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THE MISSIONARY HERALD

FEBRUARY, 1882.

VOLUME LXXVIII.



NUMBER 2.

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THE
MISSIONARY HERALD.

Vol. LXXVIII.—FEBRUARY, 1882.—No. II.

FOUR MONTHS.—The donations for the first third of the financial year are just \$23.86 less than those of the same period during the previous year. We confidently look to the remaining eight months for our much needed and long-expected twenty-five or thirty per cent. advance. Shall it be?

THE MISSION DAYSPRING.—This new paper for children has had a gratifying reception, and though we write before full reports could be expected, yet the indications are that an extensive circulation will be secured at once. Has the question of introducing it in your Sabbath-school been fairly considered? If not, will you please see that the matter is attended to without delay. A change of name from the *Dayspring* to the *Mission Dayspring* has been rendered necessary by the discovery that another paper, published in Boston, bore the former name. Letters for the *Mission Dayspring* should be addressed to No. 1 Somerset St., Boston, and checks may be made payable to L. S. Ward, Treasurer.

IN a recent article in the *Herald* it was intended to state that the London Missionary Society had the honor of *sending* the first mission to the western coast of India. This is strictly true, yet it is also true that the American Board has the honor of *establishing* the first mission on the Western coast. Mr. Bruce, of Satara, writes us that one of the men sent out by the London Society remained in Madras, never going to the West coast, and the other, though arriving in Bombay, in 1807, was so discouraged at the outlook that he resigned his commission and entered the government service, and was afterward the warm friend of Messrs. Hall and Nott who founded the mission of the American Board, in 1813. The London Society did not establish its mission in Surat till 1815.

A WORD TO THE WISE.—It is only occasionally that one of our foreign missionaries can be secured as pastor upon the home field, as the work abroad is too pressing to allow even one to leave his flock in the wilderness except from imperative necessity. When this necessity arises, as it sometimes does, on account of private and domestic reasons, which still leave the missionary himself vigorous for ministerial work in this land, churches may be quite sure that they have a rare opportunity to secure a strong man for pastoral services.

THERE comes to our table the *Mirat-i-alem* (Mirror of the World), a new Arabo-Turkish paper to be issued semi-monthly, at Constantinople, by some young Turks connected with the imperial military school. These young men look to the papers published by our mission for many of their articles and for the cuts with which their sheet is embellished. Of course, they have no spiritual motive and they eliminate from the articles whatever is distinctively Christian, but it is much that these Turks have learned the value of periodicals issued by our mission. Mr. Greene writes that the next number of the *Mirat-i-alem* will contain a large picture of Robert College and will give a fair account of the institution.

REV. LEONARD BACON, D. D. — In a letter received at these Rooms from Dr. Bacon in October last, enclosing a donation for Armenia College, in Turkey, he spoke of his purpose to write an article for the *Herald* "if my life is spared a little longer." "There are some things I would like to say on the foreign work before the night cometh in which no man can work." We could have wished that that night had not come to him so soon. His words of wisdom were welcome everywhere. We cannot say what influence a tour in the East, during which he visited our missions, had in strengthening his interest in the foreign work, but Dr. Bacon has been a most devoted friend and supporter of the American Board during a long series of years. For forty years he has been a corporate member, and his presence will be greatly missed at our annual meetings. Many will recall his words of wisdom uttered at the meeting at Syracuse, and the peculiarly solemn and tender manner in which he pronounced the benediction at the closing session of that meeting. It was the last assembly of the kind he was permitted to attend. May his mantle fall upon those who shall stand in his place.

STILL another corporate member of the Board has recently fallen in death. Rev. J. H. Coulter, of Pennsylvania, was connected with the Cumberland Presbyterians who have been specially interested in the work of our Board, particularly as represented by Dr. Gordon of the Japan mission.

ON the authority of the English Governor of Hong Kong it has been stated that there were more native Christians in China a century ago than there are to-day, and that the reason for this decline is that the missionaries are not courageous enough in these days to take their lives in their hands and go away from treaty ports and from consular protection. We were quite at a loss what to make of these statements until we learned that the English Governor of Hong Kong is a Roman Catholic. Whether he speaks the truth of Romish missions in China we cannot say. As to Protestant missions in that Empire, as every one ought to know, there was neither missionary nor convert there a century ago. In 1843 there were not a dozen converts, but after forty years' labor there are 20,000 members of Protestant churches, about 7,000 of whom have been received within the last four years. As to the other point, it is believed to be a fact that more than one half of the evangelical missionaries in China are not living in treaty ports, while scores of them are far away in the interior. Romish missions in China may be declining, but Protestant societies are moving forward with vigor and are meeting with marked success.

OUR missionary station at Erzroom, Eastern Turkey, has been sorely tried in various ways of late, first, by sickness and death, and recently by the total destruction by fire of the Mission residence occupied by Mr. Cole and the Messrs. Chambers. Very little was saved from the flames and, aside from the personal loss to our brethren, much mission property was destroyed. If these brethren had suffered such losses while living in this land, their neighbors and friends would surely manifest their sympathy in some substantial way. And this reminds us to say that there are always arising special needs in different portions of our Board's wide field, which needs must make a draft upon the treasury unless they are met by special gifts from the friends of missions. Many persons prefer to give for specified objects. They can always do this and at the same time relieve the treasury of the Board by inquiring at these Rooms as to what particular need exists that must be met by an appropriation. In this way their contribution will go into the Board's treasury and at the same time the donors will have the gratification of knowing what person or what specific purpose their offerings go. To replace the mission premises at Erzroom will cost the Board not less than \$4,000. Who will contribute for this purpose? Under the appropriations of the Board special contributions can be applied, by agreement, to objects specified by contributors.

THE Livingstone Inland Mission on the Congo has been sadly afflicted by the death of its leader, Adam McCall. Mr. McCall had been engaged during the past summer at Banana, preparing supplies for a pioneer party he was expecting to lead on to Stanley Pool. It is gratifying to know that it was not by the African fever that he died. He fell by another disease to which he was predisposed. He was a man of great energy and sincere Christian faith, and his early death at the age of thirty-one is a serious loss to African missions.

HONOR TO WHOM HONOR IS DUE. — A correspondent writes of the interest now awakened in the heroic and unfortunate Arctic expedition of "The Jeanette," under Captain De Long. "The newspapers are full of the praises of the men who were courageous enough to go upon this expedition. That the expedition itself was a failure, and that the cause in which it went has, according to good authority, made no advance in two generations does not, as it ought not, dull our admiration and sympathy for the enterprise of these men who faced peril in the interests of science. But what of these who go on expeditions, not of science, but of religion? The missionaries' undertaking is more heroic than the other. They go not to explore but to inhabit inhospitable lands, and many of these heroes are women. Their aims are better, for they seek not to find waters but to bless men; they risk life to save life, not merely to gain knowledge. And the results of their undertaking are not failure, but success. To whom shall we give the most honor?"

THE State Association of Missouri voted to ask all churches to take collections for Foreign Missions in November and December, and the new Home Missionary Superintendent of the State issued a card calling attention to the suggestion, and urging compliance. Thanks and congratulations both to the State Association and the Superintendent. The churches which so combine Home and Foreign Missions will not be found wanting in either direction.

A WORD TO FARMERS. — A farmer and his wife in sending from their Illinois home \$100 to the treasury of the Board express their joy that God has put into their hands a little more money which they can devote to his especial work. They say, "The past year has been an unusually prosperous one for farmers in our locality, and from reports we think it has been so in many States. Oh, that God's treasury might receive a due proportion of the surplus. If we give as we have been prospered the past year, the receipts from the farmers, as reported in the *Herald*, will be more than doubled."

THAT was a good essay with a good topic, which was presented by Rev. B. A. Dean before a Nebraska Association of Ministers, on "Foreign Missions a Ministry of Helpfulness to every local Church." The local church at Milford, Neb., thought so, and issued the essay in its monthly paper, *Church and Village*. Would that every church, East and West, understood the helpfulness of foreign missions to its own work.

IN view of the wide openings for physicians on mission fields, and the difficulty of securing them to meet imperative needs, one of our missionaries expresses his decided unwillingness to stand at the judgment in the place "of those multitudinous Christian medicine-men whose signboards adorn every avenue, and who stand up on Sundays, several of them in one church, singing, 'I love thy kingdom, Lord.'"

COLDNESS. — The story of the colored preacher who objected to saying anything against stealing "because it would throw such a coldness over the meeting," has been matched by one which concerns the pastor and session of a church not colored. This pastor and session affirmed that their monthly concert, held in connection with their weekly service for prayer, had "injured the meeting." It is to be hoped it was injured fatally, and that on its death something better took its place. A meeting that would be injured by the consideration of missions needs reconstruction as much as does one where utterances about stealing would produce "a coldness." In that coming day when God's people shall have entered into his thought concerning the redemption of the world it will be deemed no less a caricature of religion to ignore the interests of Christ's wide kingdom in a prayer-meeting than it is to substitute emotion for the keeping of the eighth commandment.

A NEW chapel has been erected and recently dedicated in Kioto, Japan, the entire cost having been met by J. Montgomery Sears, Esq., of Boston. Mr. Sears was a personal friend of Mr. Neesima while he was in this country, and made the gift out of regard to his old acquaintance.

MENTION was recently made of the fact that at the University of Glasgow a large number of prizes for excellence were carried off by several Japanese students. It is now stated that at the English Royal Naval College at Greenwich, the first place on the general list is held by a young Japanese officer, and that the Lords of the admiralty have expressed their congratulations at the high standard reached by this foreigner.

GRATUITOUS SERVICES.

A FEW weeks ago a gentleman whose name was unknown, but whose appearance and bearing indicated a person of at least ordinary intelligence, appeared at the Rooms of the Board to make an inquiry. He had heard a story which he confessed he hardly believed, yet he said it had been repeated so often in his hearing that he wished to know the truth about it. The question he desired to ask was whether it was a fact that the President of the American Board received for his services an annual salary of \$25,000. There was no question raised as to whether these services were worth that sum, but a somewhat vigorous expression was given as to the impolicy of paying such a salary by a missionary society. When the good man was told that all the reward President Hopkins received for his official labors consisted in the approval of his conscience added to the privilege of paying yearly his own expenses to whatever part of the country the Board might meet in, he went away both surprised and relieved, saying that he would take pains to deny the story in whatever quarters he heard it. How do such stories as this originate? A few weeks ago a daily newspaper, ordinarily regarded as thoroughly respectable, and claiming for itself wide liberality, in announcing a bequest to the American Board of \$50,000 (an announcement, by the way, for which there was no warrant) appended a query as whether the heathen would get \$50 out of this large sum. When remonstrated with for such a slanderous utterance the proprietors of the newspaper replied that it was "only a joke." Such "jokes" as this at the expense of missionary societies are born of malice, though after they have come to life they may find a home among the ignorant. What if a newspaper should raise the question whether a certain bank or trust company receiving a deposit of \$50,000 would ever pay over \$50 of it? The paper might call it "a joke," but is there any doubt that the courts, if appealed to, would call it a libel? Does any one think that the public credit of a great benevolent society is less valuable than that of a bank? Would a "joke" against the one be any less brilliant than it would be against the other?

There is no excuse whatever for these stupid utterances as to the cost of administering the foreign missionary work. The reports of expenditures are published and open to every one: they are detailed, so that everything can be traced. There is not a bank in the country whose operations are spread before the public so fully as are the pecuniary accounts of the American Board. It would be interesting to know how many of these libellers ever examined thoroughly, or even looked into, one of these Reports.

Very few of the friends of the Board, to say nothing of the public generally, appreciate the amount of service gratuitously rendered, so that the Board has been able for several years past to distribute among the missions ninety-four per cent. of all contributions and legacies coming to its treasury, using but six per cent. for all expenses in collecting and distributing its funds.¹ Not to dwell on the free aid of pastors and others in making missionary addresses, the invaluable services rendered by the members of the Prudential Committee may be referred to. Their office is by no means a sinecure, as many suppose. Every

¹ The record of the past three years has been even better than this. Last year only four and three fourths per cent. of the receipts from legacies and donations was expended in communicating intelligence and in administration.

Tuesday in the year, with almost no exception, during a session of nearly three hours, these ten men, a majority of them practical business men of the highest character, give their undivided attention to the details of administration at home and abroad. For years, with a single exception, there has not failed to be a quorum present. Aside from the weekly meetings, special meetings are not infrequent, and sub-committees are at almost every session charged with important duties requiring much time and labor. A special finance committee examines each item of expenditure and scans each voucher. This work subsequently passes under the eyes of three able auditors who freely give their services for a protracted examination of all accounts. It need not be said that such men act independently, and are not satisfied with simply recording the opinions of the executive officers. Their labors are exacting, and they bring to them, with the utmost conscientiousness, all their abilities as guardians of a great trust. Such services from such men could not be bought by money. It is but fitting that it should be said to the public, though the members of the Committee will be surprised at reading these sentences here, that there is a large amount of gratuitous service rendered at these Mission Rooms, invaluable to the work of the Board. The Christian wisdom and the business ability of these men who meet in council every week, give every assurance to the constituency of the Board that its work will be wisely and economically prosecuted. Is it too much to hope that in view of detailed statements published, and of the character and services of those who give so much valuable time and labor to the supervision of these interests, the jibes about the cost of missions will cease, and that men will learn that in few business institutions is the percentage of expense incurred in administration so low as it is in these benevolent societies?

THE ENGLISH AMONG THE ARMENIANS.

WE regret that there is any occasion for further reference in these pages to what is called the "English Movement" in Central and Eastern Turkey. Disliking extremely whatever looks like controversy between those who are seeking the advancement of Christ's kingdom we have yet spoken emphatically of this movement, because we believe that if just principles of missionary comity are not regarded and defended, the way will be opened for the saddest divisions in the near future; divisions which will seriously hinder the work of evangelizing the world. Now in the matter of this English movement in Turkey, in connection with which the *Record* of England has published several communications from Canon Tristram and Dr. Trowbridge, with editorial comments, we will say nothing of some personal questions which have been raised, but we desire to place before the Christian public a few facts that it may judge correctly in the case.

Canon Tristram, after a tour of a few weeks in Southern Armenia, made a report to the Archbishop of Canterbury of what he had seen and heard. The sum of it is that there is a powerful and almost overwhelming desire on the part of the old Armenians to come into ecclesiastical connection with the English

Episcopal Church, and to use its prayer-book. The Canon declares that "the half had not been told" him of the strength of this movement, and that "in towns and villages alike there is a harvest ripe for us to reap, which we have not sown." In confirmation of this statement he specifies by name thirteen cities and towns which he either visited, or from which he received a deputation, namely, Adana, Adiaman, Aintab, Albestan, Diarbekir, Harpoot, Hababliyek (Hadji-Habebli), Kessab, Marash, Mosul, Oorfa, Severek, and Sivas. No other places are mentioned in the report, and it is fair to presume that in them may be found the chief strength of the movement of which the Canon writes so glowingly.

Now it happens that these names are not unfamiliar to the friends of the American Board. Of the 267 stations and out-stations occupied by our Board in Asiatic Turkey about one hundred and thirty are embraced in the region from which Canon Tristram reports, and are included in, or are near to, the thirteen places he mentions. From the detailed reports of our missions in Turkey we have gathered the items relating to these thirteen cities and towns, and the following table will show what the American Board has been and is doing in them.

NATIVE EVANGELICAL WORK UNDER THE CARE OF THE A. B. C. F. M.

PLACES.	Native Pastors	Preachers.	Teachers.	Helpers.	Total.	Registered Protestants.	Church Mem- bers.	Average Congre- gations.	Pupils.	Paid by People, 1879-81.	Grants in aid by A. B. C. F. M. 1879-81.	Grants in aid for 1882.
Adana	1	1	5	1	7	350	43	270	127	271.48 ¹	287.66 ¹	374.50 ¹
Adiaman	1	1	2	1	3	350	78	200	76	148.81	193.20	87.00
Aintab	2	1	10	1	13	2,788	802	1,970	457	1,424.78	944.00	549.20
Albesian	1	1	2	1	3	265	33	150	25	59.99	79.50	32.20
Diarbekir	2	1	10	1	13	800	253	300	115	359.36	52.50	12.00
Hadji Habebli	1	1	1	1	3	32	—	1	1	—	32.00	12.00
Harpoot	1	1	5	2	8	666	395	400	392	363.17	1,941.60	588.20
Kessab	1	1	1	1	3	980	180	280	94	201.18	327.00	58.50
Marash	1	1	3	1	5	2,369	801	1,550	580	1,497.10	895.75	403.00
Mosul	1	1	14	1	17	125	45	90	115	47.12	136.60	32.00
Oorfa	1	1	5	4	9	1,139	189	870	315	425.20	621.00	32.00
Severek	1	1	1	1	2	202	47	150	40	145.00	235.00	112.00
Sivas	1	1	6	2	8	80	39 ²	200	369	46.66	446.00	252.50
Total	9	8	55	9	81	10,146	2,815	6,330	2,705	4,991.85 (\$21,989.)	6,191.81 (\$27,275.)	2,537.10 (\$11,176.)

