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STORAGE





# THE MISSIONARY HERALD

MARCH, 1883.

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NUMBER 3.



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THE

# MISSIONARY HERALD.

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As this number goes to press, tidings reach us of the sudden death of the Vice-President of the Board, the Hon. William E. Dodge, of New York. This is a sad loss, not only to the American Board, but to a host of benevolent enterprises in this and in other lands. By the consecration of his large wealth, and by an intelligent and earnest advocacy of every good cause, he has well earned the title, so often given him, of Christian Philanthropist.

FIVE MONTHS. — The receipts for the first five months of the financial year amount to \$186,495.33. This is an advance over the receipts for the same period during the preceding year of about twenty per cent. It is evident that some of our friends have cheerfully accepted the proposal to "double the contributions." Of the above amount a little over \$10,000 is included in "special offerings additional to regular contributions." If this latter sum could be multiplied tenfold, great would be the joy at our missionary stations around the world, anxious; waiting and praying for that additional \$100,000 imperatively needed. See an article on another page, upon "Enlarged Educational Work."

BY a clerical error, the number of colleges, high schools, and seminaries, for males, under the care of the Board, was given in the Annual Statistical Table as sixty-three instead of forty-three. The transference of the Dakota Mission to the American Missionary Association takes two boys' and two girls' high schools from our lists, so that at the present time the total number of institutions under the care of the Board, above the grade of common schools, is eighty.

FOR a record of self-support in mission fields, we know of none superior to that made by the Egyptian Mission of the American United Presbyterian Board. The native churches have on their rolls twelve hundred members, who paid in 1881 for church, and school, and all mission purposes, the sum of \$22,730, or *an average of \$18.94 per member.* To appreciate this fact, the great difference between the value of money in Egypt and the United States should be remembered. For Christian schools, under the oversight of the mission, the natives expended \$7,100, while the grant-in-aid from the mission was only \$540, *less than eight per cent.* of the amount expended. Other recent intelligence from this mission in Egypt will be found among the "Notes from the Wide Field."

THE *Allgemeine Missions Zeitschrift*, after referring to the valuable service rendered by Joseph Cook by his addresses in India, Japan, and elsewhere, says : "When will the time come that Germany also shall send some of its professors and intellectual heroes to take part, on mission ground, in the combat with those priests of negation who have gone from Germany to pagan lands?"

THE gospel is to be preached to men not because of their virtues, but rather because of their lack of virtues. Recently a missionary, when somewhat discouraged on account of certain revelations of depravity, answered a boy who had confessed that they were all bad : "Yes, you are all bad. I did not know how bad you were before I came." "And wouldn't you have come?" asked the boy, "if you had known that we were bad." It was some comfort to the missionary to be thus reminded why it was he was there.

THE difficulties which seemed to be somewhat serious between the Episcopal missionary societies of this country and those of England, in regard to the question of the jurisdiction of American and English bishops in Japan, appear to have been happily adjusted. It has been agreed that the American bishop shall continue to reside at Tokio, and the English bishop at Nagasaki, while Osaka and Kioto shall remain "common ground" between them. The English Society for the Propagation of the Gospel has already placed its missionaries at Tokio under the care of the American bishop.

THE question of supply of ministers is one that may well awaken concern at the present time. According to all signs, the day is not distant when the deficiency of ministers will be much more keenly felt than it is now. This is a kind of supply which cannot be secured on short notice and whenever the demand is made. It takes years to bring forward a young man into the ministry. The deficiency, which is sure to occur, may be understood from the reports of the theological seminaries. The Congregational seminaries of the United States have now eighteen per cent. less students than they had ten years ago, and the falling off has been gradual through the decade. The Presbyterian seminaries have now fewer students than they have had at any time since 1875. Nor can the seriousness of the situation be understood by simply considering the absolute decline. Relative to the increase in the number of churches, the falling off in the number of candidates for the ministry is much more marked. While the actual number of students in the Congregational seminaries has decreased eighteen per cent., the number of churches has increased a trifle over twenty per cent. In 1873, there was in these seminaries one student for every ten churches; in 1883, there is but one student for every fourteen churches. This reckoning, it will be seen, makes no account of the wide and ever increasing openings for evangelical labor in this and other lands, in places where as yet there are no churches. The Lord of the harvest, who bids us pray that laborers may be sent into his harvest, calls in all cases for efforts in the line of our prayers. Is not the gravity of the situation such that Christians — parents, and pastors, and teachers — are called upon to use their best endeavors to lead the young men of the present day to consecrate themselves to the work of the ministry?

"THE best meeting of the Woman's Board ever held," so many said, was in session as our last number came from the press. The report of the meeting will be found in *Life and Light* for the current month, to which we refer our readers.

THE *Mission Dayspring* is winning its way in many new quarters since the year began. A single Sabbath School in Chicago has recently subscribed for three hundred copies, and other orders are coming in. Has *your* Sabbath School had an opportunity to see it?

*The Gospel in all Lands* has added to its other services in behalf of missions in general a valuable Missionary Almanac for 1883. Aside from other interesting matter, the almanac contains a useful directory of Foreign Missionaries and Missionary Societies of the United States.

A PASTOR of experience, who has never had any difficulty in finding material for missionary monthly concert meetings, writes, under a recent date: "We are now giving condensed reports of the more important chapters of Dr. Laurie's 'Ely Volume.'"

IN his recent addresses in this country, Rev. Joseph Cook has given emphatic testimony to the strict economy he had seen practised in the households of missionaries of the American Board. It may not be generally known that the missionaries themselves name their own salaries, each mission, at its annual meeting, deciding upon the sum needed by its several members. The salaries so arranged have almost invariably been granted by the Prudential Committee. To the honor of the great body of missionaries connected with the Board it can be said, that their aim seems to have been to ask as little as possible. If they have ever been pinched, and we fear that the cases are not rare, they have pinched themselves for the sake of the work about them so inadequately provided for.

ACKNOWLEDGMENT OF RECEIPTS. — To prevent mistakes and misapprehension, attention is called to the following statement: Each mission of the Board annually forwards an estimate of expenses covering those objects within its field, which, in the judgment of the majority of the missionaries, are deemed most important. Exercising its judgment, and as far as is possible with the funds at its disposal, the Prudential Committee meets these estimates with appropriations. All donations sent to the Treasurer of the Board, whether designated or not for some work embraced under these appropriations, (as for some mission, or school, or some missionary, or work in charge of a missionary,) are duly acknowledged in the *Herald* among the receipts of the Board. The designation of such donations is understood as expressing the donor's interest in some particular field or missionary. In case, however, any gift is intended as a personal present to a missionary, or for his use for objects other than those included in the appropriations which the mission has asked for, it should be so stated *when the funds are sent*. The amount will then be put at the disposal of the missionary, but cannot, of course, be acknowledged as a contribution to the treasury of the Board. When contributions are asked for *by the Board* for some special object under its care, donations therefor will be acknowledged in due form.

As we are writing, missionary meetings are being held in turn in many of the cities and larger towns of Connecticut, at which representatives of various societies for home and foreign missions are present. May the Spirit of the Lord be in all these assemblies.

DR. GREENE, of Kioto, reports that the Buddhists, of the Shin sect, are planning to spend over a million and a quarter of dollars on one temple enclosure, which has already some expensive buildings upon it. One stick of timber, forty-two feet long, is to cost about \$6,500 in gold, while one hundred wooden pillars will cost \$650 each. There are many who bear the Christian name who might learn a valuable lesson from pagan lands as to what is due to the faith they hold.

*The Advance*, of Chicago, rendered a good service to missions, and at the same time made a most interesting paper, by devoting so large a portion of a recent number to communications on missionary themes from many prominent writers. The churches of the Interior and the West are just now receiving a good supply of missionary literature. Dr. Humphrey's Missionary Paper, No. XXVIII., has been in great demand. The story of the "Four Memorable Years at Hilo," issued in this paper, and also in tract form, has been read with tearful eyes in many a church and home.

IN the "Brief Notes on Japan," in our last number, there was an error as to the first Protestant missionaries in that empire. Rev. Mr. Liggins, of the American Episcopal Church, who had been in China, reached Nagasaki, May 2, 1859, and was followed by Mr. Williams, also from China, in July of the same year. The English Church Missionary Society did not begin work in Japan until ten years later. To the American Episcopal Church belongs the honor of inaugurating the first mission to Japan, in 1859, though in the latter part of the same year missionaries of the American Presbyterian and Reformed Boards were on the ground.

FROM Bailunda, West Central African Mission, letters up to November 27, 1882, have been received as we are going to press. The intelligence is specially gratifying in regard to the health of the missionaries and their relations with King Kwikwi and his people. Dr. Nichols reports himself greatly improved by his journey to the ocean. "The new comers," Messrs. Fay and Stover, Mrs. Stover, and Mrs. Sanders, he writes, "have experienced no fever, and with God's blessing may now escape it indefinitely." Mr. Stover says: "I weigh ten pounds more than when I was in Boston, and can do ten times as much work. I had my last sick headache at your house. I regard this as an exceedingly salubrious climate. We are the first who have been able to give it a fair test and a full one. We came in the proper season, have been properly protected against rains, and we have *all improved* in health. And let it be noted that we represent as many temperaments as we do personalities." "The difference between the situation a year ago and the situation now," writes Mr. Sanders, "is very great. Then many things looked dark. Now there seem to be very few clouds, so far as our relations to the king and people are concerned." Portions of these letters will be printed in next month's *Herald*.

## FROM THE SHANSE MISSION.

THE Shanse Mission of the American Board is now fully established. Messrs. Atwood and Tenney, with their wives, and Mr. Cady, arrived at Tai-yuen-fu, November 1, four months after Mr. and Mrs. Stimson had taken up their residence in that city. Everything seems favorable for the commencement of the work. Ample premises for the mission have been speedily secured, the people seem friendly and accessible, and the field is broad enough to give ample scope for work. Not only in Tai-yuen-fu, but in the populous plain south and west of the city, there are abundant opportunities for missionary effort. Mr. Stimson



STREET OF TAI-YUEN-FU, WITH CENTRAL DRUM TOWER.

reports a visit he made in October to Yu-tse-hsien, some twenty miles south-east of Tai-yuen-fu, a city having, with its suburbs, a population of about forty thousand, where he sold in the shops and on the street a large number of small books and tracts, especially copies of the Gospel by Matthew. He was much pleased with the good nature and evident simple-heartedness of the people.

The above picture of a street in Tai-yuen-fu has been engraved from a photograph sent us by Mr. Stimson.

The chief difficulty in reaching the new mission arises from the narrow passes on the mountain range between the provinces of Chihli and Shanse. Some of

the incidents happening on a journey over this road are alluded to in the sub-joined letter from Rev. Chauncey Goodrich, of Tungcho, who accompanied the party recently going inland. It was desirable that some one of the older missionaries should escort the new comers, and, as Mr. Goodrich was not well, being, as he says, "like the historical chaise, on the point of coming to pieces, though with somewhat better hopes of being repaired," he was selected for the duty. He writes from Tai-yuen-fu, November 8:—

"Now that the age of missionary romance has gone by, you will easily excuse me for not writing an extended account of the last missionary journey to this city, in which there were only six break-downs of the litters (in one of which the bottom was entirely broken out), only one horse fell under a lady, one horse rolled over with one of the gentlemen, one donkey pitched a lady over his head, two boys were thrown from their mule-packs several times, — once into the river, to the damage of clothes and bedding, — with sundry other experiences not put down in the ordinary guide-book.

"We started from Pao-ting-fu on Friday, October 20, seventeen persons and twenty-one animals, including two mules, litters, one organ, eight mule-packs, three horses, four donkeys, etc. The road stretched away for thirteen days, in which were two Sabbaths, which we tried to keep 'according to the commandment.' One half day was spent in mending a litter with the bottom smashed out, and one day in looking for the close of a period of drizzling rain; the remainder of the time we traveled, more than half of it being spent in crossing the mountain range between Chihli and Shanse. In the highest part of the mountain the aneroid indicated 4,600 feet above the sea. How it lifted me up to get a little nearer the clouds, and away from the everlasting level of the plain!

"We stopped at such grand palace hotels as 'The Everlasting Abundance Inn,' 'Everything Runs Smooth Inn,' 'Great Things Accomplished Inn,' 'The Great Come Inn,' 'Harmony and Abundance Inn,' 'Triple Abundance Inn,' 'Lofty Aspiring Inn.' At these luxurious places we had the great privilege of choosing the softest part of a brick bed, of making ablutions in ancient wash-basins, and of tasting 'shoe-strings' and other delicacies. Two nights we were troglodytes, living in a 'hole in the ground,'—caves dug out of the side of a hill, almost dark and damp and primitive enough for an early missionary. However, our friends brought considerable Christianity and some California stores with them, and so strange looking tables are covered with a white cloth and spread with a dinner tempting to hungry people. These things were brought with the idea of having something possible for unhardened stomachs.

"We finally got a sight of the Tai-yuen plain and the mountains to the west and south. I looked down from our Nebo with indescribable interest upon the land of which we are to take possession. As we came down upon the plain, I heard 'Hasten, Lord, the glorious time!' ring out from the litter.

"Mr. Stimson met us five or six miles outside of the city, and greeted us with great enthusiasm. It was certainly delightful, after traveling through all 'The Heavenly Gates,' 'The Upper and Lower Peace Village,' 'North Pearly Village,' 'Everlasting Life Mouth,' 'Peach Orchard,' 'The Customs Barrier,' 'Cedar Well,' 'The Bridge,' 'City of Tranquillity,' 'Righteousness Well Village,' 'Cock-Crowing Humility,' (!) 'Brick Well,' etc., to arrive at last at the new home. Messrs. Pierson and Stimson certainly did well in choosing this place, and Mr. Stimson has done well to come and hold the place, and with Mr. Stanley to undertake the necessary repairs. How long we have been in some places in securing such premises as have here providentially come immediately into our hands! Already the friends are at work with two teachers. I have seen quite a number of teachers, and two are coming to-morrow. This place will soon be a beehive, filled with the music of Shanse sounds."

## THE TRANSFER OF THE DAKOTA MISSION.

ON the first day of January, 1883, the Dakota Mission of the American Board was transferred to the care of the American Missionary Association. The missionaries were released from their relation to the Board, except two, to continue in the work under the care of the Association. Two of the ladies preferred to withdraw, at least for a period of rest. The steps which led to this transfer, briefly stated, were these:—

The Committee which visited the mission stations in April and May, 1882, reported that, while it was desirable to enlarge and press more vigorously the work among the wild Indians at the Fort Sully and Fort Berthold stations, the work at the Santee and Sisseton stations, by the blessing of God, had reached that stage in which such assistance and oversight as might be necessary would be more properly that of a Home Missionary Society; inasmuch as the Indians at these two stations might now be fairly regarded as Christian communities. All the seven churches of Santee and Sisseton were, and had always been, connected with the Presbytery of Dakota. Inquiry was therefore made of the officers of the Presbyterian Board of Home Missions how their Board would probably treat the matter, if the Prudential Committee should think best to invite them to take charge of the Santee and Sisseton stations. No proposal for transfer was made to the Presbyterian Board; it was distinctly stated that the Committee were not prepared to make any proposal; but the officials of the Board were sounded to learn how it would strike them in case the Committee should make a proposal.

