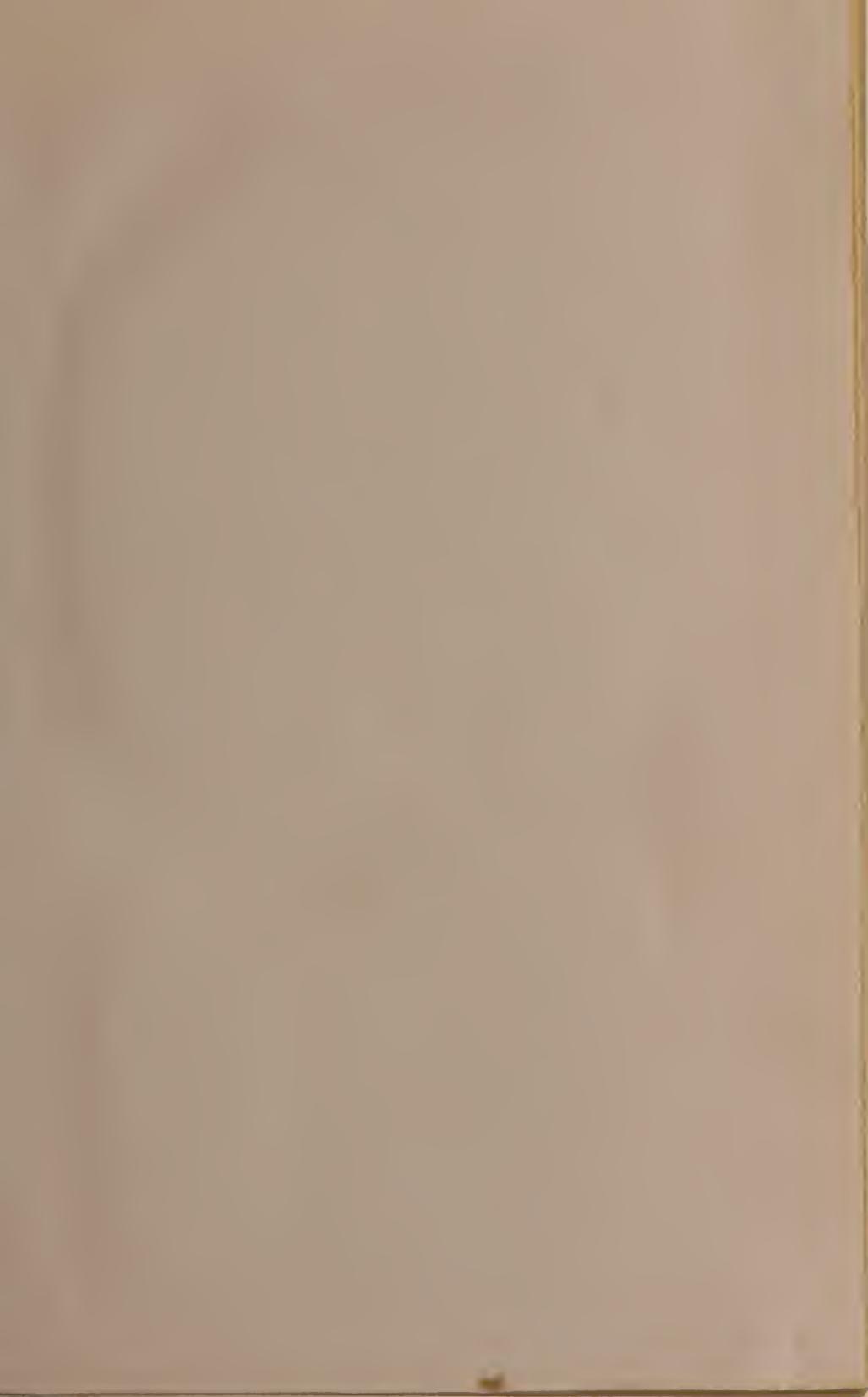




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THE MISSIONARY HERALD

APRIL, 1883.

VOLUME LXXIX.

NUMBER 4.



CONTENTS

Editorial Paragraphs	125	ZULU MISSION.—From Mr. Wilcox and Mr. Robbins	149
Adana, Central Turkey, (An illustration) .	129	WEST CENTRAL AFRICAN MISSION.— From Mr. Stover, Mr. Sanders, and Dr. Nichols	151
Ten Years' Growth and Change	130	Gleanings from Letters	152
The Hon. William E. Dodge	131	From Mr. Perry, Kara Hissar; Mr. Wheeler, Harfoot; Mr. Cole, Er- zingar; Mr. Jencks, Kobe.	
The Story of an Out-station in Turkey.—Khanoos	132	Notes from the Wide Field	153
Decennial Statistics of Missions in India	137	India: William Taylor's Mission in Relation to Self-support; Female Education.—Summaries of Protest- ant Missions.—China: Canton.	
Letters from the Missions	138	Notes for the Month	156
CENTRAL TURKEY MISSION.—From Mr. Christie	138	Special Topic for Prayer.—Arri- val.—Departures.—Marriage.— Death.	
EUROPEAN TURKEY MISSION.—From Mr. House	140	For the Monthly Concert	157
WESTERN TURKEY MISSION.—From Mr. Constantine	142	Special Offerings	157
EASTERN TURKEY MISSION.—From Dr. Barnum	142	Donations	157
MADURA MISSION.—From Mr. Chandler	143	For Young People	161
NORTH CHINA MISSION.—From Mr. Ament	143	Micronesians Picked Up at Sea. (Two Illustrations.)	
JAPAN MISSION.—From Mr. Learned, Mr. Jencks, and Mr. Gulick	145		
MICRONESIAN MISSION.—From Capt. Bray and Dr. Pease	145		

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THE
MISSIONARY HERALD.

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THERE will be found in the Young People's Department, a story of extraordinary interest, told by the captain of an American ship, of certain natives of Micronesia, from our out-station on Apemama, whom he picked up at sea and took to Japan. His testimony to the Christian character and bearing of these waifs is quite independent of any missionary coloring. Let those who doubt the character of the converts from the savage life on the islands of the Pacific note this story. The day after this letter reached us from Japan, the report of the visit of the *Morning Star* at Apemama came to hand, and will be found on another page. It will be seen that a remarkable revival has occurred in that island during the last year, and these men, accidentally picked up by the *Northern Light*, furnish us with illustrations of the quality of the converts. The speech of the King of Apemama to his heathen neighbors on another island is such a speech as we wish all kings might make.

THE *Foreign Missionary*, for March, in reference to a statement in the last Annual Survey of our missions, that the first evangelical sermon in Japan was preached by a missionary of the American Board, at Kobe, in 1872, says that "missionaries of the Reformed and Presbyterian Boards had preached pretty constantly since 1866 or 1867"; also, "that public preaching services had been held in a chapel, and in Dr. Hepburn's dispensary," at Yokohama, for some time previous to 1872. Dr. Ferris, secretary of the Board of Missions of the Reformed Church, in his paper on "Missions in Japan," presented at the Mildmay Conference, says (Report, page 239): "The missionaries were engaged until 1872 in teaching the government schools and private classes. From 1859 to 1872 there was, strictly speaking, no preaching; there were only occasional religious addresses, in which the doctrines of the Bible were presented." As to the Presbyterian Mission, its Annual Report of 1871 (page 75) quotes Dr. Hepburn in these words: "No direct preaching of the gospel to Japanese assemblies has, so far as I know, been attempted by any missionary. There is a good deal done, however, by private conversation, and in an unobtrusive way. The time has come when more public efforts ought to be tried." These efforts were undoubtedly made in several quarters during the next year, 1872. Possibly the discrepancy in the above statements may be the result of a different use of the word "preaching."

SIX MONTHS. — During the first half of the fiscal year closing March 1, the receipts from donations have amounted to \$179,020.50, of which a little over \$10,000 is "additional to regular contributions." This is a gain upon the donations of last year, during the same period, of about \$25,000. Adding legacies, which have amounted to \$40,165.90, and the total receipts for the first six months, including the \$10,000 "special," are \$219,186.45. During the remaining six months, we must do our best to secure, including special donations, which we hope may be largely increased, not less than \$300,000.

GIVING AND PRAYING. — The pastor of the First Church, Atlanta, Ga., writes: "It is exceedingly interesting to us to notice how among our people here giving leads to praying. There has come a *breadth* of petition during the year past, that includes the world as well as themselves and their race. Already we have a Woman's Missionary Society, auxiliary to the W. B. M. I., with a present membership of sixty-one, and possibilities that go much higher. It is officered from among themselves. My wife reports the monthly meetings of more interest than those she used to attend in the West. . . . We remember foreign missions in our collections next May, in our prayers all the time." May God multiply such pastors and churches as these all over the South! So will the prayer of Achsah, the daughter of Caleb, be answered: "Thou hast given me a South land, *give me also springs of water.*"

A PUPIL connected with the "Home," at Constantinople, some years ago, became a Christian while there, and subsequently she married an Armenian gentleman, of that city, and continued a faithful Christian until her death, which occurred a few weeks ago. Her funeral was attended by a great multitude at the large church of the Patriarchate, where an Armenian Bishop made the address, in the course of which he said: "The deceased was educated in the 'Home,' where she received what is of infinitely more worth than mere intellectual training, — *heart culture.*" Such an expression is as much a commendation of the bishop as it is of the Constantinople "Home."

THE native Japanese papers report, according to Dr. Berry, that by the command of the emperor the imperial historians have recently compiled a system of morals for the nation. This is to take the place of the Confucian system, now in use, and is to be sent through the prefects into all the schools. There are also indications of a reactionary policy in the government in the making of large grants of money for the support of Shintoism.

WE must cease thinking of Central Africa as if it were all a torrid region. Mr. Sanders reports from Bailunda, which is 12 deg. south of the equator, that their houses are *never* uncomfortably warm. Writing in October, which is regarded as a part of the hot season, and when the sun lacked only 3 deg. from being directly overhead, he says that clothing like that worn in the United States during the "Indian Summer" was needed, and that a fire on the hearth was comfortable. The thermometer, in October, had registered as follows: Lowest point reached, 55 deg.; highest point, 83 deg.; average of minimum, 62.5 deg; average of maximum, 78.5 deg.

THANK-OFFERINGS. — If the thousands of grateful Christian hearts which will overflow with praise to God, as they read the tidings from Adana in the present *Herald*, will add to their thanksgiving a special thank-offering, beyond their regular annual contribution, such “prayers and alms,” we may be sure, will be “a memorial before God.”

THE reports of the great Decennial Missionary Conference of India, held at Calcutta, from December 28 to January 3, are altogether too voluminous for the pages of the *Missionary Herald*. Some strikingly encouraging facts from the statistical tables are presented on another page. The Conference was largely attended and of great interest. It is believed that in its results it will give a powerful impulse to the work of evangelizing India.

NEW illustrations are continually appearing of the deep impression produced by the medical missionary work in China. Mr. Williams, of Kalgan, reports that the fame of the cures resulting from Miss Dr. Murdock's treatment of many subjects of the opium habit, has brought to Kalgan six opium smokers from Yu-cho, who are now under her care. Recently Miss Murdock has been called to treat the wife of the highest official in that region, who governs a part of Mongolia. The gratitude of this mandarin, at the cure of his wife, which has been effected, has led him to make a present to Miss Murdock of two white horses. The horses will doubtless carry the messengers of spiritual healing over many of the wastes of China.

A STRIKING answer to a recent assertion in the *London Times*, that “educational institutions under missionary supervision have little success,” appears in *The Hiogo News*, of December 27. The *News* takes for a text a recent examination of the Kobe Girls' School, of the American Board's Mission in Japan, and gives an extended and hearty commendation of the work done by the school. Special reference is made to the excellent school building, and the co-operation of the natives in its erection, to the fact that a majority of the sixty-five pupils are supported by their relatives, and to the proficiency of the scholars and their moral and religious earnestness. The paper also prints an excellent essay on “The Importance of Unity,” prepared by one of the twelve pupils just graduating.

THE Malagasy envoys, after a protracted stay in England, where they were received with marked kindness and respect by all classes of people, have come to America, seeking the good influences of our government, and the sympathies of our people, in the defense of their land against the encroachments of France. They are accompanied by Rev. W. C. Pickersgill, one of the prominent missionaries in Madagascar, of the London Missionary Society. These Christian gentlemen, representing a nation which has but recently known the blessings of a Christian civilization, will no doubt receive a cordial welcome in whatever parts of the country they may go. We trust that their voices may be heard in our principal cities, and that they may carry back to their home the assurance of the hearty sympathy of the people of America in the struggle which Madagascar is now forced to make against the aggressions of a foreign power.

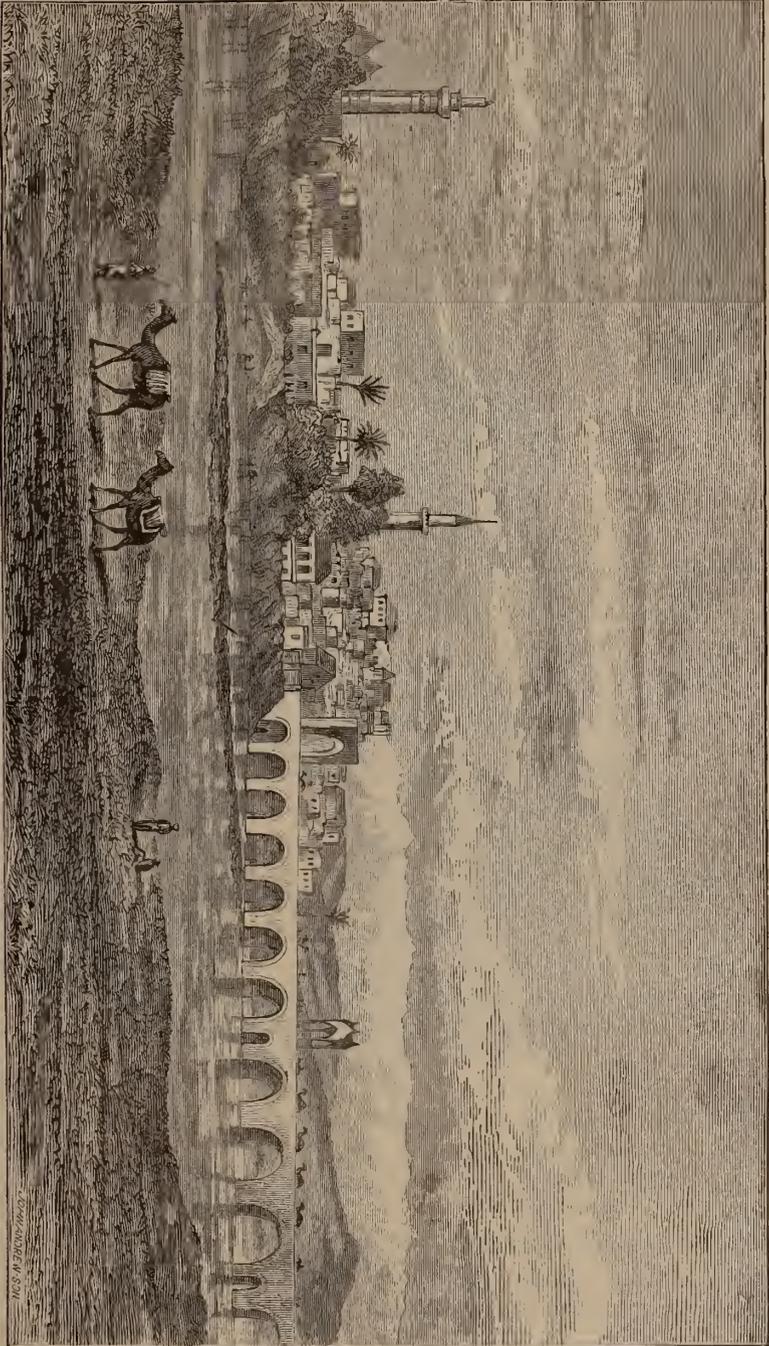
LET no one fail to read the story of the remarkable revival at Adana, Central Turkey, given among the letters from that mission. One is reminded of the accounts given of the revivals in the days of President Edwards, when whole assemblies of men, in the depth of their convictions of sin, cried aloud to God for mercy. Such revivals occurred in the Sandwich Islands in the early days. Are we not to hear of them in other mission fields in all parts of the world? May God multiply such gracious outpourings of His Spirit in Turkey and in all lands! Our readers will be glad to find on the opposite page a view of Adana and its bridge. The city lies on the Sihun River about thirty miles from the northeast corner of the Mediterranean Sea, and seventy miles northwest of the port of Alexandretta. It is a thriving place, with a population variously estimated at from fifteen to twenty-five thousand.