There is little need of comment upon this table. It clearly shows that whatever movement there may now be in these places, there has been in all of them a more or less vigorous prosecution of Evangelical labors with decidedly encouraging results. Now we are not at all disposed to question the entire honesty of Canon Tristram in his report upon the Reformation in the old Armenian church. But it is singular that it did not occur to him that if there was such a profound movement as he was assured among the Gregorians, there would be some sign of it in other places than those occupied by our mission. He did indeed think that in one of these places, Albestan, there was no American or Protestant Mission; but the above table will show his mistake as to that place. But why only one, if the old Armenians were so eager to come by thousands into the new movement? We wonder that he did not distrust the sources of his information.

¹ These amounts are given in Pounds Turkish.² Branch of Gurun Church. One half estimated as of Sivas.

Were there a desire among the adherents of the old church for a true spiritual reformation, while retaining their ancient forms, or changing them for those of any other branch of Christ's church, the friends of the American Board would greatly rejoice. It was for just such a reformation *within* the old church that our missionaries for years bent all their energies. That they had little success in this effort, and so began the establishment of Protestant Evangelical churches, was not their fault. That there is now any deep spiritual movement in the Gregorian church, we see no sign. We are sorry that Canon Tristram brings us no convincing evidence to support his belief that there is such a movement. Had he been able to speak the language of the people, had he known the men who appeared before him as strangers, had he visited places where evangelical missions had not been conducted for a series of years, and where there were no disaffected Protestants, had he resided so much as one year, or even six months, among those who appealed for his aid, his report, we are sure, would have been very different. There are doubtless thousands of Armenians who have lost faith in the forms of the old church, and adhere to it solely from national and political motives. Many of these doubtless appreciate the *political* advantages which might be theirs by being allied with England, and with the English Church, and would speak strongly and with no abatement of Oriental exaggeration of the intensity of their desire for what their English visitor was wishing to give them. But the men who know this people well by long years of residence among them, men who are certainly capable of appreciating a movement even were it opposed to their interests, and who are honest enough to tell the truth, unite in saying that an excellent Christian gentleman has been quite misled and imposed upon when he reports that there is any wide-spread desire among members of the old Armenian church to enter into alliance with the Church of England. Such desire as does exist in this direction is chiefly political or mercenary in its origin.

We commend to our English friends a remark of Rev. H. F. Tozer, a clergyman of the Church of England, in his recent volume on *Turkish Armenia and Eastern Asia Minor*, who, after speaking in the warmest terms of the work of the American missionaries, says: "I should strongly deprecate any interference with them. Though their mode of proceeding may not wholly approve itself to us, yet intermeddling would only introduce an element of confusion. Their system has taken root deeply, and another agency might impede them, but could hardly flourish by their side."

WOMAN AND ISLAM.

MR. PALMER, in the introduction to his translation of the Koran, very justly remarks that "One of the greatest blots on El Islam is that it keeps the women in a state of degradation, and therefore effectually prevents the progress of any race professing the religion. For this Mohammed is only so far responsible that he accepted without question the prevalent opinion of his time, which was not in favor of allowing too great freedom to women, so that when he had improved their condition by modifying the unjust laws of divorce, by enjoining kindness

and equity upon his followers in the treatment of their wives, and by sternly repressing the barbarous custom of female infanticide, he thought, no doubt, that he had done enough for them."

"That Mohammed had a due respect for the female sex as far as was consistent with the prevailing state of education and opinion, is evident both from his own faithful affection to his first wife, Khadijah, and from the fact that 'believing women' are expressly included in the promises of a reward in the future life which the Qur'ân makes to all who acknowledge one God and do good works."¹

Whatever Mohammed may have thought in his better moments, his own practice was so offensive, even to his followers, that he was obliged to sanction it by a special revelation from heaven, securing to him a privilege above other believers. His conduct in this respect constitutes the greatest stain on his personal character, and has had the most demoralizing influence on his followers. It is not strange that, as the result of the degradation of women, the opinion should have prevailed in some quarters that woman was denied even the possession of a soul. The Arab omits the girls in speaking of the number of his children, and the mother mourns over the birth of a daughter. In a few instances Mohammed recognizes the immortality of women who believe, and in the chapter of Victory² he uses this language, "Make the believers, men and women, to enter into gardens beneath which rivers flow, to dwell there for aye," yet the whole drift of his system is anything but favorable to the elevation of woman. Political interests in his later life perverted the purer morality of his earlier days.

In no one particular is the contrast between Islam and Christianity more clearly marked than in the position accorded to woman, and no grander service is now rendered to the progress of the cause of Christ than by such institutions as the Home at Constantinople, the Female Seminary at Beirut, and other institutions for the moral and social elevation of women in the Turkish Empire. In no way can the Christian women in the United States better express their gratitude for what the gospel has done for them than by the generous support of such institutions in Mohammedan lands.

MRS. HELEN S. CLARK, OF PRAGUE.

BY MRS. CLARA E. SCHAUFFLER.

NELLIE SPENCER, wife of Rev. Albert W. Clark, was born in Cornish, N. H., June 7, 1842. She early consecrated her life to Christ, and in 1868 went with her husband to fill the place of a much beloved pastor's wife in Gilead, Conn. But up to that mountain parsonage came a loud summons to "go out from thence into the world," to preach the gospel, and they left their loving people after four years' stay among them, and sailed for their new home in Austria, in October, 1872. She and her husband visited America in 1879, for a few weeks, but returned in the early fall to Prague, where they were working at the time of her death.

¹ Pages lxxv., lxxvi.

² Sura, xlvi.

Mrs. Clark had a most devoted missionary spirit. In the darkest days of our mission, when it seemed as if we should be driven from the field, she said, "Of course, if we have to leave this field, we shall go to some other. Our lives have been given to the foreign missionary work." And in her last days, when in great suffering she was reviewing the past, and recalling dear friends left at home, she never for one moment regretted having left them, dearly and tenderly as she loved them, for foreign service, and she sent this parting word to them, rendered wonderfully suggestive by her own bright example: "One thing is certain, none of them will ever regret faithfulness for Christ." In one of her touching prayers she said, "O Lord I have tried to serve Thee faithfully. Thou knowest how gladly I would have done more for thy cause. Thou wilt, I know, take into consideration the weakness of the body in which I have lived."

Any one who knew her would recall in these words a picture of her, with flushed face and panting breath, toiling up the long stairs leading to her dwelling, after making calls on those whose dwellings were as high, or higher, than her own. "Oh how I wish I could do more, and go oftener," she would say; "how little is accomplished even when I make a great effort."

Very delicate in health, and always in danger of going beyond her strength in zeal and love for Christ's cause, she was the first to offer to step into any gap, or to commence any new work which seemed to present itself as her duty. Not only had she mastered the German language so as to use it gracefully and successfully, but she studied Italian as long as she lived where it was needed, and at the time of her sickness was hard at work learning Bohemian, which she felt every day more determined to conquer, so as to reach some souls otherwise quite out of her reach. She was always ready to entertain strangers and those connected with the work; this she did in a peculiarly lovely and cordial manner, and no matter how unfriendly or inconvenient was the dwelling where her lot was cast, it was always, by her exceeding neatness, rare taste, and winning presence, transformed into a lovely Christian home, where even cavillers, questioners, or doubters could not fail to see that Christian love was the root and mainspring of all she did and said.

When the first symptoms of her last sickness appeared, after an afternoon of tiresome calling, and an evening spent in entertaining friends, she was as ready to take up her cross of pain as she always had been to assume any duty. And in her distressing sickness, which lasted a month, there was not one single murmur or word of impatience or questioning. "She talks of going home as calmly as she would of going to America," they wrote. At one time, when the medicine failed to relieve pain at the expected time, she said, "Only God can help; call the servant and then let us pray." Mr. Clark says, "With trembling voice I prayed in German, the nurse and the servant (over whose recent conversion Mrs. Clark had greatly rejoiced) prayed in Bohemian, and then Mrs. Clark prayed in German, in clear unflinching voice, and at the close said, "If thou wilt now take me home, it will be well; I confide fully in Jesus Christ." She gradually sank away, retaining consciousness till almost the very last, when, on being asked if she would like to sleep, she said, "Yes, sleep," and she fell asleep in Jesus. She leaves behind her a stricken husband, many bereaved friends, mourning associates, and a place in her chosen field which no one can ever quite fill. But she has heard the tender words of Jesus, saying, "She hath done what she could."

THE JUBILEE MEETING OF THE AMERICAN MARATHA MISSION.

BY REV. ROBERT A. HUME, AHMEDNAGAR, INDIA.

THE first missionaries of the American Board and American Christians who came to Western India reached the country in 1813, and for eighteen years they worked in the district bordering on the Indian Ocean, called the Konkan. In 1831 they opened their first station in the Deccan, or interior, at Ahmednagar, 180 miles East of Bombay. Five missionaries, Rev. and Mrs. Graves, Rev. and Mrs. Read, and Rev. Mr. Hervey, began the work in that city on December 20, 1831. Of these Mr. Hervey died very soon, Mr. and Mrs. Graves were obliged to leave India within a year on account of ill health, and Mr. and Mrs. Read also had to leave the station and country in 1835 on account of impaired health. As the Deccan is the district in which the Maratha Mission has expended the most labor, and as 1881 was the fiftieth year since the Ahmednagar station was occupied, the mission and native Christians observed their annual gathering last October as a jubilee occasion. All the missionaries now in the field, a few friends connected with other missions, and a large number of native Christians, some of them being from other missions, were present. The number of the Christians who attended the meeting was probably one thousand. Invitations had also been previously sent to all in the United States who were ever connected with the mission, asking them to be present on the occasion, at least in spirit, and to pray for God's blessing upon it.

The public services covered a period of four days, during which a large number of memorial papers relating to the various departments of work in the mission, were read, though, for lack of time, some of them were read only in part, but will appear in full in print. The consideration of these papers, accompanied by devotional services, and addresses upon the work yet to be done, made the sessions full of interest.

At one of the public meetings the entire assembly voted an expression of thanks to the American Board and to American Christians for all they have done for this community in the past.

It is the custom on the last day of such meetings for the Christians to make offerings for the Lord's work. This year the offerings were of an unusual amount. A year ago small tin banks were made and sold to many persons. On one side the words "For God," are painted, and children and all were encouraged to put thank-offerings for the jubilee into these banks. These were brought to this meeting and opened, and found to contain Rs. 125. [The rupee is worth about 42 cents.] Of this sum Rs. 55 were in copper coins, numbering nearly or quite 3,000. This will show how many had a part in giving. Besides these offerings some 235 rupees were given in cash, of which Rs. 50 were from one of the first converts, who is now a government sheriff and a man of excellent character and influence. Rev. R. V. Modak, now an instructor in the Theological Seminary, offered to give one month's pay as a special thank-offering toward the sustentation fund, on condition that nineteen others would do the same. More than twenty persons made such pledges, and others pledged

lesser sums. One missionary pledged Rs. 100, but otherwise all the gifts were made in the above-mentioned manner, and the donations and pledges together amounted to about Rs. 800. "The Union," an organization which acts as leader in all the ecclesiastical matters of the churches, has charge of this sustentation fund, and offers to supply all deficiencies in the salaries of the pastors of weak churches, on certain conditions. It is greatly to be desired that this jubilee meeting should secure as one result the cessation of the giving mission funds to the churches.

At this jubilee meeting a step forward in putting the responsibility for their intellectual and spiritual interests upon the Christians themselves was taken, in committing the control of the Theological Seminary of the mission to a board of Trustees, of whom six are missionaries and four native Christians. The object of this action is to accustom and gradually to lead the Christians to manage all their own institutions.

The results of fifty years' labor cannot be even approximately represented by figures. There are 2,500 baptized persons now connected with the mission, of whom 1,400 are communicants; and 650 of these took part in celebrating the Lord's Supper on the Sunday after the meetings. But many of those who have turned to God in connection with this mission are now, we trust, in the general assembly and church of the first-born who are enrolled in heaven, and many are scattered through this Presidency, a good number of them being employed by other missions. All the institutions and appliances of the Christian church and of Christian civilization have been started and are well under way. Moreover, in estimating results it is necessary to bear in mind the immense obstacles to Christian work in India. In 1833, twenty years after Gordon Hall and Samuel Nott reached Bombay, the missionaries wrote, "Twenty years of the existence of the mission have elapsed, and the number of true converts from idolatry has been less than the number of valuable lives that have been sacrificed in the rescue." Of the five missionaries who first occupied the Ahmednagar station, Rev. and Mrs. Read are still living, and though absent from us are permitted to hear about this jubilee anniversary of the work which they were permitted to begin. Writing a memorial paper to describe the beginnings of the mission, Mr. Read heads his paper, *The Ahmednagar Mission — The Grain of Mustard Seed that grew and became a Great Tree.*

For whatever has been done in the past we give God all the glory. But seeing how God has rebuked the faith of his servants in the past by the work which He has already accomplished, we may well expect great things for the future. Even when we exercise what may seem to us the highest faith and labor with all our might, we shall be likely in the future to understand that what we deemed great faith was really weak. For the kingdom certainly draweth nigh. May the Lord make bare his arm and hasten the day when all dark India and the ends of the world shall see his coming.

LETTERS FROM THE MISSIONS.

European Turkey Mission.

A PERSECUTING BISHOP.

MR. JENNEY, of Monastir, reports a remarkable state of affairs at Strumnitsa, a city some one hundred and five miles from Monastir, which he was invited to visit a year ago, an invitation which he could not accept until September last. Mr. Jenney says:—

“I found that the Greek bishop had, some three weeks previous to my arrival, announced in church that he would give a writing of divorce to the wife of any man who attended Protestant services, or to any man whose wife attended such services. On the Wednesday previous the bishop had persuaded the wife of one Tanne to leave her husband, promising her that the church would support her until they should find another husband for her. One day the bishop sent for Tanne, but he refused to go, saying that he did not acknowledge the bishop as his spiritual leader. Whereupon the bishop sent a policeman and forced him to go. The attendants told Tanne to kiss the bishop’s hand, which he refused to do.

“The bishop said, ‘your wife demands a divorce.’

“Tanne said he could not grant it, and demanded the reasons.

“The bishop said, ‘Because you do not go to church.’

“‘I am free to do as I please, I do not go to church.’

“‘You do not kiss the echonas’ (pictures of saints).

“‘I do not kiss echonas.’

“‘You do not light candles before echonas at home.’

“‘I do not light candles before echonas at home or anywhere else.’

“‘You do not acknowledge the authority of the church.’

“‘What church? To us Christ is the church.’

“The bishop arose in rage and tried to strike Tanne, but he stepped back, and the bishop ordered the policeman to take Tanne to jail. I found Tanne in prison and

demanded his release, which was granted at once. Sabbath morning I preached to forty-five and held a Bible-reading in the afternoon. At dark Tanne was told by a policeman to go with him to jail, but finding that the bishop wished him, I refused to give him up. On Monday a policeman told me that the governor wished to ask Tanne some questions, and I allowed him to go, but this was a lie of the bishop who had thus instructed the policeman; for the governor had left the city early that morning, and Tanne was thrown into prison.

“Every one was helpless to counteract the doings of the bishop. Hence I went to Salonica, where Consul-general Blunt took hold of the matter with zeal and requested of the Vali Pasha perfect freedom to Protestants in Salonica and Tanne’s release. The Vali telegraphed that if Tanne was in jail for his faith he be released at once. The authorities dallied over the matter, and on my return to Strumnitsa I telegraphed that Tanne was still in prison. Another telegram was sent and the governor of Strumnitsa telegraphed that Tanne had cursed the beard and hat of the bishop. Consul-general Blunt demanded again that he be released, and after fifteen days’ confinement he was released until he should be tried for cursing the hat and beard of his spiritual leader, the bishop demanding that he be kept in jail ninety-one days for disrespect. Since then a charge of being rebels has been preferred against most of the Protestants. I went to Salonica again and demanded that a written statement be given recognizing the rights of these Protestants.”

