Board at the Gaboon, West

Africa, died at Milton, Wisconsin, October 27th, "peacefully, quietly, without a groan or a gasp, apparently without pain." She was married to Mr. Walker, and sailed with him for Africa in the autumn of 1851, and labored in connection with the Gaboon mission about nineteen years, returning to the United States with her husband after the mission was transferred to the Presbyterian Board.

At Lakeville, Conn., October 31, 1877, Marshall D. Sanders, son of the late Rev. M. D. Sanders of the Ceylon Mission, aged 19 years and one month.

## OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

### MAINE.

Bangor, Mrs. Hill, 2; Mrs. Woodhull, 2;	\$4 00
Bath, Winter St. ch. and so. 116.30;	
Miss A. W. Tappan, 20; Mrs. Rev. J. O. Fiske, 2;	188 30
Brunswick, Rev. E. H. Byington, 10;	
A friend, 10;	20 00
Calais, Rev. C. G. McCully,	3 00
Gardiner, Rev. A. L. Park,	25 00
Norridgewock, Rev. Benjamin Tappan, D. D.,	25 00
Portland, W. W. Thomas, 1,500; Ed- ward Gould, 100; Rev. I. P. Warren, 10; Daniel Choate, 3;	1,613 00
Rockport, Rev. T. E. Bastow,	10 00
York, Rev. D. B. Sewall,	10 00—1,848 30

### NEW HAMPSHIRE.

Chester, J. W. Noyes,	10 00
Concord, Mrs. Sewell Hoit,	5 00
East Derry, Rev. H. H. Hamilton,	10 00
Exeter, Rev. Geo. E. Street,	10 00
Fisherville, Rev. A. W. Fiske,	5 00
Fitzwilliam, Mrs. E. W. Jenkins,	10 00
Franklin, Rev. A. H. Burr,	5 00
Gilmanton, Rev. Joseph Blake, 5; Mrs. Joseph Blake, 5;	10 00
Hampstead, Rev. Albert Watson and wife,	10 00
Lancaster, Cong. ch. and so.	50 00
Manchester, Rev. C. W. Wallace,	25 00
Milton Mills, D. B. Scott,	1 00
Mont Vernon, Rev. Wm. H. Wood- well,	5 00
Plymouth, Rev. G. H. Scott,	10 00
Stratham, A. B. Peabody,	5 00
Sullivan, A. C. Ellis,	10 00
Walpole, Rev. F. L. Allen,	5 00
Winchester, Rev. J. C. Smith, 5; E. Harmon, 5;	10 00—196 00

### VERMONT.

Brandon, W. R. Page,	10 00
Brattleboro, C. F. Thompson, 25; Mrs. J. H. Duncklee, 5;	30 00
Lyndonville, Mary Hastings,	3 00
Rutland, Rev. J. G. Johnson, 10;	
Julia P. Pease, 2;	12 00
Springfield, A. Woolson,	100 00
St. Johnsbury, Horace Fairbanks, 1,000; Estate of Erastus Fairbanks, 1,000;	2,000 00
Stafford, Rev. Henry Cummings,	10 00
Waterbury, Cong. ch. and so.,	10 00
Westminster, Rev. P. F. Barnard,	5 00