JUST before this revival at Adana commenced, Mr. Christie forwarded a report of the contributions of the church for the year ending December 31, amounting to \$1,082. This is a large sum for a community of only about seventy Protestant families, not a rich man among them, and was an advance upon the contributions of the preceding year of nearly \$400. The people had evidently brought their tithes into the storehouse, and were prepared to ask for the blessing which has since come. They have been obliged to borrow about \$500 to complete their new church, and Mr. Christie has anxiously asked if there was not some one who would give them a bell. We find that such a bell as they ask for, with mountings, could be secured and sent them for about \$100.

*SEVENTY-ONE millions of dollars given for higher education in the United States within ten years, twelve of these millions within the year ending with May last,—so says the *Congregationalist*, of February 15. This fact is commended to the notice of those who suggest that a disproportionate amount of money is spent in the foreign field. Would that even one per cent. of the above sum could be secured for the Christian educational institutions imperatively needed abroad. Let those who purpose to devote their property to the promotion of the interests of education, consider what grand opportunities are before them for blessing the world, by establishing or aiding Christian schools and colleges in connection with the missionary enterprises in foreign lands.

THE Christian Vernacular Education Society is continuing its invaluable work in India, in supporting its three Training Institutions for Teachers, at Dindigul, Ahmednagar, and Amritsar, in the supervision of schools, and in providing an educational and Christian literature in the language of the people. It has already published works in eighteen languages, of which nearly ten million copies have been printed. These works are distributed throughout India and Ceylon by no less than one hundred and fifty-eight colporters. This branch of labor, which missionary societies cannot well undertake on any large scale, is yet essential to the full success of Christian efforts, and the Vernacular Education Society is entitled to the gratitude of all missionary organizations laboring in India.

It is simply suicidal to attempt to build up home interests by withholding attention from the broader field. Zeal for foreign work always ensures more earnestness at home.



ADANA CENTRAL TURKEY (see page 138).

TEN YEARS' GROWTH AND CHANGE.

A FEW facts taken from the statistics of missionary effort may help to a better conception of the growth of the work of the Board during the last ten years, and of changes in progress.

The number of towns and cities now occupied by missionaries or native preachers is not far from 800, a gain of about 200 in the decade. The number of churches has increased from 173 to 290, with a net gain of more than 10,000 members; of native pastors and preachers from 369 to 586.

But the most remarkable growth is in the direction of education, and illustrates most happily the intellectual life awakened by the gospel. The common schools have increased from 462, with an attendance of 15,480, to 806, with nearly 32,000 pupils. The 32 seminaries and training schools, reporting 835 pupils, are represented to day by 80 high schools, seminaries, and colleges, and 3,831 pupils. A dozen of these have been organized by native communities in the region around Armenia and Central Turkey Colleges, at very little expense to the Board, and are in charge of college graduates. From this great company of young men and women in higher institutions of learning, under the care of Christian teachers, are to come forth the evangelist and teachers of the millions now accessible in the mission field. Foreign missionaries can only begin the work, prepare and guide for a season those who are to take it up and carry it onward. These institutions for higher Christian education are to be specially remembered in the prayers and the generous support of all who labor for the triumph of the Kingdom of Christ. They are emphatically the great centres of evangelistic effort.

Of hardly less significance is the growth of woman's work. The number of unmarried women in the missionary ranks has more than doubled—increasing from 51 to 109, of whom not less than 80 are to be found in the seminaries for women above referred to. Three are happily engaged in medical work: one in India, and two in China. Others are devoted to personal labors, visiting the homes of the people, superintending Bible women, organizing schools for girls, taking part in Sabbath Schools and religious meetings for women. In these efforts, the wives of the missionaries are rendering like service, as they have opportunity. The foundations of the Kingdom of Christ are thus laid in the homes of the people.

If there is any one lesson clearly taught by the last forty years of missionary history, it is the necessity of developing an efficient native agency, of making these higher institutions the centre of evangelistic effort. Is it wise economy to limit a work thus enlarging on every hand, and sharing so richly in the Divine blessing?

Reference in the above has been had to the older missions of the Board; not of those in Africa, Mexico, and China, which have been begun, and are to be supported for a time, at least, out of that portion of the Otis Legacy set apart for new missions.

THE HON. WILLIAM E. DODGE.*

THE death of this Christian merchant and philanthropist, of New York, deserves more than a passing notice. It has been impressive to watch the tide of eulogy which, since his death, has poured forth from all quarters, in memory of this true follower of Christ. The secular press has vied with the religious press in commending the life and character of Mr. Dodge. Neither his large wealth nor his fine intellectual powers gave him the distinction which he confessedly achieved. The secret of his fame is that he placed his possessions and his



THE HON. WILLIAM E. DODGE.

talents, in a very simple and consecrated way, at the service of the Kingdom of God on earth. Both his heart and his purse were open, and his tongue was ready to speak for any and every good cause the world over. He lived not unto himself. Even this selfish world honors him for this.

The special lesson of Mr. Dodge's life was happily suggested by President Hopkins, in his funeral address, when speaking of the Christian "standard of

* To the *Illustrated Christian Weekly*, we are indebted for the excellent likeness of Mr. Dodge in this page.

greatness for men, great by service, which Mr. Dodge so wonderfully illustrated during his life, while following Him who came not to be ministered unto, but to minister and to give his life for a ransom for many." May Christians everywhere study this lesson and practise it more and more. It is an unspeakable blessing to the world when any one exemplifies this law of love and loving service, as was done by this eminent Christian philanthropist. Better even than his legacies of money is the legacy of his example.

Among the many incidents connected with Mr. Dodge's life and death which might be mentioned, there is none more suggestive than that which relates to the passages of Scripture he was meditating when he so suddenly fell in death. It was his custom to read, just before he left his room each morning, a few verses for the day, contained in a little book of devotions. The selections for that day, February 9, were the following:—

"I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

These words would not have been consciously applied by Mr. Dodge to himself, though they were on his lips as the messenger of death met him. But those who knew him will say that no words could more truly indicate the character and rewards of such a life as was his. May God greatly multiply the number of such Christian men.

THE STORY OF AN OUT-STATION IN TURKEY.—KHANOOS.

BY REV. ROBERT CHAMBERS, ERZROOM.

[Mr. Chambers' story is necessarily abridged by omitting the account of this region previous to the present century. The earliest traces of Protestantism in this district are seen in the presence there of the Paulicians, or Tondrajians, from A. D. 840 onward. It should be noticed that the present movement originated previous to the going of our missionaries to Turkey. The Khanooos plain referred to lies southeast of Erzroom, nearly midway between that city and Lake Van. An interesting account of the work for women in this region, given by Miss Powers in connection with Mr. Chambers' report, may be found in *Life and Light* for the current month.]

OUR first notice of an American missionary's visit to this district, occurs in the record of a visit paid by Mr. Peabody to Moosh, on which occasion (October, 1849) he spent three days in the house of a wealthy Armenian, of the town of Khanooos, the capital of the district. He was well received and attentively listened to. The auditors complained of their inability to read, and of the inaccessibility of the Word of God, as well as of the dark-mindedness of their spiritual leaders. On this occasion, however, Mr. Peabody does not appear to have learned of the existence of Protestants in any of the villages, but it must have been very shortly after the date of his visit (though possibly before it) that the Protestants of

Chevermeh sent a deputation to Erzroom to acquaint the missionaries with their condition, and, if possible, secure a teacher.

Their story was as follows: In the first years of this century, (now eighty years ago,) an Armenian priest from Khanoos district, traveling in Europe, learned something of Evangelical doctrine. Returning to his village, (Chevermeh,) he began to preach "that way" to his people, and succeeded in persuading fifteen families to walk in it. He was severely persecuted, his nose was cut off, and he was subjected to many indignities, but he remained steadfast. Later, however, an organized plot against his life caused him to flee to Erzroom where he embraced Mohammedanism, in which faith he died.

During the Russian invasion of 1827-28, the fifteen families he had led to the light fled to Russia, when, their Protestantism becoming known, they were severely treated, but did not fail to "witness a good confession." About the year 1847, two of these families returned to Chevermeh, and, as a result of their efforts, we find the number of Protestant families, in 1852, eight, embracing sixty souls. Between the years 1849 and 1852, delegations from this little company repeatedly solicited missionary supervision and a teacher, but no suitable teacher was to be found for them. Being again ill-treated during the winter of 1851-52, they sent two of their number in the spring to entreat the protection of the Erzroom missionaries. This step only increased the bitterness of their lot. They were spat upon, beaten, and stoned. One man's wife was forcibly taken from him, and Erzroom brethren who came to comfort and strengthen their distracted fellow believers in Chevermeh were hustled from the village. The governor of the district professed inability to control the people, but a superior order from the pasha, at Moosh, secured rest to the little flock for four days, after which interval, however, the storm broke out afresh in fiercer fashion. Six of the eight heads of families openly renounced the faith which, for a brief space, they had kept so bravely; and the remaining two were compelled to flee for their lives, traveling by night and concealing themselves by day, "leaving their wheat ready for the harvest unreaped, their sheep, cattle, and horses without an enclosure, and their families without a shelter."

A visit from Mr. Dunmore during this year seems to have had a good effect, for in the winter of 1852-53, we find one of the faithful two above mentioned keeping a school of fifteen pupils, conducting service three times each Sabbath, and prayer meeting every evening of the week. In the Erzroom Station Report for 1852, the opinion is expressed that Chevermeh should become a regular out-station, and accordingly in the spring of 1853, a pious old man — Mardyros by name — is sent to be their teacher. In the *Missionary Herald*, for 1854, page 111, may be found an account of this good old man's death, after a few months faithful labor, and of the brutal opposition to his burial.

In the summer of 1853, the preacher "of their own choice," Baron Simon reached the sturdy little flock. At the same time another teacher was procured. An interval of rest from violent persecution allowed the cause to grow during the succeeding two years, so that in the fall of 1855, we find that "the heads of twelve houses, with an aggregate population of 118 souls, are Protestants. A fairly comfortable dwelling has also been erected, which served as school room,

chapel, and house for the preacher. For an interesting account of the state of the cause in Chevermeh, at this time, see *Missionary Herald* for 1856, pages 78 and 79.

As a remarkable illustration of Oriental insusceptibility to change, let me here mention that Mr. Richardson's letter, of October, 1855, (see *Herald*, 1856, pages 76 and 79,) would require but slight alteration in order to make it a description of the state of affairs to be seen to-day. True, the work has spread to other villages; a neat chapel has been built; a settled pastor obtained, and the Protestant community has been increased by about sixty souls; but the condition of the people, their style of life, oppressions by unscrupulous officials, the unsettled state on account of the expected approach of the Russians, the friendliness of the Gregorian neighbors, the indications that the whole village is about to become Protestant, and the very persons there named as the leaders — Baron Bedros, one of the faithful two so often mentioned in this narrative, Malo, with his brothers, Kevork, and Melcon, and Baron Harutune — seem unchanged in any particular, except in the years of the persons mentioned.

An interesting fact has just come to my knowledge, showing the simplicity and earnestness of these early confessors of the truth. Baron Bedros, already mentioned, was one of those who visited Mr. Peabody several times between the years 1849 and 1852. On the occasion of his first visit, having met with some of the half-persuaded friends in Erzroom, and having learned from them the main points of "Protestant" teaching, a name utterly unknown to him as yet, (nor had he any evangelical book with which to take counsel,) exclaimed: "Why, that is just what we want, just what we have been seeking all these years! How can I proclaim to my fellow villagers that I have found the truth? that I am a Protestant?" One, with a laugh, said: "During the fast, take a little *madsoon* (thickened milk, a common article of food) and eat it on your house-top." The simple-minded disciple took the advice in earnest and proclaimed his faith, by taking food on a fast day upon the house-top, and so brought upon himself and friends the bitter persecution already related.

CHURCH ORGANIZED.

At last a church was regularly organized in Chevermeh by Mr. Peabody, in the spring of 1856. Nine members were received, and even at that day such progress had the good cause made, that the little Protestant community seemed "to have a preponderating influence in the community." At this time there were four brethren in the neighboring village of Heranij, where, however, the opposition was still bitter. During this year also, two colporters were employed in Khanoos, and neighboring districts. Several purchased the Word of God and began zealously to study its doctrines.

Prosperity attended the good cause until 1858, when Mr. Peabody and the British vice-consul, Mr. Brant, whose presence in Erzroom served to keep the would-be persecutors in check, having removed from that city, and a teacher in the monastery of John the Baptist (Moosh) having become Protestant, and having been employed as teacher by the Protestant community of Khanoos, the fires of

persecution were rekindled. So fierce was this persecution that many returned to the bosom of the "Mother Church," and the gallant holders of the fort saw the enemy strengthening himself on every side, while their numbers were greatly diminishing. Mr. Richardson, in 1855, found 118 Protestant souls in Chevermeh alone.

During the two succeeding years the cause rapidly grew in that village, and spread to other villages, but, in 1861, we read of only 78 Protestant souls in Chevermeh, and 18 in Heranij. These faithful ones also had to bear the destruction, by bitter enemies, of their crops and cattle. They were beaten and maimed with the sword; attempts were made to drive them from their village; they were falsely imprisoned, and all appeals for redress and protection were in vain. In the spring of 1860, their beloved Baron Simon removed to Moosh. In 1862, Mr. Pollard found 110 Protestants (old and young) at Chevermeh, and 60 at Heranij, but they were without a preacher. In 1866, Harutune Muradean of Arabkir was ordained and inducted pastor. In 1867, they adopted the plan of giving tithes, which Mr. Pierce, in 1871, still found them paying. In 1868, a "Y. M. C. Union" was formed, which adopted the plan of cultivating certain fields and giving the entire produce for Christian work. In the winter of 1867-68 a school was opened in the village of Elpis, about five miles from Chevermeh. Only two or three years before this the only Protestant of that village, with his family, was driven from his home and spent a whole winter in exile. In 1871, the present roomy chapel at Chevermeh was built, the brethren laboring freely and indefatigably.

In 1874, the devoted and much-suffering flock met with another severe stroke in the death of their pastor, who fell "more a martyr to the machinations of wicked men, than a prey to the ordinary ravages of disease." In 1877, we read of the "war cloud hanging over the land"; "the soldiers lording it over the poor villagers"; "the lawless Koords, rendered doubly lawless . . . kidnapping poor, innocent girls," and quarreling among themselves as to the disposal of the plunder taken or to be taken from the Christians. Our Khanos flock, "like sheep among wolves of this fierce land," suffered terribly during those troublous times. But though greatly impoverished they rallied again, and secured the services of two preachers, one each for Chevermeh and Heranij, and a third for the neighboring village of Khozloo so that the progress of the work has been even and fairly satisfactory to the present day.

