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THE
MISSIONARY HERALD.

VOL. LXXV. — JANUARY, 1879. — No. 1.

THE map of Japan, presented in this number, has been engraved from a large and elegant map of the empire recently prepared by English engineers. The missions of our Board are confined to southern Japan, and a map of that section only was given in the "Herald" some years ago. Such is the interest in the extraordinary developments throughout the whole empire that a complete map will doubtless be welcomed.

AN item of special interest has just come to hand from the city of Sapporo, in the northern island, Yezo. It will be remembered that in this city, President Clark, of the Massachusetts Agricultural College, established an agricultural institute under the direction of the Japanese government. His account at the time, of the moral and religious impressions produced upon the students, was of striking interest. At the request of President Clark, a Methodist missionary from Hakodate has visited Sapporo, and baptized twenty-two of the students, and expects soon to organize a vigorous church there.

THE readers of the "Herald" will notice the change in type and the improved typographical appearance, for which thanks are due to H. O. Houghton & Co., of the Riverside Press. In place of the annual survey of the missions of the Board, which the January number has heretofore contained, will be found a list of the missionaries, and also a table giving the names of the stations, with their pronunciation, and the situation of each with reference to some well known locality. Pastors, and others, will find this table useful for reference.

GRATUITOUS CIRCULATION OF THE "HERALD." The "Herald" will be sent free to all ministers of churches which contribute annually to the treasury of the Board; to honorary members; to donors of not less than ten dollars, to collectors of not less than fifteen dollars, and to treasurers of churches contributing not less than twenty dollars for the year: *Provided those who are thus entitled to receive the "Herald" free, will so inform the Publishing Agent by annually sending their names and post-office address.* For obvious reasons, to prevent great waste, it is important that this last condition should be punctually regarded by those who desire to receive the magazine regularly and promptly. Notification by postal card is all that is necessary.

WHAT DOES IT MEAN? One quarter of our financial year ended December 1. Receipts from donations for three months were \$44,073.12; nearly \$5,000 less than the amount received for the same period last year. Receipts from legacies for three months were \$12,501; over \$12,000 less than the amount received for the same period last year. This deficiency of over \$17,000, so early in the financial year, is ominous. Does it mean unusually large contributions for the coming months? If not, the problem before us will be grave enough, at home as well as abroad, before the year closes. May a spirit of renewed missionary consecration be poured upon us all at the dawn of this New Year!

A MISSIONARY BOARD, acting for one of the largest religious denominations of the United States, has recently appropriated, in advance of receipts, the large sum of \$670,000, for all its missionary operations, home and foreign. Of this action, a newspaper organ of the denomination referred to says: "There is something approaching to sublimity in the calm earnestness with which the Missionary Board, ministers and laymen, representative men from all portions of the Church, set down an apportionment, an outlay of over a half million of dollars, depending entirely upon the loyalty and piety of the church for its provision, and with an impending debt of over an hundred thousand dollars." This is well said, provided it is remembered that it applies to the Missionary Board and not to its constituency. All official boards, in which the few must act for the many, do approach the sublime in faith and hope, when they thus move in advance of those they represent. But what shall be said of those to whom they look for support? What of the action of the thousands of professed disciples of Christ who do, *or do not*, contribute to the Lord's treasury? The sum above named seems large, and the Board appropriating it was unquestionably courageous, but it will be found that it amounts to an average donation, for the year, of *forty* cents for each enrolled church member of the denomination concerned. This, be it noticed, is for all missionary purposes, home and foreign. The portion set apart for foreign missions amounts to nearly sixteen cents per member. In view of the mighty interests at stake, does not such giving, from those who profess to seek first the kingdom of God, seem to be close upon, not the sublime, but that which is said to be only a step from it, the ridiculous? When shall it be written of any branch of Christ's Church, that, in the giving of its members, it approaches sublimity?

GOLD IN INDIA! Such is the cry coming across the seas. How much, and whether in quantities that will pay, is still uncertain. But it will not be long uncertain. Explorers will go, and if they find the precious metal abundant, men from all parts of the world will flock thither, leaving home and enduring hardness. Few will blame them. The answer to all remonstrances will be — "There is gold there." There are *souls* in India. No doubt about that now — one hundred and sixty millions of them. They will exist when gold is as dross. They may be won now and saved. Who will go for them? Alas, no crowds hasten to seek these treasures. The few who do go are barely sustained, and many are wondering why they go at all!



MISSION PREMISES, OUA, PONAPE.

Several new photographs of persons and scenes connected with missions in Micronesia have been received, and some engravings from them will be found in the portion of this number devoted to young people. The picture above shows the home of the missionaries at Oua, Ponape. The house in the distance is the dwelling, that in the middle is the stone church, that at the left is the school-house, or "Academy." In the hay-stack-like cupola hangs the sweet-toned bell, the gift of some personal friends of the missionaries in America. The dormitory for the boys, and the one for the girls, though near by, are not shown in the engraving. Amid the luxuriant vegetation will be seen the cocoa-nut tree, the bread-fruit, the sago-palm, as well as the banana and the pine-apple. These premises are about one eighth of a mile from the landing, and are one hundred feet above low water mark. These beautiful islands are waiting for God's law. The statement in the letter of Mr. Logan on another page is remarkable, that after one more station is occupied by white missionaries, the work of evangelizing Micronesia ought to be left to native converts.

THE London Missionary Society has intelligence that its missionaries reached Lake Tanganyika, Central Africa, on the 23d of August, having been on the way several months, detained by a series of misfortunes and unlooked-for obstacles. The journey from Upwapwa occupied seventy-eight days, but the letter announcing the arrival was carried to the coast in forty-five days, and thence to London in thirty-three days, — seventy-eight in all. On their way the missionaries met, in Mirambo's town, certain members of the tribe in which this chieftain was brought up, the Waugoni or Watuta, who speak the Zulu language. This fact should be considered, in view of the recent suggestions that South Africa may be made a base of operations for the interior.

"THE MISSIONARY HERALD." VOLUME LXXV.

WITH this volume this magazine completes three quarters of a century of its life. It antedates the organization of the American Board by five years. Its first issue was in May, 1803, under the name of "The Massachusetts Missionary Magazine." Printed at Salem, it was under the care of thirteen editors, appointed by the Massachusetts Missionary Society, chief among whom were Rev. Drs. Emmons, Spring, and Austin. The Massachusetts Missionary Society, organized in 1799, had for its object "to diffuse the knowledge of the Gospel among the Heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached." In 1801 it employed four missionaries, who seem to have been itinerants: two in New York, one in Maine, and one in Vermont.

The first number of the "Missionary Magazine" contained but one missionary communication, entitled, "Brief Account of a Religious Attention in the North Parish in Weymouth, Massachusetts." The subsequent numbers, during the five years of its separate existence, contained each from one to three pages of intelligence from missions, at home and abroad. In 1808 this "Massachusetts Missionary Magazine" was united with "The Panoplist" (a theological and doctrinal monthly, established in 1805), and the double title was used until 1818, when it was changed to "The Panoplist and Missionary Herald," and so it continued until 1820. During these years the missionary intelligence occupied about one half of the magazine, the other half being devoted to theological, historical, and miscellaneous articles. It was issued by private enterprise, though under the auspices of the Board, a portion of its profits being devoted to missions.

In 1820 the Board decided to make the "Herald" a strictly official publication, issuing it at its own expense and excluding from it all subjects but the transactions of the Board and its missions, and those of kindred societies. From this purpose there has been no departure during all these subsequent years.

The "Herald" has, therefore, during its long life, been permitted to chronicle the vast and varied missionary operations of the last three quarters of a century. It has had, we believe, no small share in quickening and guiding the missionary zeal of the churches of America. It was early seen to be essential to the birth and growth of a true interest in the kingdom of Christ upon earth, that the people keep themselves informed as to the progress of that kingdom. How shall men feel for that of which they do not know, and how shall they know except they are told, and how shall they be told save as they read the records? For, though many missionaries return to speak of their labors in foreign lands, such occasional and fragmentary reports would utterly fail to give any intelligent survey of the vast operations now going forward for the evangelization of the world. President Edwards used to pray with the map of the world before him. Every Christian who would pray intelligently, and who would be stirred up to pray, "Thy kingdom come," must keep himself informed as to the progress of that kingdom. The "Missionary Herald" has sought to present, and has, it is believed, succeeded in

presenting, such intelligence both of our own missions and of those of other societies, that no one could carefully read its monthly issues and fail to know what Christ's church in this century is doing toward fulfilling his last command.

During the last twenty-two years, this magazine has, with the exception of a few numbers, been under the editorial care of the Rev. Isaac R. Worcester. That he has conducted it with ability and excellent judgment, all will bear witness who have kept themselves familiar with missionary operations, or who have compared it with the publications of other missionary boards. After this long and faithful service, he has asked for release from his charge, and the difficult task of editing the magazine now falls into new hands. Amid the profusion of attractive publications issuing weekly and monthly from the press, the "Herald" must not lose its place. While it needs to be made interesting, it must be remembered that nothing of the kind can permanently interest those who are not truly interested in missions. Let it be remembered, too, that different persons are interested in different matters, and that the "Herald" must serve as a chronicler of facts, some of which are not specially entertaining to any one.

In the preface to the volume of 1808, when it was the "Massachusetts Missionary Magazine," the editors wrote: "Illy prepared should we have been for an undertaking of this kind, had we calculated on giving universal satisfaction and answering fully the wishes of our readers. Among six or seven thousand readers, living in all parts of the States, an immense variety of particular humors, tastes, and views must exist, and an attempt to accommodate ourselves to them would be as chimerical as the issue would be mortifying." These words may now be repeated with added force, in view of the 25,000 copies which are circulated monthly. But no labor shall be spared in seeking to present such principles and facts respecting missions as will be calculated to give an intelligent and inspiring view of the work intrusted by Christ to his church. Some changes, it will be noticed, have been introduced in the present number. Maps and illustrations will be sought for coming numbers, and a young people's department has been added, in view, not so much of those for whom the "Missionary Echoes" in the "Well-spring" are designed, as of a somewhat older class who do not take the children's papers. Every effort will be made to make the "Herald" an efficient agency in the missionary work.

It is animating to think what records this magazine may have to give in this last quarter of its first century. The progress it has recorded, though wonderful, is as nothing to what might be, and what faith permits us to hope shall be. What revivals of the spirit of benevolence and consecration; what offerings of men and of money; what conquests of our King on continents and islands may be witnessed within the next twenty-five years! Among the missionary forces of the coming era, the "Missionary Herald" hopes to find its place. While it rejoices over the past, it hails with yet greater joy the future.

THE NEW YEAR'S PLEDGE.

LET it be as generous as possible to the good cause of foreign missions. Remember that this cause includes direct evangelistic work through missionaries and native helpers; the educational work of schools and seminaries, for the moral and religious training of several thousand children and youth; Sabbath-school instruction; the preparation, publication, and circulation in various languages of books and tracts; assistance in the erection of church buildings; grants in aid to native home missionary societies; the noble, humane service of missionary physicians, and charitable ministry under many forms to the sick, the poor, and oppressed in times of pestilence, famine, and war. All these departments are economically managed under the one efficient instrumentality of the American Board.

Remember, also, that your contribution, unless designated for some specific work, as it may be if you desire, is judiciously distributed, according to immediate necessity, among the missions under the care of the Board. You have thus the pleasure of knowing that your gift, in its measure, is helpful on every field, and that you do something for the comfort of every missionary.

It may interest the donors whose contributions went into the treasury of the Board during the last financial year, ending September 1, 1878, to know the proportion in which these gifts were distributed among the several mission fields. It will do them no harm, perhaps, to know how far their "little candle throws its beams." Every hundred dollars contributed during the year, for general missionary work, went forth upon its several errands of mercy to the following localities, in nearly the following proportion, for the spread of the gospel:—

In Mexico	\$1.25
In Spain	1.50
Among the North American Indians	2.50
In Ceylon	3.00
In the Hawaiian Islands	3.50
In Austria	3.75
Among the Zulus, Southern Africa	4.00
In the Foochow Mission, China	4.00
In the Micronesian Islands	4.50
In Northern China	5.00
In European Turkey	5.50
In Central Turkey	5.50
In Western India	7.75
In Eastern Turkey	8.00
In the Madura District, Southern India	8.25
In Japan	8.50
In Western Turkey	17.00

Making an aggregate of \$93.50 thus widely distributed. The remaining \$6.50 constituted the total cost of the economical home administration, a part of which was employed in the service of the missionaries abroad, and a part in the communication of missionary intelligence at home.¹

¹ The total cost of administration last year, relatively to the entire receipts, including the payment of the debt, was only five and three quarters per cent.

Does any donor regret his last year's gift? Does he not wish that he could have multiplied it four-fold? Can you think of any investment for the year to come which can be more widely and wisely distributed, and which will bring in ampler dividends? The call for enlargement in every missionary field is at the present time most urgent.

We earnestly request pastors and church officers to make it sure that the churches they represent set apart some time and some method for the public presentation of the broad foreign missionary work from the pulpit; for its regular remembrance in the monthly concert of prayer; for the communication of missionary intelligence through the enlarged circulation of the "Missionary Herald," and of "Life and Light" of the Woman's Boards; and that opportunity be given for every individual, old and young, to present his personal offering for the spread of the gospel throughout the world.

Do not forget that it is the Lord Jesus Christ who solicits the gift, and that your annual missionary pledge may be one of your most joyous expressions of grateful devotion to Him whom we delight to honor as our risen and reigning Lord.

LONDON MISSIONARY CONFERENCE.

BY REV. A. C. THOMPSON, D. D.

IT is an evidence of increasing unity among the disciples of our Lord, and of widening interest in missions, that a call should come for such a Conference as was held in London during the last week of October. The first gathering of the kind took place in the spring of 1854, upon the occasion of the late Dr. Duff's visit to this country. It was held in the Lecture Room of Dr. Alexander's church, New York, one hundred and fifty members being present, and the session lasting a day and a half. In the autumn of the same year there was a similar convention in London, continuing for two days. After an interval of six years occurred the Conference on Missions at Liverpool, with its four days' sessions, a representation from twenty-five societies, and a much wider range of topics. The recent Conference made approach more nearly to a general gathering, and yet in that respect came short of what could be desired. The circular issued last March by a committee, of which the Earl of Shaftsbury was president, and Sir William Muir chairman, was rather an announcement than an invitation. In spite of this informality, representatives from about forty different societies, English, Scottish, French, German, and American, assembled at Conference Hall, Mildmay Park, holding sessions, thirteen in number, from Monday evening to Saturday noon. Six hundred delegates were said to be present. Owing to inadequate announcement from London pulpits and papers, the commodious hall, with twenty-five hundred sittings, was in no instance filled. The body was composed of the officials, directors, and other prominent friends of various societies devoted chiefly to the work of foreign missions, and of foreign missionaries off duty for the time. Among them were names eminent in social position, authorship, and administrative talent.

Some of the numerous papers read, and of the addresses delivered, were of marked value ; and the forth-coming volume which is to embody the proceedings, will form an important addition to the stock of missionary literature, more valuable indeed than that which gives the results of the Liverpool Conference in 1860.

Among the more enjoyable features of the occasion were the devotional exercises, and the reigning spirit of Christian unity, which was all the more evident because no time was found for eulogizing brotherly concord, or for making professions of mutual affection and admiration.

