

Division I.....

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# THE MISSIONARY HERALD

FEBRUARY, 1885.

VOLUME LXXXI.

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THE  
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GOOD NEWS FROM WEST AFRICA. — A brief postscript to a letter from Mr. Walter, written November 11, as the steamer was leaving Benguela for Lisbon, says that Mr. F. S. Arnot had just arrived at the coast, and reported that Mr. and Mrs. Sanders were *at Bailundu*, occupying Mr. Walter's old house, and that inasmuch as *the king and people wanted them to stay* they would not go to Bihé at present, as they had expected to do. We trust this good news will be confirmed, for though it is greatly to be desired that Bihé be occupied, yet the return to Bailundu, with the approval of King Kwikwi, is of first importance. We recognize it as an answer to the many special prayers offered for this mission that the clouds which surrounded it have broken so soon.

It will be seen from the acknowledgments of donations for the construction of the *Morning Star* that the amount received up to January 1 was \$46,292.45. All praise be to Him who has put it into the hearts of those who are young in years, or in their sympathies, to give so liberally. It is more than one thousand dollars above the sum asked for one year ago. The bills for the construction and furnishing of the vessel amount to \$41,273.19, but there are other items properly included in her cost, such as the expenses of Captain Bray, while speaking for this object, the preparation and sending out of certificates, and the expense of delivering the vessel at the Sandwich Islands, where her strictly missionary work will begin. The total of these expenditures cannot, of course, be determined until after the arrival of the *Star* at Honolulu. Whatever balance remains, together with such sums as may hereafter be received for shares in the vessel, will be held and used for necessary repairs. The thoughts and efforts of all the children may now be directed to the support of their *Morning Star* Mission, including the expenses of the vessel, — an enterprise specially suited for them and closely connected with the good ship they have built. Already they have taken hold of this new work with remarkable interest, and we trust that the enthusiasm will extend to all our Sabbath-schools.

At last the large colored lithograph of the *Morning Star* (on paper 20x24 inches) is ready for distribution, and a copy will be sent, in stiff roller, postpaid, to all applicants forwarding fifty cents. There are two forms: one simply the picture with its title, and the other having below the title a certificate, in blank, which may be filled out with the name of the Sabbath-school or person, and the amount contributed for the building of the vessel. The certificate form will be sent unless the other one is specially requested by applicants. This picture will be a most suitable and beautiful adornment for the walls of any chapel or Sabbath-school room. With each copy sent out will be enclosed a "Second Sequel to the Story of the *Morning Star*," giving an account of the fourth vessel bearing the name.

THE Rev. Dr. Ward, of the *Independent*, on his way to undertake explorations in Ancient Chaldea, was a welcome guest at the mission stations of the American Board in Central Turkey, and he sends to the *Independent* an article respecting Aleppo and the wide opening there for missionary labor. He sees, as every one who steps foot upon missionary ground must see, the breadth of the work which is to be done, and the imperative call for helpers. We wish our young men would weigh well the following impressive words of Dr. Ward: "The place of power and influence for a young minister now, one with brains and without crotchets, is in the mission field. The young man who goes this year to Aleppo may hope to see the day when even the Turks will flock by thousands to the Christian church. Now it is only the Armenians who accept Protestantism, but the Moslems will be coming soon, and when they come, they will come in floods. It will be Protestant Christianity and not that of the Armenian, or of the Roman church, which they will accept. Who will be on hand to gather that harvest?"

It is a gratification to find in the December number of the *English Church Missionary Intelligencer* ten pages devoted to an able review of the "Ely Volume," from the pen of Robert N. Cust, Esq., well-known for his attainments in many directions, and especially by his volumes on the languages of India and Africa. The commendations bestowed upon the volume are many and hearty, while the work of other missionary societies in the advancement of science and human welfare is specially referred to. The "Ely Volume" has, in various quarters, been criticized because it did not give a comprehensive view of the service rendered by *all* the missions of the world in behalf of science and commerce. The fact is overlooked that Mr. Ely provided the means for the preparation of this work for the express purpose of setting forth "the contributions of the missionaries of the American Board of Commissioners for Foreign Missions to the cause of science." Mr. Cust is undoubtedly right in saying that "a similar volume might be compiled of the incidental contributions to science and the well-being of the human race of the missionaries of every missionary society," and we heartily wish that in each society some Mr. Ely might arise to provide for such presentation of its work. When something like this is done, a *conspectus* will be possible. The "Ely Volume" makes no claim to be such a work.

FOUR MONTHS. — Receipts for the first four months of our financial year are \$24,000 less than those for the corresponding period last year. Will pastors please emphasize the call for a decided advance in contributions during the coming months? Urgent requests from nearly all our missions, amounting to several thousand dollars, have been postponed by the Prudential Committee, until word should come to us from the churches whether or no a generous increase in donations will warrant the necessary appropriations. Thus far the reply is an emphatic negative. Shall it so continue?

WE are glad to see that the American minister at Berlin took high ground before the Congo Conference, in reference to the neutrality of the Congo territory in time of war. He proposed that the signatory powers should agree that, in all conflicts which may arise, this territory shall be neutral, and that articles contraband of war shall not be supplied to belligerents. The French ambassador ridiculed these sentiments about the horrors of war, and the feasibility of arbitration, and declared that the world is not yet ripe for the proposed era of peace, and that his nation would not be a party to any such impracticable compact. We rejoice that the representative of our country appeared as the defender of the Christian method of settling international disputes. The English minister has also distinguished himself by his efforts to secure the total abolition of slavery within these regions, and the absolute exclusion of ardent spirits. Surely the world moves.

It is seldom that the *Missionary Herald* feels warranted in taking space for an article of such length as that by Dr. Laurie, on another page, and we have been obliged to add to our usual number of pages in order to give the paper entire. The historical question which is here discussed is one of much interest. It is simple justice that the work done by a missionary of the American Board, which had such far-reaching results in the settlement of a large section of our country in the Northwest, should be understood. Dr. Laurie has clearly shown that Dr. Whitman is entitled to the grateful remembrance of our nation for his successful efforts in practically securing to the United States a large and valuable portion of its present territory.

THE fellowship of Home and Foreign Missions is illustrated in the following extract from a letter just received from the pastor of a recently formed Home Missionary Church in Michigan: "I hope to send you soon the names of ten new subscribers to the *Herald*, and also the first missionary offering of this little Home Missionary Church, organized with sixteen members in March. I came here September 18. Rev. W. W. Curtis, of Japan, was with us last Sabbath, and spoke both morning and evening, and collections were taken for foreign missions. The amount was \$24.25, part of which will probably come to you through the Woman's Missionary Society recently organized in our church. The amount will be increased to \$30. Thus the first offering of this Home Missionary Church is for foreign missions. The Sunday-school may do something for the *Morning Star*. We hope to raise \$100 for the Home Society, as half of my salary is pledged by that Society."

WE are sorry to refer again to the disturbing element introduced among the Protestant communities in Turkey by the action of Campbellite Baptists from this country. A letter from Mr. Perry in the last *Missionary Herald* refers to the serious trouble that had arisen from this source at Sivas. A native pastor of one of the evangelical churches in the interior of Turkey, writing not to the Missionary House but to a friend in this country, protests strongly against this interference with the evangelical work. He says to this friend: "Cholera is not a serious thing in India, but it is otherwise when it comes to Europe. If we cannot manage this soon, it will be too late. I imagine your missionaries do not write much in this respect. They do not wish, perhaps, to hurt the feelings of those men who are missionaries of other denominations. You know we baptize (immerse) those men who are very anxious to be baptized, and what necessity is there to proselyte from us and make divisions? Here the people connected with the new movement are entirely from our congregation, except two or three. These men are dividing congregations of thirty families into two or three. If *we* do not gain our nation, *they* never will, for their auditors and converts are all from our communities, and are those who either have been dismissed or are very weak in confession. Be sure it is better not to have in our nation any missionaries than to have such scandalous work as we have at present. The old Armenians are very glad for these things when they see Protestants proselyting among themselves and leaving them the large body." These sentences from this native evangelical pastor indicate the feeling existing among those steadfast Protestants, who have long been trying to set up in Turkey the standard of a pure and evangelical church. They are sorely tried and hindered in their work by this divisive movement. From many sources we learn that the efforts of these intruders are directed almost wholly to the winning over to their practice those who are already Protestants. It is one of the saddest illustrations of wrong-doing under the pretence of serving Christ.

THE demand for labor in the Sandwich Islands to cultivate the profitable sugar plantations has not been satisfactorily met by the supplies that have been secured from the South Sea Islands. It appears that a supply is now sought from Japan, and with a prospect of success. A Japanese paper gives an outline of a scheme of emigration to the Sandwich Islands, in accordance with which one thousand emigrants are to be engaged as a beginning. Married men, from twenty to forty years of age, are preferred, the Hawaiian government agreeing to provide comfortable dwellings, with a monthly allowance for food of \$6 for each man, \$4 for his wife, and \$1 for each child. These are to be taken free to Hawaii, and are to engage in agricultural pursuits for three years, each man receiving \$9 per month as his wages. If the scheme succeeds, Hawaii will receive a better class of population, and one more accessible by Christian teachers, than she has heretofore obtained. This will also put a stop to the drain which the "labor ships" have made upon the thinly populated islands of the Southern Seas. Another industry seems to be open for the Sandwich Islands, since a silk merchant of Japan, finding the soil and climate fit for silkworm-rearing, has removed to the islands, taking with him twelve silkworm-rearers.

A MISSIONARY in Japan, in a personal letter, gives a list of books which he found in the library of a pastor of a country church in that empire. The library contained various commentaries in English, and some of the standard works on theology, besides the following books: Haven's "Mental Philosophy," Jowett's "Plato," Dawson's "Nature and the Bible," McCosh's volumes on "Divine Government," "Intuitions," "Typical Forms," etc., Fisher's "Beginnings of Christianity," Draper's "Intellectual Development of Europe," Dorner's "Person of Christ," Woolsey's "Political Science," Beeton's "Dictionary of Geography," Thalheimer's and Taylor's "Manuals of History," Archbishop Thompson's "Outline of the Laws of Thought," Spencer's "Synthetic Philosophy," Montesquieu's "Spirit of Laws," Schaff's "Church History," Weiss's "New Testament Theology," H. B. Smith's "Theology," Kant, Guyot's "Creation," Peabody's "Christianity and Science," Brace's "Gesta Christi," etc. These books are not merely owned but studied, and the pastor is one of the most faithful and successful evangelists in Japan. Men who have such appetities must have the right kind of food and enough of it. This list of books has a lesson as to the men and the supplies now needed for Japan.

IT is not easy for Americans to understand what a stumbling-block it is in the minds of the natives in China, and especially in India, that Christianity is the religion of foreign and, in their view, of oppressive powers. It ought not to be thought strange, so long as India chafes under English rule, that the Hindus should look with disfavor upon the religious faith of England. French missionaries may expect to find it uphill work in China for a generation to come. Rev. O. H. Gulick, in a plea for the enlargement of Christian work in Japan, dwells with much force on the fact that "Christianity in Japan is not weighted with the heavy disadvantage of being the religion of a foreign ruling or invading class." And he well adds: "The form of Christianity which claims no allegiance to a foreign religious chief is, to-day, practically welcomed by the rulers of Japan as the religion which will promote the intelligence, the virtue, and the happiness of their people."

THE watchfulness of Turkish officials is seen in the fact that the Turkish Hymn Book, recently published by our mission in Constantinople, has been compelled to entirely change the translation of many of the hymns, so as to exclude all terms relating to "war," and "victory," and "crowns." So simple a hymn as the one beginning "My soul, be on thy guard," has been mutilated because some of its emblems are of a military character, which, in the eyes of the Moslem censor, suggest resistance to the government.

ON the twenty-first of October last, the church at Imabari, Japan, celebrated its fifth anniversary, with a membership of 376. The church, from the beginning, has been entirely self-supporting, has a good house of worship paid for, and with its efficient pastor is doing a missionary work in the region round about, the like of which it would be difficult to match in any church at home or abroad.

## THE INNER LIFE OF TITUS COAN.

THE memorial volume of Rev. Titus Coan, recently prepared by his widow, Mrs. Lydia B. Coan, affords a much better opportunity of understanding the full worth and power of this remarkable man than that given us by his autobiographical sketch entitled "Life in Hawaii." His own book told us of what he saw and did; this tells us of what he was. Chiefly by extracts from his correspondence through a long series of years, in which he expressed freely and confidentially to personal friends the thoughts of his heart, there is revealed to us the hidden life of this man of God. Many admirers of David Livingstone, familiar with all his publications, some of which seem to bring one into close contact with the man, yet felt that they had a wholly new revelation as to his greatness and worth when his "Personal Life," by Dr. Blakie, was published. We think a similar experience awaits all who read this memorial volume of Titus Coan. They will learn that he whom they honored as a genial and courteous gentlemen, and as a faithful and laborious pastor, whose long ministry was greatly blessed in the conversion of souls, was better and greater than they thought; and, what is more, they will learn the source of his strength and the secret of his success. We have been so impressed with the deep Christian thought and feeling which find expression in these letters of Mr. Coan that we propose to bring together under different heads a few selections which may serve to indicate the chief characteristics of his spiritual life.

That *love to Christ* was the spring of his activities is shown in certain letters written *before* he entered upon missionary labors. "Lord send me *where* thou wilt, only go with me; lay on me *what* thou wilt, only sustain me. Cut any cord but the one which binds me to thy cause, to thy heart." . . . "Oh, He sometimes shines upon my ravished soul. I can't sacrifice, I can't *suffer* anything in his service. I can never make myself poor or sorrowful while laboring for him." It was in later years that he wrote: "I believe in God, in his *presence*, his wisdom, power, and love; and I believe that he manifests his love and goodness, not by encouraging hermits and anchorites and self-inflicted penances, but in granting us food and raiment and shelter and the sweet joys of domestic life. He is a *personal friend*, and not an infinite and incomprehensible abstraction." . . . "Is there not sometimes an unuttered pleasure, a holy triumph of soul, in denying ourselves, in taking the cross and in following our Redeemer in his works of mercy on earth?"

Mr. Coan's *love for humanity* finds expression in the following sentences: "Earth is full of charms, as also of sins and sorrows. To me its beauties are often ravishing. All along the track of life I have trodden I see sparkling gems—and even roughness and pains and dark glades, once passed, now hold a wild enchantment in my soul. But it is *humanity* I have loved." . . . "When I look in at the great and effectual doors opened in Africa, India, Turkey, China, and Japan, my heart yearns to go forth again to the heathen, and, if it might be, to spend another life in laboring to win them to the love of Christ." In writing of the Marquesas Islands, after alluding to the sublime scenery and the magnificent trees, he says: "There is one object of the deepest interest there, and that is *man*—man in ruins."

Closely allied to this love for humanity in general was *love for his own work*. Before the great ingathering at Hilo, in 1837, he wrote to a sister: "Could the dearest friend I have on earth see the wretched and forlorn condition of the dying thousands around me, he could never wish to call me from my work of leading them to the lamb of God, while one particle of the love of Jesus burnt in his bosom. I have never had any misgivings as to my duty to labor and die for this people. I could not leave them without violating the most solemn convictions of conscience. I would not exchange my humble toil among them for the throne of England." In 1857 he wrote: "You need not ask if I love the natives. To me they seem like brothers, sisters, sons, daughters, *friends*. Twenty times, perhaps, since we have sojourned here, I have dreamed of being in America, looking and longing for a vessel to take me to my dear islet and my loved flock, and in waking from such anxious dreams my soul was filled with joy and thankful praise to find myself here in my Eden and with my people." When, in 1869, it was proposed that he should visit his native land, he wrote: "Oh, this going to the United States! it is a constant trouble to me. It seems like breaking up life. How to leave my people, and what to say and do if we go, are great questions for a small man." After forty years of labor, he says: "My health is good, and work supports it. I should die of rust, had I nothing to do. I desire, if the Lord will, to work up to the grave, and then rest. I should lose my life, were I too anxious to save it."

Another notable characteristic of Mr. Coan's, revealed in his letters, was *abounding hopefulness*. He believed that the earth is the Lord's, and that his servants should rejoice in their King. He records the fact that the last Sabbath in February, 1882, was the first time, during almost forty-seven years of service at Hilo, that his health would not allow him to meet his people in the house of God. The way he preserved his vigor is revealed in a letter addressed to his son: "What men need more than long vacations is regular daily alternations of business and relaxation. I do not like to see a horse worn down to skin and bones by excessive and continuous labor, and then sent out to graze for six months. With good food and considerate care the animal may perform a reasonable amount of labor daily and keep in good flesh and spirits. The same law applies to man. But the world is greatly in the wrong in its inhumanity to man and its cruelty to beasts. With proper regard to the laws of life, a man may live eighty years and perform an immense amount of labor without sickness or mental gloom." His own case is a striking illustration of the truth of this statement.

One of the most remarkable letters in the volume is that written by Mr. Coan to his children on his eightieth birthday. It sounds like a pean of victory, and its keynote is joy in the Lord. We can give but an extract: "I am this day fourscore years old. God gave me a happy childhood, a cheerful youth, a vigorous manhood, and now a calm old age. My health is good, my spirits buoyant, and my heart happy in the companion of my choice. My faith is firm, my hope anchored, and my love for you all is deathless as the soul. My experiences have been varied, and I look back upon my life as marked with many mistakes, numerous sins, and much unworthiness. But I also adore the grace of God in his pardoning love, and humbly trust that the blood of Jesus

Christ, his Son, will cleanse me from all sin. I am not ashamed of the gospel of Christ, for it *is* the power of God to the salvation of every true believer. I love the law of God, for it is *perfect*—perfect in holiness, in justice, and in love. I love the Bible, for it is a light unto my feet and a lamp to my path. And I now confess, with thanks to my ever blessed Lord and Saviour, that I chose the service of Christ *freely, deliberately,* and intelligently; and since the day when I avouched the Lord Jehovah to be my God and Saviour, I have never seen the hour or the moment when I regretted this act, or wished to return to ‘the beggarly elements of the world.’ . . . And my heart is still young, and in sweet sympathy with all the radiant beauties of nature, and in harmony with the diapason of the illimitable universe. I am not old, I can not be old, for I am in early childhood—in the first dawn of being—and I am now studying the alphabet of immortality. Ah, the illimitable, the immeasurable, the INFINITE, that spreads around and rises above me, without horizon and without zenith!”