While the Committee were considering the matter they received a request, signed by the ten members of the station at Santee and forwarded by the secretary of the mission, that, if any transfer was necessary, the whole Dakota Mission might be transferred to the American Missionary Association. The Executive Committee of the A. M. Association also presented an overture, proposing that the American Board should take charge of the foreign work of the Association in Africa and elsewhere, and that the Association should assume the care of all the Indian missions of the Board. It was urged that, of two missionary societies representing substantially the same constituencies, it was desirable that one make appeals and have responsibilities exclusively for the foreign work and the other exclusively for the home work. The overture came on the eve of the annual meeting of the Board, at Portland, and was at once laid before that meeting, with all the papers relating to the Dakota Mission. The Board, after a careful consideration of the question through a special committee, unanimously resolved "that future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove insuperable."

The Prudential Committee at once, through a special committee, informed the officers of the Presbyterian Board of this resolution, and that in consequence no proposal would be made to transfer to the Presbyterian Board the Santee and Sisseton stations. They then also communicated to the Executive Committee of the American Missionary Association their readiness to arrange, if possible, to

transfer the whole Dakota Mission to the care of the Association, but added that, in view of the two new missions just commenced in Africa, in Bihe and in Umzila's country, they could not properly take up and carry on the Mendi and the Arthington Missions, which would necessarily call for larger outlays of money than could be looked for.

After frank and prayerful conferences and interchange of communications, the Executive Committee of the Association and the Prudential Committee of the Board adopted a series of votes which explain themselves and which are subjoined.

The Executive Committee of the American Missionary Association, November 29, and December 12, 1882, voted: —

“1. That the Association will accept the Dakota Mission of the Board with the understanding that the Board discontinue mission work in this country and appeals for such work, and that the Association will discontinue all foreign mission work and all appeals to the churches for aid in the support of foreign missions, including the appeal for the John Brown steamer.

“2. That it will transfer, for the period of five years, to the Mission Board of the United Brethren, whose office is in Dayton, Ohio, the Mendi Mission with the funds collected and pledged for the John Brown steamer, on condition that the steamer be built and used in connection with this mission, and as a part of its property, together with the use of all the mission property and the avails of the Avery Endowment Fund.

“3. That the mission property at such stations in the Mendi Mission as may not be occupied by the United Brethren may be sold when a satisfactory price can be obtained, and the proceeds given to the American Board for their African work, and that at the expiration of five years, during which the income of the Avery Fund is appropriated to the United Brethren in Christ for the Mendi Mission, this Committee will, so far as it may have the legal authority to do so, appropriate such income from time to time to the A. B. C. F. M. for mission work in Africa, so long as the Board carry on such work of missions in Africa under their present charter and in such form as will be in accordance with the will under which this Association holds said Avery Fund.

“4. That the funds for the Arthington Mission be transferred to the United Presbyterians,\* if suitable arrangements can be made, and if Mr. Arthington and other donors of the fund shall accede to the transfer; if neither condition can be met, that the funds be returned to the donors after deducting the cost of the exploration in the Upper Nile Basin.”

The Prudential Committee of the American Board, December 5, 1882, “Resolved, That the Prudential Committee, in accordance with the recommendations of the American Board at the annual meeting in Portland, October 5, 1882, transfer the Dakota Mission to the care of the American Missionary Association and discontinue mission work among the N. A. Indians and appeals for such work; the transfer to date from January 1, 1883.

“Resolved, That Langdon S. Ward, Treasurer, be and is authorized and empowered to sign and execute such instruments as may be necessary to convey

\* Who have missions in Egypt and up the Nile valley.

to the American Missionary Association a legal title to all personal property and all real estate, and all rights in the same, and all property of all kinds belonging to the American Board, in connection with the Dakota Mission: namely, in the Niobrara Indian Reservation and Santee Agency, Nebraska; in the Lake Traverse Reservation, and Sisseton Agency, Dakota; in the Sioux Reservation and Cheyenne River Agency, and at Peoria Bottom, or Oahe, Dakota; and in Fort Berthold Reservation, Dakota, or elsewhere.

“Resolved, That the Prudential Committee will receive from the American Missionary Association such proceeds of sales of property at the Mendi Mission, or elsewhere, and such income of the Avery Endowment Fund or other moneys, as the American Missionary Association may tender, and will appropriate the same to mission work in Africa.”

In relinquishing the mission work among the Indians, in which for almost seventy years the Board has been engaged, we give thanks to God for what has been accomplished and express our great satisfaction in committing it to the Association, which will not fail to do the utmost that can be wisely done for the Indians. In its new responsibilities we most heartily commend the Association to the continued sympathy and support of our churches. May larger contributions for this work flow into its treasury than we have known, and more abundant success attend its administration of the sacred trust!

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#### ENLARGED EDUCATIONAL WORK.

DURING the past three financial years, there has been expended by the American Board for the enlargement of their broad educational work, set apart by vote of the Board from the Otis Bequest, in addition to the ordinary appropriations, an annual average of over \$88,000. At our last annual meeting there remained of this special grant, in the hands of the Treasurer, only about \$27,000. As this entire sum has been included in the appropriations for 1883, we are dependent for all further expenditures in this department of work upon the regular donations of the year.

How important this department of our work is, may be inferred from the following record: The American Board has under its care 41 training and theological schools, including station classes, giving instruction to over 2,000 young men, many of them fitting for the Christian ministry. Thirty-nine girls' schools of the higher order enroll over 1,600 pupils, many of them fitting to be teachers, many of them to be Christian wives and mothers, whose future shall purify and beautify the Christian homes of the next generation. Over 800 common schools gather under Christian instruction nearly 33,000 children and youths, from whom will be selected the more promising for higher education and for active evangelistic service.

Consider for a moment the prospective power of these 36,000 youths under instruction, distributed, giving round numbers, as follows: 200 in China, 300 in Japan, 300 in Papal Lands, 1,200 in Africa, 2,000 in Micronesia, 16,000 in India

and Ceylon, nearly 17,000 in the Ottoman Empire from the Balkans on the west to the Tigris on the east. What we do to-day for this broad educational work will return tenfold, ten years hence, in our broader evangelistic work. He will be a wise man who invests largely in this seed-corn for the generation.

It is a fair inquiry, Does not this enlarged educational work deserve a special extra annual contribution from every church and congregation? Does it not particularly commend itself to those friends of Christian education who are glad to contribute liberally for the establishment and maintenance of Christian colleges and seminaries of learning? Here is a noble opportunity for special gifts, ranging from a few hundred dollars upward to the tens of thousands.

We commend to the thoughtful consideration of the more far-seeing and large-hearted friends of Foreign Missions, the educational institutions centering in Kioto, Japan; in Tungcho, North China; in Pasumalai, Madura; in Jaffna, Ceylon; in Ahmednagar, Western India; in Harpoot, Eastern Turkey; in Aintab and Marash, Central Turkey; in Marsovan, and Cesarea, and Smyrna, and Constantinople, Western Turkey; in Samokov, Bulgaria; not forgetting Austria, and Spain, and Mexico; the North Pacific Institute, in Honolulu; and Amanzimtote Seminary, in South Africa. He will be a benefactor for the ages to come, who will establish scholarships toward the permanent endowment of these young and promising institutions, whence are to come forth the future preachers and teachers for the nations.

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## THEOLOGICAL SEMINARIES IN THE FOREIGN FIELD.

THE following statement of what is required in preparatory studies in order to admission to the theological course at Marsovan in the Western Turkey Mission, and of the work proposed in the Seminary, has just come to hand. Its eminently biblical character will be noticed. Biblical exegesis has always constituted a most important part of instruction in all theological institutions abroad. The studies in the preparatory course at Marsovan ought to secure the disciplined intellectual character necessary to success in the subsequent course.

### REQUIRED FOR ADMISSION TO THE REGULAR COURSE OF THE MARSOVAN THEOLOGICAL SEMINARY.

(Contemplates a course of four years in high school or college.)

Old Testament History, including Jewish History after the Captivity, and Ancient History.

*Science.* — Geography, Arithmetic, Algebra, Physiology, Intellectual Philosophy, Geometry, Astronomy, Natural Philosophy, Logic; — the last four in English.

*English.* — Grammar, Reading, Writing, Composition, continued through the four years.

*Armenian.* — Grammar, Reading, Writing, Composition in Ancient and Modern Languages, four years.

*Greek (for Greeks).*— Grammar, Reading, Writing, Composition in Ancient and Modern Languages, four years.

*Turkish.*— Grammar, Reading, Writing, Composition, continued through two and one half years.

SEMINARY COURSE.

*First Year.*— Harmony of the Gospels, in Armenian and Greek. Natural Theology, in Turkish. Evidences of Christianity, Moral Science, Hermeneutics, —all in Armenian and Greek. English Composition. Hebrew, optional.\* Book of Acts studied in the five months of winter vacation, while students are engaged in evangelistic or other work.

*Second Year.*— Exegesis of the Epistle to the Hebrews, with Leviticus. Exegesis of Daniel and Revelation, in Turkish. Systematic Theology, in Armenian and Greek. Church History, in Turkish. (All students know Turkish.) Minor Prophets to be studied in vacation as above.

*Third Year.*— Exegesis of Isaiah and Romans, in English. Systematic Theology finished. Geology and Genesis, in English. Homiletics and Pastoral Theology, in Turkish. Hebrew, optional. A course of lectures to pupils of both schools, on historical and other subjects, every three years.

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REV. WILLIAM G. SCHAUFFLER, D. D., LL. D.

WILLIAM GOTTLIEB SCHAUFFLER was born, August 22, 1798, in Stuttgart, the capital of Würtemberg, Germany. When he was six years old, his father led a colony, of which he became mayor, to Odessa, in South Russia, where the educational advantages enjoyed by the boy were small indeed. The only school he attended was taught by his father's clerk in the sheriff's room, where he learned his alphabet when between seven and eight years old. Aside from reading and writing German, the four rules of arithmetic, some Scripture passages, and Luther's smaller catechism, he could learn nothing in school. But he educated himself, even as a boy. He copied pictures and poetry, practised flute-playing, studied French, read history and travels. At the age of fourteen he commenced working at his father's trade, behind the turning-lathe.

Although the family was a model of morality and outward respect for religion, they knew nothing of vital godliness, and up to 1817 there was not, as far as is known, a single pious person in Odessa, or the whole country round about. As he grew up, the youth became very fond of worldly amusements, dancing, the theatre, etc., but his chief passion was music, his proficiency in which gained him much popularity among high and low. Thus he lived in the world and for the world until he was twenty-two years of age, when, as he expressed himself, for the first time a new world of spiritual realities was unfolded to his astonished vision, and the whole course of his life changed inwardly, and, soon enough, outwardly too. A small, pale, and feeble man, of fine countenance and prepossessing manner, came to Odessa, and began to preach the gospel

\* No class has yet taken Hebrew.

with great earnestness and power. It was Lindl, a Catholic priest, afterwards driven out of the Catholic church. Young Schauffler, attracted by the account of the new preacher's wonderful voice, went to hear his second sermon, was powerfully convinced of sin, led to renounce the world, which already seemed to him vain and hollow, and to accept of the free salvation through Christ, so clearly set forth by Lindl. "The fact was," he said, "*I lost nothing and gained all.*"

Thenceforward his consecration to Christ was glad, honest, and complete. He gave up, not only the theatre and dancing, but even for a time, instrumental music, of which he was passionately fond, because he found, by one bitter experience, never repeated, that it led him into the distracting society of worldly people, whither his Master would not accompany him. He began to think of missionary work, and when, five years later, the ardent but eccentric Jewish missionary, Dr. Wolff, invited him to accompany him to Persia, as a lay missionary, Mr. Schauffler, imitating Peter's example, literally left all to follow what he believed to be the Master's call. Like Abraham, he knew not whither he was going, for eventually the Lord directed his way to America, and he embarked at Smyrna for Boston, with one dollar in his pocket. Reaching Andover, he was very kindly received by the professors,—Woods, Stuart, and their colleagues. He had made such diligent use of his time in studying languages, and otherwise improving his mind while working as a turner, that one year of hard study, during which he sometimes worked sixteen hours a day at his books, fitted him to enter the Seminary, where he became as well known for his earnest piety and his thorough scholarship as for his skill in flute-playing.\*

November 14, 1831, Mr. Schauffler was ordained as a missionary of the A. B. C. F. M., and soon after sailed for Europe. Constantinople was to be the field of his missionary labors, and there he lived and labored, the latter part of the time in the service of the British and of the American Bible Societies, from 1832 to 1874, with the exception of three years spent in Vienna (1839-42) while superintending the printing of the Old Testament in Hebrew-Spanish. He was providentially led to devote a large part of his time to a work for which his fine scholarship and extensive acquaintance with languages, of which he could speak eighteen, and read over twenty, as well as his devout spirit, eminently fitted him, viz: the translation of the Scriptures. He first translated the Old Testament into the Hebrew-Spanish, the language of a large body of Jews in Turkey, and the whole Bible into Osmanli-Turkish, the language of the Turks, a work which won for him the rare recognition of a Doctorate of Divinity from Luther's University, that of Halle and Wittenberg. But he also delighted in preaching and revival work, and those who heard him in his regular Sabbath ministrations, in English, or German, or Turkish, or who listened to his missionary addresses and sermons when in this country, or who have read his volume † of "*Meditations on the Last Days of Christ,*" can testify to the sanctified learning, the deep piety, the joyful conviction of the truth, the zeal for Christ's cause, and burning love for souls, which pervaded all his words.

\* On one occasion, some of his fellow-students, learning that Mr. Schauffler felt compelled to sell his flute in order to be able to buy books, purchased the instrument and presented it to him, with the request that he would play on it in the Seminary chapel choir.

† Published by the American Tract Society.

In Constantinople, many souls looked to him as their spiritual father and guide, and when he and Mrs. Schauffler, to whom he was wedded almost half a century ago in Constantinople, were compelled by the increasing infirmities of age to leave the scene of their labors, it was touching to witness the grief of many of various races and tongues, who clung to the aged couple with deepest affection. Not in Constantinople alone, but also in Vienna, Stuttgart and South Russia, was Dr. Schauffler's preaching of the Word blessed to the salvation of many souls. During visits to South Russia and in his native city, Stuttgart, he witnessed glorious revival scenes. Multitudes thronging to hear the Word of Life, filling houses to overflowing, following him from village to village, and sleeping under wagons to have the privilege of being present at morning family prayers. In Vienna, where bigotry and intolerance were much greater and mightier than now, he preached the Gospel in his own house for three years, and gathered precious fruits. After leaving Constantinople, Dr. and Mrs. Schauffler spent three years (1874-77) with their oldest son at his missionary station, Brunn, in Moravia, doing what their failing bodily strength allowed of direct missionary work, and cheering and sustaining their children by their unwavering faith in the midst of trials and persecution. And when at length the veteran missionary and his devoted partner returned to spend their last days in this country, with their two younger sons in New York City, he needed not that any should comfort or cheer him, as he drew nearer to that heavenly home for which, he was, as he said, "homesick."

His last illness was brief. No special disease showed itself. It was rather a general and rapid failing of his physical powers, until Friday, January 26, when at five p. m. he gently fell asleep in Jesus. The day before this, he suddenly aroused out of the drowsy state in which he had lain, and commenced speaking. He seemed lifted to a mount of vision, whence he could behold the past in its true significance, and see the coming triumph and glory of Christ's Kingdom. He said: "I have seen wonderful things, — the Kingdom of God revived, quickened. Wife and I have seen glorious things in South Russia, the Kingdom of God coming, and in Germany, and in the Catholic Church. And now be faithful and prayerful, and be sure the Kingdom of God will come. His glory shall fill the earth as the waters cover the sea. I can say with thy faithful servant (Bengel), 'Lord Jesus, between us, all remains as of old,' and now come, Lord Jesus, come quickly; all my hope and trust is in thee; take me just as I am. Glory be to the Father and to the Son, and to the Holy Ghost. Amen." Shortly after he roused himself again and said: "I see myself as I am;" and, closing his eyes, "I see Jesus." He soon saw him face to face.