W. Westminster, Rev. A. Stevens,	20 00
Woodstock, Frederick Billings,	1,000 00—3,200 00

### MASSACHUSETTS.

Amherst, Prof Joseph K. Chickering,	10 00
Andover, A friend, 10; A. B. Cutler, 5; D. W. Goodale, 5;	20 00
Attleboro, A friend,	2 00
Attleboro Falls, F. D. Kelsey,	5 00
Auburn, Mrs. H. H. Stone,	5 00
Auburndale, C. C. Burr, 100; Rev. I. R. Worcester, 100; Mrs. Worcester, 25; Rev. Calvin Cutler, 25;	250 00
Barre, Mrs. Oramel Clark,	10 00
Bedford, Rev. G. E. Lovejoy,	5 00
Billerica, Rev. Henry A. Hazen,	10 00
Blackstone, Rev. G. F. Walker,	10 00
Boston. 2d ch. Dorchester, by Dr. Means, 602.50; Mrs. Walter Baker, 1,000; J. S. Ropes, 600; R. W. Wood, 500; Rev. N. G. Clark, D. D., 100; Rev. John O. Means, D. D., 100; Frank Wood, 100; Rev. Edward Strong and wife, 60; C. B. Botsford, 50; Mrs. N. G. Clark, 25; Mrs. Geo. C. Pearson, 25; Rev. D. W. Waldron, 25; Rev. F. B. Allen, 20; S. B. Pratt, 20; Miss Abby B. Child, 10; Rev. A. E. Dunning, 10.27; Edward S. Farrell, 10; Rev. H. L. Kendall, 10; J. P. Rice, 10; Miss M. M. Topliff, 10; E. Cutler, 5; Wm. Danforth, 5; Clara A. Denison, 5; Rev. J. P. Kimball, 5; A friend, 5;	3,314 77
A friend, 2;	
Bradford, Miss A. E. Johnson,	5 00
Bridgewater, Royal Keith,	10 00
Brookline, Mrs. L. S. Ward,	5 00
Cambridge, Mrs. N. S. Johnson,	5 00
Cambridgeport, Sarah W. Bird,	5 00
Chelsea, 3d Cong. ch. and so.	100 00
Chicopee, Wm. E. Dickinson,	5 00
Clinton, Rev. De Witt S. Clark,	10 00
Concord, Rev. H. M. Grout,	5 00
Danvers, A. Mudge,	10 00
Dedham, Calvin Guild,	10 00
Fall River, Thomas J. Borden, 25; Car- rie Borden, 10; Rev. M. Burnham, 10; Mrs. W. H. H. Borden, 5;	50 00
Falmouth, Mrs. C. T. Jenkins,	20 00
Fitchburg, E. C. L.,	104 50
Florence, Rev. E. G. Cobb,	10 00
Framingham, Mrs. A. Stone, 10; Miss E. Stone, 10;	20 00
Hatfield, Robert M. Woods,	100 00
Haverhill, Giles Merrill, 100; Mrs. Eliza W. Merrill, 100; Rev. J. C. Seagrave, 4th ch. 10;	210 00

Holliston, Mrs. G. M. Adams, 30; E. P. Dickinson, 5;	35 00
Holyoke, Rev. J. L. R. Trask,	50 00
Hyannis, V. J. Hartshorn,	1 00
Hyde Park, Rev. P. B. Davis, 20; Mrs. E. T. Willett, 3; Mrs. M. Clarke, 3;	26 00
Ipswich, 1st Ch., A friend,	5 00
Lancaster, Rev. Marcus Ames,	10 00
Leicester, Rev. A. H. Coolidge,	5 00
Lincoln, Rev. H. J. Richardson and wife,	10 00
Ludlow Mills, Rev. Timothy Lyman,	10 00
Lynn, Rev. W. Barton, 25; Rev. A. H. Currier, 10;	35 00
Lynnfield Cen., Cong. ch., E. O. Bartlett,	20 00
Marblehead, Rev. J. H. Williams,	10 00
Melrose Highlands, J. L. Taylor,	10 00
Milford, Cong. ch. and so,	113 62
Mill River, Melissa R. Wilcox,	30 00
Monson, E. F. Morris,	25 00
New Bedford, F. L. Gilman, 10; Mrs. C. B. Seabury, 6;	16 00
Newburyport, Rev. O. W. Folsom,	10 00
Newton, Rev. D. L. Furber, 50; Mary P. Jones, 10;	60 00
No. Abington, Cong. ch.	9 00
No. Brookfield, Mrs. E. B. King, 10; Lucy Harwood, 3;	13 00
Norwood, Rev. J. P. Bixby,	5 00
Oakham, Rev. A. Morton,	5 00
Peabody, Richard Smith, 25; Mrs. Smith, 10;	35 00
Rochester, Rev. S. W. Powell,	5 00
Royalston, Rev. Wilbur Johnson,	10 00
Sharon, D. W. Pattee, 10; H. C. Weston, 3;	13 00
Somerville, Wm. S. Bradbury,	3 00
So. Framingham, Rev. D. M. Bean,	20 00
Springfield, Mrs. Wm. S. Marsh,	10 00
Sterling, B. F. Perkins,	10 00
Sunderland, N. Austin Smith,	10 00
Taunton, Rev. H. Morton Dexter,	10 00
Tewksbury, Rev. S. F. Freuch,	10 00
Uxbridge, Willard Judson,	25 00
Walpole, E. P. Stetson, 100; Loring Johnson, 25;	125 00
Ware, S. R. Sage, 100; Otis Lane, 25; Rev. W. G. Tuttle, 5; H. E. Perkins, 2; John Yale, 2;	134 00
Warren, Mrs. Eliza G. Shumway,	10 00
Waverly, Rev. Daniel Butler,	10 00
Webster, Rev. B. F. Parsons,	10 00
Wellesley, Rev. Wm. H. Phipps,	5 00
Westboro, Rev. J. W. Brown, 5; Mrs. J. W. Brown, 5;	10 00
Westfield, J. P. Bates, 10; A friend detained from Annual Meeting, 12; Rev. Edwin R. Hodgman, 6;	28 00
Westford, Rev. L. Luce,	10 00
Whately, Mrs. E. A. Allis,	10 00
Whitinsville, Charles P. Whitin, 500; J. S. Cook, 2;	502 00
Wilkinsonville, W. R. Hill,	100 00
Winchester, Rev. A. B. Dascomb,	10 00
Woburn, C. A. Gage,	2 00
Worcester, David Whitcomb, 500; Rev. Thomas W. Thompson, 25; Three Sisters, 15; Rev. Geo. W. Phillips, 10; Mary S. Perry, 5; Rev. S. R. Bonnell, 2;	557 00
—, A corporate member,	1,000 00
—, A. B. C. D.,	1,000 00
—, "Promised at Providence,"	10 00—8,533 89

