

REMINISCENCES

FOR MY CHILDREN,

BY

ELIAS RIGGS,

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

IN GREECE AND TURKEY.

(NOT PUBLISHED.)

1891.

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MY BELOVED CHILDREN :

Mrs. MARGARET R. TROWBRIDGE, Constantinople.

Rev. EDWARD and Mrs. SARAH D. RIGGS, Marsovan, Asia Minor.

Rev. JAMES F. and Mrs. BELLE B. RIGGS, Bayonne, N. J.

Prof. CHARLES W. and Mrs. ELECTA C. RIGGS, Aintab, Syria.

IT is right and useful to "call to remembrance the former days," that we may mark the way the Lord hath led us, and render thanks for his loving care.

To have been born of pious parents is an unspeakable privilege, a blessing still enhanced if *their* parents also, and their ancestors for generations have been of the same character. This privilege was mine. Both my parents were humble-minded, devoted christians. My father, whose name I bear, was a minister of the gospel, and spent the whole time of his pastorate with the same country congregation (that of New Providence, N. J.) though repeatedly invited to larger and more promising fields. I was his second son, and was born at New Providence, Nov. 19, 1810, the year in which the A. B. C. F. M. was formed.

My recollection goes back to the day on which I was four years old. It was during the war with Great Britain, and the scene which impressed that day indelibly upon my memory was an incident of the war, the passing by our door of a squadron of cavalry called "The Virginia size-men," from the fact that no one was admitted to the corps who was under six feet in height. I watched them with awe, and remember my father's putting his hand on my head and saying, "My son, you are four years old to-day."

Not far from that time I was brought to death's door by whooping cough. I remember hearing my mother say that I had already learned to read,* and had committed to memory the whole of the Westminster Shorter Catechism, but that in consequence of that illness I forgot everything, and had to begin *de novo*.

My father's tastes were scholarly. He studied at the College of New Jersey during the presidency of the venerable John Witherspoon, one of the signers of the Declaration of Independence, although he did not graduate until the year after Dr. W.'s death. He was a tutor in the same institution in 1800 and 1801.

*I do not mention this as an example for imitation. I do not think that we ever set any of our children at learning to read at so early an age.

When at the age of nine years I was beginning with his assistance the study of Greek, partly in the use of a grammar written in Latin, he once said to me, "My son, I hope you will one day know Greek better than I know it." At thirteen years of age I had become interested in the study of Hebrew, and although my father had not had the opportunity of studying that language, yet he procured for me a Hebrew Bible, Grammar and Lexicon, all of which I have had in use from that day to this. Thus early did Providence furnish me with the means of making preparation for the work, then unforeseen, to which a great part of my life has been devoted.

My father died quite suddenly when I was only fourteen years and three months old. Well do I remember going with him to attend a funeral in a distant part of the parish. It was snowing, and on our return the horse took fright and ran away, upsetting the sleigh and throwing my father and me into a snow-bank. My father took a cold, which ended in a typhus fever, and in eight days he was not, for God had taken him. He died on the day and at the hour appointed for a preparatory lecture, and I was sent to carry to the church the sad tidings, which the elder who led the meeting communicated to the congregation. On the following Sabbath, instead of the appointed communion service, a crowded assembly attended his funeral in the church to which he had ministered for nineteen years, and laid his remains to rest in the adjoining church-yard.

At this time I was nearly ready to enter college. Our attention was directed to Amherst College, which had only a short time before been founded, mainly for the purpose of educating candidates for the Christian ministry. Two of my teachers had studied there, and recommended the institution, which was known to be under a decided religious influence. The expenses of a residence there were very much less than they would have been at Princeton or New Haven. I went to Amherst in the Spring of 1825, and after attending the Academy for a few months entered the college with the first class which entered after a college charter had been obtained from the legislature. Soon after I united with the college church, at its formation, having trusted for some time before that I belonged to Christ, though I never could say precisely when I began the Christian life. What seemed most like a turning point in my religious experience was at the time of my father's death, when I felt overwhelmed by the sense of my irreparable loss, and was led to turn for relief and refuge to my Heavenly Father.

During my four years course at college I continued the study of Hebrew and the cognate languages. I had also the opportunity of acquiring considerable knowledge of Modern Greek, having the companionship and warm friendship of two classmates of about my own age, natives of the ill-fated island of Scio, Messrs. Nicholas P. Petrocokino and Constantine Ralli. This, of course, gave me an advantage

in the study of Ancient Greek. Our Professor, the Rev. Nathan W. Fiske, invited us, and any in the class who preferred to do so, to use in our recitations the modern pronunciation, and at the time of our "Junior" Exhibition (the Greeks having left before that time) asked me to prepare and deliver my oration in Greek, although no distinction in grade was implied in this. When our class graduated in 1829 the Greek oration was assigned to me.

After leaving college I spent eight months at home, (the family having in the meantime removed to Mendham, my father's birth-place), instructing my four sisters, all younger than myself, and then entered the Junior class in the Theological Seminary at Andover, Mass., at the commencement of the Summer term, sustaining an examination on the studies which the class had gone over. The instructors in those days were the Rev. Moses Stuart in O. and N. T. Exegesis, Dr. Leonard Woods in Systematic Theology, Dr. Ebenezer Porter in Pastoral Theology and Sacred Rhetoric, and Dr. Ralph Emerson in Church History. Dr. Edward Robinson was Professor Extraordinary in the department of Hebrew, but my class did not come under his instruction.

Among my fellow students at Andover more than twenty, (of my own class six), became missionaries of the A. B. C. F. M., and some of other societies. Among these were Dr. W. G. Schauffler, Dr. B. Schneider and Rev. P. O. Powers, who became missionaries in Turkey, and Henry Lyman and Samuel Munson, who were killed by savages in Sumatra. Dr. S. F. Smith, who wrote "My Country, 'tis of Thee," "The Morning Light is Breaking," and many other popular hymns, was my seminary classmate and intimate friend

The society of "Brethren," (consecrating themselves, if God should open the way, to the work of foreign missions), which was founded at Williamstown by Samuel J. Mills and his associates, was transferred by them to Andover, and existed in the Theological Seminary at the time of my residence there, and I became a member of it. Bro. Schauffler was an active and influential member of it. I soon became intimate with him, aiding him in the study of Greek, while he aided me in the study of German.

During my last year in the seminary I prepared and published the first edition of the Chaldee Manual, being warmly encouraged by Prof. Robinson. I can confidently say that neither this work, nor the reading of the proof sheets of some of Prof. Stuart's publications, was ever permitted to interfere with the punctual discharge of my duties as a member of the seminary.

In the Spring of 1832 a person appointed as an associate for Dr. Jonas King at Athens having been prevented by the condition of his father from accepting the appointment, Dr. R. Anderson, Secretary of the A. B. C. F. M., who had visited Greece, and who knew that I had become somewhat familiar with Modern Greek, proposed to me to fill the vacant position. Being only in my twenty-second year, I

was strongly desirous of devoting two years more to preparatory study before entering upon my life-work ; but Dr. A. on the part of the Prudential Committee urged me not to delay joining the mission, suggesting among other things that the studies necessarily connected with my work in Greece would in some measure take the place of those which I was planning to pursue. I accepted the appointment, and on the 20th of September was ordained as an evangelist by the Presbytery of Elizabethtown (now Elizabeth), having been married two days previously at Mendham to Miss Martha Jane Dalzel, your mother, who continued through fifty-five years to be in storm and sunshine, in joy and sorrow, my faithful and sympathizing companion and fellow-worker.

We crossed the ocean in company with the Rev. Wm. M. Thomson and Dr. Asa Dodge and their wives, destined to the Palestine Mission, and three other passengers, in a brig of only 180 tons. We had no chronometer, and having had cloudy and stormy weather, were glad on coming in sight of the Spanish coast to find only about thirty miles error in our "dead reckoning."

We reached Malta in December 1832. Here we found the Rev. Daniel Temple in charge of the printing establishment of the Am. Board, where books and tracts were printed in Greek, Italian, Arabic and Armeno—Turkish. The Church Missionary Society and the London Missionary Society also had their printing establishments in Malta, there being no place in the Levant where up to that time it would have been deemed safe to locate them.

At Malta we were subjected to a quarantine of twelve days because of the existence of cholera in the U. S

There being as yet no steamers in these waters, our voyage from Malta to Athens was performed in a Greek bark. As the vessel was in ballast and strong easterly winds prevailed, our progress was very slow. We left Malta Jan. 1st, 1833, and did not reach Athens until Jan. 28th. Of the twenty-eight days however twelve were passed at anchor, two off Modon and ten in the harbor of Egina, during several of which we had a snow-storm.

Athens was still in the hands of the Turks, and on our arrival our baggage was examined by Turkish Custom-house officials. The delay in transferring Athens to the Greeks was due to the unsettled state of the Greek government. The allied Powers had designated Otho, a son of Ludwig King of Bavaria only fifteen and one-half years of age, as King of Greece, with a commission of Regency consisting of three Bavarians selected by King Ludwig, who were to administer the government in the young King's name until he should complete his eighteenth year. Two of the Regents were Roman Catholics and one was a Protestant. Otho reached Athens Feb. 14th, 1833, and Dr. King and I were present by invitation of the city authorities at his formal reception. Turkish soldiers however continued to occupy the

Acropolis until April 12th when the King's troops, (which arrived April 1st), took possession, and the Turkish troops withdrew, without military order, and without any salute from either party

Athens was then a town of perhaps 8000 inhabitants, and with very few houses of more than one story. The seat of government was Nauplia, at the head of the Gulf of Argolis. Dr. King had been in Athens a year and a half before our arrival. The Rev. J. J. Robertson and J. H. Hill with their families, missionaries of the Protestant Episcopal Church in the U. S. were also established there.

A very kindly feeling prevailed in Greece generally toward America and Americans. Considerable supplies of food and clothing had been sent from the United States for distribution among the sufferers by the war which had resulted in the separation of Greece from Turkey. A portion of these supplies (two ship-loads) had been distributed under the superintendence of Dr. King, who had thus become widely known in the country. The work too of establishing schools for popular education was viewed with favor. The revolution had liberalized many minds and diminished the power of prejudice. The Rev. John Hartley, an English missionary who visited Greece in 1828, was permitted in several places to preach in Greek churches, occasionally by invitation of the ecclesiastics, but more frequently by that of laymen in authority, with the assent of the local clergy.

In the early visits of Dr. King and myself to different parts of Greece we were welcomed everywhere as friends. We uniformly sought out first the priests and teachers, and almost as uniformly found them friendly. Frequently we were their guests, and through them obtained opportunities of conducting religious services and of addressing schools or companies of the people. Very rarely was any objection made to our reading and commenting on the scriptures, and many were the testimonies of approval.