A RECENT ORDINATION.

On the 19th of October last, Miss Powers, Bodvelli Khatchadour Damgajian, of Geghi, and I, joined a few days later by Bodvelli Hagop Tashjian, of Erzroom, and two delegates from the Erzroom congregation, set out for Khanos, for the ordination of Baron Boghos Karahadian, who, for several years, was preacher at Heranij, and latterly has had charge of the group of villages in which a Protestant work has been started. Those who were able to do so, came from the surrounding villages to Heranij and Chevermeh, where we had *three* or *four* meetings daily for a week. A spirit of earnest prayer seemed to develop, petty causes of

quarrel among the brethren were removed, doubts which disturbed the heart of the pastor-elect were dissipated; and, on the 28th, in the presence of all who could squeeze themselves into the Heranij chapel, the candidate for ordination was carefully examined, the "call" signed by the women and girls (the first case of signature of a "call" by females in Turkey, I am assured) as well as by the males, was placed in his hands and accepted by him, and the council unanimously agreed to proceed with the ordination and induction on the following day, which was Sunday.

The following morning — and a typical Sabbath morn it was — presented such a scene as every one agreed had never been witnessed in those parts before. The soft light of the autumn sun streaming upon us as it did, after two or three days of raw, wet weather, was like Heaven's smile, and the not distant hills seemed to shield our trembling joy from intrusive curiosity and ill-will. The landscape seemed moving toward Chevermeh. Horsemen, footmen, and loaded ox-carts lined the road from Heranij.

The ordination services were held in the open air. The speakers stood upon the doorway of the Gregorian Church, surrounded by sculptured rams and horses, beneath which lie the remains of those in whose day Armenia was her own master. More than 650 persons were present, and paid good attention to all the services. Two Gregorian priests were present, one of whom, on behalf of himself and his flock, bore enthusiastic testimony to the character and fitness of Baron Boghos for the office to which he was about to be set apart. The priest then went off into a thoroughly evangelical, though somewhat rambling, discourse which lasted nearly an hour. In the discourse I was pleased to hear him quote the Scriptures readily and copiously. The ordination discourse was preached by Bodvelli Tashgian, of Erzroom. I addressed the newly ordained pastor. Sarkis Effendi Kasabian, teacher of Erzroom High School, addressed the people, and Bodvelli Damgajian gave the right hand of fellowship. A noticeable feature of the occasion was that a large space immediately in front of the speakers was reserved for the women. In the evening the chapel was packed with an audience of 450 persons who witnessed the celebration of the sacraments and the reception of *five* new members — all female — into the church. The "Y. M. C. Union," with Yankee shrewdness, seized the opportunity of the evening meeting to ask a collection, and realized therefrom several dollars.

There are now, in the Khanoos district, three good, commodious church buildings; six regular Sabbath congregations, in as many different villages; one high school; two schools for girls and women, and six primary schools for girls and boys. The number of registered Protestants is 300; church members 24; pupils in schools, about 200. The two villages of Heranij and Chevermeh have furnished us with eight helpers or teachers, — five male and three female, — all of whom are in the work to-day, besides one who was once a helper, but has lately devoted himself to merchandise. This winter, however, he gives up a lucrative trade in order to teach and preach in a village where his influence is very strong.

Does not the work here sketched claim and merit the earnest prayers and unslackened interest of American Christians? Who would not like to grasp the

hands of the "two heads of families" so often referred to in this sketch, and *who are still at their post*, and say to them: "Well done! Ye have kept the faith. We pledge you, and the cause you have so gallantly served our hearty support!"

DECENNIAL STATISTICS OF MISSIONS IN INDIA.

THE fourth in a series of decennial statistical tables, presenting a view of Protestant missions in India, Ceylon and, excepting the first of the series, Burmah also, is now before us in the shape of a volume of seventy-two large octavo pages, printed at Calcutta. Some of the facts brought to light in these tables were referred to in the *Herald* of last month. Further examination has revealed more clearly the value of these statistics, furnishing, as they do, delightful evidence of the progress of the kingdom of God in that portion of Asia. Every Christian heart must be filled with joy at seeing how manifestly the blessing of God has rested upon the labors of his people.

From the detailed statements which are given in this volume we have prepared the condensed table on the next page, covering the items of greatest interest. It should be stated that, in the returns for the first period (1851), Burmah was not included. It appears that there are now fifty-five missionary societies laboring within the bounds of India, Burmah, and Ceylon, if we include in the number seven so-called "Isolated Missions." Eleven of these societies belong to the United States, and two to Canada. Denominationally, these societies are divided as follows: Church of England, 5; Baptist, 8; Presbyterian, 12; Lutheran, 6; Methodist, 3; Congregational, 2; Moravian, 2. Seven of them are Female Missionary Societies.

Within the last decade the churches have increased from 2,972 to 4,538, or 52 per cent., while the increase of communicants, which is justly regarded as the surest test of growth, has been from 78,494 to 145,097, or 85 per cent. In India alone, where the statistics for the four periods are complete, the communicants nearly doubled between 1851 and 1861; they more than doubled in the next decade; and again more than doubled in the last decade. The ratio of increase in native adherents has also been most encouraging. In the first decade from 1851, the increase of adherents in India was 53 per cent.; during the second decade, 61 per cent.; during the last decade, 86 per cent.; so that they number now, 417,372.

The facts respecting the progress of Christian education are also cheering. The number of native Christian teachers, it will be seen, has nearly doubled since 1871, there being now 4,345, against 2,294, at the former period. It is gratifying to notice that the substitution of Christian for non-Christian teachers has been effected in many cases, and it is to be hoped that before long the plea of necessity need not be urged for the employment in mission schools of those who do not accept the Christian faith. Out of the 234,759 pupils now in the schools of various grades, there will doubtless come, in due time, a sufficient

number of Christian graduates to supply the demand for teachers. It appears that more than twice as many girls and women were getting Christian instruction in 1881 as in 1871. In the Sunday Schools there were reported, in 1881, 83,321 pupils.

In view of these facts, let the Christian Church thank God and take courage.

SUMMARY OF RESULTS.

	INDIA, BURMAH, AND CEYLON.				INDIA ALONE.	
	1851.	1861.	1871.	1881.	1871.	1881.
Stations	262	394	522	716	423	569
Foreign Ordained Agents	373	537	548	658	488	586
Foreign Female Agents	No ret.	No ret.	423	541	370	479
Native Ordained Agents	29	185	381	674	225	461
Native Lay Preachers	551	1,779	2,528	2,988	1,985	2,488
Churches or Congregations	310	867	2,972	4,538	2,278	3,650
Adherents	102,951	213,370	318,363	528,590	224,258	417,372
Communicants	17,306	47,274	78,494	145,097	52,816	113,325
Native Christian Teachers, male	No ret.	No ret.	2,294	4,345	1,901	3,481
Native Christian Teachers, female	"	"	967	1,944	837	1,643
Male Pupils	63,855	74,875	111,372	168,998	95,521	131,244
Female Pupils	13,995	21,024	31,580	65,761	26,611	56,408
Total Pupils	77,850	94,899	142,952	234,759	122,132	187,652

Letters from the Missions.

Central Turkey Mission.

REVIVAL AT ADANA.

MR. CHRISTIE sends a brief but joyful report of the mighty working of the Holy Spirit, in Adana. The church in that city has for some time been in a low state, feuds of long standing having destroyed harmony in the church and congregation, and even in families. Though signs of good had not been altogether wanting, the condition of the church was far from what it ought to have been, when, beginning with the week of prayer, a quickening from on high was received. Mr. Christie, writing January 26, thus sketches the history of the movement:—

“In October last, a young man from the Marash Theological Seminary began to preach here; under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals, can never be forgotten in Adana. The week of prayer was observed with daily meetings that were full of promise. In the week succeeding, there were three meetings; on

the Sabbath following that, there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer; in the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's heads were suddenly bowed down, as when a strong wind passes over a field of grain. The preacher was compelled to stop his sermon, while the loud weeping of the people was heard from every part of the house. Then followed penitent confessions and prayers from church members and others, all pervaded by deep and genuine feeling, the meeting lasting for three hours. The day was given to prayer, visiting from house to house, and the making up of all differences. The meeting in the evening was full of the Spirit's power, continuing for three and a half hours, the people not suffering us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

“From that time to the present—four

days—the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. Night before last eight hundred, by actual count, were present; and we are compelled to hold two or three meetings at the same time in different, though contiguous, rooms. The new church building is to be ready for us in a week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time. The measures employed have been daily meetings, with a sermon of half an hour, followed by prayer meetings and inquiry meetings, neighborhood meetings, conversation during the day with burdened souls,—prayer, prayer continually.

“Some of the results already seen are a marvelous change in the spirit of Christians, the old sores are now healed or in process of healing, a delightful spirit of brotherly love pervading all hearts, a new consecration to Christ, a new zeal in the work for saving souls, a new joy shining from every face. The number of inquirers now exceeds one hundred, many of whom are already rejoicing in a new-found peace, and are laboring for their companions, while others are weeping and groaning under conviction of sin. The meetings for the men, for the women, for the pupils in our schools, are full of daily increasing life and power. A prominent infidel and opposer of our work is among the converts, and many Armenians and Greeks, who have seldom been in a Protestant meeting, are now joining themselves to the Lord. The family altar has been set up in scores of homes; several drunkards have come to repentance; wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth through the conversion of husband, son, brother, or father.

“Some of the most impressive confessions in the meetings have been those of men acknowledging the harsh way they have treated their wives and daughters. The deadly nature of sin, the exceeding value of the soul, the desirableness of the

free salvation offered through Christ, the reality of the things unseen and eternal,—these are the thoughts that fill hundreds of hearts and find expression in the meetings, and wherever our people have an opportunity to converse together. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every hand. Our faithful Avedis, who has labored in his native place for three years, can scarcely believe his ears and eyes. Miss Tucker and Mrs. Christie testify to a universal awakening among the women; we have sent for Brother Montgomery to come and help us, for our net is breaking! Brethren, *pray for Adana!*”

THE REVIVAL PROGRESSING.

Since the above was in type, a second letter from Mr. Christie reached us, dated February 2, just one week after the foregoing was written. He says:—

“The week has witnessed a great deepening and extension of the Spirit’s work. I can give but a brief summary of the interesting events. On Friday evening (January 26) two meetings were held, one for men, the other for women. In the first a number of ten-minute talks were given by men appointed beforehand; one of them by a very intelligent man, a noted infidel and opposer of our work up to four days ago, on ‘The Causes and the Cure of Infidelity.’ It had a very powerful effect, and several new voices were heard in confession and prayer. In the women’s meeting six non-Protestants declared themselves as seeking after Christ, and asked help. On Saturday evening *thirteen* neighborhood prayer meetings were attended each by from twenty to forty persons.

“*The Lord’s Day, January 28.*—We met for the first time in the new church. The heavy winter rains stopped for us till evening, so that the day was bright and clear,—a blessing heartily appreciated, since there are no windows in the church as yet. In the morning the sermon was on ‘Revivals,’ and eight hundred people listened. In the afternoon the sermon was from the text, ‘Be not deceived, God is not mocked.’ Twelve hundred people,

by count, filled every inch of floor and gallery. Both after this service and that of the morning, we were compelled to hold little gatherings for prayer in the corners of the audience room, to help men smitten to the heart by the sword of the Spirit. Some of these cases were exceedingly interesting. Thus God filled the new temple on the first day it was occupied with the glory of His presence.

"In the evening there were five hundred present, in spite of the rain, and thanks and praise were given to God for the new church. We witnessed the public confessions of those we had talked and prayed with during the day, one of them a thief and gambler; and the reconciliation between an influential man in the community and six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence. After the meeting we went to his house and urged him now to make his peace with God, also.

"*Monday.*—Rain all day. We went about seeing as many of the inquirers as we could, and had joyful news from the influential man mentioned above. He could not rest last night, thinking of his sins against God and his need of reconciliation with Him. He seems now to have made the great decision, and is one of the happiest men I ever saw. Other interesting cases were found by us that day, showing the secret work of the Spirit in places and ways beyond our expectation."

Mr. Christie reports several cases of special interest as occurring on Tuesday and Wednesday, but on Thursday, the day before he wrote, he says:—

"This was the greatest of all days for the work among the women! Two hundred and fifty women were present at the noon meeting. The sermon was on 'Sin,' with explanation of each of the Ten Commandments. The truth of God struck home at last to dark, stupid, senseless hearts, and the prayer meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under deep conviction of sin. It was a scene never to be forgotten. For

many days we have been burdened with desire for the salvation of these poor souls, and now the answer of God has come in such a manner as to turn all our sorrow into joy!

"In the evening came a meeting of Christians, to organize for the work. After prayers and earnest addresses, — the best of them from some of the new converts, — some seventy-five persons offered themselves as workers, and were divided into bands of three, four, or five, to each of which a special work will be assigned this evening.

"Dear Brethren, it is with hearts full of wonder and joy that we see the progress of this great movement; a thousand testimonies prove to us that it is indeed from God. To Him be all the praise!"

From many other portions of the foreign field, tidings are coming of quickened religious interest. The same Spirit who is now specially present in many churches in the home land is visiting in power the mission fields. Let united prayer go up for the continuance and increase of these revival influences.

European Turkey Mission.

MANY OPEN DOORS.

MR. HOUSE writes from Samokov, December 16:—

"You will be glad to know that the work is more than usually encouraging in the district about us. I have recently returned from a tour of twelve days in the region south of us, in Macedonia, during which I visited five villages of the Razlog plain where there are followers, and in the region still farther south the city of Nevrokop and two of its villages. I found everywhere an open door for work. I traveled on an average eighteen miles for every week-day I was absent, and preached in all eight times, to congregations numbering perhaps from twelve to one hundred and fifty. The interest in the Word was shown, in almost every place where I preached, by the tearful eye, and the awakened conscience more than once manifested itself by questions put to me afterwards in conversation.

“Without writing more of the Razlog plain, I will speak of what especially encouraged me, viz: the new interest in the truth in the Nevrokop district. We had lately sent one of our theological students to the city of Nevrokop to labor as he should find opportunity during the long vacation. I was much pleased at the wise and energetic way in which he had taken hold of his work. He had gathered around him a little congregation of eight or ten souls. One of these had already taken up his cross and seemed to be an earnest follower of the truth. He had been rescued by God's truth from drunkenness, and considered himself, and spoke to others of himself, as a miracle of grace. Others are inquiring.

“In the village of Grumen (two hours from Nevrokop) I found two new followers, who were in the midst of great persecution. Several others in the village are interested but have been frightened by the severity of the persecution. The villagers seem determined to use every possible means to drive these Protestants from their village, and they have subjected them to almost every kind of annoyance and persecution. They had induced the wife and children of one of the friends to leave him, had torn down the wall and wicker-fence around his door yard, and had beaten and stoned the other friend. They had also excluded the cattle of both from the village herd and pasturage, and orders had been given not only to their own village but also to four neighboring villages to have no intercourse or dealings with them. I did what I could for them in Nevrokop before the governor and also with the head man of the village, but all to no purpose, as the persecution has become even more severe since. I have, since my return, requested the English consul-general of Salonica to use his influence with the provincial government for the relief of these persecuted brethren, and he has kindly consented to act in their behalf. Their case, however, is a hard one, and it may be some time before they obtain redress, on account of the great influence of their enemies with the district

government. May Christians in America pray for these persecuted brethren!

“On my return from Nevrokop I was rejoiced to find in a khan near the village of Kremen two young men who seemed very near the Kingdom. They had a Bible, and handed it to me, asking me to pick out some select portion and read it to them and tell them about it. I did as they requested, and prayed with them.