## RHODE ISLAND.

Barrington, Harriet B. Smith, 2; Louisa B. Smith, 1.50;	3 50
Central Falls, J. H. Lyon, 5; Mrs. Lyon, 5;	10 00
Little Compton, Rev. W. D. Hart,	10 00
Newport, T. W. Wood,	10 00
North Scituate, John H. Mellish,	10 00
Pawtucket, Mrs. Robert Cushman,	10 00
Providence, Union Church, 1,100; Central Cong. ch. 1,000; E. H. Corliss, 2,000; Joseph Carpenter, 1,000; Royal C. Taft, 1,000; J. H. Kendrick, 100; Sparrow H. Nickerson,	

100; Jairus Putney, 100; John E. Tromp, 100; George E. Barstow, 50; Sarah E. Taylor, 50; J. W. Danielson, 20; N. F. Davis, 10; Dea. Greene, 10; Jane A. Harris, 10; Sterns Hutchins, 10; Mrs. Freehorn Johnson, 10; Rev. A. F. Keith, 10; C. H. Leonard, 10; Millett T. Thompson, two years old, 10; An Episcopalian, 10; A widow, 10; A minister's wife, 10; "My two days' work," 10; "Willing Hands," 10; Mrs. Ellen C. Ess x, 5; R. A. Haskell, 5; F. J. Sawtelle, 5; A widow's mite, 5; Missionary and wife, 5; A missionary's daughter, 5; A minister's widow, 5; A Massachusetts lady, 5; A missionary, 3; F. E. Sherman, 3; Mrs. Eunice D. & S. Bliss, 2.19; Z. D. Bardwell, 2; A. L. Goulding, 2; A missionary's wife, 2; Mrs. E. A. Reed, 2; Mrs. T. C. Crocker, 1; Mrs. C. A. Foster, 1; Cash contributions at Annual Meeting, 1,143.11;	7,951 30—8,004 80
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## CONNECTICUT.

Bridgeport, 1st Cong. ch.	150 00
Canaan, Fanny S. Cowles,	5 00
Columbia, Rev. F. D. Avery,	10 00
East Hampton, A. G. Bevine,	5 00
Ellington, D. S. Holbrook,	7 00
Farmington, F. E. Jones, 43; Rev. T. K. Fessenden, 25;	73 00
Franklin, William B. Hyde,	5 00
Glastonbury, Rev. W. W. Scudder,	20 00
Griswold, Mrs. B. F. Northrop, 5; Rev. Wm. B. Clark, 5; Mrs. Clark, 2;	12 00
Haddam, Carrie C. Willard,	5 00
Hanover, Rev. L. H. Barber,	10 00
Hartford, Wethersfield Ave. ch. 10; John B. Eldredge, 3,000; Calvin Day, 500; Wm. Thompson and wife, 125; M. B. R. 10; D. B. Moseley, 5; C. H. Barber, 1; G. E. Taylor, 1;	3,652 00
New Britain, Rev. John H. Denison,	100 00
New Haven, S. Wells Williams, 100; Rev. B. G. Northrup, 25; J. B. Thrall, 12; Arch. Hadden, 2; C. A. Marsh, 2;	141 00
New London, Miss Lockwood, 50; William C. Crump, 10;	60 00
North Groenwich, Rev. A. Winter,	5 00
Norwich, Lewis A. Hyde, 15; George R. Hyde, 10; Rev. W. S. Palmer, 10;	35 00
North Woodstock, A friend,	10 00
Pomfret, Lewis Williams,	50 00
Putnam, C. S. Brooks,	10 00
Rocky Hill, Cong. ch. and so.	10 00
Stouington, Rev. H. B. Elliot,	5 00
Waterbury, E. G. Beckwith,	25 00
West Winsted, Miss M. P. Hinsdale,	10 00
Willimantic, Levi Adams,	5 00
Woodbridge, Rev. S. P. Marvin,	5 00—4,425 00