With similar favor were our publications received, such was the dearth of school books, and so eager the desire of the people for a supply, that those which issued from mission presses were everywhere welcomed. My impression is that in the first published lists of books approved by the government for use in the public schools a large majority were our publications.

We remained at Athens a year and a half. There our first child Joseph was born June 22d 1833. In June 1834 we removed to Argos.

In April, before deciding on Argos as our future station, I visited Tripolitza in the centre of the Peloponnesus, Patras in its north-western part, and Missolonghi in continental Greece. During this tour an incident occurred which might have changed the whole course of our missionary life. Mr. J. Perkins, who was my college classmate at Amherst, had reached Constantinople with his wife, on his way to Persia to commence the mission among the Nestorians. An associate was to have joined him there, but for some reason failed to do so.

So anxious were the friends at Boston that Mr. and Mrs. Perkins should not be longer delayed, and yet so strongly feeling that they should not proceed without associates, that Secretary Anderson wrote to Constantinople making the suggestion that *we* might perhaps leave Greece and join them. This suggestion was so strongly taken up by Mr. Perkins and Messrs. Goodell and Dwight that, (there being in those days no steamers in these waters), they chartered a vessel and sent it to the Piraeus in charge of Mr. (afterwards Dr.) Alexander Paspati, to bring us the proposal, and in case of our acceptance to take us to Constantinople. From Athens a special messenger was despatched, who reached me at Missolonghi. I at once cut short my tour, and returned with all possible speed to Athens. With Dr. King we took the question thus presented into serious consideration, with prayers for guidance. We consulted also our friends the Episcopal missionaries. It was the unanimous judgment of us all that it was our duty to remain in Greece, and so we replied to the Constantinople missives. Our friends at Boston were led independently to the same conclusion, as we learned by letters received a few weeks later.

It was the original intention of the Prudential Committee that Dr. King and we should ultimately occupy separate stations, and that associates should be secured for us both. More than two years passed, however, after our removal to Argos before we were joined there by the Rev. Nathan Benjamin and wife.

Our efforts were early directed to the establishment of female schools and the training of female teachers, maintaining also regular preaching and Sabbath-school work. At first we taught in the schools ourselves; then gradually brought forward monitors or assistants, and finally secured those to whom we could entrust the entire charge of a school. For years the only female teachers in the country were either trained in the mission schools at Athens, Syra and Argos, or pupils of those who had been so trained.

The demands of our work at Argos, without associates or competent native teachers, and our inexperience, doubtless led us both to work beyond our strength. In October I was prostrated by an inflammatory fever, in November our dear first-born was taken from us, and soon after his mother was brought to death's door, but was given back to me and to her work in answer, as we both felt, to earnest prayer. In February, 1835, as soon as she was able to bear the journey, I took her to Athens, where she rapidly improved. During her convalescence I made a visit to Syra, partly in the hope of securing a female teacher for Argos, and partly in reference to some publication work. While there, at the request of the Rev. Henry D. Leeves, agent of the B. and F. Bible Society, I sat with him and with Prof. Bambas, one of the translators of the Scriptures into Modern Greek, during the revision of his version of the portions of Daniel and Ezra which were written in Chaldee.

I found a female teacher who engaged to go to help us in Argos, but she afterward disappointed us, alleging the illness of her father as the cause.

In May we were able to return to Argos and resume our work, but without any efficient native assistance. Still the school prospered and we were blessed with comfortable health. Before very long however it became manifest that the royal government was determined to control all school work in the country, and to control it in the interest of the leading ecclesiastics, who had set themselves strongly in opposition to all foreign influences. As long as the government was in the hands of the Regency, *i. e.* for about two years and a half, this tendency was held somewhat in check. One of the three Regents was a Protestant, and all were disposed to look with favor upon the efforts of foreigners to promote popular education. So were some of the Greek Ministers of the Government. The Rev. Mr. Hildner, who had charge of the work of the Church Missionary Society in Syra, being a German, had free communication with the members of the Regency, and represented to them the unfairness of imposing upon the missionaries conditions inconsistent with their convictions and those of their supporters.

June 1st, 1835, the King, being eighteen years old, assumed the government, and after that there was a manifest increase in the tendency of his Ministers to yield to the demands of the Bishops to control education, and thus to crowd out foreign influence. At length an order was issued requiring all the higher schools, public and private, to employ an ecclesiastic to teach the Catechism of the Greek church, and to have an ecclesiastical picture put up in every school-room, to be before the eyes of the pupils when they said their prayers. My impression is that this order was not communicated at the same time to all the missionaries. It was not treated alike by them all. Dr. Hill of the American Episcopal Mission complied with the order, engaging a priest to teach the catechism, but hinting to him that it was not important that the lessons should be very frequent, and putting up a picture in the school-room, (choosing a picture of the transfiguration, which he regarded as unobjectionable), before which I saw the pupils make the sign of the cross in concert.

Mr. Hildner effected a kind of compromise, arranging to have the teaching of the catechism at the Greek church, and simply dismissing the pupils at the appointed times, to enable them to attend it. I am not sure what he did about putting up a picture

Messrs. Houston and Leyburn, missionaries of the A. B. C. F. M. at Areopolis in Mani (Laconia) declined on conscientious grounds to comply with either demand, and closed their schools. This was after we left Greece. The order was never communicated to us. Indeed I am not sure that it was formally promulgated before we left, although the demand made on Mr. Hildner to have the Greek catechism

taught in his school, and the compromise mentioned above, were made before we left. Had the order been communicated to us, we should have treated it as our bretheren in Areopolis did ; regarding the catechism as teaching serious errors, and the required use of pictures as a transgression of the second commandment.

In view of the diminished prospect of usefulness in Greece, and of the openings for evangelical work in Turkey, the Prudential Committee, instructed us to remove to Smyrna, and Mr. Benjamin and family to Athens.*

We reached Smyrna in November, 1838. For nearly six years from that time our work continued to be in the Greek language. I preached in the Dutch chapel to full audiences of Greeks and Greek-speaking Protestants, and took part with Mr. Temple in preparing and editing Greek books and tracts. For a notice of your mother's work after our removal to Smyrna, see the sketch of her life in the Appendix, reprinted from the *Missionary Herald* for Feb., 1888.

The use of the Dutch chapel in Smyrna for services in Greek and English was freely accorded us by Jacob Van Lennep, Esq., for many years Consul General of Holland, a man highly respected by the whole community of Smyrna, native and foreign, for probity, intelligence and executive ability. He received decorations from several European sovereigns in recognition of important services rendered to their citizens during the troublous times of the Greek revolution. He was our banker, and was always ready to render us any aid in his power. He must have been sixty years of age when we went to Smyrna, and he lived some twenty five years after that time. I remember his going with me to point out the spot (in the court of the "Little Vezir Khan") where in the great earthquake of 1788 the earth opened and completely swallowed up the French consulate, with the consul, his family and a number of guests, closing over them. He remembered the fearful event perfectly, having been at the time about ten years of age.

In the days of our residence in Smyrna the state of the marshes at the head of the gulf gave rise to a good deal of malarial fever. I had had fever and ague in America in my boyhood, but not, as I remember, after my fifteenth year. Neither do I remember suffering from it in Greece. But in Smyrna I came under its influence, and suffered so much from it that, as I was afterwards told, our family physician said to a friend that he did not think I would live two years. At length it seemed imperatively my duty to get away for a season, and I made a brief visit to Jerusalem and vicinity in the autumn of

*They were subsequently transferred to the Mission in Turkey. Of the members of the Greek Mission only Dr. King remained in Greece. His wife was a Greek, and he had built a house in Athens. He remained there till his death, which occurred May 22d, 1869, with the exception of having spent the three years from 1864 to 1867 with Mrs. King in the United States.

1839. The Rev. E. R. Beadle and wife were my fellow-passengers as far as Beyroot, and the Rev. Charles S. Sherman and wife from Beyroot to Jerusalem. As they were new comers, I was able to be of some little use to them as interpreter. I visited Bethany, Bethlehem, Ramah and Jericho, bathed in the Jordan and in the Dead Sea, and returned by way of Jaffa and Beyroot. I was absent from Smyrna just one month. Fifty years have elapsed since, and whatever other ailments I have had, I do not remember to have had any return of malarial fever. The Smyrna marshes have since been drained.

In Smyrna or its immediate vicinity five of our beloved children were born, viz :

Elizabeth, Mar. ~~12~~¹¹, 1839,

Margaret, Oct. 14, 1841.

Edward, June 30, 1844

Emma Louisa, Mar. 25, 1847, and

James Forsyth, Oct. 4, 1852.

Here too we ~~are~~^{were} suddenly called on the 24th of Dec. 1844, to part with our dear Samuel, born in Argos, Aug. 31, 1836. This was a stunning blow. He fell from the terrace of a house on the seashore, not far from "the Point," the house previously occupied by the Rev. H. J. Van Lennep of our mission, who had removed to Constantinople. Dr. Charles Wood, our family physician, was called immediately, but it was evident from the first that the dear child could not live. His head had struck upon the pavement, and his skull was broken. He lingered twenty two hours, and then his spirit returned to God who gave it. We had the joyful confidence that he was a lamb of the Good Shepherd, and that, young as he was, he had begun and made considerable progress in a loving, trusting, christian life. We could only say "even so, Father, for so it seemed good in thy sight." The next day (Christmas) we laid his mortal remains to rest in the Dutch cemetery "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

In the summer of that year (1844) an important change was made in our work as missionaries. Dr. Rufus Anderson, Secretary of the A. B. C. F. M., and Dr. Joel Hawes, of Hartford, visited our mission as a Deputation from the Prudential Committee, authorized, if they should think best after consultation with us, to close up the Greek department of our mission, and to transfer the missionaries engaged in it to the Armenian department. Those of us who were in the Greek department pleaded to the best of our ability for its continuance, as well as for the prosecution of work for the Bulgarians, upon which we had just entered, and which was regarded as a branch of the Greek work. But the decision I suppose was virtually made before the Deputation left America. The remarkable opening for evangelical work among the Armenians, together with the increasing opposition to it among the Greeks, had led the Prudential Committee

to feel that it was time for us to make the change. We were transferred to the Armenian department and instructed to acquire either the Armenian or the Turkish language. Mr. Temple, who was more than fifty years of age, felt that it would not be wise for him to commence the study of a new language, and so returned to the United States.