It was a useful lesson, impressed upon all in attendance, that no one evangelistic society and no one religious denomination enjoy a monopoly of zeal, wisdom, or success ; that each in its own way is doing a work for the Master, and is entitled to the confidence and good wishes of all. Such a convocation makes it evident that among the officials, agents, and friends of such societies, there is a needless amount of ignorance, not to say of narrow and harmful indifference. The more frequent and more truly œcumenical these missionary conferences become, the more of reciprocal respect will be felt, the more of Christian comity will be maintained in all cases where good neighborhood is liable to infringement, and a wiser economy will be observed in the distribution and working of the great field which is now seen, more clearly than ever before, to extend "from the river to the ends of the earth."

The thanks of the missionary world are due to the London committee for having called the late Conference, for the hospitality and manifold courtesies shown to foreign delegates ; while universal and most earnest praise should be rendered to the God of missions for the broadening scale on which he is inspiring his people to engage in this work, and for the increasing success which attends their labors.

BRITISH CHRISTIANS AND ASIA MINOR.

IN view of the new relations into which Asia Minor has been brought to Great Britain, it has seemed both wise and proper to make an appeal to British Christians to supplement the work in progress under the direction of the American Board. This was one object of the delegation in visiting London to attend the General Missionary Conference. Though the financial condition was by no means favorable, and the public mind was distracted by the impending war with Afghanistan, yet the hearty indorsement of the effort by some of the most eminent names in the country, as the Earl of Shaftesbury, Lord Stratford de Redcliffe, Lord Lawrence, the Bishop of Durham, Dr. Allon, Dr. Fraser, Sir William Muir, and others, led to the issue of the appeal near the close of November. Messrs. Baring Bros. & Co., for many years the honored bankers of the Board, kindly consented to receive and put to the credit of the Board, without charge, any funds that might be contributed. Whatever else may come of the effort, which the exigency of the case seemed to call for, in justice to all interests involved,

something will have been done to acquaint leading English minds more fully with the work of American Christians, in introducing those moral forces necessary to the success of any political reforms, to say nothing of the moral renovation of the Empire.

The Board will continue its purely evangelical efforts as heretofore, and enlarge them, if possible, to meet the urgent calls from many quarters ; but the evangelical communities suffering from the exactions of the government and general prostration of business, and from other miseries attendant upon the recent war, while making most commendable efforts to help themselves, are quite unable to provide suitable places of worship, or such institutions as they need for the proper education of their youth. Many communities have become so impoverished as to be quite unable at present to provide adequately for their teachers and preachers. Pecuniary assistance is needed in the directions thus indicated, to help them tide over the present distress. In no way can British Christians more fitly express their interest in these struggling evangelical communities, scattered throughout the entire field from the Bosphorus to the Tigris, than by thus helping them in their time of need. As the various agencies for carrying forward the work of a Christian civilization in that portion of the Empire are complete, and never in better working order than now, there is no occasion for any other missionary society to enter the field, but only to supplement wisely the work begun, and carried forward thus far so successfully, by American Christians.

CENTRAL AFRICA.

AT the recent meeting of the American Board at Milwaukee, the Committee to whom was referred that portion of the Annual Report relating to the Zulu mission, presented a report in which they referred to the recent providential movements in the exploration, and, to some extent, the opening of Central Africa ; to the new missions undertaken by several English Societies in the interior of that continent ; to the suggestions, and even requests, which have come to the Board in several forms from England, to coöperate in such efforts for Africa's redemption, by establishing a mission or missions in some portion of its interior ; especially to the generous offer of Mr. Arthington, of Leeds, to give £1,000 towards such an enterprise, and recommending the adoption of the following resolution, which was passed by the Board : —

“That they (the Prudential Committee) consider the expediency of issuing an appeal to the American public, to create a special fund to enable the Committee to respond to the proposal of Mr. Arthington, and to the coördinate invitation of Missionary Societies of Great Britain ; to the end that the American people may bear their part with their British brethren in the spiritual redemption of Africa.” Preceding the report on the Zulu mission, Dr. M. McG. Dana, of St. Paul, Minnesota, made an able and earnest address, arguing that, for many reasons, and specially in view of the fearful wrongs heretofore inflicted upon the people of Africa, American societies and

American Christians should unite with those of Great Britain in prompt and vigorous efforts to plant the institutions of the gospel in the heart of the continent.

The Prudential Committee at its meeting, October 15, appointed a sub-committee to take this matter into careful consideration, and report. The substance of that report is herewith presented for the thoughtful perusal of all interested in our missionary work. It presents some of the difficulties of attempting a bold advance into new fields when the whitening harvest upon the fields already occupied, is perishing for lack both of laborers and of the funds necessary for their support.

THE APPEAL OF MAJOR MALAN.

On the 29th of January last, Major Malan, formerly of the English Army, but who has acted for some years past with much efficiency and success, as an evangelist in Southern Africa, came before the Prudential Committee (having, as he stated, come from England with that special purpose in view), and read carefully prepared statements, urging the Committee to take steps for the establishment of a mission in Central Africa. His paper was referred to a sub-committee, who, at the next regular meeting of the Prudential Committee (February 5), presented a report on the subject, containing a review of what had been done by the Board in Africa, showing that for many years the Board had looked with great interest upon that continent and the claims of its people upon the Christian Church; that a mission was commenced in Western Africa in 1833, with a view to the interior, upon which mission more than \$165,000 had been expended before it was transferred to the Presbyterian Board in 1870; that upon the Zulu mission, in Southern Africa, more than \$600,000 have been expended; and that, several years ago, the attention of that mission was specially called by the Prudential Committee to the importance of organizing for a movement inland, with a band of native helpers, — a proposal which had not been lost sight of, either by the Prudential Committee or the mission.

That sub-committee recommended that further information be sought in relation to this whole subject, and that the paper of Major Malan be printed, for use by the Secretaries of the Board, with such other statements as the Secretaries might deem desirable. "Beyond that," their report states, "it seems to us we must await further indications of Divine Providence. The undertaking is one that will involve great hardship and great pecuniary cost. With our present average annual income, we should not feel authorized to enter upon such an expensive and untried field." But their report goes on to suggest the possibility, and perhaps to intimate the hope, that some liberal Christians may soon appear in the United States who will follow the example of Mr. Arthington in England, and provide means, outside the regular income of the Board, which would warrant such an undertaking.

The "Appeal" by Major Malan, with a map of Equatorial and Southern Africa, and this report of the sub-committee, were published in the "Missionary Herald" for April last, and were also printed as a pamphlet, for special use. In the May "Herald," additional statements by Major Malan were also published; in July the "Herald" contained an article on "The

Proposed Mission to Central Africa," and a special place was given to the acknowledgment of donations for this object. In September the letter of Mr. Arthington, offering to give the Board £1,000 (\$5,000) for such work in Africa, if the Board would undertake to occupy a specified section of the interior, was also published, with some words of appeal for responsive contributions from "large-hearted men of wealth in America."

RESULTS THUS FAR.

The place for acknowledging such donations has been kept ready in the "Herald." Up to this time, however, the whole amount received for this object has been only \$308.72!! One individual in Massachusetts, connected not with our own denomination but with the Episcopal Church, has also offered to give \$500 toward such a mission if the Board will enter upon the work. But the whole amount thus far given or offered in this country for this proposed mission in Central Africa, is less than \$1,000. Yet to enter upon the work with any suitable efficiency, would probably involve an expense within the first year of not less than 20,000 or 25,000 dollars, and the continued expense for many years, of a sum not much smaller annually.

The Prudential Committee have just been called to consider the estimates of needed appropriations for the year 1879 from their existing missions. They have also considered carefully the probabilities as to the income of the Board, and how much they may properly venture to appropriate, and the very painful result has been that they will feel constrained to strike off in some way — they do not yet see how — from the estimates forwarded by the missions, about \$50,000, — not far from one fourth of the whole amount aside from the salaries of their missionaries!

IMPORTANCE OF THE WORK.

Respecting the importance of Central Africa as a field for Christian missions, and the special call of Providence to the Christian church to occupy that field, there can be no doubt or difference of opinion, while the peculiar relations of that continent to our own, and the position of the Zulu mission of the American Board, at a point so especially favorable for an advance toward the center of the continent, seem to emphasize that call as addressed to our own churches. Nothing but men and money would seem to be wanting to justify the Prudential Committee in taking immediate steps to improve the long delayed opportunity of carrying the gospel through the length and breadth of that benighted land. But men, and especially money, are precisely what the Committee have not at their command. Whether the impoverishment of the churches, or the lack of interest in the missionary work, or both combined, have caused the falling off in the receipts of the Board, it is certain not only that no such increase of these receipts has taken place, as the progress of the work and the needs of our missions imperatively require, but there is actually a deficiency of contributions as compared with those available for our less extended operations in previous years. At the same time it has been imperatively enjoined upon us by our constituents that we should on no account incur the responsibility, or, so far as practicable, even the risk of a debt. Under these circumstances we have had

no alternative but to enforce the most painful economy and curtailment on all our missions during the past year, and so far as we can now judge, there is no encouragement whatever to hope for any abatement in this course of proceeding during the coming year. Should we be agreeably disappointed in this respect, it would be only too easy to appropriate large additional sums for those missions already in successful progress but hampered, burdened, and distressed by the want of adequate means for following up the openings of Divine Providence, and whose usefulness could be incalculably increased by a full supply of men and money which we are now so reluctantly compelled to withhold. As was stated, and not overstated at the annual meeting, an increase of \$100,000 in our annual contributions would not do more than enable us to occupy the enlarged field which has been opened before us in missions already established.

Every dollar, and far more than every dollar which we can hope to receive during the coming year from the American churches, will be needed to save existing missions from actual distress, and to carry on the work already in progress, not, indeed, as it should be carried on, but at least so as not to shut up doors now open before us, or to discourage workers now in the field, by failing to meet their most necessary requirements.

Your Committee would therefore recommend that every effort be made to place the Zulu mission on the most efficient footing, so that it may serve as a point of departure and support for those missions to Central Africa which we hope to see undertaken so soon as the pecuniary prospects of the Board, and the prior claims of its existing missions, may permit.

REV. ANDREW ABRAHAM.

THIS faithful missionary, who entered the service of the Board in 1849, died at his station, Mapumulo, Natal Colony, on the 13th of September last. His death was wholly unexpected, having been caused by disease of the heart. One of the first missionaries among the Zulus, Mr. Abraham had experienced all the trials of a pioneer, patiently and hopefully waiting many years for the fruits which, at last, he was permitted to see. One of his associates from the beginning, Mr. Tyler, writes thus of him:—

“I cannot adequately express what our departed brother was to his family, our mission, the native church he had gathered from heathenism, and a multitude of ignorant heathen who saw in him an example of the Christianity he taught. I am quite sure he never had an enemy, among whites or blacks. As we were entering the native chapel last Sabbath, a Zulu chief, by whose urgent invitation he was induced to go originally to that outpost of heathenism, remarked, ‘Our father never spoke to us an unkind word.’ This was saying a great deal for one whose patience and faith had been tried twenty-nine years by Zulu heathen. For unvarying kindness of heart, conscientiousness in the discharge of duty, evenness of temper, patience, and faith unshaken amid many trials, he was a man of whom no missionary society need be ashamed. He was a most valuable helper to the mission cause, on account of his patient, methodical, and diligent way of working.

As a translator of the Scriptures into the Zulu tongue, he had no superior in our mission. The present version of the Zulu New Testament, as revised by him, is a monument of his unwearied labor. To him had been committed the task of preparing the Old Testament for the press, and his desire to accomplish it satisfactorily to himself may have overtaken his brain and hastened his death."

To this tribute of his associate may appropriately be added an editorial notice taken from the "Natal Mercury," of September 19:—

"By Mr. Abraham's death the colony has lost a true type of missionary. If a kindly heart, a simple mind, an earnest faith, a zealous purpose, and a consistent life, are credentials for a minister of religion, then was the deceased divine a minister of the best type. It is sad to think how the old standards of the American mission are dropping off. For their consistent pursuit of their proper calling, and their persistent abstinence from political intermeddling, they deserve all credit and hearty esteem. It will not be easy to replace Mr. Abraham, but we doubt not that there are many eager aspirants in the great country to which this mission owes its origin and its existence, who will be ready to fill up the vacant places left by the vanished veterans. If the recruits follow in the footsteps of their predecessors they will not do badly."

The veterans are falling, but Africa still remains to be conquered in the name of Christ. Who will take up the work?

STATIONS OF THE A. B. C. F. M.

INQUIRIES are often made concerning the location of the stations of the Board and the pronunciation of names. In view of such inquiries the following list has been prepared, including a few of the more prominent out-stations. After the name of each mission, the date of its commencement is given:—

ZULU MISSION. (1835.)

<i>Stations.</i>	<i>Pronunciation.</i>	<i>Distance in Miles.</i>
Amanzimtote (Adams)	ah-mahn-zeem-to ^l -ty	22 S. W. of Port Natal.
Inanda (Lindley)	ee-nahn ^l -dah	20 N. W. of Port Natal.
Indunduma	een-doon-doo ^l -ma	120 W. of Port Natal.
Mapumulo	mah-poo-moo ^l -lo	55 N. of Port Natal.
Umtwalumi	oom-twah-loo ^l -my	70 S. W. of Port Natal.
Umvoti (Groutville)	oom-vo ^l -ty	40 N. N. E. of Port Natal.
Umzumbi	oom-zoom ^l -by	80 S. W. of Port Natal.
Umzunduzi	oom-soon-doo ^l -zy	30 W. of N. of Port Natal.

EUROPEAN TURKEY MISSION. (1858.)

Eski Zagra	es-kee-zah ^l -rah	200 N. W. of Constantinople.
Monastir	mon-as-teer ^l	400 W. of Constantinople.
Philippopolis	phil-ip-op ^l -o-lis	225 W. N. W. of Constantinople.
Samokov	sam-o-kove ^l	300 W. N. W. of Constantinople.

WESTERN TURKEY MISSION. (1836.)

Aiden	i-deen ^l	260 S. S. W. of Constantinople.
Baghchijik, or Bardezag	bahg-che-jik ^l , or bar-de-zag ^l	50 E. S. E. of Constantinople.

<i>Stations.</i>	<i>Pronunciations.</i>	<i>Distance in Miles.</i>
Broo'sa	broo'sa	57 S. S. E. of Constantinople.
Cesare'a	ses-a-ree'a	370 E. S. E. of Constantinople.
Constantinople.	kon'stan-te-nō'pl.	
Manisa	man-e-sah'	200 S. W. of Constantinople.
Marsovan	mar-so-vahn'	350 E. of Constantinople.
Nicomedia	nick'-o-me-dia	55 E. S. E. of Constantinople.
Sivas	se-vahs'	400 S. of E. of Constantinople.
Smyrna	smyr'na	200 S. W. of Constantinople.

CENTRAL TURKEY MISSION. (1847.)

Adana	ah'-da-nah	70 N. W. of Scanderoon.
Aintab	in'-tab	90 E. N. E. of Scanderoon.
Aleppo	a-lep'-po	90 S. E. of Scanderoon.
Antioch	an'te-ok	30 S. of Scanderoon.
Marash	mah-rahsh'	100 N. E. of Scanderoon.
Oo'rfa	oor'fah	180 E. N. E. of Scanderoon.