There is one theme, deeper and higher than any yet referred to, on which these letters bring striking testimony, namely, *the indwelling power of the Holy Spirit.* Mr. Coan had an experience in this matter, especially during those years when his preaching was so remarkably blessed in the awakening and conversion of souls, which corresponds to the experience of many whom God has honored as his ministers. Before he went out as missionary Mr. Coan wrote to his nearest friend: “You must pray till you feel the power of the Holy Ghost in your soul. Don’t let covetousness of time lead you to rob God. If you do, you will rob yourself, you will rob the church, and a perishing world. I find it so with me. If I do not wrestle at the throne of grace until I receive a blessing, my soul famishes. Oh! I cannot live without God.” Five years later, when preaching to the crowds at Hilo, who listened as for their lives, he says that “the Holy Ghost fell on them.” “I call it the power of God unto salvation, for I felt it in my soul before it fell upon my congregation. And it fell upon them under the most bold and searching and simple truth which I could present to their minds, and as the most unequivocal answer to prayer.” When a year or two before his death Mr. Coan was reviewing the scenes of his early ministry, he wrote to a friend: “It is only when the powers of the world to come rest upon us that we have any power to win souls or to draw sinners to a near view of the cross of Christ. It is then that the Spirit makes intercession for us with groanings that cannot be uttered. . . . When my mouth was opened to speak of the love of God in Christ I felt that the very chords of my heart were wrapped around my hearers, and that some inward power was helping me to draw them in, as the fisherman feels when drawing in his net filled with fishes. In these days and years, I never rose to address a native audience without feeling an assurance that a Divine power rested upon me, and that death and hell could not withstand the Word of God, but that it was ‘the sword of the Spirit, quick and powerful.’”

Such testimony to the “baptism of the Spirit,” and the “endowment with power,” is worthy of deep and prayerful consideration. May God greatly multiply the number of such ministers and missionaries who, in addition to all other gifts and graces, shall have received the gift of the Holy Ghost!

## A PLEA FROM JAPAN.

WE give below extracts from a letter addressed to the Rev. Mr. Neesima, by certain young men, graduates of the Kioto Training School, and now instructors in that institution, urging him while in the United States to press upon the attention of our people the claims of Japan at this present crisis of its history. The letter, which is quite too long to be given entire in our pages, dwells upon the wonderful transformation now going on in Japan, and affirms that the nation, though so old, is intellectually and spiritually like a young man just entering the world, whose whole future will probably be determined by the stand he first takes. The letter pleads for Christian educational institutions of a high order, so that the active young minds in Japan shall be able to satisfy their best ambition for training under the leadership of Christian teachers. It is asserted that at present the most advanced instruction within the empire is almost entirely materialistic and atheistic in its spirit, and that these higher institutions pay no attention to the morals of the students. From this striking appeal we give, *verbatim et literatim*, two extracts: one relating to the changes taking place in Japan, and the other to the need of an educated ministry. It is proper to add that the Prudential Committee has already taken action looking toward an increase in the efficiency of the Kioto Training School, for which this letter specially pleads.

“In the very act of naming America our hearts become filled with the feelings of gratitude: for it was America that first showed us what civilization is, what freedom is, what we were doing till now, and what we shall do hereafter; and above all it was America that first taught us Christianity. Of course we value much the material civilization, but the spiritual more. The signs of the times show that there lies hid a tremendous power in our Christian work, which will not take a long time to show itself in its fullest activity. When that time will come, we shall be independent, self-supporting, and be able to organize many Christian institutions on our native foundation. This time will come sooner or later; but it is not yet come. America has made a beginning here, and we beg her to continue. The bud is ready to blow, and if the sun's mild influence continues to act, it will surely blossom into a perfect flower, blooming in its splendid colors. Therefore we appeal to her sympathy; because we are yet too weak in our means, and many things pressing and necessary are left untouched, and some things already touched upon are left incomplete.

“Our Japan is a new country. The old institutions and ancient customs are fast dying out. We live emphatically in a period of changes. The only thing permanent is the natural scenery around, while in all other things change seems to be the only predominant element. Buddhism is gone. Confucianism has lost its power. The temples are left in their former grandeur; but they have very few worshipers, and those very few worshipers consist only of old men and old women belonging to the lowest classes. This is sufficient to show the impotent state of the once great religion of Buddha. Confucianism, which was for so long a time the highest authority in all the regulations of society, is

now studied only for the sake of literature. The old religions thus all gone, what is now coming to take their place?

“This is a momentous question, and he who has any interest in Japan should know its answer. We know what must take their place, and we rejoice. But we also know what is taking their place, and we are saddened. Change in politics and science has changed also our religious thoughts. The old men being habituated to their religious customs, still keep them tenaciously. Those who are most affected by it and suffer the greatest are the young men. To their minds, Buddha is no longer a god; Confucius is only a man, after all. Materialism in its grossest form, atheism in its absolute sense — this, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. All those views of science, different as compared with each other, but one in their object of attacking Christianity, are well known here and are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and development of the world and its many inhabitants by the spontaneous activity of matter, are as firmly believed as in the circles of their originators. In Western countries, there are men of high authority in science who yet are the humble believers of the word of God; but we have none here. The young men admit that Christianity is ‘good,’ and, as far as the present society of men is concerned, it may be a necessity; yet their proud contempt of it as being fit only for the ignorant people is not very different from the attitude of some of the scientists in the West from whose works they have got their notions. They have absolutely no religion, and we know, to have none is a state more lamentable than to believe in the basest form of superstition. Then what shall we do to save them and through them, our Japan? We think we see only one way left open to us, which if not followed, will leave all other things undone. This is to organize Christian institutions for their education.”

#### AN EDUCATED MINISTRY.

“It may be a thing next to impossibility to turn every student into a minister of the gospel; and if this be possible, it may not be the wisest course to take. Some will become educators, some philosophers, some statesmen, and some scientists. But it is our great hope that, whether they become statesmen and sit in our future parliament, having in their hands the destiny of thirty-five millions, or specialists in science and work day and night for the material advancement of the country, their supreme object should be the same — the glory of God, and salvation of their fellow-men.

“The state of our land is entirely different from that of old countries, where Christianity has existed for a long time, and where Christian statesmen and Christian scientists can lay the burden of Christian work upon the shoulders of philosophers, theologians, pastors, and evangelists. We have got a new religion, and its votaries are few. Every Christian statesman must work for Christianity, and every Christian scientist must investigate for Christianity.

“All these things are very important, but there is one thing claiming to be of more weight, which we have left intentionally unspoken of till now. This is the necessity and importance of the educated ministry. It is very true that the

most difficult part of the preparation of the ministers of the gospel consists in heart-culture, in getting more faith, more love. This got, we still feel the great importance of the liberal education for them. They are attacked from the outside, and looked to as their guides by the congregations in times of difficulty. They ought to be able to speak upon all those views of science which touch upon religion, and if necessary to confute the arguments of the atheists. Let them hold a position honorable, so as to be able the more to accommodate themselves to the feelings and thoughts of those among whom they work. It is their lot that they are despised in this present world of sin, and this they ought to be proud of; but this should be because they are Christians, and not because they are ignorant men. Atheistic men are formidable giants, and they should meet them like that David of olden times, leaving the whole issue in the hands of God. But they can never be too careful in remembering that even David 'chose him five smooth stones out of the brook.' Then they also should be picking up not one stone only but 'five stones,' and these stones should be as 'smooth' as possible. They have God leading them, but their hands should not be unprovided with weapons. God will help only those who help themselves. The enemies are whetting their swords, and it is sheer foolishness to go into the ranks of the foe with our bodies naked and exposed on all sides. By all means be furnished with weapons defensive and offensive, which, if not more shining than those wielded by the enemies, should be at least as sharp and as powerful.

"If all the things we have said are right, then it follows that the course of studies should be made higher so as to give a collegiate education to the students. Our students, as far as their ambition is concerned, are not very different from those of the West. In one sense Japan is an Oriental empire: because it does not profess Christianity publicly. In another sense, it is an Occidental country: because the ideas and demands of the people are all Western. No movement takes place in America or in Europe without sending its waves and ripples to Japan. The political catastrophies, and the philosophical and scientific innovations which take place there, are too well known here. Such is the condition of our land, and such the necessity of a thoroughly equipped college in which mathematics, natural science, philosophy, history, and political science should be well taught. In other words, we want a college not lower than an American college."

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## DR. MARCUS WHITMAN'S SERVICES IN OREGON.

BY REV. THOMAS LAURIE, D.D., OF PROVIDENCE, R. I.

It is possible to be true in a general statement, and yet inaccurate in details, and it is possible to be very strenuous in correcting those details, and yet wholly fail to grasp the general fact of which those details are only an insignificant part.

Some years ago Rev. Dr. G. H. Atkinson, of Oregon, published an account of the patriotic endeavors of Dr. Marcus Whitman, one of the missionaries of the American Board in Oregon, to save that Territory from the grasp of the Hudson's Bay Company, and to secure it to the United States, and of the great sufferings he endured for that object, and since then certain parties have not

scrupled to pronounce the whole narrative a myth. It will be the object of this paper to trace out the facts in connection with this interesting episode in the history of our country. In addition to the history of the mission in Oregon, in the *Missionary Herald*, the following publications have been read: W. H. Gray's History of Oregon; "Oregon: the Struggle for Possession," by W. Barrows; "The River of the West," by Mrs. F. F. Victor; "Executive Document, Number Thirty-eight, House of Representatives, Thirty-fifth Congress, First Session"; "Executive Document, Number Thirty-seven, Senate, Forty-first Congress, Third Session"; "History of Oregon," by George Wilkes; "Recollections of an Old Pioneer," by Peter H. Burnett, and a manuscript history of the "Territorial Growth of the United States," by W. A. Mowry, PH.D., of Providence; but the facts most valuable for the vindication of Dr. Whitman have been found in a pamphlet published last year in Portland, Oregon, by Rev. M. Eells. This general statement of authorities will save a constant reference to them in the following pages.

The inaccuracies in question mainly arose from a too implicit reliance on the correctness of certain statements of Rev. H. H. Spaulding, one of our former missionaries to Oregon. The writer has testimony concerning him from two sources very wide apart in position, but perfectly agreeing with each other. A surviving associate in the mission said to the writer: "Mr. Spaulding was not always accurate"; and Mrs. Victor ("River of the West," page 409), after speaking of his narrow escape from massacre, his wandering for nearly a week without food, with bleeding feet and broken heart, adds: "The constant fear of finding his family murdered (in their own home at Clear Water) had produced fearful havoc in the life forces, and although he had the happiness of finding that the Nez Percès had defended Mrs. Spaulding from destruction, yet so great had been the first shock, and so long continued the strain, that his nervous system remained a wreck ever afterward." It would have been well if Mrs. Victor had remembered her own testimony about Mr. Spaulding when, because of inaccuracy in his recollection of details, she denied the truth of the great fact of which the details were only an adjunct, like the lean-to of a dwelling.

This clue to the origin of the mistakes relieves us both from any apprehension of moral obliquity on the part of Mr. Spaulding in making them, and also from blame attaching to those who, unaware of his nervous condition, accepted all his statements. There may have been others inaccurate also, but the writer has not time to go into them all, and the world is too busy to listen to him, if he did.

The inaccuracies relate to several points. One is that the arrival of the Hudson's Bay Company settlers from the Red River occurred in the autumn of 1842. But whether a year later or earlier does not affect the general fact that the Hudson's Bay Company were straining every nerve to secure Oregon for themselves, and that our retaining it depended on our securing a majority of actual settlers; also that Dr. Whitman saw this and set himself resolutely to secure that majority. Mr. Spaulding was confused in his recollection of that event, for in the pamphlet of Mr. Eells, John Flett, Henry Buxton, and C. B. McKay, who came from the Red River, testify that they came in 1841. Yet we do not doubt their testimony to that fact, though J. Flett says: "We left Red River, Selkirk Settlement,

June 5, 1841," and C. B. McKay says: "We left Red River, June 15, 1841." The inaccuracy in the recollection of the day does not invalidate the testimony concerning the month and the year, and neither does the infirmity of the memory of Mr. Spaulding invalidate the great facts of the history. So, too, C. B. McKay says: "We were one day's travel this side of the river Spokane, September 22," and J. Flett says: "We reached Walla Walla, October 5, and Fort Nesqually, November 8." All these statements are doubtless true and easily reconcilable. But the journey of Dr. Whitman to Washington was not first suggested by that incident at Fort Walla Walla. For he had summoned a meeting of the mission at Wailatpu in September to endorse his going. Tuesday, September 25, his associates received the summons, and started on Wednesday, feeling that the undertaking was outside of their legitimate work. They spent the Sabbath (30th) at the Touchet River, mostly in prayer with reference to the meeting. The next day the meeting was held. The discussions did not effect any change in the opinions of the brethren, but as they saw that Dr. Whitman felt bound to go, even though to do so he must leave the mission, to prevent that loss, they reluctantly consented to his going, and returned to their homes to prepare letters to send by him, October 5. Their letters reached Wailatpu before that day, but he had left October 3, his going *hastened*, no doubt, but *not originated*, by that episode, whatever it was. So, then, whatever transpired on that occasion, and however Mr. Spaulding may have been confused in his account of it, it matters not. The plan was formed, and the day of departure fixed, before Dr. Whitman went to the fort. Anything that occurred there only hastened his going by two days, nothing more. Dr. Barrows's account of the entreaties of his weeping wife and the prohibition of his associates (page 164) needs also to be rewritten, for Mrs. Whitman had consented to his going, and arrangements had been made for her to spend the winter at the Methodist Mission, further down the Columbia, before Dr. Whitman went to Fort Walla Walla.

Mr. Spaulding was also inaccurate in stating that Dr. Whitman sought at Washington to prevent the ratification of the Ashburton Treaty. No doubt he left Wailatpu in order to do so, only Mr. Spaulding failed to remember that the treaty was signed August 9, 1842, ratified by the Senate August 26, and proclaimed by the Queen of England, November 10, while Dr. Whitman was yet struggling along his wintry path in the Rocky Mountains. But everybody knows that this inaccuracy of memory makes not the slightest difference either in the purpose of Dr. Whitman, or his sufferings in carrying it out, or even in the result of his undertaking, because, though that treaty was all arranged, it only settled the boundary between England and the United States as far West as the Rocky Mountains, and the question about Oregon was as unsettled as though no treaty had been made. Why then magnify so much this mistake of Mr. Spaulding when Dr. Whitman was in ample time to accomplish the desire of his heart and do all in his power to secure Oregon for his country? His hurry to reach Washington before the signing of the treaty was because he thought it would fix the boundary to the shore of the Pacific. If he had known just how it would be, he might have spared himself all those sufferings and hairbreadth escapes, — that plunging on horseback into the Rio Grande from the edge of the ice, two

hundred yards from the shore, with a like distance of ice-cold water to be crossed before he reached the opposite edge of the ice, also two hundred yards from the eastern bank, and coming out encased in icy armor far down the rushing river. That other peril, too, when he, Mr. Lovejoy, and the guide, stood like frozen statues in the icy blast, not knowing where to turn, their footprints effaced by the driving snow, the stars hidden by the storm, and only a significant movement of the ears of the mule, inducing the guide to drop the reins and allow the animal to pick its own way back to their last night's camp down the cañon and round that cliff, till they reached the smouldering fire they had left in the morning. For thirty days they subsisted on dogs, mules, and whatever else came within their reach. The doctor reached Bent's Ford, January 3, and St. Louis in February, with fingers, nose, ears, and feet frost-bitten, in spite of furs and buffalo robes.

I confess I cannot appreciate the logic that would rob Dr. Whitman of the credit of all he did and suffered for his country, merely because another man forgot that the Ashburton Treaty settled matters only as far West as the Rocky Mountains. Then the work he went to do remained to be done as much as though no treaty had been made, and his personal influence in securing the right settlement of the Oregon boundary was all the same. Does any man suppose that Dr. Whitman shared in that blunder of Mr. Spaulding, or did not recognize the difference between laboring to guide to a right conclusion a treaty already ratified, and securing the territory to the United States that was still left in dispute?

So far the assailants of Dr. Whitman have, at least, a plausible base for their assault, but what shall we say of the statement made by the Hon. E. Evans in the *Seattle Intelligencer*, April 30, 1881: "No motive existed, nor did he (Dr. Whitman) start to Washington City on political business"? He had already written to Rev. M. Eells, March 14: "There is no authenticated evidence that he visited Washington City at all during that journey"; and Mrs. Victor says in the *Daily Astorian*: "There is no proof anywhere that he went to Washington." The first impression made by such assertions is one of profound amazement; the next is wonder how we shall be able to disprove them. President Tyler is dead. So is Daniel Webster. So is the then secretary of war. All the prominent men then at Washington are gone, and to whom shall we turn? Especially as Dr. Whitman's work was not in the line of written documents, but of oral conversation, correcting the misrepresentations of Sir George Simpson, governor-in-chief of the Hudson's Bay Company. Providence, who foresaw this assault, provided a witness to repel the charge of falsehood thus made against his servant, for if he did not go to Washington, then to affirm that he did go, was a lie for the sake of mere self-aggrandizement, and all the missionaries are in collusion with him.