In 1845 the mission desired me to undertake, with the aid of Armenian scholars, a translation of the entire Bible into the spoken Armenian language. The New Testament had already been translated, not directly from the Greek, but from the old Armenian, which was made in the first decade of the fifth century, and several editions had been printed. The book of Psalms had also been translated from the Hebrew and printed. The work now to be done was, to translate the remaining books and carefully to revise the whole, conforming it to the Hebrew, Chaldee and Greek originals. This work occupied the years from 1845 to 1852. Up till the present century the spoken language was not used as the language of books, and a strong preference was felt by educated Armenians for using, even in epistolary correspondence, only the Ancient Armenian, which they were accustomed to call, not the *ancient*, but uniformly the *literary* language. It was a matter of course that in the progress of our work many questions of usage would arise. In reference to these and to exegetical questions I made several visits to Constantinople for consultation with missionaries and with Armenian scholars. The work was one demanding caution and deliberation. A small preliminary edition of the Old Testament was issued in parts for the sake of getting suggestions and criticisms. No portion was sent to the press without being carefully revised with the aid of a well-educated Armenian, *not the one who prepared the first draft of the translation*. One of those so aiding me in this work had been a Vartabed. Another was the Principal of the Armenian High School in Smyrna. In the review I can truly say that we have been amply repaid for the care and deliberation with which the work was carried on.

By 1852 the mission became convinced that our publication work ought to be transferred to Constantinople, and this decision was approved by the Prudential Committee. Mr. Benjamin and family, who were associated with us at Smyrna, removed to the Capital in the autumn of that year. Our removal was delayed till the spring of 1853, for the sake of completing the printing of the Armenian Bible then in press at Smyrna. This was the edition in one Imp. 8vo. volume with references.

On removing to Constantinople in May, 1853, at the desire of the C. station, we took up our residence at Bebek, and I took charge of the Greek department of the Mission Seminary. There were then twenty-two Greek pupils in the institution. Three of these became helpers in the missionary work, two of whom, Messrs. Kazakos and

Aegyptiades, were subsequently ordained as evangelists in connection with the mission of the Southern Presbyterian Church in Greece. As, however, the work of our mission had come to be almost exclusively for Armenians, the number of Greek pupils diminished until in 1855 there were only six, and the Greek department of the Seminary was discontinued.

This did not condemn me to a life of idleness. I had also charge of the Armenian Theological instruction, the class consisting of thirteen members, of whom ten completed the course. After the death of Mr. Benjamin in 1855 I had principal charge of the publication work of the mission, and for a time was also Mission Treasurer.

During the three years of our residence at Bebek, from 1853 to 1856, our older children pursued most of their studies in connection with the older children of the Schauffler and Hamlin families, Dr. S., Dr. H. and I giving lessons to all in different branches.

In 1856 we made our visit to the United States, the first for us all, and for me the only one. Your mother and I had been absent from our native land nearly 24 years, and had never seen a railroad car. My health had become seriously impaired, and Dr. Anderson, Secretary of the Board, who was at Constantinople at the time, advised that we should leave at once, without waiting to correspond with the Prudential Committee.

We went to Smyrna and took passage by a sailing vessel, the "Race-horse," for Boston. Our three years' residence at Bebek, from May, 1853 to May, 1856, coincided with the duration of the Crimean war. The illuminations for the return of peace occurred while we were at Smyrna.

The voyage, as usual in summer, was long—72 days; but the weather was fine, and we had the pleasant company of Mr. Ladd's family. The older children will remember our daily Bible lessons and other interesting readings on the deck of the "Race-horse." The voyage, with relief from responsibility and work in the mission, proved to be just what I needed, and I arrived at Boston well, and vigorous for work, to which I was at once called in visiting churches and attending missionary meetings.

We visited our relatives in Elmira, N. Y., Glendale, O., Indianapolis and Greensburgh, Ind., and I went alone as far south as Charleston and Columbia, S. C., visiting at Columbia my former associate Dr. John B. Adger. At Baltimore I was called upon to address a Methodist Conference, at which 300 ministers were present, on Bulgaria and the Bulgarians, the M. Ep. church being just about to commence their mission in Bulgaria; and by contributions at that meeting I was constituted a Life Director of the Miss. Society of the Methodist Episcopal Church. At Washington I made missionary addresses, and was present at the inauguration of President Buchanan, Mar. 4, 1857, Dr. Smith, whose guest I was, introducing me to both

the outgoing President Pierce and the incoming President Buchanan.

In South Carolina I was very much struck with appearances of military preparations on every hand, and asked whether they were to be attributed to any apprehension of servile insurrections. I was answered in the negative, but got no hint of their real purpose or motive. Events which occurred about four years later seem to show what must have been in the minds of the politicians of S. C. in 1857 and earlier.

We should have returned to Constantinople in the spring or summer of 1857, had not the Am. Bible Society decided to electotype an edition of the Armenian Bible, (the 12 mo. ed.), and desired me to edit it. This prolonged our stay in the U. S. to two years. During these two years Elizabeth and Margaret pursued their studies at Miss Spalding's school in Elizabethtown, N. J., the same institution in which their mother studied thirty years before. Edward also attended a classical school in E. (Rev. D. Pierson's) boarding at Dr. Magie's. Mamma with the younger children had her home in Mendham. I was absent a good deal of the time, and during the second year had my headquarters, at New York, rooming in the Union Theol. Sem., and boarding with Dr. Wood, then Secretary of the A. B. C. F. M.

Dr. Edward Robinson was the Professor of Biblical Literature in Union Sem. at the time, and when he found that I was to be in New York for the work of the Am. B. S., laid hold of me at once, and insisted on my taking the department of Hebrew in the Seminary. I pressed him to retain at least the Senior class, but he would take no denial, and so I took the instruction of all three classes in Hebrew (and of one in Chaldee also) during the Sem. year. I had, however, never more than two lessons on the same day, and these between four and six P. M.

The work of the Bible was pushed on rapidly, so that it was completed by the close of the Sem. year in May. From four to six compositors were steadily employed on it, only one of whom was an Armenian. The most accurate compositor was a Scotchman who knew nothing of the language; and the least accurate proved to be the one to whom the language was vernacular; for he not infrequently substituted synonymous words and phrases for what he had in his copy. This work kept me and an assistant busy at proof-reading from eight A. M. to one or two P. M. daily at the Bible House. Then came dinner at Dr. Wood's in Amity street. After dinner I had an hour for rest, and then came my classes in the Seminary. The work of giving instruction in Hebrew and O. T. Exegesis was to me a great pleasure, especially with the Junior class, whom I had from the start, and their examination at the close of the year was pronounced by the Professor of Hebrew in the General (Episcopal) Theol. Sem., N. Y., the best Hebrew examination he had ever attended. Dr. Arthur T. Pierson of Philadelphia, Dr. Mancius H. Hutton of New Brunswick

and the Rev. David Stuart Dodge of New York, some time Prof. in the Protestant College at Beyroot, and still a faithful friend and patron of that institution, were members of that class.

Some of the Sabbaths I spent at Mendham, but frequently at Dr. Wood's request, preached or gave missionary addresses at places in N. Y., N. J. or Conn.

In May, 1858, I received from the Directors of the Seminary an invitation to a Professorship of Hebrew Literature in that institution, backed by an offer from a friend of the Seminary to endow the Professorship if I would accept it. Professors Edward Robinson, Henry B. Smith and Thomas H. Skinner expressed to me their cordial concurrence in the invitation and their desire that I would accept it. They mentioned various reasons for this desire, alleging among other things that in this position I could efficiently serve the cause of foreign missions

Of course I consulted the Secretaries of the Board and other friends. But my answer was returned in less than a week, respectfully declining the appointment. I felt that duty called me to return to the mission, and take up the work of preparing the Scriptures for publication in Bulgarian, a work which I had already commenced, and which no other member of the mission was prepared to carry on. In this decision the officers of the Board and our associates in the mission all concurred. I could not have remained in New York without doubts as to the path of duty. We *could* return to our work in the mission without any such doubts.

When we reached America in August, 1856, we found Mother Dalzel very ill. Dr. Wood thought that the hope of seeing us had probably prolonged her life. Certainly our coming did revive her perceptibly. The first words which she said when I entered the room (after Mamma and the children) were the words of the aged Jacob to his son Joseph, "I had not thought to see thy face, and lo, God hath showed me also thy seed." (Gen. XLVIII: 11.) She rallied and became so much better that we ventured to leave her in the autumn for our visit to our relatives in the west. She died in December, 1856, in the seventy-second year of her age, having been born near Armagh, Ireland, in 1785.

My own mother had died more than five years previously at the home of my brother, the Rev. Joseph L. Riggs, at Seely Creek, N. Y., but her mortal part was laid to rest beside my father's in New Providence, N. J.

We embarked on our return to Turkey August 2nd, 1858, on board the barque Henry Hill, Capt. Chas. Watson, having as fellow-passengers Rev. Daniel Ladd and Mrs. Ladd, with their children Henry and Carrie, Rev. T. L. Ambrose, designated as a missionary of the A. B. C. F. M. to the Mountain Nestorians. Mr. Fisk P. Brewer, son of the Rev. Josiah Brewer, formerly missionary at Smyrna,

Mr. L. H. Richardson of Boston and Miss Mary L., daughter of Mrs. Long of the Bulgarian Meth. Ep. Mission.

The voyage was just about as long as that in the opposite direction two years before, but was not destitute of interest. The winds were light and the sea generally smooth. We resumed our Bible lessons where we left off two years before, and had other daily social readings on the quarter deck. The younger children amused themselves on the lower deck with the use of some tools, Edward being chief architect, and engaged of course in ship-building. The evenings were generally fine, and we often enjoyed them on deck, sometimes with singing.

Near the middle of the ocean we passed shoals of porpoises, some of them leaping out of the water with such force as to strike the surface and rebound before plunging again. The varying hues of the dolphins were a great curiosity. They were seen approaching the stern of the ship, appearing entirely green. Presently their color would change to blue; then there was an alternation of light and dark blue stripes, then a deep purple, etc., the tail, however, remaining always green. One was taken with a harpoon, and was cooked for us. We found it excellent.

We passed through the Straits of Gibraltar just a month from the time when we embarked at Boston, beating through against a strong easterly breeze, which continued, so that we were more than three weeks between Gibraltar and Malta.

At Malta I left the *Henry Hill*, and proceeded in advance of the rest of the party by an English steamer bound for Smyrna and Constantinople, reaching C. Oct. 8. This I did for the sake of making definite arrangements for our residence before the arrival of the family. The *H. Hill* with the rest of our party reached Smyrna Oct. 11, 71 days after we embarked at Boston.

In accordance with the advice of the Constantinople Station we took up our residence in the house occupied by the Girls' Boarding School at Hasskeuy. I had our furniture and books removed there before the family arrived. They reached C. by a French Messageries steamer Oct. 21. At Gallipoli they were startled by the discovery of fire among bales of cotton in the hold, and for two hours were in great anxiety. The fire was however extinguished after a number of the bales had been thrown overboard, many of which continued in sight for a long time burning on the surface of the water.