THE OPENING IN MACEDONIA.

“This work in Strumnitsa is the most wonderful to me in all Macedonia. Ten years ago the Bible and ‘Free Worshipers’ were sold in Strumnitsa and some who were awakened to the truth of the gospel dared not partake of the communion lest they fall under condemnation. Some six years ago Mr. Baird while eating at a restaurant

owned by two of these men gave to them a tract on intemperance, which led them at once to give up the shop where they sold liquors as well as victuals. Some time after the bishop, fearing the influence of these two men, preferred charges against them for supplying food and money to the rebels in the mountains, and they were imprisoned or put under bonds in Constantinople for one year. But what Satan intended for the destruction of Protestantism only increased its influence, for these men, while in Constantinople, were permitted to hear of the truth more fully and became established in the faith.

“On their return home after their release they found three others who on reading God’s Word had decided to be on the Lord’s side. One of these three was Tanne, who was imprisoned. He had heard enough of the truth to hunger for more, and learned to read that he might investigate for himself. By the simple reading of God’s Word, many others are persuaded that they have not been true Christians, and several besides these five hope that they have given themselves to God.

“One of these converts sold a field and pledged the price, ten liras (forty-four dollars), for a place for preaching services and a school, and will give more. This was his voluntary offering without my suggestion. Some pledged five dollars and others twice that sum.

“I hear of sixteen in Rodovitch, eight hours from Strumnitsa, who are anxious to see us. Our bookseller finds wonderful success all over Macedonia. This helper and Mr. Baird have sold no less than one hundred and thirty liras’ worth of books this year. The Turks seem to be more and more interested and buy many copies of the gospels. One intelligent priest of Mohammed, who reads the Old and New Testament, asked me why I believed in Christ as my Saviour. I proved to him in many ways and to his complete satisfaction the necessity of a redeemer, and then explained how Christ is that Saviour. He thought for a while, and in the presence of several Turks he said, ‘Yes, we *must* have a redeemer, and there is no one but Christ who has shown himself

as a Saviour, and *He is* our Saviour.’ From many large cities and villages we have earnest invitations to come and preach the pure gospel. This is no time to be idle, and I must away again.”

Western Turkey Mission.

MR. W. W. PEET, a few weeks after arriving at Constantinople, writes:—

“I am pleased every day as I see what appears to be an open door into fields which seem to me to be unoccupied, and notice what I take to be a way of approach to just that class of men with whom I shall have most to do. I grow so impatient to bound over the long time of separation from them while I am learning the language. It does seem to me that if I could speak freely I could win my way to the hearts of some, and thus have an opportunity to speak to them of Christ and of practical religion. Day by day I see fresh reasons why the standard of Christianity at Constantinople should be high. What an influence this city has! I doubt if America has a city whose influence is felt by so large a number of people to an equal degree.”

PROGRESS AT SMYRNA.

Mr. Constantine, writing November 4, says:—

“Besides the regular services in two places I have a meeting at my house on Sunday evening for those who are advanced in the knowledge of the truth and are accessible. I expect much from this meeting. The Saturday evening meeting I shall change to a general meeting for young men, and shall organize them into a sort of Young Men’s Christian Association in connection with those who know the truth.

“We have five young men who are decided Christians; two are connected with the ‘Rest,’ one is a tailor, and the other two will prepare for the ministry, one of them having been an ordained priest or rather a deacon. Their families also, we believe, are on the Lord’s side. There are many cases of interest, but the great trouble is the fear of the world.

Many know the truth and accept it, yet are afraid to come out and openly confess it. We have opened a Sunday-school for Greeks and feel hopeful, though as yet we have but few women and children; most of those who come are men and youths. My wife now goes to the Girls' School and will teach the English pupils until a helper comes. I soon shall add to other work lessons to the Greek youths. I wish you could realize our distress for the want of *one* man who could take charge of the educational department and also preach in Greek; we not only cannot now meet all the demands but are not able to prepare any help unless we have one more person, intelligent and pious, who could be more of a teacher than a preacher, yet one who could preach also."

From another pen there comes the following from Smyrna: —

"Next Sunday we have four new additions to the church, also two by letter. We have good prayer meetings. This week there were between sixty and seventy present.

"One great feature of our work is the numbers from the interior who come to us, — about a dozen new faces each Sunday, which disappear to make way for others. Mr. Crawford, in his last tour, found the seed thus sown in such unexpected ways that he thought it most remarkable. Last Sunday, at Turkish service (without any Greeks, who have regularly attended until lately), we had ninety-four persons. The steady gain is gratifying, although of course not so brilliant a thing as the large congregations at the 'Rest.'"

Eastern Turkey Mission.

ARMENIA COLLEGE.

MR. WHEELER, in his annual report as President of the College at Harpoot, gives the present number of students in the male department as 110; in the female department, 85; total, 195. Mr. Wheeler says: —

"Though the number of pupils, especially in the female department, has considerably increased, and our quarter cen-

tury of residence in the country has witnessed nothing approaching the distressing poverty of the present time, you will be gratified to learn that such is the increasing popular interest in the college, and such has been our success in pressing self-support, that we expect to make for 1883 a considerable reduction in the amount asked in aid.

"We are not a little gratified at the success in elevating the standard of study during the past three years. Three branches, formerly included in the studies of the Freshman year, are now studied before entering, and young men who will not enter college till September, 1882, have now a better knowledge of English than had the Juniors of 1879. This improvement is in good part owing to the preparation of suitable text-books, which have been printed upon our press. Already our text-books, and our graduates, at larger salaries than we pay even college teachers, and with no sacrifice of principle, are going into Armenian schools which would else be wholly in the hands of infidel teachers, who are swarming over the land from Constantinople. One of these schools has already sent two pupils to the college.

"Such is the power of superstition that daughters of Armenians, though numerous in our other schools, have not yet reached the college, but, as the erection of new buildings and the securing of a fine corps of teachers for the male department have put it in its present commanding position, so, undoubtedly, the same action on behalf of the female department will break down even the thicker and higher wall of prejudice by which girls are shut out from enjoying the privilege of higher Christian education which the college offers.

"Our richest source of satisfaction is in the increasing religious influence which pervades the institution, which, in the best sense of that name, is a Christian college. And we mean that it shall continue to be such."

CHAPELS BUILT. HARD TIMES.

Dr. Barnum, writing from Harpoot, October 15, says: —

“On Sunday, the 2d of October, Mr. Allen and I helped to dedicate a chapel in Garmuri and another in Shuntil. Both are pleasant buildings. They will accommodate from two to three hundred persons each, and they cost the Board respectively \$100 and \$60. These villages are practically outstations of Hooeli, and whatever we do for them we do through the brethren of the latter place. A large delegation was present from Hooeli, and the pastor of that church preached one of the sermons. Half a dozen other villages were also represented. Much interest has been felt in these chapels, especially that in Garmuri, because it was built to replace one which had been burned down by a priest. [See the *Herald* for June of last year, page 226.] The associate of the incendiary was present, and made some very good remarks.

“Last Sunday I spent at Hulakegh. A new chapel has also been built there, though it is not quite completed. Their former chapel, which was the first one built in this field, twenty-two years ago, was too small to accommodate the present congregation. That will be used for the schools. The new building was undertaken before the harvest, while the prospect of an abundant harvest was good, otherwise it would not have been built this year, for insects and the rust made the yield very slight. Many a farmer in this region has not grain enough for his own family. A good many use barley flour instead of wheat, and others are glad to live upon millet even, if they can get it.

“The farmers in this part of the country are mostly tenants. The custom is for the landlord to furnish the seed and take one half of the crop. Last year at the time of sowing the grain the landlords of Hulakegh stipulated that their tenants should furnish their own seed, and whatever the yield, they should give a certain amount of grain annually as rent, and they demanded that they should sign a contract for four years. The poor tenants protested, and some of them gave up their fields without compensation, after they had been plowed several times, sooner than make such a contract, but the ma-

majority felt constrained to accept. The result is that they have all suffered great loss. In many cases not even grain enough for seed remains to the tenant.

“I heard of one man whose rent was sixty measures of wheat, while the yield was only thirty! He gave the whole crop to the landlord, and a note for thirty measures more, besides sacrificing the seed and the labor of plowing, sowing, reaping, threshing, etc.; and he and the rest are bound by this contract for three years more! We have been hoping for better times after the harvest, but the condition of the people grows worse and worse throughout the whole field. The whole land appears to be smitten with a curse. Would that the people, in the midst of these judgments, might learn righteousness!”

Maratha Mission.

THE GIRLS' BOARDING SCHOOL AT AHMEDNAGAR.

Dr. Bissell, writing from Ahmednagar, October 10, speaks of the new building erected for the Girls' School in that city. The building contains four class-rooms, a primary school room and a hall, and is one hundred and fourteen feet in length. It is a comely and convenient structure and its completion formed a pleasant incident in connection with the fiftieth anniversary of the occupation of Ahmednagar as a missionary station. Of the history of the school Dr. Bissell says:—

“I find a vote of the mission passed in November, 1838, as follows:—

“‘That a girls' boarding school be supported at Ahmednagar under the care of Mrs. Ballantine; the number of pupils not to exceed twenty.’ This was the beginning of the Ahmednagar Girls' School, which has now continued for forty-three years, gradually increasing in numbers from the original twenty, to the present one hundred and forty-five pupils. It has been removed from place to place, according as better accommodation was found here or there, sometimes taking refuge in a chapel, or rest-house, till in this jubilee year it ‘goes out free,’ and dwells in its own house.

“Mrs. Ballantine had charge of this school from its commencement till 1865, except during the three years of her absence from the country, when Mrs. Burgess had the care of it. At first the girls were all from Hindu families, as there was no Christian community to furnish them. After a few years, however, girls of Christian parents were received; and gradually the school assumed its present character, an institution for the education of the daughters of native Christians, fitting them to become the wives of pastors and teachers, and to be themselves teachers of the women and girls around them. Some forty or fifty of the pupils were received to the church during the last dozen years it was in Mrs. Ballantine’s care. After her final departure for America Mrs. Hazen took charge of it till her removal to Sholapur, when it came under the care of Mrs. Bissell, in the beginning of 1868. The number in attendance had then increased to sixty. Efforts were made to systematize more thoroughly the work of the school, and to arrange a regular course of study for the classes.

“Mr. Krishnarav Sangale had been connected with the school for about ten years, but in 1871, on account of ill health, he withdrew, and it was difficult to supply his place. But some of the best graduates of the school were selected, and a corps of female teachers was thus employed to teach the studies which they had themselves pursued. Since 1871 most of the instruction has been given by female teachers. Mrs. Bissell had charge of the school till the end of 1875, when as she was leaving for America it came into the care of Mrs. R. A. Hume. The number of pupils in attendance had increased to one hundred. Mrs. Hume devoted herself earnestly to the school, but the burden proved too heavy for her, and in the fourth year her health gave way. Mrs. Bissell, having meanwhile returned to Ahmednagar, again took charge of the school, and still retains it. The number of pupils in attendance is now one hundred and forty-five. Only about half of these receive an allowance from the mission for their support, the rest being day scholars supported by their parents or other relatives.”

RELIGIOUS CHARACTER AND RESULTS OF THE SCHOOL.

“The religious instruction includes not only daily reading of the Bible and prayers, Sabbath-school lessons, and catechism, but also the study of certain books of the Bible in course, as a part of the daily lessons. Mr. Ballantine wrote forty years ago, ‘the end we propose to ourselves in all these efforts is the conversion of at least some of them to God.’ This aim is still kept before us, and not only their conversion, but an intellectual and spiritual preparation for usefulness in the Master’s service. In the last fourteen years, one hundred and twenty-four of the girls have been received to the communion of the church while attending the school, and of the more than one hundred pastors, preachers, and teachers connected with the mission, a majority have wives who were educated in this school. Many native assistants in other missions also are indebted to this school for their intelligent and excellent wives. How widespread its influence thus becomes is easily seen. As the mission enters upon a second half century of its work, it is fitting that this school should be provided with a new and commodious house, — as it were, a monument of the toil and labor of those who have done their work in it, and entered into rest, and an index of the hopes we cherish regarding it in future years. As we look at the building we praise God, and thank the American Board and the American churches for this jubilee gift.”

PROGRESS AT SIRUR.

MR. Winsor writes from Sirur: —

“The work here presents a prospect never before so hopeful. Our little church has secured a pastor and will assume his entire support. I shall soon open the *eighth* school. These schools are in such close proximity that a proper influence going out from them over the surrounding region will illumine this whole section.

“I have recently baptized five persons on profession of faith; one of these, an elderly man, has quite a history, having been a bitter persecutor of the Christians and a

tool of the landlord of the village of Sirasgav. This man and his wife have been received to church fellowship, while the other three who were baptized, together with two not yet baptized, will receive further instruction and come before the church again."

Madura Mission.

SEVERAL letters from this mission give brief items of interest. Mr. Rendall, of Madura City, writes (September 9): —

"We are now conducting the annual meeting with our helpers. Over one hundred and fifty helpers are present. On Wednesday evening Mr. John Chandler conducted a service of song in our large church. The church was filled to overflowing. Beside the attendance of the English and East Indians, nearly eight hundred natives were inside the church, and large numbers outside. The service was more interesting than ever before, and it was very encouraging to notice the progress in singing in our schools. The large attendance of the Hindus showed the interest taken by them in this part of our worship."

Mr. Tracy, of Tirupuvanam, writes of an itinerary commenced by himself and Mr. Jones, of Mana Madura, which was interrupted by the sickness and subsequent death of a young child of Mr. Jones. Mr. Tracy says: —

"At Kallar Koil we took a look at the famous temple there, Mr. Jones preaching to the Brahmans on the very threshold of the shrine. Near the entrance to the temple stands the body of a great festival car, built some years ago, but built so vast that no body of men have ever been able to draw it. It is a most abominable exhibition of what depths of degradation and obscene filth human depravity is willing to glory in. From top to bottom it is curiously carved with a large variety of figures, many of which are too obscene to look at without a sense of defilement. Yet these are intended to be the accompaniments of religious worship. Adjoining the temple is a walled tank on which the idol is taken periodically for a sail.

The beauty of it is mainly in the thousands of lotus blossoms floating on its glossy surface. The revenue of twenty-two villages is the endowment of this temple, bringing to all these villages only a curse."

Mr. Herrick, of Tirumangalam, refers to incidents connected with his tours: —

"In passing through a village just at night I met a pensioned native officer, formerly in the army, to whom I gave a Bible three or four years ago. Before I had time to speak of the subject he mentioned the number of pages he had read, about three fourths of the whole, with the remark, 'It has changed my mind.'

"I was interested to find two children of the village blacksmith, a comparatively high caste, according to the heathen idea, in a school taught by a Christian of low caste. I was glad to see that the father and mother were not only present while the school was examined before dark, but at our meeting in the evening I was also pleased to see the man spread out the blanket he had brought to sit on, and invite the catechist to sit upon it by his side, an indication both of kind feelings, and, to some extent, a disregard of caste.

"On another tour I was invited to go and conduct prayers in the house of a Zemindar, and was glad to see several females in a place near enough for them to hear. As a mark of advancing civilization I might mention that in a village where I passed a night and held a meeting, the church was lighted by three kerosene lamps procured and supplied with oil by the people themselves."

Ceylon Mission.

A PROMINENT CONVERT.

MR. R. C. HASTINGS, of Batticotta, although laboring almost exclusively in connection with Jaffna College, yet has time occasionally to visit the churches, and he reports that the pastors and helpers are carrying on their work regularly and vigorously, and are finding more to encourage than to discourage them in their several fields. Of one man who had recently been converted on the island of

Ninative, and had united with the church, Mr. Hastings writes :—

“He was formerly an officer, but on account of sickness was obliged to resign his position and go back to farming. A year and a half ago when I visited the island, he was just recovering from a very severe illness. At that time he seemed to be very much interested in Christianity. He begged a portion of Scripture from me which he read with much interest, and afterwards procured a complete copy of the Bible. He made no secret of his change of opinions, but everywhere boldly proclaimed the name of the Saviour. He had formerly been the strictest of heathen, yet a man of pure life, and very liberal with his money for the extension and maintenance of Sivism. He was also a great Tamil scholar, and read extensively the religious books of the Sivites. Still, as he confesses now, he did not find peace, and when upon the bed of sickness a Christian teacher and physician visited him, and read the blessed words of eternal life, his heart at once responded to the gracious offers of salvation.