Governor Ramsay writes to Rev. M. Eells as follows, August 15, 1883: "In the winter of 1842-43 I visited Washington and called upon Mr. Joshua Giddings, then boarding on Capitol Hill, in Duff Green Row. The house is still standing. *Mr. Giddings introduced me to Dr. Whitman, who talked to me and others of the difficulties of his journey, of the character of the country, Indian affairs, British encroachments,*" etc.

We need no further proof. One such positive testimony shows the assault of the Hon. E. Evans, and his coadjutor Mrs. F. F. Victor, on the truthfulness of missionaries, in its true light.

In the same paper the Hon. Mr. Evans makes another charge: "*Dr. Whitman had nothing whatever to do with organizing or promoting the migration of 1843,*" and Mrs. Victor again re-echoes his statements. Certainly we cannot complain that the charge is obscure or indefinite. There is no mistaking what it means.

Now, in a large company coming together from different quarters, arriving at different times, and joining the caravan at different points on the journey, there must be a great diversity in the degree of acquaintance different persons had with Dr. Whitman. Doubtless some did not know him at all, for though they may have seen him or even spoken with him, they did not know who he was, or they may have heard his name and forgotten it. We must remember, too, that the company did not move in one compact body, but straggled along the route as they best could secure pasturage for their cattle. Still, one positive testimony has more weight than fifty negations, and thanks to the labor of Rev. M. Eells, we have the following explicit testimonies:—

Mr. S. M. Gilmore, Rockland, Washington Territory, says: "As to how many Dr. Whitman influenced I know not, but I am sure that he caused many to come who otherwise would not have done so, if they had not learned that he would be with them."

William Waldo, Salem, Oregon, writes: "Dr. Whitman was in some of the Eastern States in the winter of 1842-43, and wrote several newspaper articles in relation to Oregon. These letters decided my father to remove to this country."

Mrs. C. B. Cary, Lafayette, Oregon, writes: "It was a pamphlet Dr. Whitman wrote that induced me to come to Oregon."

John Zachrey, Brownsville, writes: "My father came to Oregon in 1843, from Texas. The occasion of his going, and also several of our neighbors', was a publication of Dr. Whitman concerning Oregon. In it the Doctor described the soil, the climate, and its desirableness for American colonies, and said that he had crossed the mountains that winter principally to take back that season a wagon train to Oregon. We had been told that wagons could not be taken beyond Fort Hall, but in this pamphlet the doctor assured his countrymen that wagons could be taken from Fort Hall to the Columbia River; that himself and mission party had taken their families, cattle, and wagons through six years before. It was this that induced my father and several neighbors to sell out and start at once for this country. The doctor was of great service to the emigrants as physician and in looking out fords in the Platte and passes in the mountains. The officers at Fort Hall told us that we would never get our wagons through to Oregon. We must go to California. The Hudson's Bay Company would not allow Americans to settle in Oregon. Dr. Whitman told us if we would trust him, he would see that we reached the Dalles by September 20. We did trust him, and most faithfully did he keep his word."

Mr. J. Hobson, Astoria, Oregon, writes: "My father's family came from England to St. Louis in March, 1843, and while detained there by snow and ice from going to Wisconsin, met Dr. Whitman and others who were talking of coming to

Oregon, so by his account of the country and proffered help in getting there, my father and family, M. Eyers and family, T. Smith, Mr. Ricord, and J. M. Shivey, all agreed to come, and came. The doctor assisted Eyers and father in buying wagons in St. Louis."

A pamphlet that led one in Texas to Oregon must have had influence nearer home, and the man who persuaded several families in St. Louis to go to Oregon and helped them to get ready, must have had a heart for the work, and have done it well. What are we now to think of the honorable gentleman's statement that "Dr. Whitman had *nothing whatever* to do with organizing or promoting the migration of 1843"?

The following letter from Dr. Whitman to his brother-in-law, J. G. Prentiss, dated near Westport, Missouri, May 28, 1843, throws some light on his agency in the migration, and his visit to Washington: "You will be surprised to learn that I am here yet. I have been waiting, as it were, three weeks. I shall start to-morrow or next day. Some of the emigrants have been gone a week, others are just going. There will be over two hundred, besides women and children. This tells for the occupation of Oregon. A great many cattle are going, but no sheep, *from a mistake of what I said in passing East*. As now decided in my mind, Oregon will be occupied by Americans. Those who go only open the way for more another year. Wagons will go all the way, I have no doubt, this year. I mean to impress on the secretary of war that sheep are more important to Oregon than soldiers. We want sheep and stock from government for Indians instead of money for their lands. I have written him on the main interests of the Indian country, but mean still to write him a private letter touching some particular interests."

The writer of these words had been to Washington and conferred with men in power, and at this moment getting Americans to Oregon was his life work. Prominence he did not seek. The success of the enterprise was what he sought, not honor for himself. He claimed no leadership in what was going on. He only pushed it forward with all his might. The future opened up before him radiant with the prospect of Indians and white men, each promoting the well-being of the other, and both contributing to the common weal. In the Oregon of his dreams the white man did not supplant his red brother; both lived together, conferring and receiving benefits, helping and being helped by one another.

But we are told that these statements were not heard of before 1866. "I do not pretend," says Mrs. Victor, in *The Astorian*, "to tell Mr. Gray's object in adopting the picture which he has imposed on the world as history, but this I do say, and can prove it, that till he set the story afloat about 1866, nobody had ever heard of it."

It is true that the humble missionaries in Oregon were not in the habit of courting the notice of the masses, but they did communicate the facts to the American Board. Rev. Mr. Spaulding published them in *The Pacific* in 1864, and when they appeared in the *Missionary Herald* for 1866, and were at once copied far and wide, Rev. C. Eells said in his family: "See what Mr. Treat can do with such a fact. He rouses the world by it, while we have been trying to say the same things for years, and the world takes no notice of them."

One reason for so little having been said about it before is given by Mrs. Walker, one of our missionaries: "Dr. Whitman went East in 1842, mainly to save the country from falling into the hands of England. He had written to Mr. Walker several times before about it. He was determined to go East on this business, even if he had to leave the mission to do so. Much was said at that time about Methodists coming here, and then leaving the missionary work to make money. Mr. Walker and associates felt that in going on this errand Dr. Whitman might also bring dishonor on the work, and so for a long time hardly mentioned that object of his journey. Mr. Walker often prayed that if it was right for Dr. Whitman to go on this errand he might be prospered, but if not that his way might be hedged up; and the Board at Boston seem to have feared that the churches would regard him as stepping aside from his work, and so gave it no publicity in the *Herald* at the time."

In this connection, one is somewhat amazed to read in Mrs. Victor's "River of the West," copyrighted at Hartford, 1869 (page 308), as follows: "Dr. Whitman was so fearful of the intentions of the British Government that he set out for Washington late in the autumn of 1842, to find the Secretary of State on his guard about the boundary question. On his arrival he found that the Ashburton Treaty had been confirmed in the preceding summer, and that it avoided all reference to the Oregon boundary by simply fixing on a line for the frontier from the Atlantic to the Lake of the Woods. He, however, conferred with Mr. Webster on the subject, and probably was able to enlighten him on the value of said territory."

"It was in March, 1843, that Dr. Whitman arrived in Washington. On reaching the Missouri frontier he had found that a large number of persons held themselves in readiness to emigrate on the strength of Mr. Linn's bill, should it pass. To these he spoke encouragingly. Hastening over his business at Washington, he returned to the frontier early, joining the emigration, to whom he proved a most useful friend and indefatigable guide and assistant."

Again she says (page 312): "Most conclusive of all was the fact of Dr. Whitman's visit to Washington, and his avowed intention of bringing back with him a large party of settlers, to hold the country against the English." Then there were materials that enabled Mrs. Victor to write this before 1869. What occurred to change her mind and write: "There is no proof anywhere that he went to Washington"?

It may be asked what false ideas about Oregon needed the testimony of Dr. Whitman to set them right? We are not left in the dark on this point.

In a speech delivered in Congress, Mr. Dayton, of New Jersey (February 23 and 26, 1844), said: "With the exception of land along the Willamette and a few watercourses, the whole country is among the most irreclaimable barren wastes of which we have read, except the desert of Sahara. Nor is this the worst; the climate is so unfavorable to human life that the natives have dwindled away under its malaria to a degree which defies all history to furnish a parallel." "Of all the countries on the face of this earth, it is one of the least favored by heaven. It is the mere riddlings of creation. Russia has her Siberia, and England her Botany Bay, and if the United States should ever need a country

where to banish its rogues and scoundrels, the utility of Oregon would be manifest. . . . By water its distance is 18,000 miles, and by land 5,000. We are nearer the remote nations of Europe than to Oregon. Talk of steam communication! Who is to build a railroad across 2,500 miles of prairie, of desert, and of mountains? and who is to supply the means? The mines of Mexico and Peru disemboweled would hardly pay a penny in the pound of the cost."

Another speaker (Mr. Archer) described its seaboard as "destitute of harborage, and could never command any by art"!! It is amusing to read these specimens of congressional eloquence to-day in view of the number of railroads that cross the Rocky Mountains, and the admirable harbors of Puget Sound, — but such was the style of description Dr. Whitman had to encounter, and if it was so bad after all his labor, what had it been previously?

Before he came East, most of our information about Oregon was from the servants of the Hudson's Bay Company, who strained every nerve to depreciate the country so as to discourage migration from the United States. The *Edinburgh Review* said: "West of the Rocky Mountains the desert extends from the Mexican border to the Columbia," and pronounced the country east of the mountains probably forever incapable of fixed settlements!! The *London Examiner* affirmed that "the whole territory in dispute was not worth £20,000."

Captain W. Sturgis, who had sat at the tables of the Hudson's Bay Company, told the Mercantile Library Association, of Boston: "Rather than have new States beyond the Rocky Mountains, the Union would be better off if Oregon should sink into Symme's Hole and the western base of the Rocky Mountains form the shore of the Pacific."

Thomas A. Benton, in 1825, called that ridge a convenient natural boundary for the Western limit of the Republic, and that the statue of the god Terminus should be set up on its highest peak," and in 1844 R. C. Winthrop pronounced this "well said." Mr. McDuffie, of South Carolina, said in the Senate of the United States, while Dr. Whitman was pressing through frost and snow to St. Louis, January 25, 1843: "I would not (for cultivation) give a pinch of snuff for the whole territory. If, to enable our people to go there, an embankment of only five feet had to be removed, I would not consent to spend five dollars to remove it. I thank God for his mercy in placing the Rocky Mountains there."

It is generally understood that Mr. Webster received his unfavorable impressions of Oregon from Sir George Simpson, governor of the Hudson's Bay Company, whose "Narrative of a Journey Round the World" leaves us in no doubt as to the spirit of his representations. In that he expresses confident assurance that the United States will soon lose even a nominal jurisdiction on west of the the Rocky Mountains, and adds: "I challenge Congress to bring my prediction to the test by imposing the Atlantic tariff in the ports of the Pacific."

A writer in the *New York Independent* of January, 1870, says: "A personal friend of Mr. Webster, a legal gentleman, with whom he conversed on the subject several times, remarked to me: 'It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all the territory west of the Rocky Mountains and as far south as the Columbia River, is not now owned by England, and held by the Hudson's Bay Company.'"

And the writer counts it one of the privileges of his life, for which he thanks the Giver of all good, that he is allowed to do anything toward vindicating the memory of that faithful servant of Jesus Christ from detraction as baseless as it is ungrateful.

## Letters from the Missions.

### Maratha Mission.

#### THE ANNUAL MEETING AT AHMEDNAGAR.

MR. R. A. HUME sends the following report from Ahmednagar, November 4:—

“The annual meeting of our Christians at Ahmednagar, in October, is the most important event every year in the religious history of West India. It is looked forward to and backward to for weeks and months by many in distant places, and the age of children is sometimes reckoned by annual meetings. We try to make it an occasion for spiritual upbuilding and for quickening in Christian work.

“The subjects for the several sessions were the following: (1) What are some of the temptations to which we Christians are most exposed? (2) Life in Christ. (3) Why do not more Hindus and Mussulmans become Christians now? The fourth session was specially for women and children.

“The subjects of the last session were: The importance of Christians who feel offended with others following Christ's injunction in Matt. xviii, 15-18; How to make public worship most profitable; How can our Christians become accustomed to make giving an act of glad worship?

“The most capable and spiritual-minded of our Christians, and the missionaries, made the leading addresses, and time was given for short speeches by any one who felt moved to speak.

“Toward the close of the meeting a number of persons who were Hindus, but who had previously had some knowledge of Christian truth, declared their desire publicly to acknowledge Christ, and on the Sabbath seven women and five men were baptized. Of these one man and one woman had formerly been in the

church and were under discipline. On Sabbath afternoon the large church was crowded with a solemn audience and probably over 700 persons partook of the Lord's supper there; while in another place there was a communion service especially for mothers with children, where nearly one hundred communicants were present.

“As usual at one session there was a collection of thank-offerings when 170 rupees (\$70) were given. Last year the amount was about the same. When pledges for future payment have been made, we have collected larger sums. But for two years we have thought it better not to encourage people to make pledges under excitement, but to give what they had planned for and had gladly brought. In various ways the sustentation fund received about 400 rupees last year from the Christians, and thus for the third year the pastors of all our churches (fifteen pastors and twenty-three churches) have been supported without any direct contribution from the mission. We trust and believe that this year's annual meeting did much good to many.”

#### THE THEOLOGICAL SEMINARY.

“The term continued from June 5 to October 14. There were twenty-one students in two classes. The wife of one student studied with her husband in most classes, just as last year; and the wives of the other married students had a daily exercise with Mrs. Bissell.

“After a course of four terms a class of eleven was graduated and received diplomas. A baccalaureate was preached to the class from John xv, 16, by one of the instructors. One of the class has accepted a call to the Pärner church in my district; another has received an

informal call to a church in Dr. Fairbank's district; one is to act as an inspector of schools in place of a former graduate of the seminary, who is to act as joint pastor of the Ahmednagar church; and the remainder are to act as evangelists for the present. They are all good men and much more efficient than they would have been without the training which they have received."

### Madura Mission.

FROM A NATIVE PASTOR.

THE native pastor at Sevalpatti, in writing to the Foreign Secretary, says:—

"In this Jubilee year, we all work more zealously and fervently, so that the kingdom of God may come in speedily among our relations in this district. I beg you to pray that the Lord bless such efforts. In the Mandapasalai station our boys in the boarding school, with aid of the station catechist and a teacher, carry on the preaching work with much zeal and fervency. The Lord has blessed this humble company as the means of calling some to salvation, and they are going to have their third tour after a short time. Please pray for this company. One catechist of the Samipatti church, under my superintendence, promised, in the Jubilee meeting, to do the Lord's work at his own expense, without any help from the mission. He still gladly does his catechist's work. Please pray for this catechist and his congregation.

"I am very glad to say that more than eighteen persons were admitted to the church on profession of their faith. More than fifty persons in one village became Christians, and in other villages, here and there, about thirty. Please pray for these new Christians and church members. The Christians in my field are growing in the knowledge of the Saviour, and in true piety as well as in numbers. Along with it they give liberally, considering their poverty, toward my support and for repairs of their prayer-houses. A catechist's wife, as a vow, has given a small bell worth more than a dollar; and a catechist another bell worth a

little more than a dollar; and a woman a bell for two dollars; and a man a bell worth more than four dollars. Each of them has given the bells for the use of calling Christians to prayer-houses in the villages where they live."

### Ceylon Mission.

AN INTERESTING CONVOCATION.

DR. E. P. HASTINGS, wrote from Jaffna, October 10:—

"Our annual convocation, in concert with the annual meeting of the A. B. C. F. M., was held yesterday, the 9th inst. at Tillipally. It was estimated that there were not less than 600 present in the church, which was filled to its utmost capacity, while another meeting for children was held at the same time in Sanders' Hall. Over three hours were occupied in the morning session, with devotional exercises and the addresses of the five speakers appointed for the occasion.

"Brother Smith spoke first of the progress and present state of the missionary work in India. He was followed by Mr. Henry Lawrence, the head native teacher in the Female Boarding School at Oodooville, who gave an interesting account of the work of evangelization in Mexico. Rev. S. Erlichamby, recently ordained and installed pastor of Panditeripo church, spoke on behalf of the Native Evangelical Society, referring to the decline of interest in the work of the society on the part of the churches and earnestly urging a renewal of consecration to the work committed to them and increased liberality in sustaining it. Rev. S. W. Howland followed with a very interesting account of the wonderful progress of the work in Japan and of the opening of Corea as a new missionary field, particularly for the Japanese churches. Pastor Hunt, of Chavagacherry church, in the final address, spoke earnestly of the urgent need of a special outpouring of the Holy Spirit upon the missionary field generally, and particularly upon our own field.

“After a short intermission, the members of the several churches assembled again for the celebration of the Lord’s supper. Over 300 communicants were present.”

#### CARE OF THE SCHOOLS.

“Once a month the teachers of the schools come together at the station and are drilled in the subjects they teach, by the three pastors and two catechists. About thirty-five are generally present, the teachers from the distant islands not attending. The whole number connected with the station, including those on the islands, is sixty-seven. This does not include the teachers of the High School. The schools are in charge of a committee consisting of the three pastors, the head teacher of the High School, and two catechists, with myself. The two catechists at the islands of Valanay and Pungeraive also come into the committee, when they can be present. This committee meets once a month and considers all questions pertaining to the management of the schools. Each of the pastors and catechists has a number of the schools under his special charge, while I act as manager of the whole and conduct all correspondence with the director and the inspectors.”

#### ODOOPITTY.

Rev. R. C. Hastings writes thus of the work at Oodoopitty:—

“The number of inquirers remains about the same as reported at the beginning of the year. Of these nearly twenty are quite willing to unite with the church, but the church committee does not as yet consider them ready to take such an important step. Half of these are girls in the boarding-school and children of Christian parents, while three or four are teachers in our out-schools.