Jamie was brought to Hasskeuy ill, having been taken with scarlet fever during the passage from Smyrna to Constantinople. In succession all the children took the disease, (unless Margaret be an exception), and in the case of Elizabeth it was commissioned to remove her from us, we doubt not to "the better land," in the short space of five days.

Jamie,	taken	Oct. 20,	kept his room	four weeks.
Emma,	"	Nov. 4,	"	" eleven days.
Edward,	"	" 7,	"	" nine "
Margaret,	"	" 10,	"	" three "
Charlie,	"	" 15,	"	" five weeks.
Elizabeth,	"	" 25,	died	Nov. 29.

She was buried Nov. 30 in the newly opened cemetery at Ferikeuy, her's being the first interment in the American division of the cemetery.

Elizabeth's mind wandered more or less, but this had been a uniform symptom of the disease. On the fourth day the doctor (Dr. Wm. Goodell) said that all was going on well. In view of the result we could only say again, as in the case of Samuel, "Even so, Father, for so it seemed good in thy sight." Elizabeth was in her twentieth year, and was just about to enter upon missionary work as a teacher in the Female Boarding School.

Mr. Photinoff, who had prepared the first draft of a translation of the Old Testament into Bulgarian (having before him the Modern Greek and French versions) and had come from Smyrna to Constantinople to revise it with me, died Dec. 12, 1858, (within a fortnight of Elizabeth's death), of consumption. Mr. Christodul Costovich was then engaged to take up the work, and I commenced working with him on it Jan. 31, 1859. The preparation and publication of the Scriptures in Bulgarian continued to be my principal work for the next twelve years. I had, however, a Bible-class in the Armenian Female Boarding School, and preached statedly in Armenian either at Hasskeuy or at Balat during the next three years. In the summer of 1862 the Female Boarding School was closed, and we ceased to reside at Hasskeuy.

Between Sept. 15 and Oct. 14, 1859 in compliance with a recommendation of the Committee ad interim of the Mission I made with Mr. Byington a journey to Salonica, Monastir, Prilep, Uscup, Samokov, Philippopolis, Eski Zagra and intermediate places for the purpose of fixing on a station to be occupied by Mr. B. The choice fell on Eski Zagra, which was accordingly occupied.

At Adrianople I got word that our dear Charlie was threatened with the loss of sight. His recovery from the scarlet fever had been very slow, but up till this time his eyes had not seemed to be affected. I at once procured post horses, and rode to Rodosto in twenty-two hours, in season to take the steamer the next morning for Constantinople. This journey usually occupied three days.

I reached home Oct. 14. We consulted Drs. Goodell and Paspati, and Dr. Hubsch an oculist, and pursued the treatment which they unitedly recommended for Charlie; but his sight continued to grow dim, although we could see no change in the appearance of his eyes. So we decided that his mother and he should go at least as far as

Smyrna, hoping for some benefit from change of air, and also desiring to consult our old family physician, Dr. Charles Wood. They embarked Dec. 2 by the Damascus, Capt. Bell, for Smyrna, where they remained six days, and then in accordance with Dr. Wood's advice proceeded by the same steamer to Liverpool. At L. a distinguished oculist, Dr. Nottingham, gave his opinion that there was no hope of the restoration of Charlie's sight. They spent some time at London, but got no more favorable opinion there, and were discouraged by the most competent advisers from going to Germany for further consultation.

While in London they were much indebted to the kindness of Miss Ann Marston, who has continued ever since to manifest a very kind interest in our family and in the work of the gospel in Turkey.

In London Charlie had the whooping-cough, which I suppose delayed their return. They at length reached Constantinople April 20, 1860. C., though now totally blind, was delighted to greet the loved ones at home.

During these trying times Charlie never lost his cheerfulness. He would sometimes say, "Mamma, why do people call me *poor Charlie*? I am not unhappy."

On my fiftieth birthday we followed to the grave the remains of Mrs. Dwight, who died Nov. 16, 1860, in the fiftieth year of her age.

In 1861 several important events occurred. Among them were Mar. 27 the ordination of B. Serope Dionian as pastor of the church in Nicomedia.

The next day the installation of the Rev. Hovhannes D. Sahagyan as pastor of the church in Baghchejik.

April 7 the ordination of B. Apraham Boghdanyan as pastor of the church at Rodosto. In all these services Mr. Pettibone and I took part (together with native pastors), and in two of them Messrs. Parsons and Greene also.

Early in May occurred the break between the Bulgarians and the Greek Patriarch. The two Bulgarian Bishops who were in Constantinople were threatened with exile unless they would recognize the authority of the Patriarch, but were offered protection by the Roman Catholics if they would accept *union* with the Church of Rome, (not absorption in that Church, but a simple recognition of the supremacy of the Pope, the Bulgarians to retain their own usages, fasts, festivals, pictures, vestments, communion in both kinds, services in Slavic, marriage of the common clergy, etc.) Under these circumstances the Bishops applied to be taken under the protection of the Protestant community, and sent, through me, to the Vekil (civil head) of that community, Sdepan Effendi, a paper not signed, but which they declared themselves ready to sign if it were accepted by him, recognizing the Holy Scriptures as the only authority for faith and practice, and promising to submit all questions of rites and

ceremonies to a lawfully constituted Synod of the Bulgarian Church. Sdepan Effendi regarded this as ranging themselves among Evangelical churches, and declared that if that paper were signed and put into his hands he could and would protect them. The Turkish authorities also had informed them that they were at liberty to choose between the Greek, R. Catholic and Protestant communities, but must range themselves under one of these recognized communities. However, before the negotiations were completed, under strong pressure from their own people, the Bishops decided to accept the alternative of exile, hoping to secure, as they ultimately did, the consent of the government to recognize the independence of the Bulgarian Church.

May 15 our dear Margaret was united in marriage to the Rev. Tillman C. Trowbridge.

June 19 Edward left home for America and college, starting in company with Messrs. Pettibone and Dunmore. He went through parts of Italy, Switzerland, France and England.

June 25 Sultan Abdul Medjid died and was succeeded by his brother Abdul Aziz, who girded on the sword of Othman July 4.

Sept. 20 Mr. and Mrs. Herrick arrived at Constantinople from Marseilles, where they were married.

Twelve days later (Oct. 2) Dr. Dwight with his daughters and Mary and Laura Bliss, left us for the United States, *and we saw his face no more.*

Early in 1862 Emma began to be unwell, her first symptoms being those of erysipelas. In April, with her and Margaret, I made a visit to Tirnovo, where we were kindly cared for by Dr. and Mrs. Long. We returned by way of Galatz and the mouth of the Danube. From the last of June Emma was confined to her bed.

In September I had a hemorrhage from my lungs, which greatly weakened me. My associates all advised that we should go to Malta, both on Emma's account and on my own. This we did in October, and remained there two months. While there we had a visit from my brother-in-law, Mr. James M. Ray and his wife.

Finding the weather in Malta changeable and not unfrequently cold and damp, aggravating Emma's cough, we decided to go to Egypt and spend the rest of the winter there. We reached Alexandria Dec. 15, and on the 17th proceeded by railway to Cairo. Here also we found the weather cold and damp. The thermometer ranged from 50° to 56° Fahr. in the hall of our boarding house. We all took colds and I had the worst sore throat that I remember ever to have had. The dust also was dreadful, and was a very serious draw-back to our rides.

Of course we were interested in the antiquities of Egypt. We visited the Museum at Boolak, the Pyramids at Ghizeh, and what remains of Heliopolis, an obelisk nearly 4000 years old, and some mounds. We rejoiced in the prosperous work of the United Presbyterian Mission.

In February we accepted a kind offer of Dr. Lansing and his associates to use their boat for a month in making a trip up the Nile. We were joined by the Rev. J. L. Lyons of Sidon, who like ourselves was seeking health. This boat the missionary brethren, and sometimes sisters also, were accustomed to use for their visits to out-stations along the Nile, but were not expecting to use it for that month. We went as far as Edfoo, 60 miles beyond Thebes, visiting temples and ruins at various points, and enjoyed the trip very much. The temperature was that of our northern summers, and the sky constantly clear.

There is a special charm about a trip on the Nile. It has a quiet, almost dreamy character. The boats (called *dahabeeahs*), are long and narrow, something in shape like our largest canal boats, but propelled either by sails or oars. The ascent is generally by a favoring breeze from the north, which it is said prevails four days out of five the year round. The descent is by the current of the river, by rowing or by towing. The yards are taken down. The current alone would take us about two miles an hour. This was increased by pulling at the oars; and in many places the men found a smooth level tow-path along the bank, upon which trotting merrily along, drawing the boat by a long line, they seemed to enjoy the change from rowing to towing. One day we made over eighty miles, directly in face of a breeze which would have carried us still farther in the opposite direction.

At Edfoo we examined two temples. The larger of the two is the best preserved of all the Egyptian temples. The gateways are six in succession, from the propylon which, as usual, is the highest part of the temple, to the adytum, which is the lowest.*

At Thebes, besides temples, colossal statues and obelisks, there are many interesting tombs, especially those of the Kings and Queens. One of these has been explored to a distance of more than a quarter of a mile from the entrance, with immense chambers, halls and stair-cases cut from the solid rock.

7 At Denderah (Dentyra) some 30 miles below Thebes we saw the temple from which the celebrated Zodiac was taken to Paris. A similar representation of the signs of the Zodiac remains on the ceiling of the porch, (directly under the place of that which was taken away), with the sun represented as entering the sign of Cancer. The learned specialists who accompanied Napoleon's expedition to Egypt *inferred* from this position of the sun, (which they *supposed* was intended to represent its position at the time of the winter solstice), that the temple must have been erected fifteen thousand years ago, and this inference was paraded before the world as a great discovery.

*Solomon's temple in like manner had a porch much higher than the rest of the building, while the Holy of holies was lower than the rest, and seems to have been a perfect cube in shape, the prototype of the New Jerusalem seen in vision by John as descending from heaven, having length, breadth and height equal. Rev. XXI: 10, 16.

which entirely discredited the chronology of the book of Genesis. This gave rise to grave controversy lasting many years, an account of which is given in the first edition of the American Encyclopedia, art. Denderah. The volume containing this article was published in 1830. Since that time a Greek inscription has been noticed on the cornice of the temple, not visible from below to the naked eye, but easily read with a good glass, (and which on this visit I myself read), stating that the building was completed in the twentieth year of Tiberius Caesar. It was therefore in 1799, the time of this wonderful discovery, less than 1,800 years old, instead of 15,000. The Greek inscription was doubtless intentionally made thus unobtrusive so as not to mar the thoroughly Egyptian appearance of the Temple, the walls of which are covered with hieroglyphics, and every pillar of which, (contrary to Greek and Roman usage), has its separate pattern.