“Another of these theological students, Mr. Terzieff, is spending his vacation in Dubnitza. We have from him most encouraging reports of his work. Dubnitza has seemed to be a dead city, as far as spiritual things are concerned, and a most discouraging place to work in. Mr. Terzieff, however, now reports an interesting work there. There is one new follower, and many others who seem interested, and he reports congregations on the Sabbath of twenty and twenty-five, and he speaks of having had a Turk and a Jew among his hearers. Mr. Polamidoff, a student who is working in Kostenets, also reports a recent conversion in that village, and two who seemed near to the Kingdom.

“It is seldom that we have such welcome news from so many places at once. My tour to Macedonia left upon me a very strong conviction that the present was an opportune time for work in Macedonia, and I think that the matter is worthy of consideration as to whether the mission ought not to establish another station in the important city of Seres. I feel that it is difficult to overrate Macedonia as a *present* field of labor.

“The news which we hear from brethren in the Monastir field seems to confirm what I am saying. They speak of wide-open doors in some parts of their field, and the two young men from Macedonia who were graduated last summer from our Seminary have found places waiting for them.

“Our congregations here in Samokov are large and interesting, and the Sunday-school work is encouraging. There are some hindrances, and we feel that we greatly need the outpouring of the Spirit. We are praying for this. We hope that

the churches at home will bear us up before the Throne of Grace.”

Western Turkey Mission.

RELIGIOUS INTEREST AT SMYRNA.

MR. CONSTANTINE sends a joyful report:—

“We feel happy that the year opens with so much that is hopeful. The Greek services, both at the church and at the hall, are as fully attended as ever, and so are the rest of the Greek meetings. We enjoy the presence of the Holy Spirit, and the result is that Christians have been quickened, and many sinners awakened. We have an after-meeting at the church, where from twenty to thirty persons remain and testify for Christ. Among the converts are two married couples. One had known the truth for seventeen years, but only now could trust Christ. Another testified that for two years he was fighting against sin, but conquered only now through Christ. ‘For forty years,’ said another, ‘I deceived myself that I was better than others, but now I hate my sins.’ Another said: ‘Five months ago I was as a wild goat, but God’s Holy Spirit has tamed my heart.’ ‘Pray for us,’ was the request that came from two lads, whose stumbling-block is their temper. Another, ‘Pray for me to overcome the shame in confessing Christ.’ Another asked our prayers that he might overcome the weakness of the flesh. Never in my missionary life have I enjoyed such scenes as we now behold.

“Those who have become interested are now contributing weekly for the support of preaching. Two of them are undertaking business by themselves because they can not keep the Sabbath where they now are. Another is looking for a place where he can get on without lying. The two great obstacles for the converts are lying and breaking the Sabbath.

“Notice has been taken of us by the press, reflecting against us, while great efforts are made to provide preachers who can preach practically to the people. Interesting as the direct influence of the

work is, the indirect influence is very great. I have just begun a course of lectures in the hall, on Thursday evenings, which are well attended. The press here is willing to advertise our services. God be praised!”

Eastern Turkey Mission.

MALATIA.—A GOOD RECORD.

DR. BARNUM and Miss Bush spent the latter part of December at Malatia, an out-station some sixty miles southwest of Harpoot. Of the hopeful outlook there, Dr. Barnum writes:—

“The community is not large, the congregation ranges from one hundred and fifty to two hundred. There are no rich men connected with it, but they are earnest and enterprising. Nine years ago, they built a neat little church. Since that time, they have built a comfortable parsonage, a boys’ school, and a girls’ school; and last year they built a nice high school, with a good room for an infant department. The girls’ school has now a high school class. These schools have an aggregate of about one hundred and fifty pupils. They are well graded and classified, and they are confessedly at the head of all the schools in the city.

“These brethren from the outset have learned to give freely, and giving appears to be a pleasure to them, as well as a means of grace. They have supported their pastor, without any outside help, for a good many years, and they have borne the greater part of the expense of their schools themselves. During the last nine and a half years, they have paid for these buildings about \$2,400, of which about one fourth has been from the Board. This is not a large sum in the aggregate, but it represents no little self-denial, and it is one of the pleasantest fruits of the gospel which I have anywhere seen.

“The pastor was ordained sixteen years ago. He is a faithful shepherd of this little flock, and he is greatly respected by all, Turks as well as Christians. At the time of his ordination the church consisted of fourteen members, of whom several

proved to be unworthy. Since that time, great care has been observed in the receiving of members, and I know of no church that is more pure and whose members command higher respect. They are honest, temperate, careful in observing the Sabbath, intelligent, and by both word and example commend the gospel to those who are without. The present number of church members is less than one hundred. Of these fifty-two have been received during the past year, the fruit of the revival of last winter. Signs of life abound. If no untoward event occurs, I shall look for steady and substantial growth here."

Madura Mission.

PERSECUTION CHECKED.

MR. J. E. CHANDLER, of Pulney, reports a case in which he had appealed to the highest official in Madura, in reference to a local magistrate, who had rejected with much abuse the complaint of a Christian woman against a high-caste man, who had beaten her. These high-caste people, "who would scorn to touch those of a lower caste, except with a thick stick, and who would not drink a drop of water from any vessel they had touched, or upon which their shadow had fallen," have not been at all ashamed to beat violently any inferiors who are Christians. In the case referred to, the catechist preferred before a *tahsildar*, a Brahman magistrate, a complaint against a *naiac*, for an unjust assault upon a low-caste Christian woman. This magistrate contemptuously rejected the complaint, in language full of abuse, utterly refusing to look at the evidence in the case, and even threatening to bring in witnesses to show that the woman was a thief, and should be sent to jail. Against this magistrate Mr. Chandler presented his petition, and the case was referred to the High Court at Madras. After a long delay, orders came for an examination into the affair, and the result has been the fining of the *naiac*, one half of the fine to be paid to the woman who was beaten; but more important still, the *tahsildar* has been removed from his office and declared

incapable of ever again holding the office of magistrate. The effect of this decision upon the officials and upon the community has been most salutary, and the petitions of poor people are now attended to with a care never before known. Mr. Chandler says:—

"The heathen are gradually learning that Christianity is a better religion than theirs, as it seeks justice for all, both poor and rich. Some hate it on this account. But the far greater number are entirely indifferent, so long as it does not meddle with their caste and family relations. A young man has several times been to see me who entirely rejects idolatry. Months ago, he heard some of my catechists preaching in the street, obtained and read some of our tracts. Reflecting upon the utter uselessness of the ceremonies he was daily performing at the various shrines as he passed around the sacred rock, he began to come *to* our church, but dared not come *in*. He would stand outside, at a door or window, and listen to what he believed to be the truth. He now wishes to join us. He is a high-caste man, though willing to give up his caste and receive baptism. Still he hesitates, as all the property in the family is in the hands of his elder brother. His mother will give him his food so long as this elder brother permits. So he fears the reproach and persecution that would follow an open profession of his faith.

"My catechists at the meeting just closed report several other similar cases. The Spirit is evidently working among the people, and I believe there will be a larger movement among the heathen than we have ever seen. May it come quickly!"

North China Mission.

A PROMISING OUT-STATION.

MR. AMENT, of Peking, under date of November 25, refers to two young men from a region near that city who were baptized nearly a year ago. He says of them:—

"After studying for a short time at Tung-cho, they returned to their homes,

and their zeal for the truth was shown in the rapid increase of inquirers, both men and women. As no foreigner had ever visited their village (Stable Peace), and as the people had been persecuted by the officials as being followers of the false sect, called 'Door to the First Heaven,' their interest may have been due as much to fear and ignorance of true religion, as to any real desire for truth.

"Whatever the motive, the whole village gave me a cordial welcome, the young men, being teachers, adding dignity and respectability to the occasion. The village temple was thrown open for my use, though with a slight demur on the part of the Taoist priest. Soon my little stock of medicines was exhausted. The helper and I preached at all hours of the day, and made quite an extensive acquaintance, by the help of the young teachers. Two other teachers professed to be seekers after truth, and may spend a short period with us in Peking during the winter.

"The women of the village sent a formal invitation to the foreign ladies to visit them, and I am very glad to say that, at this present writing, Miss Chapin is spending a few days at this village. The 'First Heaven' sect, by representations of the hardness of married life, has encouraged young women to take vows against marriage, and now that their sect is dispersed and their faith in its teachings shaken, the hopes of these women in this life are not very brilliant.

"Before I left the village, the elders suggested that a school be established, as most of the village boys, by reason of poverty, were debarred from attending any school. The names of twelve boys, whose parents were willing that they should be regular attendants, were secured. A school-room and the small extra expenses were to be provided for by others, while I provided a teacher. This was in marked contrast with other places where we had endeavored to start schools, for there, no boys could be found who were willing to attend a foreigner's free school even. The people of the region had been anxiously waiting for weeks for much-

needed rain, and fortunately while I was still in the vicinity the copious rains fell, thus convincing them that the presence of the dread foreigner does not, of necessity, interfere with their material prosperity.

"Leaving the village of Stable Peace, we proceeded to Fang Shau, the mountains from which our coal comes. We disposed of a few books, were well received by the people, but prevented from much active work by the constant rains and bad roads. This short trip proved to us, what we were much inclined to believe before, that the region west and north of Peking is in a special manner open to the reception of the preacher and his message."

THE WORK IN PEKING.

"During the summer and fall, our Sabbath School at Peking has grown so large that the chapel has proved too narrow, and we have felt obliged to build two good-sized class-rooms adjoining the west gate of our premises. These rooms are occupied by Miss Haven's class of outside girls, and Mrs. Ament's class of women. Both these classes are steadily increasing in numbers and interest, and bid fair to be permanent additions to our work. Chapel preaching was never more hopeful. From both our chapels, additions have been made to our congregation. Eleven men have been formally taken on as probationers and four have been baptized.

"One of these men is worthy of a little notice. He is the head man of a usury shop, which business, it is well known, is not conducive to piety. His capital of several thousands of dollars is all loaned out to Manchu banner-men, whose returns are few and far between. He has resolved to close up this business as rapidly as possible. To show his eagerness to be in what he regards as a business consistent with Christian principles, he has opened a small grain shop, to which he will devote all his attention, as soon as his money is paid back to him. He has bought a Bible, a rare thing for even Christian Chinamen to do, and studies it diligently. Like most

of the business men of Peking, he does not belong to this province. To show you the difficulty of building up a permanent church in Peking, it is only necessary to mention the fact that nine out of every ten men who here receive the gospel belong to some other province, and tarry in Peking a longer or shorter period till their work is completed, when they return to their homes. In my Sabbath School class of eight men, five provinces are represented. The Manchus, the permanent residents here, are shiftless and lazy, only almoners of the emperor's bounty, and seldom doing anything for their own support. If all the Christians received into this Peking Church could be gathered in one place, they would be a goodly company, and, I have no doubt, would constitute an active and self-supporting church."

A postscript to Mr. Ament's letter says, that Miss Chapin has returned from the village of Stable Peace, bringing a most favorable report of the condition of affairs, and that two or three of the villagers seemed suitable persons to invite to commence a brief course of study with reference to becoming helpers.

Japan Mission.

THE following brief items have been received. Mr. Learned (Kioto, December 18) says:—

"A week ago yesterday, at the united communion service of our three churches, I had the pleasure of baptizing fourteen adults, and one infant. Seven of the fourteen were from our school. We had an interesting case of discipline in our school to-day. One of the rules forbids the drinking of *saké*. One of the pupils came to Mr. Neesima and confessed that he drank *saké* twice during the vacation last summer, being misled by some friends from Tokio. He wished to relieve his conscience by being punished."

Mr. Jencks, Kobe, January 20:—

"The new year's work opens encouragingly. I have heard of nineteen additions to two of our churches, and hope that our annual statistics, to be made up April 1, will

show a large number of accessions for the year. Several of our preaching missionaries, Messrs. Atkinson, J. D. Davis, and DeForest, and some of our best qualified missionary ladies have been necessarily absent at a time when the Buddhists show unprecedented activity, and at a stage in our work when Christianity has ceased to be a novel thing in the land, and our churches are finding that it requires a struggle to support Christian institutions, and I had not the faith to expect any advance movement this year. How many lessons we need before we learn the plain truth that our successes do not depend on the human aid or the human opposition we receive!"

Mr. O. H. Gulick, Kobe, January 23:—

"On the 22d of December, a class of twelve very promising girls graduated from our Kobe girls' school. One of them has since married one of our preachers, Mr. Fuwa, a graduate of the Kioto school, now settled in Fukuoka. Some of them have returned to their homes, while some remain for a post-graduate course. The girls appeared well, and did themselves and their teachers credit. Our daily paper, *The Hiogo News*, gave an account of the school and the graduation exercises; and also an English composition from the pen of one of the girls."

Micronesian Mission.

GOOD NEWS FROM THE GILBERT ISLANDS.

THE *Morning Star* arrived at Honolulu, January 25, having completed successfully her twelfth voyage to Micronesia. The captain speaks of "constant and most extraordinary fair winds," so that the trip took two and a half months less than the allotted time. The reports the *Star* brings of the work in all the island groups are most encouraging, but the length of these reports is such that Mr. Doane's account of affairs at the Mortlock Islands and at Ruk must be put over until the next number. Captain Bray's story of the religious quickening at the Gilbert Islands, and especially at Ape-mama, reached us a day or two after we

had received from Japan the account of the picking up at sea, by an American ship, of waifs from Apemama, which will be found in the department "For Young People," on page 165. The two accounts should be read in connection. The following is from Captain Bray's report of the Gilbert Islands:—

Tapiteuea, July 10. — "We visited the churches with all the missionaries, and addressed the natives (from five to eight hundred), telling them of the wrongfulness of the course their late native Hawaiian missionaries had taken at the time of the massacre, in 1880, and that they were no longer fit for the work that they ought to do. We admonished them to 'love their enemies.' Mr. Sturges requested a raising of hands by all the church members present, and then again of all who purposed to continue their Christian life and walk, even if they have no more teachers, and a goodly number of hands were raised at each request. They, however, expressed their wish for teachers afterwards. The Lord will no doubt bring good even out of the terrible evil that has been done on Tapiteuea. The natives feel that even their teachers will not be sustained in any form of sin and wickedness."

Nanouti. — "We arrived here in four hours from Tapiteuea, and went at once on shore, taking Rev. Messrs. Rand, Maka, and Kanoho. Tobwe, the delegate to Apaiang last year, met us by wading as far out into the water as possible. He informed us that Ten Tebwe, the teacher we left last year, was on a distant part of the island, so we did not see him. A meeting was held with the natives, and Brothers Maka and Kanoho addressed them, and had prayer and singing. A new home had been built for the teacher, and they appeared pleased to have him. We learned that he was successfully teaching and preaching on all parts of the island, and the 'common people heard him gladly.' The good Tobwe still continues his Christian work, and assists the teacher in every possible way. They were very anxious to have the *Star* remain several

days, and have us visit the people on all parts of the island.

"What a change for Nanouti! Only a few years ago the *Star's* boat crew barely escaped from the shore with their lives; now they beg us to remain to teach and talk of 'everlasting life.'

"We started the same day for Apemama, and as we left the shore the natives came running down to the boat with free-will offerings of fowls to the *Star*. None but the Lord can thus change the human heart."

Apemama. — "July 13, after a remarkably favorable run, we anchored at Apemama. The king was away at Ananuki, and we were disappointed in not seeing him, as we heard such good reports of his Christian character. Services were held, and the Hawaiian missionaries addressed and catechised the people, and quite a number read aloud, to show the progress they had made under their new teacher, Teraoi. The king had built a new house for the teacher, and is doing all in his power to assist in all Christian work.