Funeral services, conducted by Rev. Drs. Howard Crosby and E. D. G. Prime, were held, on Monday, January 29, at Olivet Chapel, of which Dr. Schauffler's son is pastor, after which the remains were taken to Woodlawn Cemetery for burial. Dr. Schauffler leaves behind him a widow and three sons. Mrs. Schauffler (Mary Reynolds) was before her marriage a missionary teacher at Smyrna, under the auspices of a Ladies' Society, of New Haven, the marriage taking place at Constantinople, in 1834.

May the mantle of this beloved man, who so won the admiration, and confi-

dence, and affection of high and low, of princes and beggars, of scholars and little children, rest upon those who come after him. And especially may those who follow him in missionary service, be as wise as was he in winning souls to Christ.

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### ARMENIA COLLEGE, EASTERN TURKEY.

ARMENIA COLLEGE, at Harpoot, Central Turkey College, at Aintab, and Jaffna College, at Ceylon, though the outgrowth of the work of the American Board, are not directly connected with it, their administration being under the care of Boards of Trustees in the United States. The service rendered by these colleges in the elevation of the people, and above all in the preparation of native evangelical agencies, awakens the deepest interest in their welfare among those who love the missionary cause. Our readers will be glad to see the material features of the report of President Wheeler, of Armenia College, recently forwarded to the Trustees in America:—

“The report of the past year may be brief, noting general and, in some respects, unexpected success. The number of students has continued to increase, it being now larger than ever before, namely: in the Theological department, six; College proper, male, fifty-seven; male preparatory, eighty-four; College female department, twenty-two; female preparatory, fifty-nine. The number in the preparatory departments will be further increased.

“The most solid advance has been shown in the willingness of pupils and their friends to pay for their instruction. This will be seen by the following statement of sums received for tuition during each of the nine terms since my connection with the college: \$62, \$67, \$86, \$123, \$101, \$140, \$145, \$198, \$264; this last being for the present term, and not completed. The increase in tuition in the female department is most striking. Though the entire sum received will to you in America seem insignificant, it is not so to us, who have so long dwelt in a land where parents have felt that, if their daughters were to be educated, it should be done by others. The amount of increase in this department during these same nine terms is from \$9.88 to \$37. Better than all, the impression is becoming quite general that he is a happy man who can put his daughter into any class in Armenia College, and he especially happy who can keep her there to the end. The increase in receipts for tuition in this department is explained by the fact of the return to the school of a number of young ladies who have by teaching earned the means of paying their own expenses, wholly or in part.

“The teaching in the male department, except the theological, is done without aid from any American missionary except the president. We have a fine company of young men as teachers, also three young ladies who, as pupils and teachers, give us much satisfaction. The three will graduate the coming year. The female department has three seniors, four juniors, nine sophomores, and six freshmen. It is a joy to see that in this land we are to have by and by some intelligent and self-possessed ladies. The call for teachers of both sexes is larger than the supply. We have thus far given three male teachers to Sivas, two male and one female teacher to the Erzroom field, and one male teacher to Bitlis. A call comes from Persia, which we cannot now meet.

“The teachers and some of the pupils—other than theological—are in the habit of going out on Sabbaths to labor in an evangelistic way. Our chief joy is in seeing that, while zeal for knowledge is increasing and the standard of scholarship rising in the

college, its Christian spirit is not decreasing. We pray that it never may decrease, but rather go on increasing. It gave us much satisfaction to learn, recently, that the son of a wealthy man had been sent from his distant home to the college, less for the educational than the moral and religious influence expected. The college is also beginning to have an influence over a class of persons who have hitherto stood aloof from us missionaries. Among the 'special' students are two teachers of Armenian schools, one of whom comes an hour a day for instruction, and the other gave up a good position and salary in order to fit himself to teach as we do. Both pay double tuition, as required by our rule in such cases.

"Our College press has been at work during the year, giving support to several pupils and doing a much needed work in preparing text-books, which are now called for in Marash, Mardin, Van, Sivas, Erzroom, etc."

The Board of Visitors of the College, consisting of Messrs. Dewey, of Mardin, H. S. Barnum, of Van, and Robert Chambers, of Erzroom, in the annual report of their visitation, speak in unqualified terms of praise of the instruction by American and native teachers of both sexes. They use the following language:—

"The religious tone of the college is, as it should be, a most prominent feature, and is carefully sustained both by daily instruction in the Scriptures and by frequent meetings of the students, at which their teachers are often present. We are much gratified to learn that a decided majority of the college students are hopefully pious, and that a number have been received to church membership during the year. We are much pleased with the spirit of earnestness and enthusiasm which pervades the whole institution, from its president down to the lowest class in the preparatory department, and consider that this, in connection with the strict discipline maintained, gives excellent guarantee for the future prosperity and success of the college.

"The result of our visit has been to impress us more deeply than ever before with the excellency of the institution and the value of the work it is doing. We have been especially pleased with the entire absence of conflict between college interests and those of the missionary work. This harmony, so essential to the prosperity of the college, could, perhaps, hardly be secured so perfectly in any other way as it is by having both under the care of the same missionaries."

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## TESTIMONY TO AMERICAN MISSIONS IN TURKEY.

REV. S. F. SMITH, D. D., well known in this country in connection with the Baptist denomination, has visited within the past two years the missions of the American Baptist Churches in Burmah and the East, and has given the result of his observations in a series of interesting letters in the *Watchman*, of Boston. On his return homeward he stopped at Constantinople, and his letters from that city refer in pleasant terms to the missions of the American Board in that region. His testimony to the extent and success of the missionary work in the Turkish Empire is specially valuable, inasmuch as it comes from an intelligent observer who is not connected ecclesiastically with the churches maintaining these missions. We give, therefore, several extracts from Dr. Smith's letters published in the *Watchman*:—

"Constantinople stands on both sides of the Bosphorus, the Asiatic and the European. On both sides the mission work of the American Board has its impor-

tant centres. Fortunately, I had an old friend and intimate associate here, known and loved in the days when we were theological students and sat for years side by side. He is now crowned with honor, the reward of distinguished usefulness, and adorned with silver hairs. Dear brother Riggs! my early associate and friend, to whom I was drawn by similarity of tastes and sympathies in a friendship which has known no abatement. — the learned man of the Turkish Mission, having read books in twenty-five different languages, and made grammars in nine, and translated the whole Bible for the Bulgarian people, telling them in their tongue the meaning of the Holy Ghost, — the Eastern poet, who has written hymns in Armenian, Bulgarian, Turkish, and Greek, and whose muse has been consecrated only to sacred verse, — meek, tender-hearted, loving, cordial, wise, patient, persevering, honored by all, and worthy to be honored, — blessed be God, who has given such a man to the work of the conversion of the world!

“ The evangelical work carried on in Constantinople is various and important, and all is characterized by wisdom and efficiency. The central point, on the European side, in Stamboul, is the American Bible House, a building constructed by friends of missions in America, and known by every one in the city. Bibles in many different languages are sold here, and the opened pages, exposed in the windows, preach the gospel of salvation to every passer-by who cares to stop a moment and look at the words of life. Who can tell to how many a weary and heavy-laden soul these words of life may prove windows into heaven? Neither Mohammedanism in its pride nor an obscured gospel can dim the light of God's Spirit, or prevent His access to the darkest soul into which He wills to shine. From this same building two religious papers are issued, a weekly and a monthly, which have together a circulation of about ten thousand copies. These papers are paid for by the subscribers and widely read, and they not only prepare the minds of the people for the gospel, but carry the gospel itself, often where the living preacher would find no access. They find their way to the priests and to the leaders of the people, and carry their divine message into monasteries, and shops, and thousands of homes. The native pastors and colporters, Armenian, Greek, and Turkish, come to the Bible House to bring reports of their work, and to obtain new supplies of religious reading. Six or seven brethren, busy workers, are employed here daily from morning till night, in labors connected with the mission, and the one thought and theme of the place seems to be the spiritual welfare of the people, and the advancement of the kingdom of the Lord Jesus Christ! The seven churches in Asia, renowned by the Apocalyptic letters, have vanished away; but a radiance goes forth from the Bible House which visits the site of all these churches, and kindles a light in all the land, from the Black Sea to the southernmost Archipelago, from Ephesus to Tarsus, where ever the gospel found its early triumphs and sent forth its inspired missionaries. Two ladies from the Woman's Missionary Society are doing efficient work among the Armenians in Stamboul, having sometimes eighty or more pupils in their Sabbath School, through which they find prepared for them a broad field of evangelical labor for every day of the week. The fountains of life are opened through the Turkish, Armenian, Bulgarian, Greek, and Arabic Scriptures, and the people are invited to come and drink. The Mohammedans are scarcely reached at all by the gospel.

“The number of converts in the city of Constantinople is not large. Elsewhere it is very large, and the work is very encouraging. In Eastern, Central, and Western Turkey, in Aintab, Marsovan, Broosa, Trebizond, and Beirut, the way is prepared, and light answers to light from valley to valley, and from mountain to mountain. But, happily, success is not to be estimated so much by the number of converts that can be counted as by the broad foundations laid, the preparatory work accomplished, the doors of influence opened, the prejudices of the people conquered, the knowledge diffused, the power of independent thought awakened and directed, the experience gained, the prayers from all lands called forth and treasured up in the golden vials before the throne. The morning supplication ‘Prayer Meeting Hill,’ twelve years before the great effusion of the Spirit among the Telugus, and after which the prophet’s servant might have looked toward the sea and reported, ‘There is nothing,’ was, perhaps, a grander success than a thousand converts enrolled in the columns of any missionary register. ‘God seeth not as man seeth.’ Arithmetic is not the only method of computation.

“The American Mission Home in Scutari, on the Asiatic side of the Bosphorus, is an admirable institution, where a great number of young women and girls are receiving literary and Christian instruction. They are chiefly Armenians and Bulgarians, and instruction is given in Armenian, Bulgarian, and English. Several of them have learned the way of life. Their parents value the education furnished to their daughters, and willingly pay for their tuition. The teaching is thorough, and the young women show as much intelligence, interest, and promptitude, as their sisters in the best schools of America. A second and large building is about to be erected, to supply accommodation for the increasing numbers who wish to become members of the school. If the mothers of a country determine the education and character of the following generation, the work done here will reappear in its broad influence hereafter.

“The Robert College at Hissar, on the Bosphorus above Bebek, was founded, and has been sustained mainly, by the late Christopher Robert, a merchant of New York. It is an institution crowded with young men and boys. They all pay tuition. It is established as a Christian college, and religious instruction is one of its most important features. Why should Christian men educate the young men of Turkey, except it can be done on the principles and for the sake of the gospel? I attended the morning prayers at the college, and was edified by the sight of the throng of two hundred and twenty-six happy and intelligent young men, gathered in that hall of science. I was present at the recitation of Professor Millingen, and delighted by the thoroughness of his instruction, and his success in waking the minds of the young men to thought.”

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Good evidence of the value and power of the mission schools in the Turkish Empire is found in an article recently printed in a Turkish newspaper, of Constantinople, which affirms that no schools in the empire are so pernicious as are the American; and the authorities are urged to counteract their influence by issuing a proclamation that no one educated in these schools can hold any position in the gift of the government.

## Letters from the Missions.

### European Turkey Mission.

#### SIGNS OF PROMISE.

LETTERS from several members of this mission contain encouraging items from different parts of the field. Mr. Jenney, Monastir, reports, (December 2,) that on visiting Velis with a helper he found little to cheer, but of other places he says:—

“At Skopia we found altogether another spirit. The six days that we were there were full of work and replete with joy. I sent two girls from there to our school in Monastir. Sabbath morning I preached to forty-five attentive listeners who begged me to send some one to break to them the bread of life. There is a very hopeful field and we expect a speedy harvest.

“In Isteep we found a field almost if not quite as interesting. An attentive audience greeted our helper on the Sabbath, and a request for a preacher from so many made me rejoice in the rapid advancement of the work in the last year. No one has been there to help them except as our bookseller has made them an occasional visit.

“One cannot travel over Macedonia without being surprised at the great change in this people as regards a knowledge of the truth. Hundreds, who two years ago were in great ignorance and under the control of superstitions, to-day see plainly the errors of their church, and some, I believe, are trying to do God’s will.

“How has this been accomplished? Not principally by human agency, but by the Holy Spirit. I am often reminded of the words recorded by Zechariah: ‘Not by might, nor by power, but by my Spirit, saith the Lord of hosts.’ By the results in Macedonia, I am led more and more to look to the silent influence of the Holy Spirit for the conversion of the world. Has not the church grieved the Holy Spirit in placing too much reliance in human agencies and too little in the mighty influence of the Spirit?

“While our helper preached in Isteep I held services in Radovich. One young man who has been away from home for years, told me on his return to Radovich he found ‘almost all the young men believing in a new faith called Protestantism.’ While this is true, yet these same young men acknowledge, ‘We are Protestants, but not Christians.’ They need a leader and more instruction. Millions of Americans are Protestants, but not Christians. Should we not have more patience with Macedonia than with America? If the same effort were made in Macedonia for its conversion which is made in America, it seems to me that this country would soon show a change which would gladden the hearts of angels and men.

“I visited Strumnitsa, where I saw the effects of the faithful labors of our helper there. I preached on a week-day evening to thirty-two persons, on ‘Tithes,’ and for the first time received the thanks of my audience after that sermon. One declared that it was one of the easiest of God’s commands to fulfil.”

Mr. Bond writes from Monastir, December 12:—

“Last week Mrs. Bond and I returned from a tour of seventeen days to Prilep, Velis, and Uskup. It rained most all the time, but we had a most delightful tour notwithstanding. It was the first time a missionary lady had visited Uskup, and the women there fairly hung on my wife’s words. They appeared exceedingly grateful, and begged us to come again. Poor women, it makes one’s heart bleed to hear them tell of their religious training. They know nothing of salvation by faith, but appear eager to learn. On visiting the Bulgarian schools we found one of the teachers was formerly a pupil of ours at Eski Zagra, and she accorded us the privilege of talking a little and singing for her scholars. We propose locating one of our preachers at Uskup. At Velis our stay was short, but we were entertained at the house of a Samokov pupil, and we had excellent op-

portunities for conversing with her and her husband. The people in Velis are not so religious as in Uskup."

Mr. House, of Samokov, gives a report much like the preceding. He says, December 12: —

"We are rejoicing in increased interest in various positions of our field. In the Nevrokop district, which I have recently visited, there is just now quite a stir about the truth, and the followers in the village of Grumen are being persecuted most severely, by beatings, stonings, and the tearing down of walls about their premises. The wife and children of one new friend have been frightened away from him, and the villagers are now planning to take away his house. There is no redress from the government. I called upon the Governor of Nevrokop and presented the case of these persecuted friends. He promised to punish the offenders, but he does not fulfil his promise. We have referred the matter to the English Consul-General in Salonica, in the hope that he will be able to do something for them.

"We have encouraging reports of increased interest in Dubnitza, near by us, where Mr. Terzieff, one of our theological students, is laboring. He reports congregation of twenty or twenty-five, and one or two new followers. He is very much encouraged in his work in that extremely hard field, as we have regarded it in the past. The young helper in Kostenitz, also seems to have been baptized of the Spirit, and is rejoicing not only over himself, but also over the conversion of some about him. He speaks especially of the conversion of a drunkard, which has greatly encouraged him. We are praying for a general outpouring of the Spirit. Do not forget us in your prayers."