On our return we visited the site of Memphis, the northern capital, 18 or 20 miles south of Cairo. Its remains are insignificant compared with those of Thebes. We reached Cairo, March 20th.

On the last day of that month we left the harbor of Alexandria, and calling the next day at Jaffa, reached Beyroot April 2d. Dr. Hanna, the biographer of Chalmers, was our fellow-passenger as far as Jaffa. He was on his way to Jerusalem and other places in Palestine for the sake of collecting materials for his Life of Christ.

After a pleasant visit with our friends at Beyroot and Abeih, I left the rest of the family at B. to proceed by a subsequent steamer to Constantinople, and myself embarked for Alexandretta April 10th, on my way to attend the meeting of the Eastern Turkey Mission as delegate from the W. T. Mission. The Rev. Augustus Walker, of Diarbekir, and the Rev. Homer B. Morgan, of Antioch, met me at Alexandretta, (Scanderoon). Mr. Walker had come to the coast to accompany his family so far on their way to America, and I had the pleasure of his company, and the great advantage of his acquaintance with our route, all the way to Diarbekir.

I had been appointed delegate to both the Central and Eastern T. Missions, but the annual meeting of the C. T. M. was held that year early in March, and it was impossible for me to reach it. I had however, the satisfaction of visiting all the members of that mission at their respective stations, Antioch, Aintab, Marash and Oorfa. The evangelical work was advancing throughout this field, especially at Aintab and Marash. At Aintab the Sabbath congregations were about 1,200, and the attendance at the Sabbath schools over 1,300. At Marash I addressed a congregation of 800 hearers.

At the annual meeting of the E. T. M. commencing May 18, 1863, at Diarbekir on the Tigris, missionaries were present from Kharpoot, Arabkir, Bitlis, Mardin and Diarbekir. The missionaries present united with Pastor Krikor of Aintab, Pastor Mardiros of Kharpoot,

and Pastor Simon of Bitlis, in a Council for the ordination of the first Pastor of the church at Diarbekir, Rev. Tomas Boyajian.

My visits to the stations of Kharpoot, Arabkir, Sivas and Marsovan, and to intervening out-stations were very interesting. From Diarbekir to Kharpoot, four days, I had the company of the Rev. H. N. Barnum ; from K. to Arabkir, three days, that of the Rev. O. P. and Mrs. Allen ; from A., three days, to the Khan of Sinjan, that of Mr. Richardson; and again from Sivas, that of Mr. Livingston, three days, to a point in the mountains where we met Dr. West and his family returning from the annual meeting of the W. T. Mission at Constantinople. Thus, out of 36 days that I was on horseback between Scanderoon and Samsoun, on 31 I was favored with the company of missionaries, and that without turning any one aside from the regular course of his work, except that Mr. Walker delayed his return from the coast to Diarbekir for the sake of accompanying and caring for me. And he did care for me like a brother or a son. I hardly know how I could have made the journey without him. I had entered upon it with some misgiving, but I found myself stronger and better at its close than I was at its beginning.

The family (Mother, Emma, James and Charles) left Beyroot* by steamer about a week after I did, and reached Constantinople without mishap, Emma all the time gradually failing. Her death was doubtless hastened by an attack of measles. She left us for the home above on the 2d of July. I was permitted to reach home four days before she was taken from us. It did not seem like death. Calmly and sweetly she bade us all farewell only a few minutes before she ceased to breathe. Her joy was that she was going to see her Saviour and be like Him, and forever free from sin. Her grave is close by that of her sister Elizabeth in the Ferikeuy cemetery, and the slab over it bears the lines :

Why should our tears in sorrow flow
When God recalls his own,
And bids them leave a world of woe
For an immortal crown ?

August 17th, 1863, William Riggs Trowbridge was born. His sister Elizabeth Martha was born December 12th, 1865.

June 28th, 1865, Dr. Goodell and family left us for their final return to the United States.

From July 6th to September 20th, our family with those of Messrs. Long and Trowbridge occupied a large house in Khalki,† and we felt it to be a providential favor that we were breathing the pure island air while the cholera was prevailing in the city. Messrs. Long

*On that voyage we were fellow-passengers with the Rev. John H. Vincent, D. D., (now Bishop in the M. E. Church), Dr. Isaac Hartley, of Utica, Tuthill King, of Chicago, and others.—J. F. R.

†We occupied the same house again in the summer of 1867, with Mr. Byington and his family, and Misses Reynolds and Norcross.—J. F. R.

and Trowbridge visited the city almost daily, and (their ordinary work being very much interrupted) gave themselves to caring for the sick. Their ministrations were doubtless the means of saving many lives. They had many expressions of gratitude from Armenians, Bulgarians and Turks. For multitudes of the poor it was impossible to get physicians. I remained for the most part in the island and continued my Bulgarian Bible translation work with Mr. Costovich.

While we were there the great fire in the city occurred (September 6th) beginning near the offices of the Porte and sweeping across to the Sea of Marmora, consuming about 8,000 houses and shops. Our neighborhood, near the Laleli mosque was seriously threatened, but was spared.

In June, 1866, Edward reached us, coming from New York, and spent about a year with us, except that in Jan. 1867, in company with Mr. L. A. Ostrander, he made a trip to Egypt and Palestine. This journey and vacation (or rather change, for it was not all vacation), I have no doubt were of substantial use to him in warding off any permanent ill effects of the attack of pneumonia from which he suffered at New York. June 5th, 1867, he started on his return to N. Y. to complete his theological course, and James and I accompanied him for a brief trip in Greece. We visited together Athens, Nauplia, Tirynth, Argos, Mycenae, Nemea, and Corinth, (Old Corinth in ruins, as the result of repeated earthquakes, and New Corinth growing up on the shore of the Gulf of Corinth), and returned to Athens, where we parted, Edward embarking for Messina, and James and I returning to Constantinople. On our way at Syra we saw and inspected (and walked under) the old Confederate steamer "Shenandoah," then the Greek blockade-runner "Arcadi," drawn up for repairs.

In 1867 occurred the dedication of the Evangelical Greek Church at Demirdesh, 6 miles north of Broosa, Oct. 27. I preached in the morning and Dr. M. D. Kalopothakes in the afternoon. At the former service about 120 Greek hearers were present, and about 150 at the latter.

May 7th, 1868, Mamma with James and Charles left C. for Liverpool by the Agia Sophia, Capt. Beggs, on their way to the United States. Miss Proctor of Aintab, Clara Hamlin, and Electa and Louisa Parsons went with them.

Mr. and Mrs. Baldwin came into our house, near the Laleli mosque, and I boarded with them during the following year. In September of the same year Mr. Trowbridge and Margaret with their children left Constantinople for their appointed station at Marash. It was a trial to part, but we are not only willing, but rejoice, to sacrifice personal preferences for the sake of the great work to which our lives are devoted.

It was during the following winter that your mother had a fall

on ice in Mendham, and dislocated* her right wrist, after which her letters to me came written very plainly and legibly with her left hand.

In May, 1869, Edward, having completed his theological studies at Union Seminary, N. Y., was ordained as an evangelist and was married to his friend from childhood Sarah H. Dwight. In June they embarked for their appointed station as missionaries of the A. B. C. F. M. at Sivas, and your mother embarked with them on her return to Constantinople.

June 15th, having made arrangements for a brief absence from my work here, I left Constantinople, *via* Varna and the Danube, to meet them at Liverpool, and make the journey between that point and C. in their company. At Heidelberg I had the pleasure of meeting Dr. and Mrs. Pratt, who were visiting a Mr. Goodyear, an uncle of Mrs. P. temporarily residing there. In company with Dr. P. and two daughters of Mr. G. I visited places of interest in and about Heidelberg, among them gardens belonging to the Grand Duke of Baden, in which is a fac-simile of the mosque at Mecca, with the inscriptions in Arabic accompanied by German translations. From Mayence I went by steamer down the Rhine, passing Cologne and Dusseldorf and many picturesque points on the River to Rotterdam, where I took a steamer for Leith, the port of Edinburgh. The voyage from R. to L. occupied 50 hours.

It was my first visit to Great Britain. Of course I looked with special interest at the monuments of Nelson, Playfair, Dugald Stuart, Robert Burns, &c., the great gun in the castle of Edinburgh, 400 years old, 14 feet long, with a bore about 2 feet in diameter, the old regalia, &c. On the day of my arrival there was a grand military review at the Queen's Park, at which some Highland regiments figured prominently in their picturesque dress.

From Edinburgh I went to Glasgow, where I called upon Dr. Andrew Bonar, who visited us in Smyrna in 1839 as a member of the deputation sent by the Church of Scotland to inquire respecting openings for missions to the Jews. There was a missionary meeting in his church the same evening, and at his request I gave some statements respecting work in Turkey. The meeting closed about ten P. M. and yet was conducted entirely by day-light.

The steamer with Edward's party reached Liverpool on your mother's birth-day, July 3d, 1869. I got permission to go on board the tug, and thus had the pleasure of meeting them some miles out in the Mersey.

At London we visited of course the Houses of Parliament, Westminster Abbey, St. James' Park, St. Paul's, the Tower, the British Museum, the B. and F. Bible Society's House, &c. On the Sabbath

*It was termed a "dislocation" by the physician in Mendham: but the suffering was so intense and protracted, that Dr. Willard Parker of New York, was consulted, a few weeks later. He instantly pronounced it a fracture, said that two of the bones were broken, and made a complete change in the treatment. The pain was relieved, and improvement was steady from that time on.—J. F. R.

we listened to discourses from Abp. Trench of Dublin and from Mr. Spurgeon. Mr. S. took for his text Luke 23 : 33, "There they crucified Him," and the heads of his discourse were I, *There*, II, *They*, III, *Crucified*, IV, *Him*. He held the sympathy and interest of his audience of 5,000 people to the close. Abp. Trench's discourse was a plain gospel sermon from John 4 : 42.

At London we met Prof. Park of Andover Theol. Sem. Edward and I called on Mrs. Charles, authoress of the Schonberg-Cotta Family. We spent two evenings at the house of Dr. Holt Yates, who had been active in promoting Christian work at Suadieh (Seleucia), in Northern Syria.

At Paris we met Dr. Charles S. Robinson, then acting as chaplain for American residents and visitors. Heard him preach, and also the French Pastors, Bersier and Monod.

Our route from Paris to Constantinople was by way of Basle, Lucerne (with a trip on its picturesque lake to Fluelen), Zurich, across Lake Constance to Lindau, Augsburg, Munich, Vienna, Pesth and Varna.