EASTERN TURKEY MISSION. (1836 at Trebizond.)

Arabkir	ar-ab-keer'	135 S. S. W. of Trebizond.
Bitlis	bit-lee's', <i>or</i> bit-lis'	250 S. E. of Trebizond.
Diarbekir	{ dee-ar-bee-keer', <i>or</i> } { dee-ar-bēkr' }	175 S. of Trebizond.
Erzroom	erz-room'	150 S. E. of Trebizond.
Harpoot	har-poot'	175 S. of Trebizond.
Mardin	mar-deen'	270 E. of S. of Trebizond.
Mosul	mo-sool'	450 S. S. E. of Trebizond.
Trebizond	treb-e-zond'	640 E. of Constantinople.
Van	vahn	300 S. E. of Trebizond.

MAHRATTA MISSION. (1813.)

Ahmednuggur	ah-med-nug'-ur	140 E. of Bombay.
Bombay	bom-bay'.	
Rahuri	rah-hoo'-re	25 N. W. of Ahmednuggur.
Satara	sat-tah'-rah	120 S. E. of Bombay.
Sholapur	sho-lah-poor'	200 S. E. of Bombay.

MADURA MISSION. (1834.)

Battalagundu	bat'-ta-la-goon'-doo	32 N. W. of Madura.
Dindigul	din'-de-gul	38 N. N. W. of Madura.
Madura	mad'-u-ra	270 S. W. of Madras.
Mana Madura	mah'-nah mad'-u-ra	30 S. E. of Madura.
Mandapasalai	mun'-da-pa-sah'-le	40 S. S. E. of Madura.
Melur	mail'-oor	18 N. E. of Madura.
Pasumalai	pus'-u-mah-le	3 S. W. of Madura.
Periakulam	per-i-a-koo'-lum	45 W. N. W. of Madura.
Pulney	pul'-ney	70 N. W. of Madura.
Tirumangalam	tir-oo-mun'-ga-lum	12 S. W. of Madura.
Tirupuvanam	tir-oo-poo'-va-num	12 S. E. of Madura.

CEYLON MISSION. (Jaffna.) (1816.)

Batticotta	bat-ty-kot'ta.
Chavagacherry	chav'a-ga-cher-ray.
Manepy	man'-e-pai
Oodoopitty	oo'-doo-pit-ty.
Oodooville	oo'-doo-vill.
Panditeripo	pan'-de-ter-i-po.
Tillipally	til'-le-pal-ly.

FOOCHOW MISSION. (1847.)

<i>Stations.</i>	<i>Pronunciations.</i>	<i>Distance in Miles.</i>
Foochow	foo-chow'.	
Nantai	nan-ti'	Suburb of Foochow.
Shau-wu	shou-woo'	150 N. W. of Foochow.

NORTH CHINA MISSION. (At Shanghai, 1854; Tientsin, 1860.)

Kalgan	kal'-gan	125 N. W. of Peking.
Pao-ting-fu	pow-ting-foo'	120 S. W. of Peking.
Peking	pe-king'.	
Tientsin	tyen-tsin'	80 S. E. of Peking.
Tung-cho	toong-chow'	12 E. of Peking.
Yu-cho	yu-chow'	125 W. of Peking.

JAPAN MISSION. (1869.)

Akashi	a-kah'-shi	12 W. of Kobe.
Annaka	an-nah'-ka	80 N. W. of Yedo.
Hiogo	he-o'-go	Adjoining Kobe.
Kioto	ke-o'-to.	225 W. S. W. of Yedo.
Kobe	ko'-bay	40 S. W. of Kioto.
Osaka	o'-sa-ka	20 E. of Kobe.
Tokio, <i>or</i> Yedo	to-ke'-o	10 N. N. E. of Yokohama.
Yokohama	yo-ko-hah'ma.	

MICRONESIA MISSION. (1852.)

Apaiang	ap-py-ahng'	5,000 S. W. of San Francisco.
Ebon	ay-bone'	350 N. W. of Apaiang.
Kusaie	koo-sy'-ay	700 W. N. W. of Apaiang.
Ponape	po'-nah-pay	1,000 W. N. W. of Apaiang.
Mortlock Islands		300 W. S. W. of Ponape.

DAKOTA MISSION. (1835.)

Bogte (Dakota)	bög	350 W. of St. Paul.
Fort Berthold (Dakota)		450 W. N. W. of St. Paul.
Santee Agency (Nebraska)		275 S. W. of St. Paul.
Sissiton Agency (Dakota)		180 W. of St. Paul.

WESTERN MEXICO MISSION. (1872.)

Guadalajara	gwah-da-la-hah'-ra	275 N. N. W. of Mexico.
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SPANISH MISSION. (1872.)

Santander	sahn-tahn-dair'	207 N. of Madrid.
Zaragoza	sah-ra-gos'-sa	176 N. E. of Madrid.

AUSTRIAN MISSION. (1872.)

Brünn	broon	70 N. N. E. of Vienna.
Gratz	grahts	130 S. W. of Vienna.
Prague	prahg, <i>or</i> prāg	160 N. N. W. of Vienna.

STATISTICS OF THE MISSIONS — 1877-78.

MISSIONS.	When commenced.	Stations.	Out-stations.	AMERICAN LABORERS.			NATIVE LABORERS.				Number of Churches.	Added last year by profession.	Whole Number of Members.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding-Schools and Seminaries.	Pupils in Common Schools.	Whole Number under Instruction.		
				Ordnained Missionaries.	Men not ordained.	Women.	Total from the U. S.	Pastors.	Preachers & Catechists.	Teachers.								Other native helpers.	Total of Natives.
Zulu Mission	1835	8	11	8	—	15	23	1	8	23	20	52	15	20	626	60	55	780 ¹	895
European Turkey Mission	1858	3	11	9	—	10	19	3	8	13	3	27	3	131	138 ¹	18	27	—	45
Western Turkey Mission	1836	6	88	24	1	37	62	17	30	118	54	219	30	81	1,509	77	250	3,647	4,430 ²
Central Turkey Mission	1847	2	30	7	—	13	20	16	5	56	10	87	26	159	2,606	23	33	2,314	2,497 ²
Eastern Turkey Mission	1836	4	102	11	1	21	33	22	32	99	33	186	33	94	1,804	108	97	3,582	4,261 ²
Mahratta Mission	1813	5	55	10	1	12	23	14	4	52	43	113	23	92	1,014	9	88	801	898
Madura Mission	1834	11	171	11	—	16	27	18	101	156	11	286	32	112	1,978	39	96	2,955	3,090
Ceylon Mission	1816	7	17	5	—	9	14	8	16	17	25	66	12	69	827	56	86	7,921	8,063 ³
Foochow Mission	1847	3	16	5	2	8	15	2	22	9	5	38	11	21	182	13 ¹	29	71	113
North China Mission	1854	6	—	12	1	16	29	—	9	—	5	14	7	55	293	23	20	11	54
Japan Mission	1869	3	5	12	3	24	39	2	12	8	—	22	10	77	319	109	57	—	166
Micronesia Mission	1852	11	9	6	1	6	13	17 ⁴	7 ⁴	3	8	35	34	353	1,600 ¹	40 ¹	—	1,500 ¹	1,540 ¹
North Pacific Institute	1872	—	—	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—
Western Mexico	1872	1	1	3	—	2	5	—	1	—	—	1	2	50 ¹	225 ¹	—	—	—	—
Spain	1872	2	—	2	—	2	4	—	2	3	3	8	2	—	150	—	—	—	—
Austria	1872	3	4	3	—	3	6	—	6	—	6	12	—	—	—	—	—	—	—
Dakotas	1835	4	9	4	1	8	13	6	—	3	3	12	8	29	583	30	39	400	469
Total		79	529	135 ⁵	11	203 ⁵	347	126	263	560	229	1,178	248	1,225	13,854	605	877	23,982	26,521

¹ Some numbers, in a few of the mission fields, have been partly estimated, owing to defective returns.

² Including some adults not in any of the schools.

³ The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

⁴ Including Hawaiians.

⁵ Not including those still supported at the Sandwich Islands.

MISSIONARIES OF THE BOARD.

THE following List presents the Names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected. The names, under each mission, are inserted in the order of missionary service.

Zulu Mission.

Rev. David Rood, Umvoti.
 Mrs. Alzina V. Rood, "
 Rev. William Ireland, Amanzimtote.
 Mrs. R. O. Ireland, "
 Rev. Josiah Tyler, Umsumduzi.
 Mrs. Susan W. Tyler, "
 Mrs. Sarah L. Abraham, Mapumulo.

Rev. Stephen C. Pixley, Inanda.
 Mrs. Louisa Pixley, "
 Rev. Elijah Robbins, Amanzimtote.
 Mrs. Addie B. Robbins, "
 Rev. Henry M. Bridgman, Umzumbi.
 Mrs. Laura B. Bridgman, "
 Mrs. Mary K. Edwards, Inanda.
 Miss Gertrude R. Hance, Umvoti.

Miss Laura A. Day, Amanzimtote.
 Rev. Myron W. Pinkerton, Indunduma.
 Mrs. Laura M. Pinkerton, "
 Rev. Charles W. Kilbon, Umtwalumi.
 Mrs. Mary B. Kilbon, "
 Miss Mary E. Pinkerton, Umzumbi.
 Miss Fannie M. Morris, Inanda.
 Miss Martha E. Price, "

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
 Mrs. Martha J. Riggs, Constantinople.
 Rev. James F. Clarke, Samokov.
 Mrs. Isabella G. Clarke, "
 Rev. Lewis Bond, Jr., Philippopolis.
 Mrs. Fannie G. Bond, "
 Rev. William E. Locke, Samokov.
 Mrs. Zoe A. M. Locke, "
 Miss Esther T. Maltbie, "
 Rev. George D. Marsh, Philippopolis.
 Mrs. Ursula C. Marsh, "
 Rev. J. W. Baird, Monastir.
 Mrs. Ellen Baird, "
 Rev. J. Henry House, Samokov.
 Mrs. Addie S. House, "
 Rev. Edward W. Jenney, Monastir.
 Mrs. Kate M. Jenney, "
 Rev. Theodore L. Byington, Constantinople.
 Mrs. Margaret E. Byington, "
 Miss Ellen M. Stone, Samokov.

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
 Mrs. Sarah A. H. Wood, "
 Rev. Edwin E. Bliss, D. D., "
 Mrs. Isabella H. Bliss, "
 Rev. Justin W. Parsons, Nicomedia.
 Mrs. Catharine Parsons, "
 Rev. Wilson A. Farnsworth, D. D., Cesarea.
 Mrs. Caroline E. Farnsworth, Cesarea.
 Miss Maria A. West, Smyrna.
 Rev. Sanford Richardson, Broosa.
 Mrs. Rhoda A. Richardson, "
 Rev. Ira F. Pettibone, Constantinople.
 Rev. Julius Y. Leonard, Marsovan.
 Mrs. Amelia A. Leonard, "
 Rev. Joseph K. Greene, Constantinople.
 Mrs. Elizabeth A. Greene, "
 Rev. George F. Herrick, "
 Mrs. Helen M. Herrick, "

Rev. John F. Smith, Marsovan.
 Mrs. Laura E. Smith, "
 Miss Eliza Fritcher, "
 Rev. Henry T. Perry, Sivas.
 Mrs. Jennie H. Perry, "
 Rev. Theodore A. Baldwin, Constantinople.
 Mrs. Matilda J. Baldwin, "
 Rev. Charles C. Tracy, Marsovan.
 Mrs. Myra P. Tracy, "
 Rev. Lyman Bartlett, Cesarea.
 Mrs. Cornelia C. Bartlett, "
 Miss Sarah A. Closson, Cesarea.
 Mr. H. O. Dwight, Constantinople.
 Mrs. Ardelle M. Dwight, "
 Miss Flavia S. Bliss, Sivas.
 Rev. John Edwin Pierce, Nicomedia.
 Mrs. Lizzie A. Pierce, "
 Rev. Milan H. Hitchcock, Constantinople.
 Mrs. Lucy A. Hitchcock, "
 Rev. Edward Riggs, Marsovan.
 Mrs. Sarah H. Riggs, "
 Rev. J. O. Barrows, Constantinople.
 Mrs. Clara S. Barrows, "
 Miss Julia A. Rappleye, Broosa.
 Miss Laura Farnham, Nicomedia.
 Miss Phœbe L. Cull, Manisa.
 Miss Mary M. Patrick, Constantinople.
 Miss Fannie E. Washburn, Marsovan.
 Rev. A. W. Hubbard, Sivas.
 Mrs. Emma R. Hubbard, "
 Miss Electa C. Parsons, Nicomedia.
 Mrs. Cora W. Tomson, Constantinople.
 Rev. Marcellus Bowen, Manisa.
 Mrs. Flora P. Bowen, "
 Rev. Charles H. Brooks, Constantinople.
 Mrs. Fanny W. Brooks, "
 Mrs. C. P. Williams, "
 Rev. Daniel Staver, Cesarea.
 Mrs. Abbie S. Staver, "
 Miss Hattie G. Powers, Manisa.
 Miss Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Aintab.
 Mrs. Margaret R. Trowbridge, "
 Mrs. J. L. Coffing, Marash.
 Miss Myra A. Proctor, Aintab.
 Rev. Giles F. Montgomery, Marash.
 Mrs. Emily R. Montgomery, "
 Rev. L. H. Adams, Aintab.
 Mrs. Nancy D. Adams, "
 Miss Mary G. Hollister, Aintab.

Rev. Henry Marden, Marash.
 Mrs. A. M. Marden, "
 Miss Corinna Shattuck, Aintab.
 Rev. Americus Fuller, "
 Mrs. Amelia D. Fuller, "
 Miss Ellen M. Pierce, "
 Miss Charlotte D. Spencer, Marash.
 Rev. Thomas D. Christie, "
 Mrs. Sarah C. Christie, "
 Rev. James L. Fowle.
 Mrs. Carrie P. Fowle.

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.
 Mrs. Alzina M. Knapp, "
 Rev. O. P. Allen, Harpoot.
 Mrs. Caroline R. Allen, "
 Rev. Crosby H. Wheeler, "
 Mrs. Susan A. Wheeler, "
 Rev. Herman N. Barnum, D. D., "
 Mrs. Mary E. Barnum, "
 Rev. Moses P. Parmelee, M. D., Erz-
 room.
 Mrs. Julia F. Parmelee, Erzroom.
 Miss Hattie Seymour, Harpoot.
 Rev. Henry S. Barnum, Van.
 Mrs. Helen P. Barnum, "
 Rev. A. N. Andrus, Mardin.
 Mrs. Olive L. Andrus, "
 Miss Charlotte E. Ely, Bitlis.
 Miss M. A. C. Ely, "
 Miss Cyrene O. Van Duzee, Erzroom.
 Rev. R. M. Cole, "
 Mrs. Lizzie Cole, "
 Rev. George C. Reynolds, M. D., Van.
 Mrs. Martha W. Reynolds, "
 Miss Caroline E. Bush, Harpoot.
 Rev. J. E. Scott, Van.
 Mrs. Annie E. Scott, "
 Daniel M. B. Thom, M. D., Mardin.
 Mrs. L. H. Thom, "
 Miss Sarah E. Sears, "
 Miss Clarissa H. Pratt, "
 Rev. John K. Browne, Harpoot.
 Mrs. Leila Browne, "
 Rev. Willis C. Dewey, Mardin.
 Mrs. Seraphina S. Dewey, "
 Miss Mary F. Bliss, Erzroom.