"The news at Apemama was indeed most gratifying. The religious interest is great, and attendance at the day school is large and regular. The king is in the lead, and he, with nearly three hundred of his people, were awaiting the opportunity to be examined as candidates for the church. He is now living with but one wife, but the others have not yet been set at liberty, and until they are, they will of course prove a dangerous snare to him. The teacher said there was no doubt but what he was trying in earnest to live a consistent Christian life. Their monthly contributions amounted to some two or three hundred gallons of oil."

THE KING OF APEMAMA.

"Since the Hawaiian missionary left for Honolulu, the King of Apemama had visited Maiana in his yacht. The natives wished to make a great feast and have their heathenish dances for such a distinguished visitor, when they found he had come in peace. This he declined, but had all the natives assembled, and according

to Mr. Corey, addressed them thus: 'I have come to your island without arms, for I have given up war. I cannot accept your drinks and games, for they are wrong. I have learned something new: it is, that these things are sinful. There is another life to live after this, and if we do not prepare for it in this world we shall be lost. I have heard of *Christ*, and He is King of all, and I have taken Him for my King. I have put my wives away, because it is sinful to have more than one; as well as all I know to be sin, and made up my mind to live a Christian life, and stand on the Lord's side. Now I advise *you all* to do the same, — *Tem benoka!*'

"Is not this example of a heathen king a noble one and worthy to be followed by kings and people of enlightened lands? His life while at Maiana 'confirmed the testimony,' and made so deep an impression upon both chiefs and people that they, too, forsook their fighting, drinking, and dancing, and made laws to abolish it. They then went to teacher and trader, and began to cry, 'What must I do to be saved?' The missionaries who visited the station held services, and reported much apparent interest, and to their question of 'How many present love the Lord and purpose serving Him?' about eighty hands went up, in a determined manner. Mr. Corey reported that two hundred were ready for examination for church membership."

Marakei. — "Sunday, July 16, we anchored at Marakei. In the afternoon all the missionaries went on shore to services. There was also new religious interest there. The fighting and drinking had been stopped, and if any native persisted in making and drinking toddy, the old men, who rule there, cut down their trees, and thus enforce their *prohibitory law*, — a good example for other lands and people. The natives gave their old missionary and wife a cordial welcome, and seemed agreeably surprised to have them return."

The *Star* reached Apaiang, July 18, and Mr. Walkup decided, in view of the letters received, to remove at once with the school to Kusaie. This transference has

been deemed necessary on account of the difficulty of living upon the low coral islands of the Gilbert group. The *Star* waited for six days at Apaiang, taking on board the house, boat, and scholars, and then sailed by way of Butaritari for Kusaie, which place she reached, August 13.

In reviewing the voyage through the Gilbert group, Captain Bray says: —

"The spiritual progress in these islands has never, in all our visits, seemed more hopeful than at the present time. The seed sown in past years now gives promise of an abundant harvest."

THE MARSHALL ISLANDS.

Dr. Pease has had charge of the school at Kusaie, many of the pupils coming from the Marshall Islands. In going to these islands, therefore, with the *Star*, these pupils were taken for a visit to their homes. It will be seen from Dr. Pease's report below, that, though the results of the year's work in this group are not so striking as are those in the Gilbert Islands, they are yet very encouraging. The *Star* sailed from Kusaie for the Marshall Islands, September 15. Dr. Pease says of —

Namerik. — "The first island we made was Namerik, Matthew's station. Here, as we expected, everything was going well. We celebrated the Lord's Supper with the brethren, left them a good supply of new books, took Matthew along with us, having put Nabue in charge of the work. Nabue has been in the training school three years, is an average scholar, and a fair preacher. We hope he will be able to give a good report of his work at the end of the year. As this is his home we pay him no salary. Probably by-and-by he will return to school for another year or two."

Ebon. — "Our next island was Ebon. Here, also, the work was prosperous. Contributions had been liberal, fully meeting the expenses of their two missionaries in Malwonlap. The church seemed alive, and, although two or three had fallen, there had evidently been a steady advance. Hiram is a faithful pastor, and has looked

well after the church and the schools. Five of our scholars—all the new professors—united with this church during our visit. I might also mention that this people have raised money to paint the inside of their church and provide it with glass windows.”

Jaluij.—“From Ebon we went to Jaluij. We have had no teacher on this island for two years, and consequently not much was to be expected. The meeting-house had been recently blown down, and this was a fair indication of the state of the Lord’s work there. We assigned Matthew to this post, left a quantity of books with him, and pushed on to Mille.”

Mille.—“All things on this island indicate a healthy, steady progress in good things. Jeremiah has labored faithfully, and his efforts have been very successful. He had not received many to the church, and a small chief named Moses, with his wife, had been cut off. But on the whole, we were greatly rejoiced at what we saw and heard. This seems to be a truly Christian community. We exceedingly enjoyed sitting with them at the table of our Lord. I was sorry to take Jeremiah away, since he was doing so much good, but he has long needed a rest, and I need him for a helper. So he is to be with us at Kusaie, during the remainder of the year. The Mille people were very reluctant to part with him, for they love him sincerely. I left the work in the care of Joseph, who was once a helper of Mr. Doane, and afterwards of Mr. Snow, and is quite an able man.”

Arno.—“Our next stopping place was Arno, Kaaia’s old field. He went home to the Sandwich Islands in May last. Of his church of ten members, only three remain steadfast, one man and two women. The meeting-house and Kaaia’s house are both out of repair. The people of Arno are about equally divided into two hostile parties, and are fighting occasionally, as courage or opportunity serve. The chiefs of the party at the mission expressed a strong desire for missionaries, suggesting that in this way their differences might be arranged. But we had no man for the

place and were obliged to leave them to another year of barbarian warfare in Satan’s undisputed charge.”

Mejuro.—“From Arno we crossed over to Mejuro. Kekuewa and family came on board bound for Honolulu. We left Andrew and family in his place. I bought a lot of land here in the name of the A. B. C. F. M., so that our missionary need not lack for food. (His salary of fifty dollars is only sufficient to procure clothing and a few other necessaries, not to buy food.) Kekuewa has lived here for nine years without apparent results. Andrew can do no less; we hope he will do much more. We left Laniing with the chief, at the other end of the island, who seemed very glad of a teacher, and promised to take good care of him. Mejuro is an island we have occupied for several years,—ten or fifteen,—and yet we have barely a foothold there. It is the hardest part of our field. There has long been a state of warfare between the chiefs of the opposite sides of the island, each one desiring the whole. *Pray* for these two missionaries and for this island, which is the key to the enemy’s position in the Marshall group.”

Malwonlap.—“We next anchored in the immense lagoon of Malwanlap. Lejillin has been here three, Raijok two years, though living on separate islets. The latter, we found, had been doing a good work. There are several promising candidates for church membership; almost everybody, from the chiefs down, were learning to read, and all professed great affection for their missionary. I also bought a lot of land here for a station, and for the missionary’s support, although the principal chief declared his intention of supporting him. Of whatever food this chief had, Raijok should have a share.”

“On returning to Jaluij, we found that Matthew had been looking over the ground, collecting the scattered sheep and getting ready for his year’s work. Already they were rebuilding the meeting-house, the chiefs giving willing assistance; books were in demand, and the largest obtainable room was crowded on the Sabbath, at the preaching services. I confidently

expect to hear a good report from this island next year."

Touching also again at Ebon on her return, the *Star* reached Kusaie, after an absence of six weeks. For the coming year the school will have as pupils from the Marshall Islands, seven married couples, and seven single men, and four children, — twenty-five in all. The new year opens most auspiciously in all respects.

The health report from all the missionaries is good. Miss Fletcher had been sick, but had recovered. Mr. and Mrs. Houston came up in the *Star* from Ponape, on their way to Kusaie.

Zulu Mission.

EXPLORATIONS AT INHAMBANE.

IN the late Annual Report of the Board, it was stated that, on account of the delay in the establishment of the mission to Umzila's, Mr. Wilcox had asked and received permission to visit Inhambane, with reference to establishing a mission at that point. This town lies on the coast about six hundred and fifty miles north of Durban, and within the Portuguese possessions. Reaching Inhambane in November last, by sailing vessel, Mr. Wilcox explored the region, and while awaiting an answer from the governor-general at Mozambique to his request for permission to open a mission, he returned to Natal, where he arrived, December 3. Writing from Inhambane, November 22, he gives briefly the results of his observations in reference to the feasibility of establishing a mission at that place. It will be seen that he regards the opening as one of great promise. The following are the favoring circumstances:—

"(1) The number of inhabitants. I found villages of two or three hundred houses within an hour's walk of each other, besides kraals scattered between.

"(2) The convenience with which a large number of people can be reached. The villages lie, for the most part, on the Bay of Inhambane, which has a coast line of at least a hundred miles, and I do not

think it is too much to say that along this bay the population will average one hundred to the mile. Here, then, we have at least ten thousand people, the farthest of whom may be reached from a conveniently located station in three or four hours' time, with wind and tide favorable.

"(3) The cheapness with which a mission may be started here and carried on. One hundred dollars will build a small craft, which will answer every purpose. With this we can carry supplies directly from the ship to our station, and it will be always ready for service in visiting kraals. Labor and provisions are cheap and abundant. Almost everything grows here. I have seen under cultivation, oranges, lemons, limes, figs, and bananas. Pineapples grow wild everywhere. Sugar-cane, sweet potatoes, maize, rice, peanuts, cocoanuts, are produced abundantly.

"(4) A fourth great advantage is in the segregation of the people, and their agricultural habits. One great obstacle to the work among the Zulus is, that they live in small kraals, and do not stop long in one place. Among the Zulus, many of the children are kept employed in herding cattle, so that it is impossible to bring them all under any kind of instruction. But here I did not see one place where a village, or kraal, had been moved, as is so often seen in Natal. Here the villages are so large and compact that from one to five hundred people could be gathered together in five minutes. Their knowledge of agriculture is superior to that of the Zulus, consequently I think it would be easier to bring them up to the financial support of the gospel.

"Added to all this, I found an intense desire to learn to read books, 'like white folks.' That we were coming to teach them, it was beyond their capacity to comprehend; it was too good to be believed.

"Over against these favoring circumstances, there are some drawbacks.

"(1) We may not get the consent of the government. Even if we do this, we cannot hope that it will be very favorable to our mission. They have now an exorbitant tax upon immigration and emi-

gration. I had to pay \$1.87 for a passport to come here, and \$3.12 for one to leave. Suppose they should impose a special tax upon Protestant missionaries! We could only pay it, though it might be unwise to do so. Some of the Portuguese have told me that they would not stop for permission from the government; that the days of inquisition are passed, and any man can embrace what religion he likes. They say they want teachers, and as their government does not send out any, they will welcome any others. Nevertheless, we shall hardly be justified in going ahead without the permission of the government.

“(2) The language of these people is essentially different from Zulu, so that new books must be printed, and new translations must be made. Still, I think the language will be acquired very easily by one who has a knowledge of the Zulu, and it is a language that is spoken, perhaps, by as many people as use the Zulu language. From Umzila's clear down to Zululand, the Amatongas form the bulk of the population. Then I find that many speak a language which is between the Zulu and Amatongan, so that a knowledge of the Zulu will be almost indispensable.

“(3) Again, there is no observance of the Sabbath whatever among these people. It was as hard for me to get a congregation on Sunday, as it is among the Zulus on week-days.

“(4) The practice of smoking hemp is, I think, more common and carried to a greater excess among these people than among the Zulus. Intemperance prevails to a great extent; it will be the worst evil with which we shall have to contend. They make several kinds of intoxicating liquors. They even distil a brandy from the fruit *caju*. Then all the traders make it their chief business to sell rum and spirits to the natives, and after having done this, they complain that the natives are so lazy, and would rather lie around and drink than work.”

A FIELD THAT THE LORD HATH BLESSED.

MR. ROBBINS writes from Amanzimtote, December 18:—

“A few days ago, Brother Kilbon and myself visited Emputyeni, for the purpose of examining candidates for admission to church fellowship, and to make inquiries respecting the organization of a church, and the ordination of a native pastor. On our arrival, the teacher, with his wife and children, gave us a cordial greeting, and invited us to comfortable seats in their neat little wattle-daub cottage. The bell was rung immediately for the gathering of the people, and in a short time all the seats in the chapel were filled to overflowing, and some were sitting on the floor. As only a few of the *men* of the kraals round about the out-station were present, it seemed best to advise them to call together the others, and to talk over by themselves the matter of having a teacher placed among them. To this they assented, understanding that if they had a teacher they would be expected to do something towards his support, and that we wished to know how much they were willing to do. They then withdrew, and we proceeded to the examination of the candidates.

“Nineteen presented themselves. They were carefully questioned in regard to their knowledge of religious truth, their Christian experience, and their attitude towards heathen customs. With the answers of most of them we were highly pleased; yes, we were greatly rejoiced. They were prompt, decided, intelligent, hearty. No doubt these new disciples have been well taught, and they have listened well to their teacher. And the work of the Holy Spirit in their hearts was clearly manifested. For the sake of Christ they are willing to give up all the heathen customs disallowed by the missionaries, and some more. We found them total abstainers from all intoxicating drinks, including even their native beer, and they had ceased altogether from attending heathen weddings. They expressed great respect and affection for their teacher, and an earnest desire to be united as a church, with him for their pastor. Ngumbe, the teacher, is also strongly attached to his people, and willing to remain and labor with them should it be thought best. Preliminary

steps were taken for the calling of a council to form a church, and to ordain and install a pastor.

“In a letter written since our return, Ngumbe says the candidates for church membership have agreed to pay his salary, and give him \$15 per month, commencing December 1, 1882. I do not say this would be impossible, but it would be a very difficult thing for them to do. He also writes that one of the chief men living near him ‘has come to the station,’ by which he means, has expressed a desire to come out of heathenism and be a Christian. He is a polygamist, or no doubt he would have taken this stand before. Two of his wives threaten to leave him, and the third wishes to become a believer, and remain with her husband. The whole community seems to be greatly stirred, and the probability is that others will soon join this man and come out of heathenism into the light of the gospel. ‘Pray for us that the Lord would give us *trust* and *self-restraint* before them’—the people. Thus asks this native preacher, as he sees the old fortresses of the prince of darkness shaking, and one and another of the enemy coming over on the Lord’s side. And so say we; pray for him and for all our native preachers, that they may have trust and self-restraint before the people, and be strong in the Lord.”

West Central African Mission.

AFFAIRS AT BAILUNDA.

THE receipt of letters from Bailunda, of the date of November 27, was announced in the last *Herald*, but they came to hand too late for use in that issue. Aside from the specially favorable health report, which was referred to last month, it is gratifying to learn that the surroundings of the missionaries are now so much improved that they can live with due regard to comfort and health. During the absence of Dr. Nichols and Mr. Miller at the coast, the doctor’s house has been thoroughly repaired, and now all the houses having been rethatched are tolerably dry, even in the season of heavy rains. Each mission

family has started a garden, with fair prospect of securing a supply of vegetables, though in some cases the seeds taken in by Mr. Bagster proved to be too old. Another supply of seed was soon expected.

The work of the missionaries seems to be still misunderstood by some. Mr. Miller reports that while at the coast he was asked about the *gold mine* in Bailunda, which the people supposed the Americans were in search of. It was said that the Portuguese person who went to Bailunda, and was there supposed to be planning the establishment of a distillery, was really looking for this gold mine. The dull consciences and hearts of the natives cannot readily take in the idea of Christian love as a motive for the coming of so many men and women to Africa.