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#### *Western Turkey Mission.*

##### SAMSOON. — GREEK WORK.

Mr. EDWARD RIGGS and family, of Marsovan, are spending the winter at Samsoon, on the Black Sea, looking after the out-stations in that region. Mr. Riggs writes, December 8: —

"The evangelistic work here is now mostly among the Greeks. These, for the most part, use Turkish exclusively, but there is a growing fondness for everything Greek, and especially for the language, so that I have announced a bi-weekly preaching service in Greek. At the first service in the series, a week ago last Sabbath, every available seat in the chapel was occupied, making a congregation of from eighty to one hundred. This was doubtless largely from curiosity, but there is certainly much freedom of thought among the Greeks here.

"Last Sabbath I spent in Bafra, an out-station thirty-six miles to the northwest of Samsoon. The little congregation there has now a preacher, and a hired place for worship. This place was well filled on the Sabbath with a congregation of fifty souls, though less than half of these are regular attendants. About as many were present at Greek preaching Wednesday evening. The newly started girls' school with twenty-seven scholars promises well. The journey to Bafra was a delightful one — weather like May, rich green grass making splendid pasturage for myriads of sheep and cattle, daisies and other wild flowers, and at the same time ripe blackberries, in December! For twenty-four miles the road goes along on the sandy beach of the blue Black Sea, and then, striking inland for the remaining twelve miles, plows through a heavily wooded swamp, the forest being richly hung with mosses and immense vines.

"From Bafra I went twenty miles further to Alacham — virgin soil for missionary feet. This is an enterprising little Greek town, nestled down between the hills, and yet in view of the seashore two or three miles distant. A half dozen energetic Greek merchants have turned this originally insignificant village into a wealthy town and centre of considerable influence. They have graced it with buildings which would do honor to Samsoon. By a self-imposed tax on all their business transactions they have a constant and full income for their schools, in which they take much interest and pride, and in which French and other ornamental branches are taught,

besides Greek, etc. The Greek language as taught in the schools is gradually supplanting the Turkish, which is the native language of most of the people, as many of them are from Cesarea."

#### KARA HISSAR.

Reference was made in the January *Herald* to the situation of Kara Hissar and the purpose to reoccupy it. After a few weeks' residence there, Mr. Perry writes, December 11:—

"It is too early to speak of results, or even of methods. Our central position in the city has been favorable; and once located in it (the house rented under contract endorsed at the government for three years) the opposition which was manifested the first two weeks of our residence here seems to have proved futile. Our Sunday audience, largely made up of irregular and untrained hearers, has never consisted of less than fifty, and twice numbered more than one hundred people. Many are attracted by the singing and the organ. The colporter is engaged during the winter in the adjoining large towns and villages.

"All that I can say now is to call upon our friends to plead for us, for the descent and mighty working here of the Holy Spirit, and that the work in this centre of Armenian and Greek influence must not be again abandoned. And you must not count on our leaving until we shall be re-enforced by a competent native pastor."

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#### Eastern Turkey Mission.

##### SOME OUT-STATIONS OF BITLIS.

IN October and November last, Mr. Knapp and Miss Charlotte Ely, of Bitlis, visited over twenty villages east and north of them, fifteen of which are now or have been out-stations. Mr. Knapp affirms that, for every out-station visited, there are at least ten Armenian villages in which no evangelical work has been begun. One of the most interesting facts brought to view in Mr. Knapp's report relates to the great change at these out-stations in the attitude of the people towards the Prot-

estant teachers who have come among them. The bitter persecution with which they were at first received has given place in most instances to respectful, if not cordial, treatment. The following illustrations of this change are found in Mr. Knapp's account of his tour:—

"Lees is noted as a corrupt village; and when we stopped here over night some six or eight years ago, accompanied by Messrs. Barnum and Scott, the latter, in discussing with the ungainly crowd present, came very near meeting with violence from a mob, so that it was out of the question to hold religious services. So violent and insulting were the leaders then, we had them brought to trial at Moosh. But, for some reason unknown to us, we met with a far different reception. We put up at the *rais'* public room; and in the evening some thirty or more were present, including ten students from the high school started three years since. We asked these students many questions, and at our request they sang for us, and in turn we sang one of our hymns, and the interview was closed by reading the Scriptures and by prayer. During this and a similar interview in the morning, there was the utmost good feeling and courtesy shown us.

"Yonjaloo has one hundred and sixty houses, having an average of nine souls each. In ten of these houses there are Protestants. Murad is the only church member, who belongs to Bitlis Church. Everything was done by the enemies of the gospel during the first years to prevent its entrance. We sent the first teacher here nineteen years ago. He was taken sick, and his quarters not being suitable, Murad took him to his own house. The *vartabed*, hearing of it, summoned Murad to the *rais'* house, where he was a guest, and Murad was ordered to throw himself on the ground, and was severely beaten in their presence for entertaining a Protestant in his house. While he was thrust out from their presence, the *rais* gave him a heavy blow on his shoulders in passing. Murad removed the teacher from his own to another house and remained with him, fearing that the teacher would be discov-

ered and suffer violence. Murad was so indignant at suffering thus that he then determined to become a Protestant. If my memory serves me right, this teacher once told me that a reward of two buffaloes was then offered for his head. But how the tables have been turned since then! That young teacher is now Hahannes 'Agha,' a member of our Bitlis city council, and who, whenever he appears in this region, is treated with honor by his former enemies; while the cruel-hearted *vartabed* and *rais* have passed to their final account. There is now no persecution by the people. All that has passed, and they feel satisfied that the truth is with us. There is a surprising indifference in regard to educating their daughters; the latter being considered of little consequence, and that only for the marriage dowry they bring in."

#### EXACTIONS OF THE KOORDS.

"The Koords, within the memory of the oldest man before me, have devastated all this region; and the Christians who have been suffered to remain are constantly harassed. I have seen three instances of hostility to-day. My host at Kortanloo, wishing to show us just honor, ordered some cooked food. It was enough in quantity to make six men a hearty meal. Out of respect to my host I just tasted of it; after which a Koord of the village carried out the table, called his comrades, and, against the remonstrances of the poor women who had just cooked it, they devoured the food like so many hogs.

"Miss Ely, among her many calls, made one upon a very poor woman, and on enjoining the virtue of love and forbearance, the irritated woman turned upon her: 'Talk of love and forbearance! How can we to possess these virtues when these Koords harass us so? To-day one came in and demanded a meal, and I told him I was too poor to provide him one; and while I was busy about my work, he contrived to steal a pocket knife from my little boy.'

"While writing this, a well-to-do half-Protestant, who has, within a week, had

two horses stolen by the Koords, comes in, and complains of the injustice of the publicans in regard to their wheat. He said: 'When the tithe-men measured the government tithes, they crowded down the wheat in the measure, but now, when they measure the wheat to send to the market by us, they are shoveling it loosely into the measure; and when the wheat reaches its destination, there will occur their re-measuring and re-examining, and we shall have to make up the deficiency. Thus the understrapper twice pockets a quantity of wheat, and cheats both us and the government by so doing.'

"Wherever we go our ears are filled with complaints against this government; but our reply is, 'Seek first the kingdom of God'; and I have never seen a time when the people seem so ready to welcome the gospel, and when preachers, had we a supply of them, could reap so good a harvest."

#### HOW A PROTESTANT VILLAGE THRIVES.

"As we approached Aghagh, a novel sight appeared, indicating that the entire village is Protestant, namely, young orchards of fruit trees — apple, peach, plum, and cherry trees. No where, thus far on our tour, had we seen such a marked sign of the influence of the *gospel*; for, all being Protestants, each man can trust his neighbor, and hence there is no fear that his fruit will be stolen. The teacher, Moorad Arooshean, was sent here thirteen years ago, while a student of our training class in Bitlis. He has taught school here every winter; the people have, with outside aid, built a stone schoolhouse, which answers for a church; and twenty-five have been received into the (Bitlis) church. His salary is \$72, of which the Board generally pays \$52. I noticed in the school room a pile of wheat, the avails of which (\$9.60) was their year's contribution to our Evangelical Society. Let us see how the matter looks financially.

"The cost to the Board has been for:

Services of Moorad for six winters . . . . .	\$210 00
Services of Moorad for seven full years . . . . .	436 80
Grant-in-aid for a schoolhouse . . . . .	84 00
Total expense to the Board . . . . .	\$730 80

“This amounts to \$29.47 for each church member. Here is a man with only a partial education who in thirteen years has, under God, brought over a whole village to Protestantism, is giving their children a common school education, gathered twenty-five souls into the church, built a church edifice, caused the fields about the village to blossom like the rose. While it may be true that this out-station at present shows a better record than any other, yet we look for a period when a similar story can be told of every one of them.

“When we visited America sixteen years ago, some of our friends asked us the question, ‘Does it pay to be a foreign missionary?’ Yankee fashion, I would answer the question now by asking another, ‘Does it pay for a young man to stay at home?’

“During the evening some thirty or forty men came into our room, with whom we had conversation, reading, and prayer. During this interview some half a dozen young men sang, by rote, a few tunes and hymns new to them. On inquiry I found that two girls from our Bitlis Girls’ Boarding School had taught these tunes to the young people during their present vacation. A pleasant incident occurred which, though a trifling one, I will mention. Moorad took me to see the new church building, and as we entered it, a girl flew by us like a frightened bird and passed out of the bitter cold room. On inquiry I learned of Moorad that she was one of the school girls, who, not being able to find an unoccupied room in the village, was accustomed to resort here daily to read her Bible and pray.”

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### Maratha Mission.

#### HIGH SCHOOL.—READING ROOMS.

OF the recently established high school at Ahmednagar, Mr. Smith writes, December 14:—

“Our first examination by the government inspector was held last week. As we had been teaching rather less than six months, we did not anticipate anything very great in the way of results. On the

whole, however, we did very creditably, better than the government school where they had a whole year to go over the same ground. Our grant will be between \$90 and \$110. This, with the school fees, more than covers the cost of tuition for the current year. If we do as well next year, it will be a source of great satisfaction.

“I ought to say that the boys who stood highest in their respective classes were *both Christians*, one of them being the son of Ramkrishnapunt, and the other of a Bible-reader from the *mahar* caste formerly. This latter boy, too, got the highest marks of any boy in the school in *every* subject. I had advertised that all fees would be remitted to the boy in each class who stood highest in all subjects. So next year Christian boys get these scholarships.”

Mr. R. A. Hume writes from Ahmednagar:—

“Early in the year I published some editorials in the *Dnyanodaya*, our mission weekly paper, on ‘Theosophy,’ as that subject was then prominently before the public; and, in order to give the matter more publicity, I reprinted these articles in two pamphlets, with three thousand copies of the first and five thousand copies of the second, and sent them all over India and Ceylon. They were very well received, and after they had been exhausted they were in requisition. I have lately been publishing some articles on the ‘Evidences of Christianity,’ and I feel sure that they would do good if they could be printed as a pamphlet and be put into every reading room in India.

“Reading rooms are getting to be common in all the large towns of the country, and they are visited by large numbers. Papers and pamphlets are especially read in such places. No one would *buy* a pamphlet on the ‘Evidences of Christianity’ for a reading room, but copies put on the table would certainly be read. I cannot conceive of any way of reaching the English-speaking natives to-day half so effective as through their reading rooms. These pamphlets would not be simply ‘printed,’ but I believe that most of them would be *read*. I wish I had a sum

of money to use in such reprints when they seem desirable.

“The work of the Theological Seminary has gone on well this term. The class of eleven is clearly growing in ability to think and to express their thoughts, and they are also getting new information. I prize this institution more and more.”

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### Foochow Mission.

MR. WOODIN writes from Foochow, November 3:—

“I have just returned from a ten days' tour in a portion of my field. I received two to the Chorg-lo Church and met some five inquirers there, two others being unable to be present. Most of them seem very promising. At the village of Ngu Kang also, where I spent the second Sabbath, I found five inquirers who have learned to pray. I reached the death-bed of one of our licensed preachers, about ten minutes after he had expired, and was able to prevent somewhat the frantic wailing and outcries of the aged mother and family, and to comfort and pray with them. He had shown himself a faithful preacher for over ten years, but had been unable to walk or even to read for more than a year past. A young wife and child are left in poverty. One man was received to the Foochow Suburb Station Church in October. He is a native of the village on Sharp Peak Island, at the mouth of the Min River, where our Sanitarium is located, the first native of that place to be received to Christian fellowship.

“The annual meeting of preachers passed off well. They were not as earnest in discussing the subject of the self-support of the churches as we could wish. But in all other things they seemed to have an excellent spirit.”

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### Japan Mission.

#### LARGE MEETINGS.

DR. GORDON writes from Kioto of the arrival of Dr. Davis and wife, and of the hearty welcome given them by the people. About one hundred and fifty students and

other Christians walked two and one half miles to the station to meet them, and forming in two ranks they greeted them with warm words and profound bows. A railway official inquired what body of soldiers had come to the station. Dr. Gordon also gives the following interesting account of a service held near Kameoka:

“Last Friday (November 24) was the Mikado's birthday, and so a school holiday, and I accepted a strong invitation to go into the corner of Tamba to hold, in connection with two students from our school, a meeting that night. I think you already know something of the work that has been done there. There are a few Christians in Kameoka where our students have done work at intervals; and two or three large meetings have also been held there, the last one having been reported by Mr. Learned in the *Herald* for October last. In Kameoka itself, there is now no special interest, but in several villages a few miles further up the river there is a good deal of earnest inquiry after the truth. The student who was there during the summer seems to have done very good work, and a ‘Born-again Society’ has been formed by those interested, and now numbers over twenty members. Several members are school teachers; one is a sort of a school committee man for five schools, and it was in his village, Aoto, that our meeting was held.”

“I arrived there just at dusk, the two students having preceded me by an hour or two. It began to rain before night, and by the time of meeting it was pouring down in torrents, and we expected but a few hearers. We found, however, a house full of people,—more than one hundred and fifty being present. One of the young men said the rain acted as a sieve, keeping the poor hearers away and so filling the house with those only who have a sincere desire to hear.

“The meeting began about seven o'clock and lasted till after ten. One of the Kameoka Christians first spoke for about half an hour on the ‘Worth of the Soul.’ Then one of our young men followed, speaking on ‘True Happiness’; after that

the other student spoke for a full hour, and with great earnestness and tenderness, on 'Love'; I closed in a talk of about three quarters of an hour on the text, 'The Kingdom of God is not Meat and Drink.' Through the whole three hours there was the most absorbed attention, and we cannot but hope that a good impression was made.

"Many of the hearers had come from other villages, from one to eight miles away, and the people of one village were so importunate that one of our young men changed his plans and went there for the Sunday. He had, so I have since heard, a very interesting meeting with thirty or forty hearers.

"Aoto, though situated in a most fertile agricultural district, is a very small and rude village, there being no road to it, not even for the small two-feet-wide Japanese carts. What this movement will grow into we cannot of course tell, but if we had a good man to put to work there, great and immediate results might be expected. Alas, we have not the man! If, as the years go on, we can send out from our school men equipped for work in such fields, all the drudgery of the class-room and of dictionaries and grammars will be forgotten.

"I come back from this trip, as from previous ones, convinced that our young men are growing into effective preachers of the gospel, and that the people are ready and eager to hear them, and so I take up my school work with increased zest.

"This very promising work had its beginning in the visit of a colporter, supported by the American Bible Society and ourselves, to that village some two years ago. Largely out of politeness, they bought a copy of Matthew's Gospel, and this, with later visits from the colporter and other Christians, has, under the blessing of God, brought about this very hopeful state of things."

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### Micronesia Mission.