Mahratta Mission.

Rev. Samuel B. Fairbank, D. D., Ahmed-
 nuggur.
 Rev. Lemuel Bissell, D. D., Ahmednug-
 gur.

Mrs. Mary E. Bissell, Ahmednuggur.
 Rev. Charles Harding, Sholapur.
 Mrs. Elizabeth D. Harding, Sholapur.
 Rev. Henry J. Bruce, Satara.
 Mrs. Hepzibeth P. Bruce, Satara.
 Rev. S. R. Wells, Panchgani.
 Mrs. Mary L. Wells, "
 Rev. Charles W. Park, Bombay.
 Mrs. Anna M. Park, "
 Rev. Richard Winsor, Satara.
 Mrs. Mary C. Winsor, "
 Miss Sarah F. Norris, M. D., Bombay.
 Rev. Robert A. Hume, Ahmednuggur.
 Mrs. Abbie S. Hume, "
 William O. Ballantine, M. D., Rahuri.
 Rev. Edward S. Hume, Bombay.
 Mrs. Charlotte E. Hume, "
 Rev. Lorin S. Gates, Sholapur.
 Mrs. Frances A. Gates, "
 Miss Emma K. Ogden, M. D., "

Madura Mission.

Mrs. Emily F. Tracy, Tirupuvanam.
 Rev. John Rendall, Madura.
 Rev. James Herrick, Tirumangalam.
 Mrs. Elizabeth H. Herrick, "
 Rev. John E. Chandler, Pulney.
 Mrs. Charlotte H. Chandler, "
 Rev. Thomas S. Burnell, Melūr.
 Mrs. Martha Burnell, "
 Rev. Joseph T. Noyes, Periakulam.
 Mrs. Elizabeth A. Noyes, "
 Mrs. Sarah B. Capron, Madura.
 Rev. Edward Chester, M. D., Dindigul.
 Mrs. Sophia Chester, "
 Rev. George T. Washburn, Pasumalai.
 Mrs. Eliza E. Washburn, "
 Miss Martha S. Taylor, Mandapasalai.
 Rev. William S. Howland, "
 Mrs. Mary L. Howland, "
 Rev. John S. Chandler, Battalagundu.
 Mrs. Jennie E. Chandler, "
 Mrs. Judith M. Minor, "
 Miss Henrietta S. Chandler, Pulney.
 Rev. James E. Tracy, Tirupuvanam.
 Mrs. Fannie S. Tracy, "
 Miss Henrietta S. Rendall, Madura.
 Rev. John P. Jones, "
 Mrs. Sarah A. Jones, "

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
 Rev. William W. Howland, "
 Mrs. Susan R. Howland, "

Rev. Eurotas P. Hastings, Batticotta.
 Mrs. Anna Hastings, "
 Miss Harriet E. Townshend, Oodoo-
 pittu.
 Miss Hester A. Hillis, Panditeripo.
 Rev. Thomas S. Smith, Tillipally.
 Mrs. Emily M. Smith, "
 Rev. Samuel W. Howland, Oodoopittu.
 Mrs. Mary E. K. Howland, "
 Miss Susan R. Howland, Oodooville.

Foochow Mission.

Rev. C. C. Baldwin, D. D., Foochow.
 Mrs. Harriet F. Baldwin, "
 Rev. Charles Hartwell, Nantai.
 Mrs. Lucy E. Hartwell, "
 Rev. Simeon F. Woodin, "
 Mrs. Sarah L. Woodin, "
 Miss Adelia M. Payson, "
 D. W. Osgood, M. D., "
 Mrs. Helen W. Osgood, "
 Rev. J. E. Walker, Shau-wu.
 Mrs. E. A. Walker, "
 Rev. J. B. Blakely, "
 Mrs. Issabella V. Blakely, "
 Henry T. Whitney, M. D., "
 Mrs. Lurie Ann Whitney, "
 Miss Ella J. Newton, Nantai.

Mission to North China.

Rev. Henry Blodget, D. D., Peking.
 Mrs. Sarah F. R. Blodget, "
 Rev. C. A. Stanley, Tientsin.
 Mrs. Ursula Stanley, "
 Rev. Lyman D. Chapin, Tung-cho.
 Mrs. Clara L. Chapin, "
 Rev. Chauncey Goodrich, "
 Rev. Mark Williams, Kalgan.
 Mrs. Isabella B. Williams, "
 Miss M. E. Andrews, Tung-cho.
 Miss Mary H. Porter, Peking.
 Rev. Devello Z. Sheffield, Tung-cho.
 Mrs. Eleanor W. Sheffield, "
 Miss Naomi Diament, Peking.
 Rev. Isaac Pierson, Paot-ing-fu.
 Mrs. Sarah E. Pierson, "
 Miss Jane E. Chapin, Peking.
 Rev. Henry D. Porter, M. D., Tientsin.
 Rev. Arthur H. Smith, "
 Mrs. Emma J. Smith, "
 Miss Jane G. Evans, Tung-cho.
 Rev. William P. Sprague, Kalgan.
 Mrs. Margaret S. Sprague, "

Rev. William S. Ament, Paot-ing-fu.
 Mrs. Mary Alice Ament, "
 Rev. James H. Roberts, Peking.
 Mrs. Grace L. Roberts, "
 Mr. Willis C. Noble, "
 Mrs. Willa J. Noble, "

Japan Mission.

Rev. D. C. Greene, Yokohama.
 Mrs. Mary J. Greene, "
 Rev. O. H. Gulick, Kobe.
 Mrs. Ann E. Gulick, "
 Rev. J. D. Davis, Kioto.
 Mrs. Sophia D. Davis, Kioto.
 John C. Berry, M. D., Kobe.
 Mrs. Maria E. Berry, "
 Rev. M. L. Gordon, M. D., Kioto.
 Mrs. Agnes H. Gordon, "
 Rev. John L. Atkinson, Kobe.
 Mrs. Carrie E. Atkinson, "
 Miss Eliza Talcott, "
 Miss Julia E. Dudley, "
 Rev. H. H. Leavitt, Osaka.
 Mrs. Mary A. Leavitt, "
 Miss Mary E. Gouldy, "
 Rev. Wallace Taylor, M. D., Osaka.
 Mrs. Mary F. Taylor, "
 Miss Julia Gulick, Kobe.
 Rev. J. H. De Forest, Osaka.
 Mrs. Elizabeth S. De Forest, "
 Arthur H. Adams, M. D., "
 Mrs. Sarah C. Adams, "
 Miss Frances A. Stevens, "
 Rev. Dwight W. Learned, Kioto.
 Mrs. Florence H. Learned, "
 Miss Martha J. Barrows, Kobe.
 Miss Alice J. Starkweather, Kioto.
 Mr. DeWitt C. Jencks, Kobe.
 Mrs. Sarah M. Jencks, "
 Miss Julia A. Wilson, Kioto.
 Miss H. Frances Parmelee, Kioto.
 Rev. W. W. Curtis, Osaka.
 Mrs. Delia A. Curtis, "
 Miss Virginia A. Clarkson, Kobe.
 Rev. John T. Gulick, "
 Rev. Otis Cary, Jr.
 Mrs. Ellen M. Cary.
 Rev. R. Henry Davis.
 Mrs. Frances W. Davis.
 Rev. James H. Pettee.
 Mrs. Isabella W. Pettee.
 Miss Fannie H. Gardner, Osaka.

Micronesia.

Rev. Albert A. Sturges, Ponape.
 Mrs. Susan M. Sturges, "
 Rev. Hiram Bingham, Jr., at Honolulu.
 Mrs. Minerva C. Bingham, "
 Rev. Joel F. Whitney, Ebon.
 Mrs. Louisa M. Whitney, "
 Rev. Robert W. Logan, Ponape.
 Mrs. Mary E. Logan, "
 Mr. Frank E. Rand, "
 Mrs. Carrie T. Rand, "
 Rev. Edmund M. Pease, M. D., Ebon.
 Mrs. Harriet A. Pease, "

North Pacific Missionary Institute.

Rev. Charles. M. Hyde, D. D., Honolulu,
 S. I.
 Mrs. Mary Knight Hyde, "

Dakota Mission.

Rev. S. R. Riggs, LL. D., Sissiton Agency, Dak.
 Mrs. Annie B. Riggs, " "
 Rev. Alfred L. Riggs, Santee Agy., Neb.
 Mrs. Mary B. Riggs, " " "
 Mr. Wyllys K. Morris, Sissiton Agency, Dak.
 Mrs. Martha Riggs Morris, " "
 Rev. Thomas L. Riggs, Bogue, Dak.
 Miss Mary C. Collins, " "
 Miss Martha A. Shepard, Santee Agency, Neb.
 Rev. Charles L. Hall, Fort Berthold.
 Mrs. Emma C. Hall, " "
 Miss Myra Calhoun, " "

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
 Mrs. Edna M. Watkins, "
 Rev. John Edwards, "

Mrs. Mary J. Edwards, Guadalajara.
 Rev. James K. Kilbourn, "

Mission to Spain.

Rev. William H. Gulick, Santander.
 Mrs. Alice Gordon Gulick, "
 Rev. Thomas L. Gulick, Zaragoza.
 Mrs. Alice Walbridge Gulick, "

Mission to Austria.

Rev. H. A. Schaufler, Brünn.
 Mrs. Clara E. Schaufler, "
 Rev. A. W. Clark, Prague.
 Mrs. Nellie M. Clark, "
 Rev. Edwin A. Adams, "
 Mrs. Caroline A. P. Adams, "

Missionaries Resident at the Hawaiian Islands.

Mrs. Maria P. Chamberlain, Honolulu.
 Rev. Dwight Baldwin, M. D., "
 Rev. Lorenzo Lyons, Waimea.
 Mrs. Lucretia G. Lyons, "
 Rev. David B. Lyman, Hilo.
 Mrs. Sarah B. Lyman, "
 Rev. William P. Alexander, Wailuku.
 Mrs. Mary Ann Alexander, "
 Mrs. Ursula S. Emerson, Waiialua.
 Mrs. Rebecca H. Hitchcock, Honolulu.
 Rev. Lowell Smith, D. D., "
 Mrs. Abba W. Smith, "
 Mrs. Mary E. Parker, "
 Rev. Titus Coan, Hilo.
 Mrs. Lois S. Johnson, Waioli.
 Rev. Elias Bond, Kohala.
 Mrs. Ellen M. Bond, "
 Rev. J. D. Paris, Honolulu.
 Mrs. Mary C. Paris, "
 Rev. James W. Smith, M. D., Koloa.
 Mrs. Melicent K. Smith, "

LETTERS FROM THE MISSIONS.

Micronesian Mission.

ILLNESS OF MRS. STURGES.

A LETTER has been received from Rev. R. W. Logan, dated Kenan, Ponape, April 8, 1878. He speaks of the serious prostration in health of Mrs. Sturges, and of a hope that had been entertained that an opportunity would occur for her to

take passage to Japan. In this they were disappointed, and fears are expressed that Mrs. Sturges may not hold out until the return of the "Morning Star." Mr. Logan writes:—

"When a life thus hangs in the balance, we cannot but wish that matters could be so arranged that the 'Morning Star' could make two trips a year.

This, of course, would involve additional expense, but might not the expense be more than made up by increased efficiency in the work, and by the increased comfort of the missionary families.

"So far as food is concerned, we on Ponape get along very well, because we have so much fresh native food, though we often have hard work to keep our flour, etc., from walking away; but on the Coral Islands, more frequent supplies would be a real blessing."

DEFECTION.

"In our work there is nothing specially important. We have been sorely tried by the defection of Deacon Boaz. He was the senior deacon, quite a high chief, and a man of influence. He had for some time caused me much pain by his half-heartedness. After the *Star* went away, he became angry, and deliberately went into wickedness. We have had grievous falls before, but no case of deliberate defection. We bore with him for some time, but at last were compelled to excommunicate him, and with him go eight or ten of his followers who were church members."

ENCOURAGEMENT.

"There is nothing especially discouraging in all this, and we are specially encouraged by the willingness of two families to engage in the foreign work. We have been exceedingly anxious that some from our Kenan church should engage in this work, and our prayers seem likely to be answered.

"By a little trading schooner, lately in from a cruise to the westward, we have reports that the people of Nama, a low island near Ruk, have built a church in the hope of having a teacher by and by; also, that the people of Nukuor, a small islet a short distance southwest of us, have thrown aside their idols. This is the only island near us on which idols have recently been worshiped. Ruk is also open, as traders have already gone there to live.

"Thus the Lord sets before us an open door. May He enable us to enter

in. We feel as if we could now ask nothing better than to be permitted in reasonable health to work on here."

ANTICIPATIONS.

"The news from Providence sends a ripple of joy all around the world. May God grant that the missionary revival, which certainly was begun there, may broaden and deepen until the dear old Board shall be in receipt of a round million a year, and the missionary force be doubled. The earth is the Lord's. Why are we so slow to win it for Him?"

"We hope that ere long Yap may be occupied by white missionaries, and then native converts ought to complete the evangelization of Micronesia. We have reason to hope that the number of our Ponapeans in the foreign field will go on increasing in an accelerating ratio."

Japan Mission.

THE TRAINING SCHOOL AND THE "HOME."

REV. J. D. DAVIS, writing from Kioto, October 5, says:—

"Our training school is full, and we have put the overflow, some fifteen young men, in Mr. Learned's old house. But that is soon to be pulled down, and what next we know not. We are learning to trust.

"The girls' school in the 'Kioto Home' has opened most auspiciously. The mission, a year and a half ago, placed the limit of boarding pupils in the school at fourteen. It was fully up to that number the first day, and several have been since turned away. They come from every direction, many of them from a distance of 300 miles. How soon the mission will remove the restriction as to numbers I know not.

"The first time I visited the 'Home' after the opening of the school, and saw the earnest company assembled there, and the bright, airy, cheerful rooms lighted up with earnest human faces, gathered to learn of Jesus in a Christian home, I felt that my prayers and

hopes and labors for that school were answered."

PROGRESS AT ANNAKA AND AKASHI.

Mr. Jencks wrote from Kobe, October 7: —

"Mr. Greene and his family have just completed a very pleasant trip across the empire. Stopping for a short time at Annaka, he had the privilege of examining, baptizing, and receiving fourteen members to the church organized there by Mr. Neesima last April; giving them now a total of forty-four members.

"On the 15th of this month we are invited by the Christians in Akashi to go there and organize them into a church. This is the town about ten miles west of Kobe, where Mr. Atkinson, Miss Dudley, and others have been occasionally, where Yamada, the doctor who was robbed here, went to reside and preach, and where the Kobe, Tamon Dori, and Hiogo churches have taken turns in sending delegates to preach. There are seventeen who wish to be baptized, and some ten others who are interested. The church desires Yamada to become their pastor, but he is determined to push on to new fields."

A CHRISTIAN CHURCH AND A BUDDHIST TEMPLE.