As to health, Mr. Stover’s report may be taken as covering the case. He writes:

“Let me say that I regard this as an exceedingly salubrious climate. You, perhaps, at the other end of the line, who do not know all the ins and outs, may have grave fears as to the healthfulness of Bailunda, from the experiences of the first comers. But we are the first who have been able to give it a fair test. Now that the houses are reasonably dry, Mr. and Mrs. Walter are perfectly well and Dr. and Mrs. Nichols are much better. *We* came in the proper season; have been perfectly protected against rains, and we have all *improved* in health.”

The work of the missionaries at this stage is, of course, very simple, and it is a hopeful sign that it is not interrupted by any striking incidents. Mr. Sanders writes:—

“We are now devoting our morning to the study of the language. Mr. Stover stays at home, looks over the words and expressions obtained on the day before by those who go to the villages. Also he studies the cognate languages, etc., and has been putting into shape the material that I had on hand. Mr. Fay and I go to the villages each day. At times it seems as if the bulk of the grammar is contained in what we already know. Then again it seems to be otherwise. I hope that by

persistent work we shall now be able to make substantial advance in our knowledge of this language.

"Mr. Fay and I took the long cross-cut saw over to Chilume, where we visit and study most, and cut them about fifteen stools, each stool being the section of a log. The young men were so pleased to get good stools that they determined that while they were about it they would get as good as possible, so they chose and cut down a tree over a foot in diameter. This made more work than we bargained for, but we were in for it and so would not back out. They fully appreciated our act, so we felt well repaid."

THE SLAVE-TRADE.—PORTUGUESE CLAIMS.

Dr. Nichols reports from Bailunda some things he learned while on his trip to the coast:—

"At Catumbella, I dined at the house of a Portuguese gentleman, at whose table sat the chief official of the district. Conversation turned upon the slave-trade, and some of the slave-owning guests spoke unreservedly of the matter. His Excel-

lency looked confused for a moment, doubtless remembering that, by Portuguese law, slavery is prohibited, and slave-holding made a felony in all these provinces. After exhibiting much restlessness for a while, he suddenly sprang up and left the table. In the midst of loud laughter, some one remarked: 'His *official* feelings are touched there.' This may go as an illustration of the regard in which these progressive people hold the law and its officers.

"I cannot describe in readable words the brutalities and abominations that my own eyes saw in this brief visit to Portuguese Africa. It is needless to say either that what I saw was but a drop in the bucket, or that the greatest evils of slavery are those inflicted by the master upon his servant. Even a slight disturbance of the balance of justice is the inevitable cause of countless ills,—let who can conceive the horrors following such a monstrous injustice as this! But God rules the world, and these are among the shadows to be dispersed by the Sun of Righteousness."

Gleanings from Letters.

H. T. Perry, Kara Hissar, Western Turkey.—The work among the women is the most interesting of all thus far. They come freely, if not regularly, to our Sunday service. Two prayer meetings each week are well attended: one in our own house and the other in another part of the city. In these meetings, and also in the houses, Mrs. Perry, aided by the Bible reader, finds the women, though exceedingly worldly and vain, easily reached, and ready to listen, as though for the first time in their lives, to the simple message of the Gospel. This part of the work seems to be gaining in influence and power every week.

C. H. Wheeler, Armenia College, Harpoot.—You will be glad to learn that the week of prayer is passing with evident tokens of good among the students.

Never has the religious condition of the college been so good as now. At a prayer meeting, last evening, which I was able to close only after two hours, some forty persons took a part, among whom was a talented young Armenian from Sivas, one who has hitherto stoutly resisted all evangelical influence. A companion of his seems to be a sincere Christian.

R. M. Cole, Erzingan, Eastern Turkey.—We are in the midst of the week of prayer and having very interesting meetings, as I shall report more fully soon. Last night seventeen took part, twelve of whom were new voices. God grant they may find new hearts! Opposition has quieted down pretty well, and our Sabbath congregation has come up from sixty to seventy-five, while in our daily gatherings in the evening now, we have fifty to sixty.

D. W. C. Jencks, Kobe, Japan.—The new year has opened encouragingly. Six men and five women united with the Kobe Church, by profession, on the first of January. All seem to be well instructed in the faith and confirmed in it. One had especial trials that day with a dissolute and

opposing husband, but bore it all with dignity and grace. The churches are now observing the week of prayer. More people are praying in Japan, as well as around the world, than ever before. May it be that greater out-pourings of the Holy Spirit may be granted than even Pentecost witnessed.

Notes from the Wide Field.

INDIA.

WILLIAM TAYLOR'S MISSION IN RELATION TO SELF-SUPPORT.—The claims of William Taylor's (Methodist) Mission in India for pre-eminence in the matter of self-support have been very pronounced, and many have thought that a new principle in missionary management had been discovered, or, if not this, at least an altogether new application of old principles. The question has been taken up by Rev. E. W. Parker, of the North India Conference, in an article published in the *Northern Christian Advocate*, in which the claim seems to be disposed of quite effectually. Mr. Parker affirms that the South India Conference, which is Mr. Taylor's field, embraces, with two or three exceptions, central places where Europeans and Eurasians reside, and that it is among these classes, and not among the pagans, that his work is carried on. "These Europeans and Eurasians were as a rule Protestants, who were, however, neglected by the chaplains of the government, and were in need of salvation. Brother Taylor's work was commenced and is mostly carried on among these Christian people, and the support of the work comes from them. They support their pastors. The work of the North India Conference was established among twenty millions of heathen who had never heard of the Gospel message, and where in most of the stations there were very few Europeans or Eurasians. Ours was a work for the heathen who regarded us as enemies, where no missions had ever been established; theirs was in the old fields and among nominal Christians who, in their neglected condition, gladly received ministers who would work for them." This would appear to be the case from the statement elsewhere made, that only two of Mr. Taylor's missionaries have acquired the native languages. With an English-speaking constituency familiar from birth, to some extent, with the nature and claims of the Gospel, it was to be expected that they would contribute much more largely than would the poorer heathen. Mr. Parker affirms that the *native* churches under Mr. Taylor's care are no more self-supporting than others. Nor do the missionaries apparently support themselves, as claimed. One case of this kind is mentioned, of whom the writer says: "He has a very regular income from friends, not heathen, who gladly give their charity money to him. Besides this he sends out annually all over India and to friends in America a most touching report, giving full particulars of all his work. In these ways he secures the means for carrying on his mission. It is misleading to call this self-support, or to say, 'He supports himself.' He is supported, and so is his work, by Christian friends of missions in India and America. The point is this: In our work and in the South India work the laborers among the heathen are supported by the church or by friends of the missions; we by an organized plan, they by an unorganized one. The laborers among Europeans in both Conferences are supported by these Europeans, and the native laborers, where there are native Christians, are supported partially or wholly by those Christians according to the number and circumstances of the people. The difference is simply in the manner of securing the

money." Other statements are made in this article which seem to effectually dispose of the special claims of this mission to pre-eminence in the matter of self-support.

FEMALE EDUCATION.—Mention was made in a recent *Herald* of what Dr. Bissell, of Ahmednagar, had written concerning a Brahman lady, Pandita Ramabai, who had been lecturing on female education in the cities and chief towns of Western India. Dr. Bissell spoke of this woman, whose remarkable powers were thus devoted to efforts for the relief and education of her sex, as almost a Christian in her faith. We find in the *Female Missionary Intelligencer* a report of the testimony given by this lady, who is called a Sanskritist, before an Education Commission in session at Poona which was taking evidence on the matter of female education. Here is the account she gave in her testimony concerning her own life:—

"I was born in Mangalore Zilla, in a forest named Gunga Mul, on a plateau of the Western Ghats, in April, 1858. My father, a learned Pundit and Sanskrit scholar, a native of the village of Mul Heranje, at the foot of said plateau, chose his residence in the forest above mentioned. My mother, having been taught by my father, was also very learned in Sanskrit; she taught me Sanskrit when I was only nine years of age. Though I was not formally taught Marathi, yet hearing my father and mother speak in it, and being in the habit of reading newspapers and books in that language, I acquired a correct knowledge of it. In this manner I acquired the knowledge of Karanese, Hindustani, and Bengali, while traveling about. From my earliest years I have always had a love for books. My father and mother did not do with me as others were in the habit of doing with their daughters, i.e. throw me away, (literally, 'throw me into the well of ignorance,') by giving me in marriage in infancy. In this matter my parents were both of one mind. I was with my parents till I attained the age of sixteen, when both died in 1874, within a month and a half of each other. After this my brother and I traveled about the country. We went to the Punjab, Rajputana, the Central Provinces, Assam, and Bengal, and other lands. We lectured in the large cities on Female Education; i.e. that before marriage girls should be instructed in Sanskrit and their vernacular, according to our Shastras. Afterwards my brother died. I was then alone in the world. I got married. On the 4th of February last, my husband was carried off with cholera, sixteen months after our marriage. My little daughter is now one year old. The above is a short account of my life. It will thus appear that my parents and brother being learned people, my husband also being M. A., LL. B., and a Vakil, I had many opportunities of forming an opinion on the subject of Female Education in the different parts of the country above mentioned. I am the child of a man who had to suffer a great deal on account of advocating Female Education, and had to discuss the subject amidst great opposition, as well as to carry out his own principles. My brother and I had, on this account, that is to say, on account of persecution for the cause of Female Education, to leave our home, and travel through distant lands, often in want and distress. We thus spent our time in advocating this cause according to the ancient Shastras. I consider it my duty, to the very end of my life, to maintain this cause, and to advocate the proper position of women in this land."

SUMMARIES OF PROTESTANT MISSIONS.

THE *Allgemeine Missions-Zeitschrift* for February, contains several tables of much interest and value relating to Protestant Missionary Societies and their work. In some remarks in connection with these tables, the editor, Dr. Warneck, who is everywhere recognized as one of the best authorities on missionary subjects, alludes to the difficulty of preparing such tables in a satisfactory way, owing to the diverse manner in which the societies make their reports. No one who has made any attempts of this kind can fail to appreciate the importance of uniformity in the items included in the statistical summaries of the various societies. But it is not an easy matter to secure such agree-

ment, and even if the same headings were adopted, the methods of the different societies, often the result of their divergent doctrinal views, would prevent uniformity of reports. For instance, were Dr. Warneck's wish fulfilled, that there be a standing heading "Baptized" in all tables, that column would not cover the same ground in all cases. Among Baptist Societies it would show only communicants; in other societies, communicants and their children; while in others still it would include almost all those whom Dr. Warneck would enumerate under his heading "Christen." Until there is closer agreement among Christians, in their views of the ordinance, we doubt whether the column of "baptized" will be of much value in *general* missionary statistics.

In a note to his table of American Missionary Societies, the editor refers to the table given in the *Missionary Herald*, of December last, (page 533), and thinks that in some cases we gave the number of communicants quite too high. This is true if the principle is adopted of not reckoning among foreign missions from the United States those which are conducted in other than *pagan* lands. The American Baptist and Methodist Episcopal Churches (North) have missions in Sweden, Norway, Germany, and France, and Dr. Warneck apparently excludes the communicants of these missions from his enumeration. This may be proper, but we cannot see why he reduces the communicants connected with the American Presbyterian Foreign Missions from 16,484, as in their report, to 8,500. That society has no missions in Protestant countries, and surely no one could exclude the "6,040 communicants" reported from Mexico. We think also that he has, on the principles he adopts, placed the communicants connected with the Methodist Episcopal missions quite too low. For in the Methodist Church probationers are communicants, and these together with the full members, reckoning only non-Protestant countries, amount to 12,815, instead of 8,500, as given by Dr. Warneck. But these are minor matters, and we are glad to present below the grand summaries given by Dr. Warneck. We have used the word "Adherents" for *Christen*, as better representing to Americans what is intended.

PROTESTANT MISSIONS.

LANDS.	Societies.	Missionaries.	Communicants.	Adherents.	Income in Dollars.
Great Britain	23	1,615	353,266	1,189,764	\$4,415,310
North America	22	701	109,617	312,530	2,305,750
Germany and Switzerland	11	520	67,062	178,783	583,050
Other European States	16	114	44,000	191,000	262,200
TOTAL	72	2,950	573,945	1,872,077	\$7,566,310

ADHERENTS IN MISSION FIELDS.

The total number of adherents connected with Protestant Missions among the heathen, Dr. Warneck makes to be 2,283,700, divided as follows:—

AMERICA.		ASIA.	
Greenland and Labrador	10,300	Indian Archipelago	150,000
North American Indians	130,000	India	500,000
West India	407,800	China	60,000
Central and South America	140,000	Japan	9,000
	688,100	Farther India	35,000
			754,000
AFRICA.		SOUTH SEAS.	
North Africa	1,500	Polynesia	220,000
West Africa	100,000	Micronesia	8,000
South Africa	190,000	Melanesia	15,000
East Africa	1,100	New Zealand	20,000
African Islands	285,000	Australia	1,000
	577,600		264,000
		Grand Total	2,283,700

CHINA.

THE *Chinese Recorder* says that, at a recent meeting of the Presbytery at Tang-chow, reports were received of the admission of 353 members during the year. A report also came from another source that, at the May meeting of the Presbytery at Amoy, five calls to native pastors were presented by churches, all of which were prepared to undertake the entire support of the men they were calling. Such a thing was never witnessed in China before; and few, perhaps, at home of those who have watched the mission at Amoy from its beginning, dared to hope that in their day such blessed results should be reached.

CANTON.—In December last two missionaries, Messrs. Noyes and Simmons, made an interesting missionary tour into the Kwangsi province, where they were for the greater part of the way kindly received. At Wu-chan they were stoned badly, and even at the time when a mandarin came on board their boat, on official business, the people at that place seemed angry that their official should confer with the foreigners. At another place, an official met them at the landing, and advised them that it would not be safe for them to go on shore. These disturbances are local, however, and as a rule China is open for Christian missionaries.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Revivals on Mission Fields.—That wherever the Gospel is known, there the Holy Spirit's presence may be manifest, making the message and the life of the messenger effective for the immediate enlightenment and conversion of multitudes; that all missionaries, all assistants, all converts, may have unquenchable desires kindled in their souls for the progress of Christ's Kingdom among them and around them. We would pour out our hearts that every mission station on the globe may be like the garden of the Lord; that the sunshine and showers of Heaven may descend upon the seed sown; that the in-gathering may be ample and speedy. We would beware of limiting the grace and might of the Holy One of Israel; we would cherish the belief that pentecostal scenes may be witnessed all over the world; we would cherish intense desires therefor, and offer fervent, effectual prayer therefor, keeping in mind the Divine promise, "I will pour out my Spirit upon all flesh." Let thanks be rendered that revivals are now enjoyed in different parts of the wide field; that in former days many such precious seasons have been enjoyed; that under such special visitations many a feeble beginning has issued in large and most blessed results; and that there is ample reason for asking that the Spirit of might may ere long turn the whole earth into paradise. "Awake! awake! put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."

See the letters on pages 138 and 142.

ARRIVAL.

The *Morning Star* arrived at Honolulu, January 25.

DEPARTURES.

February 24. From San Francisco, Miss Mary E. Gouldy, returning to Japan, and Miss Mary A. Doughaday, of Yonkers, N. Y., and Miss Frances Hooper, of Washington, D. C., who are to join the Japan Mission; also, on the same date, Mr. Charles R. Hagar, of California, who goes to Hong-kong, for the new mission of the American Board among Chinamen returning from America.