## NEW YORK.

Aquebogue, Rev. T. N. Benedict,	25 00
Brooklyn, Louis Francis,	50 00
New York, Rev. C. P. Bush and wife, 30; The Advance, 25; Rev. R. B. Howard, 25;	80 00
Watertown, Miss P. F. Hubbard,	5 00—163 00

## NEW JERSEY.

Montclair, Winslow Aues,	10 00
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## FLORIDA.

Jacksonville, A friend,	10 00
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## OHIO.

Elyria, Heman Ely "for the forward movement,"	500 00
Lebanon, A. Holbrook,	20 00—520 00

## ILLINOIS.

Payson, Cong. ch. and so.	10 00
—, "Growing Faith,"	200 00—210 00

KANSAS.			JAPAN.	
Parsons, Rev. P. N. Griffin,	5 00	—	Rev. W. W. Curtis, missionary,	25 00
CALIFORNIA.			Received for the "Debt," in October,	27,257 99
San Francisco, Plymouth ch. and so.	100 00		Previously acknowledged (see Novem- ber "Herald"),	229 25
DAKOTA TERRITORY.				\$27,487 24
Yankton, Rev. Joseph Ward,	10 00			

## DONATIONS RECEIVED IN OCTOBER.

MAINE.			Windham county, Aux. Soc. C. F. Thompson, Tr.	
Cumberland county.			Brattleboro, Centre ch. m. c.	83 00
Auburn, Rev. A. P. Tinker,	25 00		Londonderry, George S. Hobart,	10 00—98 00
Gorham, Cong. ch. and so. 7.05; A friend, 19;	17 05		Windsor county, Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's,	
Portland, State St. ch. special con- tributions,	7 00		Hartland, Cong. ch. and so.	20 00
Powall, Cong. ch. and so.	11 50		Springfield, A. Woolson, for Papal lands,	100 00
Scarboro, Cong. ch. and so. m. c.	27 00—87 55		Windsor, Cong. ch. and so.	31 45
Lincoln and Sagadahoc counties.			Woodstock, 1st Cong. ch. and so.	8 00—159 45
Boothbay, 1st Cong. ch. and so. 23;	38 00			349 35
2d Cong. ch. and so. 15;	14 00—52 00		MASSACHUSETTS.	
Woolwich, Cong. ch. and so.			Berkshire county.	
Union Conf. of Churches.			Alford, Cong. ch. and so.	34 50
Hiram, Cong. ch. and so.	3 00		Dalton, Cong. ch. and so.	19 53
Lovell, Cong. ch. and so.	7 00		Housatonic, Cong. ch. and so. with other dona. to const. Rev. CHARLES W. MALLORY, II. M.	2 00
Sweden, Aaron Woodbury,	1 00—11 00		Mill River, MELISSA R. WILCOX, with other dona. to const. herself, H. M.	70 00
Washington county.			Sheffield, Cong. ch. and so. 24.80;	29 80
E. Machias, Cong. ch. and so.	15 00		James Bradford, 5;	
York county.			Windsor, Cong. ch. and so. 3; E. R. S., 5;	8 00
Alfred, B. P. Snow,	16 00		West Stockbridge Cen. Cong. ch. and so.	25 50—189 33
Biddeford, George H. Adams,	25 00		Bristol county.	
Cornish, Village ch. and so.	12 00		Attleboro' Falls, Central Cong. ch. and so.	24 00
Lyman, Cong. ch. and so.	17 00		Taunton, Trin. Cong. ch. and so.	5 00—29 00
West Buxton, Cong. ch. and so.	10 00		Brookfield Ass'n. William Hyde, Tr.	