"Our new Kobe church building is nearly completed and will be a substantial, pleasant, and commodious edifice. Almost within stone's throw of this church a Buddhist temple is about completed, a vastly larger, costlier, and more imposing structure. So strange and close is the conflict now waging between the old and the new, the false and the true."

A DEFECTION.

"On the other hand we have things to note that are not pleasant. One of the Sasa Yama girls, of whom I wrote you as being sent down here to learn how to sing, how to begin and how to end a prayer, might have had too worldly a view of the matter. Being exposed to a peculiar pressure of family opposi-

tion, she has become very bitter against the truth and has written to one of the scholars in the Kobe Girls' School, claiming that the missionaries have broken their promises and are not to be trusted.

"The removal of Dr. Adams, to join his wife and child in California, has made a break in our ranks that will be felt much. We shall pray and hope that the change may do both the doctor and Mrs. Adams much good, and that they may both return soon."

THE PROGRESS IN JAPAN — AKASHI.

Mr. Atkinson, writing from Kobe, October 21, gives a later report of the work at Akashi, and of the organization of the church. He says: —

"You will be glad to know that the vine you helped to plant in Japan is alive and fruit-bearing. Five years ago I reached Kobe. At that time there was not a Japanese Christian in all this region. Mr. Greene had just begun public preaching in Kobe, and Mr. Davis had made a start in Sanda; but the hearers were few and very fearful, especially in Kobe. The would-be-hearer kept an eye out for police before entering the preaching place, and listened with one ear to the preacher and with the other to the street. Times have changed. Police may come, and police may go, but no hearer or would-be-hearer is in the least affected either by their presence or absence.

"We have now in this region *ten* churches. The tenth was organized last week — October 14 and 15 — by representatives from the other nine churches.

"The place in which this new church is organized is Akashi. It is distant from Kobe twelve and one half English miles. It is a castle town. Its population is about 15,000. It is not a place particularly progressive or aggressive in any direction. Work has been carried on there, off and on, about five years. Dr. Berry was the pioneer; Dr. Taylor, and Mr. Davis also, did something. The Kobe Christians have done a great deal, but the seed did not seem

to take root. For quite a good while the Kobe church rented a building on the main street of the city of Akashi. It also paid the traveling and hotel bills of the brethren who went down there every Saturday and stayed till Monday morning. There were always hearers, but whether any really believed or not we could not tell. The people evinced the strongest disinclination towards helping defray any expenses connected with Christian work among them. After giving them fair warning, I advised the Kobe church to withdraw from the place entirely. A year ago last spring all work was stopped. We did not go to see them: they did not come to see us."

A REVIVED WORK.

"Last fall, Miss Dudley and myself — accompanied by a native physician who is now the preacher to the new church — went to see if a movement could not be started anew, on a fresh and better basis. We met in the house of a man of rank who had recently become acquainted with one of our Kobe church members. The congregation consisted of most of the old time hearers, with some additions. After the sermon, I introduced the subject I had particularly in hand. I recited the history of work among them, together with a statement of the unsatisfactory results. I told them that if they wanted to be taught the momentous truths of God's Word, we were ready to teach them, and anxious to do so; but that we must have some satisfactory evidence that they wanted to be taught. I told them that I would consider as satisfactory evidence the providing of a place for regular preaching, and the entertainment of the persons who should come from Kobe, Tamon-dori, and Hiogo, to preach to them. The road expenses I knew the churches would pay for a time.

"One elderly man, a physician, began to say they were poor and could do nothing, — though he was abundantly able to carry the entire expense of the work himself, — when he was stopped by a young Samurai, who said, 'Had we

not better meet to-night, after the missionary has gone home, and discuss the matter?' His suggestion was adopted. I bade them good-by and returned.

"The result of the discussion was quite satisfactory. A preaching place was provided, and promises were given that the Japanese preachers should be entertained. Work was immediately renewed. Miss Dudley began to make regular visits. I also went occasionally. Last spring, quite early, the Lord put it into the heart of the native doctor already alluded to, to give up his practice here and go down to Akashi to live, in order to work for the people there. His labors and ours have been blessed of God. Last Tuesday, after a day and a half of very thorough examination of the candidates, by the representatives of the nine churches, nineteen persons were baptized and organized into a Christian church. The church is now known as 'The Church of Christ in Akashi.'"

A NATIVE ECCLESIASTICAL COUNCIL.

"But, perhaps, a little more particularity concerning the exercises of organization may be desirable. The pastor of the Nani-wa Church, Osaka, was elected moderator. The pastor of the Hiogo Church was made scribe. The examinations began on Monday afternoon, and with an intermission of an hour and a half for supper, were continued until nearly eleven o'clock at night. A prayer-meeting was appointed for seven o'clock, Tuesday morning. At eight o'clock the examinations were continued and lasted until half past ten. The women passed better examinations, on the whole, than the men. The men were very much more perturbed than the women, with the exception of one man, who is a Saul among them.

"One man had a brief reëxamination before the council, when it was by itself. This was the elderly physician who spoke of the poverty of the people a year ago. He was reëxamined, especially on the point of keeping a family tablet (which is ordinarily worshipped), and on the points of pride, willfulness,

and yielding to his hasty temper. He was dealt with kindly, but with a wisdom and heart-searching that were delightful to see. I thanked God from the depths of my heart that he was raising up men who could do such work in such a Christian way. The old man seemed to grow humble as a child during the process. It was a wonder to all.

"He brought his family memorial tablet to the church before the baptisms. He had the choice of burning it, or passing it into my hands. He preferred the latter way of disposing of it, and it is now in my possession."

SELF-SUPPORT.

"After this work was completed, and it was voted that the examined persons were, in human view, fit for baptism, the would-be church was asked concerning its provision for future existence and usefulness. It was replied that, for a church home, the building we were in had been rented, the church, of course, paying its own rent. After this, one of the members read an elaborate historical sketch of Christian work in Akashi. The question was then asked what had been done about a pastor and pastoral support. In response, another arose and read a call that had been given to the physician already named, asking him to become pastor's assistant, and offering him a salary that would barely buy his food. His reply of acceptance was read by another member.

"The council, after consultation, voted that the church should be organized. The whole work of organizing the church, and everything with the exception of baptizing the candidates, which I had been appointed to do, was done by the Japanese. The communion service was conducted by Mr. De Forest and Mr. O. H. Gulick.

"The day was one that will long be remembered with thankfulness. The faith of all was strengthened, and a new inspiration received.

"Of the nineteen members, eight are males, and eleven are females. The oldest is seventy-nine; the youngest is

thirteen. Eight more persons are expecting to unite with the church about New Year's."

North China Mission.

DEATH OF MRS. GOODRICH.

REV. CHAUNCEY GOODRICH, writing from Tung-cho under date of September 13, gives the sad intelligence of the death of Mrs. Goodrich on the 4th day of that month. Mrs. G. (formerly Miss Wheeler) had been connected with the mission in Japan, and was married in May last. With brightest anticipations of happiness and usefulness, Mr. and Mrs. Goodrich reached Tung-cho, August 19, where almost immediately Mrs. G. was prostrated with dysentery, and after twelve days death came.

Mr. Goodrich writes:—

"And now I sit alone, where I have sat alone so long, under a drapery of clouds through which no light could come if I did not believe in God. But I do believe in God, and, though my sorrow has struck me dumb, he keeps me quiet. Beyond my personal grief, it hurts me sore that her own fruitful work is suddenly cut short. But God knows it all, and when I think to write of it, I feel like Job, who could not even begin his argument with God.

"For myself, I pray for strength and grace to finish the work given me to do. I still rejoice, with a joy that takes hold of my deepest life, that I am permitted to preach the gospel in this land. During all the years, the one constant factor in my life has been a great joy to be in China, the field of fields for the grandest work the world holds."

CHINA'S NEEDS.

"Nearly one half of the heathen world is here (I repeat what is old), and is open to the gospel. It is time that this fact should take hold of the church. China is open, and Christian work is beginning to be more largely fruitful. For what more shall we wait? For an earnest invitation to come hither and preach the gospel? Would the world *ever* have in-

vited the Lord Jesus to visit and redeem her? And when he came it was first to a manger, and last to a cross. But his time had come, and I think his time has come for China. Doubtless there will be obstacles, but do faith and love fear obstacles? How long shall it be before we attempt the regeneration of China as we work to tunnel mountains, connect continents, belt the world with steam, or rise into the air with wings; with an enthusiasm that flames higher under seeming impossibilities. Do men find mountains that stand with their heads against the sky? They go *through* them. In the world of science and of commerce, the impossible is always becoming the historic. So ought it to be in the religious world, and China soon be converted to God. We want to belt this land with love and prayer and Christian work. The church ought to throw her arms about it, and love its millions back to God. Let no man who loves the Lord's work fear to face the sacrifice. How little, at its worst, is it to the pain He bore who endured the cross, despising the shame!"

AN APPEAL.

"Out of a pain too deep to write, I must send another appeal for China. I do not promise it shall be my last. It seems as if I had scarcely begun to write—can it ever be written?—the greatness and the urgency of China's need. Let students think again, and more earnestly and personally, of China. Let pastors and teachers keep China in their hearts and on their lips. Let fathers and mothers love China with a love that shall lead them to talk much of China to their children and to God,—with a love that shall make them think with desire of sending their sons and daughters hither. Let the church include China in her faith, take China to her heart, and win China for her God.

"If I add another sentence, it shall be for men who think, and who connect the work of the present with the results of the future. *The future of China is to be a large factor in the future of the world.*"

Madura Mission—Southern Hindostan.

THE RELIGIOUS MOVEMENT IN SOUTHERN INDIA.

MR. RENDALL, of Madura, under date of October 3, writes:—

"You have, doubtless, been much interested in hearing of the wonderful additions to the missions of the Gospel Propagation Society in Tinnevely and Ramnad. Bishop Sargent now writes that the Tinnevely mission of the Church Missionary Society has already received 8,700 new adherents. These additions are all in the southern part of Tinnevely. Mr. Horsley informs me that in his station, bordering on our mission, there are constant additions to the congregations in small numbers, but that there has been no coming in large numbers, as in the south. This is very much as it has been with us. We are receiving in many of our stations constant additions, and we hope that a work is now going on which will tell on the future of our mission. I am sure that this year will prove to be the most important year in our history, whether you regard the additions to our congregations or to our churches. We are very much pressed for funds. I have received three new congregations, and have heard of as many more applications. Indeed, had I the suitable men and the needed means, I could commence work with great hope of success in twenty villages without delay. May the Lord give the means.

"The price of grain still continues high, and we must continue to bear a very heavy burden in carrying on the work."

THE GOSPEL AT A HEATHEN FUNERAL.

Mr. Noyes of Periakulam (thirty-two miles northwest of Madura), writes of a tour made by himself and native pastors and catechists through the section west of his station. He gives an account of the ceremonies connected with the burning of a dead body. A brahmin officiated at the services, but, strange to say, Mr. Noyes was permitted to preach to the assembled friends of him who is the

“resurrection and the life.” Further on in the letter Mr. Noyes writes :—

“We made our next encampment in a large and flourishing settlement, quite off from any public road, in a wild and romantic region. I had visited this place a few months before, when I went to look at a location which had been offered to us for a school-house, and to see a school which the Christian teacher I had located there had gathered. Now I found a nice new building for a school and prayer house, a house for the teacher, and a good-sized, neat inclosure, surrounded by a wall, most of which had been completed without expense to the mission. Best of all, there was a fine Christian school of twenty-five bright-looking boys, and a congregation of seven families. This is one of five villages in that portion of my field in which new people have recently placed themselves under Christian instruction, amounting to thirty-five families. These were all visited on this tour, either by myself or the native pastors with me, besides a large number of heathen villages. Five similar itineracies have been conducted in this station since January, 359 villages and hamlets visited, and the gospel preached to 30,000 persons. The number of accessions from the heathen and the Roman Catholics, up to the present time, is about 450, (or 160 families), and 19 persons have been admitted to the church.”

ADDITIONS.

Mr. Herrick, of Tirumangalam (twelve miles southwest of Madura), wrote September 16:—

“During the last two weeks in June and the first week of July, I visited all but one or two of the Christian congregations connected with this station; the Lord’s Supper was administered in three different places. At the meeting in one of those places, nine adults were admitted to the church, and five children were baptized. Two of the adults are the wives of men before admitted to the church. Five children belonging to different places have since been baptized, and three persons living here at Tiru-

mangalam will probably be received to the church at our next communion season. At one of the places mentioned above several new members of the congregation, belonging to adjacent villages, attended meeting. While these additions have been made to the church, I regret to say that one man has been excommunicated. Having lost his wife last year, he married a heathen girl—a mere child in age—in the heathen way. He is himself about 60 years of age.”

MALLANKINARU.

“I need not repeat what I have already written about the dedication of the new church at Mallankinaru. [See *Herald* for November last.] On account of the famine, the people there petitioned the Native Evangelical Society to continue to give five rupees a month toward the support of their pastor till the first of April, when they will assume his whole support. On the evening after the dedication at Mallankinaru a prayer-house was dedicated in a village four or five miles northeast of them. It is a very different building from that at Mallankinaru, having mud walls and a thatched roof, but is much better than the first prayer-house built at that station.

“The meeting here was one of unusual interest to me. The Christians had invited several of their heathen neighbors and friends, among whom was the village magistrate, an aged brahmin, and another official of the same caste as most of the Christians, and also an older brother of two of them.”

CONFESSING CHRIST.

“Before the close of the meeting I gave an opportunity for any of the Christians who wished to speak. After a few remarks from the catechist, the man who first became a Christian rose in the presence of the brahmin, his own heathen brother, and others, and without shame or fear stated the reasons which led him to become a Christian. He is a man of considerable property, of respectable caste, and a good reader. I have not met with a more marked instance of a man having become a Chris-

tian from conviction. He united with the church at Mallankinaru two or three years ago, and for a good while has given a rupee a month towards the support of the catechist and teacher."

FAMINE AND RELIEF.

"Between the 22d of July and the 16th of August I spent fifteen days in the tent, for the double purpose of making known the gospel to the heathen and of distributing money furnished by the Famine Relief Committee among persons suffering from the famine. I was accompanied by from five to ten catechists, and the tent was pitched in six different places. Our plan was to go, two or three together, to the villages within comfortable reach of the tent, speak in one, two or three different places in each village, according to its size, take the names of persons showing special need of help, and tell them to come to the tent at a set time. We visited 134 different villages, and 8,740 people, exclusive of those who were assembled at the tent, were addressed. More than 1,000 rupees were given for the relief of about 5,000 persons, most of whom were widows, or women whose husbands were away, and children. Not a few of the children have neither father nor mother left to them. Large numbers showed the marks of severe suffering endured from want of food, and many, some of whom belonged to the higher castes, were sadly in need of clothing, which I was unable to give them."

THE GOSPEL IN THE VILLAGES.

"In one village about twenty miles from here we found four or five families who formerly lived in Tinnevely, and belonged to Christian congregations there. Three or four other families also expressed a desire for Christian instruction. I wish much to send a catechist or teacher to labor among them, but at present have neither a suitable person at command nor money for his support.