“At our last communion four of the boarding-school girls united with the church—all from the Tillipally district, and all but one from heathen families. One of the church members, a young man, has been suspended from the privileges of the church for contracting a heathen marriage, which was also illegal. During the past six months, ninety moonlight

meetings have been held, with a total attendance of nearly 3,200, or an average of thirty-five for each meeting. In addition to these, we have had two union Bible-meetings, where a speaker from each of the three missions occupied the time.”

#### CHAVAGACHERY.—A CYCLONE.

Rev. S. W. Howland, writing from Chavagacherry, October 10, says:—

“Since my last letter we have started a theological class at Chavagacherry with six members. They began study in September. I take two exercises a day, and find it interesting and profitable to myself, although I have always kept up a good degree of Bible study. The young men go out to work in the village two hours in a day, and also help when we have evening meetings. Chavagacherry is a very good field for village work, and we hope after a time to take them with us for occasional tours. There seems to an unusual degree of interest at this station just now, and twenty and even thirty who are not church members come to our Sunday morning services, and a good number to the Sunday evening Bible lecture.

“On the seventh instant was a meeting of the Jaffna Bible Society, with reports of the past year. We were able to report over 900 Scripture portions distributed in our field by the Society’s colporters, and over one hundred by the Bible-women, nearly all for a price. I have superintended the Bible society’s colporters for our field for seven years, and now pass the work on to my junior, Mr. R. C. Hastings. Wherever the colporters go, the mission helpers of that locality work with them, and they go to every house in our field about once in three years.”

Writing later, Mr. Howland says:—

“We were visited on the sixteenth instant by a severe cyclone, more violent than any the oldest inhabitant remembers. It swept Jaffna from east to west and passed on as far as the Pulney Hills in South India. About twenty lives were lost here by the falling of trees. Our mission houses did not suffer very much

damage, but many trees were blown down, — thirteen large ones in our yard. Seven of my schoolhouses were demolished, as the soil here is sandy. The islands suffered more severely yet. We have not yet been able to get our house dried from the water that was driven in under the tiles.”

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### North China Mission.

#### PROMISING OUT-STATIONS.

MR. STANLEY reports a visit among some out-stations of Tientsin :—

“At Meng-Tsun there is some encouragement, and the inquirers at Yau-Tai seem to be very steadfast, notwithstanding a spirit of persecution which has been developed there. Three of the inquirers are women, and it is no small matter for them to walk two miles on Sunday to see me and attend a service.

“The village of Ch'ing-Shan-T'ou is a new one. Over a year ago an old man and his widowed daughter came from there to see me and to get instruction. He had been a Romanist, but had abjured the errors of Rome. She could read a little and had been reading our books, and pressed for baptism. During this tour I spent three days at this village, and in the family of this old man, and was much pleased with what I saw. Before leaving I decided to receive to our fellowship nine persons, all but two members of the Wang family. Seven of these had been members of the Romish church, and all but one of these earnestly pressed for rebaptism, which request was finally granted. Since rejecting the confessional, and praying to the Virgin and to saints and the crucifix, as wrong, they had, up to the time of my visit, continued to use the prayer-book, omitting all passages that contained petitions to any other than the triune God, Father, Son, or Holy Spirit. There seems to be good reason to believe that this is a work of the Spirit, and if so, it is likely to result in great enlargement, for there are many Romanists in that section, and I hear there is a good deal of dissatisfaction among them.

I kept the movement at arm's length as long as I could, not to appear to proselyte and to try and assure myself of its genuineness, till I felt that I must go forward, believing that it was a work of the Lord. We very much need an earnest, devoted native to put in that field.”

#### PREACHERS APPROBATED. — INQUIRERS.

Dr. Porter, writing from Pang-chia-chuang, Shantung, reports that on the occasion of a visit to that station by Mr. and Mrs. Goodrich, of Tung-cho, several of their helpers, who had been engaged in the work of preaching, were regularly examined and licensed :—

“Six men, the youngest thirty-two, the oldest sixty-one, were examined and approved as preachers. All of them have had several years of preaching experience. The personal history of each, as related to the gospel, was deeply interesting. The well-sustained replies to doctrinal questions and the simplicity and earnestness of the faith of these men were very pleasing to us all. We see anew how the Holy Spirit awakens and leads men. Three of the six heard the gospel first from Mr. Hon, who had heard it from the elder brother of one of the six. They all shrank from the thought of receiving any definite office in the church, a genuine humility, as far as we could discern, being the source of their sense of unworthiness.

“On the day of the examination of the helpers there were present as guests two school-teachers who had been baptized the Sabbath before, and a third who hopes soon to enter the church. Of the former, one was an old man of seventy-six, who has four sons, twelve grandsons, and several great-grandsons. He has had some repute as a teacher in preparing young men for their degrees. If we can but persuade such men as he that Christianity has higher claims than Confucianism, we shall have made a real advance. And, in fact, the number of such men who are thus persuaded is by no means small, although they are held back from joining us.

“The work in the district of Hsia-Chiu,

at Ho-Chia-T'un, has already fulfilled much of the promise suggested in the spring-time. Sixteen have thus far been baptized, and many more are inquiring. A Sabbath meeting is kept up. We are making a vigorous effort to continue the good impression already made there. Two Bible-women and a helper spent ten days there recently, and give glowing accounts of their reception. Mr. Bagnall, one of Dr. Gulick's good men, spent last Sunday with them, and was greatly delighted with what he heard and saw. This may be the beginning of a more rapid development of our work. The time should be at hand for an ingathering. Just how much this pitiable war is to hinder work in the North, we cannot say. Till now, as far as we are concerned, it is as if no war was disturbing any portion of China. The people know that France and China are at war. A few rumors are circulated. The enlistment of beggars in the out-of-the-way districts goes on, but people care not for that. Should the theatre of war be removed North in the spring, it may affect us more."

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### Japan Mission.

#### ON THE ISLAND OF SHIKOKU.

MR. CARY writes from Okayama, October 31:—

"I have just returned from a short trip which I hope will prove to be the commencement of regular work in the province of Sanuki, on the island of Shikoku. Takamatsu, the chief city, has a population of about 33,000, and is a stronghold of Buddhism. The priests have exerted themselves to prejudice the people against Christianity, and colporters have been able to sell hardly any books there. Mr. Miyaji, an instrument maker, who is a member of the Okayama church, having business there, has influenced a few persons to think favorably of Christianity. It was in company with him that the present visit was made. Some difficulty was found in getting a suitable place for a meeting, until one of Mr. M.'s friends agreeing to be responsible that no harm should result

we obtained permission to preach in the house of a dealer in second-hand goods.

"Just as we were ready to commence, it occurred to some of the people that a table and chair were commonly used by lecturers. Though assured that these were not essential, they hunted up a small light-stand and a chair. Then Mr. Miyaji explained that it was our custom to commence meeting with prayer. Prayer without any visible object of adoration always seems strange to people in new places, and some of the boys commenced to laugh. The owner of the house, who also owned a loud voice, commenced to scold them until they quieted down, and then the prayer proceeded. Mr. Miyaji next commenced to preach, but had spoken only about five minutes when some one called him to the door. It seems that the man who had become responsible for the house had not expected so large an audience. He was now afraid that some dishonest persons might take some of the goods deposited there, and so he had gone to make arrangements by which sufficient room for our meeting could be provided at the hotel, to which he asked us to adjourn. The audience was candidly informed of the fear that was entertained of their conduct, and all filed out into the street. Mr. Miyaji and I walked at the head of the procession; next came two persons bearing aloft, like banners, the round table and the chair, while with a great clatter of wooden clogs the people followed after. If we could only have had drums and trumpets we might have been taken as a company of the 'Salvation Army.'"

#### THE EFFECT OF CHRISTIAN MORALITY.

"We spent two days in Takamatsu, and then went on to Sakaide, a city of about 6,500 inhabitants. About three years ago a man from this place came to Okayama, bringing with him a deformed child to be treated by Dr. Berry. It being necessary to have some mechanical apparatus made, the man went to Mr. Miyaji, promising to give more than the regular price if special care was taken to have the instrument perfect. Mr. Miyaji said: 'You need n't offer

me any extra price, for without it I shall make it just as well as I know how, and I could n't do more than that, however much you gave me.' This was new doctrine for Japan, and the astonished man desired to know the reason for such strange conduct. His astonishment increased when he found it arose from Christianity, a religion which he had supposed to be only evil. He was led to inquire further, and Miss Talcott becoming interested in his case had several long talks with him. He went back determined to be a Christian. On his return to Sakaide he induced some others to read the Bible, though perhaps none can yet be set down as Christians.

"Though there were several empty houses that would have been well fitted for a preaching service, the owners were unwilling to let them for such a purpose. Accordingly we had a small meeting in the house of the man whose story I have just told. There were about twenty persons present, who listened attentively, and afterward asked intelligent questions. Several of them are readers of the Bible, and some seemed thoroughly interested. I hope that we may be able to make occasional visits to both Takamatsu and Sakaide, thus adding these places to our list of out-stations."

#### KOBE. — A CONVERTED PRISONER.

Mr. Atkinson writes, November 3 : —

"The work moves steadily on. Last Sabbath I baptized four in the Kobe church. One of the two men is a professor in the Government Medical College, in Kobe. He used to be a dissipated, reckless fellow, but for some time has been living a most exemplary Christian life. His mother also was baptized at the same time. Some of the students of the college attend the services of the church, but I believe none of the other professors are as yet sufficiently interested to do so.

"The other one of the two men baptized first heard Christianity in the Kobe prison. His crime was murder — at least his second — but there were extenuating circumstances. Both parties had drawn swords, and the other one had been

worsted. The first murder was of a kind that was allowable in the times of 'Old Japan.' The act was called *kataki-uchi*. The murdered man had done a grievous wrong to one who had in his youth befriended the murderer. As an act of love and duty he sought out and slew the enemy. The punishment for that act was very light, as it occurred before, or just at, the beginning of the new régime. The next murder had extenuating circumstances connected with it, hence imprisonment for a long period was the sentence he received. While undergoing the penalty he heard of Christianity from fellow-prisoners, and from the Christians who were allowed to visit the prison to preach. Somewhat later several prisoners, at a time of fire, attempted to escape, but this man was active in preventing them. For this act his term of imprisonment was shortened. As he learned of Christ his conduct constantly changed for the better, and his penalty was further lightened. For some time now he has been at liberty, and is practising his art, hair-dressing. He seems to be a humble, earnest Christian."

#### ANOTHER THEATRE MEETING.

"The building of the Tamon church moves on apace. Saturday, October 25, the festival of the lifting of the roof-tree was celebrated by the carpenters by the usual feast and rest. The church observed it by renting a large theatre and giving an afternoon and evening of preaching. In America much is made of laying the corner-stone: in Japan the *munéage* (breast-lift, the main timber of the roof being regarded as the breast-bone of the structure) is the occasion celebrated.

"The church engaged speakers from Kioto and Osaka, and seven sermons were delivered: three in the afternoon and four at night. I was the only foreigner who spoke, though Dr. Gordon had also been invited. Pressing duties kept him in Kioto. The subjects presented were the following: Christ the light of the world; The extraordinary in Christianity; Christianity a living power; The gift of God;

The miracles of Christianity; The form of God; Christianity the coming religion. In the afternoon the theatre was comfortably filled; in the evening it was packed. Each sermon was about three quarters of an hour long. The audience was as interested and attentive as heart could wish, and was composed of the middle and upper classes."

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### Northern Mexico Mission.

#### PARRAL.

MR. AND MRS. CASE have taken up their abode in this city, which is reached by a ride of 150 miles by rail from Chihuahua, thence by stage. Mr. Case wrote, December 3:—

"We have been in Parral one month. Mrs. Case endured the sixty miles of stage ride remarkably well. It was over a stony road, and accomplished in about twelve hours. The city has a population of ten or twelve thousand, and is supported largely by mining interests. The deposits of silver ore are said to be inexhaustible. The mines were worked as early as the year 1600, and it is not known how much earlier. The city is beautifully situated; so surrounded by lofty hills is it that, as we caught sight of it for the first time, we were forcibly reminded of the words of the Psalmist: 'As the mountains are round about Jerusalem so the Lord is round about his people.' Those words were full of comfort to us, for we realized that this city, which was to be our home, was full of influences which would prove very hostile to us as the first Protestant missionaries.

"The climate here is delightful, and we are both enjoying excellent health. The house which we have rented is on one of the principal streets, and near the centre of the city. Although not of the best, it is very comfortable and respectable. The room having windows on the street I have fitted up for our Bible-room and chapel. It will answer very well for a year or more. There is an old hall directly across the street which I think we can secure when we need it.

"We find here six adult evangelical Christians, and about the same number of children who are being, to some degree, taught in the same good way. Surely no welcome could have been warmer than that which these people gave to us. I understand that their conversion is due to the influence of Presbyterian missions south of us; some converts having been 'scattered abroad. Our first Sabbath here they assembled at one of the houses, and we tried to worship God together. Last Sunday the Mexicans came as usual at 3 P.M. for worship. Previously we had met in our private sitting-room, but this time the chapel was in readiness. I saw, however, that all were uneasy, and soon learned that they feared trouble by holding the meeting within view of passers-by. Accordingly I deemed it prudent to retire to the sitting-room. In the evening we were made to understand their fears. I had announced an English service at 7.30, and quite a number assembled for *our first public worship*. As soon as we commenced, a crowd of Mexicans gathered round the windows, and a number of the better sort came in and took seats. Before we were through the crowd at the windows had increased, till there were many more outside than in. They also became very noisy, and as we sang the closing hymn, they tried to drown our voices by uproarious shouts. But no harm was done. Next Sunday we are to meet again, and police will be summoned if necessary. We are very happy in our work, and feel that God is with us."

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### East Central African Mission.

#### THE MISSION PLANTATION.

MR. WILCOX, writing from Inhambane, September 6, thus describes the method which this new mission has adopted to secure both residence in the territory and scholars for instruction:—

"We have now been living in our houses for about two weeks, and we have begun to build a small house for a school-house. We have an evening class of our servants, who seem to take an interest in

study. The two boys, of whom I wrote as having learned to read, now come in for study in the evening without any urging, and are doing quite well.

“I realize the objections which may be urged to the attempt to carry on a mission in connection with any secular labor. But there does not seem to be any other way to carry on an honest work here. We can get no permission to establish a mission, but we are readily granted permission to carry on a plantation, and if we choose to teach our servants, it is no concern of the authorities. So, then, there seems to be only one honest course to pursue, and that is to undertake a *bona fide* plantation, and engage in agricultural work, in which there cannot be much loss if nothing is gained. I believe there are several products which grow well here, the cultivation of which cannot entail much expense; for instance, coconuts. The expense will be about one cent for the seed, besides the labor of digging a hole and putting in the seed, although this crop requires some eight or ten years before any profit can be expected. But peanuts, mandioc, from which tapioca is made, and pineapples, can be cultivated in the meantime, yielding immediate returns.

“It is understood, of course, that the object is not a money speculation. But if we had full permission of the government to establish a mission I do not think we could get a scholar at first unless we hired him. There is serious objection to this, and it seems to me it is avoided in a great degree when we hire people to work, and then encourage them to study. We have started now in our own house with a class of eleven, and there are a few more whom I expect to come in. They are not hired to study. They do their regular work every day as faithfully as any servants. But in the evening, instead of going off to the kraals to dance and smoke hemp and drink, they gather around our table, and we manage to keep up a genuine enthusiasm in that driest part of study, ‘learning the alphabet.’ It seems to me that this is just the solution of that most difficult problem which we must encounter, namely, how

to get these people to study without making them think they are doing us a great favor for which we should pay them well.”

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#### Mission to Austria.

MR. AND MRS. CLARK returned to Prague in October last, after an absence of a few months, and Mr. Clark wrote as follows, November 24:—

“We find much to cheer us in returning to our beloved field of labor. The people seem happy to have their missionaries back again. The communion seasons in the church, and in Stupitz have been of special blessing. At the January communion there are several to join our church, one of whom is a college graduate. He has been a rationalist, but the reading of God’s Word, and the gospel sermons to which he has listened, have brought light to his soul.

“A week ago I preached in one of our newest suburb-stations (Smichov). More than forty Romanists listened with marked attention to the gospel message. Yesterday I preached in our little hall, which was crowded, on the ‘Value of the Soul.’ It is the first Bohemian sermon that I have written inside of a week. In German, I preach extempore, as I would in English; but the difficult Bohemian language, requires still very painstaking preparation. Our Friday evening meeting, which I conduct in our hall, has a growing attendance.

“On a recent Sunday a poor woman was in our hall who had walked over two hours to hear for the first time a gospel sermon. The reading of the Bible, which she bought of one of our colporters, had awakened this thirst for the truth. Next Sunday I go to Tabor, where another soul is waiting to be received to membership.”

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#### European Turkey Mission.

##### THE IMPRISONED CHRISTIANS.

THE case of the persecuted Protestants at Strumnitz was reported in the last *Herald*. Mr. Baird wrote from Salonica, November 13:—

“When I arrived here (November 10) I learned that there were some signs that the military authorities had begun to take the case of the persecuted Protestants into serious consideration. Of course one cannot say what course things will take, but as far as the examinations have gone they seem to be favorable to our friends. The witnesses against them were summoned here, and arrived a week ago to-night. In the morning they inquired why they were called here. They were taken before the military court and examined, it appears, separately, and at once put in jail in one of the worst wards. Sunday they were let out on bail under orders to appear Monday forenoon, when they were again examined and returned to prison, where they have much worse quarters than the Protestants.