West Newfield, S. Adams,	5 00—85 00		Brookfield, Cong. ch. and so.	150 00
	250 55		Charlton, Cong. ch. and so.	70 75
NEW HAMPSHIRE.			Dana, Cong. ch. and so.	8 00
Coos county.			Hardwick, Cong. ch. and so.	36 50
Gorham, Cong. ch. and so.	5 00		Southbridge, Cong. ch. and so.	445 25
Milan, Friends,	1 00—6 00		245.25; S. M. Lane, 200;	101 00
Grafton county.			Sturbridge, Cong. ch. and so.	
Bristol, Cong. ch. and so.	3 25		Ware, 1st ch. 56.05; East ch. (of which Otis Lane to const. Mrs. A. M. SEVERANCE, II. M., 113; J. A. Cummings to const. A. W. BUR- RILL, II. M., 100; William Hyde to const. J. R. GOODRICH and W. E. LEWIS, II. M., 200), 1,162 24—2,029 74	
Hanover, Cong. ch. and so.	58 65		Essex county.	
Plymouth, Cong. ch. and so. m. c.	8 45—70 35		Andover, West Parish	7 32
Hillsboro co. Conf. of Ch's. George Swain, Tr.	16 34		Lawrence, Eliot Cong. ch. and so.	215 23
Hollis, Cong. ch. and so.	90 56		Methuen, Cong. ch. and so. m. c.	73 34—295 89
Manchester, 1st Cong. ch. and so.	24 10		Essex county, North.	
Peterboro, Union Evan. ch.	69 75—200 75		Salisbury and Amesbury, Union Ev. ch. and so.	6 38
South Milford, Cong. ch. and so.			Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Merrimac county Aux. Society.			Beverly, Dane St. ch. and so.	26 00
Pittsfield, Cong. ch. and so.	20 58		Lynnfield Centre, Cong. ch. and so.	8 00
Tilton, A lady in Cong. ch.	2 00—22 58		Salem, A friend,	16 00
Rockingham county.			Saugus, 1st Cong. ch. and so.	9 37—59 37
Candia, Cong. ch. and so.	31 46		Franklin co. Aux. Soc. William F. Root, Tr.	
Exeter, 1st Cong. ch. and so.	42 00		Whately, Mrs. Dr. Harwood, 5; J. W. L. and family, 22.25;	27 25
Hampstead, Ann M. Howard,	2 00—75 46		Hampden co. Aux. Society. Charles Marsh, Tr.	
Strafford county.			Agawam, Cong. ch. and so.	28 31
Great Falls, Cong. ch. and so.	56 76		Holyoke, 2d Cong. ch. and so.	12 25
Wolfboro, Anne S. Banfield,	40 00—96 76		Springfield, 1st Cong. ch. and so.	
Sullivan county Aux. Soc. N. W. Goddard, Tr.			142.53; Olivet ch. and so. 23.73;	
Claremont, Cong. ch. and so. m. c.	8 84		South Cong. ch. and so. add'l, 11;	
Meriden, Mrs. M. E. Catlin,	20 00—28 84		"With faith and works we may see great things, even in our day." —Gov. Page. 500;	677 26
	500 74			
VERMONT.				
Bennington county.				
Bennington, Cong. ch. and so.	39 90			
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.				
Barnet, Cong. ch. and so. add'l,	5 00			
Orange county.				
Thetford, A friend,	10 00			
Rutland county.				
Brandon, Edward D. Page,	5 00			
Washington county, Aux. Soc. G. W. Scott, Tr.				
Waterbury, Cong. ch. and so.	32 00			