"The tent was once pitched near a

village in which there is a Christian congregation, the members of which came to the tent for a meeting one night, and two children were baptized. I was here visited by two men of a neighboring village who have recently declared themselves Christians. One is the head-man of his village, and the other a young man of high caste, who reads both prose and poetry with much fluency."

A NATIVE PASTOR.

Rev. J. E. Chandler, writing from Palani, September 24, says:—

"During the past month I have spent a week with the native pastor and three of the catechists, itinerating in the north-eastern part of this station district, where there have never been any Christians. One native pastor and a catechist from the Battalagundu station joined us, and gave us valuable assistance. We visited 56 villages, held 96 meetings, and addressed 2,795 adults.

"This pastor from Battalagundu has developed remarkably. He takes a high place as a preacher to the heathen, and his qualifications for training a Christian congregation are equally high. I went out with him among the heathen several times, and he never failed to command the attention of the crowds who came to hear us, and this, too, with the most plain and pointed evangelical truth.

"His well-worn pocket Bible and lyric book told the story. He always had them with him, and his Bible seemed as ready to open to the passages he wished to read as is Mr. Moody's. One of the lyrics (the leading thought of which is 'Jesus, my king and friend, rule over me'), he sang and explained beautifully, while the head men listened to his preaching and singing for more than half an hour, without making the slightest interruption. His example is having a very decided effect upon my catechists. New resolutions have been formed to study the Bible more, and make more use of it in addressing heathen audiences. God will honor his own word."

KEERANOOR.

“In my last letter I alluded hopefully to one village, Keeranoor, some twelve miles north of this, where I had placed a new catechist, who was also to teach a school. My expectations have not *all* been realized. I had the hope of receiving under Christian instruction some fifty or more families, but at present not more than twenty-five seem decided. Among these, I am happy to say, is a head man, who is a well-to-do farmer. Six or seven heads of families lost during the famine their land, their cattle, their jewels, and everything they possessed. The wealthy Mohammedans got possession and have become oppressors, depriving the Christians who *do* own land of their share of the water to irrigate their fields. Where hundreds of fields are watered from one large artificial reservoir, or from a channel leading out from the river, the water-claims become one of the fruitful sources of litigation. In this the rich always have an immense advantage over the poor.”

CHAPEL NEEDED.

“Most of the twenty-five families are doing well, daily attending prayers and learning Scripture lessons. They are anxious for a place of worship, and one is greatly needed. At present they meet under a temporary shelter, which the catechist has thrown out in front of his house. Land has been secured in an eligible place, and some of the heathen have offered to aid us. The building would cost some 300 rupees, and one hundred of this is the most I can expect to obtain from the people until they have had several years to recover themselves from the dire effects of the famine. How to get the 200 rupees, or even 150, is the question.”

ANOTHER VILLAGE.

“In a village five miles from here some twelve families have newly joined us. A friendly heathen has loaned the use of his cow-shed for a school. The house of the chief man who has joined us has a deserted weaver’s shed where

we hold meetings. Here, too, we have a bit of land, but no means of building. The old members of the congregation nearly all died off last year, one man alone remained, and his wife having no children, he has given notice that he must leave the congregation in order, according to the heathen fashion, to take another wife. It is often very disheartening to find how slight a hold Christian principle has upon men who have been catechumens for several years; especially when our rules, or rather the Bible rules, seem to them to conflict with their own interests. The process of sifting the precious from the vile is constantly going on.

“There are some twenty-four candidates for admission to the church at our next communion. Possibly we may not think best to receive them all so soon. We are much encouraged in our work, and we believe the Lord is working in Southern India as never before. ‘Finally, brethren, pray for us.’”

Eastern Turkey Mission.

CHEMISHGEZEK — OPPRESSION.

REV. J. K. BROWNE writes from Harpoot, September 25, of a tour taken by himself and Mr. Barnum, through the important cities and villages at the north, among the almost inaccessible anti-Taurus mountains. He says:—

“The second day’s journey brought us to that important center, Chemishgezek, with its ninety-five outlying villages, *ninety-two* of which, during the past year, are said to have been plundered by Koords. We found the work here hopeful and progressing, the brethren, in spite of the unparalleled burdens and exactions of government (?) and the prostration of trade, yet endeavoring to secure a place in another quarter for a second preaching place and school. The city was in no small excitement from the presence of a considerable body of soldiers, sent, ostensibly, to punish the Koords for their terrible depredations upon these helpless villages.

A sort of court of inquiry was then holding, composed of officers and sundry officials, but, like those of the past, the people regarded it as a farce, whose chief work would consist in the taking of bribes, the distortion or suppression of damaging evidence, and reporting the sufferings of the people as gross exaggerations or malicious inventions. This is the kind of redress given for most cruel oppression,—a sample of 'rigorous measures of reform now instituting throughout this renovated empire.' Never till our fellow Christians at home come to realize, in some measure, all this broken-spirited people have to endure from the grinding oppression of the dominant class; and, added to this, from the almost unchecked deprecations of the red-handed Koords, can they estimate how much, relatively, this people is doing for Christ and the Church. In view of their freedom from such oppressions, in view of their spiritual enlightenment and education and wealth, do our dear home churches do more? Do they do as much?"

EGIN — A WORKING CHURCH.

"Encouraged greatly at the state of things in Chemishgezek, after a day's stay we went on our way, crossing an arm of the Euphrates in the primitive fashion described by Xenophon, namely, on goats' skins inflated and bound together, we squatting on our baggage, and the native rower squatting and paddling at the other end (I cannot say grow, as the thing was quite square). Passing over our visit at several of the smaller villages, at some of which we found abundant occasion to thank God and take courage, we came, after a day of severe climbing, to the Swiss-like city of Egin, — 'the Spring,' — its houses embowered in trees and fairly clinging to the precipitous sides of the mountain. A magnificent perennial spring, or rather river, of ice-cold water, bursts forth from near the summit of the mountain, and supplies the city with far more water than can be used in its homes and mills, and in cleansing the streets; a

lavish abundance, comparable only with the hospitality we received from the brethren during our whole stay.

"But better than all this was the evidence on every side of the labors of a working pastor and a working church. Daily meetings at sun-rising, three Sabbath services, weekly prayer meetings for boys, and for young men and women, are held, while the teacher of the girls' school, beside her arduous duties in the school room, labors untiringly among the women.

"What impressed me very strongly was the fact that though the companies were large which assembled, evening by evening, at the different homes where we were entertained, almost the only subjects of conversation, for any length of time, were of a decidedly spiritual character. This was a species of evening parties as novel as profitable."

EDUCATION — ARMENIA COLLEGE.

"Yet in all this development of spiritual life and activity, the interests of education were not in the least neglected. Indeed, nowhere in our whole field have I seen such schools. The pastor has worked untiringly for their advancement. Conforming the course of studies to the requirements of our normal school and college, he hopes the graduates of his "Academy" will soon be able to enter our college, while those from the girls' school will enter our girls' school, perhaps two years in advance. When we see all this work accomplished in a few years, by the energy of a single man, who can estimate the result when our schools send out many such, yearly, in this great white field?"

"It is astonishing to observe the great influence Armenia College already is exerting, not only throughout our field, but in the regions beyond, from which we are beginning to have frequent requests for teachers and preachers. It will be, at least, two years from next spring before our first class can graduate, yet double the number in that class are called for, *this very fall*, to take the high schools which are springing up,

and which no longer are satisfied with the grade of teachers our normal school can furnish. Only last week we had a telegram from a great and historic city of this empire, imploring us to spare them a "collegian," if only for the winter. Mr. Barnum says the Pasha has frequently asked of late when it

would be most convenient for us to have him and his suite visit our schools again. To-day one of the prominent Turkish officials spoke to us about sending his son. So the work deepens and extends, for it is God's work, and it seems to be his time to do great things for us."

MISCELLANY.

OPIUM ASYLUM AT FOCHOW — TREATMENT.

CAN the victim of opium-smoking be rescued? It is commonly believed that, so terrible is his appetite, he is beyond help and hope. The asylum at Fochow has demonstrated the falsity of this assertion. Connected with the hospital of our mission, under charge of Dr. Osgood, there is a separate building for the treatment of opium-smokers, where about sixty patients are received each month. In response to an inquiry as to the method of treatment, Dr. Osgood sends the following account of his practice for the last two years, during which time about 800 cases have been treated: —

"1st. The total and absolute discontinuance of the use of opium from the beginning of treatment.

"2d. A trusty attendant to be with the patient, day and night, for the first three days.

"3d. Chloral hydrate for the first three nights, if required.

"4th. Good food, milk, raw eggs, brandy (in some cases), chicken broth. (The above to be taken in small quantities and frequently.)

"5th. In diarrhœa, give two drachm doses of a mixture of equal parts of tincture catechu and tincture ginger.

"6th. Vomiting will frequently yield to bismuth in fifteen grain doses; and in some cases a single dose of calomel has acted like a charm. Ice would be of advantage in some cases.

"7th. Throughout the entire treatment it should be remembered that the patient is below par, and requires tonics.

Quinine and tincture of iron have a prominent place in our list.

"8th. The patient should expect to suffer more or less for the first three days, and should make himself a prisoner for that time. By the fourth day there is usually marked improvement.

"9th. Usually, by the sixth day all desire for opium is gone. The patient then requires a change of air and surroundings, and tonics for a few weeks.

"The above is a rough outline of our treatment. Each case treated may require some change from the above.

"I believe that ninety-nine out of one hundred can be cured, if the patient has the requisite grace and grit. Out of eight hundred cases there has only been one death, and that was caused, I think, by apoplexy, and not by opium."

A FRIEND INDEED.

AMONG the donations acknowledged in the present number of the "Herald" will be found one of \$4,000 from "A Friend," in the Sandwich Islands. The following extract from the letter to the Treasurer, inclosing the check, will be read with interest: —

"The Master has just put \$5,750 into my hands this very day; \$4,000 of it go for the Board. And my only regret is that it is not a larger sum, more effectually to aid in tiding the Board over these 'hard times.'

"May the Lord do greater things, through his revived churches in the Fatherland, to fill your treasury and enable you to do more for saving the unnumbered millions *now perishing!* It seems so slow a process — this by

which you are now compelled to work! and so little progress is made in the grand enterprise of bringing men to God. Year after year and no advance! One's heart is sorely pained. The world pushes on its gigantic schemes for heaping up wealth. No obstacle is suffered long to stand in the way. The world's business *must* be pushed.

"Would that every Christian would but keep in mind the thought, *Christ died for me. Have I no sacrifice to make for Him!*"



P. R. HUNT. — HOW HE WAS BROUGHT FORWARD.

THE following article, taken from "The Foreign Missionary," for October, having there the caption "What one Woman Did," and written by Rev. C. R. Mills, a missionary of the Presbyterian Board in China, will be of interest to many readers of the "Missionary Herald," at home and abroad. They have long known, or known of, Mr. Hunt, as the excellent printer at Madras and Peking, in connection with missions of the American Board.

"Some forty-seven years ago a young lad went to the beautiful village of Bath, N. Y., to learn his trade as a printer. He went from a pleasant home in the country, but neither parent was a professed Christian, and he had not been brought under decided religious influence. He entered the office of the 'Steuben Farmer's Advocate.' That paper was conducted by an elderly gentleman and his son. The younger gentleman's wife was an active Christian. It was about the time of the great revivals which so profoundly moved Central and Western New York. Mrs. Smeed had lived in Utica, and shared in this gracious visitation. She came as a young bride to Bath, resolved to do what she could for Christ, and, first of all, for her husband's apprentices. Young Phineas Hunt proved very susceptible, and by the blessing of God on the pious efforts of his employer's wife was brought to a saving knowledge of

Christ. Her efforts were well seconded by the sound training of Rev. Mr. Higgins and Rev. Mr. Platt, pastors successively of the Presbyterian Church in Bath, with which young Hunt connected himself. But Mrs. Smeed formed the young man's character. And she did it by the regular, systematic study with him of the Bible, with the aid of the 'Comprehensive Commentary.' The young man grew in intelligence and piety. He gained the confidence of the leading men in the church and community. He was interested in the prosperity of the church, and became an active Christian young man. About that time the American Board was needing a printer in India. The fervid appeals of Scudder and like-minded men for help thrilled the churches. In God's own time the message came straight to young Hunt's heart.

"'Why should n't you go as a printer to India?' said young Jesse Edwards to his less cultured, but equally pious and consecrated companion, as the two youths were taking a walk together. Edwards was then a student, and afterward an honored minister, but perhaps no utterance of his ministry was more fruitful. 'Why should n't you go, Phineas?' Sure enough, why not? Phineas Hunt prayed over that question, and it made him a missionary. He went for a time to Auburn to improve himself, and, having offered himself to the American Board as a printer, was sent with his wife, a most estimable lady, to Madras, India. Dr. Scudder was his colleague there.

"Mr. Hunt proved an excellent missionary. He did about thirty years' faithful service as a practical printer. In course of time changes occurred which induced the American Board to give up their printing establishment in Madras. But Mr. Hunt had given his life to the foreign missionary service. A press was being set up in Peking, China. He applied to be sent there. Old man as he was, he was appointed missionary printer in Peking. He returned with Mrs. Hunt to America for

a brief visit. He was present at the meeting of the Board in Buffalo. The chief interest in that memorable meeting was connected with China. Dr. Treat made an appeal for seventy men for China. Dr. Nevius held the vast audience as spell-bound over an hour, pleading for that great field. One of the city pastors resolved on having a speech from Mr. Hunt. The officers of the Board thought it a questionable experiment. He was an excellent missionary, but no speech-maker. The pastor insisted.

"Mr. Hunt compromised the matter. He would not make a speech; he would only tell his experience. He did. With an inimitable mixture of simplicity and wisdom, of fun, drollery, and pathos, he described his application, old as he was, to be sent to Peking; his anxiety until the arrival of the steamer bringing a reply from Boston; his ride with Mrs. Hunt that morning to the post-office in Madras; his joy in finding a reply favorable to his request; his seeing a glamor over everything on the way home, and mistaking the show of bunting and other joyous demonstrations of the day (it happening to be the Queen's birthday), as expressions of general satisfaction at his second acceptance as a missionary. It was an experience with a purpose. Probably no speech of that brilliant meeting made such an impression as Phineas Hunt's experience. He was sent to China. He organized the press in Peking. He carried it on ably and well. He relieved his colleagues, Dr. Blodgett and others, of the business cares of the mission. He lived a life remarkable for its sweet simplicity.

"He became a universal favorite. Everybody loved old Mr. Hunt. Last year his life-long companion went home to heaven. He never rallied from that blow. He ripened rapidly for the home above. Earth had no charms for him; he felt that to depart and be with Christ is far better; but he kept on at his post. The famine-fever seized him, and after a short interval of suffering, doubtless (for the writer of this has not received the details of those last days), he was

absent from the body and present with the Lord.

"My design in this article is to emphasize the fact that his conversion and the formation of his religious character was the work, under God, of the good woman under whose husband he served as an apprentice. John Williams, the martyr missionary of the South Seas, was brought to Christ in the same way, by the faithfulness of the wife of his employer, when he was a pleasure-seeking, Sabbath-breaking apprentice. The facts I have called attention to were given to the writer by Mr. Hunt, in a private conversation a year since. Christian women of America, the life-long labors, the rounded, finished, Christian character of Phineas Hunt are a lesson for you! God help many of you to heed and profit by that lesson!"