BRIEF letters have reached us from Ponape, sent by a chance vessel. They

announce the arrival there of the *Morning Star*, with Mr. Sturges, Mr. and Mrs. Rand, Mr. and Mrs. Houston, and Miss Fletcher. The *Star* had left for a tour through the Marshall Islands to return to Ponape before going on the *Mortlocks* and *Ruk*. Mr. Sturges writes, October 26:—

"Our entire missionary party have none but the most grateful feelings for the prosperity attending us all along the voyage. It is something to say of a long voyage over so much sea and land, that I did not fail to do my duty at every meal on the way. I am here to-day hale and hearty. I am surprised at myself. I find my people so glad to see me, and so hungry to be taught, that it is not easy to be saving of my strength. I am very happy to use the renewed life God has given me in his service which I have long loved.

"I am glad to say that my old churches are giving me hearty welcomes, and that this old church at Oua is showing signs of the presence of the Holy Spirit. I never felt more like work, and I am very grateful to you for sending me back to these dear people; and if the Lord still gives me health and work, as He seems now likely to do, you shall never regret sending me back."

Mr. Doane writes again of the calls from the regions beyond his island home:—

"I need hardly say that I yearn for the isles in darkness at the West, Yap especially; *Ruk* (or *Truk*, as the natives pronounce it) as a centre is quite well supplied with native teachers. We land another teacher there this year, and the outlying groups, mostly small islands, will drift to her for light and help. Uolea, the next island in importance to her, is a low coral island, with a population of eight hundred souls, then Yap with ten thousand to fifteen thousand. I do feel that we should pass these lesser places and make swift steps for her. Not a single ray of light has yet dawned on her. How much longer must she sit thus? I put the question because we need to feel the *home* impulse to make the onward move.

"Nothing of special importance in our work. It is moving on, though slowly."

## Gleanings from Letters.

*James D. Eaton, Chihuahua, Northern Mexico.* — We are occupying at present a house in a central location, only one block from the Plaza and Cathedral. It has two rooms fronting the street, one of them large and well lighted, and adapted for public worship. This we propose to sub-let to Americans for a few months for an English service. On Sunday, December 24, the first formal service was held, and every seat was occupied, while many stood. Though few Mexican gentlemen had been invited, more than half the assembly were Mexicans. At the close of the service, a committee was appointed to draft a constitution for an American Evangelical Society, under whose auspices regular services may be held. This encouraging progress may receive a temporary check. The owner of our house was horrified on learning that she had a Protestant minister for a tenant, and that her premises were to be desecrated by heretical worship. She begged to have the keys returned to her. If I were to surrender them, as a prominent citizen says, I might as well give up my mission and return to the United States.

*E. H. Richards, Inanda, Zulu Mission.* — Our ten out-stations are just now showing good congregations. Three of the old places have revived considerably, and where there were a year ago thirty or forty on Sunday, there are now one hundred and fifty, with here and there a few who are making efforts to renew their allegiance to the King of kings. I have gone out on some Sundays as far as fourteen miles in one direction, and five in another, and found from eighty to one hundred and thirty persons gathered under a tree for a chapel. With the Zulu alphabet for hymn-book, sermon, and Bible, they read a, b, c, as devoutly as would a Presbyterian Sunday School recite the larger catechism.

*Miss Grace N. Kimball, Van, Eastern Turkey.* — We have now about eighteen pupils, including the four boarders, and

within the last few days we have had several applications, the result of which we await. We are especially interested in the request of one of the leading Turks here — the head of the chief Mejliss — who has been very eager, apparently, to put his little girl in our school. But as she speaks only Turkish, while Armenian is the school language, the gentlemen thought it hardly practicable; but he renewed his request, with the amendment that she was to be under the care of the “young ladies.” As we had before felt that perhaps we ought not to be praying for an entrance to the Mohammedans, and then refuse this one because it was so small, we signified our willingness to accept this proposition, and do our best. What decision the Bey will make we do not know as yet, but we are somewhat curious to know what it will be. She is to be taught only English, music, and fancy work. He says, “Never mind whether the world is flat or round.”

*Dr. George C. Reynolds, Van, Eastern Turkey.* — While efforts, on the part of our brethren, to interest men in the truth have not been what they might and ought, still they have not been entirely lacking. Active and violent opposition to the truth thus presented is much less common than formerly, an outward assent more frequently taking its place, while men do not yet come out and take a stand on the side of the truth. For some reason it has been a too common thing in Van for people to become more or less interested in the truth, manifest a friendly spirit, attend chapel with considerable regularity for some time, and not infrequently show many signs that would indicate that conversion might have taken place, but, after all this, go back to the old manner of life, with diminished faith in the old church and the old forms, but without securing the new and living faith to which they had approached. This state of things, or a worse indifference, has become so common that our brethren are largely discouraged from work for others.

*H. N. Barnum, D. D., Harpoot, Eastern Turkey.*—The pastors and preachers within the limits of this station met here recently for a Conference, and there were, I believe, somewhat more than twenty present. The time was devoted to the discussion of practical subjects connected with the spiritual condition of the churches. Each topic was introduced by some person to whom it had been previously assigned, and then left to a general discussion. They all centered about the one question of what can be done to secure a religious awakening among our congregations. The pastors spoke often and with much feeling of their own weighty responsibility in this matter and the need of personal holiness. Many prayers were also interspersed. The Holy Spirit was evidently present. From the beginning to the communion service at the close, the meetings were deeply interesting and hopeful. With few exceptions, the churches are now in a cold, depressed state. Among the causes which have produced it is the present financial distress which prevails in every part of the country. Probably we have not done all that we ought to have done to promote spiritual

life in these communities. I also have the strong conviction that there has been a weakening of the support which used to come to the work in the earnest prayers of Christians at home. We can lose their contributions better than their prayers. Brethren, *pray* for us.

*Isaac Pierson, Pao-ting-fu, North China.*—We are having a good many callers, or rather I am, from among the candidates for literary honors. They are here to attend the examination, which begins on Sabbath next. They are interesting young men, and though they care more for my force-pump and electric bell than for the great truth, yet by one or other path they get to the latter, and we have recently enjoyed many good talks on the Gospel story. They come from the country districts, and are quite open to the truth. I feel that time spent with such is well spent. The work of this station has always differed from that of other stations largely, as it seems to me, in the fact that we have so many visitors of all classes. This takes time, and leaves little to show on paper for it. Perhaps in "the garner" it may appear.

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## Notes from the Wide Field.

### EGYPT.

THE COPTS.—The United Presbyterian missionaries, on returning to Egypt since the overthrow of Arabi Pasha, find that the Copts are much more accessible than formerly. Like the Protestants, these Copts were in great peril during the reign of terror, and their common sufferings drew them together in friendly relations. On the days of fasting and prayer, which were repeatedly observed at the mission stations, numbers of Copts not only attended, but also joined in all the exercises. Dr. Hogg, of the United Presbyterian Mission, reports that on his return to Asyoot one of the first of the hundreds of men who called upon him was the Coptic bishop. At a feast given by the brethren in thanksgiving for the return of their friends, this bishop sat on the divan with the missionaries, and sipped out of the same dish. Dr. Hogg also reports that the Coptic clergy and laity of Asyoot had committed to his care, for reorganization, their large school, having from four to five hundred pupils. The radical changes recommended were all introduced. One of the native brethren remarked, in an undertone: "Miracles have not ceased yet. Who could have imagined this ten years ago?" A striking incident had also occurred at the town of Akhmeem, where an evangelical pastor had been installed. The Copts of the place sent first to Cairo and afterward to Asyoot to ask for an educated pastor. Failing to obtain from their own church a man

able to expound the Scriptures, they welcomed a young man recently licensed by the Mission Presbytery. After his first sermon the people refused to leave, and he had to preach the second time. Still later, as others arrived, he had to mount the pulpit again for a third sermon. Then followed other meetings, and Dr. Hogg was told that "several women disguised themselves in male attire in order to be able to get out into the street and listen to the exposition of the Word of God,—a luxury they had never enjoyed before." In this case the clerical party drew back somewhat, dismayed at the strength of the movement. But the movement will go on. We do not wonder that the missionaries are encouraged to hope that the leavening power inside the Coptic Church will before long "develop either into a general reformation within the church, or a large exodus out of it."

## AFRICA.

NEW EXPEDITION TO UMZILA'S COUNTRY.—The *Proceedings* of the Royal Geographical Society reports that two Portuguese naval officers, Lieutenant Cardoso and Dr. Franco, left Mozambique in September last for Inbambane, there to be joined by another officer, and thence to go to Umzila's. Though the exact purpose of the expedition is not known, it is supposed to have in view partly geographical exploration and partly the development of certain mines near Manica. It is said to be Lieutenant Cardoso's purpose to return from Umzila's via Senna and the Zambesi.

NEW ROUTE TO THE VICTORIA NYANZA.—Joseph Thompson, the young explorer who had such remarkable success in completing the African expedition begun by Keith Johnston, has already left England for the purpose of conducting explorations in the Mt. Kenia region, hoping also to find an easier and more direct route to the eastern shores of Lake Victoria Nyanza. Could such a route be discovered, it would be a great relief to the Uganda Mission of the English Church Missionary Society. The reinforcements for this mission, which left England last summer by the old route, were reported as at Uyui, October 6, one of their number, Mr. Hannington, being critically sick. Others of the party have turned back rather than pay the "hongo" in guns and powder demanded of them.

## INDIA.

THE TELUGUS.—Recent reports from Ongole, the scene of the remarkable religious awakening in connection with the mission of the American Baptists, indicate that the work is still progressing. Great gatherings continue, and the church is constantly receiving additions. It will be remembered that this church at Ongole is the centre of a large district, and that to this centre the people from hundreds of villages, some of them one hundred miles distant, can come only occasionally. They are visited in their homes once a month by native preachers, but are members of the Ongole Church, which now numbers more than twenty thousand. That discipline is maintained is apparent from the fact that last summer three hundred persons were excommunicated; not a large number in view of the circumstances, being but one and one half per cent. of the membership. Two hundred of these were excluded for participating in child-marriages, a practice universal among the Hindus, but one which involves so much of evil that the missionaries determined to make a stand against it. The other hundred were guilty of playing before idols, which had formerly been their occupation, and they were strongly tempted to this sin both by fear and the hope of reward. It is believed that a large portion of the number thus excommunicated will repent and be restored. Surely this is a good record after such a remarkable ingathering. How many great revivals has the world seen followed by a smaller percentage of backsliders?

THE NEW DISPENSATION.—The vagaries of this branch of the Brahma Somaj continue and even increase in strangeness. New ceremonies are introduced month by month, and they seem less and less calculated to awaken any true religious feeling.

One of the latest inventions is a sacred dance, to the perfection of which the minister is devoting his energies. The participants are arranged in rings, with a common centre, and these rings rotate back and forth, the whole concluding with a prayer by the minister. The organ of the society writes enthusiastically of the new service:—

“The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the *vedi* (pulpit) where the dance took place soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys, and youths, and men of maturer years, all dancing around their invisible ‘mother’ in the centre. The three ‘circles’ wore *chudders* of different colors, yellow, white, and brown, and as they moved, one within another, with hands upraised, keeping time according to the deep, sweet sound of the sacred Mridanga. . . . There was the flag of the New Dispensation, and the usual accompaniment of native dance, the jingling *nepur*, was not wanting on the occasion.”

THE PROGRESS OF TEN YEARS.—We have as yet received no report of the Missionary Conference, which was to commence its sessions at Calcutta, December 28, but the statistical tables prepared for the Conference have been forwarded by Rev. R. A. Hume, of Ahmednagar. Here are portrayed, as far as such tables can give them, the results of Protestant missions in India, Ceylon, and Burmah, within the last decade. A good report was anticipated, but the summaries are encouraging even beyond the thought of those who knew much of what had been done. Expecting to refer to these tables again, we give the following facts now:—

“In 1871 the number of native Christians in India, Burmah, and Ceylon, was 318,363; in 1881 they numbered 528,590, while the communicants had increased in the same period from 78,494 to 145,097. In India alone during the decade the number of native Christians has risen from 224,258 to 417,372; the communicants from 52,816 to 113,325. The largest actual increase has been in the older missions of the Madras Presidency; the highest rate of increase has been in the Punjab. In Bengal, the Central Provinces, and Bombay, the numbers of Christians have more than doubled in the decade. The number of central mission stations in India has increased in the decade from 423 to 569; the foreign ordained agents from 488 to 586, and the native ordained agents from 225 to 461. Both the Scotch and the American societies have increased the number of their foreign and native missionaries, which seems to indicate revived missionary zeal in the home churches. The contributions of native communicants for Church purposes averaged nearly two rupees a year from every communicant. The number of native Christian teachers in the educational work of missions has almost doubled in the decade, it being 4,345, in 1881, against 2,294, in 1871, while the number of non-Christian teachers employed in mission schools has been but slightly increased. The male pupils have increased from 111,372, in 1871, to 168,998, in 1881, and the female pupils from 31,580 to 65,761. The statistical tables show that in the decade the foreign and Eurasian female mission agents have increased from 423 to 581; the native Christian female agents from 947 to 1,944; Zenana pupils from 1,997 to 9,228.”

#### JAPAN.

A SIGNIFICANT fact, as indicating the rapid progress of the native Christians in Japan, is the request of these Christians to share with the missionaries in the work of translating the Old Testament. The *Bible Society Record* says:—

“In no nation in modern times has the gospel made more rapid progress than in Japan. The readiness of the people to have some share in the work of circulating the Scriptures among their own countrymen was exhibited when a firm of Japanese publishers asked and received permission, about five years ago, to reprint the New Testament which was being translated under the American Bible Society’s auspices. But

now an onward step is reported by the Society's agent, who says that a number of Japanese have prepared a formal paper, asking that in the work of translating the Old Testament, the Japanese Christians may be represented by a committee of their own countrymen selected by themselves."

#### CHINA.

SHANTUNG. — According to the *Monthly Record*, the American Presbyterian Board is about to establish another station in the province of Shantung besides those at Chefoo, Tungchow, and Tsinan. The new station is Wei Hein, a large city midway between Tungchow and Tsinan. Two missionaries and a missionary physician have been designated for this station, and land has been secured for a chapel and mission premises. It is an interesting fact that the necessary funds for the opening of this new field have been provided by the bequest of a single individual from New York. This increase of forces in the great province, on the western border of which the missionaries of the American Board are laboring, is greatly needed. Shantung is said to resemble the State of Pennsylvania in extent, productions, and climate. Its population is almost thirty millions, while the missionaries, male and female, are not over forty.

#### POLYNESIA.

NEW HEBRIDES. — Missions in this group are maintained by the Presbyterian Church, of Canada, and the Free Church, of Scotland, in co-operation with Presbyterian churches of Australia and New Zealand. The *Presbyterian Record* for the Dominion of Canada, for February, contains the address of the Moderator of the New Hebrides Mission Synod, which met at Efate last June, from which we take the following account of changes which have occurred within the group since 1869, the year in which the writer joined the mission. He says: —

"On Aniwa and Eromanga, at the principal stations, and not merely in outlying districts, one was met on every hand by natives in their heathen dress, or rather state of undress. Now such sights seldom meet the eye. Then there were only three Christian churches in the group. Now, in addition to those which had previously been formed, we have churches in Havannah Harbor, Efate, Nguna, and Kwamera (Tanna). Mataeo for years has had a native teacher, and all the natives there are professedly Christian. The work on Tongoa is too recent to permit of our speaking confidently; but five hundred having the gospel preached to them every Sabbath, and three hundred able to read, are encouraging facts, whilst Api also is opening to receive the gospel. . . . In 1869 Aneiteum had the New Testament, the Book of Psalms, and some other portions of the Bible printed; now she has the complete Bible, and, what is more, has paid for it in full. Then Eromanga and Efate were the only islands in the languages of which portions of the Bible had been printed. Now Futuna, Aniwa, Nguna, and Tanna possess the same blessing, and the Ngunesse books are read on Mataeo and Tongoa. Then Aneiteum was the only island contributing money or its equivalent for missionary purposes. Now Kwamera (Tanna), Aniwa, Eromanga, both stations on Efate, and Nguna, also make their annual contributions. Nor is the advantage of our present position limited by what we have actually attained. We must take into account the altered attitude of the natives on the heathen islands. Time was when the openings were few, when the people desired neither us nor our message; now there are people on Tanna, as well as on the hitherto unoccupied islands of Mau, Mai, Paama, Mallicollo, and Ambrym, ready to receive a missionary with open arms. Would the churches but send us the men, we would have no difficulty in settling them, and that with a fair prospect of successful labor. Men, men, more men, must be our constant cry, till every native of this group has heard the story of our Saviour's dying love."