Fisherville, Rev. A. William Fiske, 10; Mrs. A. Harris, 5,	15 00	
Pittsfield, Cong. ch. and so.	28 44	43 44
Rockingham county.		
Derry, 1st Cong. ch. and so.	41 00	
Exeter, 2d Cong. ch. and so.	255 61	
Hampstead, Miss A. M. Howard,	5 00	
Northampton, Cong. ch. and so.	12 00	
——, A friend,	1 00	314 61
Stafford county.		
Durham, Cong. ch. and so.	60 00	
Sullivan county Aux. Society,		
Meriden, M. A. Bryant,	11 00	
Hazen's Mills, A friend,	5 00	
——, A friend,	3 00	
		644 69

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch.	63 94	
Rupert, Cong. ch. and so, with other dona., to const. GEORGE R. THOMP- SON, H. M.	20 00	83 94
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
McIndoes Falls, Cong. ch. and so.	20 00	
St. Johnsbury, Miss S. T. Crossman,	20 00	40 00
Chittenden county.		
Milton, B. F.	2 50	
Orange county.		
Bradford, Cong. ch. and so.	30 00	
Newbury, 1st Cong. ch. and so.	5 43	35 43
Orleans county.		
Westfield, Cong. ch. and so.	11 50	
Rutland county.		
Castleton, Mrs. H. E. Lincoln,	20 00	
Pittsford, Cong. ch. and so, 51; Mrs. A. W. Gorham, 10; D., 1,	62 00	82 00
Washington county Aux. So. G. W. Scott, Tr.		
Barre, A friend,	20 00	
Middlesex, Mrs. Mary P. Hubbard,	5 00	25 00
Windham county Aux. So. H. H. Thompson, Tr.		
Brattleboro', Centre Cong. ch., m. c., 12.83; H., 5,	17 83	
Grafton, Cong. ch. and so.	15 00	
Putney, Cong. ch. and so.	10 51	
Westminster West, Society of friends of morals and missions,	59 50	102 84
Windsor county.		
Springfield, Cong. ch. and so.	311 65	
		694 86

Legacies.—Jericho Centre, Ezra El-
liot, to const. A. B. SOMERS, H.
M., by Rev. L. H. Elliot, Adm'r,

125 00

819 86

MASSACHUSETTS.

Barnstable county.		
Sandwich, Cong. ch. and so.	71 34	
Truro, 1st Cong. ch. and so.	15 00	
Wellfleet, Cong. ch. and so.	35 00	121 34
Berkshire county.		
Hinsdale, Cong. ch. and so.	22 67	
Pittsfield, James H. Dunham, 50; Rev. S. B. Morley, 15,	65 00	
Sheffield, Cong. ch. and so.	6 25	93 92
Bristol county.		
Attleboro', 2d Cong. ch. and so.	13 00	
Berkley, H. S. Crane,	25	
Fall River, Central Cong. ch.	291 07	
Westport, Pacific Union ch.	19 67	323 99
Brookfield Ass'n. Wm. Hyde, Tr.		
Dana, Cong. ch. and so.	3 00	
Ware, A thank-offering,	50 00	53 00
Dukes and Nantucket counties.		
Edgartown, A friend,	1 00	
Essex county.		
Andover, Chapel ch., to const. J. T. PYKE, J. E. CULLITON, J. S. VOOR- HEES, and H. P. BEACH, H. M., 510.25; Rev. Francis H. Johnson, 150,	660 25	
Lawrence, Tower Hill ch., 24; do. A friend, for Mr. Christie's work, 6,	30 00	
North Andover, Cong. ch. and so.	50 00	740 25

Essex county, North.		
Amesbury and Salisbury, Un. Ev. ch.	4 31	
Bradford, A wish fulfilled,	50 00	
Haverhill, North ch., Mrs. A. B. Kimball,	5 00	
Ipswich, 1st Cong. ch. and so.	31 00	
Newburyport, Belleville ch. and so., 340.67; North ch. and so., 14.36,	355 03	445 34
Essex co., South. Conf. of Ch's. C. M. Richardson, Tr.		
Essex, Cong. ch. and so.	4 00	
Gloucester, "Knight,"	20 00	
Salem, A deceased friend,	45 00	
Wenham, Cong. ch. and so.	47 27	116 27
Franklin county Aux. So. Albert M. Gleason, Tr.		
Conway, Cong. ch., Mrs. Austin Rice,	20 00	
Greenfield, 2d Cong. Sab. sch., for Evangelistic work at Sholapur,	28 00	
New Salem, Cong. ch. and so.	10 03	
Shelburne Falls, Rev. Geo. A. Pel- ton,	2 00	
So. Deerfield, Cong. ch. and so.	12 58	
Sunderland, Cong. ch. and so., 60; Joel Burt, 5,	65 00	137 61
Hampden co. Aux. Society. Charles Marsh, Treas.		
Chicopee, 2d Cong. ch. and so.	39 71	
Monson, Cong. ch. and so., 28.81; Mrs. E. L. and Miss M. L. Co- burn, 20,	48 81	
Springfield, Memorial ch., 257; E. A. Thompson, 6,	263 00	
Westfield, Park-st. ch.	15 00	366 52
Hampshire county Aux. Society.		
Easthampton, 1st Cong. ch. and so.	81 27	
Florence, Cong. ch. and so.	23 23	
Hadley, Russell ch. and so.	34 45	
Northampton, 1st Cong. ch. and so., 370.06; Edwards Cong. ch., 135.67,	505 73	
Williamsburg, Cong. ch. and so.	60 00	704 68
Middlesex county.		
Cambridgeport, Pilgrim ch. and so.	216 47	
Chelmsford, C. C. Torrey,	5 00	
Concord, Trin. Cong. ch.	1 00	
Everett, Cong. ch. and so.	4 00	
Lowell, L. Kimball, 25; A thank offering, 10,	35 00	
Somerville, Broadway ch., to const. WM. P. HILL, H. M.	100 00	
Stonham, Cong. ch. and so.	29 08	
Waltham, Trin. Cong. ch.	61 71	
West Newton, Mary A. Stevens,	10 00	
Winchester, 1st Cong. ch., Interest on legacy of D. N. Skillings,	200 00	662 26
Middlesex Union.		
Fitchburg, Mrs. P. K. Fuller,	1 00	
Littleton, A friend,	50 00	
Townsend, Cong. ch. and so.	13 16	64 16
Norfolk county.		
Braintree, 1st Cong. ch. and so.	40 00	
Brookline, J. Lawrence,	10 00	
Foxboro', Cong. ch. and so.	37 00	87 00
Old Colony Auxiliary.		
Rochester, 1st Cong. ch. and so.	25 00	
Plymouth county.		
Campello, Sarah Packard,	28 00	
Plymouth, Ch. of the Pilgrimage,	95 90	
Scituate, Rev. Will C. Wood, for educat'n work in Shantung,	20 00	143 90
Suffolk county.		
Boston, Park-street ch., 453.15; Walnut-ave. ch., 301.72; Eliot ch., 284; Highland ch., 127; Shawmut ch., 100; Cent. ch. (Jamaica Plain), 100; Mt. Vernon ch., 50; E-st. ch., 6.70; Pilgrim ch., 6.58; Olivet ch., for Madura, 4; "February Cash," 200; D. H. Williams, 50; A., 5; A friend, for India, 4; C. B. C., 1; A friend, 1,	1,694 15	
Worcester county, North.		
Royalston, 2d Cong. ch. and so.	7 58	
Winchendon, Rev. J. P. Humphrey,	15 00	22 58
Worcester co. Central Ass'n. E. H. Sanford, Treas.		
Baldwinville, 1st Cong. ch. and so.	20 53	
Boylston, Cong. ch. and so.	1 00	

Worcester, Piedmont ch., 309.60;	
Mission Chapel ch., 6.26,	315 86—337 39
Otter River, C. B. White,	5 00
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	6,145 36
<i>Legacies.</i> —Boston, Artemas Simonds, by Alvan Simonds and Daniel Messenger, Trustees, 1,000 00	
Uxbridge, Willard Judson, by Jacob Taft, Exec'r, 1,000 00—2,000 00	
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	8,145 36

RHODE ISLAND.

Central Falls, Cong. ch. and so.	66 30
Kingston, Cong. ch. and so.	22 44
Newport, D. B. Fitts,	5 00
Phenix, Baptist ch.	1 40
Providence, Un. Cong. ch., 1,896.42;	
Anthony B. Arnold, 100,	1,996 42
Slatersville, Cong. ch. and so.	70 52—2,162 08

CONNECTICUT.

<i>Fairfield county.</i>	
Newtown, Cong. ch. and so.	5 00
Redding, Cong. ch. and so.	33 20
Sherman, Rev. E. P. Herrick,	1 00—39 20
<i>Hartford county.</i> E. W. Parsons, Tr. Berlin, J. W.	10 00
Canton, Wm. G. Hallock,	5 00
East Berlin, Mrs. B. G. Savage,	10 00
Unionville, 1st Cong. ch. and so.	27 98
Windsor Locks, A friend,	20 00—72 98
<i>Litchfield county.</i> G. C. Woodruff, Tr. E. Canaan, Cong. ch. and so.	8 80
Salisbury, Cong. ch. and so.	79 16
Thomaston, Cong. ch. and so.	30 10
Warren, 1st Cong. ch. and so.	16 00
Woodbury, North Cong. ch. and so.	42 25—176 31
<i>Middlesex co.</i> E. C. Hungerford, Tr. Hadlyme, Cong. ch. and so.	10 00
Killingworth, Cong. ch. and so.	23 70
West Brook, Cong. ch. and so.	12 10—45 80
<i>New Haven co.</i> F. T. Jarman, Agent. Meriden, Centre Cong. ch.	50 00
New Haven, 1st ch., m. c., 8.69;	
North ch., 281.75; do., m. c., 7.35,	297 79
North Madison, Cong. ch. and so.	17 00
Waterbury, 1st Cong. ch., 200; A friend, 10,	210 00
West Haven, Cong. ch. and so.	22 95
Woodbridge, Cong. ch. and so.	66 58—664 32
<i>New London county.</i> L. A. Hyde and L. C. Learned, Trs. Lebanon, Goshen Soc., to const. G. H. THOMAS, H. M.	100 00
Ledyard, Cong. ch. and so.	15 30
Mystic Bridge, Cong. ch. and so.	30 51
Norwich, 1st Cong. ch. and so.	18 06—163 87
<i>Tolland county.</i> E. C. Chapman, Tr. Coventry, Cong. ch. and so.	120 00
Rockville, 1st Cong. ch. and so., to const. Mrs. H. ADAMS, W. N. BAILEY, and G. L. McLEAN, H. M.	380 00
Tolland, Cong. ch. and so.	12 46
Vernon, A friend,	10 00—522 46
<i>Windham county.</i> Pomfret, 1st Cong. ch. and so., to const. F. G. SAWTELLE, H. M.	100 00
Tbompson, Cong. ch. and so.	7 00—107 00
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	1,791 94

NEW YORK.

Albany, 1st Cong. ch. and so.	244 21
Auburn, J. F. Hemenway,	5 00
Brooklyn, South Cong. ch., (of which 100 from C. H. Parsons, to const. Mrs. A. DEF. PARSONS, H. M.,)	311.92; Ch. of the Pilgrims, Miss E. J. Smith, 50; Bedford Cong. ch., as a memorial of "Baby Rem," to const. Rev. G. R. GARRETSON, H. M., 50; New England Cong. ch., 25,
Catskill, John Doane,	7 00
Champion, Cong. ch. and so.	2 40
Clarkson, M. I. C.	5 00
Homer, Cong. Sab. sch., for "Morning Star,"	10 00

Jefferson, Mrs. C. Nichols,	1 00
Miller's Place, Mt. Sinai Cong. ch.	23 00
New York, John T. Rockwell, 200; A friend, 4; O. F. Small, 1,	205 00
North Walton, Cong. ch. and so.	24 10
Oswego, 1st Cong. Sab. sch., for "Morning Star,"	2 92
Rouse's Point, A steward,	20 00
Stamford, Mrs. M. E. Richards,	5 00
Union Falls, F. E. Duncan,	10 00
Wadham's Mills, Cong. ch. and so.	4 49
Walton, In loving memory of Rev. Fayette Shipherd,	5 00
Warsaw, Cong. ch. and so.	24 76—1,035 80

PENNSYLVANIA.

Montrose, Edwin Lathrop,	5 00
Parsons, Welsh Cong. ch.	5 00
Philadelphia, Central ch., 349.05; A. L. H., 10; John Evans, 10; Mrs. Eliza H. Pratt, 15,	384 05
Pittsburgh, Rev. T. Edwards,	10 00
Plymouth, Welsh Cong. ch.	12 00
Scranton, W. R. Storrs,	35 00—451 05
<i>Legacies.</i> —Philadelphia, James Smith, by Frank P. Pendleton, Exec'r,	750 00
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	1,201 05

NEW JERSEY.

Belleville, Miss L. W. Wood,	10
Bound Brook, Cong. ch., 38.40; Cong. Sab. sch., for "Morning Star," 15,	53 40
Lakewood, Presb. ch.	18 20
Princeton, Frederic Vinton,	2 00—73 70

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 158.40; A. S. Davis, 50c.	158 90
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MARYLAND.

Baltimore, 1st Cong. ch. and so.	134 72
Frederick City, ———,	10 00—144 72

ALABAMA.

Talladega, Rev. Henry S. DeForest,	50 00
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VIRGINIA.

Hampton, A friend,	5 00
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NORTH CAROLINA.

New Berne, Mrs. A. S. Seymour, to const. JOHN B. SEYMOUR, H. M.	100 00
Wilmington, 1st Cong. ch.	8 46—108 46

TENNESSEE.

Springfield, M. L. Minott,	1 00
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FLORIDA.

Fernandina, A friend,	50 00
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OHIO.

Brighton, Cong. ch.	9 12
Cincinnati, Vine-st. ch.	302 34
Cleveland, Jennings-av. Cong. ch.	150 00
Delaware, Welsh Cong. ch.	14 91
Elyria, 1st Cong. ch.	411 76
Lindenville, L. H. Jones,	4 00
Mineral Ridge, Welsh Cong. ch.	5 00
Nelson, Cong. ch.	5 00
Paddy's Run, Cong. ch.	23 45
Painesville, Y. L. So. of 1st ch., (of wh. 350 from Mrs. R. Hitchcock,) for educat'n'l work in Japan, to const. G. M. FISHER and W. L. CHIDESTER, H. M.	390 00
Sheffield, Cong. ch.	17 00
Toledo, Central Cong. ch.	25 88—1,358 46

ILLINOIS.

Aurora, Cong. ch., to const. Rev. N. A. PRENTISS, H. M.	55 00
Chicago, 1st Cong. ch., 146.57; South Cong. ch., 96; N. E. ch., 62.55; Ply-	

mouth ch., m. c., 60.50; U. P. ch., m. c., 15.73; West-av. Chapel, 4,	385	35
Collinsville, Presb. ch.	5	00
Dixon, C. A. Davis,	5	00
Farmington, Cong. ch., with other dona- na., to const. J. S. SMITH, H. M.	65	37
Morrison, Cong. ch.	30	00
Normal, Cong. ch.	4	13
Oneida, Mrs. Charles L. Jones,	4	00
Paxton, A friend,	25	00
Plainfield, Cong. ch.	9	00
Rockford, 1st Cong. ch., add'l,	1	00
Roseville, L. C. Axtell,	228	90
Sheffield, A. W. Boyden,	100	00
Willmette, Cong. ch.	58	00
Legacies. —Chicago Mrs. H. B. Whit- tlesey, by W. H. Bradley, Exec'r,	110	00
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	1,085	75

MICHIGAN.