Through the Dark Continent; or, The Sources of the Nile around the Great Lakes of Equatorial Africa and down the Livingstone River to the Atlantic Ocean. By HENRY M. STANLEY. With 10 maps and 150 wood-cuts. 2 vols. 8vo. pp. xiv. 522; ix. 566. New York: Harper and Brothers, 1878.

The general story of Mr. Stanley's wonderful journey across Central Africa, from Zanzibar on the eastern coast to the gulf of Kabinda on west coast, has been given in newspapers and magazines with more or less particularity. In these sumptuous volumes we have the full narrative with all the marvelous details. They are of fascinating interest. Not the least important part of the heroic explorer's achievements is that which relates to Christian missions. In his own confessedly crude and clumsy way he did important missionary service. This was not merely in opening the path for light to stream in after him, by the consecrated and courageous men and women who are following, somewhat blindly perhaps, in his trail, with Bibles and schools and churches. Mr. Stanley made direct and positive efforts for the conversion to Christ of one of the most powerful emperors of Central Africa; gave him in brief narrative the story of creation and redemption, as

contained in the Old and New Testament, and left with him a translation into his own tongue of the Gospel of Luke. The success of his efforts, great for the moment, so that Emperor Mtesa renounced his Islamism for Christianity, proved indeed on trial very superficial: and yet there is reason for thankfulness that so much impression was made on this noble savage; and the seed planted has One to watch over its growth who can bring strange things to pass.

It was the 12th of November, 1874, that the expedition left Zanzibar, and 999 days afterwards, on the 9th of August, 1877, they came out at Boma on the Congo. We regret that want of space compels us to the briefest notice of these volumes. We can only make room for a portion of the narrative of one interview with the great potentate of equatorial Africa, Mtesa, the *Kabaka* or Emperor of Uganda, whose army, numbering 250,000, Mr. Stanley accompanied on a brief warlike expedition:—

“Since the 5th of April, I had enjoyed ten interviews with Mtesa, and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object with me, namely, his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man’s disguise, He was seized and crucified by wicked people who scorned his divinity, and yet out of his great love for them, while yet suffering on the cross, He asked his great Father to forgive them. I showed the difference in character between him whom white men love to adore, and Mohammed, whom the Arabs revere; how Jesus endeavored to teach mankind that we should love all men, excepting none, while Mohammed taught his followers that the slaying of the pagan and the

unbeliever was an act that merited Paradise. I left it to Mtesa and his chiefs to decide which was the worthier character.” Many conversations followed. In September, at a great council of chiefs, it was decided to renounce Islamism for Christianity. “When I think,” said Mtesa, “that the Arabs and the white men do as they are taught, I say that the white men are greatly superior to the Arabs, and I think, therefore, that their book must be a better book than Mohammed’s.” “Stamlee,” said Mtesa to me, “Say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live.” Vol. I, pp. 202, 324.

CHRISTOPHER R. ROBERT.

CHRISTOPHER R. ROBERT, the lifelong philanthropist and founder of Robert College at Constantinople, who died a few weeks since at Paris, and whose funeral was attended in New York on the 23d of November, made provision in his will for his family, a portion of the property left to his wife to go to Robert College at her death. The testator also directs that all his real estate in New York State shall be sold at auction, and after the payment of a legacy of \$30,000, one fifth of the proceeds to go to the trustees of Robert College. This, with other bequests to the college, the will adds, are for the endowment fund, and the money derived from the bequests is to be invested in bond and mortgage, the income to be used for the general uses of the college. In case the college shall be discontinued, the money is to be used for evangelical and Protestant educational work in the Turkish Empire.—*New York Evangelist*.

ARRIVALS.

REV. JAMES L. FOWLE and wife arrived at Cesarea, November 8.

Rev. C. H. Wheeler and wife, an

Miss Hattie Seymour, arrived at Harpoot, October 26.

Dr. M. L. Gordon and wife, Rev. R. H. Davis and wife, Rev. James H. Pettee and wife, and Miss Fannie H. Gardner, reached Kobe, Japan, October 26. Dr. J. C. Berry and wife remained for a few days at Yokahama, and reached Kobe, November 1. Mr. and Mrs. Willis C. Noble arrived at Peking, October 8. Miss C. O. Van Duzee and Miss M. F. Bliss, before reported at Trebizond, reached Erzroom October 26.

Rev. C. C. Tracy and wife arrived at Marsovan, October 27. Rev. J. E. Pierce and wife arrived at Bardezag,

the latter part of October. Misses Procter and Shattuck have arrived at Adana, where they will spend the winter in work among the women.

DEATHS.

In Southboro, Kent, England, September 12, Mrs. F. J. Yorke, wife of William Yorke, Esq., of the Christian Vernacular Education Society, Dindigul, and daughter of Rev. J. E. Chandler of the American Madura mission, aged twenty-seven.

In Prague, Austria, October 22, Nellie, daughter of Rev. E. A. Adams, aged four.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see October "Herald," \$308.72.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.	
Cumberland mills, Rev. E. S. Tead,	5 00
Portland, High St. ch. and so.	250 00—255 00
Kennebec county.	
Gardiner, A lady,	10 00
Penobscot county.	
Bangor, Hammond St. ch. and so.	135 00
Brewer, 1st Cong. ch. and so.	7 50
Hampden, Cong. ch. and so.	8 00—150 50
Piscataquis county.	
Blanchard, Cong. ch. and so.	4 25
Dexter, Maria B. Field,	10 00—14 25
Union Conf. of Churches.	
Sweden, A. Woodbury,	1 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
Sandy Point, Cong. ch. and so.	8 42—18 42
Washington county.	
Dennysville, Cong. ch. and so.	30 00
York county.	
Lyman, Cong. ch. and so.	15 00
York, Cong. ch. and so.	7 00—22 00
	501 17
<i>Legacies.</i> —Fryeburg, Isaiah Warren, by Otis Warren and Joel E. Morrill, Ex'rs,	1,210 00
	<u>1,711 17</u>
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, S. P. Cook,	3 00
Grafton county.	
Piermont, Cong. ch. and so.	3 00
Plymouth, Cong. ch. and so.	31 26—34 26
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Antrim, A friend,	100 00
Francestown, M. B. Fisher,	5 00—105 00
Merrimac county Aux. Society.	
Concord, "Stamps,"	1 00
Dunbarton, Cong. ch. and so.	45 00—46 00

Rockingham county.

Exeter, Union Concert, 2d ch.	2 40
North Hampton, Cong. ch. and so.	18 21—20 61
Strafford county.	
Center Harbor, Cong. ch. and so.	18 00
Goddard, Tr.	5 00
Laconia, Cong. ch. and so.	44 62
Milton, Cong. ch. and so.	7 00—74 62
Sullivan county Aux. Soc. N. W.	
Claremont, Cong. ch. and so. m. c.	5 06
Croydon, Mary Cooper,	1 00—6 06
	289 55
<i>Legacies.</i> —Amherst, Eliza Kenny, by George Kenny, Ex'r,	757 80
	<u>1,047 35</u>

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	66 68
Orwell, Cong. ch. and so.	23 00
Vergennes, Cong. ch. and so.	20 00—114 68
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoes Falls, W. H. Gilchrist,	12 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	8 50
Orange county.	
Orange, Cong. ch. and so.	3 00
Orleans county.	
Derby, Cong. ch. and so.	7 00
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so.	76 40
Windsor county.	
Springfield, A. Woolson, for Papal Lands, 100; Mrs. E. D. Parks, for do. 51	115 00
Woodstock, 1st Cong. ch. and so.	12 46—127 46
	<u>349 04</u>

MASSACHUSETTS.

Berkshire county.	
Monterey, Cong. ch. and so.	7 00
Pittsfield, A friend,	5 00
So. Egremont, E. B. Karner,	50
W. Stockbridge, Thanksgiving offer- ing,	2 00—14 50
Bristol county.	
Attleboro, 2d Cong. ch. and so.	100 00
Berkley, La. Cent. Society,	25 00
Rehoboth, Cong. ch. and so.	22 00—147 00
Brockfield Ass'n. Wm. Hyde, Tr.	
Brimfield, Benev. Society,	29 00
Dudley, 1st Cong. ch. and so.	43 00
No. Brookfield, Cong. ch. and so.	50 00
Spencer, 1st Cong. ch. and so., to const. Mrs. A. C. H. CHAPMAN, Mrs. J. C. GROUT, Mrs. O. J. BREWER, Mrs. G. P. CLARKE, Miss ANNIE LINLEY, and L. PHILLIPS, H. M.	515 45
Sturbridge, Cong. ch. and so.	86 14—728 59
Essex county.	
Andover, Members of Phillips Acad- emy,	5 00
Essex county, North.	
Salisbury and Amesbury, Un. Ev. ch. and so.	7 80
West Newbury, 1st Cong. ch. and so.	10 00—17 80
Essex co. South Conf. of Ch's. C.	
M. Richardson, Tr.	
Lynnfield Centre, Cong. ch. and so.	14 50
Saugus Centre, Cong. ch. and so. m. c.	3 00—17 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Springfield, Eccl. 5: 4, 5.	56 00
Thorndike, Mrs. E. G. Learned,	5 00—61 00
Hampshire county, Aux. Society.	
Hadley, Russell ch. and so.	13 04
Northampton, Edwards ch. and so.	7 11
Plainfield, I. S. B.	1 50—21 65
Middlesex county.	
Auburndale, Cong. ch. and so. (of wh. m. c. 24.11),	743 34
Lexington, Hancock ch. and so.	22 15
Newton Highlands, Cong. ch. and so.	18 32
Somerville, Franklin St. ch. m. c.	4 80—788 61
Middlesex Union.	
Harvard, Cong. ch. and so.	29 50
Leominster, Cong. ch. and so., for Papal Lands,	6 19
Pepperell, Cong. ch. and so.	16 19
Westford, Cong. ch. and so.	28 25—80 13
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	9 50
South Weymouth, 2d Cong. ch. and so., with other dona. to const. Mrs. CAROLINE T. WHITCOMB, H. M. 50; Union Cong. ch. and so. 37.00.	87 00
Wollaston Heights, Cong. ch. and so.	7 00—103 50
Plymouth county.	
Chiltonville, Rev. T. O. Rice,	10 00
Middleboro, Central Cong. ch. and so.	166 93
Scituate, Mrs. Ellen M. Greene, to const. Rev. W. B. GREENE, H. M.	50 00—226 93
Suffolk county.	
Boston, Immanuel ch. 65; Central ch. 15; Holland ch. 7; Union ch. 2.85; F. G. Pratt, 20;	109 86
Worcester county North.	
Phillipston, 1st Cong. ch. and so.	54 57
Templeton, Trin. Cong. ch. and so.	40 75—95 32
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro, Ev. Cong. ch. and so.	50 00
Oxford, 1st Cong. ch. and so.	19 50
Princeton, Cong. ch. and so.	49 50
Rutland, Cong. ch. and so.	10 00
Shrewsbury, Cong. ch. and so.	33 50
West Boylston, Cong. ch. and so.	59 41
Worcester, Salem St. ch. and so. 114.18; Central ch. m. c. 6.97; Levina Trask, 10;	131 15—353 06

Worcester co. South Conf. of Ch's.		
William R. Hill, Tr.		
Milford, Cong. ch. and so.	142 50	
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	2,912 95	
Legacies.—Boston, Mrs. Abigail J. Batcllell, by Charles Adams, Jr., Ex'r,		1,536 27
Boxford, Mrs. Mehitabel G. Blan- chard, by Daniel Gould, Ex'r,	50 00	
Campton, Mrs. Martha B. Bisbee, by E. S. Brewster, Adm'r,	50 00	
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	4,549 22	

RHODE ISLAND.

Central Falls Cong. ch. and so.	82 15
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CONNECTICUT.

Fairfield county.		
Bridgeport, Park St. Cong. ch. and so.	5 00	
Greens Farms, Cong. ch. and so.	95 50	
Ridgefield, Cong. ch. and so.	76 57	
Stamford, 1st Cong. ch. and so.	49 48	
Trumbull, Cong. ch. and so.	19 30	
Weston, Cong. ch. and so.	10 00	
Wilton, Cong. ch. and so.	35 00—290 85	
Hartford county. E. W. Parsons, Tr.		
Bloomfield, Cong. ch. and so.	10 00	
Buckingham, Cong. ch. and so.	9 45	
East Avon, Cong. ch. and so.	36 30	
Farmington, Cong. ch. (Mrs. F. W. C. and Mrs. L. C. H.)	10 00	
Hartford, Pearl St. ch. add'l, 10,20; Center ch. (Mrs. J. Church, 50; Miss E. M. Church, 25) 75;	85 20	
So. Manchester, Mrs. W. Hale,	1 00—151 95	
Litchfield co. G. C. Woodruff, Tr.		
Bethlehem, Cong. ch. and so.	20 00	
Cornwall, 1st Cong. ch. and so.	52 30	
Litchfield, 1st Cong. ch. and so.	37 00	
New Milford, Cong. ch. and so.	235 00	
No. Canaan, Cong. ch. and so.	20 00	
Thomaston, Cong. ch. and so.	21 80	
Watertown, Cong. ch. and so. (of wh. 100 from John De Forest, to const. H. T. DAYTON, H. M.);	155 25—541 35	
Middlesex co. E. C. Hungerford, Tr.		
Centerbrook, 2d Cong. ch. and so.	24 75	
Hadlyme, Cong. ch. and so.	25 00	
Higganum, Cong. ch. and so.	30 00	
Killingworth, J. L. H.	3 00	
Middlefield, J. O. Couch,	20 00	
Middletown, 3d Cong. Ch. and so.	17 00—119 75	
New Haven co. F. T. Jarman, Agent.		
Ansonia, Cong. ch. and so.	34 86	
Bethany, Cong. ch. and so.	11 00	
Branford, Cong. ch. and so.	17 00	
Cheshire, A friend,	25 00	
Guilford, 1st Cong. ch. and so.	37 00	
Mt. Carmel, Cong. ch. and so. 52.50; Rev. R. C. Bell, 10;	62 50	
New Haven, Dwight Place ch. 97.30; 1st ch. m. c. 8.30; North ch. m. c. 7.20; Third ch. 23; Thank offering, 10;	145 80	
North Haven, Cong. ch. and so.	75 00	
Orange, Cong. ch. and so.	19 50	
So. Britain, Cong. ch. and so.	46 75	
Wallingford, Cong. ch. and so.	65 60	
West Haven, Cong. ch. and so.	12 88—552 89	
New London county. L. A. Hyde and L. C. Learned, Tr.'s.		
Bozrah, Rev. N. S. Hunt and fam- ily,	20 00	
Griswold, 1st Cong. ch. and so.	85 00	
New London, 1st ch. of Christ, m. c.	85 89	
Norwich, 2d Cong. ch. and so. 240.59; Broadway, Cong. ch. and so. m. c. 5.60;		246 19—437 08
Tolland county. E. C. Chapman, Tr.		
Columbia, Cong. ch. and so. with other dona. to const. J. H. RICH- ARDSON, H. M.	94 26	
Hebron, Cong. ch. and so.	38 40	
Rockville, 2d Cong. ch. and so. with other dona. to const. JOSEPH PETHYBRIDGE, H. M.	89 00—221 6	

Windham county.	
Ekonk, Elizabeth W. Kasson,	10 00
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	2,325 53

Legacies. — Middletown, Prof. J. F. Huber, by D. H. Chase, Ex'r, in part,	1,000 00
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NEW YORK.