A writer in the *Scotch Free Church Monthly* from Aneiteum reports that the contributions of that island for mission purposes for the year were in arrowroot to the value of

about \$350. The people are full of missionary spirit. Five couples from one station are teaching on neighboring heathen islands, and there are more volunteers than can now be safely employed. No fewer than *ninety* missionary teachers are at work, more than half of them going from Aneiteum. This is the island where all the people were heathen when John Geddie went there in 1848.

## SIAM.

THROUGH the courteous intervention of the United States Minister to Siam, Hon. John A. Halderman, the king recently gave an audience to the Protestant missionaries at Bangkok. General Halderman introduced the company in fitting words, and his Majesty made a friendly reply, indicating his high appreciation of the value of the labors of the foreigners who had come to promote the moral and intellectual advance of his people. He declared that, while he was thoroughly loyal to Buddhism, he would cheerfully tolerate all religions which tended to the good of the people and did not conflict with the laws of the land. It is worth much to secure such utterances in reference to toleration.

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 Miscellany.

## MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.
2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.
3. The heathen need a Divine Deliverer; One who can make the satisfaction, and inspire the peace.
4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.
5. This command emanates from the supreme authority. It is from the lips of Christ Himself.
6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.
7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it, is dead.
8. If we love the person of Christ, we shall desire that his glory shall fill all lands.
9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.
10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.
11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.
12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.
13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory.—*Rev. H. M. Scudder, D. D., in The Advance.*

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*Theological Students.*—That their motives and studies, their character and habits, may accord with the mind of Christ; that holiness to the Lord may be stamped upon all their acquirements; that it may be kept constantly before them that they are to become ambassadors for Christ, in order to turn men from darkness to light and from the power of Satan unto God; that the ministry, for which they are preparing, contemplates all the world, and that laborers are insufficient for the great harvest. Well may our churches join in earnest supplication that no young man in any school of the prophets shall fail to weigh prayerfully the inquiry whether he is not called to go far hence among the Gentiles to testify among them the grace of God in Jesus Christ; prepared to endure hardness, as a good soldier; ready to be hated of all men for Christ's sake, and to rejoice if counted worthy to suffer shame for His sake. Constant prayer is appropriate that the Head of the Church may be pleased to draw by his Spirit and providence many young men to the sacred calling, who shall come forward, qualified to preach in demonstration of the Spirit and of power; whose high aim shall be to watch for souls as they that must give an account; whose constraining thought shall be, Woe is unto us if we preach not the gospel wherever the Lord would have us.

### ARRIVALS AT STATIONS.

November 1. At Tai-yuen-fu, Shanse, Rev. I. J. Atwood and wife, Rev. C. D. Tenney and wife, and Rev. C. R. Cady.

### ARRIVALS IN THE UNITED STATES.

January 14. At New York, Rev. Thomas S. Burnell, of the Madura Mission, and Mr. George W. Leitch, of the Ceylon Mission.

January —. At New York, Rev. Thomas L. Gulick and wife, of the Mission to Spain.

### DEATH.

January 26. At New York, Rev. William G. Schaufler, D. D. (See page 95.)

## For the Monthly Concert.

[Topics and questions based on information given in this number of the *Herald*.]

1. Give some account of Armenia College. (Page 98.)
2. What signs of promise appear in the European Turkey Mission? (Page 102.)
3. What is said of the Greek work near Samsoun? (Page 103.)
4. What changes are reported in the attitude of the people in Eastern Turkey towards the Protestants? (Page 104.)
5. Give an account of the village of Aghagh, showing how the desert blossoms where the gospel is preached. (Page 105.)
6. Report the meetings held in Japan, near Kameoka. (Page 107.)
7. How has the late war in Egypt affected the missionary work in that land? (Page 110.)
8. Give some account of the late Dr. Schaufler. (Page 95.)
9. Give some items from the "Notes from the Wide Field." (Pages 110-114.)

## Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MASSACHUSETTS.	
Kennebunk, A member of ad Cong. ch.	5 00	Boston, Mt. Vernon ch., A friend,	100 00
Portland, State-st. ch., surplus of contributions for entertaining Annual Meeting in October, 221.25; Rev. J. C. Holbrook, 15,	236 25—241 25	Chelmsford, Rev. C. C. Torrey,	10 00
		Milton, Rev. T. F. Clary,	20 00
		Wellesley, "P. D. C.,"	15 00
		Worcester, David Whitcomb, in part,	1,000 00—1,145 00
NEW HAMPSHIRE.		RHODE ISLAND.	
Hanover, A friend,	1 00	Providence, A. D. Lockwood,	500 00
VERMONT.		Previously acknowledged,	2,387 25
Woodstock, Frederick Billings,	500 00		7,705 04
			10,092 29

## Donations Received in January.

MAINE.			
Cumberland county.		Hollis, Cong. ch. and so.	16 28
Portland, High-st. ch., 500.; State-st. ch., 150; 2d Parish ch., 27.40; St. Lawrence-st. ch., 2.87,	680 27	Manchester, Franklin-st. ch.	70 00
Yarmouth, 1st Cong. ch.	27 81—708 08	Milford, 1st Cong. ch.	7 82
Franklin county.		New Boston, Presb. ch.	28 00
Wilton, Cong. ch. and so.	14 00	Peterboro' Union Evan. ch., 23.42;	
Hancock county.		Austin Partridge, 50,	73 42—345 00
Bucksport, Elm-st. Cong. ch.	75 00	Merrimac county Aux. Society	
Castine, Trin. Cong. ch.	10 00	Concord, South Cong. ch.	94 34
Orland, Mrs. Buck and daughters, 35; Mrs. O. B. Trott, 5,	40 00—125 00	New London, Seth Littlefield,	5 00
Lincoln and Sagadahoc counties.		Pembroke, Mrs. Mary W. Thompson,	10 00—109 34
Bath, Central ch. and so.	52 50	Rockingham county.	
Thomaston, Cong. ch. and so.	10 00—62 50	Atkinson, Cong. ch. and so.	58 00
Penobscot county.		Chester, Cong. ch. and so., to const.	
Bangor, Central Cong. ch., 150;		Mrs. ABIGAIL S. KNOWLES, H. M.	100 00
Hammond-st. Cong. ch., 125.11,	275 11	Hampstead, Cong. ch. and so.	38 00
Brewer, 1st Cong. ch.	8 30—283 41	Northwood, Cong. ch. and so.	5 00
Somerset county.		Plaistow, and No. Haverhill, Mass., Cong. ch. and so., add'l,	1 10—202 10
Anson, Cong. ch. and so.	12 00	Strafford county.	
Athens, Cong. ch. and so.	8 00	Farmington, Cong. ch. and so.	30 00
Norridgewock, Cong. ch., m. c.	35 00—55 00	Laconia, Cong. ch. and so.	76 85
Union Conf. of Churches.		Milton, Cong. ch. and so.	18 36
East Otisfield, Rev. Jos. Loring, and friends,	20 00	Sandwich, Levi W. Stanton,	9 00
Washington county.		Wakefield, Cong. ch. and so.	21 51—155 72
Dennysville, Cong. ch. and so.	14 60	Sullivan co. Aux. Society.	
Machias, Centre-st. Cong. ch.	6 61—21 21	Newport, Cong. ch. and so.	103 17
York county.			1,168 67
North Newfield, Susan Marston,	5 00	<i>Legacies.</i> —Concord, Mrs. Eliza W. Upham, "in memory of my beloved father," by J. Kimball, Ex'r,	200 00
South Berwick, Cong. ch. and so. (of which from Mrs. Matilda Burleigh, to const. JOHN M. BURLEIGH, H. M., 100; to const. MADISON RIDLEY and Mrs. BETSEY G. RIDLEY, H. M.,	300 00—305 00	Hanover, Andrew Moody, by Fred-eric Chase and Edward R. Rug-les, Trus.	50 50
—, A friend,	5 00	Londonderry, Josiah Sleeper, by James C. Taylor, Adm'r,	100 00—350 50
	1,599 20		1,519 17
NEW HAMPSHIRE.		VERMONT.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Addison county.	
Jaffrey, 1st Cong. ch.	1 76	Salisbury, Cong. ch., m. c.	6 50
Keene, 1st Cong. ch.	100 00—101 76	Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Cosco county.		Lyndon, Saml. B. Mattocks,	3 00
Gorham, Cong. ch. and so.	6 58	St. Johnsbury, South Cong. ch., 193.04; Chas. Fairbanks, 500,	693 04—696 04
Grafton county.		Chittenden county.	
Lebanon, 1st Cong. ch., to const. GEORGE W. STEARNS, H. M.	100 00	Essex, Cyrus Farrand,	15 00
Orford, John Pratt,	15 00	Milton, Cong. ch. and so.	10 55—25 55
West Lebanon, Cong. ch. and so.	30 00—145 00	Essex county.	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Granby and Victory, Cong. ch. and so.	3 72
Amherst, Cong. ch. and so. (of wh. from E. D. Boylston, 25),	49 48	Franklin co. Aux. Society. C. B. Swift, Tr.	
Bedford, Sarah Walker,	10 00	Sheldon, Cong. ch. and so.	15 70
Brookline, Cong. ch. and so.	5 00	St. Albans, 1st Cong. ch. and so.	58 85
Francestown, Cong. ch., 40; Aaron Fisher, 5,	45 00	Swanton, Cong. ch. and so.	10 53—85 08
Hillsboro' Bridge, Cong. ch. and so. 15; Caroline M. Burnham, 25,	40 00	Orleans county.	
		Brownington, S. S. Pinkham,	10 00
		Craftsbury, A friend,	2 00
		Newport, Cong. ch. and so.	11 20
		Irasburg, Cong. ch. and so.	26 30—49 50
		Rutland county.	
		Fair Haven, Cong. ch. and so.	23 67
		Pittsford, "D."	1 00—24 67

Washington co. Aux. Society. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	30 00
Windham co. Aux. Society. H. H. Thompson, Tr.	
Brattleboro', Central ch., m. c.	24 86
Londonderry, A friend,	1 00
Windham, "A friend of missions," to const. Rev. CHAS. A. PERRY, H. M.	50 00—75 86
Windsor county.	
Windsor, Cong. ch. and so.	51 45
Woodstock, 1st Cong. ch.	13 31—64 76
	1,061 68

<i>Legacies.</i> —West Brattleboro', Wm. H. Bigelow, by Russell A. Bigelow, Exr,	
	1,000 00
	2,061 68

## MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch., m. c.	16 67
Harwichport, Pilgrim ch.	25 00
Yarmouth, 1st Cong. ch.	75 00—116 67
Berkshire county.	
Adams, W. C. Plunkett,	50 00
Dalton, Mrs. James B. Crane,	50 00
Gt. Barrington, 1st Cong. ch.	100 00
North Adams, Cong. ch. and so.	65 52
Pittsfield, Mrs. Phineas Allen,	100 00
Williamstown, 1st Cong. ch., 42.04; "H. M.," 100; F. J. Parsons, 1,	143 04—508 56
Bristol county.	
Attleboro', 1st Cong. ch.	26 15
Fall River, 1st Cong. ch.	62 49
Norton, Trinity ch.	108 33
Taunton, Unioia ch.	25 84—222 81
Brookfield Ass'n. William Hyde, Tr.	
Barre, Cong. ch. and so.	18 85
Spencer, Cong. ch. and so.	194 60
Ware, William Hyde and family,	1,000 00—1,213 45
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Free ch.	35 12
Lawrence, Lawrence-st. ch. and so., 157.16; South Cong. ch., 9.45,	166 61—201 73
Essex county, North.	
Haverhill, West Cong. ch.	25 00
Ipswich, 1st Cong. ch.	71 00
Newbury, 1st Cong. ch.	15 50—111 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	3 78
Gloucester, Ev. Cong. ch., with other dona., to const. CHAS. GARDNER and LEONARD BURNHAM, H. M.	175 00
Hamilton, Cong. Mission Circle,	60 85
Ipswich, South ch.	35 00
Swampscott, Cong. ch. and so.	51 00
West Boxford, Cong. ch. and so.	5 34—330 97
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	77 25
Gill, Rev. A. R. Plumer,	5 00
Greenfield, 2d Cong. ch.	51 71
Northfield, Trin. Cong. ch.	29 00
—, "H."	15 00—177 96
Hampden co. Aux. Society. Charles Marsh, Tr.	
Huntington, Cong. ch. and so.	21 00
Mitteneague, 2d Cong. ch.	17 81
Springfield, South Cong. ch., 144.53; 1st Cong. ch., 120.74; Olivet Cong. ch., 38.47; "H. M.," 1,000,	1,303 74
West Springfield, Park-st. ch.	29 00—1,371 55
Hampshire co. Aux. Society.	
Amherst, Isabella G. Jewett,	1 00
Belchertown, Cong. ch. and so.	1 00
Cummington, Village ch.	10 00
Hadley, E. Porter,	34 00
Northampton, A friend,	100 00—146 00
Middlesex county.	
Arlington, Orth. Cong. ch.	75 00
Ashland, A New Year's offering,	2 00
Auburndale, Cong. ch. and so.	502 35
Cambridge, 1st ch. and Shepard so.	832 33

Cambridgeport, Prospect-st. ch.	85 34
Concord, Trin. Cong. ch.	19 48
Dracut, Centre ch.	10 00
Everett, Cong. ch. and so.	8 27
Lexington, Hancock ch. and so.	14 11
Lowell, 1st Cong. ch., to const. WILLIAM P. CANNING, H. M., 118.38;	
High-st. ch., 3 18,	121 56
Marlboro', Mrs. Lucy A. Patch,	1 00
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	297 20
Somerville, "M."	100 00
South Framingham, A friend,	25 00
Stoneham, A friend,	1 00
Sudbury, A friend,	2 00
Wakefield, Cong. ch. and so.	146 68
Waltham, Mrs. Marshall Smith,	5 00
Winchester, 1st Cong. ch., add'l,	125 30
Woburn, Cong. ch. and so., to const. ATKINSON C. VARNUM, H. M.	444 21—2,867 83
Middlesex Union.	
Acton, Cong. ch. and so.	28 85
Ashby, Cong. ch. and so.	10 76
Fitchburg, Rev. and Mrs. J. M. R. Eaton,	15 00
Groton, John F. Robbins,	5 00
Shirley Village, Cong. ch. and so.	6 00—65 61
Norfolk county.	
Braintree, 1st Cong. ch., 17; H. A. Johnson, 10,	27 00
East Weymouth, Cong. ch. and so.	76 50
Norfolk, Cong. ch. and so.	4 40
Randolph, 1st Cong. ch., m. c.	72 55
Wellesley, Grantville Cong. ch.	60 00—240 45
Old Colony Auxiliary.	
Mattapoisett, Cong. ch. and so.	13 35
Rochester, 1st Cong. ch.	18 00—31 35
Plymouth county.	
Campello, Cong. ch. and so.	21 27
Kingston, Mayflower ch.	17 50—38 77
Suffolk county.	
Boston, Central ch., 3,038.57; Old South ch., 1,731.59; Union ch., 3.41; do. "M. W. W.," 1,500; Mt. Vernon ch., 629.62; Eliot ch., 331.84; Winthrop ch., 248.24; Phillips ch., 205; Olivet ch., m. c., for Madura, 7; "D. M. W.," 2,000; "M. S. B.," 100; Pulpit supply, 50; Mrs. Goodhue, 1; A friend, 1,	9,847 27
Chelsea, A friend,	40 00—9,887 27
Worcester county, North.	
Hubbardston, A friend,	10 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch.	21 50
Webster, Cong. ch. and so	11 38
Worcester, Central ch.	276 67—309 55
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 1st Cong. ch.	72 01
Milford, 1st Cong. ch., to const. EDWARD DAY, H. M.	190 02—262 03
	18,124 06
Less, ret'd to Scotland, Mass., (Nov. 4).	41 70
	18,082 36