From Pesth to Ruschuk we were conveyed by steamers on the Danube, a trip which occupied 63 hours. The scenery in some parts is very fine, the grandest portion being about the middle of the trip, the mountains often rising in magnificent precipices on both sides of the river. In some places the river is so narrow that a stone might be thrown from the steamer to either shore. Half an hour above Orsova on the frontier between Austria and Servia we saw a Latin inscription on a rock on the Servian shore, dating from the reign of Trajan ; also above and below that point the remains of a road constructed during his reign, part cut in the solid rock along the river, and part supported by beams for which holes were made in the rock below.

From Orsova to Turno-Severin, 18 miles, occupying about an hour, the trip is made in long flat boats having four paddle wheels each. During it we passed the "Iron Gates," the great rapids of the Danube. The scene was grand as we went bounding over the boiling, foaming waters. At Turno-Severin are the remains of piers on both sides of the river, which supported a bridge built by Trajan. At T. S. we were transferred to a large river steamer.

We reached Constantinople July 29. From C., Edward and Sarah made a visit to Broosa, and on the 2d of October left us by a Russian steamer for Samscon on their way to Sivas.

Nov. 11, 1870, Charlie reached us in safety, having come from America in company with Dr. I. G. Bliss. He was compelled to interrupt his course of study at Princeton by a serious illness., a brain

fever, which threatened his life, and so came home for a season of rest.*

In 1871, the printing of the first edition of the entire Bible in Bulgarian was completed. The same year the stations of our mission situated among the Bulgarians were organized as a separate mission. On this occasion Dr. N. G. Clark, Secretary of the A. B. C. F. M. and Mrs. Clark, being at Constantinople, accompanied Dr. E. E. Bliss and me from C. to Eski Zagra, where "the mission to European Turkey" was organized, and held its first annual meeting. The first copy of the Bulgarian Bible which I was able to obtain from the book-binder I took to this meeting, and at Dr. Clark's suggestion it was preserved as a memorial, all who were present at the organization of the mission writing their names in it.

In 1872, the Bible House in Constantinople was completed. A very interesting service was that of its dedication, Prof. Herrick of Bangor Theol. Sem. (a brother of Dr. G. F. Herrick) presiding. The hall was filled with friends of the Bible and of the missionary work.

Aug. 30th, James arrived from the U. S., having taken his degree of A. B. at Princeton, and obtained the historical fellowship. He came by way of Scotland, England and the Danube route.

In October of that year I left Constantinople to spend the winter in Egypt on account of my health. As far as Smyrna I had as a fellow passenger Prince Hassan, son and envoy of Suleyman, lately proclaimed Emperor of Yunnan (or Panthay, as Prince Hassan says the Burmese call it), the south-western province of the Chinese Empire, which for several years maintained its independence. He was accompanied by a numerous suite. His inquiries in regard to matters in this part of the world indicated a good deal of shrewdness.

I spent a week with Mr. and Mrs. Baldwin, at Magnesia, and then proceeded in company with Dr. I. G. Bliss, to Beyroot. We visited Damascus together, calling at Zahleh, and then proceeded to Alexandria. When I left Constantinople, Dr. A. T. Pratt, with whom I had been associated in Bible work, was apparently in his usual health. But in Alexandria early in December, Dr. Bliss got word that his earthly course was ended. I was warmly attached to Dr. Pratt. He was a candid, judicious, devoted and indefatigable worker. He died of Bright's Disease.

I spent about three weeks in Alexandria and Cairo, then about seven weeks in the Fayoom, at Sinoris, in the family of the Rev. Wm. Harvey, and then three at Assioot, in the family of Dr. D. R. Johnson of the U. P. Mission. I was much interested in the practical working of the mission. At Sinoris, as the people had so

*Charlie's illness was not "brain fever." The symptoms of that disease are well known, and would be quickly recognized. The doctors were puzzled in Charlie's case, and declined to assign any specific name. In general terms they called it "acute mania." I am clearly of the opinion that it was the result of nervous brooding and insufficient occupation.—J. F. R.

little to attract or occupy them in their own homes, Mr. Harvey had meetings for them almost every evening of the week, one evening giving a lecture, another, holding an exercise in the Westminster Shorter Catechism (all present, old and young, answering the questions and giving the proof-texts), another evening a Bible-class, another, a prayer meeting, etc.

I returned home the latter part of March, much benefited in health. At Sinoris and at Assioot we had not a drop of rain, and no day was it too cool to be in the open air without an overcoat. Fire was used only for cooking.

In June, 1873, a committee designated by the B. and F. and American Bible Societies to prepare a standard Turkish version of the Scriptures, and consisting of Dr. W. G. Schauffler, Rev. G. F. Herrick, Rev. Robert H. Weakley (a missionary of the C. M. S.), and myself, with two Turkish assistants, commenced working. Had Dr. Pratt's life been prolonged, he would doubtless have been a member of this committee. We were joined later by Rev. Avedis Constantian, whose native language was Turkish. Dr. Schauffler co-operated with the committee, sometimes meeting with the other members, and sometimes reviewing their work separately, for about five months, and then withdrew. Much as the other members of the committee regretted this, they were unanimous in the conviction that it was their duty to go forward in the work committed to them, leaving results to the Providence of Him whose word they were endeavoring to make widely accessible to the people of this land. In this view the Agents of the two Bible Societies, Drs. A. Thomson and I. G. Bliss fully concurred. This work occupied five years.

May 19, 1874, James left us for the U. S. After teaching for a year at Madison, N. J., he pursued his theological studies at the Union Theol. Sem., N. Y., and after graduating from that institution was ordained by the Presbytery of Elizabeth as Pastor of the Presbyterian Church, at Cranford, N. J.*

In June, 1874, your mother and I attended the 4th annual meeting of the European T. Mission, Samokov. We travelled two days by the railway and one in a carriage. Now the whole trip can be made within 24 hours. When that station was first occupied the journey between C. and S. occupied 10 days.

In September of that year we had a brief visit from your cousin, the Rev. Joseph L. Potter, on his way to Teheran as a missionary of the Presbyterian Board.

In 1876, occurred the deposition and death of Sultan Abdul Aziz. May 30, his nephew, Murad V. was proclaimed Sultan, and three

*I was examined by the Presbytery of Morris and Orange, and received licence to preach the gospel, at Dover, N. J., April 10, 1878. But being called to the church of Cranford, I was transferred to the Presbytery of Elizabeth, and ordained and installed October 7, 1878.

I was married on the thirteenth of June, of the same year, to Isabella Brittin, of Madison, N. J.—J. F. R.

months later was pronounced by a *fetva* of the Sheikhu-Islam incompetent to reign, and on the last day of August, Abdul-Hamid II, his younger brother was proclaimed Sultan. His inauguration, only a week later, Sept. 7th, was conducted with a pageant quite identical with that exhibited fifteen years before on occasion of the inauguration of his uncle, Abdul Aziz. I witnessed both, and so have seen five successive Sultans of Turkey.

In October of this year we had a visit (of only a week) from my brother-in-law, Dr. J. G. Monfort. He was traveling with one of Cook's companies, and left us for Beyroot on his way to Palestine and Egypt.

July 4, 1877, Charlie started on his return to the U. S. to resume his college studies at Princeton. I took a brief vacation in my work and accompanied him as far as Liverpool. He crossed the ocean by the Cunard steamer *Abyssinia* in company with George Washburn, arriving at New York, August 8th.

In May, 1878, the committee on the Turkish version of the Scriptures completed its labors. At the close we united in a prayer of thanksgiving and consecration, to which our Turkish helpers responded with an audible Amen, and took their leave of us with hearty hand-shaking and evident emotion.

At the meeting of the W. T. Mission which commenced May 28th, 1878, Edward was appointed to take charge of the Greek department of instruction in the Theol. Sem., Marsovan, and it was voted to recommend that he spend some time at Athens in the study of Greek. This he did, residing at Athens with his family from the autumn of 1878 to the spring of 1880.

June 25th of the same year (1878) Willie R. Trowbridge left us for the U. S., going as far as Liverpool by the steamer *Thessalia*, in company with Mrs. Byington and her children, Dr. and Mrs. E. E. Bliss, Miss Flavia Bliss and Addie Parmelee.

In the autumn your mother and I made a visit to Aintab, reaching there Nov. 12th, and remaining till April 8th, 1879. Mr. Trowbridge met us at Alexandretta, and again on our return accompanied us to the coast. While at Aintab I gave some aid in teaching in the C. T. College, and gave lessons in Hebrew and Greek to select classes. We returned by way of Aleppo and Antioch. At Aleppo we saw four large monumental stones from Carchemish on the Euphrates, covered with hieroglyphics as yet undeciphered. They have since been sent to the British Museum. The language of the inscriptions is doubtless Hittite.

On the steamer from Alexandretta to Smyrna we found Howard Potter, Esq., of the house of Brown Brothers & Co., of New York, with his wife and two daughters. Mr. P. was a son of Bp. Potter of Pennsylvania, and was well acquainted with Prof. Wm. Trowbridge. From Smyrna, by invitation of Mr. Potter, and at his expense, we joined him and his family in a visit to the ruins of Ephesus.

On returning to Constantinople we took up our residence at Scutari, in the house of Mr. Hohannes Koranyan, where Edward found us on his return with his family from Athens, and where you all found us at the time of our Golden Wedding in 1882. Here in June, 1880, we had a pleasant visit from Mr. Trowbridge's sister Mrs. Albertson, with her husband, and here a fortnight later Charlie found us, after having completed his college course at Princeton, on his way to Aintab, sent by the American Board as a teacher in the C. T. College. On his return from America, as in going, he had the pleasant company of Mrs. Byington and her children. They reached us from New York in 20 days and 13 hours.

1881 was the year of the assassination of Alexander II, of Russia, and of President Garfield; also of the awful earthquake at Scio, by which more than 5,000 persons were killed, and 50,000 reduced to utter destitution. A circular issued by Americans in Smyrna, April 9th, stated that there were between four and six thousand houses in Scio at the time of the earthquake, April 3d, that three-fourths of them were *in ruins*, and ninety-nine-hundredths of them so much injured as to be uninhabitable.

The summer of that year your mother and I spent at Marsovan. Ernest Wilson Riggs was born on his grandmother's birthday, July 3d, and in commemoration of that fact, and of her presence at the time received his middle name Wilson. August 28th, by request of the church I preached in Armenian, and baptized ten children of members, and with them Ernest Wilson.

In October of the same year we had a very pleasant visit from Dr. and Mrs. Samuel Francis Smith. Dr. S. was my classmate and most intimate friend in the Theol. Sem. at Andover, 50 years before. It was while a student there that he wrote, "My country 'tis of thee," and several other highly valued hymns.