Westfield, 2d Cong. ch. and so. "N. C. L." 15.68; Mrs. Mary E Richardson, 10;	25 68—743 50
Hampshire county Aux. So.	
Chesterfield, Cong. ch. and so.	13 00
Florence, Mrs. Sawyer,	2 00
Haydenville, Cong. ch. and so. for Papal Lauds,	20 13
Northampton, 1st Cong. ch. and so. 17.16; Edwards Ch. (of wh. 37.01 for Papal Lauds) 174.70;	191 86
So. Hadley, 1st Cong. ch. and so.	6 50
So. Hadley Falls, Cong. ch. 64.14 in Nov. "Herald" should have been credited to this church in stead of the church in South Hadley	233 49
Middlesex county;	
Auburndale, Cong. ch. and so.	755 50
Cambridgeport, Pilgrim ch. and so. 195.45; Prospect St. ch. and so. 59 20;	254 65
Everett, 1st Cong. ch. and so.	23 00
Lowell, Pawtucket ch. and so.	14 03
Melrose, Orth. Cong. ch. and so. (of wh. m. c. 32.77), 83.37; do. B. I. 11. 5;	88 37
Natick, S. E. Hammond,	50 00
Sherborn, Pilgrim ch. and so.	20 00
Somerville, Franklin St. ch. and so. (of which 10.24 m. c.) 88.14;	94 51
Prospect Hill ch. and so. 6.27;	15 00—1,315 06
Wayland Cong. ch. and so.	
Middlesex Union.	
Ashby, Cong. ch. and so.	23 25
Ayer, Mrs. John Spaulding,	100 00
Fitchburg, Calv. ch. and so. (of which 5.75 for Papal Lauds) to const. Rev. S. J. STEWART and JACOB HASKELL. II. M. 232.75; Rollstone Cong. ch. and so. 100.79;	333 54
Leominster, Cong. ch. and so.	9 47
Lunenburg, Cong. ch. and so.	7 50
North Leominster, Cong. ch. of Christ,	13 00
Pepperell, Cong. ch. and so.	17 96
Westford, Union Cong. ch. and so.	20 25—524 97
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c. 10; Mrs. Burt, 3;	13 00
Brookline, Harvard Cong. ch. and so.	158 86
Canton, Cong. ch. and so.	15 50
Holbrook, Sarah J. Holbrook, to const. Mrs. EZRA PENNIMAN, II. M. 100 00	6 50
South Braintree, Cong. ch. and so.	6 50
Wollaston Heights, Cong. ch. and so.	6 00—299 86
Plymouth county.	
Abington, 1st Cong. ch. and so.	20 81
Middleboro', Central Cong. ch. and so. to const. W. ANNIE HARDING and CHARLOTTE T. WOOD, II. M.	200 00
North Abington, Cong. ch. and so.	4 00
South Abington, "For Jesus' sake,"	250 00
Rockland, Cong. ch. and so.	57 00—531 81
Suffolk county.	
Boston, Berkeley St. ch. 297.69; Park St. ch. 62.50; Central ch. 8.75; A member of do. 50; Highland ch. m. c. 47.94; Vine St. ch. 25; Union ch. 10.32; A friend, 100; F. G. P. 25; Silas A. Quincy, 10; Frances D. Nelson, 5; "One cent a day," 2;	644 20
Chelsea, Central Cong. ch. and so.	20 78—664 98
Worcester co. Central Ass'n. E. H. Safford, Tr.	
Sterling, Cong. ch. and so. add'l,	2 05
West Boylston, Cong. ch. and so.	60 35
Worcester, Union ch. and so. 139 49; Salem St. ch. and so. 107; Old South ch. and so. 35; Samuel W. Kent, 10;	291 49—353 99
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, Mrs. A. P. Lackey,	5 00
"Worcester South Conference"	23 90—28 90
A missionary children's mint,	1 43

7,334 85

Legacies.—Great Barrington, Mary and Nancy Kellogg, by H. Crittenden, Adm.	500 00
Millbury, Mary Taft, by W. Holbrook, Ex.	10 00
Wayland, Susan Grout, by Henry Wight, Ex.	50 00—560 00
	7,894 85

## CONNECTICUT.

Fairfield county.	
Bethel Cong. ch. and so.	30 51
Stauwich Cong. ch. and so. add'l,	2 25—32 76
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	35 33
Bristol Cong. ch. and so. (of which 100 from CHARLES E. NOTT to const. himself II. M.)	168 26
Collinsville, Cong. ch. and so. m. c.	10 92
Hartford, Centre ch. and so. (of which 8.50 m. c. and 500 from Calvi Day to const. Rev. M. B. RIDGLE, II. M.) 1.733 68; Pearl St. ch. and so. 529 75; Jos. E. Cone to const. II. H. KELLOGG, II. M. 100;	2,363 43
New Britain, Mrs. Wm. H. Smith to const. Wm. S. CHURCHILL, II. M.	100 00
Rocky Hill, Cong. ch. and so.	56 00
Windsor Locks, Cong. ch. and so. for Papal Lauds,	34 26—2,768 20
Litchfield county. G. C. Woodruff, Tr.	
Litchfield, Cong. ch. and so. (of which 10.65 m. c.) 329.05; L. M. Cong. ch. 6;	334 05
New Milford, Cong. ch. and so.	250 00
New Preston, Cong. ch. and so.	30 00
North Canaan, Cong. ch. and so.	30 54
West Winsted, 1st Cong. ch. and so.	50 91
Winchester, Cong. ch. and so., add'l Anniversary,	10 43—692 93
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	10 00
Higganum, Cong. ch. and so.	20 00
Middletown, 1st Cong. ch. and so.	23 50—53 50
New Haven county. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	34 00
Mt. Carmel, Cong. ch. and so., add'l	83 00
New Haven, Dwight Place ch. and so. 80; Davenport ch. and so. 28.66; 1st Cong. ch. and so. m. c. 7.91; R. Crane, 10;	126 57
North Haven, E. Dickerman,	2 00
West Haven, Cong. ch. and so.	14 95
Yalesville, B.	1 00—261 52
New London co. C. Butler and L. A. Hyde, Trs.	
Bryrahville, Cong. ch. and so.	8 00
Lisbon, Cong. ch. and so.	10 00
Norwich, Park Cong. ch. and so. 173.26; 1st Cong. ch. and so. (of which 7.25 m. c. and 50 from L. A. Hyde with other dona. to const. L. H. HYDE, II. M.) to const. G. H. HYDE, II. M. 151.28; Broadway ch. and so. m. c. 53.47.	353 01
Preston, 23 50 in November "Herald" under Norwich, should have been ack'd from Cong. ch. and so. Preston.	401 01
Tolland county, E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	100 00
	4,309 93
Legacies.—Montville, N. B. Bradford, add'l,	971 00
	5,280 92