“What all this rather strange proceeding means, we cannot say. We hear indirectly that the military court rather insisted that the witnesses should tell who put them up to testify against the Protestants, and instructed them what to say, and that they are so severely treated to make them tell. How much of this is guesswork I can't tell. The sittings of the military court are secret, or nearly so, at least in the preliminary stages.”

Writing one week later, Mr. Baird says. —

“Since I wrote last, there has been little or no change in the situation of the persecuted Protestants. They and the witnesses against them are in jail. It may be that the court has written to Strumnitz for information on some points. If so, the matter will be delayed for some time. There seems to be no way of learning definitely what is going on. The other party are, we think, doing what they can. In those instances where others have been falsely persecuted on similar charges, and the Austrian or the Russian consuls have taken up the matter, the accused have been sentenced to unusually heavy penalties, probably to spite the consuls.

“Though the enemies are influential and thoroughly acquainted and experienced in the crooks and turns of Turkish law,

they are not many in number. They have ruled so long by intimidation that the poorer people generally hate them. There are signs that they are not so much afraid of the bishop as they were. The Bulgarian party has put in a petition here to be allowed to open a school. A paper has been signed by a large number of persons from the village where the alleged meeting was held, saying that they knew Stavri, the leading man of the persecuted company, as a Protestant, and not as a pestilent fellow.

“Nothing can be done till the case of Stavri and companions is brought to a successful issue. After that I can judge of the propriety of a counter-movement against their persecutors. There is one danger if we are successful, and that is that Protestants will be inclined to lean on us missionaries and look to us for help in various ways. I do not want any such Protestants as some of the old ‘persecuted Protestants’ of other sections of Turkey.”

Since the foregoing was in type, a letter from Mr. Baird has been received, dated Salonica, November 27, saying: —

“On the twenty-fourth instant, the military court announced the following, for substance, as the decision reached in the case of the Protestants of Strumnitz: That they be taken back to Strumnitz and there give security for their good conduct, and that the witnesses against them also give similar security, so that in the future should any one of either party be proved guilty of such offences as he has just been accused of committing, he be re-tried on the present charges and subjected to the heaviest penalty of the law.

“The witnesses were set free at once, but the accused are still in jail waiting for the making out of the necessary papers to accompany them to Strumnitz. I think that by Monday next they will be sent from here, and on the following Wednesday they will be set at liberty.

“This decision may seem to you strange and unsatisfactory. I hoped for a more favorable issue, and had it been a civil court I should have been not a little disappointed; but military courts in Turkey

being what they are, and there being little or no hope of securing, as much as I wished, I am inclined to accept the decision with good grace. Many innocent persons have suffered a worse fate."

### Central Turkey Mission.

#### MARASH. — AFTER THE FIRE.

MR. MARDEN gives the following encouraging report from Marash, November 15:—

"The city is recovering rapidly from the effects of the great fire. Even before the smoke ceased little temporary shops were put up among the blackened walls, and now, at the end of four months, hundreds of new shops have been built and business is fast resuming its wonted activity. All classes of the people have borne their losses bravely, and the local government, instead of checkmating every effort of the people, as at Hadjin the past year, has, under the direction of our worthy governor, rendered every possible assistance to individual enterprise. We rejoice to report that, despite the immense pecuniary loss and the burning of two hundred dwelling-houses, there is even now very little, if any, suffering for lack of food, while the homeless ones have been received into the houses of neighbors and friends. The Turkish government has granted one thousand *liras* to aid the poor. This amount is being distributed in allowances of a lira's worth of wheat to each member of the families of sufferers."

#### ZEITOON. — HEROIC PEOPLE.

The tidings of a disastrous conflagration at Zeitoon, which occurred on September 20, were given in the December *Herald*. Mr. Marden states the facts in the case as follows:—

"One third of the town is in ashes. The entire market street, six hundred houses, one Armenian church and high school, the Protestant chapel and school in the 'Robbers' Ward,' are all destroyed, and some 3,000 men, women, and children, are homeless and hungry. Only six Protestant houses are burned; the remain-

der are all Armenian. The intimate relations of the missionaries with the Zeitoon people the past few years led these helpless sufferers to look at once to them for sympathy and bread.

"A committee for the relief of these Protestants at Zeitoon was at once organized, and a few *liras* were quickly subscribed and sent to them to be expended in food for the hungry. The Third Church in Marash promptly sent four *liras*; Adana sent ten *liras* and two heavy horse-loads of clothing, and other churches are moving in the matter. A few days ago I visited Zeitoon to look after the wants of these poor people. The multitudes of homeless ones had found shelter in the cellars and stables of the remaining houses. The relief committee had received from Protestant sources sufficient aid to keep the poorest from starving. Many shops of the Protestants had been destroyed and their business seriously crippled, but they asked no aid for themselves, and nobly volunteered to pay their usual subscriptions for church and schools the coming year.

"The head man of the Protestants, when the flames reached his house and threatened to sweep through the unburnt section, instead of wailing in despair as others did, climbed upon his earthen roof and alone, by throwing earth on the fire with his shovel, not only saved his own house, but turned the current of the flames and saved the lower ward of the city. His heroic efforts in that trying hour are worthy of honorable mention.

"The wealthy Armenian communities of Marash and Aintab have yet done nothing for Zeitoon. Last year they contributed a large sum of money for the Hadjin sufferers and sent it by the hand of the catholicos, the highest official of their church, who quietly put it in his pocket to cancel an old debt of the Hadjin people! Not a cent reached these sufferers, and now these Armenians have no heart to repeat the experiment, while the incongruity of following a religious leader who is capable of such business irregularities does not occur to them. The Aleppo government

has asked Constantinople leave to grant five hundred liras 'bread money' to Zeitoon. If this be granted the benevolence of the Turkish government will deserve high praise in view of the trouble it has experienced in its attempts to govern Zeitoon the last few years."

#### HELPFUL VISITORS. — THE SCHOOLS.

Mr. Marden also reports a cheering visit at Marash, by Rev. Dr. William H. Ward, of the New York *Independent*, with his party of explorers on their way to ancient Chaldea: —

"We brought our three congregations together in the large First Church and listened to an address by Dr. Ward. He also addressed the students in our Theological Seminary and Girls' College. His earnest pleas for an evangelical, intelligent, and aggressive Christian faith will not soon be forgotten, while his congratulations on the progress already achieved gave us all great encouragement. Mr. Lee joined the party for a few weeks' recreation and expects to visit Oorfa and Aleppo.

"We have but ten students in our Theological Seminary. Of these six will complete their studies this year. Two graduates of the Central Turkey College constitute the entering class. The remaining two are taking elective studies. All the ten men take a high rank in Christian character and scholarship.

"We have twelve young men from villages who have outgrown their local schools and are here to complete their preparation for college. They occupy rooms in our Theological Seminary but receive instruction in the Protestant High School in the city. The ten schools of the Protestant community, ranking from primary to the high school, have enrolled nearly or quite six hundred pupils of all grades, and are taught by two young men and nine young women. The expenses of these schools for many years have been paid by the people themselves, but in view of the losses by the great fire, we propose to ask the Board to assume for one year three fourths of the entire salaries of the teachers, with the exception of the salary

of the principal of the high school, the whole of whose salary will be paid by the people. We expect that next year the brethren will again be able to carry the burden themselves."

#### DEATH OF DR. NEAL.

Dr. Robert J. Neal, a brother-in-law of Dr. F. D. Shepard, of the medical department of Central Turkey College at Aintab, who had for about a year rendered most efficient aid in the medical school, and who, it was hoped, might become permanently connected with it as professor, died of diphtheria, November 16. His death has caused great sorrow throughout the mission. Dr. Shepard writes of him: —

"Dr. Neal was born in Kent, Westmoreland County, Pennsylvania, November 22, 1853, of Scotch-Irish parents. He spent his early life upon the old farm, but afterward went to California, where, by hard work and self-denial, he accumulated sufficient property to warrant him in beginning a course of study which he had long looked forward to with pleasure. He came to Ann Arbor, Michigan, and entered the medical department of the University in 1878. It was there that I became acquainted with him, and learned to love his sterling honesty and unassuming manhood. His early years were spent among rude men and rough surroundings, but *nothing* of it all stuck to him; his nature was too fine for that. All who came in contact with him felt the refinement of a sweet strong character, and were always surprised if perchance they learned his early history. He experienced religion while at the University. Dr. Neal and wife accompanied us on our way to Aintab as far as Vienna, where the doctor spent another year in the study of his loved profession. After spending a year in teaching in the Syrian Protestant College, Beirut, he came to Aintab last fall, upon our urgent solicitation, to help us out of a strait. It seems strange that one of so great promise should be stricken down upon the threshold of a useful career, but the Lord knows why, and we know that our brother is happier with the Master in glory."

## Gleanings from Letters.

*Mrs. Alice G. Gulick, San Sebastian, Spain.*—The opening of a boy's school is now being forced upon our attention by the requests of parents, in different places, that we would receive also the boys. Such a school would be a feeder for a future theological class, and possibly such a class might already be formed in connection with a preparatory school.

In the girl's school there are forty pupils in the different departments, nineteen of them being day-scholars, and seven being boys. We have every reason to feel encouraged.

*F. L. Kingsbury, M.D., Samokov, Bulgaria.*—Of late one of our graduates and a young man of fine Christian character (an Albanian), and engaged in working among his people in Monastir, was seized by the brigands. Litza, a graduate of last year, was thrown into prison by the Turks, but is out now, as I learn. Some items of interest have recently come from the village of Stope, one and one-half day distant from us. Some followers were found there, and from time to time were visited. Mr. Clarke went there a few weeks ago, and was driven out on the Sabbath. Afterward Mr. Sihanoff went, and was only protected by the accidental presence of an officer of the government, left there shortly previously to collect taxes. The villagers threaten to beat and drive out any Protestant who approaches them.

*T. C. Trowbridge, Aintab, Central Turkey.*—The college has never been so full as it is now, nor has there ever been such good order and such a spirit of study. The religious exercises are well attended. We have a large Sabbath school, attended by the boarders, in which the teachers are Dr. Shepard, Dr. Neal (before his death), a native teacher, and myself. I only wish you could drop in upon us, and examine the whole establishment for yourself. Next year we shall doubtless have 200 students. What are we to do with them?

*Miss Emily C. Wheeler, Harpoot, Eastern Turkey.*—I have received numerous encouraging letters from pupils, seven or eight of whom have been doing good, practical work in their homes and villages. One has organized a church-cleaning society. Another carried out a fair, and revived an old missionary society. Two have whitened church and home and schoolhouse walls in their several villages, taking the example of the white earth walls of the schoolroom, as we meant they should. White earth is much cheaper, and to me more pleasing in color, than the whitewash, and I have often called the attention of the girls to these walls. Others are holding meetings, and trying to "shine for Christ."

*Miss Gertrude A. Chandler, Battalagundu, Madura Mission.*—We had the great pleasure of seeing seven of the boarding scholars—four boys and three girls—received to the church yesterday. There were six other girls desiring to join at the same time, and we could not say that they had not given their hearts to Christ. Certainly the Holy Spirit has been working in them; but we felt it best for them to continue as inquirers, and, as such, receive regular instruction until the next communion season, when we hope they will be all the more intelligently prepared to confess Christ before men.

*R. Henry Davis, Niigata, Northern Japan.*—Since I wrote last I have twice visited our new out-station at Nagaoka, and spent some time in looking up and drawing together all who are "worthy" (Matt. x, ii), and endeavored to get them to unite for regular Sabbath study of the Word and for prayer at the house of one of the number. I have also engaged to spend the second Sabbath of every month with them, and preach to the believers and interested ones in the morning, and publicly to as many as may assemble in the evening.

*John Howland, Guadalajara, Western Mexico.* — The distrust and hatred of Protestants and Protestantism is almost incredible, and could only exist among a people extremely superstitious and hot-blooded. The growing of the seed is very slow and secret, but we are sure it *is* growing, and some is already bearing fruit. We are slowly gaining more complete mastery of the language, and a better understanding of the peculiar temperament of the people and of their greatest needs. We have a

few quite promising young men who work in the press, and recite to me.

*M. A. Crawford, Guadalajara, Western Mexico.* — On the second of November we celebrated communion in Tlajamalco, and had a full house and an attentive audience both morning and evening. We received two new members to communion, and baptized one child. There are others ready to be received at the next communion. So we are blessed, and able to do something.

## Notes from the Wide Field.

### AFRICA.

THE INTERNATIONAL ASSOCIATION. — Mr. H. W. Stanley has again addressed the British people on the work of the International Association, which he seems to feel the public is as yet incapable of appreciating, because it cannot understand the meaning of a truly benevolent enterprise. It is, as he thinks, too high in its aim to be understood by those who cannot conceive that the King of Belgium can have any motive other than the extension of his domains or the increase of his revenues. At the opening of the Scottish Geographical Rooms, in Edinburgh, December 4, Mr. Stanley said: "A railway would be constructed immediately to connect the Lower with the Upper Congo, and then, and not till then, would the propaganda of civilization have really commenced by the possible development of commerce and industry and the creation of value to what had been hitherto unproductive. Until the Upper Congo was reached by railway, and freedom of trade guaranteed, the whole of the 1,000,000 square miles now inaccessible and unmarketable was not worth a silver florin. Up to this time the Association had only been preparing for it, but before engaging in this serious work it was necessary that the European nations should agree and bind themselves not to interfere with this beneficent policy and project of the Association. Such a large capital as would necessarily require to be invested in this enterprise must be hedged round by securities and guaranties. At the present time the body called the International Association, however startling it might appear, was invulnerable and unassailable. All the armies of the world could not reach it. It was impalpable and intangible as air. He called it benevolence, charity, philanthropy; the spirit of peace, goodwill to all men; progress; in plain words, the cause of that activity now on the Congo, which had led to forty-three stations being built, which kept up communications from the sea to Stanley Falls, and which proposed to govern and to keep all this vast area, in the name of the civilized nations, sacred to free trade, was the interest derived from money safe in European banks. The Association did not keep their money in Africa; therefore they had no estate, real or personal, there. What they had expended was gone; not a penny would ever return. That was why he said the Association was invulnerable — that no number of armies could render them less poor of expectations than they were to-day. But if a railway were constructed there would be interests to protect, and their position would be reversed. They would become assailable, and hence guaranties were necessary. Though they understood the satisfaction of a sentiment when applied to Britain, they were slow to understand that it might be a sentiment that induced King Leopold II to father this International Association. He was a dreamer like his

*confrères* in the work, because the sentiment was applied to the neglected millions of the Dark Continent. They could not appreciate rightly, because there were no dividends attached to it, this restless, ardent, vivifying, and expressive sentiment, which sought to extend civilizing influences among the dark races, and to brighten up with the glow of civilization the dark places of Africa. Hence they were dreamers; but what great projectors, promoters, and wise men above the mediocre tribes of this earth, from Galileo to James Watt, had not had that contemptuous epithet applied to them?"

ACROSS THE CONTINENT. — A new link, which will complete the chain, is about to be formed in the stations across Africa. The International Association has sent out an officer to open a station between Karema, on Lake Tanganyika and the station at Stanley Falls, on the Upper Congo. The transcontinental route will then be by steamer up the Zambezi and Lake Nyassa, across the Stevenson Road to Lake Tanganyika, thence by the new station to Stanley Falls and so down the Congo. This will be a highway for the nations, and we trust, first of all, a highway for the kingdom of our God.

UGANDA. — The *Church Missionary Intelligencer* publishes extended extracts from letters received from Rubaga, some of them dated in July last. The work of the mission seems to be progressing hopefully. A plague of small-pox had desolated the land, carrying away the princes as well as the common people. But the horrors of the plague did not prevent Mtesa from sending a plundering expedition against neighboring tribes. In this expedition Gabunga, whom Stanley speaks of as the "Grand Admiral," lost his life. Mr. O'Flaherty writes of this Gabunga as, on the night before his departure, surrounded by the heathen priests and his choicest warriors, and yet welcoming the Christian missionary, and bringing out his well-thumbed Gospel of St. John, and asking the missionary to read and pray with him. The number of communicants in March was reported as forty; among them, three princesses and several important officers in the emperor's household. One of these princesses, Rebeka Mugali, seems to be a devoted and specially intelligent Christian. Though living five days' journey distant from the mission station, she sent word that much as she would like to see the missionary, "The time is not yet ripe for that; to come now would be dangerous." A great Mohammedan teacher had been brought to the Rubaga by the Arabs, with the expectation that he would confute the missionaries before the king. Mr. O'Flaherty says: "Their arguments are not to be dreaded, but their falsehoods and daggers are." In the argument before Mtesa, the missionaries seem to have come off quite victorious, and the king ordered the flag to be hoisted on Sundays, and made many presents to Mr. O'Flaherty. He desired him to go regularly into his private quarters, and ordered him to come by the same gate by which the highest officials approach his majesty.

ROMANISTS IN CENTRAL AFRICA. — *L'Afrique* reports that the Catholic missionaries who gave up their station in Uganda, the country of Mtesa, have settled in Ukambi (the Uchambi of Stanley), southeast of Victoria Nyanza. They speak of the natives there as peaceable and industrious. A station has been established by the Catholics in Mirambo's country. They report that Mirambo, who will be remembered as the chief with whom Dr. Southon labored, insists that all caravans for Ujiji shall travel by the road which passes near him. The last reinforcement of the Romish missionaries having left part of their luggage at Tabora, in order to travel more rapidly, and the Arab in charge of it having turned aside from Mirambo's road, this chief sent natives to watch in the forests for the caravan, attack it, and bring the spoils to him at Urambo. Nevertheless the postal service between Zanzibar and Tanganyika is about to turn from Urambo and Ujiji, and take the route by Karema. This change, proposed by the International Association, has been accepted by the English missionaries. The security, rapidity, and regularity of communication increases and the cost lessens greatly.