“When it was known that he had become a Christian, his relatives were very much incensed and did all they could to turn him aside from his course. After his admission to the church his friends cast him off. His wife refused to minister to his wants, saying that since he had drunken the blood of a dead person, he was unclean. When I visited Ninative, his name was on every one’s lips. His public avowal of Christianity was the one all-engrossing subject. This excitement extended to all the islands, and many harsh and bitter things were said against him. He has many temptations before him, temptations which one from a lower social position would not be likely to meet. We tremble for him while we pray that he who hath begun the good work ‘will perfect it until the day of Jesus Christ.’”

A HEATHEN PRIEST CONVERTED.

Letters have been received from several native pastors in various portions of Jaffna, all of them indicating much intellectual ability, and an earnest Christian spirit.

Rev. T. P. Hunt, pastor at Chavagacherry, writes :—

“At our communion in March last, three adults from heathen families were admitted to the church on profession of their faith. One of these was formerly the manager and priest of a small heathen temple, at which annual, or semi-annual offerings are made to the demi-goddess Nachimar. Some of these minor gods, it is pretended, do reveal themselves at festival times through the manager or some other favorites. At the examination of the above candidate before the church committee, Rev. S. W. Howland asked him if he was once a priest and gave oracles in the name of his goddess, Nachimar, and what he thought of those things now. He felt sorry, and replied that all those things had helped him to believe the gospel more firmly.

“One of the candidates whom it was voted to receive, was detained on account of the death of his child. A week before the next communion, at which he was to be received, he himself was called to meet death. During his sickness, which lasted about twenty-four hours, he caused himself three or four times to be lifted to a sitting posture, and had his Christian niece and others pray for him. His life was in harmony with his pious thoughts and calm death. His anxiety for his soul commenced a year ago, but nobody seems to have labored specially with him. His first impression was made by the truth he heard in some occasional meetings, and by his contact with his Christian relatives. As soon as he knew the truth he left off his habit of drinking toddy. His next step was to quit the business of extracting toddy from the palmyra and coconut palms, by which he obtained his living. He used to walk four miles to the station to attend worship on the Sabbath, and occasionally staid in the church till others had gone, so that he might pray there alone. Though ignorant, poor, and unnoticed, he was among God’s chosen, and is now, as we believe, rejoicing in heaven.”

A JAFFNA PASTOR IN INDIA.

Rev. B. H. Rice, native pastor at Bat-

ticotta, reports a visit he made to Madras and vicinity during the last summer : —

“While remaining in India I had the opportunity of visiting Palamcottā, Madura, and Tanjore, and I have been impressed with the means of evangelizing found everywhere. There have been churches and missionaries in every town that I visited. The large congregation of native Christians assembled for worship in Palamcottā church was a very pleasing sight. The Centennial celebration of the mission work was held only a few weeks before I went. The progress of a century has been wonderful. In Tanjore I saw the grave of Mr. Schwartz and the church built by the King of Tanjore for the use of that venerable missionary. A Sabbath was spent in the house of the son of the famous Christian poet called Vathanayaga Shasdri. On the verandah of the house the family are in the habit of having lyrical preaching occasionally. I was present at the exercises of the evening, and was requested to preach to a congregation of nearly two hundred adults: the people were highly pleased to hear a Jaffna man preach, and listened with great attention.

“In Madura the famous grand temple of Meenachy presents a wide contrast to the little church built by Mr. Rowland, the native pastor. As the giant Goliath lay prostrate before David the shepherd boy, so the giant Hindu temple will one day lie prostrate before the faith possessed by the small company of Christians who worship in that small church. During my stay at Madras I was requested by two native pastors to preach in their places of worship. I preached twice to the congregation of Mr. Sattianathan, and once to the congregation of Mr. Rajagopal. When I once gave an account of the Christian work in Jaffna to the congregation of Mr. Sattianathan the members were highly pleased.”

Japan Mission.

DEATH OF MR. YAMASAKI.

MR. LEARNED, of Kioto, writes of the death of a native teacher connected with their Training School : —

“Our beloved fellow-worker, Yamasaki, known to many by his article in the *Missionary Herald* for October, 1879, has just been taken from us. He seemed well at the end of the school year last June, but soon afterwards was taken ill, and in a few weeks his disease proved to be quick consumption. He was taken to Mr. Neesima's house, where he received the best of care, but died on the 9th of this month. On the next day, after funeral services in the new church, he was buried near Mr. Neesima's sister, on the summit of a hill a little way out of the city, a place of great natural beauty.

“He was only twenty-four years old, apparently just at the beginning of a long and most useful work. He was born far to the northeast, two hundred miles or more north of Tokio, but for some reason was sent by his friends to the school at Kumamoto, down in the extreme southwestern part of the country, where Captain Janes was teaching. There he became a Christian, and devoted himself to Christian work. Afterwards he went to the university in Tokio, where he gave special attention to chemistry. Not being satisfied with the religious character of the university, he came here and joined the theological class which graduated in 1879. On graduating he delivered the address which was published in the *Herald*. At all these schools he had shown the most excellent scholarship, and he also exhibited a tact for teaching, while an assistant in one of the lower classes in our Kioto school. It was natural that he should be appointed a teacher in the school, and this position he held during the remaining two years of his life, discharging its duties with great zeal and with great acceptance both to his associates and to his pupils. He taught chemistry and English literature and rhetoric, besides helping in other classes. English literature was his favorite study, into which he entered with great enthusiasm, and he had in these two years collected quite a little library of the best English writers, more than a hundred volumes of which he bequeathed to the school library. Books were his constant delight, and after he was unable to read he still kept some

near him on his bed. Notwithstanding his youth and limited acquaintance with foreigners, he was probably one of the best English writers and speakers among the Japanese. But he was also a sincere and devoted Christian. While desirous of making this school a place of thorough training in science and in English, he was just as desirous of making it in the best sense a Christian school, and his own Christian influence therein was most happy. He was also no mean preacher, his sermons excelling in simplicity and clearness.

“It is a great loss to our work to have him taken away, but he has at least left a noble record which cannot fail to be a stimulus to those who have known him.”

FROM JAPANESE NEWSPAPERS.

The comments of the leading newspapers published in Japan on the religious ferment in the Empire are very striking, and cannot fail to create a popular impression in favor of Christianity. Mr. Learned writes of a long editorial in a prominent paper of Tokio concerning the proper attitude of the Government towards the Christian religion:—

“The writer speaks of the strict laws made against Christianity, and the number of Christian martyrs in this country, which he estimates at 280,000, and concludes that this religion cannot be put down by force. While declaring himself opposed to Christianity, he thinks the government ought to abandon its non-committal attitude, and should openly tolerate Christianity: (1st) because it is a shame for the government to retain laws against Christianity, which are notoriously violated in all parts of the country; (2d) because religion ought to be free to each man to believe or reject as he pleases; (3d) because while Christianity is bad, Buddhism is no better, and both ought to be either prohibited or tolerated. Buddhism and Christianity, he thinks, spring from the same root, and therefore the opposition of the priests to Christianity is like boiling beans with bean pods, the persecuted and persecutor being of the same stock.

“One of the topics of discussion in the

papers now, is the proclamation of last month, announcing the opening of a National Assembly in 1890. I judge that most are disposed to take this as a reasonable concession, and to wait in patience for the appointed time.”

Mr. R. H. Davis, of Kobe, sends the following from the *Japan Mail*:—

“The Buddhist priests have shown of late an unusual activity. Perhaps they begin to think that the inertia of hugeness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so, they are not much mistaken. Their lazy existence, their perfunctory incantations and half-hearted homilies, furnish an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say, that the pure upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrines they preach. Fortunately men’s minds, to whatever influences they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for sake of his teacher as for that of the thing taught. To the Buddhist priests this cannot fail to be evident, and whether they desire to emulate their opponents, or whether they are moved by an independent access of earnestness, they are now holding extraordinary meetings in Tokio, and preaching their doctrines to audiences assembled from all quarters.”

IMABARI. KOBE.

Mr. Atkinson, writing November 22, speaks of the work in these two cities:—

“The Imabari church is doing nobly, paying its pastor’s salary, and contributing four yen per month to the Home Mission work that is done outside of Shikoku. Mr. Ise has three colporter evangelists, and three evangelists in his field. His especial need now is a couple of better educated men to carry on the work that partially educated men cannot push much farther; but, unfortunately, we have no

one to spare. He will, however, work on and do the best he can with the men he has. On the 20th Mr. Ise expected to receive ten adults into the church. One of these is his grandmother, who is an intelligent old lady. It was only last fall that she became in the least degree willing to listen to Christian teaching. Her son had originated a school of natural religion in Kumamoto that even now has followers, and both the grandmother and the followers looked on Ise with great hatred when he became a Christian. He was regarded as a most unnatural and disobedient son who had given himself to the service of devils. But now the whole Ise household is Christian, — the grandmother, the mother, the sister, the wife, and the old nurse, who has been in the family twenty-seven years, and who, because of her fidelity, has at last been adopted into the family, and received its name.

“The work in this region is moving steadily on. We have a few additions for the pleasant side, and now and then a case of discipline to sober us. Purity has not been a distinguishing trait of the Japanese from the most ancient times. I am almost surprised that there is so little need for discipline in the churches on that score. The pastor of the Kobe church is doing his work well. Old troubles are being overcome, and the whole body is more at one than it has ever been. It is contributing well and steadily to the various branches of Christian work. Its Sabbath-school numbers one hundred and fifty; its congregation about two hundred and fifty.”

West Central African Mission.

SINCE our last issue news has been received of the arrival of Dr. and Mrs. Nichols at Benguela, October 8. Messrs. Bagster and Walter were still at Benguela, preparing loads to go into the interior. One body of carriers had been sent forward, and had been heard from at Bailunda. The arrival of other carriers at the coast was anxiously awaited, and as soon as they came the whole party would be ready to start for Bailunda. Of his

first impressions Dr. Nichols writes, October 15: —

“All the influences at work upon this land and people have been bad. Even to-day the accursed system of slavery is in full force, along this coast; and with the licentiousness that always follows slavery, all Angola is leprous. Under these circumstances, one must have a fertile fancy, and exercise it without restraint, who would form even a faint idea of the difficulties which are to be overcome.

“We received yesterday, or the day before, an embassy from the Sova of Bailunda in the person of a villainous-looking little man with thin, sharply-cut lips, and a face deeply furrowed by age, etc. This was the tailor to his majesty, a most influential and noted personage; with him were two of his own race and two Bihénos. These latter were attired in the ordinary costume of their people, but the royal legate was marvelous to behold, decked in a flannel shirt of many hues, and armed with a sabre of prodigious size. He expressed himself much pleased to learn that we were to bring two white ladies into his sovereign’s realms, and most profound were his bows of salutation.

“We are most impatient to start for the interior. Nearly all our arrangements are now complete, and there is every reason to hope that the carriers will be ready so that the caravan may start the first of the week.”

“Last Sunday we celebrated the holy Sacrament of the Lord’s Supper. There were only five of us, but all actuated by the same spirit, and all conscious of the Divine Presence. It was an invaluable assistance, a source of much comfort and refreshing, thus to find the table of our Lord spread in pagan Africa. May the occasion never be forgotten; indeed I am sure it will not be.

“The entire party are enjoying good health, and so far no one has felt the least touch of the fever.”

THE OUTLOOK FOR THE MISSION.

Mr. Bagster writes (October 15), from Benguela, of plans for the future: —

“In respect to the road to Dondo we are now in a position to say that it is open and traveled; that many Bailunda men go over the road for the purpose of carrying coffee to Dondo; also I am able to say that we have chatted over the matter, and we intend to make the journey to Dondo at once, with a view to establish a station there, if possible. We shall have also this object in view, *i. e.*, the establishing a station in a large country between the kingdoms of Bailunda and Dondo. We have heard from our consul, Mr. Newton, in Loanda, and are offered by him every accommodation and every needed help.

“You speak of making excursions and journeys in the whole country. This cannot now be done. How soon we may be allowed to do it I do not know. We are yet suspected, and are in the hands of a tyrant, and have to stay or go just as he commands. If I wanted to go to see some place ten miles away, and wanted six men to accompany me, not one would dare to lift a load to go with me, unless I were allowed to go by the king. Should they go unpermitted, their heads would pay for it. Brother Sanders wished to go six miles to see the very place the king has offered to us, but I am not speaking more than truth to say that he was not allowed to go. The king told him not to go until I came up. On account of the caprice of the king, and the very great jealousy of the people, one against another, new places are extremely difficult to reach. To-day I do not know that I shall be allowed to go out to Dondo. I hope to do so, but cannot tell.

“I regard it as proven now that Bailunda must be the large station; thence we can move on the country north of Bailunda; then to the northwest part of Bihé, north of the Quito river, Kapobro's country, with its language half Ganguela and half Ambunda; then on into Ganguela, and far beyond. We thus shall follow the grand highlands on perhaps their greatest length inland, and shall be on the line of thickest population towards the middle of Africa. The Ganguela language will take us almost across the continent as we follow the trade of this people. But at present we look to plant a mission in Bailunda,

and prospect the Dondo road and the Bihé country.”

FROM THE INTERIOR.

Letters have been received from Messrs. Sanders and Miller at Bailunda, of as late a date as October 3. Their reports are encouraging. Of the two houses which they were building near the king's village, and which they hoped to have finished by the time the reinforcements arrived, Mr. Miller writes:—

“The dimensions of the houses are thirty-one by fourteen feet, seven feet to the plates. They are only one story high, each having a shed seven feet by twelve. One has a veranda which, I think, will be very convenient. At present we have dirt floors and mud walls, supported by upright poles inserted in the walls. The mud cracks very much, but some lime of inferior quality is found near the river that may be used in some way to advantage. Each house has two doors and three windows, and these we propose to make of heavy, clumsy timber chopped into plank by the natives, and brought from a long distance. The plates are made of trees that we managed to straighten a little after a good deal of lining, chipping, and chopping. The rafters are poles averaging four or five inches in diameter at the larger end. Smaller poles answer the place of sheathing, bound on with bark strings, and the roof is covered with grass, about two feet thick. The natives did the most of the thatching, and say it will not leak. It is a very cool resort, and we hope to cover the other roof soon. Enough grass is already bought, and on the ground.

“Agriculture appears to be advancing slowly. We have not planted anything yet, but have bought a good supply of corn and beans, meal, etc. I think we have about seventy-five or eighty bushels of corn. This I think will carry us through the expected time of scarcity, though I believe we could now buy double the above quantity. It came for days after we told them we had enough, and still some will come and try to sell.”

THE PEOPLE.

“We are getting along very well with

the language, and hope in due time to be able to teach and preach to this people. My present impression concerning them is quite hopeful, and I believe they can be elevated far above their present condition by means of mission work. They are very willing to work whenever anything is to be gained, and they apply themselves to their appointed tasks with hearty zeal and faithfulness which one would scarcely look for among a people who have had so few advantages. My experience thus far with this people does not confirm the reports as to their being 'thieves and liars.' On the contrary I have found them to be more truthful and honest than I supposed. I am looking forward with joy to that happy day when I can teach them to read about the Saviour and the better land. How can any Christian look upon the privations of the people, physical and spiritual, without being deeply impressed with a desire to help them?"

THE KING. THE SECULOS.

Of the king's relation to the mission Mr. Sanders writes:—

"Yesterday the king, who had been hunting, called on us on his way home. Of course he was unwelcome, but fortunately he did not enter our enclosure. He called upon Mr. Miller to show his rifle, of which he had heard; fired it; wanted one like it. When we said that neither powder, guns, nor firewater are given by us, he wished to write to our king to send him one. On learning that 'our king' is unacquainted with us, and would not notice such a letter, he wished us as his agents to

buy one. On being refused he grew quite vexed, but was happy when given a piece of cloth.

"The king occasionally calls on us for this or that. Long ago he 'borrowed' the cornet, which has been of no use to us. It was to be returned the day following. Instead came a summons for Brother Miller to come and blow it. Word was returned that we had other business on hand, and it has not appeared since. One day José and I called when returning from buying a pig. Kwikwi wanted a key for one of his boxes. So it was sent down, but no key we could spare could be fitted.