Alpena, 1st Cong. ch.	77	83
Bay City, 1st Cong. ch., 25.28; 1st Cong. Sab. sch. and Girls' Mission Band, for "Morning Star," 10,	35	28
Chelsea, 1st Cong. ch.	21	10
Clinton, Cong. ch., m. c.	4	40
Grand Blanc, Cong. ch.	5	40
Muskegon, Cong. ch.	30	00
Richland, Cong. ch.	19	00
Saline, Eli Benton, with other dona., to const. ERNEST C. HILL, H. M.	50	00
So. Frankfort, O. Blood,	20	00
Utica, A member of 1st ch.	10	00
Webster, Cong. ch.	11	50
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	284	51

WISCONSIN.

Black Earth, Cong. ch.	7	00
Genesee, Cong. ch.	14	04
Green Bay, 1st Pres. ch.	31	85
Menasha, Cong. ch.	60	00
Menomonic, Cong. ch.	5	22
Ripon, Rev. J. A. Towle,	20	00
River Falls, S. Wales,	10	00
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	148	11

IOWA.

Chester Centre, Cong. ch.	30	00
Clinton, 1st Cong. ch.	40	00
Grinnell, Cong. ch.	16	00
Harlan, Cong. Sab. sch., for "Morn- ing Star,"	8	23
Monticello, Henry D. Smith,	10	00
Sherill's Mount, S. Reuth,	1	00
Spaulding, "C."	2	50
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	107	73

MINNESOTA.

Audubon, Cong. ch.	3	45
Detroit, Cong. ch. and Sab. sch., for China,	5	00
Leech Lake, Henry J. King,	25	00
Minneapolis, Plymouth ch.	27	18
Shakopee, Pond family,	6	00
—, Friends,	200	00
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	266	63

KANSAS.

Burlington, Cong. ch.	15	00
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NEBRASKA.

Norfolk, Cong. ch.	6	23
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CALIFORNIA.

Santa Barbara, H. M. Van Winkle,	10	00
Woodland, Pescadero Pebbles, by Mrs. M. L. Merritt,	5	00
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	15	00

COLORADO.

Central City, S. H. W.	2	00
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CANADA.

Province of Ontario.		
Fuigal, T. Smith,	2	00
Valetta, Rev. John Logie,	10	00
Province of Quebec.		
Sherbrooke, Samuel F. Morey,	50	00
St. Andrews, Presb. ch.	10	00
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	60	00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, m. c. colls. at Umvoti, 34.37; Umzunduzi, 19.64; Adams, 42.89; Inanda, 26.41; Umtwalume, 27.55; Umzumbe, 31.09; Mapumulu, 12.58,	194	53
Wellington, Annie M. Wells,	15	00
Bulgaria, —, W. W.	209	53
China, Foochow, J. C. A. Wingate,	15	00
Scotland, Burnbrae, Thomas McNick- ing,	23	15
Syria, Sidon Church,	4	80
Switzerland, Vevey, Mrs. H. L. Olm- sted,	12	00
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	9	32
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	273	80

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.		
Miss Emma Carruth, Boston, <i>Treasurer.</i>		
For several missions, in part,	8,144	92

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	2,502	00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Woolwich, "Morning Glories," for Japan,	3	20
VERMONT.—Cabot, Cong. Sab. sch., 5; Guild- hall, Cong. Sab. sch., 2.44; Plantsville, Cong. Sab. sch., for school in Kioto, 15; Rutland, Cong. Sab. sch., 98.22,	120	66
MASSACHUSETTS.—Greenfield, 2d Cong. Sab. sch., for Boys' School, Cesarea, 35; Hadley, 1st Cong. Sab. sch., 15.62; Haverhill, 1st Cong. Sab. sch., add'l, 13; Leverett, 1st Cong. Sab. sch., 5; Newburyport, Belleville Mis- sion Band, for 3 students at Marsovan, 105; North Brookfield, Mrs. J. M., 1; Upton, 1st Cong. Sab. sch., primary department, 8.55,	183	17
CONNECTICUT.—Northford, Arthur Linsley, 50c.; No. Coventry, Cong. Sab. sch., 15.37; Pomfret, "Wide Awakes," for Elisha Roob, Aintab, 15; Salisbury, Cong. Sab. sch., for Training School at Kioto, 20; So. Coventry, Cong. Sab. sch. for Madura, 20; West Win- stead, Cong. Sab. sch., 50,	120	87
NEW YORK.—Brooklyn, Green-ave. Presb. ch., for school at Choonkosh, 12.50; Lock- port, 1st Cong. Sab. sch., to const. E. S. PARKER, H. M., 125; Oswego, 1st Cong. Sab. sch. for Erzroom, 9.49; Warsaw, Cong. Sab. sch., 33.13,	180	12
PENNSYLVANIA.—Cambridgeborough, Rev. William Grassie, for student in Armenia College,	2	00
OHIO.—Cuyahoga Falls, "Happy Workers," 10; Sullivan, Cong. Sab. sch., for Aman- zimtote, 5; West Farmington, Cong. Sab. sch., for Amanzimtote, 5.55;	20	55
ILLINOIS.—Payson, Cong. Sab. sch., for a scholar, Madura,	30	00
WISCONSIN.—Genesee, Cong. Sab. sch., 3.25; Milwaukee, Grand-ave. Sab. sch., 5; Water- town, Cong. Sab. sch., for scholar in Mardin, 7.50,	15	75
KANSAS.—Manhattan, 1st Cong. Sab. sch.	17	40
CALIFORNIA.—Oakland, 1st Cong. Sab. sch.	6	25
CANADA.—Hamilton, Cong. Sab. sch., in aid of Mr. Brooks' work,	10	00
JAPAN.—Osaka, The Taylor Boys' Miss'y so.	2	00
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	711	97

Donations received in February,	29,469	12
Special Offerings " " "	237	00
Legacies, " " "	2,985	00
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	32,691	12

Total from September 1, 1882, to Feb-
ruary 28, 1883: Donations, \$179,020.-
55; Legacies, \$40,165.90 = \$219,186.-
45.

FOR YOUNG PEOPLE.

MICRONESIANS PICKED UP AT SEA.

A STORY of remarkable interest, relating to certain Micronesian Islanders recently cast away at sea, comes to us by way of Japan. The facts are contained in a letter from Captain Slocum, of the American ship *Northern Light*, which reached Yokohama on the 15th of January last. The letter is printed in the *Japan Gazette*, of January 16, and tells the story so fully that we need add little to it except to speak of the Island of Apemama from which these waifs came.



A MICRONESIAN ISLANDER.

Apemama belongs to the Gilbert group, one of the three groups of islands in Micronesia where the American Board has missions. It is a low coral island on which ten years ago there was not a ray of Christian light. The people were degraded savages, naked and cruel. Seven years ago a native Christian teacher, placed on Apemama, reported that the people to the number of one hundred came to school; but the king, jealous lest any one should know more than himself, took an effective way of keeping at the head of the class, namely, by cutting off the

heads of those who proved to be better scholars than himself. The work went on, nevertheless, until 1880, when, on the 15th of August, a church of seventy-one members was formed. The next year the king put away thirty-three of his thirty-four wives, and there were said to be over two hundred inquirers on the island. Last July there were three hundred persons who had expressed their desire to unite with the church. This was the last news received from Apemama prior to the coming of this story of the waifs picked up by the *Northern Light*. We know nothing of this captain who writes this letter, save what the letter itself shows of his kindness and generosity. The testimony he gives of the Christian character of those whose lives he was so fortunate as to save is specially gratifying. Here is his letter:—

“It seems that, about the end of October last, twelve natives of Apemama Island (Gilbert group) left for an adjacent island of the same group. Overtaken by a storm and driven to leeward of their archipelago, they continued to be drifted about from north to south and east to west, at the scant mercy of a changing monsoon, till Sunday, the 10th of December, when the *Northern Light* picked up the surviving five, about six hundred miles from their island home. Seven of their number had in this time perished, the first to succumb being a woman. The supply of food the unfortunate waifs were possessed of was limited to a small quantity of dry pulverized banana; and their stock of water could not have exceeded more than six gallons, as their utensils would not have held more. A few bottles of cocoanut oil completed their stock of provisions.

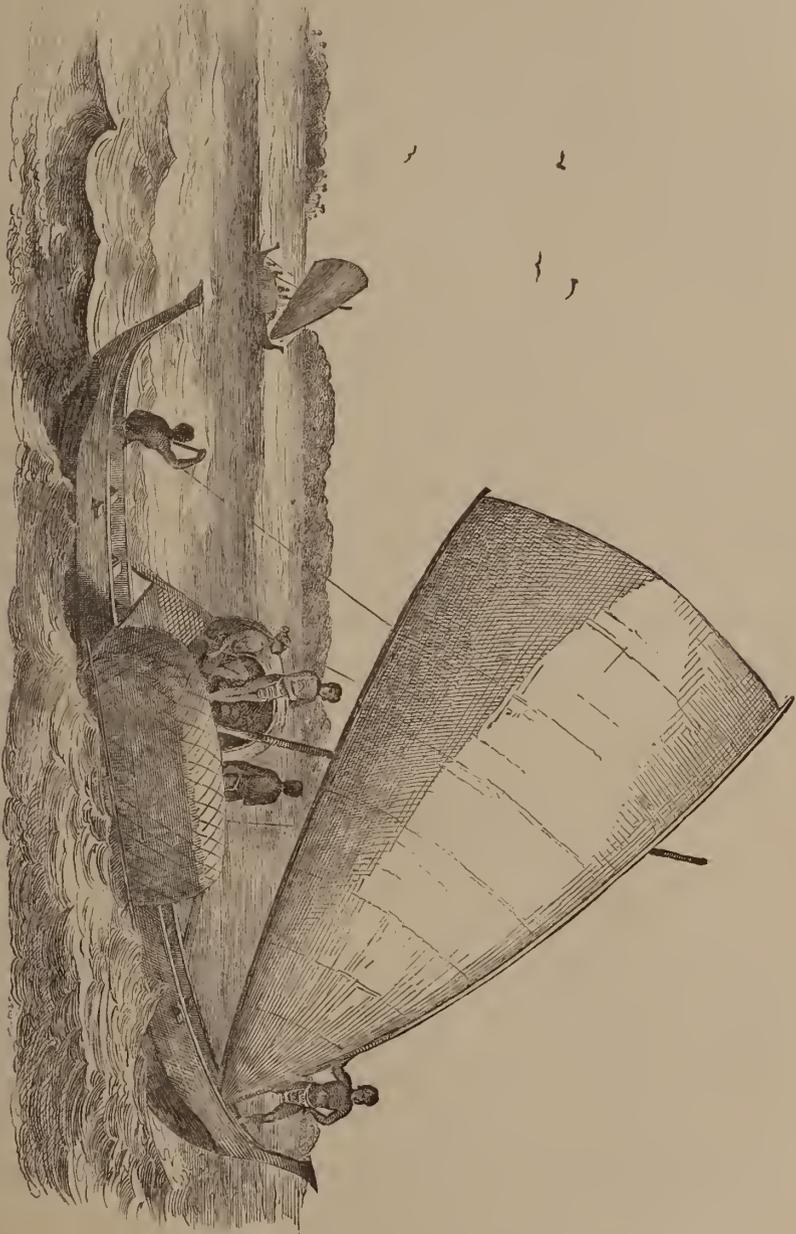
“Speaking of these people as natives of a South Sea island, I think, would not convey to the bulk of the Christian world a proper conception of the class of people, a few of whom we had been fortunate enough to rescue from inconceivable horrors. *A more devout band of Christians, I never met.* When first hauled out of their cheerless cockleshell, more dead than alive, and placed safely on board our comfortable ship, a man who appeared to be a leader gave thanks to the Almighty with becoming reverence. They then fell on the deck in token of submission to their friends from the white man’s world, of which they knew so little. Brandy and other stimulants were administered; warm tea seemed to agree very well with one or two, who refused brandy on the plea that they were Christians. They all smoked, however, and for the first time in my life, I thought that possibly there might be some virtue in tobacco. . . .

“Whaggie, the youngest of the three young men, now addressed me in very good English: ‘Captain, where ship bound?’ I informed him that we were bound for Japan. ‘Ship no stop at Apemama?’ To this query I replied it was possible we might touch at his island if winds prevailed from the west; and if we had easterly winds we should touch at Ponipete (Ponape); in any event they should be cared for as well as circumstances would permit. ‘Captain,’ said Whaggie, ‘I thank you.’

“The change in their fortune began to tell on these waifs of the sea, three of whom were young men whose physique and manly form could not be matched by any three men among our crew. The fourth was an elderly man, the husband of the surviving woman, and a brighter eye than twinkles in his old head it would be hard to find. It was he who refused brandy, repeating his only word of English, ‘Me missionary,’ pointing at himself and then upwards, and we readily com-

prehended his meaning. The poor old fellow seemed quite reconciled in the belief that his time was about up, when we were removing him into regular quar-

A MICRONESIAN CANOE.



ters along with the rest. Whaggie looked at him and shook his head saying, 'Tabu!' We laughed them out of this idea, and told them that among 'howrie' missionaries there was no 'tabu.' The old man did not at first place much faith

in what I said, but later on we became great friends. I never visited their quarters but he asked me by signs and gestures to sit down, invariably, too, alongside of his wife. What man could ask for greater mark of confidence? Many a worse looking woman, too, might be found; indeed her graceful figure, notwithstanding her middle age, might be envied by many a 'howrie' belle.

"About a week on board, and prospects looked like landing our protégés on their own island. We reached within forty-five miles, and I fully expected to make the land early next morning. On learning this the islanders set to rejoicing. I came on deck, as is my custom, in the middle watch, and found three young men, arm in arm, walking the decks, singing psalms. Our disappointment next day was great when we found, by observations, that we had struck the equatorial current, and had been set far to the westward. With a light easterly wind it was not practicable to pursue the course longer. The disappointment to them must have been very great; I feel conscience-smitten for having held out such high expectations, but it really looked like a sure thing to me at the time.

"Thence we shaped a course for Ebon Island which also lay in our track. We made it at night, — a dark, boisterous night, — and no time to be hovering about coral reefs in a heavy ship; so from this we took our departure for Baring's Island. Our island friends were in doubt if they would be kindly received by the inhabitants of this island; they were in doubt of its being inhabited by others than cannibals; and as night and stormy weather were again upon us, communication with the shore was cut off. I did not feel justified in simply giving them provisions and sending them off in their boat to an almost unknown island and perhaps extremely unkind people. They were evidently alarmed at the idea of being thus turned off, and I considered I had no more right to turn them adrift than I would have with people of any other nation, so thrown on our hospitality.

"Northeast trades now fairly opened out on us, and my mind was soon made up. Calling our visitors to me I acquainted them with what I thought best for all concerned. "Taiban" (Japan) was the word, and I assure you their faces at once brightened up and a load was taken off my mind.

"Next morning, as our ship fairly danced along toward Japan, Whaggie asked if I thought they should ever again see Apemama. I looked at their situation now in a new light, and determined that they shall see Apemama and friends again if my interest can bring this about. I made light of their fears and told them as best I could, that one of our many war-ships cruising the ocean would very likely carry them back, boat and all. Whaggie intimated that the King of Apemama, would be pleased enough to 'pay money, to give plenty *cobre*,' etc. Perhaps he would knight one into the bargain, who knows? My opportunity was probably lost by being met with foul currents; otherwise I might now be known as Sir P. G. or Lord Bukiroro instead of plain Pil Garlic; or, better still perhaps, as 'Governor of an Island.'

"We arrived safely in Yokohama, on the 15th of January, with our strange passengers on board. What shall we do with them?"

We are glad to add to this interesting letter the fact, reported by Dr. Loomis of Yokohama, that residents in Japan were so much pleased with the account of these waifs, that they at once raised \$500 to send them home. We have since heard of their arrival at San Francisco.

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Missionary Herald

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