A REVIVAL AT LAGOS. — Mr. Gollmer, of the Church Missionary Society, writes from Lagos that a remarkable revival had commenced among the natives, and especially in the boys' and girls' schools of the town. Conversions were taking place daily, and some of them of the most striking and hopeful kind. Thirty young people had given evidence of being renewed.

## INDIA.

OBSTRUCTING MISSION WORK. — The English Baptist *Missionary Herald* reports a case of marked hostility to mission work by the *maharaja*, or native prince of Indore, and his *darbar*, or council. A difficulty has existed for some three years between the maharaja and the missionaries, who are from Canada, the prince refusing to allow any public preaching of the gospel, and even punishing those who attended Christian services held in private. Application was made to the English authorities for redress; but the government stated that, while it demanded religious liberty for British subjects in native states, it could not interfere on behalf of the subjects of natives in those states. It promised, however, to endeavor to induce the darbar to cease its opposition to missionary work. But the maharaja continued his opposition, forbidding preaching except in tent, and the congregations that gathered there were always disbursed in a rude way, sometimes with the horsewhip. The missionary was admonished to teach only adult persons. Every effort is made to prevent attendance at Christian services, and a fine of five rupees is imposed upon all whom are arrested for such attendance. This certainly is a singular state of affairs under British rule, and the incident will doubtless be brought to the attention of the home government. It cannot be that anywhere under the sway of the Empress of India permission to preach the gospel in the proper ways shall be withheld.

CONVERSION OF A MOULVIE. — A report from Calcutta says that a Mohammedan moulvie, a man of much prominence and influence, had announced his acceptance of Christianity. He is a man who was very efficient in a recent Mohammedan movement designed both to confute Christianity and to elevate the Mohammedan population. The champion has himself been overcome by the teachings of the Christians, and is now himself boldly preaching the faith which once he destroyed.

## NEW GUINEA.

A MISSIONARY of the London Society reports the first missionary meeting held on Murray Island, New Guinea, August 8. It was a great occasion among the natives, and the day was ushered in by repeated volleys of gun-firing. The building was packed by a congregation of six hundred or more from the surrounding islands; large numbers came to join in the service. A native deacon first addressed the people in regard to the principle of Christian giving: "Friends," he said, "God wants your hearts. Give those to him first, and then give your money." Subsequently two hours were occupied in bringing in the contributions. Each person came to the table with his or her contribution, and after five hundred persons had contributed, it was found that the sum of \$220 had been received. It was a noble offering, and indicated the genuine Christian life of these new converts; for these sums were not given upon the impulse of the occasion, but they were the amounts they had brought with them from their homes after due deliberation.

THE wonderful change wrought in the heart of man by the reception of Bible truth is well illustrated by the conduct of a native of New Guinea, who had lost a child. The customs of the natives at the death of children or relatives are designed to indicate their wild and hopeless sorrow, and for this purpose they indulge in savage and disgusting ceremonies. This native, who had a few weeks before heard a sermon about David's life, wrote a letter to the missionary, which is said to be the first attempt of

a New Guinea native to write a letter for himself. In it he says: "O my father! my child is dead, and my heart is very sore; but, as David said, she will not come to me, but I shall go to her."

## Miscellany.

### THE DIVISION OF THE WEEKLY OFFERING.

It is not to be forgotten that each of the departments of each of these societies [the seven Congregational societies] is embodied in the work of the American Board of Foreign Missions. *It* has its educational department of the higher grade of schools, including colleges and theological seminaries, and of a lower grade, enrolling some forty thousand pupils. *It* is entrusted with the vast work of the preparation and publication of books, tracts, and newspapers in many languages. *It* is obliged to attend to the erection of churches and schoolhouses, and the provision of parsonages for the use of its missionaries. *It* conducts many and varied forms of philanthropic service, as dispensaries, hospitals, and charitable relief. *It*, above all else, embraces the directly evangelistic efforts for the conversion of the world through almost two thousand (native and foreign) preachers and pastors. The comprehensiveness of the work of the American Board gives to its claim a special force and obligation. Its work embraces the work of all other societies—a work in its extent not limited to the United States, great and important as this national field is—but one covering the globe.

The demand, therefore, which the cause of foreign missions makes on the Weekly Offering is not to be compared with the demand which any other one form of Christian labor thus makes. It is to be compared only with the demand which all these other forms embody and represent. As far as possible is it from our desire to convey any undue impression as to the importance of one department of Christian labor; but we venture to ask if the cause of foreign missions is not worthy to receive one half of the accumulated annual offering of the church. Is not such a division more equitable than to put the

foreign missionary interest on the same basis which a single department of our home missionary interest occupies? Despite our hearty appreciation of the duties we owe the West, the negro, the Indian, and the American Chinaman, we venture to believe that only one answer is possible. Let no society be supported less generously, but let the amount of the benevolence of each church be apportioned according to the demands of each society.—*The Golden Rule.*

### BIBLIOGRAPHICAL.

*Gesta Christi; or, A history of humane progress under Christianity.* By Charles Loring Brace. Fourth edition. With new preface and supplementary chapter. pp. 520. New York: A. C. Armstrong & Son. 1884.

We are not surprised that a fourth edition of this book has been called for. It answers the question, What has Christianity done for the well-being of mankind? better than any single volume with which we are acquainted. Other forces which have contributed to human progress are fairly recognized, but the argument of the writer is convincing that the mightiest and most permanent agencies which have been at work in the world have been those agencies which Jesus Christ has set in operation.

*The Theology of Christ: From his own words.* By Rev. J. P. Thompson, D.D., late pastor of the Broadway Tabernacle, New York. With an introduction by William M. Taylor, D.D., LL.D. pp. 305. New York: E. B. Treat. Price, \$1.50.

A new edition of a valuable work in the department of Biblical theology.

*A Dictionary of the Bible*, comprising its Antiquities, Biography, Geography, Natural History, and Literature. With eight colored maps and 440 illustrations. By William Smith, LL.D. Revised and edited by Rev. F. N. and Mrs. A. Peloubet. pp. 818. Philadelphia: Porter & Coates.

This is a "Teachers' Edition," with necessary condensation, of a work which is everywhere recognized as a standard.

Others than "teachers" will find it just what they want.

*Life and Work in Benares and Kumaon, 1830-1878.*  
By James Kennedy, M.A. Late missionary of the London Missionary Society. pp. 392. London: T. Fisher Unwin.

Thirty-eight years of service in India gives the writer of this book a right to speak of the people of that land, and the

record he here makes is both valuable and interesting. Sir William Muir, late lieutenant-governor of the Northwestern Provinces, who furnishes an introductory note to the volume, vouches for its accuracy, and especially commends its utterances respecting the attitude of Christian agencies toward the people of India, and of these people toward the gospel.

### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For the young men and women now in colleges and seminaries, that they may be, whether at home or abroad, consecrated servants of Christ, and that from their number a great company of preachers and teachers may go forth and labor among the unevangelized. [The last Thursday of January is the day set apart as the Day of Prayer for Colleges.]

#### ARRIVALS IN THE UNITED STATES.

December 14, 1884. At New York, Mr. Samuel T. Miller, of the West Central African Mission. January 2, 1885. At San Francisco, Rev. A. H. Smith and wife, of North China.

#### ARRIVALS AT STATIONS.

November 14, 1884. At Durban, Natal, Rev. B. F. Ousley and wife, and Miss Fidelia Phelps. Mr. and Mrs. Ousley were to sail November 28 for their station at Inhambane. October 19. At Foochow, Miss Elsie M. Garretson, having been transferred from the North China Mission to Foochow.

#### DEATHS.

October 27, 1884. At Pao-ting-fu, North China, Carleton F., son of Dr. and Mrs. A. P. Peck, aged nine years. December 28. At Constantinople, Mrs. Ardelle M., wife of Rev. Henry O. Dwight.

### For the Monthly Concert.

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

1. The imprisoned Christians in European Turkey. (Page 70.)
2. Marash and Zeitoon since the fires. (Page 72.)
3. The annual meeting of the Maratha Mission. (Page 63.)
4. A convocation in Ceylon. (Page 64.)
5. Recent incidents in the progress of the work in Japan. (Pages 67, 68.)
6. The new station at Parral, Northern Mexico. (Page 69.)
7. Various items from Africa. (Pages 46 and 75.)
8. The spiritual characteristics of Rev. Titus Coan, of the Sandwich Islands. (Page 50.)

### Donations Received in December.

MAINE.		Waldo county.	
Cumberland county.		Belfast, 1st Cong. ch.	59 74
Portland, 2d Cong. ch., add'l,	10 74	Washington county.	
Yarmouth, 1st Cong. ch.	27 42	Princeton, Cong. ch. and so.	5 00
Franklin county.			438 30
Farmington Falls, Cong. ch. and so.	7 00		
Kennebec county.		NEW HAMPSHIRE.	
Hallowell, A lady,	10 00	Grafton county.	
Lincoln and Sagadahoc counties.		Bristol, Cong. ch. and so.	5 32
New Castle, Mrs Samuel Wilson,	4 00	Lisbon, A friend,	1 00
Waldoboro', George Allen,	2 00	West Lebanon, Cong. ch. and so.	20 75
Oxford county.		Hillsboro' co. Conf. of Ch's. George Swain, Tr.	27 07
Oxford, John Pratt,	23 00	Amherst, E. D. Boylston,	25 00
South Paris, Cong. ch. and so.	6 00	Francesstown, Cong. ch. and so.	50 00
Penobscot county.		Hillsboro' Bridge, Caroline M. Burnham,	25 00
Bangor, Central Cong. ch., 118.40;		Manchester, 1st Cong. ch., with other dona., to const. Wm. H. H. COLBY, H. M.	73 47
Hammond-st. ch. and so., 110,	223 40		
Somerset county.			
Norridgewock, Cong. ch., m. c.	25 00		
Union Conf. of Ch's.			
North Waterford, Daniel Warren,	30 00		

Milford, Wm. Gilson,	10 00
Nashua, 1st Cong. ch.	200.00
New Boston, A friend, 10; John N. Dodge, 5;	15 00
New Ipswich, Cong. ch. and so. (of wh. from Leavitt Lincoln, 10),	19 75—423 22
Merrimac county Aux. Society.	
Concord, A. S. Smith,	1 00
Penacook, Cong. ch. and so.	21 00
Warner, Mrs. A. G. H. Eaton,	1 00—23 00
Rockingham county.	
East Derry, 1st Cong. ch.	40 73
Stratham, Cong. ch., A friend,	3 00—43 73
Strafford county.	
Gilmanton, Centre Cong. ch.	15 00
Meredith Village, Rev. Giles Leach,	5 00
Wakefield, Cong. ch. and so.	18 00—38 00
Sullivan county Aux. Society.	
Acworth, Cong. ch. and so.	24 00
	579 02

## VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	197 48
Bennington county.	
Manchester, Cong. ch., m. c.	11 94
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, S. B. Mattocks,	5 00
St. Johnsbury, Thaddeus Fairbanks,	1000 00—1005 00
Chittenden county.	
Burlington, 3d Cong. ch.	175 65
Essex, "Cash,"	40
Milton, P. Herrick,	1 00
Williston, Cong. ch. and so.	3 50—180 55
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh Falls, Mrs. M. P. Perley,	10 00
Swanton, Cong. ch. and so.	13 05—23 05
Orange county.	
Chelsea, Cong. ch. and so.	52 00
East Orange, Joseph Eastman,	40
Thetford, 1st Cong. ch.	33 03—85 43
Orleans county.	
Glover, Cong. ch. and so.	14 00
Rutland county.	
Clarendon, Miss E. Hosford,	1 00
Rutland, A friend,	10 00—11 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	9 38
Windham county Aux. Soc. H. H. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	21 50
Brattleboro' Cen. Cong. ch., m. c.	21 03
Londonderry, Geo. S. Hobart,	10 00
Windham, Mrs. James Stearns,	1 20—53 73
Windsor county.	
Springfield, —, for Japan,	1 00
	1,592 56

Legacies.—Troy, Judith Livingston, "for the conversion of the people of China," by W. R. Rowell, Ex'r,

	151 80
	1,744 36

## MASSACHUSETTS.

Barnstable county.	
Harwich, 1st Cong. ch.	14 75
Wood's Holl, Cong. ch. and so.	4 00
Yarmouth, 1st Cong. ch.	50 00—68 75
Berkshire county.	
Great Barrington, 1st Cong. ch.	17 00
North Adams, Cong. ch. and so.	49 20
Pittsfield, South ch. and so.	15 39
Sheffield, Cong. ch. and so.	8 50
Stockbridge, Cong. Sab. sch., for running expenses "Morning Star,"	21 34
Williamstown, 1st Cong. ch.	38 09—149 52
Bristol county.	
Attleboro, 1st Cong. ch.	25 43
Berkley, Cong. ch. and so.	20 00—45 43
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Evang. Cong. ch.	100 00
Essex county.	
Methuen, Cong. ch. and so.	64 63
Essex county, North.	
Haverhill, Centre Cong. ch.	70 34
Newburyport, North Cong. ch.	24 37—94 71

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington-st ch., with other dona., to const. DANIEL A. KILHAM, H. M.	77 00
Danvers Centre, 1st Cong. ch., to const. WILLIAM SINGER, Jr., H. M.	100 29
Gloucester, Nancy E. Brooks,	11 00
Lynn, 1st Ch. of Christ.	9 95
Salem, Tabernacle ch.	33 80
Topsfield, Cong. ch. and so.	83 12—315 16
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, Cong. ch. and so.	23 15
Greenfield, 2d Cong. ch.	31 88
Hawley, A friend.	1 00
Sunderland, Cong. ch. and so., with other dona., to const. WM. C. CAMPBELL, H. M.	24 04—80 07
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 3d Cong. ch.	9 82
Holyoke, 2d Cong. ch.	28 55
Monson, Cong. ch. and so., 7:54;	107 54
E. F. Morris, 100,	62 05
Springfield, North Cong. ch.	62 05
Westfield, 1st Cong. ch.	126 99—334 95
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	95 00
Easthampton, Payson ch.	691 56
Enfield, Cong. ch. and so., 13:10;	
Edward Smith, 80,	93 10
Hadley, Russell ch.	17 07
Haydenville, Cong. ch. and so.	23 00
Northampton, Edwards ch. Benev. so.	31 83
North Hadley, Cong. ch. and so.	3 73
South Hadley, 1st Cong. ch.	23 00
South Hadley Falls, Cong. ch. and so.	13 00—991 29
Middlesex county.	
Cambridgeport, Pilgrim ch., m. c.	8 53
Everett, Cong. ch. and so.	6 09
Holliston, Thank-offering,	1 00
Hopkinton, Cong. ch. and so.	46 52
Lexington, Hancock ch.	24 22
Lowell, Kirk-st. Cong. ch., 900; 1st Cong. ch., 6; Geo. F. Willey, 10,	916 00
Malden, 1st Cong. ch.	78 04
Medford, Mystic ch., to const. FREDERICK H. KIDDER and GEORGE F. PECKHAM, H. M., 200.71; Mrs. Roudy, 5;	205 71
Melrose, Orth. Cong. ch., m. c.	7 00
Natick, Cong. ch. and so.	50 00
Reading, "C. E. B.,"	2 00
Wakefield, Cong. ch. and so.	127 16
Waverly, Cong. ch. and so.	36 05
Woburn, 1st Cong. ch. (of wh. from Mrs. M. J. Keyes, to const. ELIOTT F. TRULL, H. M., 100),	625 00—2,133 32
Middlesex Union.	
Acton, Cong. ch. and so., 19:80;	
Rev. H. H. Osgood, 5,	24 80
Fitchburg, J. A. Conn,	3 21
Littleton, Cong. ch. and so.	12 00
Maynard, Cong. ch. and so.	130 00
West Acton, Rev. J. W. Brown,	3 00—173 01
Norfolk County.	
Braintree, 1st Cong. ch., m. c., 17:50;	
A friend, 10,	27 50
Brookline, S. A. Robinson,	20 00
Cohasset, 2d Cong. ch.	59 39
Walpole, Orth. Cong. ch.	50 00
Wellesley Hills, Cong. ch. and so.	111 00—267 89
Old Colony Auxiliary.	
Fairhaven, —,	4 00
Rochester Centre, Cong. ch. and so.	41 65—45 65
Plymouth county.	
Abington, 1st Cong. ch.	26 08
Brockton, 1st Cong. ch., 25; A friend, 1,	26 00
Hanson, Cong. ch. and so.	6 50
Marion, Cong. ch. and so.	3 12
Middleboro, 1st Cong. ch.	7 93—69 63
Suffolk county.	
Boston—Summary for 1884:—	
Old South church,	7,182 56
do. to Woman's Board,	538 50—7,721 06
Park-street church,	4,290 51
do. to Woman's Board,	770 00—5,060 51

Shawmut church,	2,388 54
do. to Woman's Board,	1,048 25-3,436 79
2d church (Dorchester),	2,101 71
do. to Woman's Board,	1,122 84-3,224 55
Mount Vernon church,	2,674 61
do. to Woman's Board,	338 00-3,012 61
Central church,	1,769 43
do. to Woman's Board,	727 41-2,496 84
Central ch. (Jam. Plain),	1,725 68
do. to Woman's Board,	384 82-2,110 50
Union church,	1,159 95
do. to Woman's Board,	764 26-1,924 21
Phillips church,	400 00
do. to Woman's Board,	933 77-1,333 77
Eliot church,	538 59
do. to Woman's Board,	344 43-383 02
South Evang. ch. (West Roxbury),	701 34
do. to Woman's Board,	160 00-861 34
Walnut-ave. church,	734 50
do. to Woman's Board,	89 86-824 36
Berkeley-st. church,	257 01
do. to Woman's Board,	517 00-774 01
Winthrop ch. (Charles- town),	482 91
do. to Woman's Board,	159 00-641 91
Immanuel church,	450 00
do. to Woman's Board,	160 94-510 94
Highlands church,	203 80
do. to Woman's Board,	169 50-373 30
Evang. ch. (Brighton),	185 00
do. to Woman's Board,	119 00-304 00
Village ch. (Dorchester),	122 59
do. to Woman's Board,	158 50-281 09
Maverick church,	70 00
do. to Woman's Board,	201 00-271 00
1st church (Charlestown),	150 00
Pilgrim ch. (Dorchester),	100 00
Boylston ch. (Jam Plain),	10 10
North Brighton Chapel,	2 43
Miscellaneous to Woman's Board,	294 11
Mrs. C. A. Spaulding, 100; A lady, 100; A friend, 100; Miss F. D. Neison, 5; Other donations and legacies, particulars of which have been acknowledged,	14,266 46
Acknowledged elsewhere,	50,968 91 49,995 02
	1,063 89
Chelsea, 1st Cong. ch.	129 78-1,193 67
Worcester county, North.	
Templeton, The Misses Shattuck,	6 20
Winchendon, North Cong. ch.	31 20-37 40
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, A friend,	100 00
Oxford, Mary S. Porter,	165 00
Shrewsbury, Cong. ch. and so.	37 00
Webster, Cong. ch. and so.	16 43
West Boylston, 1st Cong. ch.	52 17
Worcester, Union ch. and so., 229.39; Plymouth Cong. ch., 101.20; Sum- mer-st. ch., for Bulgaria, 47; Old South ch. and so. 26.25; A friend, 15.	418 84-789 49
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Milford, 1st Cong. ch.	92 04
Upton, 1st Cong. ch.	46 58-138 62
Otter River, C. B. White,	1 00
—, A friend,	1 00
	7,095 19
<b>Legacies.</b> —Leicester, Mrs. Sophronia R. Hatch, by Amos A. Gould, Ex'r,	50 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r,	1,100 00
New Bedford, Mrs. Arabella M. Will- son, by Alanson Borden, Ex'r,	314 47-1,464 47
	8,559 66

RHODE ISLAND.