## NEW YORK.

Cameron, Alma R. Hubbard,	5 00
Clifton Springs, Mrs. A. Pierce,	25 00
Clinton, "An offering to the Lord,"	3 00
Ellington, Cong. ch. and so.	7 30
Holland Patent, Welsh Cong. ch. and so.	4 50
Lake Grove, Israel G. Hawkins,	25 00
Lisbon Centre, 1st Cong. ch. and so.	6 00

New York, Stephen T. Gordon, 100 ; Memorial Chapel, A friend, 10, Mrs. Hanuah Ireland, 50 ;	160 00
Norwich, Isaac S. Newton, to const Mrs. JANE NEWTON, H. M.	100 00
Norwood, Rev. C. H. Rowley, Pekin, Abigail Peck,	3 00 25 00
Riverhead, Cong. ch. and so. Rocky Point, Mt. Sinai Parish, m. c.	31 24 15 00
Woodhull, 1st Presb. ch., C. P. Hub- bard,	10 00—420 04
<b>PENNSYLVANIA.</b>	
Philadelphia, "Aberdeen," Sugar Grove, 1st Cong. ch. and so.	50 00 2 50—52 50
<b>DISTRICT OF COLUMBIA.</b>	
Washington, 1st Cong. ch. and so. 30.70 ; Mrs. J. M. P. Cobb, 2 ;	32 70
<b>ALABAMA.</b>	
Montgomery, Colored Cong. ch.	1 65
<b>OHIO.</b>	
Bellevue, Mrs. Elvira Boise, 5 ; Spencer W. Boise, 5 ; Cleveland, Euclid Ave. Cong. ch and so. Edinburgh, Mrs. A. Hayden, Findlay, 1st Cong. ch. and so. Kent, 1st Cong. ch. and so. Margaretta, 1st Cong. ch. and so. Mt. Vernon, 1st Cong. ch. and so. Painesville, 1st Cong. ch. and so. South Newbury, Cong. ch. and so. Springfield, 1st Cong. ch. and so. Sullivan, Cong. ch. and so. Tallmadge, Cong. ch. and so.	10 00 30 09 5 00 23 37 35 94 10 60 69 81 43 41 8 00 15 37 15 00 92 40—363 99
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, Oberlin, Mary J. Hulburd, by Hiram Hulburd, Ex'r., for schools in Japan, 100 ; in China, 50 ; Toledo, W. E. Parmelee, by W. E. Par- melee, Jr., Ex'r,	112 85 150 00 500 00—782 85
	1,126 84
<b>ILLINOIS.</b>	
Hinsdale, Mrs. Leonard, Oak Park, 1st Cong. ch. and so. Ottawa, Cong. ch. and so. Payson, D. E. Robbins, 5 ; Miss P. A. Prince, with other dona. to const. DANIEL E. ROBBINS, H. M., 25 ; Port Byron, A friend of missions, Princeton, Cong. ch. and so. Waverley, A good-will offering, Wiunetka, Cong. ch. and so.	5 00 40 18 12 01 30 00 2 00 70 00 1 00 5 00—165 19
<b>MICHIGAN.</b>	
Ann Arbor, 1st Cong. ch. and so. Calumet, Cong. ch. and so. Hudson, Cong. ch. and so. Somerset, Cong. ch. and so. Wayne, Cong. ch. and so.	15 00 239 07 20 50 15 00 9 00—298 57
<b>MISSOURI.</b>	
Almartha, Rev. S. B. Femster, Irontou, J. Markham, St. Louis, A friend,	5 00 2 00 1 00—8 00
<b>MINNESOTA.</b>	
Excelsior, Cong. ch. and so. Minneapolis, Plymouth Cong. ch. and so. Shakopee, Rev. S. W. Pond, Smithfield, J. Kopp, Spring Valley, 1st Cong. ch. and so. St. Paul, Plymouth Cong. ch. and so.	8 60 19 40 10 00 25 03 21 89 9 43—94 32
<b>IOWA.</b>	