"Barros and José have constantly persisted in giving out that we are only making a trip through these countries. This has been done, either because they really have not grasped what I have tried to say, or because they believe that lies are better than the truth. Last night some remarks of José led to this subject again, and I tried to make him understand by declaring the substance of our teachings and aims, etc. It was with surprise that I heard him ask if the blacks stand before God in the same position with the whites; if they have the same promises and privileges. He appeared to be a very earnest listener as it was explained that God looks at the heart rather than the color of the skin; that the latter is but man's way. It was gratifying to hear him reading his Testament a little later, and to find him with it at an unusual hour this morning."

GLEANINGS FROM LETTERS.

L. O. Lee, Marash, Central Turkey. — The class of seven in our seminary who are entering upon their four years' course are a fine lot of young men. I have never had a class in Greek at home which made better progress. We began October 11, and by November 20 I think we shall be reading in John in a very fair manner. I cannot express what a pleasure it is to get back into active work again, and I

want to leave no stone unturned to bring forth a class of ministers who shall be thoroughly alive both intellectually and spiritually.

Mrs. Mary C. Winsor, Sirur, Maratha Mission. — One of the interesting features of the Jubilee was the Woman's Meeting, — when all the native women met with the missionary ladies and gave an account of their work. Mrs. Bissell had

charge of this meeting. Some of the accounts were very interesting indeed. The joy with which the heathen women in all our fields are hearing the Word is really remarkable, and only adds to an assurance that God has purposes of mercy for this people.

Dr. A. P. Peck, Pao-ting-fu, North China. — This year the young men who have been studying in America are ordered home because of the fear of the government that they are becoming too much in love with foreigners and are becoming Christians. They must be disposed of here in China somewhere, and the Viceroy has offered Dr. Mackenzie, at Tientsin, his choice of a number of them for medical students. It is not beyond the limits of possibility that I may get one for a student assistant.

C. A. Stanley, Tientsin, North China. — My colporters have been doing better work in selling books than I anticipated when I began this work in earnest last spring. Recently on a trip to the east they met two persons who seemed quite interested, and the helpers felt much encouraged. Another man came to Tientsin

whom I think sincere. He spent a Sunday with us, and promises to come again a few weeks hence. He very much desired baptism. Another man is also inquiring and reading our books. He is a petty official, and will find some difficulty in being a Christian. These are bits of encouragement which the Father is giving me now.

M. L. Stimson, Tientsin, North China. — Mrs. Stimson goes to Tung-cho for the winter, and I go with her and wait further advices. I was convinced to-day, as I watched Mr. Ament and half a hundred coolies removing our baggage from the steamer, that patience is in great demand here among all Western peoples, and that things move slowly in this Flowery Kingdom, and yet they move. Was not the approach of our steamer telegraphed to Tientsin from Takoo? So I expect that this year or next I shall make an advance movement of some sort. Now I shall devote myself to the language — trying to keep my eyes wide open as to the methods and manners of the experienced missionaries here in Chihli.

NOTES FROM THE WIDE FIELD.

THE BASEL MISSION.

FROM the Sixty-sixth Annual Report of the Basel Mission we learn that its income for 1880 amounted to \$181,699, and its expenditures to \$181,662. The following table indicates its fields of operations, and the forces employed: —

	EUROPEAN MISSIONARIES.		NATIVE LABORERS.						
	Men.	Women.	Missionaries.	Deacons.	Circuit Preachers.	Catechists.	Evangelists.	Christian Teachers.	Non-Christian Teachers.
India	67	47	2	8	4	51	14	70	34
Africa	31	19	1	7	2	40	6	27	-
China	11	9	3	4	1	8	13	14	-
Total	109	75	6	19	7	99	33	111	34

CHINA.

TABLE OF MISSIONS AND MISSIONARIES IN CHINA, OCTOBER, 1881. — The following table has been prepared from one given in the *Chinese Recorder*, for September-

October, 1881. The column of expenditures has been kindly furnished by Mr. Albert Dunnell, of Bangor Theological Seminary, and, except in one or two cases, the figures are taken from the annual reports of the several societies for 1881: —

SOCIETIES.	Date of Mission.	Ordained.	Lay.	Single Women.	Married Women.	Total.	Annual Expenditure in Dollars.
BRITISH.							
1. London Missionary Society	1807	20	2	3	20	45	\$48,893
2. British and Foreign Bible Society	1843	3	3	1	1	4	10,119
3. Church Mission	1844	18	2	3	17	40	76,420
4. Baptist	1845	5	—	1	3	9	10,484
5. Presbyterian (English)	1847	12	2	2	11	27	63,690 ²
6. Wesleyan	1852	16	—	1	11	28	34,549
7. Methodist New Connection	1860	5	—	—	5	10	12,216
8. Society Propagation of Gospel	1862	4	—	—	—	4	3,434
9. National Bible Society, Scotland ¹	1865	—	4	—	1	5	9,895
10. China Inland Mission	1865	12	40	14	29	95	48,690
11. Canadian Presbyterian	—	2	—	—	2	4	10,422
12. Society Promoting Female Educa. East.	1861	—	—	1	—	1	2,420
13. United Presbyterian, Scotland	1865	3	—	—	3	6	—
14. United Methodist Free	1868	2	—	—	2	4	9,842
15. Irish Presbyterian	1869	1	1	—	2	4	3,600
16. Church of Scotland	1878	2	1	—	2	5	—
17. Unconnected	—	1	2	—	2	5	—
Total	—	103	57	25	111	296	—
AMERICAN.							
1. A. B. C. F. M.	1830	19	3	11	22	55	89,642 ³
2. Baptist Mission Union	1834	7	1	6	7	21	28,722
3. Protestant Episcopal	1835	10	2	3	7	22	48,043
4. Presbyterian	1838	25	3	13	26	67	86,212
5. Methodist Episcopal	1847	18	1	14	17	50	52,359
6. Southern Baptist	1847	5	—	4	5	14	11,738
7. Seventh Day Baptist	1847	1	—	1	1	3	3,000
8. Methodist Episcopal, South	1848	7	—	2	6	15	30,525
9. Dutch Reformed	1858	4	—	—	4	8	11,597
10. Woman's Union	1859	—	—	3	—	3	2,462
11. Southern Presbyterian	1867	6	—	3	5	15	12,479
12. American Bible Society	1876	1	5	—	3	9	18,728
Total	—	103	16	60	103	282	—
GERMANY.							
1. Rhenish Mission	1874	6	—	—	5	11	9,812
2. Basel Mission	1874	15	—	—	14	29	18,728
Total	—	21	—	—	19	40	—
Grand Total	—	227	73	85	233	618	\$764,039

NEW HOSPITALS AT TIENSIN AND PEKING. — The opening of a hospital at Tientsin by Dr. Mackenzie, of the London Missionary Society, under the special patronage of Viceroy Li Hung Chang, was chronicled last year. On the 15th of October last another hospital, designed especially for women and children, was opened by Bishop Bowman, of the American Methodist Episcopal Mission, to be under the care of Miss Dr. Howard. The wife of the viceroy, who has herself been under the medical care of Miss Howard, is interested in this movement. The building has cost about \$6,000, and has comfortable accommodations for over forty patients. At Peking, a building has been purchased by Dr. Atterbury, of the American Presbyterian Mission, at his own expense, and fitted up as a hospital, with ten wards, able to accommodate

¹ The Agent of this Society is also missionary of the U. P. Mission.

² Estimated.

³ Including special expenditures for buildings.

about twenty patients. Dr. A. gives an interesting account of the terrible struggles and apparent success of an opium patient, belonging to the imperial class, in his endeavor to conquer the habit.

SUPERSTITION IN CHINA. — The general intelligence of the higher classes in China, so often commented upon, does not keep them from being the victims of a multitude of silly superstitions. Dr. Atterbury writes from Peking to the *Foreign Missionary* of the causeless terror now prevailing among the officials: "The next Chinese month has been fixed upon for the burial of the late Empress. Many of the high Chinese and Manchu officials are expected to attend the ceremonies. The young Emperor will not accompany the remains to the imperial tomb, for fear of some accident befalling him. The Chinese astrologers declare that the recent comets have badly disturbed the celestial bodies, and that the greatest care must be exercised over him. Comets portend to the superstitious Chinese dire calamities, and the death of their ruler. Hence the great alarm felt this year. Officials also throughout the Empire have been implored to conduct themselves with the greatest circumspection, so as not to offend in any way the heavenly deities."

INDIA.

EDUCATED HINDUS. — The *London Chronicle* referring to the educational work of the Calcutta Mission of the London Society reports that within the last thirty years one hundred and fifty thousand young men have had the key of English literature put into their hands. Though the Bible is excluded from many of the schools, yet the courses selected have instilled ideas of Christian truth and morals. Many of the students have been converted and taken an open stand for Christ. Others have lost all faith in the native religions. Of some who have been thus under the influence of these educational institutions, the writer in the *Chronicle* says: "The religious position of those who do not become Christians deserves consideration. That many are secret believers in Christ cannot be doubted; but the dread of the fearful trials which baptism involves keeps them back, and if conscience is resisted, it frequently becomes hardened. When one who seemed to believe in Christ was asked by the writer why he delayed to confess him before men, he replied that his widowed mother was still a Hindu, and that he could not bear to desert her in her loneliness, and perhaps break her heart and bring her to a premature grave. Another spoke in a similar way of his father. Another, who seems to be a Christian in all but the name, is the son of a former student, who, in his time, was a candidate for baptism, but his courage failed at the last moment. His mother, too, has had the instruction of the missionary's wife and other ladies, and, though the family has given up much of Hinduism, they shrink from accepting the faith, and dread its consequences in social ostracism and obloquy. Others have also taken refuge in the different forms of agnosticism common in the present day. Some have become Theists, and joined some of the sections of the Brahmo Somaj. One of the chief members, for instance, of the latest sect, — the Sadharan Brahmo Somaj, — is an old pupil, and a younger man is an active member of its committee of management. Wherever and whatever they are, it may, however, be safely said that they respect their teachers, welcome their visits, and sometimes take a friendly part in the discussions which accompany out-door preaching."

A CHURCH OF LEPERS. — Mr. Bergen, of the American Presbyterian Mission at Am-bala, gives an account of a communion service held among the lepers at that station. The arrangements that were necessary in the service to avoid the contaminating touch of the lepers rendered the scene peculiar. There must needs be a cup for the missionary, another for an old and blind man, who, on account of his infirmities was obliged to live among the lepers, and another for a daughter of a leper, who, though now sound and well, is liable to have the disease break out in her at any time. Very

few of these lepers have fingers with which to take the bread, and the missionary must place it so that they can reach it with their mouths. What a boon is the gospel of Christ's love to these poor people !

“THE NEW DISPENSATION.” — Chunder Sen's branch of the Brahmo Somaj is giving utterance more and more to views which are radically at variance with the Christian faith. The *Sunday Mirror*, in a recent issue, says : “The Christian Dispensation has in its turn made way for the New Dispensation, a system far more perfect than Christianity ; an important step towards the reformation of society upon a new basis, political, social, as well as religious, to prove at no distant period the only source of heavenly inspiration. Jesus and Chaitanya were the same, without the slightest difference in essential characteristics.”

TURKEY.

BAPTISM OF AHMED TEWFIK EFFENDI. — The story of the arrest at Constantinople of this distinguished member of the Ulema, the great Mohammedan Council, because he had assisted Dr. Koelle, an English missionary, in translating the Bible and certain Christian books, will not be forgotten by our readers. On his arrest, Ahmed Tewfik contended that he had not forsaken the Moslem faith, but was merely assisting as a scholar in a literary work. But he was condemned to death, and would doubtless have been executed had it not been for the intervention of the English ambassador, who secured a change of sentence to banishment to the island of Chio. From thence several months ago he escaped, having eluded his guard, and fled to England. Intellectually persuaded that Christianity was from God, it cost him a great struggle to confess Christ, inasmuch as he would thus cut himself off from home and children and country. But he came to a decision that he must take the stand, and, on November 11, he was baptized in London, having first answered with great distinctness and earnestness all questions respecting his purpose and faith. As the *Church Missionary Intelligencer* remarks : “This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation. Will not all our readers pray earnestly that he may, like the Apostle Paul, ‘increase the more in strength,’ and prove to be a chosen vessel to bear the name of Christ, by voice and pen, to the followers of the false prophet ?”

AFRICA.

DAHOMY.—Rev. Mr. Winfield, of the English Wesleyan Mission, has been waiting at Whydah, Dahomey, for many months, hoping to gain the king's permission to reestablish a school which had been broken up by the king's orders. Greatly to the sorrow of the missionary the message came refusing the permission. The reply, which was received August 8, was as follows : “The king sends his compliments, and wishes to know how you get along in his country. The king wishes to inform you that his people cannot be allowed to read your book, and you cannot have a school here to teach the children about the white man's God. If you talk to the people about this book of yours they will not worship the fetish, and we cannot do without fetish in this country. The king of Dahomey is not like any other in the world ; and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else in the same way that Quittah and Lagos were given. If you like to come here to trade, to sell cloth and guns and rum, we shall be glad ; but we cannot have your book.” This king, Gelele, as this letter would indicate, is one of the most despotic of monarchs, and the barbarism prevalent in his kingdom can be matched by few, if any, spots on earth. At the time Mr. Winfield was writing Whydah had been for days and nights filled with the din of *tom-toms* and guns in honor of a notable chief who died about twelve months previously. The grave of the dead man was opened,

and a present from the king, consisting of cloth, powder, and rum, was deposited in the coffin. The king sent slaves to be sacrificed over the grave according to custom, but the chief's family objecting the horrible deed was not done publicly, though it was believed that the victims were privately slain. But Dahomey is not worse than all Fiji was forty years ago, and it may be that we may live to see hundreds of churches and native preachers in the kingdom now ruled by Gelele.

REËNFORCEMENTS FOR CENTRAL AFRICA. — The trials which the London and the Church Missionary Societies have recently experienced in the reduction of their forces in Central Africa, through death and sickness, have not disheartened them. The London Society calls for five new men to go to Lake Tanganyika, and the Church Missionary Society will send, as soon as they can be found, five men to Lake Nyanza and Uyui. The last tidings from Uganda are full of encouragement. Mtesa has given full permission to the missionaries to preach and teach.

THE AMERICAN MISSIONARY for January contains letters from Rev. Mr. Ladd, who, with Dr. Snow, was, on November 6, at Cairo, Egypt, awaiting passage to Souakim. They have received advice to establish headquarters at Berber, and not to stop at the Sobat, but to go on to Fatiko.

CENTRAL AMERICA.

THE London *Congregationalist* has the following account of a work of grace among the Moravian Missions on the Mosquito coast, a province of Nicaragua. The missionaries write: "We are passing through a very serious and momentous period. Last week one hundred persons joined the church, and at our evening meetings the crowd is such that we cannot kneel to pray." Another, writing from Magdala, says: "A special time of mercy has dawned for Mosquito. The Spirit of God is working powerfully and strangely among this people. I never expected to live to see such miracles of grace wrought in these days of small faith as were wrought in the first days of the church's own history, and as I now see with my own eyes. The 3d of July was a day I shall never forget. I preached from Luke v. 1-11. The church was filled to the last seat. Many had a fixed expectation that on that day the Lord would work something wonderful. All went on as usual until we came to the last hymn, and then a strange movement was observable in the assembly. A man could no longer restrain himself, and began to pray aloud, "O Lord, have mercy upon me;" and then all the people broke out into loud and fervent prayer. And so the meeting went on, prayer and praise alternating for some time. And in the evening and on the following days the singing and praying continued, such as I never heard before." The work still goes on, and "at almost every hour there come persons troubled about their sins, seeking comfort and wishing to join the church." The devil, of course, is also at work, and so the missionaries tremble as well as rejoice."

MISCELLANY.

BIBLIOGRAPHICAL.

Around the World Tour of Christian Missions. A Universal Survey. BY WM. F. BAINBRIDGE. With maps of prevailing religions and all leading mission stations. 12mo, pp. 583. Boston: D. Lothrop & Co. 1882.

As the title indicates, this is a universal survey of foreign missions by one who had very exceptional opportunities of personal observation and study of missionary

work in different fields; but the volume is more than a record of the author's own impressions. It is, as he observes, "an attempted compilation of the matured thoughts and feelings of hundreds of experienced missionaries, met in frequent conversations face to face with their work in almost all lands throughout the world. More especially the effort is to voice the

judgment of those missionary toilers who have given years of practical thought to many of these questions of world evangelization, but have not possessed the facilities or the disposition to place them before the eyes of the churches at home." This statement, found on page 415, in justice to the work, should have been in the preface. It suggests the method of the writer, and accounts for some infelicities of style and method in the composition of the work.