Albany, W. L. Learned,	50 00
Brooklyn, Central ch. in part, 454.48; ch. of the Mediator, 15.28; Puritan ch. 12.80;	482 56
E. Bloomfield, Cong. ch. and so.	27 13
Hamilton, Cong. ch. and so.	9 37
Hohokus, A friend,	10 00
New York, A friend, through Dr. Cheever, 126.35; M. L. Stout, for No. China, 4;	130 35
Pekin, Abigail Peck,	50 00
Sherburne, Mrs. M. Storrs,	1 00
Watermill, A friend,	1 00
Whitney's Point, Presb. ch.	5 00—766 41

Legacies. — Batavia, Phineas L. Tracy, by John F. Lay, Trustee, in part,	760 00
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NEW JERSEY.

Jersey City, A friend,	2 00
Montclair, 1st Cong. ch. and so.	257 89
Orange Valley, Cong. ch. and so. to const. REV. JOSEPH S. ELY, H. M.	254 55—514 44

PENNSYLVANIA.

Allegheny, Penn. Synod of Cumb. Presb. ch.	200 00
Blossburg, Welsh Cong. ch. and so. for Mexico,	8 00
Ebensburg, 1st Cong. ch. and so. m. c.	7 59
East Smithfield, Cong. ch. and so.	20 00
Le Raysville, Cong. ch. and so.	9 70
Morris Run, Welsh Cong. ch. and so.	2 60—247 89

KENTUCKY.

Louisville, 4th Presb. ch. Thomas Stevens,	400 00
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OHIO.

Chatham Centre, Cong. ch. and so.	20 00
Kent, 1st Cong. ch. annual int. on. \$1,000, from Austin Williams, deceased,	70 00
Mansfield, 1st Cong. ch. and so., to const. Rev. J. M. BOWERS, H. M.	77 35
Marietta, 1st Cong. ch. and so.	70 00
Milan, Presb. ch.	24 00
Mt. Vernon, 1st Cong. ch. and so.	60 00
Parisville, Rev. D. W. Hughes and wife,	6 00
Troedrhwdalar, Cong. ch. and so. 4; William Bevan, 5;	9 00
W. Williamsfield, Cong. ch. and so.	20 00—356 35

ILLINOIS.

Brighton, Cong. ch. and so.	20 00
Cambridge, Cong. ch. and so.	18 50
Chicago, 1st Cong. ch. and so. 565.29; Union Park ch. and so. 10; "Reader of Herald," 10;	585 29
Dwight, Cong. ch. and so.	15 00
Earlville, Cong. ch. and so.	44 25
Marseilles, Cong. ch. and s. s.	8 87
Morris, Cong. ch. and so.	15 00
Rockford, 2d Cong. ch. and so. 323.17; Sarah F. Blaisdell, 25;	348 17
Rockton, Cong. ch. and so.	9 65
Roscoe, Cong. ch. and so.	15 00
Turner, Mrs. R. Currier,	4 00—1,083 73

MISSOURI.

Amity, Cong. ch. and so.	3 50
St. Louis, 1st Trin. ch. and so. add'l,	10 00—13 50

MINNESOTA.

Hawley, Union ch. and so.	12 00
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Lamberton, Cong. ch. and so.	3 00
Marshall, Cong. ch. and so.	8 00
Minneapolis, Plymouth ch. and so 23.19; Rev. E. M. Williams, 50;	73 19
Northfield, 1st Cong. ch. and so.	49 51
Smithfield, J. Kopp,	10 00—155 70

IOWA.

Bellevue, Lucinda Field,	2 04
Central City, Cong. ch. and so.	40 80
Chester, Cong. ch. and so.	30 08
Des Moines, Plymouth ch. and so., to const. GEORGE OSGOOD, H. M.	68 55
Marquoketa, Mis. Soc. of Cong. ch.	21 29
Newton, 1st Cong. ch. and so.	10 22—172 98

WISCONSIN.

Arena, Cong. ch. and so.	10 00
Black Earth, Cong. ch. and so.	3 35
Center, Cong. ch. and so.	6 96
Elkhorn, Cong. ch. and so.	5 70
Madison, 1st Cong. ch. and so.	169 51
Magnolia, Cong. ch. and so.	2 64
Rosendale, Cong. ch. and so.	23 50
Sparta, Cong. ch. and s. s.	38 31—259 97

KANSAS.

Hays City, Cong. ch. and so.	2 50
Louisville, Cong. ch. and so.	6 00
Tonganoxie, Rev. H. E. Woodcock,	3 00—11 50

NEBRASKA.

Weeping Water, Cong. ch. and so.	16 00
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OREGON.

Astoria, Cong. ch. and so.	5 00
Forest Grove, Mrs. Mary R. Walker, 10; Mrs. J. M. Smith, 5;	15 00—20 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	38 55
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WASHINGTON TERRITORY.

White River, Cong. ch. and so.	4 30
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CANADA.

Province of Ontario, — Yorkville, Andrew Hamilton,	50 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Freiburg, Mr. Charles Mez, by Rev. J. Y. Leonard (L.T. 4),	17 62
Sandwich Islands, A friend,	4,000 00
Spain, Santander, H. Louisa Green-Armistage,	48 88
Turkey, Sivas, Baron Barsam Jerrah,	4 40

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer,	460 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — York, Cong. s. s.	2 81
NEW HAMPSHIRE. — Campton, Cong. s. s.	44 25
VERMONT. — Springfield, Cong. s. s.	50 00
MASSACHUSETTS. — Dudley, 1st Cong. s. s. 5.50; Westford, Cong. s. s. 6.40;	11 90
DISTRICT OF COLUMBIA. — Washington, Miss Goodwin's s. s. class, Metro. ch., for a boy in China,	60 00
ILLINOIS. — Princeton, Cong. s. s.	3 50
WISCONSIN. — Rosendale, Cong. s. s.	5 50
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	177 96

Donations received in November,	15,280 57
Legacies " " "	5,364 07
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	\$20,644 64

Total from Sept. 1st to Nov. 30th, 1878,
Donations, \$44,048.12; Legacies, \$12,-
501.00 = \$56,549.12.

FOR YOUNG PEOPLE.

MICRONESIA.

MANY of the young people who are to be specially had in view in this part of the "Missionary Herald," remember how, in 1870, when they were little children, they were interested in the building of the *Morning Star*. There are many who cannot now call themselves young, who had part in building the first *Morning Star*. That was in 1856. There have been three vessels bearing this name, all serving in the same good work of carrying missionaries, and supplies for them, to the islands of the Pacific



The "Morning Star."

Ocean, five thousand miles southwest from San Francisco. The first *Morning Star* grew old in the service and was sold, and another one was built in 1866. This one was wrecked on the island of Kusaie, in 1869, and the present *Star* was built in Boston in 1870. Will not those who as children gave a plank, or a nail, or a spar, or a rope for the missionary ship be glad to hear of the regions to which she has gone and the people to whom she has carried the preachers of the gospel?

Micronesia means the "Little Islands." The people who inhabit them were wild and dark, both in mind and body. Some were copper-colored, some olive. Their eyes were black, their hair black and straight, and their almost naked bodies were tattooed. They were all liars and thieves, and were cruel to old people and to women. They believed in spirits, and set up stones in honor of them, to which they brought offerings.

HOW THE ISLANDS LOOK.

Most of them were built by the coral insect, and are low and barren, lying flat upon the sea, and having a great lagoon, or lake, in the center. On the island of Apaiang the soil is so poor that, even in that tropical climate, there are only twenty-five kinds of growing things, including every

shrub and weed. Neither horses, cows, or sheep can live there long. So there is no fresh beef or mutton, and one of the first missionaries nearly starved on Apaiang. There was food, but it was not of a kind to nourish him. The *Morning Star* arrived just as he was sinking away. He was carried on board, and fed with the milk of a cow until able to bear solid food : and so his life was saved.

On those green rings of coral islands there are no hills, or streams ; few land-birds and few flowers. You would see no villages. At a mission-station you might find a church, a house for the missionaries, a house for strangers, a store, and five or six small native houses, and the natives call that " city great ! "



The other islands, such as Kusaie and Ponape, are volcanic and have mountains two or three thousand feet high. They are covered with forests, and are alive with birds of bright plumage and sweet song. There are the bread-fruit, banana, cocoanut, lemon, orange, and other tropical growths, with a great variety of timber trees. But even here there are no cultivated fields or pleasant towns. The people build their little reed houses under the trees, and pull up a few reeds around them, in order to plant bananas and yams, the vines of which they train upon the trees.

WHAT THE MISSION HAS DONE FOR THE ISLANDS.

In 1878, at the end of twenty-six years, there were six American and thirteen Sandwich Island missionaries in Micronesia. They had reduced four of the languages to writing — for the islands have different dialects — and had translated the New Testament and many books and Christian songs. There are thirty-four churches and about fifteen hundred church-members. Many hundred of the natives can read well, and on some islands all the

population is in school. The churches have themselves begun the work of foreign missions, and have sent ten teachers from their own number to heathen islands.

THE PONAPE BOARD OF MISSIONS.

At their Monthly Concerts in 1874 they contributed nearly one thousand dollars for supporting their missionaries. Most noted among these teachers are Opataia and his wife, Princess Opatinia. Opataia is a simple, sincere, honest Christian, and his noble wife has long been an efficient teacher. She was born to good King Hezekiah while he was a bloody chieftain, and was one of the earlier ones, with him, to embrace Christianity. The missionaries have sent to America photographs of Opatinia and the teachers, of which the engravings on this and the next page are copies. In the picture of the group of native missionaries, Opataia (Obadiah), the husband of the princess, sits in the center. On the right stands David, on the left is Moses of



Princess Opatinia.

Mokil, and at his feet sits Moses of Ponape. At the farewell meeting in 1873, when Opataia and his wife sailed for the Mortlock Islands, to teach others the blessed gospel they had believed, their words moved many to tears. Opataia said nothing could turn him back. Opatinia said she freely and gladly gave up all her chieftainship and her comforts that she might make known the love of Jesus to the heathen. "On their passage down," said Mr. Sturges, "when we landed on those dark shores, and when we came away, all along, their faces were full of sunshine and their hearts of hope. I shall never forget the saintly smile of that Princess Opatinia and her noble husband, as they stood in that mass of almost nude savages on the beach and waved their final farewells to us as we moved off in the boat to return to the ship. The hope — may I add a holy ambition — of my life was realized: my life was spared to see some of my adopted children landed as teachers on foreign shores."

In sending away these teachers the island churches have sent their best, and that makes the best of those who remain. Their letters are read at the Monthly Concerts, to the most interested and attentive audiences. The letters breathe not one whisper of discontent that they have gone, but are full of joy and gratitude that the longing of their hearts is realized and they are now on heathen shores.

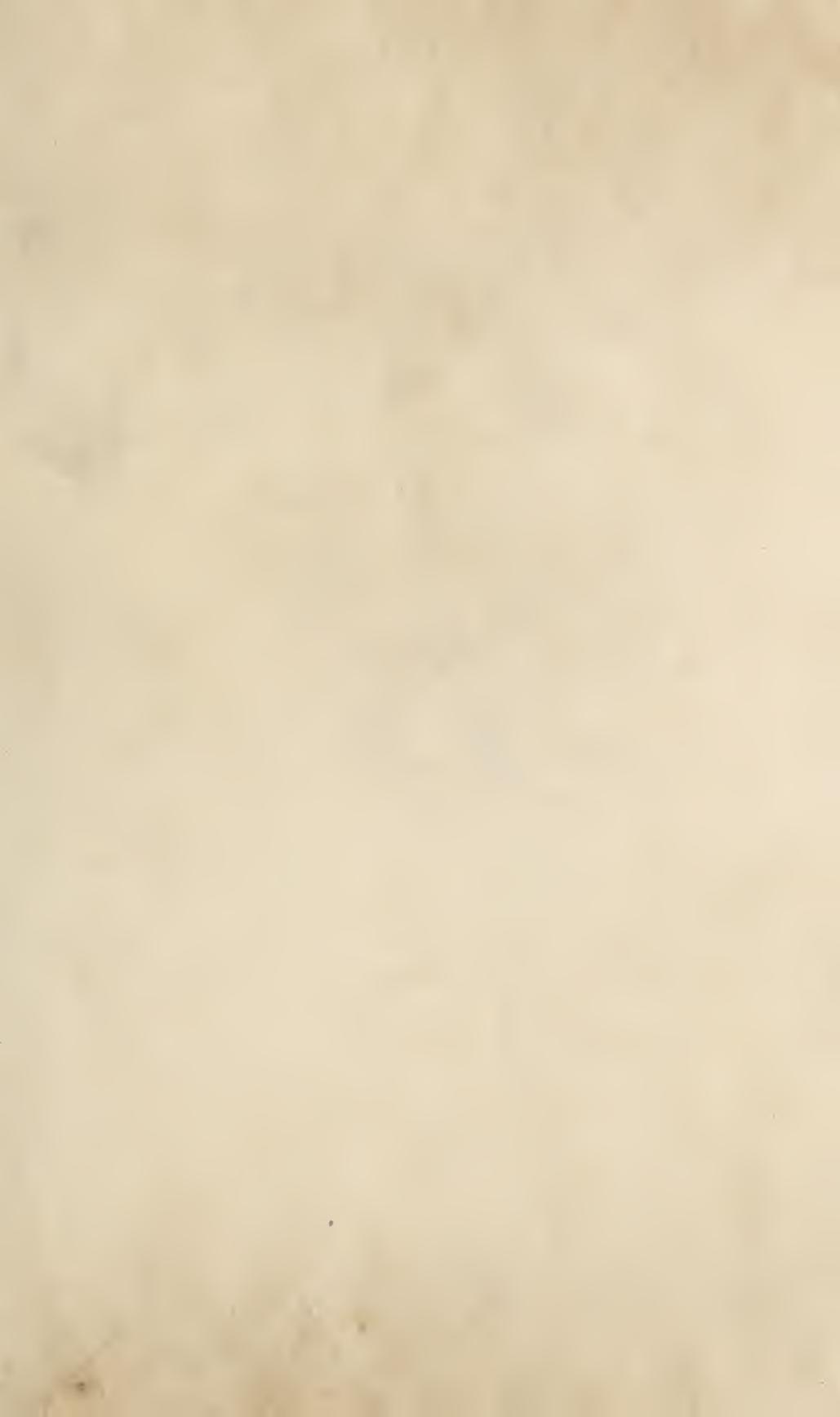
FRUIT OF THEIR LABORS.

In less than five years, these Ponape Christians had established seven churches with 338 communicants on the Mortlock Islands, and one church



Native Missionaries.

with 272 members on Pingelap. The rude, wild people support their teachers; build them houses, bring them food and do their work, that they may be free to teach. Even in time of famine, when the people were starving, the teachers were not left to suffer. There are now fifteen hundred members of native churches in Micronesia, and the *Morning Star* is said to be as dear to them all as it is to the missionaries. Has not the stock in that good vessel paid well?



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