Providence, Pilgrim Cong. ch., 5;	
Augustus Root, 1,	6 00

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch.	73 45
Danbury, 1st Cong. ch., to const. Mrs. ROGER AVERILL, H. M	145 00
Fairfield, Cong. ch. and so.	36 39
Green's Farms, Cong. ch. and so.	96 05
Greenwich, 2d Cong. ch.	240 00
Long Ridge, Cong. ch. and so.	7 00
New Fairfield, Enoch Knapp,	25 00
North Greenwich, Cong. ch. and so.	72 10
Ridgefield 1st Cong. ch. (of wh., m. c., 9),	54 50
Saugatuck, Cong. ch. and so.	22 93-767 03
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch.	18 12
Buckingham, Cong. ch. and so.	1 77
East Hartford, Cong. ch. and so.	57 86
East Hartland, Cong. ch. and so.	12 40
Hartford, Mary C. Bemis, to const. Rev. CHARLES F. CARTER, H. M., 100; A friend, 10,	110 00
New Britain, South Cong. ch., 305.70; do., Banyan seeds, 21.68; 1st Ch. of Christ, 171.25,	498 63
Newington, Cong. ch. and so.	135 68
Plainville, Cong. ch. and so., to const. Mrs. TITUS DARROW, H. M.	161 03
Plantsville, Cong. ch. and so., 191.74; Rev. L. F. Berry and wife, 20,	211 74
Poquonock, Cong. ch. and so.	58 48
West Hartford, Cong. ch. and so.	132 67
West Hartland, Cong. ch. and so.	11 00
Windsor Locks, Cong. ch. and so., to const. GEORGE P. CLARK, H. M., 127.34; A friend, 5,	132 34-1,541 72
Litchfield co. G. C. Woodruff, Tr.	
Canaan, 1st Cong. ch.	9 13
Colebrook, Cong. ch. and so.	35 50
Falls Village, Cong. ch. and so.	3 41
Goshen, Cong. ch. and so., with other dona., to const. F. M. WADHAMS and Mrs. LUELLA OSTRUM, H. M.	105 87
Kent, 1st Cong. ch.	30 37
Milton, Cong. ch. and so.	3 00
New Milford, 1st Cong. ch.	240 75
Riverton, Cong. ch. and so.	2 00
Sharon, Cong. ch. and so.	143 12
Thomaston, Cong. ch. and so.	31 06
Washington, Cong. ch. and so., to const. HENRY W. SEELEY, H. M	107 60
Woodbury, 1st Cong. ch.	38 60-750 41
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so., 53.59; Mrs. Asel Watrous, 4,	57 59
Essex, 1st Cong. ch.	31 37
Middlefield, Wm. W. Bailey,	3 00
Westbrook, Cong. ch. and so.	78 12-170 08
New Haven co. F. T. Jarman, Ag't Birmingham, Geo. W. Shelton, 5; Frederick Hull, 5,	10 00
Cheshire, Cong. ch. and so.	42 68
East Haven, Cong. ch. and so.	22 80
Fair Haven, 1st Cong. ch. (of wh. from Rev. Burdett Hart, to const. Rev. RUFUS B. TOBEY, H. M., 50),	134 35
Madison, Cong. ch., m. c.	10 00
Milford, 1st Cong. ch.	7 45
New Haven, Ch. of the Redeemer, 132; Howard-ave. Cong. ch., 27.20; United ch., m. c., 19.50;	184 92
Centre ch., m. c., 6.22,	67 29
North Haven, Cong. ch. and so.	8 40-487 89
Wolcott, Cong. ch. and so.	
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Bozrah, Esther A. Miller,	20 00
Colchester, 1st Cong. ch.	148 00
Lebanon, 1st Cong. ch.	60 07
Mohegan, Cong. ch. and so.	5 00
New London, Ch. of Christ,	102 52
Norwich, Broadway ch.	30 00
Westchester, Cong. ch. and so.	18 58-393 17
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so., with other dona., to const. Mrs. GERT- RUDE M. HUTCHINS, H. M.	6 07
Ellington, Cong. ch. and so.	121 78
Mansfield Centre, 1st Cong. ch.	63 00

Rockville, Cong. ch. and so.	61 91
Somers, Cong. ch. and so.	116 12
Tolland, Cong. ch. and so.	15 00
Vernon Centre, Cong. ch. and so.	31 29—415 17
Windham county.	
Canterbury, A friend of missions,	3 00
East Woodstock, Cong. ch. and so.	20 00
North Woodstock, Cong. ch. and so.	12 00
Plainfield, Cong. ch., m. c.	2 07
Putnam, 2d Cong. ch., with other dona., to const. MYRON KINNEY, H. M.,	96 90
Woodstock, 1st Cong. ch.	30 44—170 41
	4,695 88

<i>Legacies.</i> —Madison, George M. Dowd, by Wm. S. Hull, Ex'r, add'l,	300 00
New London, Lucretia Latimer, by John G. Crump, Adm'r,	100 00
Norwich, Mrs. Mary H. Colton, by Frank Johnson, Ex'r,	2,100 00
Stamford, Mrs. Haxton, by P. H. Brown, Jr.	3 00—2,503 00
	7,198 88

## NEW YORK.

Brockport, A friend,	25 00
Brooklyn, Ch. of the Pilgrims, 1,477.22; Central Cong. ch., 914.42; South Cong. ch., 73.70; Julius Davenport, 200; Mrs. C. M. Loomis, 10; "Pocket money of G. S. M., entered into rest," 5.40,	2,680 74
Buffalo, 1st Cong. ch., for support of Mr. and Mrs. Logan,	100 00
Chateaugay, Joseph Shaw,	5 00
Chenango co., A friend,	10 00
Clifton Springs, A lady's Christmas offering,	10 00
Clinton, "A special offering to the Lord,"	10 00
Durham, Wm. Crawford,	9 00
East Bloomfield, Cong. ch. and so.	54 77
Fairport, Cong. ch. and so.	50 00
Flushing, Cong. ch., for Papal Lands,	24 67
Gloversville, 1st Cong. ch. (of wh. from Alanson Judson, 100; and from Mrs. M. M. Place, 100),	323 35
Goshen, Eleanor F. Tracy, for running expenses of "Morning Star,"	40
Gouverneur, Mrs. J. R. Crane,	4 65
Hamilton, Cong. ch. and so.	12 00
Homer, Cong. ch. and so.	85 00
Keeseville, J. W. Davis,	5 00
Lysander, Cong. ch. and so.	15 00
Malone, Harold K. Wead, for running expenses of "Morning Star,"	50
Marion, Sup't of Sab. sch.	10 00
Moriah, Miss E. Dewey,	5 00
Newburgh, Rev. John Forsyth, D.D.	50 00
New Lebanon, Washington Hitchcock,	5 00
New York, Mrs. John Byers, 100; Benj. F. Martin, deceased, per D. S. Martin, 10; Mrs. N. W. Haynes, 1,	111 00
North Walton, Cong. ch. and so.	14 74
Poughkeepsie, T. M. Gilbert,	30 00
Skaneateles, Mrs. Thaddeus Edwards,	40
Upper Aqueduct, Cong. ch. and so.	9 45
Wading River, Cong. ch. Miss. Soc'y, 2.80; Hannah W. Terry, 25,	27 80
Watermills, Maria Halsey,	1 50—3,689 97

## PENNSYLVANIA.

Coaldale, Welsh Cong. ch.	5 00
Lansford, Rev. John Edwards,	10 00
Philadelphia, Central Cong. ch., m. c.	14 36
Sugar Grove, Mrs. R. Weld,	2 00
Troy, Rev. G. P. Sewall and wife,	10 00
—, "C."	3 00—44 36

## NEW JERSEY.

Jersey City Heights, Mrs. Caroline L. Ames,	3 00
Montclair, 1st Cong. ch.	32 10
New Brunswick, Mrs. F. A. Wilber,	5 00

Orange, Trinity Cong. ch., John Wiley,	25 43
Plainfield, A friend,	10 00—75 53

## MARYLAND.

Frederick City, Mrs. E. H. Rockwell,	114 00
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## VIRGINIA.

Herrndon, The Faithful Mission Band, for running expenses "Morning Star,"	2 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	12 37
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## NORTH CAROLINA.

Wilmington, Cong. Sab. sch., Miss Farrington's class, for running expenses "Morning Star,"	1 50
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## TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	5 00
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## OHIO.

Akron, Cong. ch.	114 37
Cleveland, Euclid-ave. Cong. ch., with other dona., to const. Mrs. H. M. LADD and JUSTIN SNOW, H. M., 14; 1st Cong. ch., 13.49,	27 49
Columbus, 1st Cong. ch., with other dona., to const. Rev. JOHN JONES, Rev. E. H. SCOTT, Rev. IRVING W. METCALF, O. B. SENTER, ABRAM BROWN, and W. I. CHAMBERLAIN, H. M.	271 75
Lafayette, Cong. ch.	5 50
Mansfield, 1st Cong. ch. Young People's Miss. Circle,	7 60
Mineral Ridge, Welsh Cong. ch.	5 00
Mt. Vernon, Cong. ch.	50 87
Oberlin, 2d Cong. ch., 85.16; 2d Cong. Sab. sch., for running expenses "Morning Star," 25; Rev. E. P. Barrows, 10,	120 16
Parisville, Rev. D. W. Hughes and wife,	4 65
Pomeroy, Welsh Cong. ch.	6 85
Rootstown, 1st Cong. ch.	28 00
Wakeman, Cong. ch.	5 55
York, Cong. ch.	16 70—664 49

## INDIANA.

Angola, Miss H. Voorhees,	10 00
Michigan City, Cong. ch.	44 40—54 40

## ILLINOIS.

Bloomington, Laura Ellsworth and sister,	20 00
Blue Island, Cong. ch.	13 25
Chicago, 1st Cong. ch., 108.90; South Cong. ch., 25.58; Plymouth Cong. ch., 23.16; Union-park Cong. ch., m. c., 10.34,	167 98
Granville, Cong. ch.	18 45
Hinsdale, B. F. Jones,	10 00
Kewanee, Cong. ch.	100 00
Oak Park, Cong. ch.	50 00
Plainfield, Mrs. S. E. Janes,	5 00
Prospect Park, Mrs. P. G. Hubbard,	3 00
Rockford, 2d Cong. ch.	318 08—705 76
<i>Legacies.</i> —Paxton, Edwin Rice, by Mrs. M. A. Rice,	100 00
Tamaroa, Mrs. B. G. Roots, by Mrs. J. B. Leake,	100 00—200 00
	995 76

## KENTUCKY.

Berea, Cong. ch.	5 00
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## MISSOURI.

Eldon, Ladies' Aid so.	2 00
Kidder, 1st Cong. ch.	3 20
St. Louis, Pilgrim Cong. ch., to const. CLINTON ROWELL, EDWARD JOY, DAVID MACDONALD, JOSEPH Y. JACOB, JOHN S. WEBSTER, STEPHEN SHELDON, WM. O. PROCTOR, WM. E. HAMILTON, CHARLES H. HALE, and	

Wm. E. Jones, H. M., 1,001.42; 5th Cong. ch., to const. Rev. Geo. C. Adams and W. C. Reynolds, H. M., 152.40, 1,153.82--1,159 02

MICHIGAN.

Allegan, 1st Cong. ch. 29 75  
 Ann Arbor, 1st Cong. ch. 95 00  
 Baldwin, Cong. ch. 1 53  
 Calumet, A friend, 25 00  
 Detroit, 2d Cong. ch., 216.81; Trumbull-ave, Cong. ch., 9.87, 226 68  
 Lake Linden, Cong. ch. 18 00  
 Mattawan, Cong. ch. 1 75  
 Newaygo, Mrs. A. H. Norris, 10 00  
 Quincy, "Home Missionary Family," 50 00  
 Romeo, Cong. ch. 57 00  
 St. Clair, Cong. ch. 30 00  
 Stockbridge, Mrs. S. P. Reynolds, 5 00  
 Tecumseh, James Vincent, 10 00  
 West Bay City, John Bourn, for W. C. Africa Mission, 52 00—611 71

WISCONSIN.

Deloit, 2d Cong. ch., 35.04; 1st Cong. ch., 9.92, 44 96  
 Pristol and Paris, Cong. ch. 30 00  
 Columbus, Olivet ch., 52; A little girl's Christmas gift, 42c, 52 42  
 Fond du Lac, Cong. ch. 13 35  
 Hartford, Rev. Daniel Denison, 10 00  
 Madison, 1st Cong. ch. 100 00  
 Milwaukee, Grand-ave, Cong. ch. 52 81  
 Quincy, Mrs. S. P. Berry, 5 00  
 Shopiere, Cong. ch. 6 69  
 Sparta, 1st Cong. ch. 7 00  
 Windsor, Union Cong. ch. 31 00—353 23

IOWA.

Charles City, 1st Cong. ch. 23 50  
 Chester Centre, Cong. ch. 34 50  
 Des Moines, Mrs. A. Y. Rawson, 5 00  
 Durango, Cong. ch. 3 75  
 Fayette, Cong. ch. 9 00  
 Grinnell, Cong. ch. 13 00  
 Hillsboro', John W. Hammond, 9 00  
 Miles and Preston, Cong. ch's, 7 25  
 Mitchell, Rev. E. W. Butler and wife, 15 00  
 Newell, Cong. ch. 4 20  
 Newton, Cong. ch. 20 29  
 Onawa, Cong. ch., 7.20; Ladies Mis. so., 3, 10 20  
 Osage, Cong. ch. 10 00  
 Toledo, Rev. F. J. Douglass, 2 00—166 69

Legacies.—Des Moines, Mrs. H. J. Rollins, by H. L. Whitman, Ex'r, add'l, 197 86

MINNESOTA.

Alexandria, Cong. ch. 11 00  
 Austin, Cong. Union ch. 23 79  
 Cottage Grove, Cong. ch. 8 20  
 Dassel, Cong. ch. 44  
 Faribault, Cong. ch. 35 23  
 Hamilton, Cong. ch. 4 00  
 Hutchinson, Cong. ch. 2 45  
 Minneapolis, Plymouth ch. 49 93  
 Northfield, 1st Cong. ch., 140.01; Friends, 60c, 740 01  
 Spring Valley, Cong. ch. 20 25—895 30

KANSAS.

Milwood, Chas. S. Foster, 35 00

NEBRASKA.

Albion, Cong. ch. 6 25  
 Friend, Cong. ch. 4 50  
 Olive Branch, Ger. Cong. ch. 6 00  
 Otoe county, —, 19 00  
 Stanton, Cong. ch. 1 40—37 15

CALIFORNIA.

National City, Cong. ch. 1 00  
 Oakland, Park Cong. ch. 4 00  
 San Bernardino, 2d Cong. ch., M. H. Crafts, 5 00—10 00

OREGON.

Portland, "G. H. L." 1 70

DOMINION OF CANADA.