There is hardly a topic in the whole account of missionary inquiry at home or abroad that is not referred to in these pages. The opinions expressed, and the suggestions made, are such as will command the assent of those most familiar with the methods of missionary labor. The criticisms, often wise and thoughtful, are those of a friend. A full table of the contents of different chapters and an admirable index add greatly to the value of a work so encyclopædic in its character. An appendix also gives the names of the various missionary societies, American, British and Continental, Home and Foreign, Protestant and Roman Catholic, with the post-office address, income, and, sometimes, other statistics of those engaged in the foreign field. Statistics from the best authorities are given of the missions not visited by the author, so that the work is true to its title, — a universal survey of Christian missions.

Happy the man who has had the privilege of thus observing in many lands the wonderful progress of the kingdom of Christ, and of recording his observations for the benefit of his fellow men. The cause would gain much in the popular estimation if more travelers would be as

careful and painstaking in their observations and as faithful in reporting them.

Round the World Letters. By LUCY S. BAINBRIDGE. 12mo, pp. 542. Boston: D. Lothrop & Co. 1882.

Mrs. Bainbridge accompanied her husband in his tour around the world, and while he had his eye upon Christian missions Mrs. B. made notes of other matters presented to their view. This volume of her letters is fresh and readable, and touches upon all lands along the highway around the globe.

Modern Missions: their Trials and Triumphs. By ROBERT YOUNG, Assistant Secretary of the Foreign Missions Committee of the Free Church of Scotland. London: Marshall, Japp & Co., 1881. 16mo, pp. 406.

We have been much pleased with this volume, which gives in compendious form the story of modern missions in various lands. The author's original purpose was to cover the whole field in a single volume, but wisely, as we think, he concluded not to attempt so great condensation. He has therefore given us here the account of the introduction of Christianity into India, Burmah, China, Japan, Southern, Western, and Central Africa, Madagascar, and Polynesia, tracing in a brief yet clear way the progress down to the present time. For a historical survey of missions in these lands we know of nothing more compact and admirable. There are, of course, points which those who have special interest in the several fields would like to have more fully expanded, yet, in view of the necessity of condensation, the work seems to us to hit fairly and wisely the happy mean between a mere outline and an exhaustive history. We trust that nothing will prevent the author from giving us the second volume, which will complete the survey.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Redoubled earnestness. — That all professing Christians may feel more fully than hitherto the pressure of the claims of unevangelized nations; that they may apprehend the urgency of divine requirements to make known everywhere the good news of salvation; that they may count all things but loss for the excellency of the knowledge of Christ Jesus our Lord as their own treasure and a treasure to be possessed by the heathen; that in the ear of every indifferent and half-wakeful person there may ring the cry, Awake thou that sleepest! that contributions and supplications may be more in accord with the greatness of the Father's love, the sufficiency of our Saviour's atoning

merits, and the worth of perishing souls. Well may laymen, ministers, and missionaries humble themselves before God in view of lukewarmness, and ask for a sanctified ardor that shall not abate while life lasts, for a faith commensurate with promises exceeding great and precious, for a holy boldness that shall plead, Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old!

For the Training Schools and Colleges on Mission Fields.

[The last Thursday of January is the appointed Day of Prayer for colleges.]

ARRIVALS ABROAD.

October 8. At Benguela, West Africa, Dr. F. O. Nichols and wife.

October 30. At Erzroom, Miss Mary E. Brooks.

November 13. At Constantinople, Rev. Robert Thomson and wife, on their way to Phillippopolis.

November 19. At Mardin, Eastern Turkey, Rev. J. A. Ainslie and wife, and Rev. C. F. Gates.

November 22. At Harpoot, Eastern Turkey, Miss Carrie E. Bush and Miss Mary P. Wright.

November 30. At Yokohama, Japan, Rev. D. C. Greene, D. D., and wife.

DEATH. — December 4. At Van, Eastern Turkey. Sarah R., daughter of Rev. Henry S. and Helen R. Barnum, aged five and one half years.

For the Monthly Concert.

Topics and questions based upon this number of the *Herald*.

1. What is the condition of Woman under the Mohammedan religion? (Page 56.)
2. Give an account of the Jubilee meeting at Ahmednagar. (Page 59.)
3. What is the history and what have been the results of the Girls' School at Ahmednagar? (Page 64.)
4. What is the outlook for the West Central African Mission? What sort of houses have our missionaries built for themselves? (Page 71.)
5. What report is given concerning two converts in Ceylon? (Pages 66, 67.)
6. Who was Mr. Yamasaki? What topics are the Japanese newspapers discussing? (Page 68.)
7. What are the openings in Macedonia? Describe the conduct of a Greek Bishop. (Page 61.)
8. Is the assertion that there has been no progress among the missions in China correct? (Page 50.)
9. Give the story of Thakombau, the Fiji King; of his cruelties and his conversion. (Pages 84-88.)

DONATIONS RECEIVED IN DECEMBER.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. George	
Gorham, Cong. ch. with other dona.		Kingsbury, Tr.	
to const. STEPHEN HINKLEY, H.		Hinsdale, A friend,	10 00
M.	41 76	Rindge, Cong. ch. and so.	6 37
Portland, 2d Parish ch. with other		Swanzy, Cong. ch. and so.	6 00—22 37
dona. to const. Mrs. A. C. GOULD,		Grafton county.	
H. M., 63, 12; St. Lawrence St. ch.,		Bristol, Cong. ch. and so.	2 15
11, 32; A friend, 5;	79 44	Lyme, T. L. Gilbert,	2 00
Westbrook, 2d Cong. ch.	21 20—142 40	Plymouth, Cong. ch. and so.	15 00
Franklin county.		W. Lebanon, Cong. ch. and so.	32 13—51 28
Farmington Falls, 1st Cong. ch. and		Hillsboro co. Conf. of Ch's. George	
so.	2 81	Swain, Tr.	
New Sharon, 1st Cong. ch. and so.	3 19—6 00	Bedford, Sarah Walker,	5 00
Hancock county.		Hillsboro, Cen. Cong. ch. and so.	5 00
Orland, M. C. Trott,	5 00	Manchester, 1st Cong. ch. to const.	
Lincoln and Sagadahoc counties.		GEORGE W. O. TEBBETTS, H. M.,	132 13
Bath, Central ch. and so.	25 35	Nashua, Pilgrim ch. and so., 140, 17;	
Boothbay, 2d Cong. ch. and so.	25 00	1st Cong. ch. and so., 63, 71; Clar-	
Thomaston, Cong. ch. and so.	8 07	ence W. Brown, 15;	218 88
Waldoboro, 1st Cong. ch. and so.	9 30—67 72	New Boston, John N. Dodge,	5 00
Penobscot county.		New Ipswich, Cong. ch., Leavitt Lin-	
Bangor, Hammond St. ch., 100; Cen-		coln,	10 00—383 01
tral Cong. ch., 10;	110 00	Merrimack county Aux. Society.	
Union Conf. of Churches.		Chichester, Cong. ch. and so.	2 00
Sweden, A. Woodbury,	1 00	Warner, Mrs. A. G. H. Eaton,	1 00—3 00
Waldo county.		Rockingham county.	
Belfast, 1st Cong. ch. and so.	20 00	Chester, Emily J. Haselton,	10 00
Washington county.		Hampstead, Cong. ch. and so.	30 00
Machias, Centre St. ch.	5 86	Hampton, Cong. ch. and so.	9 06
	357 98	Raymond, Cong. ch. and so.	15 00
		Salem, Mrs. M. S.	1 00—65 06

Sullivan county Aux. Society.				Lawrence, Central ch. and so. 60;	
Claremont, Cong. ch. and so.	8 84			Riverside ch., 12; A friend, 1;	73 00
Meriden, Mrs. M. A. Bryant,	12 00	—20 84		Methuen, 1st Cong. ch. and so.	27 27—144 84
				Essex county, North.	
				Haverhill, Centre Cong. ch., 44; Ab-	
<i>Legacies.</i> —Rindge, Tabitha Stratton,		545 56		by B. Kimball, 10;	54 00
by O. H. Bradley, Adm'r,		100 00		Ipswich, Linebrook ch.	31 15
		—		Newbury, 1st Cong. ch. and so.	36 75—121 90
		645 56		Essex co. South Conf. of Ch's. C. M.	
				Richardson, Tr.	
				Beverly, Wash'n St. ch. with other	
				don. to const. JOSEPH R. PITMAN,	
				H. M., 40; DANE St. ch. m. c.,	
				16.25;	56 25
				Essex, A friend,	2 00
				Nahant, Mrs. W. H. Johnson,	5 00
				Peabody, Rockville Cong. ch.	18 50
				Salem, Tabernacle ch. m. c.	53 93
				Swampscott, Cong. ch. and so.	43 71—179 39
				Franklin co. Aux. Society. Albert M.	
				Glendon, Tr.	
				Conway, Cong. ch. and so. to const.	
				Rev. A. B. CRISTY, H. M.	81 85
				Hampden co. Aux. Society. Charles	
				Marsh, Tr.	
				Chicopee, 3d Cong. ch. and so.	17 53
				Holyoke, 2d Cong. ch. and so.	66 71
				Longmeadow, Cong. ch. and so. m. c.	17 20
				Monson, Cong. ch. and so., 29.77; Mrs.	
				E. L. Coburn, 10; M. L. Coburn,	
				10;	49 77
				Palmer, 2d Cong. ch. and so.	18 47
				Springfield, South ch., 100; Olivet ch.,	
				35.83; E. A. Thompson, 3;	138 83
				West Springfield, 1st Cong. ch. and so.	20 00—328 51
				Hampshire co. Aux. Society.	
				Amherst, 1st Cong. ch. and so.	127 00
				Easthampton, Payson Cong. ch.	792 78
				Enfield, Cong. ch. and so., 38.55; Ed-	
				ward Smith, 80;	118 55
				Florence, A. L. Williston,	500 00
				Hadley, Russell ch., 13.28; 1st Cong.	
				ch., 7.95;	21 24
				North Hadley, Cong. ch. and so.	4 00
				Northampton, Edwards ch. and so.,	
				9.77; Rev. H. L. Edwards, 10;	19 77
				South Hadley, 1st Cong. ch. and so.	25 00
				So. Hadley Falls, Cong. ch. and so.	38 98
				West Chesterfield, Mrs. Richard	
				Clarke,	3 00
				Westhampton, A. G. Jewett,	10 00—1,660 32
				Middlesex county.	
				Arlington, Cong. ch. and so.	25 00
				Auburndale, Cong. ch., 827.64; m. c.	
				21.56;	849 20
				Cambridge, A. E. Hildreth	100 00
				Cambridgeport, Prospect St. ch.,	
				119.56; Pilgrim ch. and so. 8.77;	128 33
				Chelmsford, Rev. C. C. Torrey,	5 00
				Lexington, Hancock ch. and so.	35 66
				Lowell, 1st Cong. ch. and so. to const.	
				ARTHUR S. CUTLER, H. M. 100.44;	
				Leonard Kimball, 25;	125 44
				Malden, 1st Cong. ch. and so.	52 83
				Maplewood, 1st Cong. ch. and so.	9 13
				Newton Centre, M. M. Loomis,	8 00
				No. Reading, Cong. ch. and so.	4 00
				Saxonville, Edwards ch. and so.	35 00
				Somerville, Prospect Hill ch., 8;	
				Franklin St. ch. m. c., 7.32;	15 32
				Stoneham, Cong. ch. and so. m. c.	4 89
				Wakefield, Cong. ch. and so.	183 49
				Wayland, Cong. ch. and so.	19 75
				West Medford, Cong. ch. and so.	9 09
				Wilmington, Cong. ch., 33.35; do. m.	
				c., 16.35;	49 70
				Winchester, Cong. ch. and so.	90 07
				Woburn, 1st Cong. ch. and so. with	
				other don. to const. MRS. M. J.	
				KEYES, MISS R. M. LEATH, and	
				MISS C. E. CONVERSE, H. M.	425 00—2,167 70
				Norfolk county.	
				Braintree, 1st Cong. ch. and so.	16 00
				Brookline, Harvard ch. and so.	275 00
				Cohasset, 2d Cong. ch. and so.	69 70
				Hyde Park, Clarendon Cong. ch. m. c.	6 50
				Medfield, F. D. Ellis,	100 00
				Needham, Ev. ch. and so.	3 00
				No. Weymouth, Pilgrim ch.	38 00
				Randolph, Cong. ch. m. c.	78 30

VERMONT.

Addison county.			
Bridport, Cong. ch. and so.	38 55		
Bristol, M. S. Wilds,	25 00		
Cornwall, Cong. ch. and so.	77 90	—141 45	
Bennington county.			
Manchester, Cong. ch. and so.		22 40	
Caledonia co. Conf. of Ch's. T. M.			
Howard, Tr.			
Lower Waterford, A friend,	10 00		
St. Johnsbury, East ch. and so., 10;			
South ch. and so., 3.82;	13 82	—23 82	
Chittenden county.			
Colchester, 1st Cong. ch. and so.	10 00		
Essex, Cash,	30		
Milton, P. Herrick,	1 00	—11 30	
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Sheldon, Cong. ch. and so., 8.00; S.			
M. Hurlbert, 3.99;	11 90		
Swanton, Cong. ch. and so.	13 21	—25 11	
Grand Isle county.			
Alburgh Springs, Cong. ch. and so.		9 00	
Orange county.			
Newbury, 1st Cong. ch. and so.	9 80		
West Randolph, Cong. ch. and so.	13 26	—23 06	
Orleans county.			
Beabe Plain, Mrs. E. A. McPherson,	10 00		
Brownington, S. S. Tinkham,	5 00		
E. Coventry, Mrs. P. H. Plastringe,	2 00	—17 00	
Washington county Aux. Soc. G. W.			
Scott, Tr.			
Montgomery, Friends,	2 00		
Northfield, Cong. ch. and so.	10 65		
Waterbury, Cong. ch. and so.	28 00	—40 65	
Windham county Aux. Soc. H. H.			
Thompson, Tr.			
Battleboro, Central Cong. ch. and so.			
14.43; H., 7;	21 43		
Grafton, Cong. ch. and so.	20 00		
Jamaica, A friend,	1 00		
Londonderry, George F. Hobart,	10 00		
Putney, Cong. ch. and so.	14 75		
West Battleboro, Cong. ch. and so.	12 53		
Wilmington, Cong. ch. and so.	15 00	—94 71	
		408 50	

MASSACHUSETTS.