Belmond, Rev. J. D. Sands, Denmark, H. K. Edson, Earlville, Cong. ch. and so. Fort Madison, Francis Sawyer, Gilmau, Cong. ch. and so. Logan, Cong. ch. and so. 7.42 ; Family gift, 5 ; Moutour, Cong. ch. and so. Seneca, Cong. ch. and so. Whittemburg, Cong. ch. and so.	1 00 50 00 3 25 10 00 5 05 12 42 17 85 13 00 14 00—123 57
<b>WISCONSIN.</b>	
Fond du Lac, Cong. ch. and so. Milwaukee, Spring St. ch. and so. Mondovi, 1st Cong. ch. and so. Whitewater, 1st Cong. ch. and so.	55 52 25 00 3 62 53 65—137 79
<b>NEBRASKA.</b>	
Camp Creek, Cong. ch. and so. Crete, Cong. ch. and so. Hastings, Rev. J. Winslow, Irvington, Cong. ch. and so. Wilbur, Cong. ch. and so.	16 89 2 85 2 00 10 00 5 00—36 74
<b>CALIFORNIA.</b>	
Grass Valley, Cong. ch. and so. Oakland, 1st Cong. ch. and so. 54.45 ; 2d Cong. ch. and so. 2.76 ; San Francisco, Rev. J. Rowell, Sonoma, Rev. F. B. Perkins, 10 ; Mrs. F. B. Perkins, 10 ;	16 40 54 45 2 76 57 21 50 00 20 00—143 61
<b>DAKOTA TERRITORY.</b>	
Sisseton Agency, Mr. Van Autwerp,	5 00
<b>WASHINGTON TERRITORY.</b>	
Skokomish Agency, Cong. Miss. Ch. of Christ,	21 50
<b>CANADA.</b>	
Province of Quebec, — Montreal, Amer. Presb. ch. Sherbrook, Samuel Mofrey,	512 13 10 00—522 13
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
Mshratra Mission, A. Bosanquet, 250 ; Capt. G. A. Jacob, 40 ; T. Bosanquet, 25 ; E. T. Candy, 25 ; Rev. G. W. Seile, 10 ;	350 00
<b>MISSION WORK FOR WOMEN.</b>	
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR. Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	6,160 00
FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC. Mrs. R. E. Cole, Oakland, California, Treasurer,	871 00
<b>MISSION SCHOOL ENTERPRISE.</b>	
MAINE. — Auburn, Cong. s. s. 2 ; Bethel, 2d Cong. s. s. 7.80 ; Bridgton, juvenile class, 2.10 ; Cumberland, Cong. s. s. 18 ; Gilead, Cong. s. s. 5.50 ; Presque Isle, Cong. s. s. 5 ; Yarmouth, Cong. s. s. add'l, 10 ;	50 40
NEW HAMPSHIRE. — Concord, North Cong. s. s. 5 ; New Boston, Presb. s. s., for a scholar in India, 23.81 ; New Ipswich, Children's Fair, 1 ; Tamworth, Cong. s. s. 3 ; Warner, Mrs. J. H. Stuart, 5 ; Wolfboro, Cong. s. s. 5 ;	47 81
VERMONT. — Enosburg, Cong. s. s. 2.80 ; Thet- ford, 1st Cong. s. s., for Erzroom, 30 ;	32 80
NEW YORK. — Flushing, Cong. s. s., for Ah- mednuggur, 35 ; Poughkeepsie, 1st Cong. s. s., for scholar in Rev. R. A. Hume's school, Ahmednuggur, 40 ; Walton, 1st Cong. s. s. 27.96 ;	102 96
NEW JERSEY. — Montclair, Edwin Lamson, DISTRICT OF COLUMBIA. — Washington, 1st Cong. s. s., for scholar in Harpoot Theol. Seminary,	25 35 00
MICHIGAN. — Hancock, Cong. s. s.	8 94
IOWA. — Witttemburg, Cong. s. s.	5 48
Donations received in October, " for the Debt, in October,	22,840 35 27,257 99
Legacies received in October,	50,098 34 2,293 85
	\$62,392 19
Total, from Sept. 1st to Oct. 30th, 1877,	\$65,868.97















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