Province of Ontario.  
 Fingal, P. Barber, 10 00  
 Martintown, Cong. ch. 4 00—14 00  
 Province of Quebec.  
 Montreal, Chas. Alexander, 5; Mrs. R. A. Ramsay, 5, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, "J. Q." 20 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.  
 Miss Emma Carruth, Boston, *Treasurer*.  
 For several missions, in part, 8,620 72  
 For buildings and repairs in various missions, 2,322 96  
 For Miss Page's school, Smyrna, 638 00—12,081 68

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 600 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Augusta, Cong. Sab. sch., 5; Bangor, Central Cong. Sab. sch., 20; Brownville, Cong. Sab. sch., for Pasumalai Sem'y, 18; Yarmouth, 1st Cong. Sab. sch., 9.19, 52 19  
 NEW HAMPSHIRE.—Claremont, Cong. Sab. sch., for Austria, 15; Hampstead, Cong. Sab. sch., 12.20; Lyme, Cong. Sab. sch., 10, 27 20  
 VERMONT.—West Randolph, Cong. Sab. sch., for teacher at Marash, 35 00  
 MASSACHUSETTS.—Fall River, Mission Band of 3d Cong. Sab. sch., for Boghos, Marsovan, 25; Millbury, 2d Cong. Sab. sch., for Bombay, 6 Natick, Cong. Sab. sch., for teacher in India, 50; Worcester, Union ch., for pupil in Samokov, 13.20, 94 20  
 RHODE ISLAND.—Westerly, Cong. Sab. sch. CONNECTICUT.—Colchester, 1st Cong. Sab. sch., 79.95; Columbia, Cong. Sab. sch., 22.67, 101 72  
 NEW YORK.—Berkshire, 1st Cong. Sab. sch., 30; New York, Pilgrim Sab. sch., for schools in Eastern and Western Turkey, 30; Smyrna, Miss'y Soc'y of Cong. Sab. sch. (of wh. for a scholar in Harport, 30), 230, 290 00  
 ALABAMA.—Selma, Helping Hands Miss'y Soc'y of Cong. Sab. sch., for South Africa, 5 65  
 OHIO.—Columbus, 1st Cong. Sab. sch., 75; Mt. Vernon, Cong. Sab. sch., 28.16; W. Williamsfield, Cong. Sab. sch., 1.18, 104 34  
 ILLINOIS.—Onawa, Cong. Sab. sch., 5; Sandwich, Cong. Sab. sch., 5, 10 00  
 WISCONSIN.—Mt. Sterling, Fannie and Cora Gay, 3; Ripon, 1st Cong. Sab. sch., 9.63, 12 63  
 KANSAS.—Topeka, A class of young men in 1st Cong. Sab. sch., for Kioto training school, 25; Wabunsee, 1st Ch. of Christ Sab. sch., 2.10, 27 10  
 CALIFORNIA.—Oakland, "The Morning Star Lights," of Market and 22d sts. Cong. ch., for a little girl in Ponape, 12 00

783 33  
 Donations received in December, 36,560 14  
 Legacies " " 4,517 13  
 41,077 27

Total from September 1 to December 31, 1884: Donations, \$94,670.76; Legacies, \$17,933.17 = \$112,603.93.

CONTRIBUTIONS. FOR A NEW MISSIONARY VESSEL—  
"THE MORNING STAR."

## MAINE.

Machias, Gilbert Longfellow,	1	50	
Milford, Cong. Sab. sch.	3	50	
South Gardiner, Cong. Sab. sch.	3	50	
West Newfield, Five friends,	80		9 30

## NEW HAMPSHIRE.

Amherst, "F."	20	00	
Antrim, A friend,	25		
Bedford, Pres. Sab. sch., add'l,	75		
Concord, 1st Cong. Sab. sch.	55	60	
Hanover, Dartmouth Sab. sch.	20	00	96 60

## VERMONT.

Barre, Cong. Sab. sch.	13	70	
Enosburgh, Mrs. T. P. Baker, 10;			
Joseph Kidder, 25c.	10	25	
Norwich, Lizzie Nichols,	25		
Woodstock, Cong. Sab. sch.	4	00	28 20

## MASSACHUSETTS.

Boston, 2d Cong. Sab. sch. (Dorchester), add'l, 3.69; Park-st. Sab. sch., B. T. Quinn's Bible class, add'l, 1,	4	69	
Brookfield, Evang. Cong. Sab. sch., add'l,	16	57	
Chelsea, 1st Cong. Sab. sch.	10	25	
East Falmouth, Cong. Sab. sch.	8	00	
Easthampton, Payson Cong. Sab. sch.	50	00	
Feeding Hills, Cong. Sab. sch.	3	50	
Foxboro', Cong. Sab. sch.	50		
Georgetown, 1st Cong. Sab. sch., add'l,	4	75	
Greenwich, Cong. Sab. sch.	4	05	
Longmeadow 1st Cong. Sab. sch.	32	50	
Medway, Hattie L. Fisher,	25		
Natick, Cong. Sab. sch.	75		
Newburyport, Mrs. J. C. Cleaveland,	1	00	
Newton, North Village Sab. sch.	9	52	
Pittsfield, Cong. Sab. sch.	21	25	
Sandwich, H. Russell,	10		
South Weymouth, Union Cong. Sab. sch.	11	00	
Truro, 1st Cong. Sab. sch.	6	00	
Westboro', Cong. Sab. sch., add'l,	50		
Winchester, 1st Cong. Sab. sch.	100	00	
Windsor, Cong. Sab. sch.	3	00	
Worcester, Plymouth Cong. ch.	2	60	287 38

## CONNECTICUT.

Ellsworth, Cong. Sab. sch.	25	00	
Fair Haven, 2d Cong. Sab. sch.	12	25	
Greeneville, Cong. Sab. sch., add'l,	50		
Gurleyville, Andrew A. Houghton,	25		
Simsbury, Cong. Sab. sch.	6	00	
Westbrook, A member of Cong. Sab. sch.	25		44 25

## NEW YORK.

Canandaigua, Eugenia Gibson,	20		
Copake Iron Works, Cong. Sab. sch.	3	50	
Danby, Cong. Sab. sch., add'l,	2	75	
East Evans, Cong. Sab. sch.	2	00	
Moravia, Cong. Sab. sch.	15	00	
Orwell, Young Ladies' Miss'y Soc'y,	8	50	
Richmond Mills, Two children,	50		
Rodman, Cong. Sab. sch.	8	25	
Volney, 1st Cong. Sab. sch.	21	40	
Walton, Friends of the "Morning Star,"	3	95	
Watermills, Maria Halsey,	1	00	
West Bloomfield, Cong. Sab. sch.	3	50	
West Winfield, Cong. Sab. sch.	50		71 05

## PENNSYLVANIA.

East Smithfield, C. H. Phelps,	50		
Meadville, Park-ave. Sab. sch.	36	50	
West Newton, Two friends,	50		37 50

## NEW JERSEY.

Newark, Calvary Pres. Sab. sch.	2	16	
Vineland, Pilgrim Sab. sch.	11	10	13 26

## VIRGINIA.

Herndon, The Faithful Mission Band of Cong. ch., add'l,	5	00	
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## OHIO.

Hudson, Young Ladies' Foreign Miss'y Soc'y,	5	00	
Winona, E. B. and E. F. Greene,	50		
Zanesville, C. A. and H. C. Greene,	50		6 00

## ILLINOIS.

Chicago, Millard-ave. Cong. Sab. sch., 10.75; 1st Cong. Sab. sch., 10; New Eng. Cong. Sab. sch., 50c.	21	25	
Godfrey, Mrs. John Mason,	4	50	
Rock Falls, North Hume Sab. sch.	6	25	
Roscoe, Mrs. M. Ritchie,	1	00	33 00

## MISSOURI.

St. Louis, 5th Cong. Sab. sch., 32; 1st Cong. Sab. sch., 2.50,	34	50	
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## MICHIGAN.

Allendale, Cong. Sab. sch.	2	75	
Bangor, Cong. Sab. sch.	4	10	
Clinton, Cong. Sab. sch.	10	91	
Grand Rapids, Cong. Sab. sch.	1	50	
Sheridan, 1st Cong. Sab. sch.	5	00	
Tawas City, Cong. Sab. sch.	90		25 16

## WISCONSIN.

Fond du Lac, Cong. Sab. sch.	22	87	
La Crosse, 1st Cong. Sab. sch.	15	75	
Mt. Sterling, Three children,	50		
Pine River, Myra C. Wells,	50		
Ripon, 1st Cong. Sab. sch., 33.20; Boys' Miss'y Soc'y, 25; Do Good Soc'y, 30c.	58	50	
Rosendale, "Little Theodora,"	1	00	99 12

## IOWA.

Burlington, Cong. Sab. sch., add'l,	11	34	
Charles City, Cong. Sab. sch.	80		
Wayne, Cong. Sab. sch.	8	75	20 89

## MINNESOTA.

Cottage Grove, Cong. ch.	1	00	
Mankato, Cong. Sab. sch.	5	00	6 00

## NEBRASKA.

McCook, Cong. ch. Mission Band,	10	00	
Stanton, Cong. Sab. sch.	70		10 70

## CALIFORNIA.

Lugonia, Cong. Sab. sch.	2	25	
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## COLORADO.

Coal Creek, Four friends.	1	00	
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## CANADA.

Listowel, Cong. Sab. sch.	2	00	
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## JAPAN.

Kioto, A young girl in the Kioto Girls' School,	50		
Tokio, Two friends,	75		1 25

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

Contributions acknowledged in <i>Mission Dayspring</i> (prev'y ack'g'd, 2,757.18),	2,242	82	
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Previously acknowledged,

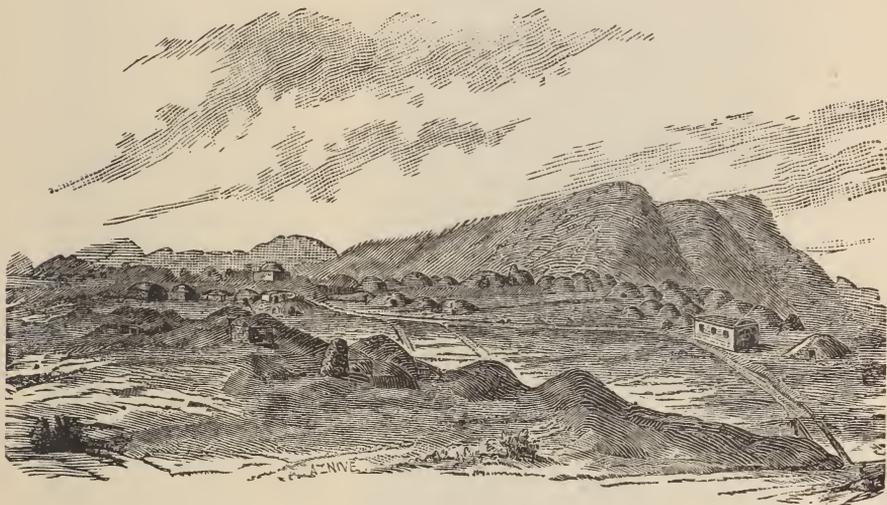
3,077	23
43,215	22
46,292	45

# FOR YOUNG PEOPLE.

## ERZROOM AND ITS VILLAGES.

BY REV. M. P. PARMELEÉ, M.D., OF TREBIZOND.

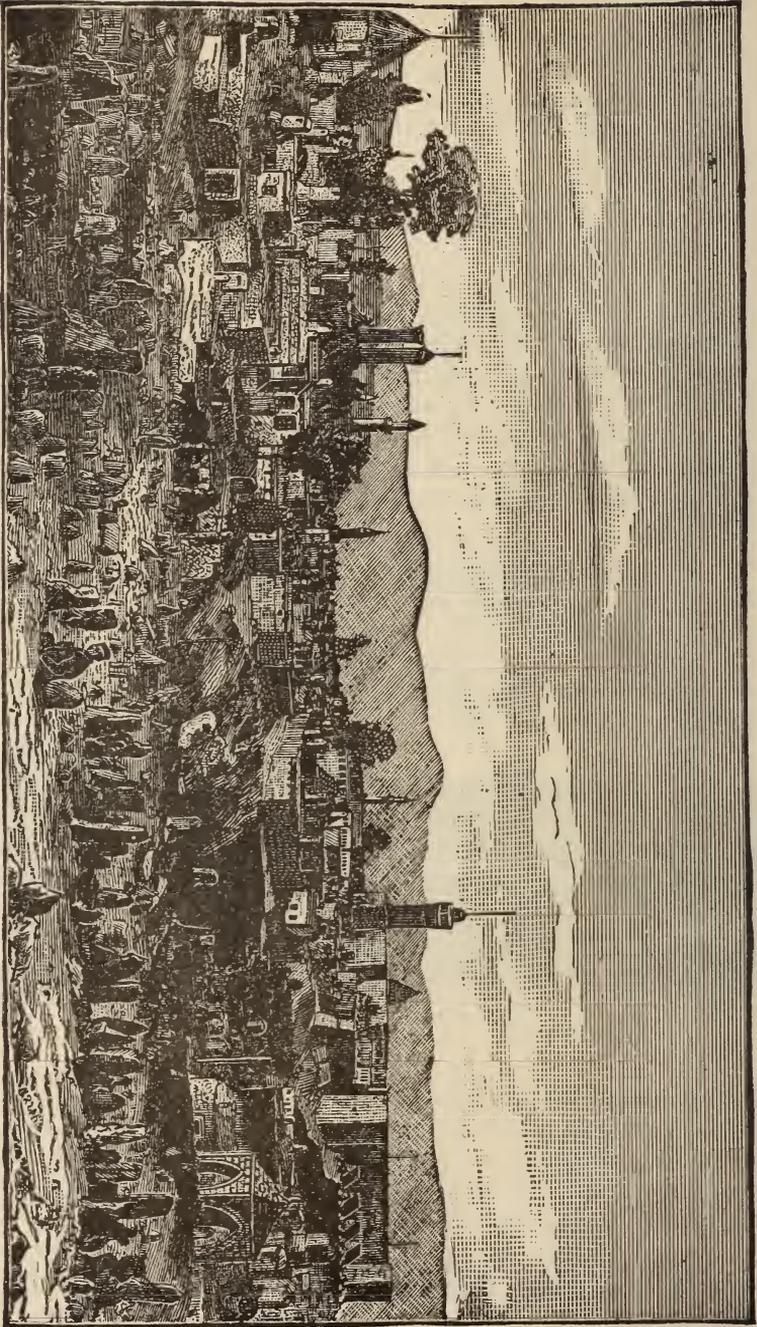
MY DEAR YOUNG FRIENDS, — The city of Erzroom, in Turkey in Asia, is situated near the headwaters of the river Euphrates, and is more than six thousand feet above the level of the sea. I wish you could see the broad and beautiful plain on which it is built as I first saw it in the summer of 1863. For more than a week we had been wending our weary way on horseback across high mountains, sleeping at night in bare and cheerless khans, and it was a great joy to see from a mountain top, in the dim distance across the Erzroom plain, the



A VILLAGE NEAR THE ARAXES.

outlines of the city that was to be our home. Though seeming near, it was nearly two days before we reached our journey's end. The hearty, almost triumphant, reception then given us by our missionary and native friends caused us to forget the weariness of the long journey, and made us feel at home at once.

And yet how new and strange it all seemed. The flat roofs of the houses, the queer and varied costumes of the people, the unknown tongues around us, the squeaking of the clumsy ox-carts, all testified that we had reached a remote corner of the earth. The cackling of the hens and the barking of the dogs were almost the only familiar sounds that fell on our ears. And though so new to us, everything appeared really very old. The old city walls were in ruins, many of the



PART OF ERZROOM. (The castle on the right.)

houses were in a tumble-down condition, and the graveyards formed a wide band entirely encircling the city. And surely these mountains have a right to seem old, for they are the mountains of Ararat, where the ark of Noah rested; and for four thousand years these fields have been tilled, and for nearly half that period men have lived and died in this city. The city of the living contains only about sixty thousand souls, but at least two and a half millions are buried in the city of the dead. In the foreground of the picture of Erzroom you see some of the rude headstones of the graves of these sleeping dead.

But little by little these strange sights grew familiar, and we were able to speak to the people of the love of Jesus. Then we began to make long tours among the villages, such as are shown in two of the pictures here given. When stopping over night in one of these places, we and our horses enter the same outer door, and are led through a long dark passage into the stable. Though it were freezing cold outside, in this underground stable the air is well heated by the breath and bodies of scores of animals — cows, oxen, sheep, buffaloes, and horses. Our horses are tied, and we are shown into the *odah*, which is only a corner of the stable, raised a step or two above the level of the floor, and surrounded by a low railing. On one side of the *odah* is a fireplace, in which dried manure is burned. A small hole in the roof gives the only light of the place. Here we are invited to sit down on felt carpets, our backs being supported by cushions stuffed with straw. A tiny cup of black muddy coffee is served to us, and in a little while a round low table is brought in and set before us. On this are spread long thin loaves of bread which seem like sheets of coarse wrapping-paper. Then a dish of fried eggs is placed in the centre of the table, and we are invited to eat. After we have asked God's blessing on the food and our hospitable entertainers, we begin by tearing off a bit of the bread, and folding it into the shape of a spoon. With this (called the *sop* when Jesus was eating with his disciples) we dip up some of the egg and eat it, *spoon and all*. After the egg is finished, a dish of curdled milk, called *müdzoön*, is brought, with perhaps a plate of cheese, curiously made into strings. Though eating in this rude manner, and in such an unsavory place, our horseback ride in the stimulating winter air has given us such an appetite that we eat with a right good relish, and are well satisfied.

At a suitable moment we open our Testaments and read and talk of the way of salvation, occasionally singing a hymn. This usually calls a throng into the *odah* and stable, who come to see and hear these things that are so new and strange to them. After a pleasant but very wearisome evening spent in this way, and ended with prayer, we begin to arrange for the night. We could not sleep on these carpets, as the people do, for there are too many fleas, and perhaps other living things, so we have a light folding bedstead, or a hammock which can be suspended from the posts that support the roof. Sometimes we are obliged to swing out over the animals of the stable, so that we are soothed to sleep by the puffing and chewing sounds of our animal friends.

Under the influence of this preaching many villages have greatly changed during this score of years. Many schools have been established, and the people are reading and studying the Bible for themselves, and trusting in Christ for their

salvation. Many hundred villages and cities still remain in their old darkness



VILLAGE ON THE EUPHRATES, NEAR ERZROOM.

and we want to carry the light of the gospel to them also. Will you not have a share in this good work?

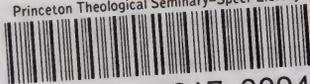


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