Barnstable county.			
Cotuit, Union ch.	13 00		
Harwich Centre, Cong. ch. and so.	5 67		
West Barnstable, Cong. ch. and so.			
add'l,	10 00	—28 67	
Berkshire county.			
North Adams, Cong. ch. and so. to			
const. Mrs. JENNIE L. GOODRICH,			
H. M.,	147 69		
Pittsfield, 1st Cong. ch., 68.93; South			
Cong. ch., 13; Mrs. Phineas Allen,	181 93		
100;	7 00		
Sheffield, Cong. ch. and so.	59 69	—396 31	
Stockbridge, Cong. ch. and so.			
Bristol county.			
Berkley, La. Cent Soc. of Cong.	24 60		
ch.	11 13	—35 73	
Freetown, Cong. ch. and so.			
Brookfield Ass'n. William Hyde, Tr.			
No. Brookfield, 1st Cong. ch. with			
other don. to const. WILLIAM J.			
THOMPSON, H. M.	40 00		
Spencer, Lucy Prouty,	1 00		
Sturbridge, 1st Cong. ch. for Papal			
Lands,	5 28		
Warren, Cong. ch. and so.	30 00	—76 28	
Dukes and Nantucket counties.			
Nantucket, 1st Cong. ch. and so.	12 05		
West Tisbury, Cong. ch. and so.	12 00	—24 05	
Essex county.			
Andover, West ch., 37.15; Soc. Inq.			
Phil. Acad., 7.42;	44 57		

Wellesley, Miss. corn money,	3 62	590 12
Old Colony Auxiliary.		
Lakeville, Cong. ch. and so.,	35 55	
Christmas offering, 2;		
Mattapoisett, Cong. ch. and so.,	11 66;	
a friend, 2;	13 66	
New Bedford, Trin. ch. and so.	127 68	
Rochester, 1st Cong. ch. and so.	40 50	219 39
Plymouth county.		
Abington, 1st Cong. ch. and so.	26 10	
Brockton. A friend of missions to		
const. ALPHEUS GURNEY, H. M.	100 00	
Campello, Cong. ch. and so.	53 25	
No. Middleboro, Cong. ch. and so.	35 00	
South Abington, Cong. ch. and so.	80 04	294 39
Suffolk county.		
Boston, — Summary for 1881: —		
Old South church,	7,980.89	
do to Woman's Board,	463.40	8,444 29
Central church,	4,142.56	
do. to Woman's Board,	1,597.26	5,739 82
Park Street church,	4,015.68	
do. to Woman's Board,	697.00	4,712 68
2d Church (Dorchester),	2,872.48	
do. to Woman's Board,	970.75	3,843 23
Shawmut church,	2,514 07	
do. to Woman's Board,	596.75	3,110 82
Mount Vernon church,	2,036.29	
do. to Woman's Board,	426.00	2,462 29
Union church,	1,569.90	
do. to Woman's Board,	394.50	1,964 40
Phillips church,	848.59	
do. to Woman's Board,	914.47	1,763 06
Central ch. (Jam. Plain),	988.35	
do. to Woman's Board,	284.60	1,272 95
Winthrop church,	811.36	
do. to Woman's Board,	159.10	970 46
Berkeley St. church,	537.12	
do. to Woman's Board,	204.00	741 12
Immanuel church,	625.00	
do. to Woman's Board,	111.15	736 15
South Evang. ch. (West		
Roxbury),		663.75
Eliot church,	318.38	
do. to Woman's Board,	337.00	655 38
Highland church,	378.33	
do. to Woman's Board,	128.00	506 33
Walnut Ave. church,	377.00	
do. to Woman's Board,	55 25	432.25
Village ch. (Dorchester),	93.40	
do. to Woman's Board,	164.26	257 66
Maverick church,	15.36	
do. to Woman's Board,	220 00	235 36
1st Ref. Episcopal,		200 00
Boylston church,		99 30
1st ch. (Charlestown),	70 00	
do. to Woman's Board,	27 00	97 00
Evang. ch. (Brighton),		
do. to Woman's Board,		77 00
Pilgrim church,		17 00
Holland church,		6 05
Miscellaneous, to Woman's Board,		382 88
Legacies, to Woman's Board,		1,100 00
A. W. Gates, for a native preacher		
at Harpoet, 100; Joshua Bates, 10;		
Clarissa Williams, 10; A. C. 5;		
Mrs. L. A. Bartholomew, 5; John		
L. Chenery, Roslindale, 1; Other		
donations and legacies, particulars		
of which have been acknowl-		
edged;	16,950 55	
Acknowledged elsewhere,	57,441 78	
	56,725 81	
	715 97	
Chelsea, 1st Cong. ch. and so.	80 98	796 95
Worcester county, North.		
Gardner, 1st Cong. ch. and so.,	125.69;	
Amasa Bancroft, 10.00.	135 69	
Winchendon, No. Cong. ch. m. c.	11 02	146 71
Worcester co. Central Ass'n. E. H.		
Sanford, Tr.		
Shrewsbury, Cong. ch. and so.	24 50	
Southboro, Pilgrim Ev. ch. for Laz-		
arus,	40 00	
Webster, Cong. ch. and so.	5 00	
Worcester, Union ch. and so.,	366.56;	
Old South ch. and so.,	54.52;	
Salem		
St. ch. and so., 3;	424 08	493 58

Worcester co. South Conf. of Ch's, Wil-		
liam R. Hill, Tr.		
Northbridge, Cong. ch. and so.	20 00	
		7,806 69
Legacies. — Falmouth, John C. Parker,		
by William Nye, Ex'r,	50 00	
Fitchburg, Abel Thurston, add'l, by		
Abel L. Thurston,	10 00	
Monson, Andrew W. Porter, by E.		
F. Morris, Ex'r,	1,650 00	
Winchester, Martha S. Wyman, by		
Leonard Thompson, Ex'r,	150 00	1,860 00
RHODE ISLAND.		9,666 69
Barrington, Cong. ch. and so.	25 00	
Bristol, Miss Charlotte De Wolf, 500;		
Mrs. Maria De W. Rogers, 500;	1,000 00	
Central Falls, Cong. ch. and so.,	60.26;	
S. W. Plimpton, 1;	61 26	
Pawtucket, Cong. ch. and so., 25;		
A memorial offering, 100;	125 00	1,211 26

CONNECTICUT.

Fairfield county.		
Greens Farms, Cong. ch. and so.	95 50	
Greenwich, 2d Cong. ch. and so.	253 81	
No. Greenwich, Cong. ch. and so., to		
const. HATTIE A. MEAD, H. M.	100 33	
Ridgefield, Cong. ch. and so.	80 56	
So. Norwalk J. M. Layton,	5 00	
Southport, Cong. ch. add'l,	5 00	540 20
Hartford county. E. W. Parsons, Tr.		
Avon, Cong. ch. and so. add'l, 1;		
Rev. H. Clark, 10;	11 00	
Berlin, 2d Cong. ch. and so.	25 66	
East Hartford, Cong. ch. and so.	22 34	
East Windsor Hill, R. Grant, for Pa-		
pul Lands,	20 70	
Hartford, 1st Cong. ch., 1,332.50; do.		
m. c., 24.82; A friend, 25;	1,382 32	
New Britain, South Cong. ch.	266 90	
Plainville, Cong. ch. and so.	25 00	
Plantsville, Cong. ch. (less ex. 40 c.),	258 42	
Poquonock, Cong. ch. and so.	26 21	
So. Glastonbury, H. D. Hale and		
Mrs. N. Hubbard,	25 00	
West Hartford, Cong. ch. and so.	173 94	
West Hartland, Cong. ch. and so.	10 25	
West Suffield, Cong. ch. and so.	23 70	
Wethersfield, Cong. ch. and so.	72 02	
Windsor, Cong. ch. and so.	35 37	
Windsor Locks, Cong. ch. and so.	116 52	2,495 35
Litchfield co. G. C. Woodruff, Tr.		
Falls Village, Cong. ch. and so.	5 00	
Goshen, Cong. ch. and so.	96 60	
Hotchkissville, Mrs. R. P. Judson,	5 00	
Kent, 1st Cong. ch. and so.	14 36	
Milton, Cong. ch. and so.	15 00	
New Preston, Cong. ch. and so.	27 00	
Norfolk, Cong. ch. and so.	370 86	
Sharon, Cong. ch. and so.	138 87	
So. Canaan, 1st Cong. ch. and so.	9 49	
W. Winsted, 2d Cong. ch. and so.	96 67	778 85
Middlesex co. E. C. Hungerford, Tr.		
Deep River, Cong. ch. and so.,	57.79;	
Mrs. A. Watrous, 4;	61 79	
Higganum, Cong. ch. and so.	10 00	
Middletown, 1st Cong. and so.,	38.79;	
3d Cong. ch. and so., 6;	44 79	
Portland, 1st Cong. ch. and so.	23 85	140 43
New Haven co. F. T. Jarman, Agent.		
Branford, Cong. ch. and so.	13 23	
Cheshire, Cong. ch. and so.,	50.00;	
A friend, 20;	70 00	
East Haven, Cong. ch. and so.	18 50	
Guilford, Cong. ch. and so.	6 00	
Madison, Cong. ch. and so. m. c.	13 01	
Milford, Plymouth ch.	30 00	
New Haven, Ch. of the Redeemer,		
181.34; College St. ch.,	125.38;	
Centre ch. m. c., 6.54; R. S. Fel-		
lowes, 200;	513 26	
North Branford, Cong. ch. and so.	38 09	
North Guilford, A friend,	1 00	
Orange, Cong. ch. and so.	8 83	
Wolcott, Cong. ch. and so.	14 55	723 47
New London co. L. A. Hyde and L.		
C. Learned, Trs.		
Bozrah, Rev. N. S. Hunt and family,	20 00	

Colchester, 1st Cong. ch. and so	154 96
Griswold, 1st Cong. ch. and so.	65 00
Hanover, Cong. ch. and so.	17 50
Mystic Bridge, Cong. ch. and so.	29 17
New London, 1st Ch. of Christ,	88 29
Norwich, 2d Cong. ch. m. c., 34-44;	
E. T., 15;	49 44—424 36
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. with other dona.	
to const. CHAUNCEY E. BROWN,	
H. M.	4 87
Mansfield Centre, 1st Cong. ch.	70 00
Rockville, 2d Cong. ch.	17 00
Somers, Cong. ch. and so., to const.	
LOREN W. PERCIVAL, H. M.	100 00
Vernon, Cong. ch. and so.	50 00
Willington, Cong. ch. and so.	5 00—246 87
Windham county.	
Canterbury, 1st Cong. ch. and so.	8 18
E. Woodstock, Cong. ch. and so.	25 00
Hampton, Harriet Colman,	1 00
Putnam, 2d Cong. ch., to const.	
GEORGE E. SHAW, H. M.	148 43
Thompson, Cong. ch. and so.	147 50
Woodstock, 1st Cong. ch. and so.	30 67—360 78
—, A friend,	15 00

5725 31

NEW YORK.

Brockport, Summers Hubbell,	10 00
Brooklyn, Central Cong. ch., 415.86;	
do. m. c., 277.20; Mrs. C. M. Loomis,	
A friend, 2;	795 06
Camden, 1st Cong. ch. and s. s.	25 59
Canaan 4 Corners, Mrs. A. Barstow,	10 00
Catskill, John Doane,	6 70
Champlain, R. M. Hubbell,	1 00
Chestertown, R. C. Clapp,	1 00
Clear Creek, 1st Cong. ch. and so.	1 75
Clifton Springs, Howie M. Haydn,	
Christmas gift,	5 00
Coxsackie, M. Lusk,	5 00
Deansville, Cong. ch., for Africa,	4 00
Durham, William Crawford,	5 00
East Bloomfield, Cong. ch. and so.	46 46
Franklin, Joseph Shaw,	4 00
Hamilton, 2d Cong. ch. and so.	21 00
Helena, Linus Kibbe,	20 00
Howard, Rev. Alvin Cooper, to const.	
Rev. C. W. Young, H. M.	50 00
Ithaca, 1st Cong. ch. and so.	45 00
Jamestown, 1st Cong. ch. and so.	32 46
Keeseville, M. Finch, 5; J. W. Davis,	
5;	10 00
Middletown, 1st Cong. ch. and so.	12 65
Millville, H. L. Hommedieu,	2 00
Moravia, 1st Cong. ch. and so.	15 00
New Lebanon, W. Hitchcock,	2 00
New York, H. T. Morgan, to const.	
Mrs. SARAH A. Way, H. M., 100;	
H. C. H., 25; W. Williams, 20; Mrs.	
Agnes Richardson, 10; John W.	
Cummings, 5;	160 00
North Walton, Cong. ch. and so.	32 18
Norwich, Cong. ch. and so.	11 00
Palmyra, Mrs. E. Pettit,	5 00
Poughkeepsie, Frank L. Moore,	2 00
Rodman, Mrs. Zebe Buel,	5 00
Street Road, Mrs. S. F. Penfield,	10 00
Troy, Paul Cook,	10 00
Upper Aquebogue, Cong. ch.	16 00—1,291 85

NEW JERSEY.

German Valley, Rev. EDWARD P. LIN-	
NELL, with other dona. to const. him-	
self H. M.	20 00
Jersey City, 1st Cong. ch., 69.22; 3d	
Cong. ch., 7.76;	76 98
Montclair, Cong. ch.	205 00
Newark, A friend,	90
Orange Valley, Cong. ch.	195 02—497 90

PENNSYLVANIA.

Philadelphia, Central ch. m. c., 21.20;	
Rev. John P. Hubbard, 14.50;	35 70
Providence, Welsh Cong. ch.	25 00
Troy, Rev. G. P. Sewall and wife,	10 00—70 70

MARYLAND.

Baltimore, G. N. Cressy,	10 00
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OHIO.

Atwata, Cong. ch., with other dona. to	
const. J. M. ALLEN, H. M.	32 50
Chagrin Falls, 1st Cong. ch.	21 20
Cleveland, Plymouth Cong. ch., 107.27;	
1st Cong. ch., 7.80;	115 07
Columbus, Welsh Cong. ch.	5 00
Conneaut, H. E. Pond,	5 00
Dover, Cong. ch.	15 50
Etnaville, Welsh Cong. ch.	10 23
Geneva, Cong. ch.	15 82
Mansfield, 1st Cong. ch., with other	
dona. to const. Rev. S. W. MBEK,	
Rev. R. R. DAVIES, H. L. REED, S.	
A. JENNINGS, M. B. BUSHNELL, and	
R. C. MCFARLAND, H. M.	256 80
Mineral Ridge, Cong. ch.	10 00
Mount Vernon, Cong. ch.	82 91
Oberlin, J. B. Clarke,	8 90
Parisville, Rev. D. W. Hughes and wife,	8 00
Pomeroy, Welsh Cong. ch.	8 00
Savannah, W. Behout,	1 00
Siloam, Cong. ch.	9 45
Springfield, 1st Cong. ch.	17 50
Steubenville, 1st Cong. ch.	11 00
Tallmadge, Rev. Luther Shaw,	10 00
Wellington, Edward West,	20 00—653 10

Legacies. — Seville, Lyman W. Strong,	
by Charles S. Strong, Ex'r,	300 00
Tallmadge, Fowler F. Fenn, by H.	
Foot,	80 00—380 00

1,033 10

INDIANA.

Terre Haute, Mrs. Mary H. Ross,	10 00
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ILLINOIS.

Aurora, Mrs. M. Andrus,	10 00
Batavia, R. D. Smith,	3 90
Chicago, Un. Park ch. 483.42; do. m.	
c. 14.74; 1st Cong. ch. 337.27; N.	
Eng. Cong. ch. m. c., 22.07;	857 10
Delawan, R. Houghton,	10 00
Du Quoin, W. Arms,	10 00
Geneseo, Cong. ch. (of wh. from H.	
Nourse, 50),	100 00
Geneva, C. H. Beers,	100 00
Jerseyville, G. W. Burke,	5 00
Onarga, Cong. ch.	27 80
Orange, Cong. ch.	10 00
Ottawa, Cong. ch.	23 10
Payson, Cong. ch.	10 00
Plymouth, Cong. ch.	22 37
Princeton, Cong. ch.	42 49
Rockford, B. W. Thomas,	4 00
Rosemond, Cong. ch.	18 65
Roseville, Mr. and Mrs. L. C. Axtell, a	
thank-offering,	150 00
Rushville, Mrs. L. R. Caldwell,	5 00
Stillman Valley, Cong. ch.	25 46
Wilmette, Cong. ch.	12 55
Wilton Centre, Sophronia Osborn,	4 00—1,451 42

MICHIGAN.

Ann Arbor, 1st Cong. ch.	80 20
Chandler, William E. Nelson,	10 00
Chelsea, 1st Cong. ch.	12 78
Covert, Cong. ch., 14; E. A. Rood, 10;	24 00
Dexter, Dennis Warner,	10 00
Grandville, Cong. ch.	2 00
Hudsonville, Cong. ch.	1 00
Metamora, Pilgrim ch.	15 00
Olivet, A friend, for China,	5 00
Union City, Cong. ch.	131 00
Utica, 1st Cong. ch.	7 90—298 88

MISSOURI.

Bonne Terre, Cong. ch.	10 00
Breckenridge, Cong. ch.	32 00
St. Louis, Pilgrim Cong. ch., to const.	
Mrs. CHARLES H. ROOT, Miss CAR-	
RIE L. SCALES, Revs. THEODORE	
CLIFTON, R. W. OLIPHANT, L. E.	
SNOW, and E. P. BRONSON, H. M.,	
550; 1st Cong. ch., 21.14;	571 14—613 14

MINNESOTA.

Alexandria, Cong. ch.	5 00
Austin, Cong. Union ch.	24 34

Campbell, Rev. Samuel F. Porter,	10 00
Hawley, Union ch.	26 10
Minneapolis, Plymouth ch., 23.94; 1st	
Cong. ch., 19.28; Pilgrim ch., 2.85;	
2 Cong. ch., 1.80;	47 87
Northfield, 1st Cong. ch.	81 17
Spring Valley, Cong. ch.	16 00
Wabasha, Cong. ch.	11 36—221 84

IOWA.