The event in 1882 of special interest to us as a family was our Golden Wedding, Sept. 18th. Providence permitted us on that occasion to meet all our surviving children and grandchildren, making up the group of 21, of which we have the photograph by Abdullah. Margaret and her children, coming from Aintab with Charlie, reached us May 27th. James with his family and Willie R. Trowbridge reached us July 4th, coming from America, *via* Gibraltar, Marseilles, Genoa, Florence, Rome, Naples, Athens, Volo and Salonica. Mr. Trowbridge arrived from Aintab, Aug. 5th, and Edward and his family from Marsovan, Aug. 28th.

Sept. 17th, Edward preached a sermon on *character* from Matt. VII: 24-27, and Mr. Trowbridge and I conducted a communion service, when two of the dear grandchildren, Lizzie Trowbridge and Susie Riggs were received to the fellowship of the church. By invitation of Dr. Wood the acting pastor, I officiated in their reception.

The next day was THE FIFTIETH ANNIVERSARY OF OUR MARRIAGE. About sixty friends called during the day to express their congratulations and good wishes, and as many more spent the evening with us. Among the latter were Gen. Lew Wallace, U. S. Minister Plenipotentiary and Mrs. Wallace. I read brief reminiscences of my own early life and of our united missionary life, and noticed some of the contrasts between 1832 and 1882. Dr. Wood made an address of congratulation, including incidents of his own early life and acquaintance with us, mentioned his being present at my ordination, and spoke of our influence in deciding him to become a missionary. Dr. I. G. Bliss read a paper in which he spoke of the part which I had been permitted to take in the work of Bible translation. Dr. Byington made an address of congratulation on behalf of the European Turkey Mission, and read a translation of an address in Bulgarian on the part of Bulgarian pastors and other friends. Impromptu addresses were also made by Gen. Wallace, Dr. A. L. Long and Dr. G. Washburn. Refreshments were kindly provided and ministered by the ladies of our Scutari circle, and the party did not break up until near midnight.

Many valued presents were received on this occasion; also in connection with it letters and messages from absent friends, some in poetry, one of these from Dr. S. F. Smith.

Four weeks later Dr. Wood and I attended the dedication of the newly completed Evangelical Church of Smyrna. The services on that occasion were conducted in English, Greek, Armenian, Turkish and Spanish, all being languages actually employed in Christian work in Smyrna.

Before the end of November we had the comfort of hearing of the safe arrival of all our children and grandchildren at their homes.

The year 1883 was memorable in our missionary circle and work for the visit of a deputation from the Prudential Committee, consisting of Drs. Clark and Alden, Secretaries of the A. B. C. F. M., and Elbridge Torrey, Esq., a member of the Prudential Committee, and for a conference held with them at Constantinople, May 15th to 28th, at which there were present missionaries from *all the stations* of the four Missions of the Board in Turkey: also as corresponding members of the conference, Dr. Alexander Thomson of the B. and F. B. Society, Dr. I. G. Bliss and Rev. E. M. Bliss of the Am. B. S., Pres. Washburn, and Professors Long, Millingen and Grosvenor of Robert College, Rev. B. Labaree of the Persia Mission, and Pres. Chapin and Prof. Mead, the last two being a delegation from a special committee of the A. B. C. F. M. Many important questions relating to missionary work and to the progress of the gospel in Turkey were discussed, and the results reached were, I think, satisfactory to all who took part in the conference.

In March, 1882, and again in August, 1884, our dwelling was in

imminent peril from fires, the first consuming about 70 houses and shops south of us, and the other 20 dwelling houses northeast of us, and approaching, the first within 100 and the second within 200 feet of our premises. In the course of our missionary life of fifty-eight years (thus far), although several conflagrations have occurred quite near us, both in Smyrna and Constantinople, yet our dwelling has never been burned.

Nov. 26, 1884, your mother had her first attack of paralysis, (or *paresis*,* as Dr. Omer Bey called it), from which she rallied, so that in about three weeks she was able to get out for short walks, and on Dec. 26th, visited Mrs. Dwight, without apparently suffering from the exertion. Mrs. D's death occurred only two days after this.

In Feb., 1885, I had a rare opportunity to visit the Library connected with the mosque of St. Sophia. Gen. Wallace, U. S. Minister Plen. obtained the permission, and invited Dr. Washburn, Dr. Long and me to accompany him. The immediate object of the visit was to verify statements lately put forth in America by Rev. W. D. Mahan, that that Library contains one of the Greek ms. Bibles prepared by Eusebius by order of the Emperor Constantine; also the official records of the Sanhedrin in the days of Christ, and the Jerusalem Talmud. Communications on the subject had been addressed to Gen. Wallace and to me on behalf of the Presbytery to which Mr. Mahan belonged.

Dr. W. had engagements which prevented his joining us. Dr. Long and I accompanied Gen. Wallace; also three interpreters, one from the American Legation, one from the Palace, and one from the Ministry of Public Instruction.

The Library occupies an apartment under one of the domes which surround the great dome of the mosque, and measuring, I should say, about 20 by 16 feet. It is entered by a gilded door from the south aisle of the mosque through a smaller apartment used as a reading-room. The books are kept in closets in the eastern and western walls, and in a set of shelves in the middle so arranged as to constitute an interior apartment with shelves within it.

The Librarian, Zia Bey, received us courteously and gave us the opportunity of inspecting the Library freely. We found it to consist of about six thousand volumes, nearly all being Arabic or Persian manuscripts. We found nothing like the uncial Greek Bible, nor any volume a fourth part of the size which Mr. M. attributes to it; no Talmud, nor any Jewish records or manuscripts of any kind or any age. We examined the catalogue of the Library, and found no intimation of any such works. The Librarian assured us that no such works exist in the Library, nor anything whatever remaining from the time of the Turkish conquest. His manner appeared to us entirely

*A Greek term used to designate a mild form of paralysis.

frank. There was no symptom of a wish to conceal anything. On the contrary he manifested a readiness to hunt up and exhibit to us anything in which we felt an interest. He showed us three volumes containing portions of the Scriptures in Arabic and Latin, and said that they were the only non-mussulman books in the Library.

He showed us some curious Arabic ms. volumes, one a large quarto on Natural History, illustrated by good drawings, another on Natural Philosophy and Mechanics, also with drawings, an ancient Commentary on the Koran, etc.

In answer to our inquiries he stated that he had been Librarian of this Library for about 25 years, and that in that time the only foreigners who have had access to it before our visit were the French Empress, Eugenie, the Emperor of Austria and the Shah of Persia, and that with the exception of said Emperor and Empress no person not a mussulman has visited the Library in his time.

He mentioned that about 25 years ago, the U. S. Secretary of Legation obtained permission to have a translation made of a work in this Library entitled "Description of the Climate and Productions of Mussulman Countries," and that more recently a Russian attaché, by permission of the Minister of Public Instruction, had a copy taken of a small work in Turkish on Bokhara, the work in both cases having been done away from the Library.

In April, 1885, Margaret came to us from Aintab, bringing Isabel and Stevie, and spent the summer with us for the sake of aiding in the care of her mother. This made it possible for me to go on with my editorial work at the Bible House without undue anxiety, and also to attend the meeting of our Mission, which that year was held at Samokov. In July, Mr. Trowbridge and Charlie came on and spent with us the time of their college vacation.

At the close of the vacation, when it was necessary for them to return to Aintab, as Mamma continued very feeble and quite unable to take up the care of house-keeping, after consultation with our associates, we decided to go with them and spend at least the following winter at Aintab.

We left Constantinople Aug. 29th. The evening previous we had a communion service at Dr. Wood's house, at which, beside the Scutari missionary circle, Prof. and Mrs. Millingen, Mrs. Schneider, Miss Gleason, Mr. Haynes, Mr. Charles Dwight, Miss Lella Parsons and Mr. Fred. Parsons were present. At this meeting Ferhad Mehmet Effendi made a profession of his faith in Christ, and was baptized. Mr. H. O. Dwight made a preliminary address, I performed the baptism, and Mr. Trowbridge offered prayer. The services thus far were in Turkish, afterwards Dr. Wood and I conducted the communion service in English.

The voyage was very comfortable. The journey from Alexandretta to Aintab we took by short stages, and Mamma did not seem

to suffer any injury from it. We reached Aintab Sept. 12, and on the 16th the college term commenced with over 100 pupils. The next week, in compliance with a request of the senior class, I commenced giving them instruction in Greek, which is an optional study in the college. Of this class of twelve members, ten, I understood, were looking forward to the ministry or to the work of teaching in connexion with the mission. This was, however, in this respect an extraordinary class.

The last months of the college year I gave instruction also in Latin to a small number of students from different classes who were intending to study medicine.

As your dear mother's feebleness gradually increased, it became impossible to think of leaving Aintab. So beside giving, of course, much of my time to caring for her, I endeavored to do such work as came to my hand, giving some aid in teaching, (particularly giving exegetical lessons to three preachers, who with the approval of the Mission were spending a year at the college for special studies), preaching occasionally, and doing for our publication department at Constantinople what I could at a distance.

Aug. 18th, 1886, Charles and Miss Electa C. Parsons were married at Bardizag (Baghchejuk), Dr. I. G. Bliss officiating, and twenty-nine Americans being present. They reached Aintab in health and safety Sept. 22d. Your mother enjoyed their coming, and expressed gratitude that she had been permitted to see all her children settled and usefully engaged in Christian work.

The only way in which Mamma could get anything like bodily exercise during many months before her death was by being carried out in a chair; and even this became unavailable, because in the wandering of her mind she fancied that we were starting for Constantinople, or for Mendham, and was greatly distressed when we started to return to the house.

Three months before she was taken from us we were surprised and delighted by a visit from Edward. His missionary duties had called him to a portion of the field which borders on that of the C. T. Mission, and he took the occasion to come on, an additional five days' journey, to give us a call and to see his mother once more. This afforded a congregation of about 1,200 people in Aintab the opportunity to listen to statements from him respecting the work in the Marsovan field, and him the opportunity to see for himself the very interesting work in Aintab and Marash.

Although your mother had been failing so long, yet her departure from us was sudden at last. The evening before it she had been with us at the tea-table, being carried from her bed-room to the dining-room, as she had been three times a day for many months before. In the night she fell into a comatose sleep, and before noon of Nov.

15, 1887, without any return to consciousness, she quietly ceased to breathe.

The next day, just about sunset, we laid her mortal part to rest in the little cemetery at the southwest corner of the college inclosure. The service at the house was conducted by the Rev. A. Fuller, (who has since succeeded Mr. Trowbridge as President of the C. T. College), and that at the grave by the Pastors of the three evangelical churches of Aintab.

A slab has been placed over her grave, on which are inscribed the last four lines of Bernard's beautiful hymn of heaven, "Jerusalem the Glorious,"* viz.

"Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art."