<i>Legacies.</i> —Brookfield, Miss Almira Kimball, by Charles E. Stebbins,	50 00
Lancaster, Sophia Stearns, Int. by W. W. Wyman, Adm'r,	4 04—54 04
	18,136 40

## RHODE ISLAND.

Bristol, Mrs. Maria DeW. Rogers, 500;	
Miss Charlotte DeWolf, 500,	1,000 00
Little Compton, United Cong. ch.	22 00
Newport, United Cong. ch.	143 77
Pawtucket, W. E. Tolman,	15 00—1,180 77

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	20 00
North Greenwich, Cong. ch. and so., to const. JABEZ HUSTED, H. M.	100 00

South Norwalk, Rev. Wm. H. Gilbert, 5; C. M. Lawrence, 1, Southport, Cong. ch. and so.	6 00 10 70	
Wilton, Cong. ch. and so.	80 00	—216 70
Hartford county. E. W. Parsons, Tr.		
Bristol, Cong. ch. and so.	20 00	
East Avon, Cong. ch. and so.	50 00	
East Hartford, Cong. ch. and so.	30 80	
Farmington, Quarterly coll.	111 05	
Glastonbury, 1st Cong. ch. and so.	200 00	
Hartford, Asylum Hill Cong. ch.	466 39	
Kensington, Cong. ch. and so., 14, 7; Miss F. Wright, 5,	19 71	
New Britain, So. Cong. ch.	318 53	
Newington, Cong. ch. and so.	119 50	
South Windsor, Cong. ch. and so., for Papal Lands,	9 33	
Wapping, Cong. ch. and so.	42 19	
West Hartford, Cong. ch. and so., 21, 23; "In memory of Miss A. F. May," 1, 50,	22 73	
Wethersfield, Cong. ch. and so.	64 47	—1,474 70
Litchfield co. G. C. Woodruff, Tr.		
Barkhamsted, Cong. ch. and so.	2 00	
Norfolk, Cong. ch. and so., to const.		
LOYAL B. COWLES, H. M.	100 00	
Thomaston, Cong. ch. and so.	53 42	
Winsted, Elias E. Gilman,	10 00	
Woodbury, Mrs. Elizabeth L. Curtiss, 10; Mrs. C. P. Churchill, 1,	11 00	—176 42
Middlesex co. E. C. Hungerford, Tr.		
Cromwell, Cong. ch. and so.	72 37	
Killingworth, A friend,	2 00	
Middle Haddam, Rev. D. Denison,	10 00	
Saybrook, Cong. ch. and so.	24 97	—109 34
New Haven co. F. T. Jarman, Agent.		
Ansonia, William Terry,	10 00	
Bramford, Cong. ch. and so.	12 20	
Guilford, 1st Cong. ch.	36 00	
Milford, 1st Cong. ch.	9 21	
New Haven, 1st Cong. ch., add'l, 100; 3d Cong. ch., 25; 1st Cong. ch., m. c., 9, 83; No. Cong. ch., m. c., 7; S. Wells Williams, to const. MARY E. ANDREWS and Mrs. ISABELLA B. WILLIAMS, H. M., 200; Mrs. M. F. W. Abbott, 20,	361 83	
North Guilford, Miss. A. V. Benton,	2 00	
Orange, Cong. ch. and so.	8 76	
Wolcott, Cong. ch. and so.	10 80	—450 80
New London co. L. A. Hyde and L. C. Learned, Trs.		
Goshen, Mrs. Moses Lyman,	5 00	
Grassy Hill, Cong. ch. and so.	20 00	
Griswold, Cong. ch., m. c.	7 00	
Hanover, Cong. ch. and so.	14 25	
Jewett City, Cong. ch. and so.	20 00	
Lyme, 1st Cong. ch.	21 00	
Norwich, Broadway Cong. ch.	200 00	
Stonington, 2d Cong. ch.	200 00	—487 25
Tolland co. E. C. Chapman, Tr.		
Ellington, Cong. ch. and so., to const. ELLA L. COLLINS, H. M.	127 49	
Gilead, Cong. ch. and so., with other dona. to const. WM. T. WARNER, H. M.	65 30	
Rockville, 2d Cong. ch.	48 84	
Somers, Cong. ch. and so.	60	—242 23
Windham county.		
Brooklyn, 1st Trin. ch.	35 00	
Chaplin, Cong. ch. and so., with other dona., to const. ERASTUS M. LOOMIS and WILLIAM M. SMITH, H. M.	140 20	
Putnam, 2d Cong. ch.	56 59	
Westford, S. S. Stowell	10 00	—241 79
—, "A response,"	50 00	
	3,449 23	

Legacies.—Farmington, Asahel Thomson, by Julius Gay, Adm'r,	1,000 00	
Killingby, Luther Day, by Anthony Ames, Adm'r,	500 00	
West Hartford, Abigail Talcott, by Calvin Day, Trustee,	73 74	
Winchester, Mrs. Charlotte R. Austin, by Robbins Battell, Ex'r,	250 00	—1,823 74
	5,272 97	

## NEW YORK.

Aquebogue, Cong. ch. and so.	7 30	
Astoria, Pres. Sab. sch., for "Morning Star,"	4 50	
Bellevue, G. B. Cleveland,	5 00	
Busti, Eli Curtiss,	5 00	
Brentwood, E. F. Richardson,	2 00	
Bridgewater, Cong. ch. and so.	37 10	
Brooklyn, Ch. of Pilgrims, D. Johnson, add'l, 50; John Eckert, 5,	55 00	
Cambria, Cong. ch. and Sab. sch.	51 00	
Canaan Four Corners, Mrs. A. Barstow,	10 00	
Canandaigua, 1st Cong. ch.	221 00	
Chatham, Samuel Utley,	7 00	
Clifton Springs, Thank offering,	20 00	
Durham, A friend,	5 00	
East Bloomfield, Cong. ch. and so.	79 57	
Elizabethtown, Laura C. Herrick,	8 00	
Greene, Cong. ch. and so.	10 23	
Jamesport, Cong. ch. and so.	5 00	
Kingsboro', Joseph Wood,	5 00	
Marion, Cong. ch. and so.	14 00	
Moriah, Elizabeth Dewey, 5; Jesse Mix, 1,	6 00	
New York, Tabernacle ch., C. N. Bliss, add'l, 100; do., A. C. Armstrong, 35; "Penny Aid Soc'y," for Mrs. Cary, Japan, 14, 75; Mrs. J. P. Newman, for Mosul, 200; John Byers, 100; Mrs. William Couch, 50; Rev. L. H. Cobb, 5; A friend, for Africa, 2; H. C. Alcott, for "Morning Star," 50c.	507 25	
Northville, Cong. ch. and so.	33 40	
Norwich, Cong. Sab. sch., for "Morning Star,"	20 00	
Oswego, Cong. ch. and so.	24 38	
Otto, 1st Cong. ch. and so.	6 25	
Owego, A friend,	50 00	
Poughkeepsie, William Adriance,	10 00	
Rome, John B. Jervis, 25; Rev. W. B. Hammond, 9,	34 00	
Rouse's Point, D. T. Torrey,	10 00	
Ticonderoga, Rev. H. P. Bake,	6 00	
Yonkers, Pres. ch., to const. Rev. E. P. PAVSON, H. M.	69 00	—1,327 98

## PENNSYLVANIA.

Farmington, Alfred Cowles,	10 00	
Jeffersonville, Francis Whiting,	25 00	
Le Raysville, Cong. ch., 5, 23; "W. W.," 12,	17 23	
Mt. Carmel, Welsh ch. and Sab. sch.	5 00	
Philadelphia, I. B. Sheppard,	25 00	
Pittsburgh, Rev. T. Edwards,	5 00	
Providence, Welsh Cong. ch.	10 00	—97 23

## NEW JERSEY.

Newark, J. H. Denison, 20; C. S. Flichtner, 4,	24 00	
Newfield, Mrs. Hannah Howe,	15 00	
Orange Valley, Cong. ch., 250; Alex. Brownlie, 10,	260 00	
Parsippany, Mrs. J. W. Ford,	9 00	
Princeton, Prof. A. Guyot,	20 00	
Upper Montclair, Cong. Sab. sch., for "Morning Star,"	10 00	—338 00

## MARYLAND.

Baltimore, 1st Cong. ch.	29 39	
Frederick City, E. H. Rockwell,	100 00	—129 39

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	200 00	
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## SOUTH CAROLINA.

Cheraw, "Part of the Tithes,"	10 00	
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## ALABAMA.

Marion, Cong. ch., A thank offering,	5 00	
Selma, Cong. ch.	11 75	—16 75

## TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	10 00	
Springfield, M. L. Minott,	1 00	—11 00

## TEXAS.

San Antonio, ———,	4 00
OHIO	
Ashtabula, A friend, to const. Rev. J. H. HULL, H. M.	50 00
Atevatek, Cong. ch.	26 07
Berea, Cong. ch.	2 00
Chatham Centre, Cong. ch.	20 70
Chester, George Green,	2 50
Cleveland, 1st Cong. ch., 50; A missionary family, 10; John W. Low, 5,	65 00
Columbus, 1st Cong. ch., with other dona., to const. WALTER CRAFTS, T. LONGSTRETH, J. S. MORTON, and J. C. BRIGGS, H. M.	232 60
Cow Run, Cong. ch.	5 50
Delaware, William Bevan,	5 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10,	20 00
Huntington, Joseph T. Haskell,	10 00
Kinsman, 1st Pres. and Cong. ch., to const. Rev. H. D. KING, H. M.	71 00
Madison, Central Cong. ch., 81.48; L. H. Kimball, 30,	111 48
Marietta, 1st Cong. ch.	60 00
Mt. Vernon, Cong. ch.	78 28
Oak Hill, Welsh Cong. ch.	11 19
Oberlin, 1st Cong. ch., 93.22; Dudley Allen, to const. D. P. ALLEN, H. M., 100; Mrs. L. G. B. Hills, 25; Rev. George Clark, 15; Anna M. Wyett, 15,	248 22
Painesville, Reuben Hitchcock, for female education in Turkey, 1,000; 1st Cong. ch., to const. Rev. GEORGE R. MERRILL and L. A. PORTER, H. M., 150.19,	1,150 19
Ravenna, 1st Cong. ch.	59 47
Simons, Moody Chase,	1 00
Syracuse, William Edwards,	5 00
Tallmadge, Rev. Luther Shaw,	10 00
Troy, Cong. ch.	5 00
Walnut Hills, Mrs. C. Bates,	5 00
Windham, William A. Perkins,	10 00—2,265 20
INDIANA.	
Greencastle, Rev. G. W. Bainum,	2 00
Terre Haute, S. H. Potter,	25 00—27 00
ILLINOIS.	
Big Rock, Welsh Cong. ch.	6 65
Broughton, Cong. ch.	3 62
Campus, Cong. ch.	2 00
Chebanse, Cong. ch.	7 25
Chicago, New England ch., 104.36; do., m. c., 23.71; Plymouth ch., m. c., 26.60; U. P. ch., m. c., 22.35; South ch., 15.30; Lawndale ch., 12.93; C. H. Beers, 100; William Converse, 25,	330 25
Clifton, Children's Miss'y purse,	75
Danvers, Cong. ch.	20 00
Geneseo, Cong. ch.	70 90
Manteno, T. Packard,	1 00
Marysville, C. T. Morse,	1 00
Milburn, A friend,	10 00
Moline, 1st Cong. ch., 110.91; Thomas Jewett, 25,	133 91
Orange, Cong. ch.	10 00
Payson, Cong. ch.	15 00
Pecatonica, Cong. ch.	2 62
Rockford, 1st Cong. ch., 49; 2d Cong. ch., 60; Rev. W. S. Curtiss, 5,	114 00
Roscoe, Cong. ch.	10 00
Summer Hill, Two old friends,	20 00
Sycamore, Mrs. Henry Wood,	5 00
Weston, M. J. H.	1 00
Wheaton, Mrs. L. A. Guild,	3 00—769 95
MISSOURI.	
Brookfield, Cong. ch.	15 00
Laclede, Cong. ch.	4 20
Meadville, Cong. ch.	16 50
St. Louis, 1st Cong. ch., 102.68; Hyde Park Cong. ch., 8.50,	111 18—146 88

## MICHIGAN.

Almont, Cong. ch.	23 70
Alpena, Maria B. Field,	10 00
Benzonia, 1st Cong. ch.	9 17
Calumet, ———,	25 00
Charlotte, Mr. and Mrs. B. Landers,	10 00
Detroit, 1st Cong. ch., 8.43; Woodward-ave. Cong. ch., 139.73; P. Parsons, with other dona., to const. G. D. PARSONS, J. K. BURNHAM, and E. C. BURNHAM, H. M., 100,	248 16
Deep River, Mr. and Mrs. N. H. Culver,	10 00
Grand Haven, G. H. Seymour,	1 00
Greenville, Cong. ch.	50 00—387 03

## IOWA.

Burlington, Cong. ch.	51 35
Dunlap, Cong. ch.	32 00
Hillsboro', J. W. Hammond,	12 00
Lyons, 1st Cong. ch.	33 33
Sherrill's Mount, Ger. Cong. ch.	2 00
Waterloo, Cong. ch.	40 80—171 48

## WISCONSIN.

Appleton, 1st Cong. ch.	51 26
Beloit, 1st Cong. ch.	18 50
Bloomington, Cong. ch.	5 75
Burlington, Plymouth Cong. ch.	13 50
Friendship, Cong. ch.	1 76
Geneva Lake, Presb. ch.	22 76
Grand Rapids, 1st Cong. ch.	13 50
Lodi, Wm. Malcolm,	30 00
Madison, 1st Cong. ch.	50 00
Ripon, Cong. ch.	14 20
Rosendale, Storrs Hall,	4 00
Salem, Wm. Munson,	50 00
Springvale, Cong. ch.	10 00
Whitewater, 1st Cong. ch.	104 00—389 23

## MINNESOTA.

Anoka, Cong. ch., 15.65; G. A. Clark, 10,	25 65
Austin, Cong. Union ch., 22.22; J. M. K., 5,	27 22
Brainerd, Mrs. C. J. Veon,	5 00
Elk River, Cong. ch.	13 50
Excelsior, Cong. ch.	18 00
Fairbault, Cong. ch.	26 09
Hamilton, Cong. ch.	5 00
Hutchinson, Cong. ch.	2 84
Lac qui Parle, Cong. ch.	3 15
Minneapolis, Plymouth ch. 72.27; Plymouth ch., 16.56; 1st Cong. ch., 11.03,	99 86
Rochester, Cong. ch.	27 75
Stewartsville, Cong. ch.	2 00—256 06

## KANSAS.

Atchison, Cong. ch. add'l,	3 20
Crooked Creek, Cong. ch.	4 34
Lawrence, Plymouth ch.	31 80—39 34
Legacies.—Lawrence, Mrs. Sarah C. Adams, by E. C. Cowles, Ex'r,	500 00
	539 34

## NEBRASKA.

Bradshaw, Cong. ch.	1 00
Lincoln, K. & C.	8 00
Red Cloud, Cong. Miss'y Soc'y,	6 24—15 24

## CALIFORNIA.

Sacramento, 1st Cong. ch.	24 25
San Francisco, G. W. Skey and Mrs. M. Skey,	12 50
Santa Cruz, Cong. ch.	8 50—45 25

## COLORADO.

Longmont, Cong. ch.	8 65
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## WASHINGTON TERRITORY.