Cedar Falls, Cong. ch.	25 00
Chester Centre, Cong. ch.	32 00
Creston, J. Foster, one half avails of	
gold watch,	30 00
Dubuque, 1st Cong. ch.	23 00
Dunlap, Cong. ch.	28 40
Farmington, M. H. Cooley,	4 00
Green Mountain, Two friends,	100 00
Grimnell, Cong. ch.	25 08
McGregor, Cong. ch.	21 02
Quasqueton, Cong. ch.	12 00
Seneca, Rev. O. Littlefield, 10.00; Mrs.	
L., 2.50;	12 50
Waterloo, Cong. ch.	8 00—321 90

WISCONSIN.

Beloit, 1st Cong. ch.	75 92
Berlin, Union ch. and mis. so.	10 00
Blakes Prairie, Cong. ch.	5 00
Bloomington, Cong. ch.	5 63
Brandon, Cong. ch.	16 50
Delavan, Cong. ch. out districts,	7 13
Dodgeville, Jane H. Jones,	10 00
Evansville, Cong. ch.	17 00
Menomonie, Cong. ch.	22 19
Quincy, Mrs. S. F. Berry,	4 00
Racine, 1st Presb. ch., 21.16; Jane	
Parry, 5.00; Rev. C. Nichols, 1.00;	27 16
Ripon, Rev. James A. Towle,	12 00—212 53

KANSAS.

Manhattan, John L. Soupene,	1 70
Waubaussee, 1st Ch. of Christ,	1 00—2 70

NEBRASKA.

Fremont, Cong. ch.	5 75
Harvard, Cong. ch.	2 55
Omaha, K. and C.	10 00
Wahou and Cedar Bluffs, Cong. ch. and	
out stations	9 00—27 30

CALIFORNIA.

San Bernardino, Mrs. Emeline Smith	20 00
Westminster, I. Jacobus,	5 00—25 00

COLORADO.

Pitkin, Union Cong. ch.	1 75
—, A friend for Mexico,	10 00—11 75

OREGON.

East Portland, Cong. ch.	13 00
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DAKOTA TERRITORY.

Jamestown, Mrs. M. S. Wells,	1 90
Yankton, Coll. at Gen. Asso.	5 12—7 02

WASHINGTON TERRITORY.

Seabeck, Mrs. Elizabeth Smith,	50
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CANADA.

Province of Ontario.	
Unionville, Cong. ch. m. c.	3 05
Province of Quebec.	
Montreal, James Court,	25 00
Sherbrooke, Cong. ch., 58; Mr. and	
Mrs. S. F. Morey, 30; Lennox-	
ville, 7;	95 00—120 00

FOREIGN LANDS AND MISSIONARY STATIONS

Bulgaria, Samokove, Rev. J. F. Clarke,	15 00
England, Albyns, Mr. and Mrs. W. C.	
Gellebrand,	50 00
England, Liverpool, J. Q.	25 00
Hayti, San Domingo, Mr. Palma	
through Mr. W. H. Goodrich,	20 00
Japan, Kobe, DeWitt C. Jencks,	175 00
Maratha Miss., India, C. F. Shaw, 41;	
E. F. C., 61.50; Ibrahim David, 4.10;	
Unknown, for outstation at Wai, 20.50;	

W. Lee Warner, 4.10; J. Elphin-	
stone for land at Rohe, 20.50; Small	
donations, received by Rev. E. S.	
Hume, 14.35;	166 05
Turkey, Trebizond, Zenop Felician,	2 20—453 25

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,860 79
For school building at Oodooville,	
Ceylon	3,000 00
For school building at Broosa, Turkey	2,700 00
For balance of salaries, trav. expenses,	
and outfits of missionaries sent out	
in 1881,	2,433 07
For mattresses for the Dakota Home,	50 00—16,043 86

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	1,000 00
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FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS.

Honolulu, S. I.	
For Mrs. Snow's work,	500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Thomaston, Cong. s. s.	8 93
NEW HAMPSHIRE.—Amherst, Cong. s. s. 35;	
Campton, Cong. s. s. 46.79; New Ipswich	
Union s. s. 4.50;	86 29
VERMONT.—Burlington, Winooski Av. s. s.	
12.06; Jamaica, A friend, 3.07; Middlebury,	
Cong. s. s. 21.79; Putney, Cong. s. s. 1.25;	
Westford, Cong. s. s. 2.36; W. Randolph,	
Cong. s. s. 2.0;	60 53
MASSACHUSETTS.—Andover, West ch. s. s.	
1.75; Belchertown, Cong. s. s. 5; Cambridge,	
"Our Boys' Mission Club," towards support-	
ing Panous Hadjinly, 11; Easthampton, Pay-	
son s. s. for Marsh, 25; Fall River, 3d Cong.	
s. s. 3.26; Hadley, 1st Cong. s. s. 11.15; Lever-	
ett, Cong. s. s. 7; Lunenburg, Sadie N. Kilburn,	
1; North Hadley, Cong. s. s. 1.75; Peabody,	
Rockville s. s. 1.50; Quincy, Mattie Buckley,	
62 c.	69 03
CONNECTICUT.—Colchester, 1st Cong. s. s. for	
educa. work 55.33; for work in Papal Lands,	
2.63; Columbia, Cong. s. s. 19.68; Durham,	
Cong. s. s. 2; Middletown, 1st Cong. s. s.	
for Harpoot, 30; Windsor Locks, Cong. s. s.	
for student in Kioto Training School, 50;	159 64
NEW YORK.—Berkshire, Cong. s. s. for student	
at Marsovan, 30; Clifton Springs, Mrs. M.	
R. Harrington, for schools at Harpoot, 25;	
Palmyra, W. C. Tracy, for native convert at	
Harpoot, 50; Smyrna s. s. mis. soc. of 1st	
Cong. ch. to const. M. C. DIXON H. M. 101;	
West Winfield, Cong. s. s. 5;	211 00
PENNSYLVANIA.—Guy's Mills, Cong. s. s.	
3.43; Le Raysville, Cong. s. s. 2.50;	5 93
New Jersey.—Montrose, s. s. class, balance,	7 00
OHIO.—Painesville, 1st ch. Mrs. Reuben Hitch-	
cock, 350; Young La. Soc. 40; (both for	
educa. work in Japan, care Rev. O Cary, Jr.)	
Pittsfield, Good Hope s. s. 2;	392 00
ILLINOIS.—Waverly, Cong. s. s. 8.12; Wyeth,	
Cong. s. s. 4.25;	12 37
MINNESOTA.—Austin, Cong. s. s. 45; Plain-	
view, Cong. s. s. 4; Spring Valley, Cong. s. s.	
2.64;	51 64
MISSOURI.—Annapolis, Union s. s.	18 45
WISCONSIN.—Brandon, Cong. s. s.	4 00
	1,086 81

Donations received in December,	41,002 80
Legacies " " "	2,340 00
	\$43,142 80

Total from September 1st to December 31st, 1881, Donations, \$84,355.07; Legacies, \$26,862.58 = \$111,217.65.

FOR YOUNG PEOPLE.

THAKOMBAU, A KING OF FIJI.

THERE are few spots in all the earth where such sudden and marvelous changes have been wrought by the preaching of the gospel as have been witnessed among the Fiji Islands within the last forty years. These islands are



THAKOMBAU, KING OF BAU.¹

over two hundred in number, though some of them are very small. The scenery in various portions of the group is described as being of wonderful beauty, but the people were notoriously brutal and vile. They were cannibals

¹ This and two other cuts in this article are taken from Figuier's *The Human Race*, by kind permission of the publishers, D. Appleton & Co.

of the worst sort, and every kind of iniquity flourished on every island. What we may be able to tell in a few pages of the life of one man, Thakombau, King of the island of Bau, will well illustrate what the Fijians were before the gospel reached them, and what they have become since they *lotued*, as they say, that is, received the Christian religion.

Thakombau is still living, and Miss Gordon Cumming, in her entertaining book of travel, *At Home in Fiji*, describes him as a very fine old man, stately and chief-like in his bearing, and with clear, penetrating eyes. She heard him on New Year's morning, in 1876, offer the first prayer in a great assembly of natives gathered for worship, and she speaks of his prayers as striking and very touching. But what of his youth?

HIS CRUELITIES.

He was born in 1817, and was the son of Tanoa, the savage and blood-thirsty ruler of Bau. In his childhood he was called Seru, and when six years old was taken on one of the warlike expeditions which in those days were of frequent occurrence. The party to which he belonged was victorious, and after fifty men had been killed a lad about two years older than himself was captured and held down before Seru, while he beat him to death with a club. This was the young chief's first victim, and the lesson in cruelty which he so early learned was not forgotten. We are loth to repeat some of the stories of his cruelties, and yet how else can it be known what has been accomplished in him and among his people through the gospel of Jesus Christ?

Among the terrible facts narrated by Mr. Waterhouse, an English missionary, who, after years of unavailing effort, was at last permitted to reside at Bau, are the following. While the old king, Tanoa, was living he encouraged his son to put to death all who might be suspected as enemies. Thakombau was not slow in following out the suggestion. On one occasion, a rebel having been captured, the young chief had the tongue of the offender cut out, which he devoured raw, and while the sufferer was begging for speedy death Thakombau was laughing in high glee. On another occasion, when two men were taken alive in a battle at Viwa, Thakombau's brother tried to prevent their being killed, and offered him a canoe if he would spare their lives. Thakombau replied, "Keep your canoe; I want to eat men." He made the doomed men dig a hole in the earth for an oven, and cut the fire-wood. He then had their arms and legs cut off, which were cooked and eaten in the presence of the men who were yet living. After this, even, he tortured them in ways which are too horrible to describe.

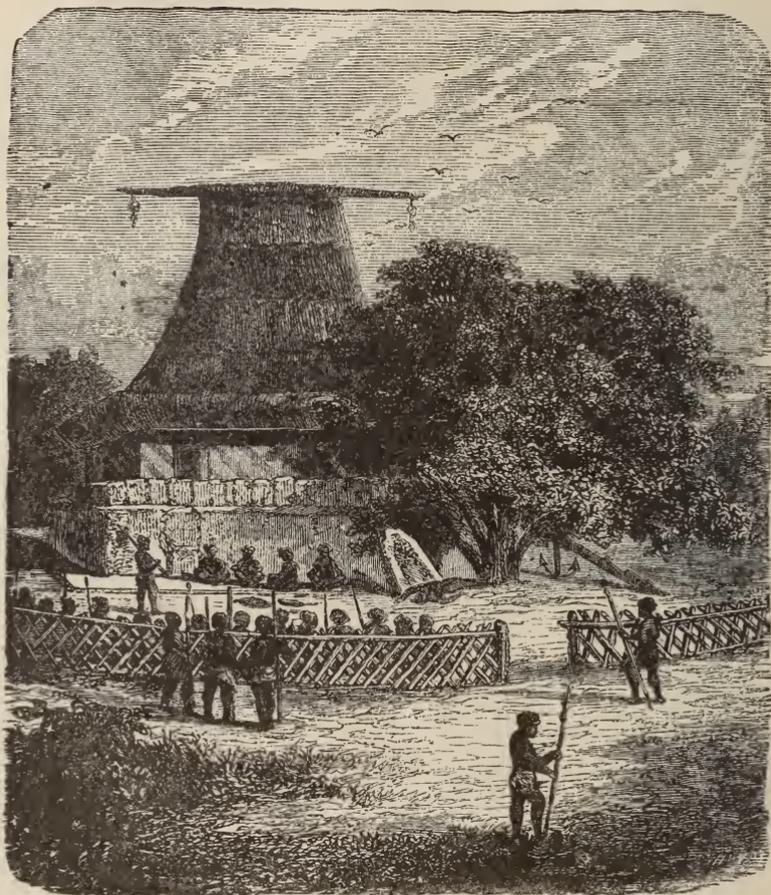


CANNIBAL FORK.

TANOAS WIVES.

Among the customs prevailing throughout Fiji was one which required that at the death of a chief several of his wives should be strangled, under the notion that his spirit would want company in the unseen world. The mis-

sionaries exerted all their influence to put a stop to cannibalism and wife-murder. They would often go into the presence of a savage chief, and beg for the bodies of the dead that they might decently bury them. They were particularly anxious that when the old chief Tanoa should die none of his wives should be put to death, hoping thus to break up the horrible custom. Thakombau at that time was not ignorant of his duty, and he was persistently urged both by the missionaries and captains of English and American vessels to take a stand against the custom. He promised nothing, yet it was hoped that he



A FIJIAN CANNIBAL TEMPLE WITH VICTIMS.

would yield to remonstrances and entreaties. But when Tanoa, his father, died in 1854, the missionaries were temporarily absent, and as they hastened back on receiving the tidings of his death, they saw six biers at the door of the house where the dead man lay. On entering, they found two of the wives already dead, and Thakombau assisting in the process of strangling others. When the missionaries cried out, "Refrain, Sir! That is plenty. Two are dead," the chief replied, "They are not many — only five! But for you missionaries many more would have been strangled." In spite of all remonstrances the

other three were killed, and the pride of Thakombau was gratified at having maintained a Fiji custom against all opposition.

THE MISSIONARIES RECEIVED.

When Christianity began to win many converts on several of these islands Thakombau was greatly irritated. The missionaries, on occasionally landing at Bau, would plead with him very faithfully, but he would rebuff them, saying "I hate your Christianity." "When you have grown *dalo* on yon bare rock then I will become a Christian, and not before." Once, in a scoffing tone, he exclaimed, "Wonderful is your new religion, is it not? But will it prevail? Will it prevent our having men to eat? Not it." It seemed for many years as if this chief, whose royal name was now Vuni-valu, or Root-of-War, would succeed in keeping the Christian faith out of his dominions. He slew and ate his enemies without number. The ovens of Bau, used only for cooking human

bodies, were said to be seldom cool. Of such atrocious deeds Thakombau made little account, saying on one occasion, "White men make good eating: they are like ripe bananas." There would certainly seem to be but little hope of reaching a heart so hard as his. But the missionaries were not at all discouraged. Though not welcomed by Thakombau, he yet, in 1853, allowed them to live in Bau, and begin their labors among his people. The savage king heard much about the religion of love and peace. Other chiefs, and especially the Christian King George, of



A FIJIAN.

Tonga, urged him to renounce the false gods and accept the religion of Jesus. A series of misfortunes extending through a long period had humbled in some degree the pride of his heart, and he suddenly declared that the Christian religion should take the place of idolatry in his kingdom. On Sunday, the 30th of April, 1854, he caused the two great wooden drums of Fiji, which had never before sounded any call except to war or a cannibal feast, to be beaten as a summons to a great service in which heathenism was renounced, and Christianity embraced. Bales of cloth were brought out and distributed, for the outward sign of a change from heathenism was the putting on of some clothes.

The Christians were called "dresses," to distinguish them from the pagans, who wore only the least strip of cloth. Hundreds of the people at once embraced the Christian faith and commenced family prayer. Thakombau, though favoring the new faith, did not become a Christian in heart until some time after this, but he yielded more and more to the power of the gospel and the cruel practices in which he had indulged were totally forsaken.

A NEW MAN WITH A NEW NAME.

In 1857, three years after the missionaries were received, Thakombau having put away his many wives, was publicly baptized, taking the name of Ebenezer. He stood up in the presence of "widows whose husbands he had slain; sisters whose relatives had been strangled by his orders, relatives whose friends he had



SCHOOL-HOUSE AND CHAPEL AT MBUA, FIJI.

eaten," and made most humble confession, saying, with broken voice and with tears, "I have been a bad man, I disturbed the country. The missionaries came and invited me to embrace Christianity, but I said to them, 'I will continue to fight.' God has singularly preserved my life. I desire to acknowledge him as the only and true God. I have scourged the world." This was twenty-five years ago, and Thakombau still continues to honor the Christian name. He and his people have become loving and gentle. They have altogether ceased to be cruel. One's life is as safe in Fiji as it would be in any part of the world, and the kindly people care most thoughtfully for all who come among them. The missionaries who have labored there with such marvelous success have been English Wesleyans, and they have churches, with crowded congregations, on every island, and there is scarcely a house in which may not be heard daily morning and evening prayer in the family. There are 1,400 schools, and 900 native preachers in Fiji, and old Thakombau, the once treacherous and blood-thirsty cannibal, still lives, but is now a gentle, intelligent, and devout Christian, and is greatly respected and loved by all who see him. The lion has become the lamb. Is not the gospel which has wrought this change the very power of God?

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