Little more than half a year later the remains of Mr. Trowbridge were laid to rest in the same cemetery. He died July 20, 1888, at Marash, but, as was fitting, was buried at Aintab in the grounds of the C. T. College, of which he was the chief founder and first President.

"They rest from their labors, and their works do follow them."

I remained in Aintab until April, and then returned to Constantinople, since which I have been engaged in editorial and other labors similar to those of previous years. I preach occasionally, but am giving the principal part of my time at present to the preparation of a Bulgarian Commentary on the New Testament. This work is in the hands of a committee of three members of our Mission, but the other two members are so occupied that they can give but a small portion of their time to it.

The Providence which has permitted Margaret with her two younger children to join me here and reconstruct a family, is one for which I desire to be profoundly grateful to the Father of Mercies. After the death of Mr. Trowbridge she naturally felt that her first duty was to care for her children, and as three of them were in the U. S. she started with the other two to join them there. As all three were at Ann Arbor, Mich., pursuing their studies at the University of Michigan, that appeared to be the most suitable place for her to reside, and would also be a good place for the two younger children to go to school. She thus anticipated making a home for all five, and hoped to supply to them, as far as possible, the loss of their father's guidance and counsel. I fully approved her plan. But before she reached Constantinople word came that the three older children had all left Ann Arbor, having bravely decided to make arrangements by which they could support themselves. Willie accepted a place as

*Other portions of the same hymn appear in our hymn-books as separate pieces; e. g. "Jerusalem the Golden," and "For Thee, O Dear, Dear Country." The above lines are the last of the entire composition.

teacher in a high school in Pennsylvania ; Lizzie sought, and subsequently obtained, admission to the Nurses' Training Institution connected with the Bellevue Hospital, New York City ; and Eddie took an engagement as a newspaper reporter, making his home with his uncle Luther in Detroit. Thus the three would be residing at three points distant from each other, and the particular plan which their mother had in view when she left Aintab became impracticable. This left her at liberty to abide with me, and as a loving daughter she decided to do so. This arrangement was highly approved by our associates and by the Prudential Committee of the Board ; and Providence rather remarkably opened the way for us to reside at a point specially convenient for Isabel to attend the Girls' College at Scutari and pursue her studies.

I have been permitted to enter upon my eighty-first year. Goodness and mercy have followed me all the days of my life hitherto, and I will trust the same goodness and mercy for my remaining days. My sight and hearing are good, and I am thankful to be able to continue labors which my associates in the Mission regard as important, and which our friends in Boston concur in desiring that I should not relinquish.

May grace, mercy and peace from God our Father and the Lord Jesus Christ abide with you all and with your children forever.

Your affectionate Father,

ELIAS RIGGS.

CONSTANTINOPLE, FEB. 14, 1891.

APPENDIX.

(Reprinted from the *Missionary Herald* for Feb. 1888.)

A MISSIONARY FOR FIFTY-FIVE YEARS.

BY REV. ELIAS RIGGS, D. D.

[A long and useful missionary life closed in November last, in Aintab, Turkey, in the death of Mrs. Dr. Elias Riggs. We are glad to be able to present the accompanying interesting sketch of her life from the pen of her husband.]

MARTHA JANE [DALZEL] RIGGS was born of Scotch-Irish parents at New Vernon, New Jersey, July 3, 1810, a few days after the organization of the American Board of Commissioners for Foreign Missions, whose missionary she was to be.

Her parents emigrated to the United States about the beginning of the present century, being then quite young, and were married at Albany, N. Y., but soon removed to New Jersey, where Mrs. Dalzel's father and brothers established themselves as farmers. Mr. D. however visited Kentucky with reference to a plan for emigrating thither, but did not live to return. He was drowned while bathing in the Delaware river near Easton, Pa., so that the subject of this sketch never saw her father.

Several weeks passed before the news of this sad event reached Mrs. D., and I do not think she ever knew whether it occurred before or after the birth of her daughter.

Mrs. Dalzel was a devoted Christian, and trained up her daughter in the fear of God. Her family attended on the ministry of the Rev. Dr. Finley, pastor of the Presbyterian church of Baskingridge.

The daughter showed an unusual fondness for books and made strenuous efforts to secure a better education than the village school could furnish. In childhood she committed to memory not only the Shorter, but also the whole of the Longer Catechism of the Westminster Assembly, and retained them in memory through life as highly esteemed outlines of Christian truth.

The family was related to Mrs. Magie, of Elizabethtown, New Jersey, and this circumstance led to the daughter's going to that place to attend a female seminary established there, and to her becoming for some years an inmate of the family of the Rev. David Magie, D.D., for forty years the devoted and beloved pastor of the Second Presbyterian church in that place, and an early and steadfast friend, and for twenty-seven years a Corporate Member, of the American Board.

Trained under such influences, her thoughts were early directed to the foreign missionary work, and she cherished the desire, if providence should open the way, to engage personally in it, and when invited in the early part of 1832 to become my companion and helpmeet as a missionary to Greece, she was prepared to give a cheerful assent and to consecrate her life to this service. Her widowed mother also cheerfully and trustingly parted from her only child, that she might engage in the work of promoting the gospel.

We were married September 18, 1832, and in a little more than a month from that time, in company with the Rev. William M. Thomson and Dr. Asa Dodge and their wives,—destined to the Palestine Mission,—were on our way across the ocean in a little brig of 180 tons.

We reached Athens, Greece, in January, 1833, and remained there a year and a half as associates with the Rev. Jonas King, D. D. During this time Mrs. Riggs gave herself diligently to the acquisition

of a thoroughly grammatical knowledge of the modern Greek language, contrary to the advice and practice of some valued friends connected with another society, who insisted that all the knowledge which a missionary lady would need could be picked up in practice from the mouths of the people. The wisdom of her course became apparent when, in accordance with our instructions, we afterward gave our chief strength to educational work ; not, however, to the neglect of stated preaching in the native language.

Our next station was Argos, in the Peloponnesus, where we resided from 1834 to 1838. The occupation of this station was part of a plan adopted by the Prudential Committee for extending and organizing the Greek Mission, a third station being occupied by Messrs. Houston and Leyburn and their wives at Areopolis, in southern Greece. We were all to give special attention to educational work. To this there was an urgent call from the people themselves, who welcomed us everywhere as educators, and our publications as aids in this work. The new government of liberated Greece had established Lancasterian schools for children of both sexes, and grammar schools for boys ; but for the higher education of girls almost nothing had been done by the government or people, on account of the lack of qualified female teachers. A beginning in training such teachers had been made by the mission of the Church Missionary Society in Syra and by the American Episcopal Mission at Athens, and the first female teachers employed by the government were prepared in these mission schools. To this urgent need our attention was at once given, and a female school opened, which before we left contained more than a hundred pupils. The lack of native assistant teachers, until we could ourselves train them, required both Mrs. Riggs and myself to engage personally at first in teaching, and to this work, notwithstanding the care of her household, she gave herself with untiring devotion and with marked success.

We were joined two years later by the Rev. Nathan Benjamin and wife, whose son, the Hon. Samuel G. W. Benjamin, lately United States Minister to Persia, was born in our house in Argos.

When in 1838, owing to the more urgent call for labor at other stations, we were instructed to remove to Smyrna, I need not say with what mutual regrets we parted from our pupils. Many years later it gave us great pleasure to find some of them occupying stations of marked usefulness in their own country.

At Smyrna six years more were devoted to labors for the Greeks. In 1844, by instructions from the Prudential Committee, represented by a delegation consisting of Drs. Anderson and Hawes, who visited our mission, we were transferred to the Armenian department. Mrs. Riggs and I then gave ourselves to the study of the Armenian language—a language entirely new to us both, and not cognate with any language which we knew ; but the care of a growing family and the multifarious duties resulting from a residence in a seaport town, through which passed in those days all the American missionaries going to or returning from stations in Greece, Turkey, Syria, and Persia, prevented Mrs. Riggs from acquiring such a familiarity with that language as was necessary to a free use of it for missionary work.

At the same time the instruction of our own children demanded her time and care. There were no schools near us at that time where they could be instructed through the use of their own language, which we deemed it essential to cultivate, and as my more public duties demanded the most of my time, the principal part of their in-

struction devolved upon their mother. Those of them who are still living can witness with what diligence and devotion she discharged this primal duty of a mother in such circumstances. This, however, did not hinder her from engaging in Sabbath-school instruction in the use of either Greek or English.

Her pen was also used, as well as her voice, for the benefit of her Greek sisters. She prepared a series of "Letters to Mothers on the Training and Instruction of their Children," published under the title of "The Mother's Manual," a work which found so much favor in Greece that it was adopted by a society in Athens, and issued as one of their publications.

After our removal to Constantinople in 1853, in connection with the removal of the publication work of our mission to that city, she added a second series of the letters to mothers, and the whole were issued in a Bulgarian translation—first in the periodical, the *Zornitza* (*Dayspring*), and then in a volume. They were translated also into Armenian and Turkish, and published by our mission, and a part of them also by a native Armenian editor, who issued them as a series in his paper.

It would not become me to speak of the esteem in which her influence was held by her associates in the missionary work, of her own age or younger, during her long residence at Smyrna and Constantinople. Letters from many of them, received during the past year, and from not a few natives of the country, bear witness to the tender affection entertained for her by them and by many around them.

Thus have we been permitted to walk together as workers in the Lord's vineyard for fifty-five years, three or four times what, when we entered upon it, was considered the average time of missionary service.

Three years ago Mrs. Riggs suffered from a slight attack of paralysis, and with alternations of partially restored health, has been failing ever since. For the last nine months she had not been able to walk or stand alone. Many mercies have been mingled with our trials, for which I desire to render thanks to the Father of our Lord Jesus Christ, especially that we have been permitted for more than two years to share the home and tender care of our loving and beloved daughter, Mrs. Trowbridge.

The last six months of Mrs. Riggs's life were clouded by disease affecting her brain, and she passed away from earth on the morning of November 15, 1887, after passing the night in a lethargic sleep without a return to consciousness or the possibility of saying a farewell word to any of us. But it does not become us to be overanxious about last words. Her record is in our hearts and on high. The great Healer has now said to her: "Thou art loosed from thine infirmity," and I cannot doubt that he has also kindly and graciously said of her: "She hath done what she could." Her children are her witnesses. I rejoice to believe that they have not forsaken the law (instruction*) of their mother, but are all of them heartily engaged in work for Christ and his blessed cause.

"The Lord gave and the Lord hath taken away; BLESSED BE THE NAME OF THE LORD!"

*It is an interesting fact that the original word for *law* in the Old Testament primarily signifies *instruction*, so that God's *Law* is his *instruction* to men. It is doubtless in this primary sense that the word is used in the injunction (Proverbs 1:8 and 6:20): "Forsake not the law of thy mother."