Seabeck, Mrs. E. Smith,	50
Seattle, Cong. ch.	39 05—39 55

## DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	51 48
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## CANADA.

Province of Ontario.	
Douglas, Cong. ch.	5 00
Garafraza, 1st Cong. ch.	8 25
Province of Quebec.	13 25
Montreal, Immanuel ch., m. c.	21 83

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Church for Central Africa Mission,	8 80
England, Albyns, Mr. and Mrs. Gelli- brand,	50 00
England, London, An Englishman, Sandwich Islands, Honolulu, "The Gleaners," by Mrs. E. O. Hall, pres., for support of Mrs. F. E. Rand, Micronesia,	2 00
Turkey, Adana, A thank offering, from a missionary and his wife,	200 00
	20 00
	280 80
<i>Legacies.</i> —Scotland, Broadfield, Port Glasgow, Arthur Francis Stoddard, by executors, £2,000,	9,730 00
	10,010 80

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part, for 1883,	8,144 92

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	3,400 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 5; Fal- mouth, 2d Cong. Sab. sch., 10,	15 00
NEW HAMPSHIRE.—Greenland, Cong. Sab. sch., 17; Hampton Falls, Cong. Sab. sch., 1; New Boston, Pres. Sab. sch., for scholar in India, 25; Stratham, Cong. Sab. sch., 5,	48 00
VERMONT.—Barnet, Cong. Sab. sch., for India, 40; Brattleboro', Central Cong. Sab. sch., for India, 25; Granby and Victory, Cong. Sab. sch., 1.28; Greensboro', Cong. Sab. sch., 7.60,	73 88

MASSACHUSETTS.—Adams, Cong. Sab. sch., 45; Bradford, 1st Cong. Sab. sch., for educa- tional work in Pasumali, Madura, 67; Dux- bury, H. C. & C. L. Chute, 1; Georgetown, 1st Cong. Sab. sch., 25; Granby, Cong. Sab. sch., for pupil, Micronesia, 20; Lowell, Kirk-st. Sab. sch., for Japan, 6.75; Palmer, Cong. Sab. sch., for bible reader in India, 30; Southboro, Rev. A. L. Love, to const. himself, H. M., and for support of Lazarus, India, 50	244 75
RHODE ISLAND.—Peace Dale, Cong. Sab. sch.	12 50
CONNECTICUT.—Hartford, Asylum Hill Sab. sch., for pupil in Broosa, Turkey, 40; Wethersfield-ave. Sab. sch., 10,	50 00
NEW YORK.—East Bloomfield, Cong. Sab. sch., 28.35; North Walton, Missy Soc'y of 2d Cong. ch., 1.04; Walton, 1st Cong. Sab. sch., 37.42; West Winfield, Cong. Sab. sch., 5,	71 81
NEW JERSEY.—Closter, Cong. Sab. sch., 12.50; Montrose, Sab. sch. class, for Har- poot, 7,	19 50
PENNSYLVANIA.—East Smithfield, Cong. Sab. sch.	15 56
ALABAMA.—Cong. Sab. sch.	2 70
OHIO.—Alliance, Cong. Sab. sch., for Seminary in Amanzimtote, 5; Hockingport, Union Sab. sch., for same, 2; Springfield, Ruby Band, for Bihè, 12; Infant Class, 3; E. A. Fay's and Miss J. E. Fay's classes, for work of Rev. W. E. Fay, 5.60,	27 60
ILLINOIS.—Chicago, N. E. Sab. sch., 74.61; Randolph-st. Mission sch., for Sab. sch. work in Mosul, 25,	99 61
MICHIGAN.—Richmond, Cong. Sab. sch., for India,	2 50
WISCONSIN.—Beloit, 2d Cong. Sab. sch.	13 25
IOWA.—Nevinville, Cong. Sab. sch.	3 00
MINNESOTA.—Marshall, Cong. Sab. sch.	4 38
CALIFORNIA.—Ferdale, Cong. Sab. sch.	7 50
	711 54

Donations received in January,	45,860 94
Special Offerings " "	2,387 25
Legacies, " "	48,248 19
	13,438 28
	61,706 47

Total from September 1, 1882, to Jan-  
uary 31, 1883: Donations, \$149,314.-  
43; Legacies, \$37,180.90—\$186,495.-  
33.

NEW YORK.—Messrs. W. H. Schieffelin & Co., Medicines for use in Japan, in value,	175 89
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DONATIONS RECEIVED FOR ARMENIA COLLEGE,  
HARPOOT, TURKEY.

MAINE.—Bangor, Central Cong. ch. and so., for Pond Professorship,	100 00
MASSACHUSETTS.—Worcester, Central ch. Sab. sch.	15 00
Worcester, Central ch. Sab. sch., for female dep't,	5 00
Pittsfield, Mary L. O'Sullivan, Webster, Rev. J. G. Leavitt,	5 00
Framingham, Mrs. M. B. Temple, from friends in Plymouth ch.	20 00
South Hadley, Faithful Worker's So.	70 00
NEW YORK.—Westmoreland, 1st Cong. Sab. sch., balance,	140 00
	20 00
OHIO.—Cleveland, Laura A. Ferguson, 1st Cong. ch. Sab. sch., balance,	100 00
	20 00
Plymouth ch. Sab. sch., balance,	100 00
Samuel H. Cowell, balance,	40 00
Olivet ch. Sab. sch.	20 00
MICHIGAN.—Ann Arbor, 1st Cong. ch. Sab. sch., balance,	280 00
	40 00
RHODE ISLAND.—Providence, Union Cong. ch. Sab. sch.	2 77

ILLINOIS.—Briar Bluff, Charles Perry, in part,	10 00
Rockford, Miss Anna P. Sill, through W. B. M. I.	25 00
Geneseo, N. B. Huntington,	100 00
MINNESOTA.—Fairbault, Ladies of Cong. ch.	135 00
Fairbault, Cong. ch. Sab. sch., bal- ance,	10 00
Austin, Scatter Good Soc'y, through W. B. M. I.	62 50
	5 00
Excelsior, Cong. ch. Sab. sch.	10 00
	87 50
	805 27
Previously acknowledged,	63,818 79
	\$64,624 06

ARTHUR W. TUFTS, *Treasurer.*

# FOR YOUNG PEOPLE.

## FIRST BRAHMAN CONVERTS AT AHMEDNAGAR, INDIA.

BY REV. RAMKRISHNAPUNT V. MODAK.

[Mr. Modak is connected with the Theological Seminary of the American Board at Ahmednagar, and the following account of the conversion of Haripunt and Narayan is taken from a paper read by him at the Semi-Centennial anniversary of the commencement of the Ahmednagar Mission.]

HARI RAMCHANDRA KHISTI and his brother, Narayan Ramchandra Khisti, after having long tried to observe the Christian religion secretly, at last firmly resolved, in 1839, to receive public baptism. They were the first Brahmans to become Christians in the Ahmednagar Mission. Previous to their conversion they had been employed as teachers in the mission schools. The younger brother, Haripunt, first left his home and came to the mission compound to stay, in order



MISSION BUNGALOW AT AHMEDNAGAR.

that he might be baptized. Then his relatives gathered a great crowd of thousands of Brahmans, Kunabis, Weavers, and other high-caste men, in the mission compound, that they might carry him off by force, before he should defile himself by receiving baptism. Haripunt was then, for safety, brought into the missionary's bungalow, and the doors were fastened. A message was also sent to the police to come and disperse the mob, but as the crowd had now increased to two or three thousand people, they would not listen to the police.

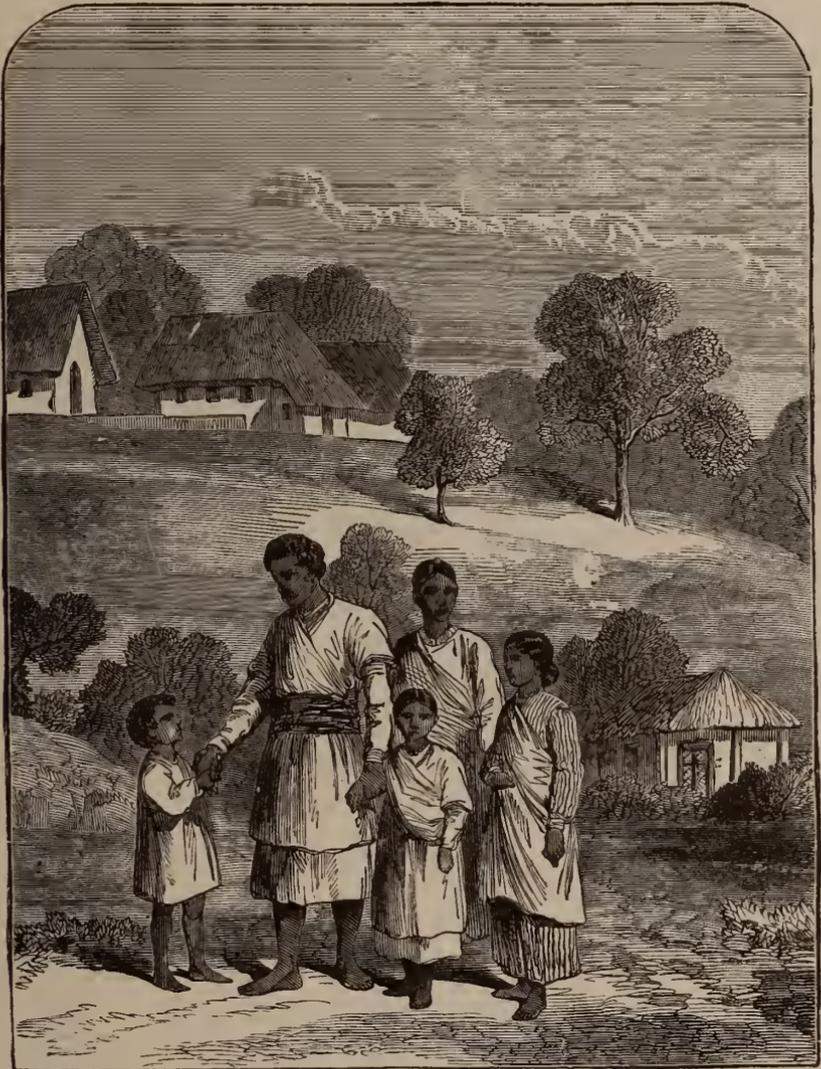
The European magistrate, having examined the case, declared, "that Haripunt, being of age, was at liberty to change his religion. It was not true, as his friends tried to prove, that he, being immature, had been deceived, or that any one was detaining him by force. He was of full age and mature understanding, and was becoming a Christian of his own free will. Therefore the Government was unable to deliver him into the possession of his friends." After giving this decision, he commanded the people to go to their homes. But the people would not consent, and began to show a violent spirit which the police could not restrain. At last the magistrate sent for a company of soldiers, and when they were seen entering the compound gate, the rioters were alarmed and ran away. There was still some time before Haripunt's baptism, and during this time his mother prepared his food and sent it to him to the bungalow, (that he might not be defiled by eating Christian food,) and his relatives and friends often came to him, and by argument and persuasion they made great efforts to turn him back to the Hindu religion.

In the meantime Haripunt's elder brother Narayan, who was himself about to become a Christian, went off secretly to Satara, to bring Haripunt's wife from her mother's house, before her mother should hear anything of the disturbance at Ahmednagar. Taking a cross-road he brought her to Ahmednagar, and at once secretly delivered her to her husband in the mission bungalow. When Haripunt's friends heard of this they made a second petition to the magistrate, in the name of Haripunt's mother, saying, "These padres have now got Haripunt's wife also, and are confining her in the bungalow, and are going to use force to make her break her caste. Bring her therefore from the house to your office and investigate the matter." On the other hand, Haripunt had informed the magistrate that if she was carried to the court-room there was danger that a mob would come upon them in the street and carry her away, and he therefore requested that the investigation might be in the mission compound. The magistrate, remembering the previous disturbance, consented, and came to the mission compound, bringing the complainants with him.

Up to this time Haripunt's wife, Radhabai, who was of full age, had been instructed to say to the magistrate that she desired to remain with her husband and did not wish to go to her mother-in-law. After her arrival a separate place had been given her to live in that she might observe her own customs in accordance with her own wishes. She cooked for herself and husband, but kept her husband's food apart from her own. She thus lived with her husband in the observance of the rites of her own religious faith, and she was convinced that no one would forcibly make her break her caste, unless she, of her own accord, should become a Christian. Still, even under these circumstances, Radhabai would not consent to say to the magistrate that she wished to live with her husband, but she declared that she wished to go to her mother-in-law. The Christians were all praying most earnestly to God that He would incline her mind to give a proper answer to the magistrate, but to the last she declared that she would go to her mother-in-law and her caste-people.

The magistrate asked her in the presence of the complainants, whether she would leave her husband and go to her Hindu mother-in-law? Then Radhabai

replied, "I do not wish to leave my husband and go away." Hearing this the magistrate said, "You have liberty to remain with your husband according to your wish. Abide in peace." He then ordered the complainants to go to their homes, and not to come to the mission compound to make any more trouble. The mother-in-law of Radhabai immediately fell into a passion and said to her,



CHRISTIAN NATIVES IN INDIA.

"Why did you give such an unreasonable answer?" Radhabai replied, "I intended to say that I wished to go to my mother-in-law and live, but how the contrary answer came out of my mouth I do not know. I am sorry for it. What shall I do?" Then the mother-in-law and friends went running to the magistrate

and said, "Saheb, Radhabai is even now sorry for the answer she gave you ; come back again and ask her once more." The magistrate replied, "The matter is decided. There is no reason for making any change in the decision." Then, disappointed and hopeless, the whole company of complainants went to their homes. In a few days Radhabai began to feel that it was far better that she had remained with her husband. She began to learn to read, and as the result of instruction she was very soon convinced that the Christian religion was divine, and that there was no salvation without faith in Christ. She therefore herself received baptism and united with the church in 1841.

Shortly after Radhabai had decided to live with her husband, Haripunt's elder brother Narayon, according to his previous plan, was openly baptized and received into the church.

At that time no

one made any disturbance whatever. But he lost his own wife and children. There was no one of his relatives of like mind to bring them to him. Afterwards Haripunt became a preacher, and for eight years was the honored and useful pastor of the First Church in Ahmednagar, but has now gone to dwell with his Lord and Saviour. His wife Radhabai is still living, and for many years has been doing Bible woman's work in Bombay.



A RAJAH OF INDIA.



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